



In this edition

In this edition 2 of our pakana newsletter we have articles and stories by young Aboriginal writers as well as featuring the work of Aboriginal artist, Rod Gardner. It is a great pleasure to see younger Aboriginal people doing new things, expanding their horizons, and above all sharing their experiences and talents with our community.

We also see the return of Roving Eye as we get out and about laughing at ourselves and each other. It's the humour in the community that does so much to keep people's spirits alive.

Our history and heritage feature in a few articles. Most of the young people who give talks to conferences includes stories about our history as do many of those who contribute 'Welcomes to Country' at various events. These are good ways to increase public knowledge about the history of dispossession that still affects us.

As July is NAIDOC month, we start with the NAIDOC speech that was delivered throughout the State at our NAIDOC flag raising events.

This year the NAIDOC award recipients were:

NAIDOC Tasmanian Aborigine of the Year:
Nathan Maynard

NAIDOC Youth of the Year:
Declan Draper

NAIDOC Scholar of the Year:
Tyler Davis

NAIDOC Artist of the Year:
Paul Mabb and Rod Gardner

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NAIDOC Speech 2018

Once again, it's great to see so many Aboriginal community, supporters, and guests gathered together today to mark the opening of NAIDOC week 2018. More people are joining with us every year and it's a great opportunity for everyone to come together in support of the Aboriginal community.

The national NAIDOC theme for this year is **BECAUSE OF HER, WE CAN**. And because we know that here in lutruwita/Tasmania it takes much more than national themes to make practical changes for our community, we have also adopted the local theme, **TREATY NOW**.

These 2 themes sit well together. Even knowing a little of our history shows up the trials, tribulations and achievements of our women. These courageous women have been at the core of our community. We marvel at how they survived individually, or just as mothers without the added burden of holding our people together against all the odds.

Our people lived here since time began. We didn't come here from somewhere else – we were always here. The lifestyle and day to day existence of our tribal ancestors is something unique, something to behold. Modern science is helping us all understand the enormity of Aboriginal existence in lutruwita/Tasmania. The more we delve into our past the more we appreciate the people – and the women – who created that past.

Today we remember all those women whose continuing cultural practices have ensured the survival of our distinctive community and the rejuvenation of our language and arts. We celebrate their achievements and mourn the passing of so many women skilled in the arts of shell stringing, kelp artistry, basket making, dance and song.

Today we remember in particular the warrior woman, Walya. Walya was one of the few women written up in the historical record as being a leader of the Aboriginal resistance to the invasion of our lands.

Walya was part of a tribe in northern lutruwita whose lands included St Valentine's Peak through the Hampshire Hills, down to the coast around Round Hill near pataway/Burnie, and eastwards towards the adjoining country of the Port Sorell people. She was born sometime in the early 1800s and lived a short but eventful life

Many tales were told about Walya - some by warriors from other tribes who warred with her people, others by Aboriginal women enslaved by sealers on Bass Strait islands, more tales by the sealers, and reports from George Augustus Robinson, the colonial government agent paid to imprison Aboriginal people on Flinders. All conveyed admiration of her courage and effectiveness; and often fear and awe as well.

We enjoy holidays for the warriors who fought at Gallipoli. We see monuments throughout the state, but none for Walya.



NAIDOC flag raising, Launceston, 2018

Walya is said to have led raids against other bands of her own people but made it clear that the real enemy was the white man. She became the leader in the north and north-west of one of the scattered groups of tribespeople who survived the main onslaught of the Tasmanian Wars. She led a small group of fighters who had a road through the bush from the north coast to the south. One of her warriors was Nikaminik, the ancestor of many of our community today.

The guerrilla war in the north-west became more intense in response to the shootings and increasing cruelty of the Van Diemen Land Company workers and Walya led the killing of a hundred VDL stock at **pilri** Cape Grim in 1827. She also led attacks on the other VDL station at Burleigh (back inland from Burnie and Hampshire)

George Augustus Robinson reported that sealers on Robbins Island said of her, *'The amazon named Walyer that headed a tribe' would "stand on a hill and give orders to the natives when to attack the whites, calling them bad names and telling them to come out and they would spear them.'*

Walya continued to be troublesome to the invaders even after she was captured and taken to one of the sealer's islands in Bass Strait. As George Augustus Robinson was removing captured Aborigines from lutruwita/mainland Tasmania he also sent his agent Parish to round up the stolen women from the sealers to keep them together on Swan Island off the north coast. Three of the women Parish brought to the island were Watanimarina tatiyana (also known as Emerenna), Tanganutura – both ancestors of many of today's Aboriginal community – and Walya. Because she refused to work for her captors, Walya was isolated on the even smaller Penguin Island; though fighting until the end, she tried to kill her captors during the boat trip to the island.

In a short time, Walya contracted one of the invader's diseases and died, probably of influenza, in May 1831. Of her compatriots brought in by Robinson, Emerenna was returned to the sealers and died at Gun Carriage Island in about 1840. Tanganutura was taken by Robinson to help in the search for the remaining tribespeople on lutruwita where the search parties managed to delay before eventually helping in the capture of Umarrah. Tanganutura survived exile at Wybalenna on Flinders Island, dying in later life in exile at putalina/Oyster Cove.

What value do we put on women who were the reason a people survived genocide? What do we owe these women for their sacrifice, one that must not be in vain? It is to these women that the government, the parliament and the people of Tasmania should recognise as the heart and soul of human endeavour. We all should dignify so

many Aboriginal women who suffered greatly for the survival of their people.

The acknowledgement should not trivialise the women or the people whose survival depended on them. A treaty should have been negotiated with the captured and dispossessed Aboriginal people. It wasn't done then but it should be done now. George Augustus Robinson made promises of Treaty to Manalakina. In 1846, Walter George Arthur and others petitioned Queen Victoria, pointing out that he and his people had kept their side of the bargain and asked the Queen for her side to honour the agreement.

It is those promises of Treaty that we are now taking up as we join with other Aboriginal people all around the country in reminding the Australian nation of this unfinished business.

TAC Board of Directors as at July 2018

Chair: Dave Warrener

Board Members:

Annette Peardon

Doug Mansell

Jim Everett

Michael Beeton

Thomas Riley

Jimmy Donovan – Burnie Branch

Vacant – Launceston Branch

Vacant – Hobart Branch.

TAC AGM 2018

Our AGM this year will be in Launceston on Sunday 9th September 2018. It's not an election year for the Board but there will be items for debate and decision as well as the usual Director and Financial Reports.

Topics for debate or workshopping will include topics such as: the role of tourism in Aboriginal community affairs and countering government take-over of Aboriginal community decision making especially in cultural heritage matters.

Evolution of Palawa Kani

Address to Australian Society of Music Education State Conference, Tasmania

Welcome to **laykila kanamaluka milaythina** – country of the North Esk River, River Tamar and **luyni mungalina** (Raining Rock Waterfall) at Punchbowl Reserve, important areas of **lutruwita** - Tasmania; the country of my Ancestors. This is our Old People's country and holds all our history. Let us together pay tribute to and remember my Old People - the original people of **lutruwita**. We acknowledge the Tasmanian Aboriginal community and our Elders in particular, all of us who as individuals, families and as a community continue our Ancestors' legacy.

As a *palawa kani* Language Worker who teaches Aboriginal language to youth at the Tasmanian Aboriginal Centre, I know the responsibility of educating our children, the challenges, and the important role we play while striving to transfer our knowledge in new and engaging ways. It takes dedication and hard work.

My people know the importance of music, song and dance and how they keep individuals and families strong and connected to both the past and the future.



<http://www.abc.net.au/radionational/image/8270032-1x1-700x700.png>

Songs recorded in 1899 and 1903 on wax cylinders are the only known audio record of original Tasmanian language. These recordings

spoken and sung by Fanny Cochrane Smith, one of the last fluent speakers of Tasmanian language, was the earliest recording of Aboriginal language in Australia. They form an important link with our history as Tasmanian Aboriginal language was almost completely lost.

They were inducted into the UNESCO Australian Memory of the World Register 120 years later, in 2017.

Invasion and colonisation by the English saw the merciless extermination of all the original tribes. Widespread attempted genocide resulted in the survival of only a few families from whom today's Aboriginal community are descended.

The later periods of assimilation led to the destruction of our Ancestors' society and the decimation of our culture and language. The death camps of Wybalenna and **putalina** (Oyster Cove) in the mid 1800s were the last places fluent speakers of our languages spoke with each other. Death meant that opportunities for languages to be spoken went with the people.

As white settlement advanced, Aboriginal families were eventually forced off smaller islands to settle together on **truwana**/Cape Barren Island. There, the mission ensured only English was used and taught in the school, and as a result older people today don't remember language spoken because it was actively repressed throughout their grandparents' and parents' lifetimes. However some words, sentences and phrases were still remembered on the Islands and in Fanny's family and a handful of these words continued in use right through to today, passed down to us mainly by women continuing their culture. These include words for shells and sea plants, such as **marina** and **warina** (shells), **kanikung** (pigface), and some questions and phrases such as **nina tunapri mina kani?** (Do you understand what I'm saying?), and **tapilti ningina mumara prupari patrula** (go get a bit of wood and put it on the fire). This continuation is a testament to the strength and resilience of our people.

Since 1992, the Tasmanian Aboriginal Centre has undertaken the retrieval and revival of *palawa kani* Tasmanian Aboriginal language throughout Tasmania, from documentary evidence and some pieces of speech and songs remembered and handed down in families.

Several of Fanny Cochrane Smith's children remembered fragments of songs in 1920, and one of them, Mary Jane, still knew part of a song in 1942 at the age of 83.



https://en.wikipedia.org/wiki/Cape_Barren_Island

On **truwana**/Cape Barren Island in the late 1930s William Henry Mansell, then in his 70s, told a researcher three words and a song sentence he had learnt as a child from his grandmother. Parts of that same song are still sung today by people from other Cape Barren Island families who heard it as children from their parents and have since taught their own children.

The first recording of a song since Fanny's songs was **milaythina-mana**, written in *palawa kani* by a community group and performed by ex-Australian Idol contestant Dewayne Everett-Smith nationally and internationally.

A newer song *liyini milaythina rrala* (Singing Country Strong) was performed at **putalina**/Oyster Cove annual Aboriginal music Festival in 2015 by a community choir of 8 singers and musicians, and then shared on the First Languages Australia website to celebrate International Mother Language Day. The song also featured in film clip 'Tarkine in Motion' for the Wilderness Society Tasmania as part of ongoing efforts to protect **takayna**/The Tarkine.

Children create their own songs with dance and perform them at community gatherings. In 2016, pre-school and school age children performed and submitted 4 song entries in the ABC Splash and First Languages national song competition and received Runners Up Award.

Small children sing songs in *palawa kani* at the Aboriginal Children's Centre at **piyura kitina** (Risdon Cove, Hobart) and the Launceston Youth Dance group **kanaplila-ripana** take real pride in re-creating our old peoples songs and dances from the written records to perform at NAIDOC, the annual **putalina** Festival, and other community and public events.

This language is our heritage, a treasure from our past. By acting on our decision to speak our language, to sing and dance, we honour the memory and lives of our Old People.

More information about *palawa kani* language, and songs can be accessed at:

Dewayne Everett-Smith singing *milaythina-mana* <https://www.youtube.com/watch?v=rA80saG1c3Q>

liyini milaythina rrala (Singing Country Strong) <http://tacinc.com.au/liyini-milaythina-rrala/>

Children singing in palawa kani for NAIDOC week 2017

<http://tacinc.com.au/palawa-kani-naidoc-week-activities-2017-our-language-matters/>

General information

<http://tacinc.com.au/programs/palawa-kani/>

Aboriginal and Dual Names in Tasmania

<http://tacinc.com.au/official-aboriginal-and-dual-names/>

Daisy Allan, palawa kani Language Worker, TAC Launceston

Coast to Coast Conference 2018 Presentation

Jarrold Edwards, April 2018

Historical Context

When invasion occurred, our Old People were removed from lutruwita, often against their will and by force, to small islands fringing mainland Tasmania. It was here that our millennia-old coastal traditions survived and evolved into modern day cultural practices.

Our community are and have predominantly always been a coastal people. We have a deep and very profound connection to sea country. This connection spans way back into deep time when the shorelines looked much different to those of today and well before lutruwita was an island. Our connection to this land extends over 40 thousand years into the past and will continue for as long as this land exists.

Western Tasmanian Aboriginal people were a distinctly maritime people with occupation patterns and resource use directly tied to the coast and ocean. For over 2000 years a highly specialized way of life existed in this unique area of the world where seal and shell fish sustained and allowed people to live semi-permanently along the coastal corridor and its hinterlands.

The uniqueness of this occupation and resource use was recognized as being so important to the living narrative of our island and our country that in 2012 it was given National Heritage Listing.

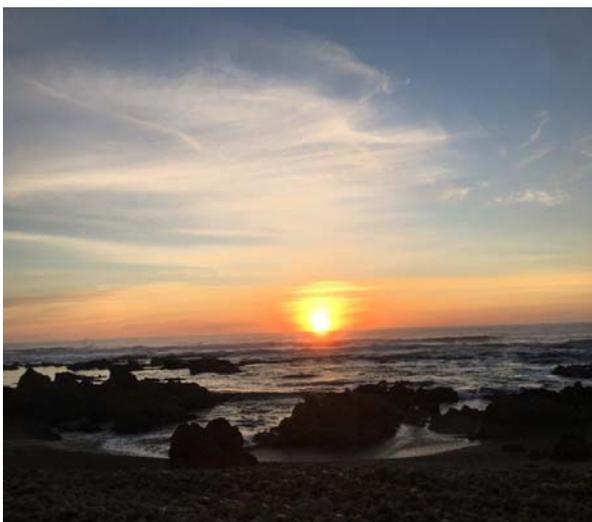


Photo: Sharnie Reid

Land returns and IPAs

We are still to this day a coastal people with a very strong and tangible connection to our coast and sea country. A lot of our community live in coastal areas and still live on the islands we were removed to. We honour the memories of our ancestors and keep culture alive when we visit and live in these amazing places.

Our community has had approximately 1% of the total land mass of our homelands returned to us through various processes including legislation and private purchase. The majority of these areas are either islands or coastal areas which are very rich in cultural values including but not limited to petroglyph sites, village sites and resting places of our ancestors.

Our people fought for our land from the moment the boats of foreign invaders arrived and in 1995 legislation was finally passed that returned land to Aboriginal people in Tasmania. It was through this process that our association with the Indigenous Protected Area Program (IPA) began and when what is now known as the pakana Rangers Land Management program commenced. We have 8 designated IPAs in Tasmania and have the honour of having the 2nd declared IPA in Preminghana on the West Coast of Tasmania. IPAs provide a crucial opportunity for Aboriginal people to work on and care for country and we are always looking for ways to extend this.

Advocacy, action and partnerships

As we are all well aware Aboriginal people are forced into advocacy and activism to achieve our land and other Aboriginal rights. We are forced into these actions due to government policies, land theft, attempted genocide and continuing ignorance on Aboriginal rights from a thankfully shrinking portion of society. Partnerships are crucial to our successes through advocacy and action in the context of land returns and protection of our cultural values.

In this state partnerships have become vitally important in our struggles as successive governments continue to fail us on returning land, empowering us as land managers and protecting that which is most important to us, our cultural legacy. Building and forming relationships with non-Aboriginal groups and people has benefited not only us but has enabled our community to have some rather important areas of land returned to Aboriginal ownership which is free of the cumbersome restraints legislative returns impose on us. Partnerships have also allowed our community to have a voice in the courts and challenge decisions that can only be described as stupid and so very ill informed.

Partnerships and advocacy now go hand in hand as the organisations who work beside us now tirelessly campaign for and champion Aboriginal politics in this state and give our voices a much broader reach. Our allies have now become staunch activists who proudly march beside us and take the fight for Aboriginal rights to the highest pillars of society and corridors of parliament.

Where to from here

Our community are fighters. We have never stopped fighting to protect what is our and we never will. We are truly grateful for the resilience of our Old People and the courage successive generations continue to display. We now realize that we are not in this fight alone and that many people are willing to support us financially, emotionally and spiritually.

Coastal areas and sea country have always been central to our story and we will continue as a community to fight for them. These areas are ours through inheritance but they now belong to all Tasmanians and this is the message we will never stop trying to get people to understand. If you trash our heritage you are also trashing your own because the coastal areas of this island especially the Western Tasmanian Aboriginal Cultural Landscape and the takayna coastline are a living part of Tasmania's narrative that need preserving. Without them a huge piece of our island's story will disappear and potentially be lost forever.



Photo: Sharnie Read

On Country Trips 2018 – 2019

There's another full calendar of on country trips this year. There will be short trips as well as longer trips to places like Three Capes Track, Cape Barren Island, Higgs Track, Takayna, South Coast Rivulet, Trawtha makuminya, Louisa Bay and other places only dreamt of.

For a full calendar and information about how to participate, see the Rrala milaythina-ti page on Facebook, the TAC web site, or contact Sharnie Read at the Hobart office.

Which way does the wind blow?

Which way, does the wind blow
I just don't know
I just don't know!

All my life, I've gotten in, to strife
For holding my, head high
Now I'm so lost!

All this pain, is coming back, again
It's driving me, insane
But I'm OK!

Oh my lord, it's suddenly, so cold
Now that I've, grown old
Now I've grown old!

Hey hey hey, it's gonna be OK
I'm dancing in, the rain
Laa daa dee doe

Mr Largenna! Aka a Brown Brother.

It could have all be done differently

Two hundred years ago Europe was a hovel. New lands were keenly sought after. But when the British sailed into the Derwent River they could have behaved differently by respected the people who were already here. Lands desperately needed could have been negotiated, and terms agreed to. It didn't happen.

Subsequently there was a slaughter. An estimated 9,900 Aboriginals were massacred or died from being hunted down or from diseases over a 30 year period. Those not killed were imprisoned. When the Myall Creek massacre took place in NSW in 1838, seven killers were convicted and hanged for the crime. Despite the massacres here at Risdon Cove, the Jordan River lagoon, Cape Grim and elsewhere, not a single man was put to trial let alone convicted. Tasmania was different from anywhere else and the treatment of Aboriginals here was and remains, different. Last week the Tasmanian government said a treaty was a national issue, not a Tasmanian one. In the early 1990s, the Liberal government said land rights was for the mainland, not Tasmania.

Another unnecessary consequence here was the promotion of genocide. Of all the states, it was only Tasmania that organised a black line to round up Aboriginals for an uncertain and feared future. Then, when Truganinini was on deaths door, it was only Tasmania that waited for the 'final one' to die to boast 'we got rid of them.' Very Nazi like.

Fortunately, Fanny Cochrane-Smith was still alive with her Aboriginal children at that time. Among others of an Aboriginal and a white parent in 1863, *Harry Armstrong, John Maynard, Francis Maynard, Lucy Beeton, James Beeton, Henry Beeton, Sarah Beeton, Rachael Beeton, George Everett, Philip Thomas, Jane Everett, Elizabeth Everett, James Everett, John Smith, Ted Mansell, Jane Smith, Thomas Mansell, Nanny Mansell, Tommy Rew and Judy Mansell* were alive on the Bass Strait islands.

By 1876 their numbers had swelled to over 100 but, to complete the genocide, these black offspring were classed as half-castes and were not to be counted.

By the time Australia founded its democracy in 1901, the then Tasmanian population, led by the government of the day, could have taken responsibility to reconcile with Aboriginals on terms. They missed the moment. They took full advantage of the benefits of dispossession and chose to maintain the genocide by denying the existence of Aboriginal people.

At the 1967 referendum to remove racist constitutional provisions that targeted Aboriginals, 167,000 or 90% of Tasmanians, voted 'Yes' as against only 18,000 'No' votes. The time was ripe for Tasmania to make amends and re-establish a more humane relationship with Tasmanian Aboriginals, but the chance was missed. In fact, that same year, while proclaiming Tasmania had no real Aboriginals, only half-castes, the Tasmanian Minister for Housing went to Canberra asking for Aboriginal housing money.

At a meeting with a Tasmanian Premier in 1986, I spent the first 20 minutes of a half-hour time slot having to justify being Aboriginal. It was not abandoned until 1990 – that is only 28 years ago!

Tasmanians of today did not commit the past atrocities or promote genocide. But they enjoy the full benefits that flowed from the killings, the theft of land and the genocide. Unlike their ancestors who shirked responsibility in 1901 and 1967, it is hoped they take responsibility now for making a settlement with Aboriginal people.

It is not necessary to give everything back. A settlement is a middle ground. There is no need for anyone to lose their home, their job, their lifestyle or the institutions that support that lifestyle. But those matters aside, there is a lot left over that can be given back. A treaty could provide for a shared sovereignty, sharing wealth and lost lands. With political leadership, a treaty with Tasmanian Aboriginals could be finished by 2020.

University trip to Arizona, USA

In 2017, I was given the opportunity to travel abroad with the University of Tasmania. Myself and four other students - Reece Ramagnoli-Townsend, Kaleb Thomas, Wendy Moore and Sally Blanden along with two staff members, Caroline Spotswood and Jacinta Vanderfeen - travelled from lutruwita/Tasmania to Arizona in the United States for a two week exchange visit.

We were met with a warm reception at the airport in Phoenix by our hosts and driven up out of the warmth in to the mountains to Flagstaff where we spent our first week at the Northern Arizona University. It was freezing with snow lining the highways and piled on top of roofs. The car park to our accommodation had a pool in the centre of it that was completely frozen and the town itself nestled among snow-capped mountains covered in beautiful Ponderosa Pine.

During the week we toured the campus and the Native American Cultural Centre which shared similarities with Riawunna Launceston both in terms of services available and the architecture of the building. We sat through lectures on the Navajo Basket Story by Chad Hamill, Navajo history by Dr Ora Marek-Martinez and made native plant based toothpaste with Dr Marina Vasquez.

We shared food. A common staple item across the Navajo and Hopi people was corn which I learnt comes in many colours and had differing tastes depending on how and when it was grown. The Hopi shared with us their techniques for dry farming utilising the seasons, soil and water flow to produce the best harvests. They shared the importance of corn in their ceremonies and cultural practices. We ate with our brothers and sisters and told stories through the days and into the night.

Then it was out onto Country to visit the awe inspiring Grand Canyon which eight Native American nations called home - White Mountain Apache, Hopi, Zuni, Havasupai, Hualapai, Yavapai Apache, Navajo and Southern Paiute. It was

snowing and although not ideal we were able to see the Canyon in a way not a lot of people were able to especially as tourist numbers were low. I was lost for words and brought to tears by the sheer size and beauty of the Canyon; the energy it radiated took my breath away and gave me goose bumps.



Grand Canyon

This opportunity was truly life changing as we learnt and lived with our First Nation brothers and sisters. We travelled around the state of Arizona learning about the culture of the Navajo and Hopi peoples and their fight which shares parallels with our own here in lutruwita/Tasmania and even more broadly, Australia. We visited reserves, owned and operated by the Navajo and Hopi and listened to their stories, their fights and their relationship with government and law enforcement.

I learnt that as First Nations people we are all interconnected in our struggle as global citizens. Their pain is our pain just as our struggle is their struggle. The intergenerational trauma of invasion and colonisation is not isolated to Aboriginal and Torres Strait Islander people but something that is shared across countries and nations. The impact of this trauma ripples through the generations of our people and affects us all deeply in different ways.

A topic of interest for myself and others was their Treaty and the processes involved in getting a treaty and what the outcomes were. I learnt that despite having a treaty, the conditions in which these people live are no different, if not worse than the conditions our people in central and north Australia live in. They had land, in the form of reservations, but had no access to electricity or to clean water. Reservations were often filled with substance abuse issues and people living in poverty. Education was something they struggled with, hungry for knowledge but being shut out of the system due to their identity and the racism they had to deal with as a result.



Native American Cultural Centre, Arizona, USA

After a week in Flagstaff we travelled with our hosts through the heart of Arizona and down into the desert landscapes of Tucson, a beautiful city surrounded by mountains and flat open plains filled with Saguaro cacti, some as tall as me! It was a big change from the snow covered town of Flagstaff and a lot bigger in scale and size.

We were introduced to Native American academics and students at the University of Arizona and spent a lot of time touring the campus and its services. The campus itself was larger than the city of Burnie, spanning blocks of the inner city. It had its own roadways and police. Again, the University of Arizona was very different to the Northern Arizona University – fraternities and sororities lined the outsides of campus with each house being named with Greek

signs and flags; something I wasn't used to seeing.

Our hosts in Tucson were just as warm and welcoming as those in Flagstaff. They took us out on Country and down towards the Mexico Border where law enforcement were in plenty. They shared with us their struggle and the difficulties specific nations have with the border. The American-Mexico border runs right through the middle of one particular nation and makes it difficult for families to see one another. Native Americans had borders, but nothing like white man's border!

We visited the Tohono O'odham Nation Legislative Council Tribal Council Chambers in Sells about 25 miles from the Mexican Border. Here we were greeted by Tohono O'odham Council members and discussed the council structure and decision making processes. It's inspiring to witness self-governance independent from the national level and hear these powerful people talk of their positions and the decisions they make on behalf of the nations they represent. Later we met with the local Magistrate who has the power to punish people under tribal law if they are known to community. Again, the self-governance and judicial independence these people have over themselves is inspiring.

The people we met, the experiences we had, the stories we listened to and the pain we shared will forever stay with me. These people and this experience truly changed my life and outlook. I have brothers and sisters on the opposite side of the world who I'll be forever connected to and right now as I write this reflection piece, we have them here in lutruwita/Tasmania learning our histories, our fight and our culture – something that is shared globally as First Nations people.

Caleb Nichols-Mansell
July 2018

Next edition we will have more detail from Caleb about treaty-making between the federal government and the Navajo Nation in USA.

Sonny

On some winter mornings in Launceston, the fog doesn't lift until midday. Today, it's so dense, you can see the water droplets hang in mid-air, like rain in suspended animation. Crossing the carpark, I turn the collar up on my leather jacket – a poor choice considering the cold and damp, maybe.

But it's black.

I have come out to farewell Sonny Burgess.

I spot Danny, Sonny's elder brother. He is a big guy, muscular. He looks out of place in a suit. Bluish tats equally incongruous on the coffee coloured skin of his neck and hands. A bleach blonde, much younger than Danny, holds tight to his arm, sobbing like a runaway child come home. I experience an almost paralysing wave of fear the moment he notices me. After what seems like a deliberate delay, he grants me one subtle nod before turning his face back down to the woman. His wife? Or his daughter, perhaps.

I breathe out, relieved.

And scold myself for being such a pussy.

Our childhood relationships and experiences imprint themselves way longer than they should on our adult consciousness. Danny was a bad-ass and a bully, when we were kids. For all I know, he still is. His hawkish looks made him a hit with the girls but, to us boys, they made him look more formidable.

During early high school, on a sleepover at Sonny's house, Danny made me take off my sneakers and close my eyes. He directed me across their mottled front lawn until I walked in fresh dog-shit. He made me stand on the spot while the crap squelched up between my toes. He threatened to punch me if I moved.

Danny and his mates rolled around laughing. It was Sonny who pulled me away and washed my feet with the hose. Danny didn't say a word - he never did to Sonny. He looked after Sonny. Cared for him. Everyone loved Sonny, it seemed. But he and Danny shared something special back then.

Special is the wrong word ...

Something dark and awful.

Their father was an abusive piece of shit.

I scan the crowd. The gathering is a mixed bag. Elitist "flash black". Common swamp riff raff. Everything in between and any colour you like. If there is one thing I've learned about blackfellas, it's that they come out in droves for a funeral.

I spot Kev, Sonny and Danny's estranged brother. He has his finger on the chest of the red-faced funeral home director. Someone comes to the man's aid and Kev backs off smiling, mouthing. Kev has a chip on his shoulder. Always has. When we were kids, we joked that it was because he was a ranga. The truth was, though, he copped a lot of shit from his family because he was fair-skinned, while the rest had a bit of colour in them. It must have got to him: made him bad-tempered.

Kev is the oldest. For some reason he grew up with his grandmother. He called her "Mum". Everyone else called her "Nan". Even I did, before she passed on. She was a spindly lady with wild, grey hair. Spoke with an 'h' in front of her vowels. Always wore paisley and had a thing for brooches. A real clean freak, too: forever scrubbing the floor. She lived in Invermay. 'The swamp', we called it. She had an old cottage just a few streets away from Sonny.



Rod Gardner sketch in pen and ink, 2018

Year round, her house smelled like mothballs, boiled vegetables and bleach. The family – Sonny’s Aunties, Uncles and cousins – used to gather around her back porch in the summer, drinking beer and telling stories. The older boys went swimming up the basin or hung around York Park while Sonny and I hovered around the oldies trying to listen in. We’d eventually get the run. They didn’t like us ‘ear-wiggin’. I didn’t mind, really. All the stories seem to revolve around ‘birdin’ or people Sonny knew and I didn’t. Sonny hung off their every word. The stories stirred something in him. I could never understand it back then, but it eventually made sense.

Sonny’s father, Gary, was a real piece of work. What is it about bastards that they get such long lives? Must be some kind of joke only God knows the punchline to.

These days he haunts the local nursing home where my wife works. I don’t expect to see him today. He’s been a ghost for years.

To be fair, he had one or two good things going for him back in the day. Sober, he had an edge to him – something always simmering just beneath the surface – but he was a quiet man, who tried to hold down a job. Unlike the rest of Sonny’s family, he didn’t mind us kids listening in. On his good days, he spoke about old times, about growing up on Cape Barren Island, going mutton birding and the people he called ‘the old fellas’.

Drunk, which he was more often than not, he possessed a cyclone-like rage that seemed to come out of nowhere and was as scary as hell.

Gary was mad keen on boxing, which matched up terribly with his drinking. He spent his younger days on the road with a travelling troupe, but he never made it as a pro. He tried to train the boys and was a pretty good coach when he wasn’t charged up. Danny had the tough but lacked the grace. Sonny was the opposite – a natural mover and super quick. But Sonny hated fighting. Despised it. Ironically, he was named after Gary’s favourite fighter – Sonny Liston. I’m sure the fact he hated the sport fuelled Gary’s rage towards him. But it was Danny who copped the brunt of

the abuse. He protected Sonny; took the blame for any small slip-ups Sonny made at home.

Sonny made excuses for Gary’s behaviour. He said it was because his dad was from the stolen generation. Sonny never had a bad thing to say about anyone. He was like a ray of sunshine in the shadowy lives of those around him. People were drawn to him – I know I was.

We fed off him like parasites.

Adam Thompson

Extract from prize winning short story.

Next edition we will have Part 2 of this fictional short story from Adam.

ALCT Elections 2018

North West:

Michelle Purdy

David Gough

North:

Clyde Mansell

Michael Mansell - Chair

South:

Rosie Smith

Sara Maynard

Flinders Island:

Jo Willis

Cape Barren Island

John Gardner

Hawthorn FC continues to insult Tasmanian Aboriginal culture and its people

“It’s high time the Tasmanian government funded Hawthorn Football Club began respecting and acknowledging the existence of Tasmanian Aborigines and our culture, especially during the indigenous round,” Aboriginal leader and former North Hobart and Launceston footballer, Michael Mansell said today.

Mansell was commenting on the continued use of Aboriginal cultural symbols from places other than Tasmania on its jumper.

Mr Mansell said, “Launceston Aboriginal footballer Rulla Kelly-Mansell and the Launceston Football Club are able to produce a football guernsey with Tasmanian Aboriginal art forms. Why can’t Hawthorn? The Launceston Blues are not subsidised by the Tasmanian government like Hawthorn are yet Hawthorn continues to ignore local Aboriginal people.

It’s time Hawthorn took stock of its relationship with Aboriginal people here. After playing here in Lutruwita/Tasmania for 17 years, it still fails to acknowledge Tasmanian Aboriginal people or our culture on its jumper design even during the Aboriginal AFL round.

Hawthorn should be using the word ‘Lutruwita’ instead of Tasmania on the jumper, especially during the indigenous round. In fact, they should use the Aboriginal name for Tasmania all season.

Hawthorn is heavily subsidised by the Tasmanian government and has 9,000 Tasmanian club members. It is time the club acted on its social responsibility to Tasmanian Aborigines.

This is not a put down of Tiwi art (which is being used on the Hawthorn jumper in today’s game), which we respect and admire. But no AFL team funded by the NT and playing in Darwin would display Tasmanian Aboriginal cultural symbols on their jumper so why the double standard?

It is as if the Hawthorn FC thinks that Tasmanian Aborigines don’t exist! Heaven forbid, Hawthorn took 16 year old Ricky Maynard to Glenferrie Oval

in the mid-1960s and kept him there for 3 years before he returned to dominate NTFA football at East Launceston. As far as developing a relationship with Aborigines here, Hawthorn doesn’t appear to have progressed from that time.”

Michael Mansell, June 2018



Rod Gardner. Our Old People.

We’re not in a time warp

Bob Harding queries why Aboriginal traditional fishing is allowed with modern equipment (Adv., July 19).

It is the essence of the activity that is important, not the means of doing it. An ancient and unwritten public right to fish does not require recreational fishers to fish from ancient wooden dinghies.

To expect Aborigines today to fish exactly as it was done 200 years ago is to contain Aboriginal culture in an archaeological time warp while the rest of the world is allowed to adapt to change.

Both Aboriginal and public fishing rights are now regulated by safety – life jackets, flares – and use of aluminium dinghies. Tasmania accepts that the best way to preserve Aboriginal culture is to enable those who inherited the culture to practise it with as little interference as possible.

Michael Mansell, Launceston

Roving Eye

Too old ol' man!

Seen in Hobart not long ago, an ole coe trying to chat up a young community woman at a local pub. Eventually he asked her if she had a boyfriend, she said, "Are you tryin to chat me up old fella?" Yeah, he replied, and she quickly put him in his place with, "My best friend is your granddaughter, and I'm gonna tell her about you." I've never seen a man go so red-faced in all my life!

Lost phone syndrome

Just recently an ole coe from the islands was in Hobart, and when he got to where he stays with a good friend he got very concerned about her. The TV was on for the dog as usual, but no dog, and no friend, anyway he stayed the night thinking his friend would be home soon enough. But morning came and no friend, he panicked and called almost the whole Aboriginal community in Hobart. But he couldn't get anyone to answer their phone. He told me that he couldn't believe it; that with so many blackfellas living in Hobart and not one answered their phone. He reckons it's another case of "Lost phone syndrome". His friend arrived home the next night, and the incident ended up being a case of the dreaded "*lost phone syndrome*."

Intrepid traveller

Who was the brave walker determined to face the perils of the wild west coast but too scared to get her feet wet when crossing a stream?

Tales from an island

One night during birding this year, Aaron Everrett decided he would go visiting. It was a Saturday, after all, and there was a bit of a get together over at John Wells' shed. He showered and put on his good clothes and headed off on foot about

8pm. I was brought out of my much deserved slumber by a knock on my door and the rumbling of a 4 wheel bike, about 3am. It was Djuker Hart.

'Bro,' he said through my door, 'Can you help us out. We brought Aaron back, but he won't get off the bike.' *Bloody oath*, I thought to myself as I quickly dressed. I walked around to the side of the shed and saw Aaron swaying on the back of the bike, clearly three sheets to the wind.

Bourbon Hodges was in the driver seat. 'Whadda you want?' slurred Aaron when he saw me. 'Come on Aaron. Get off the bike. These boys want to go to bed.' I managed to coax him off the bike, and the boys sped off, eternally grateful.

'You're my bitch, aren't ya,' said Aaron as I helped him inside. 'Whatever ol' man,' I said. I got him to his room and pulled his boots off. 'Go to sleep, Aaron,' I said, and left him.

As I got back into my sleeping bag, I heard him get up and stumble into the kitchen. There was a loud thud and then silence. *Shall I get up?* I thought to myself. *Nah, he'll be right.*

Adam Thompson

NAIDOC Ball Awards

Fantastic night at Blundstone Arena for the 2018 NAIDOC lutruwita Ball. Good venue with 2 bars and convenient outdoor smoking; great food including mutton birds; fantastic band that got everyone dancing straight up; happy people everywhere; and fantastic attendance. NAIDOC Ball prizes went to:

Belle of the Ball: Lucy Gardner

Beau of the Ball: Tim Sculthorpe

Matron of the Ball: Jan Langridge

Old Coe of the Ball: Robert Arnold

Special Award to the pakana luna of lutruwita accepted by Heather Sculthorpe

Snap shot of life on Cape Barren in 1932

Claude Lemont, as overseer, from Flinders instructed Hawkins to tell Donald Brown and Alec Mansell to clear all the rubbish starting from Sam Thomas' house to the cemetery before they got their cheques. The rest of the men, he said, were all worked up and cheques could be handed to them.

Also in January 1932, Albert Everett was attended by Mr Casbault for burns to his legs. Baby Gladys Mansell was diagnosed as jaundiced with an enlarged liver. Jack Maynard wrote to the school teacher:

Please can you let me have some cold medicine has I have got the cold very bad this morning when I cough I get pains the chest and spit a little blood once.

Jack then asked if the doctor had left a bottle of medicine for him.

On January 9th, Casbault provided medicine for Harry G Brown, a repat. patient, and Willy Boy Mansell and on February 24th sent medicine for Lewis Mansell and his wife Rachel 'Ray' (daughter of Bun Beeton and Judy Thomas) and Lewis's father Peter James Mansell, Edervin Mansell and medicine for Claude Brown via Mrs Jane Brown, George's wife; also to Darcy Maynard and Beryl Mansell (daughter of James Everett and Florence Williams), Archie Mansell's wife.

'Teddy Burgess' did not turn up to see the doctor with the others and Dr. Allport ordered little Iris Thomas to the hospital with her leg. Iris had polio. Gordon Maynard got medicine but Maude Mansell had to write to Hawkins after medicine

as she had pains all through her, felt terrible sore and bad head and felt cold all through her.

On 23rd December, Harry G Brown wrote to Hawkins for medicine for Kenny Everett who had pains 'in his left side and can't old his food down'. Gordon Maynard was given 3-4 weeks off work by Casbault who also described Jack the Peter Mansell as having a very bad carbuncle.

Victor Beeton, Jim Maynard, Albert Maynard and Mrs Claudia Maynard, Albert's wife, had sciatica.

Michael Mansell
July 2018



Pinebarking at the New Sydney

We gathered at the New Sydney to eat and
celebrate
a friend's 52nd birthday
at the very same table
where some had previously sat during a time in
the '80's
and "Fuck the Flounder" had occurred
to the amusement of those who had been there
as the day sped on
and the liquid slithered down the throats of those remaining
conversation turned to many things
and out of the blue came the words
I really like your smell,
I've always liked your smell,
you always smell nice
and to the mirth of the others at the table
the recipient of this unexpected praise
changed the talk to that of pinebark
how's your pinebark going, he said
as the others laughed
pinebark!!!,
and on and on he went about it
pinebark that he had helped scatter on her garden
many years past
changing the connection between the two of them
much more than those words
smell, nice, liked always what do you
think?

Karen Brown
5 April 2007

To my friends who stayed behind to keep me company on my birthday

Some statistics from Aboriginal Health Service operations 2017-18

Steady improvement in the proportion of pregnant women receiving their first antenatal check in the first trimester – 88% in June 2018. This exceeds the national target of reaching 60% by 2023. It is an increase on the 73% in June 2016, 61% in June 2015, and 46% in June 2015.

Child immunisation rate continues to be excellent at 99% for children aged 12-72 months ; we more than meet the national bench mark.

Smoking rates and obesity continue to be far too high. 92% of regular clients aged 15+ had their smoking status recorded and of those, 50% are current smokers. 75% of regular patients aged 25+ had their body mass index recorded and of those 29% were overweight and 72% were obese. Smoking and physical inactivity are strongly related to cardiovascular disease.

Launceston Renovations

It's been a long time coming, but the TAC's Northern Regional Office has now been completely renovated. This was done to re-invigorate the building, better utilise the space and to provide the community and patients with purpose built, modern health service facilities.

In 2017, we received \$500,000 from the Department of Health under their Capital Works program, to commence the renovations, which included an extension.



Rod Gardner, Launceston office before renovation

Excitement was building as discussions started between management, staff and community on the needs of the Launceston community. It was at this stage that we realised further funding would be required to extend and renovate the health service to meet the needs of the community and ensure that we had capacity in Launceston to provide additional health services now and into the future. TAC Medicare funding of \$1.6 million was also allocated to the project.

Tim Penny and Associates were appointed as project managers and after Expression of Interests were received and assessed, De Jong and Sons Constructions of Ulverstone were awarded the contract for the works.

The works were planned in two stages to ensure no disruption to service delivery of health and other programs. Stage One included the Frederick Street end of the building and consisted of removing the old legal library, resizing some of the offices and modernising the community

kitchen. During this time staff located in these offices moved into the Frederick Street buildings. Stage One was completed in December, 2017.

Stage Two was the largest part of the renovation taking 8 months to complete and required staff to relocate to the completed section while the building was extended outwards and upwards on the northern end to provide additional consulting rooms and office space.

Stage Two will also include a dental consulting room which will deliver dental services to patients from around the state.

On the 18th July, 2018 the Launceston centre closed for the day for staff to relocate to the newly renovated end of the building.

I would like to thank patients, community members and staff for their patience and understanding during the nearly 11 month duration of the renovations. Community lost access to the much loved community area, patients were understanding of staff delivering health services in one consulting room with no clinic room, the noise and dust were almost unbearable at times. Thank you also to staff who came up with innovative strategies to ensure delivery of clinical health services to our patients was not compromised.

We are now fully operational, and the feedback from community on the new building has been extremely positive.

Lisa Coulson, Northern Regional Manager



Breaking news

Questions over cost of Arthur-Pieman 4WD track consultancy



LEAH MCBEAY, THE ADVOCATE

The Wilderness Society wants to know how much public money will be paid to the consultancy which will build the government's case to re-open four wheel drive tracks on the Arthur-Pieman Conservation Area.

The government tendered in early July for a consultant to pitch its case to the federal government for re-opening the three tracks which have been closed to recreational vehicles since 2012.

Wilderness Society campaign manager Vica Bayley said he did not know the government would be hiring a consultancy.

"We asked the government how much it would cost to get (the public environment report) done through the department.

"I want them to declare how much they are prepared to pay to get this work done.

"This is a highly controversial, discredited and demonstrably politically motivated action by the government, and the public should know how much public money it's going to cost us."

The tender advertisement says DPIPW wanted a consultant to 'manage and coordinate processes ... for the proposal to open off-road vehicle tracks in the Arthur-Pieman Conservation Area. The consultancy will include field surveys, consultation with DPIPW and other stakeholders, the preparation of a Public Environment Report and additional material'.

The project is part of a process which started when the state government was prevented from

re-opening tracks 501, 503 and 601 between Sandy Cape and the Pieman River.

After the state government said it would re-open the tracks, the Tasmanian Aboriginal Centre appealed to the Federal Court to put an emergency stop on the plan.

A Federal Court judge ruled the tracks should stay closed to recreational vehicles, and ordered the Tasmanian Parks and Wildlife Service not to issue any permits until the matter was heard.

As part of the federal process, the state government has to provide reports under various laws, supporting its bid for the tracks to open.

The DPIPW report will focus on priority threatened species and communities listed under the *Environment Protection and Biodiversity Conservation Act 1999* and the values of the National Heritage place, the Western Tasmania Aboriginal Cultural Landscape. The department website said the draft report was expected to be available for public comment by March 2019. Vica Bayley said he thought it would be 'an indictment of their ethics' for a firm to take public money for such a project.

"It runs counter to protecting Aboriginal heritage, and counter to the opinions of the Aboriginal community."

DPIPW has been contacted for comment on project costs and who the consultancy will be talking to in the community.

Palawa kani naming

There's a map on the TAC web site (tacinc.com.au) that shows the palawa kani names that the Hodgman government has held up from being officially adopted as dual names. There's a lot of them.

Other Aboriginal place names now in use include:

Nipaluna – Hobart city area

Pataway – Burnie city area

Kanamaluka – Tamar River

Tipina – Midway Point

Truwana – Cape Barren Island

Timtumili minanya – Derwent River

Layrapinthe – Country at Mussel Roe

Lulanya – Lake Echo

Munatrik – Circular Head

Lutruwita – Tasmania

Yingina – Great Lake

Tulaminakali – Mersey River

And there are other names increasingly used by the non-Aboriginal community as well as by pakana. These include kunanyi, piyura kitina, putalina, larapuna, and trawtha makuminya. Most of the population loves hearing and using these names, even if they sometimes have trouble with the pronunciation.

It's a good way of always keeping in mind that lutruwita/Tasmania has an Aboriginal history.

So what's behind the Hodgman government's decision to conduct a review into the Aboriginal and dual naming policy?

The Issues Paper published in November 2017 was clear about the government's motives. It said, "Some Aboriginal groups or individuals differ

in opinion from the TAC regarding the naming of a place or geographic feature. The Policy places a strong emphasis on the advice and information provided by the TAC. The TAC may choose whether or not to provide supporting information, archival references, and research to substantiate a nomination".

In other words, the 7 members of TRACA (Tasmanian Regional Aboriginal Communities Alliance) have lobbied the government to cast doubt on the authenticity and accuracy of the names put forward by the only group in lutruwita/Tasmania that has conducted thorough research over decades.

This research has included words and phrases remembered into the twentieth century, by Aboriginal people from all around the State, even by members of TRACA themselves. Thorough historical evidence has also been researched and documented, unlike the assertions of our detractors who make disparaging statements without any evidence whatsoever.

The 15 submissions made to the government review consisted of 4 individual submissions, 5 local council submissions, and 6 organisations individually and as TRACA. With the local councils and individuals who simply followed the TRACA line, the number of actual voices is reduced to about 4, and 1 of those simply opposed the whole notion of dual naming.

The 6 TRACA submissions mostly complained that they are not consulted by TAC. That group included outside bodies such as Lia Pootah and Circular Head Corporation.

With more time and money, we could educate the public about how we do our language work and why these claims of ignoring 'local languages' are nonsensical. We suspect non-Aboriginal people of good will would be quicker to understand how we work than those self-interested groups who are simply clamouring to 'get their voices heard'; even when they have little of relevance to say.

The Ice Breaker, *nuyina*

The Australian Antarctic Division held a national competition among school students to name the new Ice Breaker which is to replace the Aurora Australia.

Winners were students from St. Virgils College, Hobart & Secret Harbour Primary School, WA, who nominated the *palawa kani* word **nuyina** (southern lights) for the new name.

The word **nuyina** was shared by Aborigines with George Augustus Robinson as they watched the lights in 1831 from near Ansons Bay and again in 1837 from Flinders Island.

A quarter of the 800 names submitted were from Aboriginal languages. The TAC received very impressive statements from students who asked to submit *palawa kani* names.

Congratulations to the students for their acknowledgement **nayri rrala** of *palawa kani*, the language of Tasmanian Aborigines.



The prize was a day trip to Antarctica and Language Worker Daisy Allan was invited to go along. For a person who's not too keen on flying, she did a tremendous job of further educating the students and teachers about *palawa kani* and about how we teach our language.

Late breaking news - meningococcal

There has been a recent outbreak in the Hobart area of the infection disease, meningococcal. The Tasmanian government provided some free vaccines for young people up to age 21 who live in the northern suburbs. Infants and people in their mid to late teens are most vulnerable.

The Aboriginal Health Service in Hobart obtained 100 free vaccines. They were all used in 2 days. We are now waiting for more vaccines to arrive.

Some southern local councils such as Clarence Council are providing free vaccination sessions; and the Tasmanian government is arranging mass immunisations.

Please check the Department of Health web site for further information about where and how you can get the vaccinations.

Symptoms include fever, severe aches and pains, headache and discomfort caused by light, drowsiness and confusion. A rash may occur as the disease progresses; but don't wait. Consult a doctor as the disease can progress quickly.

Devonport Council got it wrong.

An article in The Advocate in December 2017 shows how easy it is to get it wrong when trying to use Aboriginal language in Tasmania. Here is the article as it appeared minus the photos.

Advocate article

Paranaple centre is the name of Devonport's new multipurpose building and arts centre which opens next year.

Paranaple, the indigenous name of the Mersey River section that flows through Devonport, was chosen as the name of the \$45 million building, including an 800-seat conference centre and forms stage one of the \$250m Living City urban renewal project.

Devonport Mayor Steve Martin said facilities within this precinct will be known as paranaple centre (multi-purpose building), paranaple arts centre and paranaple convention centre.

"Branding is a significant factor in developing a strong identity for the facilities within the Living City stage one precinct and therefore the buildings require a title that is distinctive, relatable and accepted by the community - the term paranaple, fits this bill," Alderman Martin said. He said the Mersey River had played a vital role in shaping the Devonport of today.

"From the days when we were known as Torquay and Formby until the present, the Mersey River has become the centrepiece of the city. A destination in itself, the river also acts as a gateway for tourists, an import-export hub and a place of recreation," he said.

"One of the drivers behind Living City was to open the city up to the waterfront, to take full advantage of this beautiful part of the city, so it is only fitting that this new precinct also pays respect to the river."

Alderman Martin said consultation was an important part of the process to ensure people connected with the new name and was done through workshops with Service Tasmania, LINC, Online Access Centre, aldermen, council staff, representatives from the visual and performing arts community, Six Rivers Aboriginal Corporation

and the community. The council adopted the name and branding, which cost \$15,000, in the closed session of the October meeting.

The Aboriginal language facts

If you simply look up an 'Aboriginal word list' you would find 'paranaple' as one of the words for the Mersey River. But to get it right you have to go a lot further.

There are 4 words recorded for the Mersey River with no linguistic or historical evidence that any of them refer to different parts of the river. We have criteria for authentic and accurate retrieval of words that include determining the most reliable recorder and the most reliable source of the words, being language speakers of that area.

The word paranaple (and its variants ponrabbel and pirinapel) was recorded by the Dane Jorgen Jorgenson (convict, adventurer, self-proclaimed head of government in Iceland for 9 weeks, Van Diemen's Land Company employee). It was reproduced by Braim in 1841 but he merely reproduced Jorgenson. Pirinapel was recorded by McGeary (1830-31) and ponrabbel by Milligan ((1844-47). These variants suggest different vowel sounds in the same part of the word but without more than one other recording of each spelling, it's impossible to tell what the original sounds are meant to be. In any event, none of the recordings of this word give any information about the language region of origin or the circumstances of the recording.

The other words recorded (which may be just one word) are warkerruneno and warwoolernunne/woollunner, none of which have any information about who gave the word. These or similar words are also recorded for 'country at Forth River'.

By contrast, the name **tulaminakali** is a word from the language region through which the river flows – the Northern language region and is the only word of the 4 that is unambiguously recorded more than once for 'Mersey River'. Elements of the word are also contained in nearby features such as latinkali (Housetop Hill) and tulampanga (Gog Range).

