

Kenbi Land Claim, 1979

Appendix 2

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Place names in the Dum-in-Mirrie Island area prepared by Olga Singh, assisted by her mother, Mrs. Maudie Bennett, widow of the elder, Tommy Lyons or Imabulg, of the danggalaba local descent group, the traditional owners of the claim area

PLEASE NOTE: These are all Larrakia Names; All of these places were very Sacred to my Father and he wants no one to touch it or harm it.

Bynoe Harbour: (Gummudj - Gummudj, Dawining, Goomambo Point, Gunmamuji, Bungalbung, (Mudj Mudj yny means Red Snapper Dreaming).

Rankin Point: (Cichi Cichi - Mugla Mugin it's an Aboriginal name, is after my Father (Gulygy - Tommy Lyons) Chidjngly is where my Father other dreaming Place.

Bul Pul: Is an island separated from the main land, is where all the Cypress Pine are growing wild. My Father allowed no White Man to touch the Timber that is growing there and it's been there for years untouched. People asked if they can get Timber from there, but were refused by him. On that Island are many things.

Middle Reef: Igabigit is also very sacred to the Larrakia People because, they believe that the Ganbi Dreaming means Bamboo runs through from Belyuen (Delissaville) right through out all the Islands Surrounding. Also not very far from the Middle Reef there is also another Dreaming Place that is Called Pearl Shell Dreaming (Emadjanggul), where nobody is allowed to touch, not even Aborigines.

Doowoon: is a place where the RAAF use to bomb for target practice and on the point of the island is another Dreaming which is called Brigibin. Long, Long time ago Aborigines believe that it sank a ship when it got too close to it and they think that it is still living today.

Sandy Islands: Dachadjbich & Nulbulchik are two islands which provide turtle eggs and geese eggs for the Aborigines for many Years and they still go hunt there today, also the Turtles use the area as their breeding ground and the Aborigines do not want that area touched.

Nangilma is another sandy Island and that is where the Bird (Mariji) circles and Nangilma is the Ceremony Song which is never sung by the Aborigines and will not sing it because it is very sacred and it must be preserved.

GINIL: (Adjung or Bailer Shell Dreaming - The reef itself provides the Aborigines with Turtles and Fish, even today the Aborigines still travel to either one of the Islands that I mention in this Story for their sea food, in a more modern transport, like a Boat or Dinghy.

DEMIEN MERRI ISLAND

My grandfather held no Ceremonies at Muluk or Demien Merri. Muluk is where Jimmy Muluk, deceased was circumcised and Demien Merri wasn't even a Ceremonial Ground. Demein Merri is Mura Dreaming - translated Star Dreaming.

The only place before my Father was born the elders used to have it at Wunma, it's between Budjamulmul and Alikbana, Tommy Burrenjuk's country. This is where Larrakia, Kyuk and Wagait Tribe mixed. So the real Ceremony Ground is at Two Fella Creek and here at Belyuen (Delissaville), also Wunma.

Demien Merri - The only Ceremony they had was Ami Anjal Business and not Larrakia's, so Demien Merri is where People used to camp and hunt for Sea Food on the Reef, also Oysters and Yams.

Second creek (Nura Yny) The first Larra la man was circumcised, but water flowed from his wound. Therefore they weren't allowed to be circumcised like other Tribes.

Two Fella Creek or (Dadamungamanjng) Is where they had Ceremonies that are forbidden for women to discuss. The same as Belyuen Community. It is even forbidden for any person to eat Bush Fruit from around the area. The Banyan Tree is still there, you can still see it. The Larrakia Tribe had Ceremonies as long as Older people can remember, even before the White Man.

Tappa Bay (Meelik) It is where they Hunted, the supplies of the Turtle and Fish at low tides, that is (Guduch Guduch), it has three huge Banyan Trees in the Jungle where they (Kookaburra) sleep at night, no Aboriginal ever laid an axe on it yet it is "Taboo". Bung in Dine, around the point you have Wurin, it is a Cave which nobody can enter only if painted with white ochre by the older people. It whistles when he see Dinghy or any body, it warns all Turtles and Fishes when they are hunted by people and the Aboriginals never make a sound when passing it. Further out you have another Dreaming Place, it's called Muninda, he lived alone, he has no Country Man). At low tides you can see it's in the formation of a "K" on the reef.

Shoal Bay (Byn Binya) There is the (Wuttut) or Sand Frog: People use it for crabbing, fishing and getting mud cockle. In the dry seasons people use it for camping every weekend, so is Meelik. On the other side of the creek there Jungle's for miles where most of the yams grow in the rich soil, it stretches for miles right up to Bynoe Harbour. (Gum Mudj - Gum Mudj means Yam)

Bynoe Harbour: Bomby, Dawaning, Goomambo Point, Gunnamuj Creek, Bung Gal Bungi, Mudj Mudj Nynu, Rankin Point: Chichi Chichi - Mula - Mugin: After my Father's Aboriginal Name.

Gul-y-gy - Chidjn-i-lyt: (Gulyda or Water Yam Dreaming). They roasted it in ant bed, the people thought it was the yam they get from the Jungle, but they were mistaken, the yam itself was bitter, so they soaked it in fresh water and it was sweet. The ant bed it is there also. That's its home for people who use to travel on canoe with lit fire sticks.

From Chidjnily Creek: Bibi Brown found something that was like cement, maybe a metal of some kind, from Bul Bul, towards Rankin Point following the creek (Ludj adj gut) Cypress Timbers beach Island, it enters through (Bin idj injal) right through to Demein Merri, other part is Cabal - Ngl uk prin then Angin (Hawk Dreaming - Long Beach) it going back to Bul Bul.

Mudj Ga Byn (Chimby Dreaming), from Cabul ("Sacred")

[Compiled by Olga Singh, December 1978.]