

MATYA-MUNDU, A HISTORY OF THE ABORIGINAL PEOPLE OF SOUTH WEST QUEENSLAND pdf

1: Tinnenburra | Queensland Historical Atlas

Get this from a library! Matya-mundu, a history of the Aboriginal people of south west Queensland. [Hazel McKellar; Thom Blake].

It is indeed spectacular as any visitor would attest. But this Park also has a dark history and one that does not feature prominently in the tourist literature of the region. In the late s, it was the site of a major massacre of the Koa people. The site is now called Skull Hole and its remoteness and tranquility belies its bloody past. Bottoms set himself the task of systematically documenting all known or recorded massacres of Aboriginal people in colonial Queensland. In particular, detailed accounts and analysis have exposed numerous massacres showing how violent early encounters were between Europeans and Aboriginal groups. Invaluable though this body of work has been, it has generally focused on certain regions for example Noel Loos on north Queensland or specific incidents such the mass poisonings at Kilcoy Station, or the clashes at Hornet Bank or Cullin-la-go-Ringo. What has been lacking is a detailed overview of all documented encounters that resulted in the multiple deaths of Aboriginal people. He has exhaustively researched published works, primary sources, oral records as well as interviewing informants and visiting sites to systematically document massacres on the frontier. Bottoms defines a massacre as killings of at least five or six and does not extend his analysis to the deaths of smaller numbers. This book is not pleasant reading. Bottoms does not let up. It is a relentless narrative of massacre after massacre throughout the length and breadth of colonial Queensland. Bottoms explores the events region by region as the frontier moved west and north. He first examines south-east Queensland and then moves on to southern Queensland and then to central Queensland. South-west Queensland and the Channel Country are the focus of Chapter 4. Chapter 5 explores poisonings and sexual exploitation on the frontier. The following chapters document massacres in central Queensland, north Queensland and Cape York Peninsula, the rainforest areas in north Queensland, and lastly the gulf country and western Queensland. One of the key players in the attacks on Aboriginal groups was the Native Police which was established in and operated until the end of the century. By the end, the evidence is beyond doubt that the frontier in Queensland was characterised by a succession of violent encounters. While Conspiracy of Silence presents an extensive catalogue, Bottoms is well aware that he may not have documented every massacre. Other killings could have occurred and easily gone undetected. Many pastoral properties had outstations situated in very remote and inaccessible locations. Clashes could easily have occurred without the knowledge of the outside world. Apart from exposing the extent of major killings on the frontier, Conspiracy of Silence constantly reminds us how relatively recent these events were. They did not occur in the distant past but within two or three generations. Many stories are embedded in local oral traditions. When interviewed in , he related how he had seen skulls and bullets from a massacre in at Mt Leonard Station. His great-grandmother who had been told about the incident was alive at the time. Hazel McKellar, the author of Matya-Mundu: A History of Aboriginal People in South West Queensland Cunnamulla Australian Native Welfare Association, c and the source of information about a massacre in the early s at Monjarree waterhole in south-west Queensland, was born in and died in She learnt about the incident directly from her mother-in-law, Granny McKellar. Granny McKellar, who died in aged years, was a young child when this massacre occurred. But stories about massacres and violence also have been transmitted in the families and descendants of the perpetrators, although these families are less forthcoming. Because the Conspiracy of Silence is singularly focused on events on the Queensland frontier, it could be argued that its value is limited to Queensland history. It might be tempting to conclude that Queensland was clearly different from the rest of Australia and that the responsibility for the violence rested with Queenslanders. However, it was not just the pastoralists and the workers on the runs that were responsible but also investors and absent landlords. The Queensland pastoral industry was heavily dependent on southern investment, particularly from Victoria. The Queensland frontier was part of the Australian frontier and these events cannot be considered in isolation. The Queensland frontier

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was inextricably part of the Australian story. Events on the Queensland frontier, however, had a even wider impact. They were also part of the grand British colonial enterprise. Like the re-writing of the Queensland frontier, so too has the broader imperial narrative been rewritten to reveal that bloodshed, violence, coercion, slavery were commonplace as the empire expanded across the globe. The extent of the deaths documented in Conspiracy of Silence had a catastrophic impact on Aboriginal groups throughout Queensland. Few escaped the loss of at least some members. It was not just the loss of life as the result of massacres and sporadic killings that was devastating, but the impact on the economic and social cohesion of each group. Take away for example, a few men who were critical in the food and resource gathering process and suddenly the clan could be facing an acute shortage of resources to say nothing of how the incursion of sheep and cattle was also disrupting resources.

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2: Gooreng Gooreng Country: The Gooreng Gooreng Project

'Hazel McKellar's book Matya-Mundu provides not only a valuable historic record of the south-west Queensland Aborigines, but stands as an incentive for other Aborigines to take an active part in presenting their history to the world the way they see it, in their own words.' (Introduction).

Before closer settlement began in the s, Tinnenburra was one the largest pastoral properties in Australia boasting the biggest shearing shed in the world. His fame as a pastoral tycoon, however, was only equal to the myth itself, immortalised in the Banjo Paterson Poem T. An intensely shy man, he never married, neither drank nor smoked and insisted that his tea always be brewed in a humble billy can. In addition to runs in Queensland, Tyson acquired adjoining runs in New South Wales, part of another large holding, Mooroonowa. Though under separate state jurisdiction, this effectively functioned as a part of Tinnenburra. Combined at their largest extent they covered over two and a half million acres, roughly a third of Belgium. However, with improving wool prices in the s the property began running sheep. According to various accounts it had between stands and stood upon cypress pine logs. Accompanying this monument was the inevitable humour associated with the Tyson mythology. One yarn went that a shearer was fired for swearing and cutting the rams. He slowly walked out of the shed to the other end where the foreman re-hired him not realising the shearer had grown a beard in the meantime. Prior to this, shallow wells, tanks, and dams had been the only artificial sources of water. These were among the earliest artesian bores in Queensland. Within this area four blocks ranging between 14, to 30, acres were reserved for would-be British immigrants. They did not stay long, however, instead selling Tinnenburra to the Mackay brothers, John Kenneth Mackay and the younger brother, William Hooke Mackay. The Kunja Since Tyson began his operations, against the backdrop of pastoral development Aboriginal people maintained both physical and cultural connections with the landscape in conjunction with European pastoral activities. Tribal boundaries were not so much permanent fixtures but fluid and accommodating to the movement of people accessing resources or performing ceremony. Echoing pre-colonial patterns of economic and social migration, Tinnenburra subsequently became a new node of activity attracting neighbouring Aboriginal groups, settling and intermarrying with local people. According to Aboriginal oral tradition, Tyson was reportedly sympathetic to the Kunja and reserved three square miles for their exclusive use, insisting that no drays enter and their culture not be interfered with. This area was located on a large sand hill on the eastern bank of the Cuttaburra and continued to be a major focus of Aboriginal cultural life. Such an arrangement also had economic benefits providing a convenient source of cheap, though often skilled, labour. Water holes formed the initial points of cultural intersection. Downstream were other large waterholes where Aboriginal people congregated and continued to perform ceremonies well into the s. Bootha Waterhole was a place strictly for women to perform dances and give birth while Binya Waterhole was the place for rainmaking ceremonies. These were brought back to Binya by the old men, part of a ceremony that would appear to represent unification of two animated places, symbolising land and water. Charlie Maranoa was another senior figure. The journalist and author A. Yarra spent some time working on Tinnenburra when it was owned by the Mackays. Break-up of the camp Following economic Depression in the s and eventual final sub-division, Aboriginal people were gradually forced off Tinnenburra and many moved into the fringe camps in nearby Cunnamulla. She died in at an estimated age of and was one of the last native speakers of the Kunja dialect. Evidence of the Tinnenburra camp remains in the form of discarded tobacco tins, wagon wheels and the remains of humpies. With the exception of a few graves, there is no outwardly significant reminder of the lives of the people who lived there. References and Further reading.

3: McKellar, Hazel () - People and organisations - Trove

Aboriginal Australians History Australia Queensland Queensland History Matya-mundu, a history of the Aboriginal

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people of south west Queensland / Hazel McKellar ; edited by Thom Blake. - Version details - Trove.

4: - Aboriginal History - Volume thirty seven, - ANU

Matya-mundu, a History of the Aboriginal People of South West Queensland Hazel McKellar Cunnamulla Australian Native Welfare Association, - Aboriginal Australians - 99 pages.

5: Hazel McKellar | LibraryThing

www.enganchecubano.com: Matya-mundu, a history of the Aboriginal people of south west Queensland () by Hazel McKellar and a great selection of similar New, Used and Collectible Books available now at great prices.

6: Hazel McKellar (Author of Forcibly Removed)

McKellar, H. () Matya-mundu: a history of the Aboriginal people of south west Queensland. Cunnamulla: Cunnamulla Australian Native Welfare Association. J m'ke.

7: Gunggari language (State Library of Queensland)

After this public revelation, the Queensland Department of Aboriginal and Islander Affairs began purchasing homes in the town and a number of Aboriginal people moved from the camps into town [28]. By the early s, Cunnamulla had an Aboriginal population of approximately people [29].

8: Frederick WHARTON # | Queensland's World War 1 Centenary

Title: Matya-mundu: a history of the Aboriginal people of south west Queensland / ed. by T. Blake Publication info: Cunnamulla, Qld:Cunnamulla Australian Native Welfare Association

9: Queensland, Australia | Awards | LibraryThing

H. McKellar, Matya-mundu: a history of the Aboriginal people of south west Queensland, Cunnamulla, Cunnamulla Australian Native Welfare Association,

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