

## DESCENDANTS OF GAWI -BANYJIMA NATIVE TITLE

**‘Gawi (Gujinbangu).** The apical ancestor for Group 1.1 (Palmer 2010:Paragraph 726) is listed as ‘Gawi (Gujinbangu)’ who had a daughter called Gujinbangu who was married to Bindimayi and ‘Yardinjarra’ @ Idinggana. However, Palmer fails to mention that Bindimayi was a noted Gurama songman and descendant of legendary Gurama leader, Windawari.<sup>1</sup> Instead Palmer follows the matrilineal descent line through the Banyjima woman, Gawi, and her daughter Gujinbangu. Therefore, according to his previous account of fundamental rights Gujinbangu (born 1865) was a partner to both Bindimayi (born 1871) and Yirtitjana/Yardinjana @ Idinggana (born 1860) who supposedly disappeared on Mount Bruce in about 1920.<sup>2</sup> Gujinbangu’s son to Idinggana was named Kunyanybina<sup>3</sup> who is recorded on Barber’s 1997 genealogy as the father of Jack Downton, who married Lucy Tucker or Putha, daughter of Wirrilimarra (Palmer does not mention this latter connection).<sup>4</sup>

O’Connor (1991:26) records

Kurtipinangu [Gujinbangu of Palmer’s genealogy], a Panjima woman from Minthay Spring. They had one child, a daughter named Yarlawadda [Maggie], who married Johnny, a man of Kurama-Innawongga descent<sup>5</sup>. From this union, the Smith family is descended, as is Jeriwing, the only surviving male member [in 1991] of the first descending generation. Kurtingpangu then married Irdingnyagga [Yirtitjana/Yardinjana @ Idinggana of Palmer’s genealogy], a Pandjima man from Minthay Spring. They had two children: Tjinpirinya, who died without issue; and Sally, who married Pantarayi [Pontroy], a Nyamal man from Wodgina. George Pontroy is the sole surviving child of this union [in 1991]. Irdingnyagga then married a woman whose name has not yet been collected. The Injie family and Downton families are descended from this union. Irdingnyagga walked into a cave in Marandoo Hill in the late 1890s and was never seen again. His spirit is said to still reside on that hill.<sup>6</sup>

In Paragraph 726 Palmer again stresses the intermarriage of groups. He states that Horace Parker and Sam Coffin also ‘married into this [Top End] descent group’. Horace’s first wife Bidy [Coffin] is a granddaughter of Sally

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<sup>1</sup> Barber (1996) writes: ‘Windawurri is regarded as ‘grandfather’ (ancestor for all of all of the groups including Innawongga, Gurama and Bandjima language groups). He came from Hamersley country and was a big boss for the Innawongga and Gurama tribes ... His youngest brother was Nadi. He had a lot of wives. It was stated that he had seven wives, which related to the story of the seven stars’ constellation in the night sky. The seven wives were given to build up different tribes in the area.’

<sup>2</sup> *Pers com* Joyce Injie; O’Connor 1991; Barber genealogy 1997.

<sup>3</sup> An affidavit by Stuart Ingie says that Kunyanybina @ ‘Sleep all the time’ was a *burungu* Banyjima man promised to Ada Muli.

<sup>4</sup> A ‘Report on Application for Certificate of Citizenship’ for Jack Downton, born 1906, states that his father was also named Jack Downton and his mother was named Lucy Tucker. The report is signed by Ian Blair, Onslow, 5/4/1960.

<sup>5</sup> O’Connor (1991:26) says that Yarlawadda [Maggie] was the child of Kurtingpangu (Banyjima woman) and Tjinnapi from Yule River, a Kariera man.

<sup>6</sup> Note: Therefore, according to O’Connor, Jack Downton had a different (unidentified) grandmother to the woman recorded on my genealogy.

Wabun on her mother's side.<sup>7</sup> Sally was a daughter of Gujinbangu to a European man, so by this roundabout connection it can be said that Sam and Horace 'married into this group' so that the sons and daughters of Bidy [Coffin] can trace descent from Kawi as being their MMMMM. This would be an unlikely means of claiming rights to land, compared to FFF. Similarly, as Palmer (Paragraph 728) relates, Gawi is Alice Smith's MMM.

In Paragraph 728, Palmer writes that Jerry Wing 'told me in about 1979 Bindimayi, whom he called Yinjingana, had a spiritual association with Minthicoondunna Springs'. However, Palmer adds, 'Alice Smith, however, told me he was Gurama'. As stated elsewhere in this report, Bindimayi was a Gurama leader and a son of Windawarri.<sup>8</sup> The 'Yinjingana' Palmer recorded in 1979 is more likely Gujinbangu's second husband (described above) named Irdingnyagga (O'Connor 1991), Yirtitjana/Yardinjana @ Idinggana (Palmer 2010:Paragraph 726), or Iding-gananha (Barber 1997).

In Paragraph 728, Palmer says in 1979 in an interview with Jerry Wing he recorded a man called 'Yinjingana' as being the same man as Bindimayi, husband of Gujinbangu (Palmer 1979b:14). In 1975 Palmer also recorded (footnote 728; see Palmer 1975:5) that one of Gujinbangu's husbands was 'Yardinjana' (Paragraph 728). As I have suggested in the preceding Paragraph, it seems obvious that 'Yinjingana' and 'Yardinjana' are the same person, the man who was 'lost on Mount Bruce' (see O'Connor 1991:26).

Kingsley Palmer (1980) summarised Jerry Wing's genealogy:

Jerry Wing is approximately 70 years old and lives on Peedamulla station. His M.M. and M.F. were both Banyjima from Weeli Wolli and Mindi Springs respectively and his second M.F. and his mother were Banyjima from Hamersley Station. His F.F. was from lower Turee Creek (Inawunga), his M.F. was Gurama from Rocklea and his father was Gurama from an area west of Paraburdoo. Jerry's F.F. is believed to live as a spirit inside Bimbulungu 6 kms north west of Mt Bruce.

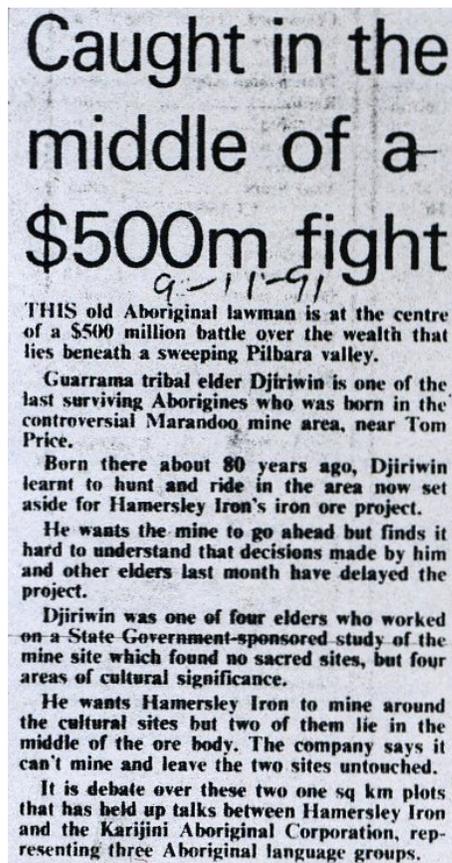
I have spent some time trying to unravel the genealogy of Jerry Wing according to the above description of Palmer (1980). According to my records, based on research by Tindale, O'Connor, Chambers and Barber, and interviews with many descendants, Jerry's mother, Maggie Yalluwarra (1899-1959), had children from two Gurama men, George Pintangati and Johnny. Jerry's mother's mother (MM) Kudjipangu (TE Banyjima) was married to Gurama elder, Bindimai (1871-1931, Jerry's MF), and also Idingganaha/Yardinjana (also a MF), father of Kunyanbina (TE Banyjima, mother's sister). Considering the conflation of the two names described

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<sup>7</sup> 'I married a Yindjiparndi woman we had two sons. My second wife was a Nyiyaparli woman and we had 14 children, we lost three children 2 girls and one boy.' Affidavit of Horace Parker sworn at Port Hedland on 27 May 1999

<sup>8</sup> See Bindimayi's Songs About His Country - sung by Nelson Hughes, translations by Nelson and Peter Stevens in *The Gurama Story* by Peter Stevens with Brehaut and Vitenbergs (2001:66-7).

above, I believe Palmer should have recorded that Jerry Wing's MF who was associated with Mount Bruce was 'Irdingnyagga' ['Yardinjana' / Iding-gananha] as described by O'Connor (1991:26).



Above: Newspaper story published on November 9<sup>th</sup>, 1991, at the height of the Marandoo dispute.

In this report I have gone to some length to untangle the facts recorded by Palmer in 1980 to illustrate: (a) how earlier genealogical recording by Palmer (1979, 1980) may not be reliable; (b) that descendants of Gawi have a strong Gurama patrilineal descent line.

Paragraphs 731 and 732 reasonably speculate on birth years for ancestors of Alice Smith and the origins of the apical ancestor, Gawi. Kim Barber (1997) recorded that Gawi/Kawi was born in 1845 and died at 'Bidibidina'. She had a son Mindjiana who was a Top End *banaga* man born in 1860 at 'Mindjiana' and died in 1949 at 'Pumindjina'. Palmer (2010) does not mention this information. Nothing appears to be known about the father of Gawi's children, although it can be assumed at that time that they 'followed' their father's connection to country.

Maggie is undoubtedly of Banyjima descent through her mother although she was known as 'Maggie Minderoo' and her father and her two husbands are all Gurama men of high reputation.<sup>9</sup> Alice's brothers, Jerry and Nugget, have Aboriginal names connected to sites in Gurama or Innawonga country (Jeriwin/Palm Springs and

<sup>9</sup> In the book, 'Yamatji' (Clark 1992:103-107) a chapter on Monty Smith states: 'There were twelve of us in the family,' Monty remembers. 'The old man [owner of Rocklea] died of a heart attack and never left a will.' The mother [Maggie] moved her large family to Minderoo Station. There, young Monty grew to adolescence.

Bodadary/Fish Pool). As recorded, Alice and her parents attended initiation ceremonies at Turee Creek with Innawonga, Ngarlawongga and Gurama people. Alice's husband Jack Smith was also a Gurama *maban* man. A witness statement to police by 'Jerrewing' lists some of those who attended the annual Law meeting at Turee Creek. The witness said:

I am a Rocklea native and have lived there all my life. I went to Turee Station about the middle of last year with Bodadarry [brother Nugget], William (One Eyed Bill), Rueben [Banyjima] Alex [Gurama], Old Bobby, and Jack [Gurama] (half caste) for Pinkeye [ceremonies]. Tumbler [Ngarla] and his woman Cuboo [Ngarla] were at the camp. Bobadarry had his woman Mummy [Innawonga], with him.

Another of Alice Smith's sisters, Annie, had at least four children to a Banyjima man named Reuben between 1935 and 1942. Annie then had five children to her second husband, a Nyamal man named Scottie Black, between 1951 and 1956. All these children are included as descendants of Gawi.