

The close relationship between the descendants of Whitehead and Wirrilimarra.

Chookie's daughters, Jennifer, Margaret and Elizabeth, identify as Banyjima through their grandfather. Chookie's family can also identify as Banyjima through their grandmother, Putha, who was the sister of Jacob and Tommy Tucker. Margaret Laphorne (nee Dowton) says: **'My father always said that Tommy Tucker was his uncle. I know that Putha was the mother of my father, Lola Young's father and Auntie Whitehead.'**¹

According to the family tree and Aboriginal custom, Putha could be classed as a mother to Whitehead:

Chookie was the son of Putha.

Putha was the sister of Jacob Tucker.

So Jacob's daughter Naidong was a cousin-sister of Chookie.

Putha was Naidong's father's sister, so Putha would have been a 'mother' (aunt) of Naidong.

Naidong married Kayuna.

Whitehead was Kayuna's brother.

So Whitehead was a sister-in-law of Naidong.

Putha was Naidong's 'aunty-mother.'

That makes Whitehead a daughter-in-law of Putha.

Whitehead called Putha 'mother' in Aboriginal custom.

In 1980, Percy Tucker gave Alan Dench the name of his grandfather as Wirrilimarra and Herbert Parker's grandfather as Pirtupiri. Percy said his father was Pilyangkanpangu (Jacob) and Herbert's father was Marntunha (George). On the tape (short version), Percy says:

My father's father was *Wirrilimarra*. My father was *Pilyangkanpangu*. My uncle was *Kutiya-layi*. My name, with these two fella, is *Karlayurang*.

These ones, they are the gang, the boss for the Hamersley Range ... my grandfather, *Wirrilimarra* **Herbert Parker's grandfather Pirtupiri, the father belong to them Marntunha**, my father *Pilyangkanpangu*, my uncle *Pirtanganpangu*

In this hill, on the top of the Hamersley Range, they were the boss of what's left behind, us little fellas.

Percy was saying that his ancestors and Herbert's ancestors were the boss for the Hamersley Ranges.

Alan Dench says that Percy did not mean that **one** family were the 'bosses.' In the 1980s Alan worked closely with Percy and Herbert to write down the Banyjima language. Alan also recorded songs in Banyjima language at Cane River. In those days, Percy and Herbert were always accepted as Banyjima leaders.

Herbert was the son of Whitehead and was born on Mulga Downs station in about 1921. We don't know much about Whitehead except that she was the mother of Ginger, Horace, Herbert and Wobby. All the brothers were not known as 'Parker' in those days. We know that these men had different fathers. Herbert and Horace probably never saw their biological fathers. George was the stepfather who 'reared up' Whitehead's boys. He was buried at old Youngaleena on Mulga Downs. Kim Barber wrote that George was a 'Top End Banyjima.' Horace and Wobby gave affidavits with their family tree when the MIB claim was registered.

When he was 23, Herbert was living with Selina, who was the daughter of Whitehead's brother and Percy's sister (Kayuna and Naidong). Selina was Herbert's mother's brother's daughter. This was the right relationship for Herbert and was probably a marriage arranged by the older people at Mulga Downs. Ginger was Gertie's man. Gertie was also Ginger's mother's brother's daughter which was the correct relationship for a 'giveaway.' Wobby would have also been a 'nyuba' for the sisters. Wobby says that his give away, Lola, is 'cousins out of my mother.'

¹ Statement made to Dr Bill Day on 29-6-05.

How was Lola 'cousin out of my mother'?

Cookie was Lola's father.

Cookie was the son of Putha.

(Cookie had a different father to Chookie).

Putha was the sister of Jacob Tucker.

Jacob had a daughter, Naidong.

Naidong would be a cousin-sister of Cookie (Cookie's mother's brother's daughter).

Putha was Naidong's father's sister, so Putha would have been a 'mother' (aunt) of Naidong.

Naidong married Kayuna.

Whitehead was Kayuna's brother.

So Whitehead was a sister-in-law of Naidong.

Putha was Naidong's aunty-mother.

That makes Whitehead a daughter-in-law of Putha.

Whitehead would then be a 'cousin' of Cookie.

Whitehead was Wobby's mother.

Wobby and Lola would be second cousins (Lola was Wobby's mother's cousin's daughter).

All the Aboriginal workers' families lived closely together at Mulga Downs in the 1940s. It was a difficult time during the war years, and trouble broke out on 28 January 1944. In statements given to police Wobby said Blanche and Gertie were fighting Selina. He took the part of Selina, together with his brother **Herbert**, who Wobby said was 'Selina's man.' Herbert speared Wobby in the leg to end the fight. This was the tradition to avoid 'payback.' The spearing is evidence that the people were following their laws and customs in 1944.

When Nina left her husband Percy, Herbert matched Percy up with Bonny. Bonny says, '[Herbert] was strong for me to marry into the local Punjimas, as our family had Punjima people on both parents' sides.'