

O'Connor, R 1991 *Report on Aboriginal Person-Land Relationships Central Pilbara Region. For Hamersley Iron Pty Ltd.*

[Page 26]

Dandina, a Panjima-Inawongga woman from Minthay Spring, married a Mr [Jacob] Tucker, a Pandjima man from the same camp. From that union are descended the Bobby, Smith (part), Smythe, Mackay, Hicks (part) and Sampi families.

(ii) The elders stated that Herbert Parker was born from a union between Ronald Parker, a white Australian station book-keeper, **and Whitehead, a northern Pandjima woman.** Horace Parker is also the son of Whitehead – his father is said to be [Page 27] Ah Min, a station cook. **Whitehead subsequently married Sam Wanyie [Coffin], an Injiparni man born on Millstream. Wobbi, the son of this marriage was born on Mulga Downs Station.** Ronald Parker also fathered a son child from Mary, an Aboriginal woman of Kariera descent from Woodstock Station. That child was Jimmy Todd (“Jimmy Woodstock”). Mary subsequently married George Todd, and seven children were born from that union. Ronald Parker’s brother Harold also had Aboriginal children [Jackie Parker]. [My emphasis - BD 2011]

[Page 23]: Nyiaparli... (b) In the Hamersley Ranges, their boundary with the Pandjima was along the Weeli Wolli/Marillana/Yandicoogina Creek system (**the tribal name of David Stock, a part-Nyiaparli man from Marble Bar, is "Yandicoogina"**). [My emphasis BD 2011]

O'Connor, R 1996 *Report on Aboriginal Consultative Meetings and Ethnographic Surveys Pertaining to the Junction Deposit Minesite and Yandicoogina to Marandoo Railway. Hamersley Iron.*

[Page 5] Mr H[orace] Parker, as senior custodian for the survey area, assisted in determining the composition of the scouting parties which undertook the ethnographic clearance exercises described in 1.1 above. Three categories of persons were involved, namely other persons with rights to speak for the areas in which proposed mine and rail corridor are located, elders from other parts of the Pilbara, who accompanied the scouting party as observers and young persons whose descent gives them potential rights to speak for the area once they gain the appropriate religious status and rights to speak for the area once they gain the appropriate religious status and knowledge. The final category of persons was primarily brought by the elders to make its members more familiar with the country and its mythic associations. These matters are considered in detail below.

[Page 7] **“The relevant Nyiaparli group was the Warrawandoo group, whose members included Mr David Stock’s mother, Mr Horace Parker’s mother and Mr Horace Nelson’s mother and father.”**

[Note David Stock’s mother was named Walapa/Yurawalypa, a Nyiyaparli woman who is identified with Mt Newman. BD 2011].

O’Connor 1996 [Page 13]: At each stopping point Mr van de Bund pointed out the proposed rail alignment and Mr H Parker gave his opinion in its regard before offering the other assembled elders an opportunity to speak. The other elders present made it quite clear to the author that the final decision on matters such as that under consideration was the prerogative of Mr Parker – indeed, it is noteworthy that Mr D Stock would not relate the story of the Three Sisters Hills to the author and R Brunton until such time as Mr Parker was present, on the grounds the Mr Parker was primary owner of that story.

Warren, L (2000) A Report on BHP Iron Ore Newman Area ethnographic surveys of an overhead power transmission line, orebodies 24, 25, 26, 30 and 35, Jimblebar Mine, exploration leases E52/18, E52/172, E52/745 and Section 18 Consultation. Unpublished report prepared for BHPIO. Page 38:

“Mount Newman (Mirturamuna) Site identifier 17249

The following information on the site has been previously reported in Warren (1998:20-21). According to Mr Joshua Booth (a Manyjiljarra man who resides at Newman), Mt Newman is a mythological site named Mirturamuna. The site is part of a kangaroo Ancestor ‘Song Line’ or ‘Dreaming Track’ of possible Banyjima language group origin (he said it was a Banjima Wartil). To his knowledge the Kangaroo travelled from Mirturamuna to another site (P02051) at the Jimlebar turnoff (a large rock immediately adjacent the Newman to Nullagine road to the east of Newman). ...Mr Gordon Yuline also gave the name of Mount Newman as Mirturamuna, and confirmed the mythological association of the site to a kangaroo Ancestor that had travelled through to the Newman area from Banyjima country. Gordon also related that the Kangaroo Ancestor was injured and bleeding and that the red colour (iron ore) of the former Mount Whaleback represented the blood.”

(See Warren, L 1998 A report on an ethnographic survey of the Whaleback and Orebody 29 lease extensions, mining area and Section 18 consultation. BHPIO Aboriginal Affairs Department.)

Note by Bill Day: The parents of Bonnie Tucker were Fannie Waniba and Snake McKenna (pictured with Bonny - centre). Snake is variously recorded as Palyku/Kartujarra/Wanman/Nyiyaparli but appears to have migrated from the Western Desert. Bonny Tucker says that her father’s mother was named “Yandicoogina” who was married to a man who “drowned in Nullagine”. That is the only information recorded and it does not seem to have any connection to David Stock’s grandfather “Yandikutji”, although Bonnie’s **unconfirmed information** may have added to the confusion over whether Yandikutji was male or female.



Above: Snake, Bonnie and Fannie with children.