

## APPENDIX

In the course of this history much mention has been made of the Davidson family because they featured so prominently in the life of the Mission and have, to a large extent, been at the cutting edge of community politics since the closure of the Missions.

Passing reference only has been made to a number of other families. It is therefore appropriate to provide some information concerning other families who have connections with the Missions. The information contained in this section is based solely on material held at Queensland State Archives.

Because of the fragmentation of family groups as a result of the colonisation process and subsequent powers of removal bestowed on the State under the legislation relating to Aboriginal people, many families simply do not have reliable information about where their Aboriginal ancestors originated and indeed many of the non Aboriginal ancestors are anonymous.

Any information given about the origins of ancestors can not necessarily be accepted as being conclusive. The possibility of inaccuracies in the information recorded cannot be excluded.

The Thompson family arrived at Deebing Creek in very early times (probably 1890's). Harry Thompson whose Aboriginal name was "Goolparjo" and who is described as a "half-caste" came to Deebing Creek from Normanby Station, a large selection of land situated around the present day Peak Crossing/Harrisville areas. He may have come from somewhere else before then. However the detailed list prepared in about 1902 indicates that he came to Deebing Creek from Normanby Station. There is a high likelihood that he was born and that his ancestry originated in Yuggera territory.

His wife's name was Amy Thompson who is recorded as coming from Helidon. She was also described as "half-caste". Her Aboriginal name was "Bundarcha".

The fact that both Harry and Amy Thompson, both being "half-castes" had Aboriginal names would indicate that there would have been little, if any, contact or association with their European parentage or heritage.

Amy Thompson's father was "King" Billy Turner who was acknowledged as the Chief of tribal subdivision of the Yuggera tribe which occupied the upper Lockyer area, particularly around Blackfellow Creek. The name "W. Turner" appears in the list of men, compiled in 1905, who resided at Deebing Creek. After that he disappears and nobody really seems to know what became of him.

There were a number of Thompson children recorded in the list and their names were May, Florrie, Jessie, Lottie and Vida and a male child "H" Thompson aged 1 year. The eldest three were recorded as coming from the Gatton/Helidon area and the youngest three were born at the Mission at Deebing Creek.

May's Aboriginal name was "Mugarrie". None of the other children had recorded Aboriginal names. How the family came to have the surname of Thompson is uncertain. It may have originated with a shepherd named Thompson who lived and died in the Lockyer district in the 1840's. This particular individual met a somewhat grizzly end, on Longully Road near Grandchester so the story goes. There is no precise information about when the Thompson family arrived at Deebing Creek but what is clear is that they remained at the Missions probably until about 1939 when the mass exodus occurred at around the time of the outbreak of the Second World War. The Thompson family occupied one of the cottages at Purga Mission.

The Becket family was another family who features very strongly in the life of the Missions. George Becket, recorded as being "half-caste" came to Deebing Creek from the Mt Walker area sometime prior to 1902. He was aged 45 years at the time the list was prepared.

His wife Brinda Becket who was described as a "full blood" was sent to Deebing Creek from the Gulf of Carpentaria presumably some time after the commencement of the 1897 Act. Her Aboriginal name was "Bunjue". She was aged 26 years as at 1902. The reader is reminded of the short anecdote involving Mr and Mrs Becket relating to their son, Jack. It would therefore seem that within a few years of her arrival at Deebing Creek she had contracted tuberculosis, known as consumption in that era. The Becket family also

occupied one of the cottages at Purga Mission and were actively involved in the life of the Mission. It would seem that they too left around 1939.

The Anderson family is another well known Aboriginal family in the district. It is difficult to provide any conclusive evidence as to when the Anderson family arrived at Deebing Creek. In the 1902 list the name Mary-Ann Anson is mentioned. She was a "full blood" from Crows Nest aged 68 years in good condition with the Aboriginal name of "Bunjarrie". The name Kathleen Anson, a "half-caste" female aged 7 years from Esk is also referred to. Her Aboriginal name was "Yangaran". A subsequent list mentions a person named Robert Anderson and a girl identified as "K. Anderson". Aunty Mona Parsons, a member of the Anderson family has confirmed that "Kathleen Anson" and "K. Anderson" were one and the same person. Kathleen Anderson and Robert Anderson (Aunty Mona's father) were brother and sister.

The Anderson family appears to have been well respected and trusted by the Mission administration. In the archival material there is mention of the fact that Robert Anderson (senior) was permitted to travel to New South Wales to bring back his son, Robert Anderson (junior) who had absconded from his employment and gone over the border. The fact that Mr Anderson (senior) was permitted to leave the State for that purpose or any other purpose for that matter is a glowing testament to his trustworthiness. There is also mention in the material that the Aborigines felt that the land was too steep for cultivation and it appears that the proposal was never accepted.

The Daylight family was also taken to Deebing Creek although the information in the 1902 list is very scanty. The name "W Daylight", a "full blooded" male aged 35 years from Emu Creek in good condition is mentioned. Biddy Daylight, a "half-caste" female aged 25 years in good condition is also mentioned together with P. Daylight, a male aged 2 born at Deebing Creek, J. Daylight, a male aged 3 "half-caste", origins unknown and Percy Daylight, a male aged 1 year, described as "full blood". Amy Daylight, a 12 year old "full blooded" female from Esk is also referred to. Her Aboriginal name was "Bunjoon". It is impossible to tell from the information available whether all of the people constituted the same family group.

Whatever the vagueness of the origins may have been, the Daylight family also remained at the Missions for many years. The story about Ronny Daylight wanting to go to Stradbroke Island because he had never seen salt water before would tend to indicate that the Daylights were not salt water people and came from further inland.

The Coolwells were also represented at the Mission. They came from the Logan district. There is no mention of them on the 1902 list but on a subsequent list prepared in about 1905 the name Alf Coolwell appears, aged 26 years. The name was spelt "Coolwool". There is some possibility therefore that the name Coolwell was an English interpretation of an Aboriginal name. This again is speculation.

The Logan family was so named because they came from the Logan district. The first mention of that family was a person named Johnny from the Logan who was one of only two people whose work was sufficient to please the Reverend E. Fuller.

The Sandy family also came from the Logan district. In the 1902 list, Mabel Sandy, whose Aboriginal name was "Biambin" was described as a "full blood" from Beaudesert in good condition. The name Violet Sandy is also recorded. She is described as being 1 year of age, "half-caste" from Esk. This may be inaccurate given that the family came from Beaudesert but it does not exclude the possibility that the child was born in Esk and that her mother had been residing there at the time of the child's birth. In the 1905 list the name Sandy, no given name, aged 45 is recorded together with George Sandy aged 18 years, Maggie Sandy aged 23, "Mrs" Sandy, no Christian name given, aged 46, Ida Sandy aged 23 and Paul Sandy aged 11.

The King family was also represented at Deebing Creek. There is mention of Princess King, aged 42 years from Bunya Mountains whose Aboriginal name was "Yarga". The name Jessie King, a "half-caste" from Dalby is recorded in the list of girls together with two young female children namely Mollie and Alison aged 4 years and 2 years respectively. The list of boys contains the name C. King aged 8 years from Dalby. It is not known if the younger Kings were part of the same family as Princess King. It is possible that because of the practice during that era to assign the title of King on the patriarchs of tribal or clan groups, that there may have been a number of different unrelated families who received the name King. It is therefore probable that

any persons with the name of King are descended from recognised elders of tribal or family groups. A possible example of this is a Mrs King William mentioned very briefly in some of the archived material who was descendent from a local Aboriginal family. She ended up living in Kyogle.

There is also a possibility that there were a number of families with the surname of Brown. This name may have been a descriptive word relating to the colour of their skin. Again this is speculation.

Billy Brown came from the Logan district and was part of the original group which moved to Deebing Creek from Queens Park with Reverend E. Fuller in 1892.

Billy Brown was the person, who according to Redgum in his article in The Queensland Times of July 1892, had built himself a fernery which had prompted trusty Curtis to endeavour to out do him with an even bigger fernery.

In the 1902 list there are a number of people with the surname of Brown. In the women's list appears the name Topsy Brown a "full blood" from Esk aged 38 years with the Aboriginal name of "Goongarnjin". The name W. Brown a "half-caste" from the Logan district is also recorded. This may be the same person as Billy Brown in the boys list. Jessie Brown a "half-caste" female from Ipswich, aged 14 years with the Aboriginal name of "Hoombunpa" appears in the girls list together with Mary Brown aged 13 years from Burketown with the Aboriginal name "Narinbun", Mabel Brown a "full blooded" female child aged 4 years and Janette Brown a "full blooded" female aged 1 year, both of whom were born at Deebing Creek.

There were obviously other families who resided at Deebing Creek. The families mentioned is not intended in any way to be exclusive or exhaustive. The families mentioned appear to be those who were there in larger numbers although there is mention of Harveys from Laidley, Collins from Harrisville and Dalby, Mortons from Laidley, Morgans from Maroon at the southern boundary of Yugarapul territory, Ords from Townsville, Shields from Townsville, Mitchells from Cooktown, Thorps from Nanango, McGraths from Warrill Creek, Morgan from Normanby Station and Laidley Creek, Robinsons from Normanton, Chapmans from Nanango, MacKenzies from Woodford, Edwards (Jimpago) from Bundamba, A and P. Billy (Jubermin and Urara) two boys from Boonah, Welshs from Mitchell, Lynchs from Alpha, Salisburys from Brisbane, Florries from Killarney and Stanthorpe, Wilsons from Winton, Slabs from Barcaldine, Brooks and Georges from Chinchilla.

The information contained in this Appendix probably raises more questions than it gives answers. However, it is a good indication as to how the colonisation process had the effect of complicating the lives of Aboriginal people, and certainly in this day and age the catastrophic effect of colonisation still has a significant bearing on the families of Aboriginal people, in the sense of creating uncertainty about "where you come from". This is to Aboriginal people an issue of utmost cultural significance in coming to a realisation of a sense of place, a sense of belonging, a sense of home or home country, a place of connection with totems long forgotten and ancestry.