



BOAB BULLETIN

No. 89

December 2008

NOTICE OF GENERAL MEETINGS

commencing 7.15 for 7.30 p.m. at
Shenton Park Community Centre, corner Onslow and Herbert Roads

Wednesday, 3 December 2008

Frank Rodriguez & Cindy Solonec (Rodriguez family)

“Frank Rodriguez - West Kimberley identity”

Wednesday, 4 February 2009

Brice Wells (Birds Australia)

“Birding in the Kimberley”

Members and visitors are invited to stay for supper after the meeting.
The Society asks a \$2.00 hospitality fee from non-members for each meeting other than
the one in December when a \$5.00 hospitality fee is asked.

OTHER DATES AND NOTICES

- 15 December 2008 Close of public submissions to the Department of Water (WA) on the draft La Grange groundwater subareas water management plan - allocation. The plan is available from www.water.wa.gov.au/allocationplanning, the Broome Public Library or the Kimberley Regional Office on 08 9166 4100.
- 4 January 2009 Close of voting in the \$5,000 People's Choice Award for the inaugural Western Australian Indigenous Art Awards 2008. The 16 finalists selected from the 157 nominations include Patrick Mung Mung, who is a senior artist at Warmun Art Centre, and Patrick Tjungurrayi, a Pintupi speaker who divides his time between Balgo and the Pintupi homeland community of Kiwirrkura to the south. The Art Gallery of WA exhibition ends on 11 January (www.artgallery.wa.gov.au).

FROM THE PRESIDENT

I wonder if anyone actually reads this part of the *Boab Bulletin*? I seldom receive any feedback and certainly none critical of last month's effort. In case you had not noticed, it was identical to that of twelve months ago. The computer must have sent the wrong one to the Editor. You just can't trust computers nowadays! The theme was similar to that which was meant to have been submitted but here is an update.

We spent a month in the Kimberley in August, which was, as always, a great pleasure. This time there was little in the way of bushwalking but it was a joy to be with Rick and Ann Jane of Bushtrack Safaris on their last Walcott Inlet trip. One wonders what will happen to that track if Rick gives up his heroic renovation efforts each year.

On a tour of the Kimberley towns, I noted that the hospital wards in Derby that fell down in 1993 have been replaced. There are new hospitals in Halls Creek and Fitzroy Crossing replacing the dilapidated edifices that I had to endure as the Regional Obstetrician and Gynaecologist, and staffing levels for doctors seem to be double what they were. (We always said that there were not enough at the time and at last someone seems to be listening.) New houses in Derby proliferate (and all this happening even before the election).

There is anticipation that new onshore gas facilities and mining will bring additional prosperity to the region and that the Aboriginal population in particular will benefit both from opportunities to work and from royalties. There seems to be a general acceptability of both the inevitability and desirability, apart from a few who do not want it in their own "back yard".

On the environmental front I notice that further leases have been bought or handed over to organisations dedicated to wildlife conservation, which most of us would agree is a laudable aim. Destocking of cattle is a priority in these places. But are we about to see the demise of the cattle industry in the Kimberley? Some remaining pastoralists feel threatened by these new acquisitions as well as the possibility of world heritage listing and find it hard to believe the reassurances that have been given. Is the day of the stockman, the rodeo and the country race meeting about to disappear? Is a hundred years of a development, a culture and a history about to end? I feel sad at the prospect.

This last paragraph was written before the premiere of the film "Australia" and before I knew about the WA Premier's book award to Stephen Scourfield's novel *Other Country* which is also set in Kimberly cattle country. From what I have heard the book is better than the film. Stephen Scourfield is the travel editor of *The West Australian* and will be talking to us next year.

So the Kimberley is much in the news whether it be industrial, environmental, cultural or artistic. We look forward to bringing the latest in what is happening there at our meetings next year.

With best wishes for the festive season,

Hamish McGlashan

CANE TOADS

Kimberley Toad Busters will maintain their battle against the invaders throughout the wet season. Funding has been made available for that work. On 20 November, *The West Australian* reported that the toads were within 18km of the WA border.

ENCOUNTER – THE PAST AND FUTURE OF REMOTE KIMBERLEY

On 3 September 2008, Sister Brigida Nailon C.S.B., author and editor a range of works on the encounter between Catholicism and Aboriginal peoples, spoke to the Kimberley Society. She began by acknowledging the traditional custodians of the country and paying her respects to the Elders who hold the memories, traditions, culture and hopes of indigenous Australia. She then told how, after entering the Brigidine convent in Victoria in 1949, shortly after her 17th birthday, she trained as a teacher, taught in various places, and did field work in the Northern Territory as part of a Master of Education. She later met Hyllus Maris, a Yorta Yorta woman, and, through her, began to learn about Aboriginal people's lives in Victoria.

The catalyst for Brigida's long relationship with the Kimberley was her enrolment, on top of her teaching, in a Bachelor of Theology at Catholic College Clayton. She could not get to lectures so in 1980 she wrote a 10,000 word essay, 'The Pioneer priest of the Kimberley, Fr Duncan McNab'. While not quite following in Fr McNab's footsteps, Brigida sent her essay to Bishop Jobst in Broome and offered to serve in the Kimberley. He suggested that she teach Grade 6. In due course she arrived in Derby and found an Aboriginal world other than the one experienced through Hyllus Maris. The Leprosarium was operating outside the town, and a lot of Aborigines lived at Mowanjum Mission on Derby's outskirts.

At the end of 1981, Brigida was given a one way ticket to fly back to Victoria. Her luggage went to the wharf office to go by sea but it got no further because the boat was stuck in the mud for weeks. She went to Broome to say goodbye to the Bishop and, after he suggested she stay and write the story of the Church in the Kimberley, he flew her to Beagle Bay before he departed on a three month visit to Germany. In three months at Lombadina Mission, north of Beagle Bay, Inge Danaher (a Lay Missionary) helped to translate George Walter's book, *Australia Land People Mission*. While there, Brigida was privileged to be present with the women for dancing and ceremony in preparation for the boys' initiation. The boys wore pearl shells over the pubic area just like those shown in Fr Walter's book.

Back in Broome, the Bishop checked the translation, following it in the German while Brigida read the English version. He then took it to Germany and had 5000 copies printed. He brought back French documents from the Trappist Abbey of Sept Fons in France. After translating these, Brigida felt she had met the Trappists personally, especially Fr Alphonse Tachon who was buried in Israel. She visited the monastery there in 1997 but, being a woman, she was not allowed to visit his grave.

In Perth, at the Bishop's request, Brigida was given access to the Catholic Archdiocese archives that had been officially closed. Two Mercy Sisters, Margaret Mary and Raphael helped her. At that time, because of privacy laws, some government archives were not accessible but, when she returned to Broome Church archives, Brigida found that Bishop Otto Raible had used carbon paper to type his replies to official correspondence on the back of Departmental letters. These were invaluable for information about "native" administration after the 1930s.

While working on the history project in 1984, Brigida stayed with the Infant Jesus Sisters and then the Sisters of John of God at Beagle Bay Mission. The Bishop would fly up with files or she would work through his archives in Broome. She began to interview some of the people from Beagle Bay, Lombadina and the East Kimberley. She added their 14 stories to another 34 she had transcribed from tape recordings that Fr Francis had gathered from local people for Mary Durack's book *The Rock and the Sand* (1969). The stories, with permission from family members, went into print as *This is your Place: Beagle Bay Mission 1890 – 1990*, as part of the

1990 Beagle Bay centenary celebrations. The book was published by the Mission and Magabala Books (and republished by Spectrum Press with additional photos).

At the beginning of 1991, Brigida spent three months writing a Church history using her research. She travelled to Broome by bus and presented it to the Bishop but he was not interested. She left the manuscript with him and went to Bidyadanga Aboriginal Community, south of Broome. Two Australian priests were there. Fr Kevin McKelson had been there for 30 years and spoke the languages. Fr Matthew Digges had just been ordained. Brigida became friends with Maria, the wife of Dodo, the Chairman of the Council. Maria worked in the school teaching language and culture to the children. There were two Sisters of St John of God. Veronica ran an Art and Crafts Group. Stella kept house. Brigida stayed with the priests, did some cooking, some research, and went fishing with Pauline Deegan, the local nurse. She left in October and later went to the Northern Territory, where she was employed at Nungalinga College Darwin to work on a Certificate in Theology and an Associate Diploma of Theology for TAFE Courses.

In 1993–1996, Bachelor College (NT) employed Brigida as a lecturer in teacher education in Maningrida Aboriginal Community in Arnhem Land. During that period, Bishop Jobst made her research available to Margaret Zucker who wrote his Church history, *From Patrons to Partners: A History of the Catholic Church in the Kimberley 1884-1984*. An opportunity to visit China in 1995 for the Women's Conference brought about a chance encounter with Sadie Carrington, an Aboriginal artist from the East Kimberley, at a Beijing restaurant. Brigida had been reading the oral sources from *This is your Place*, thinking of the PhD on which she was working part time, and she showed Sadie a picture she had found in the Broome archives with the caption "Girls from Beagle Bay". In her mind she had placed it as about 1924. She asked Sadie if she knew the children, and Sadie said, "These are my relatives. Barney, Hector, Martin, Betty, Winnie and Julia."

Back at Maningrida, Brigida finished her thesis, 'Encounter between Catholicism and Aboriginal peoples in the Kimberley Region of Western Australia, With Special Emphasis On The Experiences Of Women On Both Sides Of The Encounter 1884 – 1990'. Then, having presented it for examination with Latrobe University, she left for Israel in 1997 to work at Kyriat Yearim as a volunteer for nine months. On the way back, after a month's holiday in England and Ireland, she spent three days in Rome to visit Propaganda Fide Archives, which had supplied letters for the McNab book.

In 1999, Bishop Jobst rang Brigida in Kyabram to ask if she would write Fr John Luemmen's memoirs. She went to Perth and together they wrote *Led by the Spirit: A Migrant Priest Tells His Story*. While she was working with Fr John, an invitation came from Frs Michael McMahon and Ray Hevern to write the Mission History of the Pallottines for their centenary in Australia. Together they produced *Nothing is wasted in the Kingdom of God*. When Brigida visited Broome to have another look at the archives there, Bishop Chris Saunders asked "Why don't you write about McNab and Emo?" So when she returned to Victoria she began work on those two projects. Out of that invitation came *The Writing on the Wall – Father Duncan McNab 1820–1896* (Brigidine Sisters, Echuca, 2004) and the two-volume set *Emo and San Salvador* (Brigidine Sisters, Echuca, 2005). In *Emo*, Book 1 covers Broome and Beagle Bay while Book 2 covers Cygnet Bay, Drysdale River and Lombadina.

After telling of her Kimberley research and writing, Brigida related numerous anecdotes about the people involved in the encounter between Catholicism and Aboriginal peoples there. Among those mentioned in the Beagle Bay stories were Bishop Matthew Gibney – known as the Father of Beagle Bay Mission – and an

Aboriginal man named Felix. Fr Francis heard about him from Felix's nephew Remi. Fr Alphonse Tachon baptized Felix in 1897 but, before that, the missionary had written home to France:

Our hunter Felix, the master sorcerer of the country, at last goes to regulate his situation, he wishes absolutely to be a Christian but he has a broken heart, for he must send away one of his wives. For a long time, Felix struggled against grace because of this obstacle; it now appears that grace is going to triumph at last. Things are even a little more definitely arranged. Felix is going to give the youngest of his wives to his brother, one of our best sailors.

Felix had told the Djabber Djabber people "Come and see!" He taught Fr Alphonse the language and gave him symbols to translate Christian spiritual concepts into Nyul Nyul. Remi told Fr Francis:

We learn in French and we were glad to be in school and make friends. . .

After school was over I worked with the stock. One day my father came and I knew that he wanted me for Malulu. Everybody told me, "You follow our Law. Proper we finish you Malulu, you can go back to the Mission. You must be man like first man and you will follow our law." My father told Father Alphonse nothing. I came back by myself and when Father Alphonse asked me where I had been, I said, "I was Wanju." Father Alphonse preached in the Church "Stop that Malulu!" He talked outside to the men to stop. They said, "He can't do that because that is our Law, we old fellows we keep to our Law, we got to stick to that Law till we're dead, but all them boys can follow Christian."

It was before I was baptized. Fr Alphonse tell my Father, "Don't do that again! You're a head man on the Mission, you tell the others." My father said, "I can't." That the last boy I've got."

More anecdotes followed, with mention of Elizabeth Fidelis Victor (Felix's niece) and Magdalen Williams (his granddaughter). Brigida then spoke of the first Pallottine Missionaries in Beagle Bay in 1901 – Frs White and Walter, Bros Kasperek and Sixt. Nine Sisters of St John of God arrived in 1907, with Bishop Gibney having appointed Mother Antonio O'Brien Superioress of the Branch House of the Order at the mission. Again, the stories from *This is your Place* provided glimpses of life at the mission in that era. Snippets gleaned from archival files added more. The audience heard of children being taken from their families, and of Fr Bischofs being interned in Armidale (NSW) for the duration of the First World War. Fr Bachmair replaced Fr Bischofs and organized mission workers to build Sacred Heart Church with mud bricks. There were also stories about employment, land, loss of language, the impacts of leprosy and being "half-caste", and about places that included Sunday Island, Lombadina mission, Derby and Balgo. It was clear that children from many parts of the Kimberley grew up at Beagle Bay, receiving education and training there.

Brigida told of the displacement of Aborigines creating the need for Aboriginal Missions. In 1908, for example, Abbot Torres and his Spanish Benedictines from New Norcia founded a mission at Drysdale River. But it was the Beagle Bay missionaries on whom her presentation focused. Rome sent Italian Salesians to replace Fr Creagh in the early 1920s. Bishop Coppo, who had worked in America, resigned in 1927 and the Salesians moved to Victoria. German missionaries were allowed back after 1925. Four priests and seven brothers were sent. Fr Droste, who organized the decorating of the church with pearl shells, went home for a holiday in Germany and died there.

In the 1930s, Fr Ernest Worms, a linguist and anthropologist, recorded songs chanted by the people in camp before they went fishing. Aboriginal appreciation of the uniqueness and diversity among animals and plants indicated their belief in the autonomy of species, that each has its own "Law". He wrote: 'It was not necessary for Aborigines to know brolga culture in detail; it was sufficient to know that brolgas had their own culture.' Lives of Aboriginal people were bound together, as were the soils, water systems and the lives of plants and animals.

Tardun Farm near Geraldton became an important resource for Beagle Bay and the Kimberley Church. Francis Byrne traced the history of hard work there in the book *A Hard Road: Brother Frank Nissl, 1888-1980*. Bro Henry Krallman, the other brothers and Aborigines from the North produced wheat for mission bread. Brother Joseph Schuengel, who had come to Australia in 1930, was asked to go back to Tardun in 1940, during World War II, because he was naturalized. He told Brigida:

There were Aborigines from Beagle Bay, Jim Roe, Dick Smith, and Dora Smith. I worked on the farm. We had a tin shed. It was hot in summer and cold in winter. In Tardun ploughing, sowing and harvesting were the chief jobs. We had a team of horses and Bro F Nissl and I looked after the team. Only one of us went out into the paddock with the horses. It was Wartime. Dr Mannix was our greatest protector. There were only brothers helping there at that time. The next 5 years I worked in the kitchen. It was a nice house then. The parish priest and architect of the Church at Mullewa, Fr John Hawes, made the plan for the first Monastery at Tardun."

In the Kimberley, Bishop Raible looked for opportunities to expand the Pallottine missionary enterprise eastward where the government operated Moola Bulla as an Aboriginal cattle station and Violet Valley as a feeding depot. He purchased Rockhole Station near Halls Creek to found a mission and brought two doctors from Germany to staff a hospital there. But Mr Neville, the Chief Protector of Aborigines in Western Australia, opposed the Bishop's moves. Mary Durack pointed out:

Mr Neville clearly regarded this encouragement of his least favoured missionary body into the heart of the Kimberley as a further shock to his plans for greater control of the situation. He was "a thorn in the side of all missionaries except a few of the more amenable." Mission plans for expansion of influence also represented what Neville saw as a threat to the proper working out of the assimilation policy that had been given formal sanction in 1936 when a Department of Native Affairs was established with more power for control.

Although missionaries generally kept their activities within the parameters set by the government, at Beagle Bay there was permanent settlement of married couples secure enough to have large families, which did not have to be assimilated into the wider community and which tried to have some measure of independence. The ideal of the Pallottines was not assimilation but separate development and independence of the different stations which they endeavoured to make self supporting. But Rockhole was too near Moola Bulla for Neville. They had to move on.

Balgo Hills, 290 km south of Halls Creek, was the second place where Bishop Raible would establish a mission. The move occurred in September 1939, coinciding with England declaring war on Germany. Three Germans, Bro Stephen Contemprée, Bro Frank Nissl and Fr Alphonse Bleischwitz set off into the Australian desert to found the mission at Balgo Hills.

The war led to problems for other German men who remained in Broome. Four months after the Golden Jubilee Celebrations of Beagle Bay Mission, 21 October 1940, Fr George Vill and Bro Joseph Schuengel were arrested and gaoled in Broome. The following day police arrested five priests and seven brothers at the mission. They were taken straight to the Broome gaol where they were locked in, three to a cell, with no furniture. Bishop Raible wrote to Military Headquarters in Perth, to the Kimberley politician Coverley and to Melbourne and Perth Archbishops. In Melbourne, Mannix brought the matter to the attention of the Prime Minister who negotiated parole for the missionaries. Frs Herold, Hornung and Vill and Bros Belderman and Mueller went to Melbourne. The others were paroled to Beagle Bay.

Fr Alphonse Bleischwitz worked at Balgo Hills for nineteen years. Aborigines also joined the missionary teams. Barbara Cox went as a Novice Native Sister about 1947. She had the supporting presence of her brother, Ambrose, her sister-in-law,

Nancy, and their family. Born in Beagle Bay, Ambrose Cox was a son of David Cox from Noonkanbah Station and Lena Manado from Disaster Bay. He told his story:

One of my grandfathers was Willie Manado, a Filipino who died during the Second World War. The other was Billy Cox, a Scotchman who died in Louisa Downs and left the station to his Sister. I was 9 years on the Balgo Mission.

I went with Bishop Raible to look over the place. I started my work in Rockhole with Fr John Herold.

There was trouble with Welfare, too close to Moola Bulla. We shifted. I was on my own with Fr Alphonse.

I came back and married Nancy O'Grady who was brought up in Lombadina Mission, and went back for a couple of years.

I worked for myself in Broome, at the meatworks, at the powerhouse with Bernard Stracke, with the Shire.

Magdalen Williams worked with her husband at both Balgo and La Grange Missions:

My husband, Lawrence Williams and myself, Magdalen and my five children, Johanna, Albert, Cecilia, Philomena and David went to Balgo for six months with Fr Alphonse and two St John of God nuns, Sr Angela and Sr Winifride. We came back, then years later we went to La Grange.

La Grange, like Violet Valley, had long been a government feeding depot for the local Aboriginal people. Bishop Raible had been interested in it for some time and in 1953 he wrote to the Minister to reaffirm that interest. Around that time, the reserve of 450 acres on Thangoo cattle station had 85 Aborigines, 28 of whom were children. In 1955 the La Grange land was handed over to the missionaries.

One of Brigida's images showed Fr Francis with some of the workers at La Grange Mission in 1957. He had come from Cologne, Germany in the 1930s and retired to Rossmoyne in 1991. He baptised many of those whose names are in the Baptismal Registers of the Kimberley. Interestingly, the Baptismal Registry at Beagle Bay took on new significance in the 1980s when mission people needed to prove they were eligible for the old age pension or welfare benefits or get a passport to go overseas.

In 1959 the shortage of Pallottine Brothers to work at Beagle Bay and Balgo forced Bishop Raible to ask Fr George Vill, the Regional Superior, to try to find suitable lay missionaries who would come to the Kimberley missions for a year. A few Aboriginal volunteers like Elizabeth Dann were already working in the area. The first lay missionaries in 1959 were Joy Trantor, Kathy Curtain, and Carmel Hodgkinson.

The era discussed in Brigida's talk came to an end with Bishop Raible's resignation from the Episcopate being accepted by Rome in 1959. Bishop Jobst was then appointed. With Brigida having shown numerous images and told many anecdotes, the audience received great insight into the encounter between Aboriginal peoples and Catholicism in the Kimberley. They also learned quite a bit about the hard work and privation required of everyone who, for whatever reason, spent time living and working at Beagle Bay and the other missions. The usual round of questions and supper followed the talk, which was well received and well attended.

Cathie Clement (drawing on Sister Brigida's notes)

AWARDS

Professor Mick Dodson, Co-Chair of Reconciliation Australia, has been named the ACT's Australian of the Year and a finalist for the national award in 2009. His brother Patrick, who was the founding chairman of the Council for Aboriginal Reconciliation in 1977, has been named WA's Senior Australian of the Year.

BOOK NOTE

***The Papal Line of Demarcation and its Impact in the Eastern Hemisphere on the Political Division of Australia 1479 - 1829* by Leslie R Marchant. Woodside Valley Foundation, Greenwood (WA), 2008, soft cover, 234 pages, illustrated, maps, ISBN 1-74126-423-5, retail price \$25.**

This wide-ranging book, with its link to the Western Australian border, and thus to the eastern boundary of the Kimberley, offers lots of information and speculation about events that preceded Britain's colonisation of Western Australia. The border is a repositioned remnant of a line of demarcation, and the book sets down the author's lightly referenced conclusions about events associated with the creation of such lines and the growth of French, Dutch and English knowledge of the Australian coast. Readers familiar with his earlier work will find echoes of the extensive historical and literary context he provided for voyages discussed in *France Australe* and *An Island Unto Itself : William Dampier and New Holland*. In this latest and final work, there is also acceptance that Dutch seafarers may not have been the first to chart parts of Australia's coast. The Portuguese are seen as contenders but not as the only ones.

Marchant gives a good account of Portugal pushing eastward into the Indian Ocean and South East Asian waters in the early 16th century. He tells of treaties being made to trade, and Papal sanctions being obtained to establish Christian missions. Importantly, he ties this expansion to what he calls a 'race to fill the Ptolemaic Gap'. Page 96 shows the "Ptolemaic Gap" projected onto a modern map, with the western edge of the "gap" at 120°E longitude (passing through the Kimberley) and the eastern edge at 150°W (passing through Alaska). Instead of simply stating that the large western portion of Australia was in the Portuguese rather than the Spanish zone, he explains that situation in terms of revised cartography and adjusted lines of demarcation. He also argues that the positions of the lines 'show where Portuguese ships could be expected to sail in Australian waters, and where Portuguese wrecks and relics could be found'.

The book notes that the Portuguese, by favouring treaties over conquest, contributed to the emergence of 'the very laws of the sea and the seabed which now prevail in the seas north of Australia'. It also shows how the French and the Dutch became active in the East Indies and later undertook maritime exploration on parts of the Australian coast that had been in the Portuguese zone. Such things have been documented elsewhere in much greater detail but here they bring into sharp focus the unfolding of maritime exploration of the Kimberley coast. Also mentioned is the author's belief, previously recorded in newspaper articles, that the Heinrich Bünting woodcut of 1581 may actually show the Western Australian coast.

Marchant remarks that France's early 19th century expansion could have seen the west side of Australia become a convict colony or an African slave colony. One is left wondering if the plantation aspect of the slave colonies and proximity to South East Asia would have put the Kimberley region on any list of feasible sites but the book explains why neither French nor Dutch colonisation occurred. Its analysis of the evolving international relations of that period is, like the rest of the work, clear enough to provide good insight into why Australia's colonisation began as it did.

It is disappointing that so detailed a book has no index but that is offset by the numerous sub-headings in the table of contents. Also relevant is that the book, compiled when the author's health was in decline, was completed and published posthumously – a great achievement by a dedicated team of people.

Cathie Clement

JOSEPH BRADSHAW – GETTING LOST IN THE KIMBERLEY AND THE ART NAMED AFTER HIM

On 1 October 2008, Michael Cusack, a founding member of the Kimberley Society, spoke about his keen interest in rock art and the late Joseph Bradshaw. Michael has been on numerous bushwalking trips looking for Kimberley rock art, and, after extensive research, he and his companions discovered the location of the paintings originally recorded by Bradshaw. Those paintings were among the numerous images of art, places and documents shown during the talk.

By way of background, Michael mentioned that Phillip Parker King made four voyages to parts of the west coast. The voyage in HMC *Mermaid* in 1820 was significant, where Joseph Bradshaw was concerned, as King sighted and named features mentioned in the talk – the Roe River in Prince Frederick Harbour, the Prince Regent River in the St George Basin, and Mt Waterloo and Mt Trafalgar.

Lt George Grey, supported by Britain's Royal Geographical Society, arrived to explore the north-west in 1839. He was the first European to describe the Wandjina art. His glowing report and recommendation of the area was later used to entice settlers to participate in the ill-fated Camden Harbour venture of the 1860s.

Alexander Forrest, sent north by the WA government, traversed the Kimberley region in 1879. He sent reports to the government, settlers and speculators, telling of large areas of good pastoral land. The pastoralists who arrived included the Duracks and the MacDonalDs.

Who was Joseph Bradshaw? One of seven children born to a Melbourne landowner, he was young and ambitious when the 1890s Depression was looming. Looking for opportunities elsewhere, he read glowing reports on the Kimberley and formed a small syndicate to take up land on the Prince Regent River. Michael thinks it was mainly King's influence that persuaded Bradshaw to focus on that locality. He would have imagined prime pastoral land either side of a large river, thinking of it as such because King had sailed up the river and said how good it was.

In June 1890, aged 35, Bradshaw sailed on a coastal steamer via Adelaide and Fremantle to Derby where, going out east of the town, he visited Lillmalloora Station. No vessel was available to take him to the Prince Regent. Going by land was also out of the question as few Europeans knew of a way through the rugged King Leopold Ranges. On 31 October 1890, he received approval for 20 blocks, of 50,000 acres each—one million acres of land all told—sight unseen, along both sides of the river. The tenure on the leases ran from 1 January 1890 to 31 December 1907.

On 31 January 1891, Bradshaw left Melbourne for Wyndham, in anticipation of checking the Prince Regent River pastoral leases. Sailing by steamer with his older brother Fred and a Victorian sheep farmer, William Allen, he spent three weeks in Palmerston (Darwin), waiting for a steamer to take them further. While there, Bradshaw was introduced to Mrs Durack, and he added two of the local Larrakia Aborigines, Harry Pinadhy and Slocum, to his group. He later added another young man, Hugh Young, who had been a fellow passenger from Melbourne.

On reaching Wyndham on 9 March, they found much of the town flattened by a severe gale. As there was no accommodation, they camped at the Six Mile (on water that distance out of town) while they got the last of the expedition together. They had brought most of the necessary pack saddles and equipment with them but they had to get horses and further essential supplies. The eleven horses they needed for the expedition were extremely expensive, and hard to obtain in such a remote locality. They used six horses for riding and five for their packs.

On 14 March the party left the Six Mile, which had a small hotel dating from the Halls Creek gold rush of 1886. Bradshaw had his own hand drawn map, which is now in the hands of John Bradshaw, a great nephew, from Sydney, and it looks to follow Charles Burrowes' survey map of 1886, drawn for the Victorian Squatting Company, another syndicate. Michael used an image of the hand drawn map to show where Bradshaw's party rode after leaving the Six Mile; south and west to get around tidal flats and past Mt Cockburn, then north-west and west; very heavy going in the "Wet".

Other Europeans, including Harry Stockdale, Alexander Woodhouse and Bob Button, had already been into the area, looking for pastoral land and gold. Burrowes had shown the course of the Woodhouse River on his map, entering the Drysdale River from the west, and he probably gave it that name because Woodhouse was in charge of the company's sheep. Woodhouse had camped between the Forrest and Durack Rivers in 1885, waiting for Burrowes to locate the company's leases.

On the map Bradshaw was following, he marked his expedition's camp sites only until he reached Yellow Creek near Mt Horace (north of where the Woodhouse joins the Drysdale). He noted in his journal that his next camp was on the Woodhouse River. An old Victorian Squatting Company camp there had been burnt out but some watermelons remained. Michael thinks Bradshaw had lost his bearings by that stage and was really on Buffalo Flat Creek, a tributary of Meelarrie Creek, which runs parallel with the Woodhouse. From there Bradshaw went due west for three days and described the travel in his journal. If he had been on the Woodhouse, further south, his description of the land passed over would have been quite different. With Bradshaw having lost his bearings, it becomes important to note that, with the Prince Regent and the then unnamed Moran River following similar directions north-west, Bradshaw presumed too soon that he was near his blocks of land on the Prince Regent. In his journal, he started calling the river (the one we know as the Moran) the Prince Regent, although he later called it the Eastern Regent and, later still, called the lower portion the Marigui.

After a difficult few days on the plateau, they eventually found a way down, travelling along Boa Creek to the river (the Moran, but the one they thought of as the Prince Regent). Bradshaw and Allen rode out and climbed a small mountain that he named Mt Allen. On riding back he found a ceremonial stone arrangement and vendetta site. He made a depot camp on the river and then, riding northward onto a tributary, he saw some lovely cascade falls, 95ft. high, which are now named Pinadhy Falls. In this vicinity (according to a paper he gave to the Royal Geographical Society of Australasia on 10 September 1891) they took an observation of their position with a reading of latitude approximately $15^{\circ} 50'$. Also, by dead reckoning and triangulation, they estimated their longitude at $125^{\circ} 40'$. No readings appear in the journal. Bradshaw was carrying an aneroid barometer, which enabled him to record heights of hills and campsites, but he probably had no equipment to fix positions. He mentioned having made another map, on which he marked good country green, east of what he was calling the Prince Regent River, but that map has not been found.

The position Bradshaw recorded is on the Prince Regent River, between Pitta Creek and Wulunge Chasm, well south of where the expedition actually travelled. From where they were, after striking a sandstone barrier to the north, they went west and came onto another river. That discovery prompted Bradshaw to start using the names Western Regent (actually the Roe River, into which the Moran flows) and the Eastern Regent (the Moran). On Friday 10 April 1891, they camped at what he described as a roaring cataract, 80 yards wide. They then went north and saw mangroves growing on the tidal portion of the river (where the Moran enters the Roe). He described seeing many Aborigines there and he named the area Nigger

Gorge. (Michael has since had it renamed Marigui Gorge, because Bradshaw heard the local Aborigines using the word Marigui to describe the river and the locality.)

Returning south along the east side of the Roe River, which is basalt country, compared to the sandstone on the west side, Bradshaw camped near a very large boab (where the surveyor Fred Brockman also camped in 1901). After this, he continued along the river until he was stopped by a sandstone gorge. Here he rode out, west of the river, and came across a site with exquisite art in a great pile of immense rocks in a secluded chasm. The next day, he did four sketches of the art, which he described as being of great antiquity. Today Aboriginal people call the art "Gwion Gwion" but in 1938 the Frobenius Institute started calling it after Bradshaw. For the talk, Michael called the paintings "Bradshaw art".

Bradshaw decided they could go no further south so they headed east, passing what they named Lalirimir Glen, where they planted some seeds, and then went over the watershed to their depot camp (on the Moran River). There they camped for two days, and Fred and Joseph rode out, went up a mountain, and blazed a tree B91. (Brockman found this tree in 1901, named the peak Mt Bradshaw, and proved they were on the Moran River and not the Prince Regent.) From depot camp, Bradshaw and his party followed their outward tracks as they were running out of rations. They reached the Six Mile on 6 May.

Back in Melbourne, Bradshaw's report recommended that all blocks on the west side of the Prince Regent be abandoned and that land be taken up between that river and the Roe River. He was thinking that this was the good basalt land seen in their travels. Bradshaw decided to settle on the new leases straight away and, with that in mind, he purchased a schooner called *The Twins* (also known as the *Gemini*). On 5 August 1891, he married Mary Guy in Melbourne and, almost simultaneously, the schooner sailed out of Port Phillip Bay carrying his cousin Aeneas Gunn and others with supplies and equipment for the station.

In September, Bradshaw gave a paper to the Royal Geographical Society, Victorian Branch, called "Notes on a recent trip to Prince Regent's River", describing the art and other features. Then, in October, he and his wife sailed from Melbourne to join the others in Darwin. The whole party then went on to the Prince Regent River, to settle on the station, which they called "Marigui", at the base of Mt Waterloo. Owing to the isolation and unsuitability of the area, and the imposition of a state livestock tax, they never fully stocked the station. It was abandoned in May 1894 after Bradshaw took up land on the Victoria River, in the Northern Territory. He settled on the new station, "Bradshaw's Run" and, in 1898, his brother Fred joined him there.

After keeping the audience enthralled with his summary of Joseph Bradshaw's life up to that point, Michael then commented briefly on more of his photographs, which included a wide range of "Bradshaw" art and a selection of other types of Aboriginal art. There were also plants, wildlife, scenes and camps photographed during walks in a beautiful and interesting part of the Kimberley. The talk proved very popular, attracting an audience of 96.

Cathie Clement (using Michael Cusack's notes)

Further reading

Bradshaw, Joseph. Journal of Joseph Bradshaw from January 31st 1891 to June 6th 1891, Mitchell Library, B967, microfilm copy held by J S Battye Library of West Australian History, Perth, Acc 1271A.

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Parker, Adrian and Bradshaw, John and Done, Chris. *A Kimberley Adventure: Rediscovering the Bradshaw Figures*. Gecko Books, Marlestone (SA), 2007.

Willing, Tim and Kenneally, Kevin (eds). *Under a Regent Moon: A historical account of pioneer pastoralists Joseph Bradshaw and Aeneas Gunn at Marigui Settlement, Prince Regent River, Kimberley, Western Australia, 1891–1892*. Department of Conservation and Land Management, Perth, 2002.

REST IN PEACE

Gerry Gauntlett, a Kimberley Society member, died aged 72 on 20 September. As busy as ever, he was chair of both the Heritage Council of WA and the Armadale Redevelopment Authority as well as being a producer, with his wife Judith, of fine red wines from their small Gilead Estate vineyard at Neerabup, north of Perth. Gerry's well attended funeral took place at North Perth on the 24th and was followed by his burial at Pinnaroo Valley Memorial Park.

Beth Beckett passed away recently in Brisbane. She and her husband Ken befriended many Kimberley people in the late 1940s and 1950s. Her account of that time came out in 1998 as *Lipstick, Swag and Sweatrag : Memoirs of a Patrol Padre's Wife : The Australian Inland Mission 1947–1955*. Beth survived Ken by 36 years.

AWARDS

In October, Kimberley people starred in this year's Western Australian Environment Awards. The overall prize and the Community Achievement Award went to the Kimberley Rangelands Natural Resource Management Group and the Australian Wildlife Conservancy. The recognition was for the groups' combined work on the Ecofire project, which protected the region's biodiversity by significantly improving fire management across five million hectares of the Kimberley. The Shire of Wyndham-East Kimberley won the Government Leading by Example Award for its rehabilitation and management work on Lake Kununurra. Further south, Lex Fullarton of Carnarvon won the Community Energy Efficiency Award for his solar power farm.

Kununurra has carried off the GWN award as Top Tourism Town for 2008, repeating its earlier 2001 success in that area. The town was also recognised in the Special Events category, with the Ord Valley muster having become one of the state's most popular events. Both awards are timely given the massive international publicity that the East Kimberley is receiving as a result of the film *Australia* and the associated campaign launched by Tourism Australia.

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