

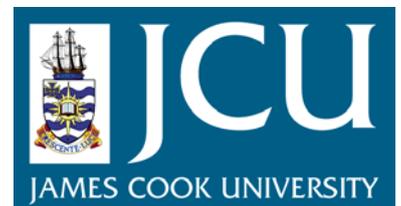
JCU ePrints

This file is part of the following reference:

**McIntyre-Tamwoy, Susan (2000) *Red devils and white men.*
PhD thesis, James Cook University.**

Access to this file is available from:

<http://eprints.jcu.edu.au/8183>



Red Devils and White Men



Thesis submitted by

Susan Robyn McIntyre-Tamwoy BA(Hons) University of Sydney

in December 2000

**for the degree of Doctor of Philosophy
in the School of Archaeology, Anthropology and Sociology
James Cook University**

**This thesis is dedicated to my grandmother:
Elsie Jane McIntyre - a strong woman, who if she were alive would
have been fed up that I had taken so long but who would have
loved me anyway.**

Statement on Access

I, the undersigned, the author of this thesis, understand that James Cook University will make it available for use within the University Library and, by microfilm or other means, allow access to users in other approved libraries.

All users consulting this thesis will have to sign the following statement:

'In consulting this thesis, I agree not to copy or closely paraphrase it in whole or in part without the written consent of the author; and to make proper public written acknowledgement for any assistance which I have obtained from it.'

Beyond this, I do not wish to place any restriction on access to this thesis.

A handwritten signature in black ink, appearing to be 'S. J.', written in a cursive style.

Signature

31/12/200

Date

Statement on Sources

DECLARATION

I declare that this thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references is given.

A handwritten signature in black ink, consisting of stylized, cursive letters that appear to be 'S. J.' followed by a horizontal line.

Signature

31/12/2000
Date

Abstract

Since European invasion of the region, northern Cape York has had a rich and varied history. This thesis presents that history as a 'shared' heritage. This is a heritage that has value and meaning for both indigenous and non-indigenous Australians, although these values and meanings may vary between and within these groups. The stories of the people and events in the recent past that shaped the places described in this thesis have usually been told as non-indigenous stories (e.g Stevens 1980) whereas in fact they constitute the recent history of the Aboriginal and Torres Strait Islander communities that exist in Cape York today.

Events of particular importance to the local people and their history are described locally through 'stories'. The landscape is important to the understanding and communication of these stories and specific parts of the landscape are referred to as *stori plesis*. These places have been absorbed into Aboriginal cosmology in northern Cape York.

The indigenous landscape is a sentient one, with a range of spirits associated with its different parts. The most important aspect of history for indigenous people in northern Cape York is the '*stori*'. The ongoing experiences of people who interact with the landscape and its spirits provide the 'evidence' to support and illustrate that *stori*. On the other hand, for non-indigenous visitors the story is not meaningful without

'physical' evidence such as ruins or buildings. It is through the fabric and relics that most non-indigenous people see and experience heritage.

I examine the history of the area and those aspects of the history that are fundamental to the indigenous *stori*, and give an overview of the places that relate to that *stori* and the extent to which these have been accommodated in indigenous cosmology. Arising from this I present a summary of the shared heritage of the region. The management and presentation of the physical evidence and places that illustrate this shared heritage are discussed in the contexts of landscape management and cross-cultural communication. As indigenous communities take over the responsibility for land management in the region and also move to exploit the benefits of cultural tourism they take on a responsibility to manage the heritage of the area in a way that recognises both indigenous and non-indigenous values. This thesis calls for a holistic approach to the management of heritage values, and presents a model for the management of the shared heritage of northern Cape York Peninsula.

Acknowledgements:

I always enjoy reading peoples acknowledgments. They always appear to so wittily summarise the emotions, stresses and relationships which have accompanied the writing of a PhD. Writing them I now find, is much more difficult than reading them!

There are many people I should thank and I apologise in advance to those I leave out. I have been doing this project for so long that some of the people I need to thank are no longer part of my life. However, their vital contributions at various times throughout this saga must be acknowledged.

My immediate family has been one of the things that has changed over the time it has taken me to complete this project. My son Jacob was just under 3 years old when I commenced this research and so he has spent most of his life straddling the cultural gap between Sydney and Injinoo. I remember listening through the kitchen window as he practised Cape York Creole to himself. When he finally spoke out in Injinoo for the first time at age four, all the old women were amazed because he was completely fluent and spoke "jus like piccaninny blo Injinoo". Dragged to Cape York and back on a regular basis, he still double checks the cool waters of the Hawkesbury River for crocodiles before diving in.

My PhD research area has been good to me. Not only did it provide the basis for my project but it gave me additional family members as well. Although my husband and I are separated we remain in contact connected through Injinoo's community network and he helped out on several field trips. During the time I was undertaking this research I experienced Tyson David, my foster son; grow from a cute and cheeky 9 year old to a handsome young man. My stepchildren, particularly Ivy Bond, have lived with us for variable periods of time and have had to some extent to accommodate the demands of this project. Noreena, my youngest child, is yet another blessing bestowed by the love and generous spirit of Injinoo people, thank you Doyle, Gina and Karen!

Even the thanking of parents is complicated. My parents Ian and Julia McIntyre have always supported me even though they may often have been unable to understand my choices or decisions. Without them I would not have had the support and energy to complete this thesis. From my father I inherited pride ambition and perseverance and without these qualities I would have given up on one of the many occasions that life got in the way. From my mum I learnt those abilities common to every successful woman – tolerance, resilience and the art of juggling! She showed by example how to balance the competing demands of family, work and finances, without her I would not have been able to hold on to what little sanity I have remaining. They have assisted generously with babysitting during fieldtrips and during the writing of this thesis.

On my first visit to Injinoo, I was adopted by Meun and Clara Lifu. Looking back, I don't know if they expected me to take the relationship as seriously as I did. However, I hope that Mumma Clae and Daddy Shorty as I call them, get as much from our relationship as I do. They have truly fulfilled the role of parents to me at Injinoo, guiding and educating me and supporting me in all things, probably resulting in some discomfort to themselves from time to time as their daughter and her son often proved to be a couple of "strongheads". I will always remember an unforgettable stay in Injinoo when my parents came to visit my adoptive parents. Every time I said "dad" two men answered! It caused some amusement in the village. It was Daddy Shorty who introduced me to the spirits and landscapes of Northern Cape York and it was through him that people I met trusted and confided in me. He was the man who gave me away at my wedding, which was held in Injinoo. I can never really express the debt I owe this man.

As for the rest of Injinoo, it is true to say that I feel a true sense of homecoming whenever I come down that hill from Alau and see the village spread out before me with just a glimpse of tropical water behind it. Nearly every person in the village has at some stage helped me and my family. We have all lived together, experienced scandals and heartbreak together; rejoiced at feasts and weddings and cried together at funerals. In particular I would like to acknowledge the support of the Mr Daniel Ropeyarn (deceased) who was the Chairman of Injinoo Aboriginal Community Council and then Chairman of Apudhama, and that of his successor and daughter Mrs Gina Nona. The help and support of Mr Robinson Salee, who was Council Clerk throughout the period of my research has also been appreciated. Also special thanks to Mrs Ethel Sagigi (Mumma Elaine), Mrs Esther Peters (deceased), Mr Jardine Tom, Mrs Tina Pablo (deceased) Mr Alec Pablo (deceased), Mrs Caroline McDonald (deceased), Mr Silas (Snowy) Woosup, Mr Arthur Woosup (deceased), Mrs Miriam Crow for their stories which I have used and their advice and friendship.

I have now got myself into the dilemma of having not mentioned specific people, who while not actually contributing to my research, nevertheless befriended me and made life what it was in Injinoo. To all my brothers and sisters and friends, aunties and uncles...thank you!

My work took me to other communities and again the number of people who befriended me was over whelming. I would particularly like to acknowledge the following people who offered me hospitality and shared their stories with me:

Alau: Mr Goodey Massey (deceased), Mrs Peters, Mrs Angela Wilson, Connie Young and Peter Lui (rangers during 1990-91).

Bamaga: Mr Rusty Williams, Aaron Sebasio (in his early ranger days); Mr and Mrs David Sebasio my parents-in-law.

New Mapoon: Mr Stephen Mark (now deceased), Mr Jimmy Bond Snr and his wife Mabel Bond, Mrs Victoria Luff, Mrs Katharine Parry, Clara Bond, Tom and Rosie Ware, Mr Andrew Kennedy; Mr Charlie Lifu

(deceased) and his wife Mrs Josephine Lifu, and the rangers Gwen Toby and Geraldine York.

Seisia: Mr Joseph Elu, the chairman.

Weipa: Mrs Joyce Hall (deceased) and Mrs Ina Hall, Mrs Eva Yorke, for their stories, advice and the places they have shown me; Apea and Beau Miskin who offered me hospitality and affection while in Weipa. To other rangers, especially Eddie Keppel and Matilda John for their friendship.

Old Mapoon: Thanks to the Chairman and his wife at the time of most of my visits, Mr and Mrs Silva Blanco who honoured the role of aunt and uncle bequeathed from my Injinoo connections. Thank you, to Tony Barkley who was both a student and friend.

Lockhart River: Where once again relatives through the Injinoo connection made me welcome and introduced me to people: Thank you to Dotty Omeenyo, Abraham Omeenyo, Mrs Rene Hobson, Mr Jimmy Doctor (deceased), and Daddy Rex Moses (deceased).

Aurukun: Aurukun deserves a special mention. It was one place which I visited in which I did not have relatives, as people here are not related to Injinoo people. Despite this, people accepted me and even switched from their lingua franca Wik Munkan and English to “*Broken*” as I had by this time fallen into the habit of speaking in Cape York Creole. When white residents of Aurukun cast strange glances at me in conversation, people kindly explained that I was an *Injinoo gel*. Thanks to Gladys Tybingoompa, Allison Woolla and my friend Norma Chevarton (deceased) for jumping in and claiming me as sister. Gladys and Norma also honoured me by braving all the strange faces at Injinoo and dancing at my wedding. Jacob Wolmby and his wife Joanne and Stanley Ngakkanwokka (deceased) and all my other friends in Aurukun including the rangers, made it one of my favourite places.

Kaurareg: On Horn Island (Nurapai) I was befriended by Taina Miskin, an indomitable woman, and through her I met Mrs Esileena Nawi (deceased), Mrs Melitta Luta and Mrs Eselli. Thanks to Makie Rattler (ranger and grandfather) and also to Mr Ronney Wasaga for his assistance while Chairman of the corporation.

Ray Rex, Gary Clark, Geoff Wharton (Comalco), David Byrne, Scotty McDougall and Katie O'Rourke all contributed to the quality of life during my field research years.

I would also like to acknowledge the support of my employers throughout this period. Firstly, Pacific Power, which bore the brunt of the years of my research. Dr Neil Marshman (now CRA), Mr Peter Graham, Mr Garth Coulter, Mr Ross Bunyon, Mr Bob Rollinson, Dr Paul Smith, and Mr John Hoare (now Transgrid) were each responsible at various times for the granting of generous leave of absence conditions. I gained my professional maturity through my time spent at Pacific Power and although the organisation has broken up with the reform of the electricity industry I am sure that these men along with many others have gone on to lend their professionalism to other organisations. Cairns TAFE provided me with the opportunity to live and work in Cape York and work-based opportunities to travel between the communities, talk to

people and gain some understanding of the heritage issues of importance to them. Later while working with the National Parks and Wildlife Service (NSW), the emphasis placed on professionalism, research and research credentials by role models such as Robyn Kruk and Leanne Wallace, encouraged me to seriously begin writing up this work.

And what do I say about Shelley Greer who dragged me, not totally willingly, into Cape York to assist her on a field trip. How mature I felt in the face of her seeming infatuation with the north, little did I suspect that this “favour” would lead to me discovering my home, and a large chunk of family. How do you thank someone for this? In addition to being my ‘sister’ throughout most of my adult life, she has been a critic and support person throughout the preparation of this work and for the last stage of the project an official supervisor. Dr Maureen Fuary has also worked in the same study area. Maureen shared her anthropological perspective of Cape York and the Torres Strait and the logistic and emotional support of Cairns stop-overs!

Thanks also to my other supervisor Associate Professor John Campbell who is the only one of three initial supervisors who was able to out last the gestation period for this thesis.

Kerry Navin has been a confidante and unconditional supporter ever since I met her in 1987. She is an excellent phone therapist and can spend unlimited time encouraging and supporting her friends. Having lived with a person who tried to set a track record for a long and all consuming, troublesome PhD and having supported him through it, she managed to still remain friends with me during mine.

I am obviously a person with more than my fair share of good friends. David Bell has assisted me at various times and has always been willing to advise, critique and encourage. Rae Woodward has also been very understanding and supportive. I am lucky to have been blessed with their friendship and close companionship over the years.

Lastly, but as it turns out most significantly (because without his love, nagging, comments and encouragement, I would not have found that final spurt of effort required to finally complete this thesis), I would like to thank, Rodney Harrison for his stimulating discussion, encouragement and unconditional love and support. With a shared interest in the subject matter, Rodney generously gave up his time to comment on my work on numerous occasions and turned my red dirt-smeared drawings into the professional product in the final document.

I have yet to entice him physically into northern Cape York but hope to do so soon. I am confident the spirits will welcome him and that trip will lead to yet more adventures.

CONTENTS

	Page
Statement on Access	iii
Statement on Sources	iv
Abstract	v
Acknowledgements	vii
Contents	xi
Glossary of terms and abbreviations used	xvii
<i>Part I Rationale for the Project</i>	1
Chapter 1 Introduction	2
1.1 Aims and Objectives	2
1.2 The Story as a Cross-cultural Interpretive Instrument	3
1.3 The Study Area	5
1.4 Research Design and Methods	5
1.5 Style and Structure of the Thesis	9
Chapter 2 Theoretical and Experiential Influences	13
2.1 Introduction	13
2.2 The Archaeology of Shared Histories	16
2.3 Community-based Archaeology	18
2.4 Cultural Landscapes	21
2.5 Influences from work experience	27
2.5.1 Heritage Management and the community-based approach	28
2.5.2 The notion of Non-Indigenous Heritage vs shared Heritage in Australia	31
2.5.3 Celebrating attachment and studies into social value	37
2.5.4 The relationship between natural and cultural values	38
2.5.5 Heritage Interpretation	39
2.6 Conclusion	40
Chapter 3 Previous Studies in Northern Cape York	44
3.1 The range of studies	44
3.1.1 Historical research	44
3.1.2 Archaeological research	45
3.1.3 Anthropological research	48
3.1.4 Linguistic studies	49
3.1.5 Natural Resource studies	50
3.2 Relationship between these studies and my research	50

Chapter 4 Understanding Language, Time and Space in Cape York	53
4.1 Introduction	53
4.2 Language as Empowerment	53
4.3 The Concept of <i>Taim</i> (Time)	56
4.4 The Concept of <i>Ples</i> (Place)	60
4.5 Understanding <i>Ples</i> and <i>Taim</i> in northern Cape York through the stori ples-Wundrapine	63
4.6 Conclusion	68
 Part II The Stori blo Meinlan	 70
Chapter 5 Diskaintaim	71
5.1 The Fourth Coming	71
5.2 Experiences with Short Men and Red Devils	74
5.3 From Devils to the Mundane- Northern Cape York Communities Today	78
5.3.1 Changing government policies	80
5.4 <i>Marakai callem Cowal Creek but itsa Injinoo</i>	85
5.5 In Search of the Promised Land	89
5.5.1 The establishment of Bamaga	91
5.6 Umagico: Chased from their homelands	93
5.7 New Mapoon: Punja people	97
5.7.1 Jimmy and Mabel Bond's Story	98
5.8 Neighbours to the South	99
5.8.1 Old Mapoon	100
5.8.2 Napranum or Weipa South	100
5.8.3 Aurukun	105
5.8.4 Lockhart River	106
5.9 Conclusion	109
 Chapter 6 Pastaim	 110
6.1 Falls the Shadow: The Establishment of Somerset	110
6.2 The Jardines Arrive	113
6.3 Royal Marines and Native Troopers	117
6.4 Frank Jardine	122
6.5 Deciding the Future of Somerset	130
 Chapter 7 The Coming of the Light	 132
7.1 Early Missionary attempts	134
7.2 Old Mapoon-a Case Study	137
7.2.1 Old Mapoon today	137
7.2.2 Mapoon-the history of a mission station	136
7.2.3 The economics of life at Mapoon Mission	147
7.2.4 The destruction of Mapoon	148
7.3 Other Mission Stations in Northern Cape York	149

	7.3.1	Weipa	149
	7.3.2	Aurukun	150
	7.3.3	Lockhart River	152
	7.3.4	The area North of Seven River	154
7.4		The Last Years of the Mission Period	155
7.5		Conclusion	158
Chapter 8 Winds of War & Tides of Change			160
8.1		Pioneers, Soldiers and Adventurers	160
8.2		Neighbours in the Wilderness	163
8.3		Northern Cape York in WWII	168
	8.3.1	Relationships between the Defence Forces and the communities of Cape York	171
	8.3.2	Life goes on	175
	8.3.3	Aboriginal involvement in the Armed Forces	178
8.4		Conclusions	181
Chapter 9 Bipotaim			183
9.1		Prehistory as Part of a Continuum	183
9.2		What Happened in the Bipotaim?	187
9.3		Archaeological Evidence for the Bipotaim	190
9.4		Emerging Research, Emerging Issues	194
Part III Management Issues relating to the heritage of Northern Cape York			196
Chapter 10 Managing the Natural and Cultural Landscapes of Northern Cape York			197
10.1		Introduction	197
10.2		Relationship with Country today	198
	10.2.1	Natural area management in Cape York	199
	10.2.2	Wilderness	205
	10.2.3	The 'Cape York Land Use Study'	208
	10.2.4	Biodiversity, other values and the non- indigenous community	212
	10.2.5	Aboriginal attitudes to the land and caring for the environment	213
10.3		Trying to Play by <i>rules blo whiteman</i>	215
	10.3.1	The emergence of indigenous rangers	216
10.4		The role of Elders/Custodians	221
10.5		Managing a Shared Heritage	223
10.6		Managing the Natural and Cultural Values	224
10.7		Conclusion	225
Chapter 11 Sustaining the <i>Stori</i> : The Role of Archaeology and Heritage Management			228

11.1	Identity, Culture and Heritage	229
11.2	Place and Identity in Northern Cape York	233
11.3	Places which Illustrate the Story in Northern Cape York	236
11.3.1	The legacy of <i>pastaim</i>	238
11.3.1.1	Invasion and settler activity places	238
11.3.1.2	Other colonial homesteads and outstations	251
11.3.2	The legacy of the mission period	261
11.3.2.1	Structures and fabric	264
11.3.3	The legacy of WWII	271
11.3.3.1	Airbases, landing fields and crash sites	272
11.3.3.2	Radar stations, water tanks and workshops	279
11.3.4	Evidence of changing government policies and community life	287
11.3.5	Stori places, <i>bipotaim</i> sites and social value	292
11.4	Conclusion	296
Chapter 12 Communities, Rangers and Cultural Tourism in northern Cape York		298
12.1	The Role of Cultural Tourism	298
12.1.1	The good the bad and the ugly of cultural tourism	300
12.1.2	Understanding customers and the resource	302
12.2	The Role of Rangers in Cultural Tourism	305
12.3	Conclusion	307
Chapter 13 Conclusions		309
References		317
Appendices:		
A.	Key Historical Dates for Cape York Peninsula	348
B.	Selected correspondence relating to the forced removal of Aboriginal people from Port Stewart	351
C.	Definitions used in the National Reserve System: An Interim Biogeographic Regionalisation For Australia: A Framework for Setting Priorities in the National Reserves Systems Co-operative Program	378
D.	List of WWII Radar Stations in Cape York and extracts from RDF History Sheets	380
E.	Transcripts of conversations with Mrs Sagigi regarding experiences with red devils	407
F.	Jomen Tamwoy's story	409
G.	Selected Correspondence Relating to the Construction of Coen and Iron Range Airfields	410

List of Figures:

Figure 1:	Locational Map of the Study Area	12
Figure 2:	Location Map – The Northern Peninsula Area	84
Figure 3:	Location Map - Coen and Port Stewart Area	96
Figure 4:	Location Map – Old Mapoon	101
Figure 5:	Location Map – Weipa and Aurukun	102
Figure 6:	Location Map – Lockhart River Area	107
Figure 7:	Site Plan – Somerset, Cape York	240
Figure 8:	Detail of the Residency and Plantation Area, Somerset	241
Figure 9:	Proposed Conservation Area - Somerset & East Coast	250
Figure 10:	Site Plan – Lockerbie	252
Figure 11:	Detail of garden and old homestead area, Lockerbie	253
Figure 12:	WWII Landing Strip, Coen	276
Figure 13:	WWII Water tank, Mutee Head	281
Figure 14:	WWII workshop site, Roonga	283
Figure 15:	WWII Site, Red Island Point	284
Table 1:	Summary of remains associated with WWII places	273

List of Plates:

Frontispiece:	Outlook from Injinoo Beach with Barn Island in the Background	i
Plate 1:	The East Coast of Cape York: a sentient landscape	1
Plate 2:	Mrs Joyce Hall, Mrs Ina Hall and Mrs Eva York at Wundrapine, Weipa	64
Plate 3:	Wundrapine	67
Plate 4:	Somerset Watercolour 1867	70
Plate 5:	Watercolour of Cape York	72
Plate 6:	Mrs Ethel Sagigi (Mumma Elaine)	76
Plate 7:	Muri – Mt Adolphus Island	77
Plate 8:	Tip of Cape York	79
Plate 9:	Reclaiming Cape York – The first Cape York Summit - the Inaugural meeting of the Cape York Land Council	83
Plate 10:	The Jardine Men	117
Plate 11:	Frank Jardine on one of his Pearling Luggers	122
Plate 12:	Frank Jardine	129
Plate 13:	Somerset Bay from Albany Passage	131
Plate 14:	Camping at the Mission House Old Mapoon 1990	134
Plate 15:	Church House Aurukun	151
Plate 16:	Tangled up in Lockerbie Scrub	162

Plate 17:	Jack McLaren at Utingu	166
Plate 18:	Mrs Caroline (Samurai) McDonald	177
Plate 19:	Men of the Torres Strait Light Infantry Brigade	179
Plate 20:	Hammond Rock	195
Plate 21:	Meun Lifu and Katua Rattler: Cape York Rangers	196
Plate 22:	Garrison Lookout Somerset	245
Plate 23:	Destruction of Lockerbie Homestead Site	257
Plate 24:	Remains at Telegraph Station Punsand Bay	261
Plate 25:	Graveyard at Old Mapoon	265
Plate 26:	Sacred Heart Church, Kiriri	268
Plate 27:	Sacred Heart Mission House, Kiriri	269
Plate 28:	Modified water tank WWII	274
Plate 29:	DC3 Crash Site, Higgins Field	278
Plate 30:	Beaufighter Crash Site Higgins Field	279
Plate 31:	Named Springs are important <i>stori plesis</i>	291
Plate 32:	Development damage to Laradeenya	294
Plate 33:	An example of tourism negatively impacting communities	308

Glossary of Terms and Abbreviations Used

Term	Meaning in this document
ACC	Aboriginal Co-ordinating Council
Apudhama	Association of traditional owners of Injinoo Lands
Balkanu	Aboriginal organization to advise and assist Cape York communities with development and land management issues.
Bipotaim	Cape York Creole term for the distant past or dreamtime
Blaikman	Literally 'black man'. People use this term to refer to themselves and the creole language. So for example when they found it hard to understand something I was saying in English they would instruct me to 'tok blaikman'.
Broken	The Aboriginal term for Cape York Creole also referred to as <i>Blaikman</i> or <i>broken inglis</i> .
Bufordeiz	Cape York creole for an earlier time, usually within the speakers lifespan. As in childhood or young days.
Cape York Land Council	Representative body for Cape York Aboriginal communities
CCC	Civilian Construction Corp. during WWII carried out some of the construction and maintenance works e.g Iron Range aerodrome.
CDEP	Community Development and Employment Program. A federally funded work for the dole scheme whereby a community elects to forgo individual dole payments and pool the money to pay back as wages for work undertaken for the community. There is the benefit of additional funding for Capital expenditure such as tools and equipment.
Creole	A first generation language
Diskaintaim	Cape York Creole for the current time or 'now'
DNA	Department of Native Affairs, Qld (no longer the current name but many older Aboriginal and Islander peopler refer to DNA which was the department which ran the reserves in Queensland for many years).
DOGIT	Deed of Grant in Trust. A post 'reserve' system of land tenure for Aboriginal communities introduced in 1985 by the Joh Bjelke-Peterson government in Queensland.
ESD	Ecologically sustainable development.
Gubman	Cape York Creole for Government
Gweeny	An edible part of the water lily.
Interlocuters	Someone who takes part in a dialogue- used here to refer to specific non-indigenous people who speak on behalf of Aboriginal communities when dealing with 'outsiders'.
IUCN	International Union for the Conservation of Nature
kum	Cape York Creole word for 'come'

Term	Meaning in this document
Langus	Cape York Creole term for a traditional language. Usually an Island language but also used for northern Cape York languages.
Marakai	Island word also used in Cape York Creole for 'whiteman' or 'spirit' or 'ghost'.
NGO	Non-government Organisation.
NPA	Northern Peninsula Area – the name of the reserve that existed at the northern end of Cape York Peninsula until 1985.
NSW	Abbreviation for New South Wales
Pastaim	The olden days. Literally 'first time'
Ples	Cape York Creole term for 'place'.
Punja	Part of the waterlily –delicacy for Mapoon people.
Puri puri	Black magic or sorcery.
Qld	Abbreviation for Queensland
Soked tok	Called out. Literally 'chucked (ie throw out) talk (words)'
TAFE	Technical and further education. Vocational colleges that are a key part of Australia's public education system.
Taim	Cape York Creole term for 'time'.
Wata	Cape York Creole word for 'water'
WWI	World War 1
WWII	World War 2