



LIVING
MUSEUM
OF LOGAN



FIRST NATIONS SPACE



KINGSTON
BUTTER
FACTORY



LOGAN
ARTS



CITY OF
LOGAN



ACKNOWLEDGEMENT OF COUNTRY

Logan City Council respectfully acknowledges the Traditional Custodians of the lands and waterways across the City of Logan. We extend that respect to the Elders, past, present and emerging for they hold the memories, traditions, cultures and hopes of Australia's First Peoples.

LIVING MUSEUM OF LOGAN

This space is co-curated with Logan's Aboriginal and Torres Strait Islander people. Following consultation with Traditional Custodians, Community Elders, Aboriginal and Torres Strait Islander groups, organisations and artists, a working party was developed from Logan City Council's First Nations Action Group to guide the development of the First Nations space. The working group's shared wisdom and experience continues to inform the design, display content, programs and resources you will find in this space. Visitors can learn about First Nations languages and culture, hear stories from Community and Custodial Elders and enjoy artworks by local artists.

Aboriginal and Torres Strait Islander people should be aware that this display will contain names, images and voices of deceased people. In complying with cultural protocol, permission has been sought and granted from these individuals and their families to show these stories in this space.

Cover image: AAP/Renae Droop, 2019, Yugambeh language teacher Aunty Eileen Williams with students Sharntae and Thomas Conway.

Left image: Sally Terare (Butchulla, Budjalung), *Wander free*, 2021, Stencilled StreetBond™.

Wander free is a contemporary design that shows how the flora, fauna and environment of the area are interconnected. It also shows how each of us connect with nature. The artwork is a playful statement that features as a large-scale artwork in the Plaza area of the Kingston Butter Factory Cultural Precinct.



STORIES TO EXPLORE

Our Aunties and Uncles, Our Words Our Stories and Wajin: The Guardian of Scrubby Creek.

Image: First Nations space, Living Museum of Logan



OUR AUNTIES AND UNCLES

Our Aunties and Uncles Digital Stories Project recorded the stories of 4 significant Elders in Logan, in their own voices. The Elders were selected through consultation with the Nyeumba Meta Advisory Group. The stories of Aunty Eileen Williams, Aunty Robyn Williams, Uncle Reginald (Reg) Knox and Aunty Flora Cook were filmed and recorded during 2013 by Douglas Watkin of Double Wire Productions for Logan City Council Libraries. The project was supported through funding from the Australian Government's Your Community Heritage Program.

Image: Uncle Reginald (Reg) Knox



Aunty Eileen and Aunty Robyn Williams

Eileen and Robyn Williams are Yugambeh Elders who live in the City of Logan. They are Yugambeh Traditional Owners and descendants of Bilin Bilin, known as King of the Logan.

In this digital story, the Williams sisters talk about how their father was free while their mother lived under The Act – the Aboriginals Protection and Restriction of the Sale of Opium Act 1897 (QLD). The sisters speak the Yugambeh language. During Aunty Eileen’s teaching career, she taught the Yugambeh language in local schools. Aunty Robyn is also an educator and works on many homework programs in Logan primary schools. Education and the attainment of knowledge is an over-arching theme for the Williams family.

Aunty Eileen passed away in September 2020. Her sister, Aunty Robyn Williams, has given her support for the stories to stay in the public domain.

Image: Aunty Robyn Williams (left) and Aunty Eileen Williams (right)



Uncle Reginald (Reg) Knox

Uncle Reg grew up on Toomelah Aboriginal Mission near Boggabilla under The Act – the Aboriginals Protection and Restriction of the Sale of Opium Act 1897 (QLD). Uncle Reg was one of 9 children. His father fought and died in World War II. Uncle Reg’s interest in art began as a small child. He spoke the Kamilaroi language.

Uncle Reg has received numerous awards over the years, including Logan City Citizen of the Year in 2000 and the 2009 NAIDOC award for Aboriginal Elder of the Year. Uncle Reg was inducted into Logan’s Wall of Acclaim in 2004.

Uncle Reg passed away in April 2020. His daughter, Missy Knox, and his wife Beverley, have given their support for the stories of Uncle Reg to stay in the public domain.

Image: Uncle Reginald (Reg) Knox with Missy Knox



Aunty Flora Cook

Aunty Flora Cook was a Torres Strait Islander who was born on Thursday Island. She traced her roots to Erub (Darnley Island), where her parents were born. As eldest of 5 children, Aunty Flora had 2 brothers and 2 sisters. Aunty Flora first moved to Brisbane from the Torres Strait to train as a kindergarten teacher. She returned to Thursday Island and taught there for 10 years. During the 1980s, she moved to Logan.

Aunty Flora was passionate about the preservation and promotion of the history and cultural heritage of Torres Strait Islander people. Her lifetime achievement was performing and teaching traditional dance and song. She taught these songs and dances in many local schools in the Logan area and all over Brisbane. She was a member of the Brisbane dance and song group, Keriba Mabaigal, which shares Torres Strait Islander culture, language and heritage. Aunty Flora shared Torres Strait culture with young people by teaching traditional weaving, beading and lei-making.

Aunty Flora passed away in March 2021. Her family has given their support for the stories of Aunty Flora to stay in the public domain.



OUR WORDS OUR STORIES

Our words our stories were created for the 2019 United Nations International Year of Indigenous Languages. The stories are by Aboriginal and Torres Strait Islander people who live, work or perform in the City of Logan. They offer a unique local insight into their language, heritage and knowledge.

Logan City Council acknowledges that language heritage and knowledge always remains with the Traditional Owners, Elders, language custodians and other community members of the respective language Nation. While there is much language material in the public domain, it is important to engage with Aboriginal and Torres Strait Islander community members, language custodians and Elders to find out more about language and culture. Language words are explained in the stories. Some stories have maps to show where the language is spoken.

There is something for everyone in these short stories. They appeal to children of all ages and teachers as well. Find out more at: **logan.qld.gov.au/words-stories**.

Image: AIATSIS map of Indigenous Australia

Logan City Council, the State Library of Queensland and Telstra provided Deadly Digital Communities funding. The Queensland Narrating Service provided the digital recording equipment and sound production services. The Nyeumba-Meta Advisory Group supported this project.



Gamilaraay language: Gregg Dreise

Gregg Dreise is a descendant of the Kamilaroi and Euahlayi people of south-west Queensland and north-west New South Wales, who speak the Gamilaraay language. He is an award-winning children's picture book author, musician and storyteller. Gregg is a former school teacher who once taught at Jimboomba State School. He has many family members who live in Logan. Gregg performs at festivals, schools and libraries throughout Australia, including in Logan.

Image: Gregg Dreise



Gunggari language: Aunty Margaret Finlay

Aunty Margaret Finlay was born and raised in Mitchell, south west Queensland. She is a proud Gunggari woman (Umbi). Aunty Margaret is a Director of Murrigunyah Cultural Healing Centre, Secretary for Logan District Aboriginal and Torres Strait Islander Corporation for Elders, and Director on the Gunggari Native Title Prescribed Bodies Corporate (PBC). She volunteers with Logan City Council Libraries as part of the Yarning with our Mob program. Aunty Margaret has always been passionate about her culture, land and language, and teaching our younger generation. Aunty Margaret moved to Woodridge in 2007 to find work, as well as better education and work opportunities for her 5 children.

Image: Aunty Margaret Finlay



Kalaw Lagaw Ya language: Aunty Dorothy Buhmann

Aunty Dorothy Buhmann was born on Badu Island in the Western Torres Strait Islands. Her totem is Kaigus (stingray), Tribe Argan. She worked for Aboriginal and Torres Strait Islander Community Health Service (ATSICHS) for over 25 years as a Community Health Worker and is now retired. She is currently working at Burringilly Day Respite as a casual home care worker. She has been a director at Burragah Kindergarten. She volunteers with many Torres Strait Islander community organisations in Logan.

Aunty Dorothy has lived in the City of Logan for over 25 years. Many of her children, grandchildren and great grandchildren also live in Logan. She currently lives in Woodridge.

Image: Aunty Dorothy Buhmann



Kalkatungu language: Robert Ah Wing

Robert Ah Wing was born on Kalkadoon traditional lands, known today as Mount Isa, where the Elders spoke Kalkatungu language. He has a Masters in Indigenous Language Education from the University of Sydney. Robert has had an extensive background in implementing Indigenous training education and employment. He has an in-depth knowledge of developing and reviewing resources to compliment teaching of Aboriginal history and culture.

He currently works to support the inclusion of Aboriginal and Torres Strait Islander people in early childhood and education services, as a pathway to support a cultural shift towards a truly reconciled and progressive community. Robert also volunteers with Logan City Council Libraries, coordinating Indigenous language programs. Robert has lived in the City of Logan for over 25 years. He currently lives in Slacks Creek.

Image: Robert Ah Wing



The language of dance: Aunty Jeanette Fabila

Through contemporary performance, Aunty Jeanette Fabila works to promote and maintain her Aboriginal, Torres Strait Islander, Papua New Guinean and South East Asian cultural heritage. She sees the language of dance as a connection for many 'Stolen Generation' peoples, who missed out on learning their own language.

Through learning traditional dances from other Elders from different areas and Nations, they have been able to connect and revive their own family journeys as they continue their search, even today.

Aunty Jeanette trained at National Aboriginal and Islander Skills Development Association (NAISDA), and is a teacher, choreographer, cultural consultant and performing artist.

Since 2000, she has been embedding Indigenous contemporary dance to promote cultural education in schools and other community spaces in Logan, Brisbane and the Gold Coast, in consultation with Traditional Custodians and Elders. Twenty years later she continues to share knowledge of culture from Logan with the rest of the world. Aunty Jeanette has lived in the City of Logan for over 35 years. She currently lives in Loganholme.

Image: Aunty Jeanette Fabila



The Nyeumba-Meta story: Toni Pollard

Toni has worked at Logan City Council Libraries for 23 years. She volunteers in the Yarning with our Mob and Dreamtime Yarning programs. Toni's mother was a proud member of the Wiradjuri nation of central New South Wales. Her father was of the Bundjalung people from the north-east corner of New South Wales. Toni was born in the tropical town of Sarina in North Queensland. She has lived in the City of Logan for 30 years and currently lives in Logan Central.

Image: Toni Pollard



Deadly Digital

COMMUNITIES



Meriam Mer language: Boneta-Marie Mabo (Neta-Rie)

Boneta-Marie Mabo is an Eastern Torres Strait Islander descendant from the Meriam Mer speaking peoples from the island of Mer, and a Manbarra descendant of Palm Island. She was named for her much-loved grandmother, Bonita Mabo.

Neta-Rie is a visual artist. Her images of her grandfather, Eddie Mabo, won the People's Choice Award at the 2014 Telstra National Aboriginal and Torres Strait Islander Art Awards. This work now hangs in the Australian parliament. She designed the commemorative 50 cent piece for the 25th anniversary of the Mabo decision in the High Court and the 50th anniversary of the referendum to decide Aboriginal and Torres Strait Islander peoples' right to vote.

She is also a human rights advocate and prison abolitionist. Neta-Rie spent her childhood living in Logan with her father, and in Townsville with her mother. She lived in Logan during her high school years, but she now resides in Meanjin (Brisbane). Neta-Rie has a strong connection with Logan, supporting young women and girls in the city through her Sisters Inside youth programs. Neta-Rie is the proud mother of Poipi.

Image: Boneta-Marie Mabo (Neta-Rie)



Wiradjuri language: Anita Heiss

Anita Heiss is a proud member of the Wiradjuri nation of central New South Wales. She is one of the most prolific writers documenting a range of Aboriginal experiences in Australia today. As Professor of Communication at the University of Queensland, she teaches creative writing, mentors students and develops the BlackWords research community. Anita is a Lifetime Ambassador of the Indigenous Literacy Foundation. She regularly visits the City of Logan for author talks.

Image: Anita Heiss



Yuggera language: Gaja/Aunty Kerry Charlton

Gaja Kerry Charlton is a Go'enpul – Yagara (Yuggera) Elder and a Traditional Owner in three local native title claims. Gaja Kerry is from a big, extended family. She grew up between Stradbroke Island and the mainland. Her career spans teaching, adult education, cultural training, social justice, community building and counselling. Gaja Kerry is currently Co-Chair of the University of Queensland's Reconciliation Action Plan (RAP) Steering Committee.

Her vision for language revitalisation, and requests by family Elders, led to a collaboration with Barry Brown on Wulara-Nguru, a self-funded historical language mapping project. The aim was to thoroughly research, compile and document the languages of South East Queensland. From this work evolved a comprehensive database. In 2019 they published the lexical handbook, *An introduction to the languages of Moreton Bay: Yagarabul and its Djandewal Dialect, and Moreton Islands Gowar*.

Gaja Kerry first lived in the City of Logan in 1974. In 2008 she returned and now lives in Logan Central.

Image: Gaja/Aunty Kerry Charlton



Derek Oram Sandy

Derek Oram Sandy was born in his mother's country of the Yerongpan clan, descending from the Yerongpan and Miguntyun clans from Brisbane and the Mununjali clan from Beaudesert. On his father's side he carries the bloodlines of Burrigabba, Wakka Wakka, Butchulla and Durumbul. Derek grew up in the suburbs of Logan and Ipswich, learning the didgeridoo, dancing, singing and painting. He regularly visits Logan for community and cultural education performances.

Image: Derek Oram Sandy



WAJIN: THE GUARDIAN OF SCRUBBY CREEK

Scrubby Creek is a special place in the City of Logan and well known for its wildlife. It is the setting for the children's book, *Wajin: The Guardian of Scrubby Creek* by Beverley and Reginald (Uncle Reg) Knox.

Uncle Reg and Beverley Knox lived in Logan for the past 50 years. Uncle Reg was born in 1934 at Toomelah Aboriginal Mission. He is a speaker of the Gamilaraay language. He had a long and distinguished career both as an artist and an educator, and received many awards for his art and his service to the community. Uncle Reg passed away in April 2020. His daughter, Missy Knox, and his wife Beverley, have given their support for the stories and collections of Uncle Reg to stay in the public domain.

Missy Knox worked alongside her father for many years, visiting schools across Logan teaching students to paint colourful murals. She continues to work as an artist. Missy currently lives in Kingston.

This eBook is narrated by Uncle Reg and Beverley Knox's daughter Missy Knox.

Image: Uncle Reginald (Reg) Knox, illustration from *Wajin: The Guardian of Scrubby Creek*



Word cloud

You can read nearly 80 different words for 'welcome' or 'hello' in Aboriginal and Torres Strait Islands languages from across Queensland. The word for welcome is printed large, and the spoken language is underneath. Search the framed language map nearby to see where the languages come from.



2022-2032 | INTERNATIONAL DECADE OF
Indigenous Languages

International Decade of Indigenous Languages 2022–2032

The United Nations General Assembly has declared the period between 2022 and 2032 as the International Decade of Indigenous Languages to draw attention to the critical status of many Indigenous languages across the world and encourage action for their preservation, revitalisation and promotion.



Artwork by Sylvia Nakachi

Sylvia Nakachi is a descendant from the Eastern Islands of Erub in the Torres Strait Islands. She has blood ties to the Yupangathi Aboriginal people of Old Mapoon Mission, Western Cape York. Through her mother's lineage she is a Meuram (worshiper) tribe woman whose totem is the Beuger (Friget Bird). Through her father's bloodline she is a Peidu (warrior) tribe woman with the Dabor (Mackerel) as her totem.

Sylvia is a visual artist, weaver, curator, facilitator and writer, specialising in Erub Island culture and change after 1 July 1871. Sylvia is passionate about preserving her history and culture and child advocacy. She teaches and works through different schools and educational institutions to embed the Aboriginal and Torres Islander perspective. Sylvia is currently completing her Doctor of Philosophy (PhD) in Indigenous Perspective with the Batchelor Institute in the Northern Territory.

Image: Isaiah Nakachi, *Sylvia Nakachi*, 2020

About the artwork

The Torres Strait Islands are a group of Islands situated between the tip of Cape York and Papua New Guinea. It is home to a unique group of Australia's Melanesian people who are seafaring. Torres Strait Islanders are distinct and unique in their individual Island identity. Each Island has its own culture, language, identity, beliefs and *passin* or 'way of life'.

On the 1 July 1871, the ship called HMS Surprise arrived at Kemus Bay on Erub. On board the ship were the ship's crew and the London Missionary Society (LMS) who sailed from Lifu Islands. The arrival of the missionaries saw a radical change in the Erub people, their way of life, culture, identity and language. This arrival was a historical landmark.

This was the beginning of colonisation of the Torres Strait Islands, and years of imperial subjugation imposed on the Erub peoples and entire Torres Strait Islands.



Image: *Clothing a landmark of change*, 2021, Au gemwali and calico (Island dress and wrap around)

Au gemwali and calico are a hallmark of colonial change in the islands.

Today, Torres Strait Islanders are identified by this form of clothing. It is now recognised as a 'traditional' outfit for both men and woman.

The *au gemwali* and calico are mass produced for retail, targeting Torres Strait Islander customers. There are also a few Torres Strait Island tailors and dressmakers who still create and sew both Island dress and men's wrap arounds. This gives the *au gemwali* and calico their original Island flavour.



Image: *And the truth shall set you free*, 2021, Eso (Banana weavings)

The banana fibre weaving represents the 'Coming of the Light'. When the London Missionaries arrived in the Torres Strait Islands, they eliminated what they saw as ungodly and heathen-like. They perceived Erub Islanders not fully clothed like themselves as naked savages. The banana fibres from the tree trunk were used to make grass skirts. These grass skirts were worn to cover from the waist down, with breasts left bare. Banana weavings represent *emeret tonar*: life and practices of Erub people of long ago. Through constant force inflicted onto the Erub people from their original ways, the *au gemwali* and calico became a visual representation of taming the Erub people and Torres Strait Islanders from heathenism. These clothing are landmarks which represents the new social order, called imperialism. Imperialism arrived on the shores of Erub on 1 July 1871.

Sylvia Nakachi

(Miriam Mir Egrew/Morgor village, Erub Island, Torres Strait) born 1975, Mackay, Queensland. Lives and works in Woodridge, Queensland.



Image: *Bringing history, showing respect through acknowledgement*, 2019, natural fibre, wool

The circular shape represents our Nation, each banana fibre represents our Nations; each banana fibre represents a timeline in our country, from creation, to first contact, to society changing to life in the present. The makeup of our Nation has been founded upon many different histories, diversities and cultures. This is represented by the different coloured wool fibres and burnt circle shapes. Throughout all these changes, Australia's First Peoples will always be the core foundation of our Nation. This is represented by the colours in the middle of the weaving. Our Nation must always continue to connect to its First Nations peoples. Such acts of reconciliation can only help to bridge our histories, emphasise respect and show acknowledgement to all Aboriginal and Torres Strait Islander peoples. This is represented by the brown twine, holding the weaving (our nation) together.



Image: *Gorr* (rattle), 2017, matchbox seed pods (*Entada phaseoloides*), nylon string

Gorr is the local name for 'rattle' in artist Sylvia Nakachi's language from the Torres Strait Islands. It is made with matchbox seed pods (*Entada phaseoloides*) cut in half and secured with nylon string bands. This musical instrument is used by Torres Strait Islander people when performing traditional dances.



Artwork by Kyra Mancktelow

(Quandamooka, Mardigan and South Sea Islander) born 1997, Brisbane, Queensland. Lives and works in Crestmead, Queensland.

Kyra Mancktelow's multidisciplinary practice investigates legacies of colonialism, posing important questions such as how we remember and acknowledge Indigenous histories.

A Quandamooka artist with links to the Mardigan people of Cunnamulla, Kyra's practice includes printmaking, ceramics, and sculpture – each applying a unique and distinct aesthetic. Kyra works with various materials to share her rich heritage, stories, and traditions to educate audiences and strengthen her connection to Country. Her printmaking explores intergenerational trauma as a result of forced integration on colonial missions, and her use of local materials in her sculpture, including clay, emu features, and Talwalpin (cotton tree), strengthens her connection to Country.

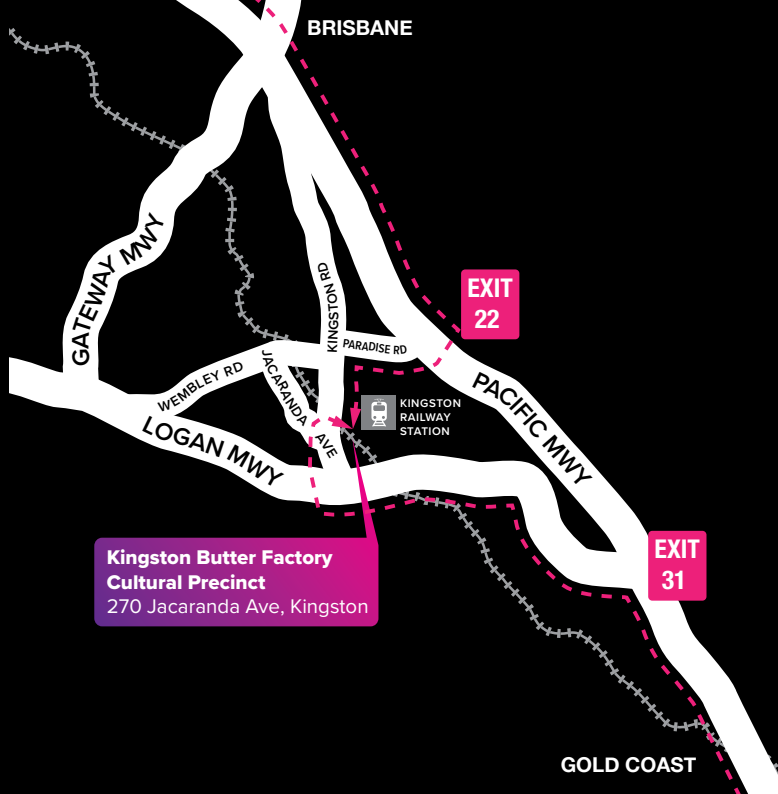
A recent graduate from Queensland College of Art's Contemporary Australian Indigenous Art program, Kyra won the 2021 Telstra Emerging Artist Award at The National Aboriginal & Torres Strait Islander Art Awards, and a Special Commendation at the 2021 Churchie National Emerging Art Prize.

Image courtesy of the artist and N.Smith Gallery, Sydney



Image: *Our way*, 2021, vinyl decal

Kyra Mancktelow is an artist whose heritage and family is central to her practice, where she explores cultural histories, traditions and identity. The artwork *Our way* represents place and belonging. Each disc is symbolic of community through the various use of 'U' shapes. The footprints represent the forward motion of the kangaroo through the different pathway and journey.



PLAN YOUR VISIT

FIND US

Living Museum of Logan is located inside the Kingston Butter Factory building at 270 Jacaranda Avenue, Kingston, Queensland.

OPENING HOURS

Open Tuesday to Saturday, 10 am to 4 pm and when events and performances are held at the Kingston Butter Factory. Entry is free.

GETTING THERE

By car: Living Museum of Logan is a 35-minute drive from Brisbane off the Pacific Motorway Exit 22, and 45 minutes from the Gold Coast off Pacific Motorway Exit 31.

Parking: Living Museum of Logan is within the Kingston Butter Factory Cultural Precinct which has free onsite car, bus and bike parking available for your convenience.

Public transport: Living Museum of Logan is a short walk from the Kingston Train Station and bus interchange.

ACCESSIBILITY

Accessible parking is available with designated spaces in the car park. Please make sure your pass is clearly displayed when parking in these spaces. Living Museum of Logan spaces and corridors are wide enough to fit wheelchairs and prams. Accessible toilets and change rooms are located on the ground floor of the museum.

BE INSPIRED

Living Museum of Logan offers a range of events and activities, from guided tours and curator's talks, to in-depth discussions and workshops with artists. Visit loganarts.com.au/livingmuseum where you will find the latest information. Please check the website for up-to-date information.

GROUP AND ACTIVITY BOOKINGS

We recommend that schools and all groups make a booking, especially if you would like a free tour or talk as part of your visit to the museum. To make a booking, please phone us on **07 2803 4724**, email livingmuseum@logan.qld.gov.au or visit us during opening hours to book in person.



Living Museum of Logan

Kingston Butter Factory Cultural Precinct
270 Jacaranda Ave
Kingston, Queensland 4114

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Contact us:

 **07 2803 4724**

 **livingmuseum@logan.qld.gov.au**

 **loganarts.com.au/livingmuseum**

 **facebook.com/kbfculturalprecinct**

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