



GENERATIONAL KNOWLEDGE OUR VOICES, OUR POWER





Acknowledgement of Country

Logan City Council acknowledges the Traditional Custodians of the lands and waterways across the City of Logan. We pay our respects to Elders past, present and emerging. They hold the memories, traditions, cultures and hopes of Australia's First Peoples.

GENERATIONAL KNOWLEDGE OUR VOICES, OUR POWER

This exhibition *Generational Knowledge: Our Voices, Our Power* explores stories, art and cultural expressions of Australia's First Peoples.

Across generations, Aboriginal and Torres Strait Islander voices have carried the strength, knowledge and truths of their communities, nurturing a connection to Country and identity. In this space, we honour these voices, highlighting the importance of kinship and knowledge held within communities. This provides an opportunity to listen, learn and reflect on the impact First Nations voices have throughout history, and into the future generations.

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, and resources you will find in this space.

Aboriginal and Torres Strait Islander people should be aware that this catalogue will contain names and images 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 catalogue.

Cover image: Jessica Skeen (Widi, Birriah, and Kuku Thaypan) *Palm Tree*, 2025, mural design

Left image: Sally Terare (Butchulla, Bundjalung), *Wander free*, 2020, oil and acrylic on canvas

Our Aunties Our 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 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 the City of Logan's 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 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 the City of Logan Citizen of the Year in 2000 and the 2009 NAIDOC award for Aboriginal Elder of the Year. Uncle Reg was inducted into Logan City Council'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 the 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 the City of 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.

Image: Aunty Flora Cook



Gambay: First Languages Map

The Gambay map is an interactive tool developed by First Languages Australia to showcase more than 780 Aboriginal and Torres Strait Islander languages. The word 'Gambay' means 'together' in the Butchulla language of the Hervey Bay region of Queensland. The map has been developed in the way that allows communities to update and contribute to resources available for different language groups.

First Languages Australia is the national peak body working to ensure the strength of all Aboriginal and Torres Strait Islander languages as well as supporting language centres and community programs. Their work has both an immediate and long-lasting impact on the future of languages across Australia.

For more information about First Languages Australia, go to:
firstlanguages.org.au

Image: Gambay map, First Languages Australia





Image: Jessica Skeen (Widi, Birriah, and Kuku Thaypan)
Palm Tree (detail), 2025, mural design

Palm Tree

To the Torres Strait Island communities, and many communities across the Pacific, the coconut palm tree is often referred to as the 'Tree of Life' due to its abundance of resources. However, symbolically its different parts are rooted in culture, tradition and heritage.

The roots symbolise the foundation of heritage, and staying connected to ancestors. The trunk represents the coming together of people to create new life. A new sprouting is siblings of the family, whilst the leaves are symbolic of extended family. Different stages of growth of the leaves are said to be the teachers, and guardians of knowledge and culture. Finally, the coconut represents new life, and the next generation, supported by all the family and knowledge around them to help them grow.

The local Elders that curated this exhibition felt that the palm tree was an all-encompassing symbol of the passing down of knowledge, uplifting and encouraging the next generation. The palm tree embodies staying connected to knowledge, and only with all the parts together can the next generation flourish.

Jessica Skeen is a local contemporary Aboriginal artist. She is known for her vibrant artworks which blend traditional elements with modern artistic techniques. Her works speak to both her ancestry and her personal journey.

Jessica's art has been shown in several exhibitions and offers a unique perspective on Indigenous culture. She paints under the name Muralappi which means youngest of my generation, a name given to her from her father.

Kyra Mancktelow

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 its different pathways and journeys.

Kyra (Quandamooka, Mardigan and South Sea Islander) was born in 1997 in Brisbane, Queensland, and currently 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.

An 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 because of forced integration on colonial missions, and her use of local materials in her sculpture, including clay, emu features, and Talwalpin (cotton tree), strengthen her connection to Country.

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





Image above: Kyra Mancktelow, and image left: Kyra Mancktelow, *Our Way*, 2021, vinyl decal

Our Words Our Stories

Stories from the Aboriginal and Torres Strait
Islander people who live, work or perform in the
City of Logan.

Image right: 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.



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



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 the City of Logan 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 Burrarah 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.

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 an extensive background in implementing Indigenous training education and employment. He has an in-depth knowledge of developing and reviewing resources to complement 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 Libraries, coordinating Indigenous language programs. Robert has lived in the City of Logan for more than 25 years.

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, those of the Stolen Generation 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 five 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 more than 35 years.

Image: Aunty Jeanette Fabila



The Nyeumba-Meta story: Toni Pollard

Toni has worked at Logan 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 34 years.

Image: Toni Pollard



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 (Telstra NATSIAA). This work now hangs in Parliament House in Canberra. She designed the commemorative fifty cent coin 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. 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 a 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*.

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 the City of Logan and the City of 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.

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

Image: Illustration from *Wajin: The Guardian of Scrubby Creek*

Logan Art Collection

Since 2015, Council has acquired 43 art works by 27 First Nations artists. These 4 works represented on the following pages have stories that link to the theme of this exhibition of *Generational Knowledge*.

Image right: Aunty Peggy Tidyman, *Fire Ceremonies* (detail), 2022, acrylic on canvas.
Logan Art Collection, purchased 2024



Aunty Peggy Tidyman

Aunty Peggy Tidyman is a respected Gunggari Elder living in the City of Logan. Aunty Peggy Tidyman says “The red colour signifies ‘fire’ energy that is shared for important events within family, community, and culture for all to learn. This wisdom is then passed on to the younger generation so they can return to their traditional country for cultural healing... The yellow shapes represent overcoming life challenges and bringing in new energy to guide them into the future.”



Joseph Au

This work by Joseph Au shares of his life on the island of Badu, which is represented by the coconut. The five lugger represents himself, his wife and his 3 children. Finally, the Kukuwam (hibiscus) in the centre of the work, representing love.

Image: Joseph Au, *Ngaw Danalaig*, 2015, linoprint on paper. Logan Art Gallery Collection, purchased 2018.





Fiona Omeenyo

In this work *My Family*, Fiona Omeenyo depicts her 4 children in the traditional style of Quinkan rock art.

The figures disappear off the bottom of the canvas, where they connect to generations both past and present.

My Family encourages the viewer to reflect on their own families and ancestry.

Image: Fiona Omeenyo, *My Family* (detail), 2017, acrylic on canvas. Logan Art Collection, purchased 2017.



Image: Sally Terare, *Underground galaxy* (detail), 2019, acrylic on canvas. Logan Art Collection, purchased 2019.

Sally Terare

Sally Terare shares that “This work depicts a nation, a world of its own, right beneath our feet. Ants display a variety of behaviours, comparable to human behaviour. Some of these similar behaviours include construction, farming, socialising and defensiveness.

This painting provides a vibrant interpretation of how the world may appear to our neighbouring ant colonies.”



Australian Aboriginal Flag

The Australian Aboriginal Flag is a profound representation of Aboriginal identity, heritage, and connection to the land. Its black stripe symbolises the Aboriginal people, acknowledging their resilience and presence in Australia. The red stripe reflects the sacred relationship with the land, the struggles endured, and the bloodshed in the fight for rights and recognition. The yellow circle embodies the sun, a universal life-giving force, highlighting renewal and warmth. Together, the flag's elements convey themes of strength, unity, and pride, serving as a powerful emblem for the Aboriginal community.



Torres Strait Islander Flag

The Torres Strait Islander Flag symbolises the culture and identity of the Torres Strait Islander people. Its green stripes represent the land, while the blue stripe reflects the surrounding seas that are essential to their way of life. The black stripes honour the Torres Strait Islander people themselves. At the centre, the white Dhari, a traditional headdress, stands for Torres Strait Islander culture, and the white star embodies peace and unity. The star also represents the five island groups within the Torres Strait, making the flag a powerful emblem of heritage, connection, and pride.



Living Museum of Logan

Kingston Butter Factory Cultural Precinct

270 Jacaranda Ave

Kingston, Queensland 4114

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

 07 2803 4724

 livingmuseum@logan.qld.gov.au

 loganarts.com.au/livingmuseum

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