



BOAB BULLETIN

No. 76

October 2006

NOTICE OF GENERAL MEETING

commencing 7.15 for 7.30 p.m. at

Shenton Park Community Centre, corner of Onslow and Herbert Roads

Wednesday, 4 October 2006

John Huisman

'Seaweeds of the Kimberley'

Wednesday, 1 November 2006

Tim Willing

'History of guano mining on Lacepede Islands'

Wednesday, 6 December 2006

Robert Muir

'Historical, rare, and valuable books on 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 at all meetings other than December, when it is \$5.

CORRECTION

Some members will have noticed the typographical error on page 8 of the August 2006 edition of the *Boab Bulletin*. Those who did not may wish to note that, in the first paragraph, the dates provided for the early 17th century Dutch voyages included the year 1828 (rather than 1628) for the voyage associated with De Witt.

FROM THE PRESIDENT

It seems like the iconic Kimberley Wandjina figure is cropping up everywhere these days. Every paper you pick up has a Wandjina face advertising a gallery exhibition or a Kimberley tourism promotion. This week it is a full page, full colour image in the *Weekend Australian* of Sandra Mungulu's large (2 m x 2 m) painting *Wallungunder Lai Lai*, advertising a Broome exhibition of works by Mowanjum artists. Many will be familiar with the spectacular image of Donny Woolagoodja's Wandjina *Namarali* at the opening of the Sydney Olympics in 2000, and the Broome exhibition features some of his recent works. Visit www.broome6.com.au for more details.

But Wandjinas have also started appearing around Perth, as stencils on trees or walls, on a Northbridge nightclub door, and even on a footbridge over the Kwinana freeway! Is the ancient creator spirit alive and well in Perth and putting his image on the urban equivalent of rock faces? Is it a graffiti artist with a new twist on tagging?

The Kimberley Society's own images of Wandjinas, in the form of the book of proceedings from last year's rock art seminar is still progressing, and we are still hoping to have it completed by the end of the year. We even have some hope of corporate support to help with the printing costs which could be as high as \$30,000. Such support will ensure a high quality publication, lavishly illustrated with a good selection of the images used in the seminar presentations.

Mike Donaldson

FAVOURITE KIMBERLEY BOOKS

I wonder if we could elicit some participation from some of our members in nominating a list of their favourite Kimberley books. A short explanation of why their choice was made would be helpful. I'm happy to kick off with my list although I might come up with five different books on a different day.

1. *One Wet Season* by Ion L Idriess. Angus & Robertson, Sydney, 1949. I spent four wet seasons in Derby. Derby people know how to entertain themselves in the "wet".
2. *Mates: Images of the Kimberley* by Kevin Shaw. Australian Scholarly Publishing, Melbourne, 2003. I reviewed this book in 2004. Great stories, great photos in black and white of black and white "real" Kimberley people.
3. *The Noonkanbah Story: Profile of an Aboriginal Community in Western Australia* by Erich Kolig. University of Otago Press, Dunedin, 1987. At times a bit dense but gives an anthropological account of the famous "Noonkanbah Dispute", probably the last major episode of "Aboriginal Resistance" in this state.
4. *Raparapa Kularr Martuwarra: All right, now we go 'side down the river, along that sundown way: Stories from the Fitzroy River Drovers* edited by Paul Marshall. Magabala Books, Broome, 1988. The "other side" of the Kimberley pastoral industry. I had the pleasure of meeting quite a few of the authors at various places around the Kimberley. There was the added dimension of looking after their children and grandchildren as well as stitching up a scalp laceration of one of the old drovers at Looma one day.
5. *Stone Age Bushmen of Today* by J R B Love. Blackie and Son, 1936. I grew up as a Presbyterian and was aware at an early age of the church missions. Also the A.I.M., which of course had hospitals in Hall's Creek and Fitzroy Crossing. The mission lugger from Kunmunya actually flew the Cross of Saint Andrew from its mast.

Jack Vercoe

KEEPING KIMBERLEY CANE TOAD-FREE

On 3 May 2006, Winston Kay, Program Co-ordinator, State Cane Toad Initiative, Department of Environment and Conservation (formerly Conservation and Land Management) spoke to the Kimberley Society about the State Cane Toad Initiative and how we can help to keep the Kimberley free of cane toads.

Cane toads are native to Central and South America, ranging from southern Texas and Mexico through to Argentina and Brazil. They have been introduced to many countries around the world, especially islands of the Pacific Ocean and Caribbean Sea. In some countries such as Egypt, Thailand and Taiwan, cane toads failed to become established following their introduction. Despite that, they have been nominated by the Invasive Species Specialist Group of the World Conservation Union (IUCN) as among 100 of the 'World's Worst' invasive species.

Cane toads were brought to Australia in 1935 in an attempt to control native beetles that were damaging sugar cane crops. One hundred and two toads (one died in transit) were imported from Hawaii (where cane toads were introduced in 1932) and released near Gordonvale, QLD.

At that time, the principal advocate for the cane toad importation was Dr Reginald Mungomery, Director of the Meringa Sugar Experiment Station. In 1935, he wrote:

To others who...suggest the possibility that the toad will, in turn, itself become a pest, we can point to the fact that nearly 100 years have elapsed since it was first introduced into Barbados, and there it has no black marks against its character. Experience with it in other West Indian Islands, and in Hawaii, certainly points to the fact that no serious harm is likely to eventuate through its introduction into Queensland.

Even at that time, the importation had its detractors. In 1936, Walter Froggatt, President of the NSW Naturalists Society, wrote in *Australian Naturalist* magazine:

...This great toad, immune from enemies, omnivorous in its habits, and breeding all the year round, may become as great a pest as the rabbit or the cactus.

Between 1950 and 1965, cane toads were widely used in Australia for pregnancy testing.

Impact of Cane Toads in Australia

All life stages of the cane toad, including the eggs, tadpoles, juveniles and adults, contain toxins that are poisonous to most native predators as well as to humans, cats and dogs. Cane toad toxin or bufotoxin is a cocktail of cardio-toxic compounds, which are primarily contained in the large (parotid) glands above the shoulders. Bufotoxin also occurs in glands in the skin along the dorsal surface.

Cane toads have a phenomenal reproductive capacity. A female toad may lay over 30,000 eggs in a single clutch and breed twice per year. The eggs hatch within 48–72 hours and the tadpoles metamorphose into juveniles within three weeks to six months depending on environmental conditions, especially temperature. They reach sexual maturity in 6–18 months and live for about five years in the wild.

Cane toads are generalists. They will eat anything they can fit into their mouths but they mostly eat ground-dwelling arthropods such as ants, beetles and termites. They can occupy and breed in a broad range of habitats.

Much of the scientific data on the impacts of cane toads in Australia is inconclusive. Cane toads are not known to have caused the extinction of any native animals since their introduction in 1935. Yet, cane toads can impact on native fauna by:

- ◆ Poisoning native predators;
- ◆ Competing with native animals for food and other resources; and
- ◆ Eating native animals.

Toxic ingestion: Cane toads have probably had the most significant impact on native predators by poisoning them following ingestion. Species at greatest risk include the northern quoll, large-bodied goannas and frog-eating snakes.

Competition: Toads are likely to compete with insectivorous reptiles, especially ground-feeding geckoes, for food. They are also likely to compete for shelter and breeding sites with some native species. They are known to use the nesting holes of the rainbow bee-eater and will eat both their eggs and chicks.

Consumption of prey: Toads can attain high densities, especially during the first few years after the colonisation of new areas. They mainly eat insects such as ants, termites and beetles, and may have significant localised impacts on these groups.

Cultural effects: Toads can poison a number of goanna species that are important bush-tucker for Aboriginal people.

Economic impacts and impacts on human health: Cane toads are likely to have had economic impacts and impacts on human health, though these are very hard to quantify. There is no evidence that cane toads adversely affected eco-tourism following their arrival in Kakadu National Park in the NT. However, toads are known to consume as many as 100 honey bees per day in QLD, which required the hives to be elevated above the ground on stands.

It has been reported that cane toads eat human faeces, though they may be attracted to the insects on the faeces. As a result, it is possible that they may be a vector for some human diseases.

Current status (As at 3 May 2006)

In the 70 years since their introduction, cane toads have colonised much of Queensland and spread south into coastal areas of northern NSW (as far south as Port Macquarie). They entered the NT in the early 1980s and are now on the outskirts of Darwin.

Cane toads are not currently established in the wild anywhere in WA. The nearest population is at Timber Creek in the NT, about 200 km from the WA border. Cane toads periodically turn up in freight from interstate. It is illegal to keep or import cane toads in WA but no penalties are imposed for inadvertently bringing a cane toad into the State. The authorities are more interested in identifying potential pathways into WA. Any sightings of cane toads in WA should be reported to freecall 1800 084 881.

The Victoria River is a major pathway towards WA and is the focus of control operations being undertaken by the State Government and community groups. The river has a catchment area of about 66,000 km², which is larger than the State of Tasmania. The lower reaches of the river flow in a north-westerly direction toward the WA border. During the wet season the river at the Victoria River Bridge can rise 19 metres above its dry season level and the lower reaches have an extensive flood plain that can temporarily become an inland sea.

Toads are believed to have colonised the Sir Edward Pellew group of islands in the NT by being transported to them in floodwaters during a single but intense wet

season. Some of these islands are up to 20 km offshore. They have also been reported as swimming short distances between islands in the Caribbean. It is therefore possible that toads could be transported along the coast into WA in floodwaters from the Victoria River.

Identification of cane toads

A significant problem that has occurred in the NT and QLD is that many native frogs become casualties of people who kill them in the mistaken belief that they are cane toads. It is really important to be able to accurately identify a frog as a cane toad before taking any action to destroy it.

Adult cane toads are large terrestrial amphibians with dry warty skin. They are much larger than most native frogs and have bony ridges above the eyes running down to the tip of the snout. They also have distinctive enlarged glands above the shoulders and behind the eyes that contain most of the bufotoxins. Their call is a distinctive high-pitched staccato purr, similar to a telephone dial tone. Cane toad tadpoles are different to the tadpoles of native frogs but can be difficult to distinguish for the inexperienced. More information can be found at www.canetoadbattle.com.

The State Cane Toad Initiative (SCTI)

The WA State Government has allocated \$2.5 million since December 2004 for cane toad management and the Commonwealth Government has contributed \$600,000. The Department of Environment and Conservation (formerly CALM) is the lead agency responsible for implementing the state initiative. The Department of Agriculture and Food is also involved, particularly in the areas of biosecurity and quarantine. The State Government is working cooperatively with community groups such as the Stop the Toad Foundation and Kimberley Toad Busters.

Four key programs are being implemented under the Initiative:

1. Fighting the entry and establishment of wild populations in WA
2. Biodiversity asset ID and protection
3. Public awareness of cane toad issues
4. Effective statewide coordination of actions against cane toads

How can you help?

- ◆ Familiarise yourself with native frogs in your area and remain vigilant.
- ◆ Report all suspected sightings in WA to freecall 1800 084 881 (take a photograph or catch the animal if possible but make sure it's secure).
- ◆ Check your vehicle and gear if you've been camping in a cane toad area.
- ◆ Control cane toads in your backyard if you live in a cane toad area.
- ◆ Participate in community action with groups such as Stop the Toad Foundation or Kimberley Toad Busters.

Toad euthanasia: If you find what you believe is a cane toad and decide to kill it, first, make sure it really is a cane toad. There are good resources available on the Internet to assist with identification, or contact your local DEC office. Currently, there are two accepted methods for members of the public to kill cane toads:

- ◆ Pre-cooling in an ice bath or fridge, then freezing until rock solid or for at least 24 hours.
- ◆ Stunning then decapitation.

Dispose of the carcass by deep burial (so that native animals don't dig them up and get poisoned) or incineration.

You will need to be careful to avoid contact with the toxins. If toads are treated roughly or feel threatened, they will exude toxins (thick milky liquid) from their parotid glands, so treat them gently. Wearing gloves and eye protection is advisable and washing your hands with soap and water after handling any toads is recommended. If any toxin gets into your eyes or mouth, wash the affected area thoroughly with copious amounts of fresh water (do not swallow) and seek urgent medical attention, or call the poisons information centre on 13 11 26 if medical attention is not readily available.

Animal welfare considerations: Toads are often vilified and mistreated in Australia but really are just another species of frog that happen to be in the wrong place courtesy of human error. If you do decide to kill a cane toad, do so quickly and in the most humane way possible.

An animated short film can be viewed at www.cane-toad.com

For more information:

Websites:

- ◆ www.calm.wa.gov.au
- ◆ www.museum.wa.gov.au/frogwatch/
- ◆ www.frogwatch.org.au
- ◆ www.agric.wa.gov.au
- ◆ http://frogs.org.au
- ◆ www.stophthetoad.com

Books: *Frogs of Western Australia* (WA Museum)

Contact: Dr Winston Kay at DEC: Winston.Kay@dec.wa.gov.au

Chris Brenton, with input from Winston Kay

Editor's note: Kimberley Society member Russell Gueho of Broome advises that the Stop the Toad Foundation now has an electronic newsletter available to anyone who wishes to receive it. You can subscribe (free) at <http://www.stophthetoad.com/index.php> where you will find lots of information and an audio of the cane toad's call.

AWARDS AND HONOURS

On 12 August, one of the nine Pride of Australia medals awarded by *The Sunday Times* went to Kimberley Society member Lloyd Butcher and his wife June. The handcrafted silver medal, which recognises the inspirational achievements of the state's unsung community heroes, was awarded for the Butchers' selfless work in caring for sick, injured and orphaned wildlife at their Gooseberry Hill home since the 1960s. That work produced their Kanyana Wildlife Rehabilitation Centre Hospital.

On 15 September, the Western Australian recipients of the Honours announced on the Queen's Birthday attended an Investiture at Government House. Four of the 56 recipients have a strong Kimberley connection. Mrs Mary Macha was appointed as a Member in the General Division of the Order of Australia: 'For service to the Indigenous community of Western Australia through representation of artists, the marketing and promotion of their works as contemporary art forms, and to the preservation of traditional skills associated with cultural material'. Mr Alan Leslie Payne was awarded the Australian Public Service Medal: 'For outstanding public service in the management of the land resources of the pastoral region of Western Australia'. Mr Warren Johnson (a former Kununurra resident) and Dr Cathie Clement were both awarded the Medal of the Order of Australia. Warren's OAM was: 'For service to the community of the Kimberley region, particularly through Rotary International'. Cathie's OAM was: 'For service to the community through the recording and preservation of the history and heritage of the Kimberley region'.

BOOK NOTE

The Original Australians: Story of the Aboriginal people by Josephine Flood. Allen & Unwin, Crows Nest (NSW), 2006. Soft cover, 306 pages plus xiv, colour and b & w illustrations, maps. ISBN 1 74114 872 3. Recommended retail price \$39.95.

Written for the general public, and to answer questions posed by the author's family and friends, this book starts with the commencement of contact between Aboriginal people and Europeans. It responds to contentious issues raised during the so-called 'History Wars' and, in doing so, it evaluates the claim that diseases outstripped 'slaughter' in the killing of Aboriginal people. That component constitutes a sizable portion of the book and therefore invites comment.

To assess the extent to which diseases and 'slaughter' took Aboriginal lives throughout Australia, Dr Josephine Flood (an archaeologist) draws on published works that record deaths associated with colonisation and related activities. She leans strongly toward diseases being the greatest killer but she acknowledges that, for many localities, information is in short supply. Like other authors who have gone before her, she also struggles to measure depopulation within a population of unknown size. The reader is therefore presented with sharp cameos set against a rather shadowy background.

In enumerating deaths from 'slaughter', Flood accepts some other authors' estimates of Aboriginal and settler deaths. Richard Broome's recent work, for example, is cited to show that 'about 1000 blacks and 80 whites died in frontier conflict in Victoria between 1835 and 1850'. Similarly, H A Willis (a member of the Kimberley Society) is cited as having 'produced the most reliable tally' of the violent deaths that occurred in Van Diemen's Land between 1803 and 1834. He estimated that 188 Aborigines and the same number of settlers lost their lives in frontier conflict during that time.

When dealing with deaths in the more recently colonised parts of Australia, Flood has fewer reliable printed sources on which to draw. She therefore focuses on highly publicised massacre stories. With regard to the Kimberley region, and the killings that are said to have occurred in the Forrest River (Oombulgurri) area, she writes:

The extent of the violence in this region is uncertain, pending detailed studies, but Moran's research on this and two other alleged massacres shows it may have been exaggerated.

Flood's earlier discussion of Rod Moran's research, which relates to three localities in the East Kimberley, shows that it reinforced her belief that something was wrong with the Forrest River stories. Research can do that but Flood goes too far in suggesting that Moran's narrowly focused research somehow helps us to gauge the extent of violence within a region larger than many countries. Wider reading would have shown that the violence in the region was widespread and that, like violence in other places, it has been exaggerated in some accounts and played down in others.

Whilst taking issue with Flood's analysis of Kimberley history, I have no argument with her evaluation of violence and diseases in other places. Overall, I admire the tenacity she has shown in ferreting out information, assessing its credibility, and weaving it into an appealing narrative. Few other writers would have the skill necessary to bring together the archaeological, cultural, historical, linguistic, and scientific threads that make up *The Original Australians*. Flood's exploration of indigenous art and technology, traditional life, British colonisation, native title, health, and other topics certainly achieves her aim of providing 'an up-to-date account that answers the most commonly asked questions about the First Australians'.

Cathie Clement

KINGANNA AND OTHER KIMBERLEY COASTAL SETTLEMENTS, 1920–1944

On 5 May 2004, Dr Ian Crawford spoke to the Kimberley Society about a little known part of our coast. Ian is an anthropologist and archaeologist who, despite having retired some years ago, retains a professional and personal interest in the Kimberley and its people. This summary is a précis of the notes he used to present an illustrated talk that answered questions posed by fellow members who had visited or expressed curiosity about Kinganna.

The importance of Kinganna is that it was a key settlement on the northern Kimberley coast between approximately 1924 and 1944. A lot of Aboriginal people first made contact with industrial society there—some of them preferring it to the missions in the vicinity. Forrest River and Pago/Kalumburu were to the east; Kunmunya was to the west. The few other establishments in the locality included Jack Cleverley's place in Admiralty Gulf, which Ian had been told was the setting for a slide in which Willy Reid could be seen with Helmut Petrie and Fred Merry during the Frobenius expedition of 1938.

Willy Reid was an unusual character who first turned up in Western Australia on the Presbyterian mission's lugger *W.S. Park* in 1911. Described in Maisie McKenzie's book (*The Road to Mowanjum*) as the lugger boy, he is said by some to have been the son of a policeman at Yeppoon. Yet, Albert Barunga, who knew him very well, was evasive when Ian once asked about Reid's ancestry. His answer, as Ian recalled, was 'some sort of half-caste chinaman'. Albert admired Reid and, by speaking with Maisie McKenzie and Hugh Edwards, indirectly provided Ian with some of the information for his talk. That information related mostly to the years during which Reid, who was 'a hero of all the small boys on the Worora coast', taught Albert, as a boy, to sail a lugger.

Christine Halse, writing in *A Terribly Wild Man* about the life of Ernest Gribble, the one-time Forrest River missionary, mentioned that the Church of England trained Willy (or rather Horace) Reid and James Noble, another Aboriginal man. Ian understood, without being able to prove it, that James Noble's wife Angelina was Reid's sister. In 1908, Reid and Noble went as missionaries from Yarrabah to Roper River. Bishop Frodsham had refused to ordain Noble, and perhaps also Reid. In the light of Halse's information, Ian noted that Reid was more than a boy when he arrived at Kunmunya. His was the first Christian marriage celebrated at Kunmunya but he seems to have broken away from the church soon afterwards. His promiscuous nature caused his dismissal from the mission's lugger and, while he retained a propensity to preach, his message in later life was one of free rather than Christian love.

In describing life on the northern Kimberley coast, Ian cited a book by Vic Hall who, with ex-lieutenant Darkie Deutchman and several other men, set out to grow cotton on one of the islands. They looked first at Augustus Island but shifted to Sir Graham Moore Island. After that short-lived venture failed, Deutchman and Willy Reid went beachcombing on Long Island in the Eclipse Group. Ian did not know of any Aborigines working for them but he discovered that they soon abandoned their settlement. Deutchman disappeared from the scene, and Reid, after trying sites near the Prince Regent River and Coronation Island—and perhaps elsewhere as well—established his Kinganna settlement, possibly in about 1924.

Ian has collected a number of Aboriginal accounts relating to Kinganna. Some depict an interesting place, with relatively good conditions; others describe poor conditions, hard work, and little food. There was, of course, no pay. What is clear is that it was a big settlement based around the Gambera people, in whose territory it had been

established. In the mission accounts, the Gambera were depicted as trouble-makers. When they visited, fights broke out. Reid and the Benedictines were therefore not competing for the attention of the same Aborigines.

The nearest settlement was Pago, later to be transferred to Kalumburu. In describing the settlements as major contact points for Aborigines with the culture of the western world, Ian commented on their fundamental differences in philosophies:

At Pago, the monks and nuns practised strict celibacy. The Presbyterians at Kunmunya practised strict monogamy. In between Willy Reid practised and taught free-love. Indeed, he used to assemble all his Aboriginal workers each morning and preach his message to them, from the upstairs room in his house. Mary Pandilow remembered him comparing their genitalia with the shapes of beche-de-mer, and telling them to go down to the mangroves and use them. I am not here using Willy's words.

She was just out of the mission, and shocked at hearing the things Willy said. In addition, Ginger D'Antoine had his eye on her, so her mother quickly took her and hid her in the bush. Kinganna was not an environment for a young girl.

While social divisions in Aboriginal society determined who associated with whom, another factor also existed. When Aborigines were in trouble, either with the missionaries for transgressing the mission laws, or because of things they had done against the white criminal laws, they often went to Kinganna. The place thus acquired a reputation as the most remote outstation of western culture, where most of the troublemakers could be found, or if they were further out, from which they might be found. Examples included Mogu, who killed Bob Anderson, and Charlie Pandibra, who had his wife murdered because he could not obtain a separation.

Ian had some amusing stories to tell about the differences of opinion between Reid and the mission. He also noted that, although their contact continued, the missionaries were clearly opposed to Reid and his way of life. Father Sanz told Ian one of the famous stories about Reid. It involved parties from Kinganna and the mission encountering one another on Sir Graham Moore Island as they collected goods landed for them by the State ships. A Father (unnamed) confronted Reid along the following lines:

"Willy, you're leading a terrible life, you ought to follow the bible."

"Yes Father."

"What, you mean you are going to follow the bible?"

"Yes Father."

"Well, all these women you are taking – that's very wrong."

"Well, King Solomon had seven hundred wives."

"That's the wrong bit of the bible."

"But that's the bit I'm trying to follow!"

A man named Augustin told another story about some missionaries walking all the way from Pago to learn how Willy Reid managed to grow such good paw paws, bananas, coconuts, sorghum, and even oranges. The distance meant that they had to camp one night on the way but, on arriving at Kinganna, they left before they saw the gardens. Somebody, probably Bullocky, had painted and put up over the door to Reid's house a message that read, "There is no god". In describing the fuss that the message created, Augustin said:

They wanted to see the gardens, but when they saw the message, they turned around and walked straight back to Pago. They didn't stop at Kinganna, and they didn't come inside. No cup of tea, nothing. They wouldn't go past that message.

The missionaries were also incensed when Reid, in conjunction with Jack Cleverley, tried to claim Kinganna as a mission and said that he had to cope with many Aborigines who had left Pago. "Harem more like", they recorded in their daily journal. Ian speculated that the incident might have prompted a trip involving Dr Rogers and Bob Love. Love, from Kunmunya, was impressed with the progress that Reid had made. Rogers, however, issued a summons for Reid to appear in the Derby court for employing Aborigines without a licence.

Ian's slides, taken during one of his visits, enhanced the stories. He showed Reid's house, the message over the door, the workshop, and a plough. Images from other places showed a smoke house that Reid had used at Vansittart Bay, and some hearths and campsites that he and others had used. Indonesian fishing parties had occupied some of those sites.

After Reid established Kinganna, other people started stations and floated ideas for schemes such as fish canning and groups settlement that would grow tobacco. The Haldane family established their settlement near the western coast off Scott Strait. It was called Lungunda. They were Bill Haldane (a returned soldier), his wife Charlotte, children Bob, Barbara, Dora, Jim and Peggy, but after Peggy's birth, Charlotte became very ill. She died shortly after the Haldanes left, in about 1936. Aboriginal accounts depict Charlotte as a kind, likable woman and Bill Haldane as 'a bit rough'. Their settlement was in the midst of the Wunambal people, and those with whom Ian spoke said that, had the Haldanes stayed, they would have kept working for them.

The Haldanes grew peanuts, did some beachcombing, and ran a schooner, the *Colami*, in which they carried adventurous tourists. Ian thinks that their passengers including the author Ernestine Hill, who later recorded the most detailed description available for the Haldane's remote existence, and that of the Drysdales at Yampi. She also wrote a description of Marigui, probably from the same trip.

Photographs owned by the Haldane family were among those that Ian showed. Those images, added to Ian's photographs and others taken from published works, provided rare glimpses of the people who lived at Lungunda, Kinganna, and other Kimberley coastal settlements of the 1920s, '30s and early '40s. The audience, as might be expected, greatly appreciated the slide show and Ian's intriguing narrative.

Cathie Clement

Editor's note: The delay in publishing this summary resulted from an inadvertent "filing" of the notes that Ian gave to the Kimberley Society after he presented his talk. The notes were in a safe place; it just took a long time to find them and prepare the précis for publication!

FOOTBALL

With only two possible games left for this year, Kimberley footballer Ashley Sampi was a late inclusion in last Sunday's Grand Final. He kicked three goals but his team lost by fifteen. Sampi has had his "annus horribilis" which has been well documented with his domestic problems as well as playing only 12 games for a return of 12 goals. His last AFL game was the "derby" on 27 August. He did not play two weeks ago for South Fremantle against Claremont because he was said to have had a sore knee. However, the conspiracy theory according to some South Fremantle supporters was that the Eagles didn't want him to get hurt. I would have thought that the Eagles would have wanted him to get more game time. He did play in the losing side in the 2001 Grand Final but he will have to be lucky to play against Subiaco this year.

Jack Vercoe

BOOK NOTE

Metamorphosis of a Race: Kuíni and Kulári Tribes of Kalúmburu Mission by Seraphim Sanz de Galdeano OSB MBE OAM CSM and Dolores Djinmora. Hesperian Press, Carlisle (WA), 2006. Soft cover, 140 pages plus xii, illustrations and map. ISBN 0 85905 376 8, recommended retail price \$28.00.

The first of two such books coming out of Hesperian Press, *Metamorphosis of a Race* has met with mixed reactions. High profile people—well versed in indigenous affairs—have endorsed it but rumour has it that a ban has been placed on the book being sold at the Kalumburu store.

Diana Temby, Executive Director of the Human Rights and Equal Opportunity Commission, describes the book as ‘The fascinating observations and life of Father Seraphim Sanz, a Benedictine monk, who served his God at Kalumburu, . . . and the impressions of an amazing Aboriginal elder, Dolores Djinmora who worked along side Father Sanz in his Christian endeavours’. The Hon. Justice James Macken, QC OAM, describes it as ‘fascinating . . . a living history of a time little known or understood’. Nicolas Rothwell, book reviewer and author, mentions ‘the observations and reflections of a remarkable man condemned to live through dark times’.

The ‘dark times’ appear to include the whole of the five decades that Father Sanz spent at Kalumburu. The book includes light and humorous material in its many descriptive and informative passages but other parts are extremely critical of the indigenous people for whom the principle author is said to have such ‘profound, self-sacrificing love’. Yet, in writing the book, both Father Sanz and Dolores Djinmora are said to have had the support of other old Aboriginal people who wanted them to tell ‘the “real story” of Kalumburu and its people’. Readers’ opinions as to whether it is the “real story” will vary according to their views of history and current affairs.

Cathie Clement

AIRPORT READING: KIMBERLEY BOOKS

If you are catching a Skywest or Virgin aircraft and don't have anything to read on your flight or while waiting, the Newsagent Bookstore on the upper floor has plenty of Kimberley reading material.

Books I noticed on one of my recent perusals included *The Diamond Dakota Mystery* by Juliet Wills, *Dirt Music* by Tim Winton, *Hell West and Crooked* by Tom Cole, and *Then the Darkness Came* by Sue Williams, which concerns the Falconio murder. The main Kimberley interest here is of course the suspect was living in Broome when arrested. The *Lost World of the Kimberley* by Ian Wilson is also there as is the second edition of *The White Divers of Broome*. Also of some relevance is *Outback Heart* by Joanne van Os who is the widow of Rod Ansell who had co-written *To Fight the Wild* with Rachel Percy. Also there is *The Explorers* by Tim Flannery and continuing in that vein, *Outback Heroes* by Evan McHugh with a chapter on Alfred Canning entitled ‘Mission Impossible’.

Coincidentally, the book shop at the WA Museum also still has a couple of copies of *Broome and Beyond: Plants and People of the Dampier Peninsula, Kimberley, Western Australia* by Society Members Kevin Kenneally, Daphne Edinger and Tim Willing. This book was published by CALM in 1996 and is currently out of print. I am not sure of any plans to reprint it, so these could be the last copies available in WA.

Jack Vercoe

BOOK NOTE

Rodeo Darcy by Alison Gregory with illustrations by Mark Wilson. UWA Press, Nedlands (WA), 2005. Hard cover, 32 pages. ISBN 1 876268 95 6, recommended retail price \$26.95.

Alison Gregory, well-equipped to know what will appeal to students in remote areas, has drawn on her teaching and library experience to produce this delightful book. Set mostly on the fictitious Narrabri cattle station in the Kimberley, its central character is twelve-year-old Darcy. The book tells how Darcy came to terms with the loss of a man he loved and admired and how, in the process, he became an accomplished rodeo rider.

Classified as a children's picture book, and published under the Cygnet Books imprint, *Rodeo Darcy* contains a surprising amount of information about the lives of contemporary Aboriginal people in the Kimberley. Its illustrations—many of them fairly bursting with action—will appeal to people of all ages.

Cathie Clement

WYNDHAM'S 120TH ANNIVERSARY

With the town of Wyndham celebrating its 120th anniversary this year, the town's Telecentre turned the September issue of the *Bastion Bulletin* into a special edition. Enhanced with seven pages of coloured and sepia photographs, this issue will become a collector's item for people who are interested in the town and its residents. The photographs range from the early days to the present, showing historical events, buildings, recreational activities, the meatworks (on fire), and much more.

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The Kimberley Society's Web site (www.kimberleysociety.org) is managed by Grant Sellwood and, as well as carrying summaries of talks, as published in the *Boab Bulletin*, it has information about membership and the Society's objectives.

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