



Wunya Ngulum! Our greeting to you!

Gubbi Gubbi Elders, their families and our supporters to us, the traditional owners of this area, welcome you to NAIDOC Day 2012 hosted by Murriajabree! This day highlights the shared history of Gubbi Gubbi people and the Moreton Bay shire peoples. We ask for respect for our culture and in return we offer our heritage to build upon a shared future.

The Gubbi Gubbi people once numbered about 3,500 until the arrival of the British and we have cared for the land for over 60,000 years. Our history is one of peace and we welcome visitors to our land as we see it as our mother who has provided ample sustenance for all. Over the last 187 years changes to our lives have been severe and our population has diminished but we have survived. Three thousand men, women and children were killed after the British arrived in Queensland and established their first penal colony at Redcliffe in 1823. This was moved to Brisbane in 1825!

What is important to understand is that Gubbi Gubbi is an integral part of Australian history. We, the Gubbi Gubbi people, under the guidance our Elders have developed this information to provide an understanding of our culture, history and traditions. It is a guide for proper recognition and therefore understanding for Non Gubbi Gubbi people. It allows all who respect our traditions to learn of our heritage.

Gubbi Gubbi Culture

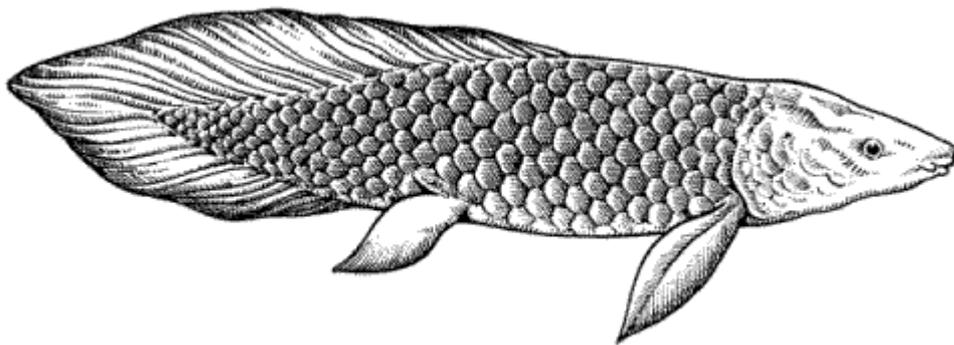
We take pride in our land that has been our home for millennia. As well as non-Aboriginal people, many Australian Aborigines from other areas have set up their homes and raised their families on our traditional lands – they are welcome. Due to the activities associated with the 1897 so-called “Aboriginal Protection Act.” However, many have not been raised in Aboriginal culture or down through the years through marriage to non-Aborigines have lost contact and knowledge of their culture. Problems arise when some people believe that where they were born or live is their traditional land. It is a sad situation when they purport to be traditional owners of our Land.

The Glass House Mountains are spiritually significant to Gubbi Gubbi people. There are people who talk about a wider spirituality of this region and they should not do so as it begins to encroach on Gubbi Gubbi "secrets". To discuss such things publicly shows incredible lack of respect and understanding of traditional Gubbi Gubbi culture.

Gubbi Gubbi people greet the Mountains in language when they approach them. Tradition states that people who climb the Mountains might attract bad luck. In this respect the Gubbi Gubbi would prefer that all mountains are not climbed and respect is shown by looking up not standing on top of them.



Captain Cook wrote, in 1770 *“These hills lie but a little inland, and not far from each other: they are remarkable for the singular form of their elevation which very much resembles a glass house, and for this reason I called them the Glass Houses: the northern most of the three is the highest and largest; there are several other peaked hills inland to the northward of these, but they are not nearly so remarkable...”*



The Gubbi Gubbi have stood with all those concerned for the life of the Mary River, a river with special significance to our people and is the home of Dala (Queensland Lungfish) which is one of our most sacred animals. A large group of non Gubbi Gubbi people didn't follow our lead.

We, Gubbi Gubbi are **NOT** the same people as those who call themselves 'Kabi Kabi' or Karbi Karbi'. People called "Kabi/Karbi" formed themselves into a group and received \$3m from the then State govt. to support building of the Traveston Dam. This dam would have wiped out Gubbi Gubbi burial sites, historical sites and the breeding area for the Gubbi Gubbi sacred creature, Dala (Queensland lungfish) as well as moving against the wishes of the local community.

Gubbi Gubbi Culture, Heritage and Language

1. Gubbi Gubbi means no in our language – reduplication means “the people who say “gubbi” for “no”. It does not mean “where the honey was gathered from the eucalypts”. Where this meaning is proclaimed it is fanciful at best, it certainly indicates lack of knowledge of our culture and understanding of our language.
2. Recently an Aboriginal speaker on radio said that we built homes. We did not build homes. Gubbi Gubbi people were nomadic moving up and down the coastline, living on the plentiful sea, before moving inland for protection from the winter cyclonic weather. The evidence of Middens, and fish traps show this to be true. The concept of homes is based on South Sea Island influence not Gubbi Gubbi Culture and Heritage.
3. Cannibalism and customs such as stripping bodies were not part of our culture. Once again South Sea Island influences create legends not based on facts.
4. The Smoking ceremony, only performed following a funeral service, is often used as a welcome by non Gubbi Gubbi Indigenous people on our traditional lands. This is grossly disrespectful to our people.
5. The story of how Mt Coolum lost its head and how Tibrogargan got a crooked neck are not Gubbi Gubbi stories. In fact the Glass House Mountains are spiritually significant to Gubbi Gubbi people.
6. There is no such word as “gnuthera” or it’s like meaning “shadow” in the Gubbi Gubbi language. The concept that this is how Noosa got its name is a fable. Noosa is a derivation from the Indonesian word for Island (Nusa). This is recorded on the first map of Noosa by Queensland Maritime and Harbours Board in 1859. The Kabi Kabi group who claim otherwise display a distinct lack of knowledge of Gubbi Gubbi traditional culture, heritage and language.

