

# HOW LONG POCKET PRECINCT FITS INTO THE

# CULTURAL LANDSCAPE

## Aboriginal geography of Long Pocket

This map is a schematic reconstruction of the traditional Aboriginal cultural landscape at Long Pocket. Aboriginal people in South East Queensland belonged to a society that extended north and south along the coastal plains and inland to the dividing range. Social organisation involved multiple tribal or language groups, each of which was subdivided into local clans in charge of 'principalities' or estates. People travelled along pathways throughout the region in order to be hosted by local clans for trade, wife promising, public feasting and festivals, ceremonies (including bora) and dispute resolution.

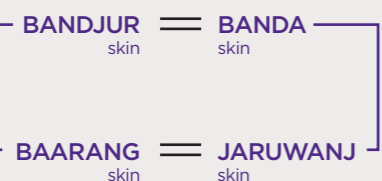
A social classification system of 'skins' categorised people into four classes each of which was associated with a cluster of totems, either plants, animals and meteorological or planetary phenomena, and for which there were sacred sites in the environment. The four classes were common to all clans in the society and therefore all clans were bound by this class system which prescribed preferred marriage partners and totemic affiliations.

### Aboriginal skins or classes of South-East Queensland divided into 'matri-moieties'

**GABAIDJIN**  
(matri-moiety 1)

**Totem Dreamings**  
crow  
bunya nut  
echidna

wongai  
(carpet snake)  
sweet honey

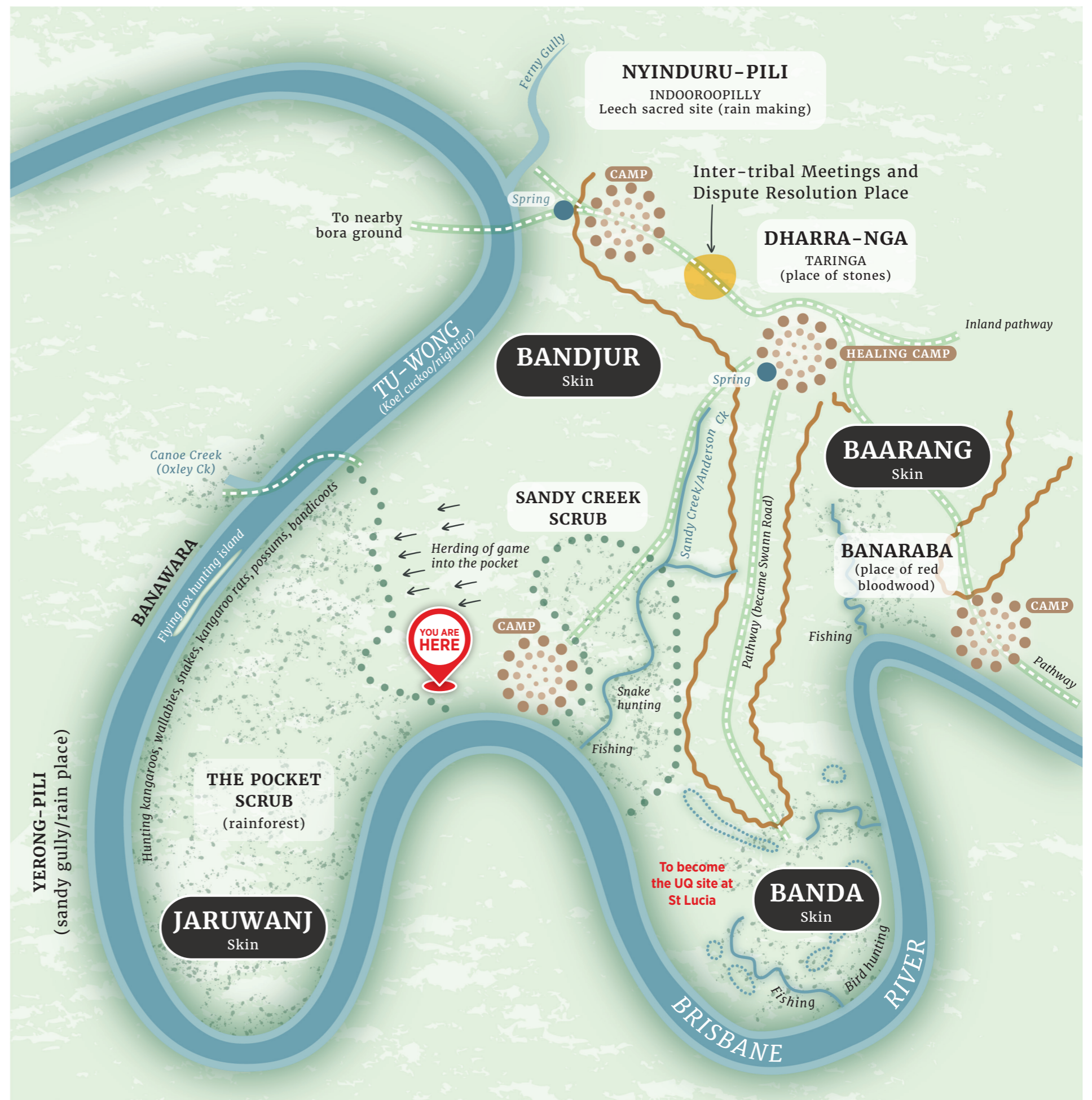


**DILBAIDJIN**  
(matri-moiety 2)

**Totem Dreamings**  
sea eagle  
grey possum  
eel  
eaglehawk  
king parrot  
scrub turkey  
goanna  
bitter honey  
grass tree

**LEGEND** = Marriage partners [ Mother-child pairs

Note: 'Matri-moiety' means half of a society along maternal descent lines



Interpretive material compiled by Paul Memmott with Des Sandy, Alex Bond, Arthur Isaacs, Ray Kerkhove, Brian Coghill, Aboriginal Environments Research Centre and the Institute for Social Science Research, The University of Queensland, 1/8/16.