



THE FEDERAL
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Submission FOB4

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From: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]
Subject: Submission for renaming the Federal seat of Franklin
Date: Wednesday, 15 July 2026 11:56:28 AM
Attachments: [Soft copy of submission.docx](#)
[Pele-weh astronomy and language..pdf](#)

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Dear Augmented Electoral Commission.

I have attached a submission for renaming the Federal seat of Franklin

Attached - is also chapter on our ancestor's Tasmanian language. I refer you to the section on Orthography. It outlines an academic approach to reconstruction of a previously un-written language. This has been drafted by Ian Anderson.

The submission is on the behalf of Garry Deveral, Ian Anderson, Brenda Hodge.

Professor Ian Anderson (AO)

Palawa and Wiradyuri

Academy Social Sciences Australia
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Overview of submission.

This submission is based on three historically known and well documented Tasmanian Aboriginal people. It is our submission that their names (Wureti (c.1792-1842); Tongerlongeter (c1792-1837); and Metineh (c1829-1844) are options for consideration of the Augmented AEC, to rename the Federal Seat of Franklin.

In the sections below we provide a synopsis of their biographies. We have drawn from the work of key historians. Some aspects of their lives are not known. Given the passage of time, it is very difficult to map the biography of Aboriginal people - who lived nearly 200 hundred years ago - onto contemporary electoral boundaries.

In Appendix A we have provided a copy of paper that has been written by Professor Ian Anderson (who has a PhD in Australian Anthropology). It will be published by the academic press at the University of Melbourne after it has been peer -reviewed by a University of Melbourne linguist. It is a chapter in a book – which a part of the Universities - truth-telling series of publications. The chapter provides an overview of how reconstruct the language of Tasmanian Aboriginal Peoples.

An option that could we considered is to use the ancient names, for appropriate regions. Many were recorded by G.A. Robinson. However, Robinson is only one source of data. It still needs to be placed into cultural context and is subject to linguistic and historical analysis. This work has not been done at this point.

To summarise the options for consideration:

Wureti (c. 1792-1842) (meaning black duck) was a man of culture and law. The statement he made to G.A. Robinson in July 1834 – would be recognised by contemporary anthropologists as a significant account of the culture of Aboriginal Tasmanians. Further, as Penny Van Toorn, has identified, some of his final remarks, align with contemporary approaches to reconciliation.

Tongerlongeter (c.1790-1837) (meaning at this point uncertain). He was a warrior and a clan leader. He certainly was an effective warrior. In our ancestral language he would be known as a tough war leader (rukeh bourek). (Plomely 1976): 416).

Metineh. (c.1829-1844). (meaning Kangaroo sinew). Metineh had a well-documented connection to both Sir John and Lady Franklin.

Option A: Wureti –

Meaning: “Black Duck” (c 1792 - 1842)



Wureti by Thomas Bock c 1831.

When David Collins' party landed at Sullivans Cove, in 1804, Wureti recalled:

that when the first people settled they cut down the trees, built houses, dug the ground and planted; that by and by more ships came, then at last plenty of ships; that the natives went to the mountains, went and looked at what the white people did, went and told other natives and they came and looked also. (Ryan 2012):59

In 1829 Wureti met G.A. Robinson on Bruny Island. He was about 37 years old. Wureti, had three sons, Peter, Davy and Thomas, and an un-named pregnant wife (Ryan 2012). On the 7th of July 1831 on the North-East Coast of Tasmania, Robinson recorded the following exchange in his journal (Robinson 2008): 405-406. Robinson asked:

...how and where the first black man came from- to which question, Wureti gave in very full detail the traditional account of this and other subjects ... the Natives assured me that the same tradition was believed by the whole of the Natives in the Island.

Wureti stated..."Moini" (meaning unknown) made the black man first, that on his first formation he had a tail like a kangaroo and no joints in his knee; that he never could lay down and always had to stand up, and was obliged to sleep standing; that "Peyeh lie:weh" (We are water – a star we now called Canopus) cut off his tail and rubbed grease on the wound and made joints to his knees. He then, for the first time sat on the ground and expressed his approbation of the comfort.

Option B: Tongerlongeter

Meaning uncertain (c. 1790–1837)

Tongerlongeter was a warrior and a clan leader. He was born into a clan called “Peyeh Lie:weh” (We are water). This clan was a part of the Oyster Bay federation of clans. The federation encompassed mid-east Tasmania.

In September 1826, two “Peyeh Lie:weh” men, Jack and Dick, were found guilty of murdering Thomas Colley. They were hung in Hobart. Dick is likely to have been, Tongerlongeters brother.

The decimated Oyster Bay Federation of clans became dedicated to the resistance. Tongerlongeter emerged as their overall leader. His war parties employed increasingly effective tactics of guerrilla warfare. This included reconnaissance, stealth, decoys, arson, and attacking at multiple locations simultaneously - before they re-grouped and vanished (Clements 2024)

In November 1828 Lieutenant Governor (Colonel) George Arthur declared martial law. He effectively escalated the tensions into all-out war. Between 1828 and 1830, Tongerlongeter’s Oyster Bay warriors and their allies the “Wedti meneh lieneh” (big river) (Milligan 1859), made about 493 attacks on the invaders, killing or wounding at least 217 of them. (Clements 2024)

By 1830, as colonial casualties mounted and the economy faltered, panic began to set in. Some influential colonists suggested abandoning the colony. In September, the colonial government initiated the ‘Black Line’: the largest, and extremely ineffective, military offensive ever mounted on Australian soil. (Clements 2014)

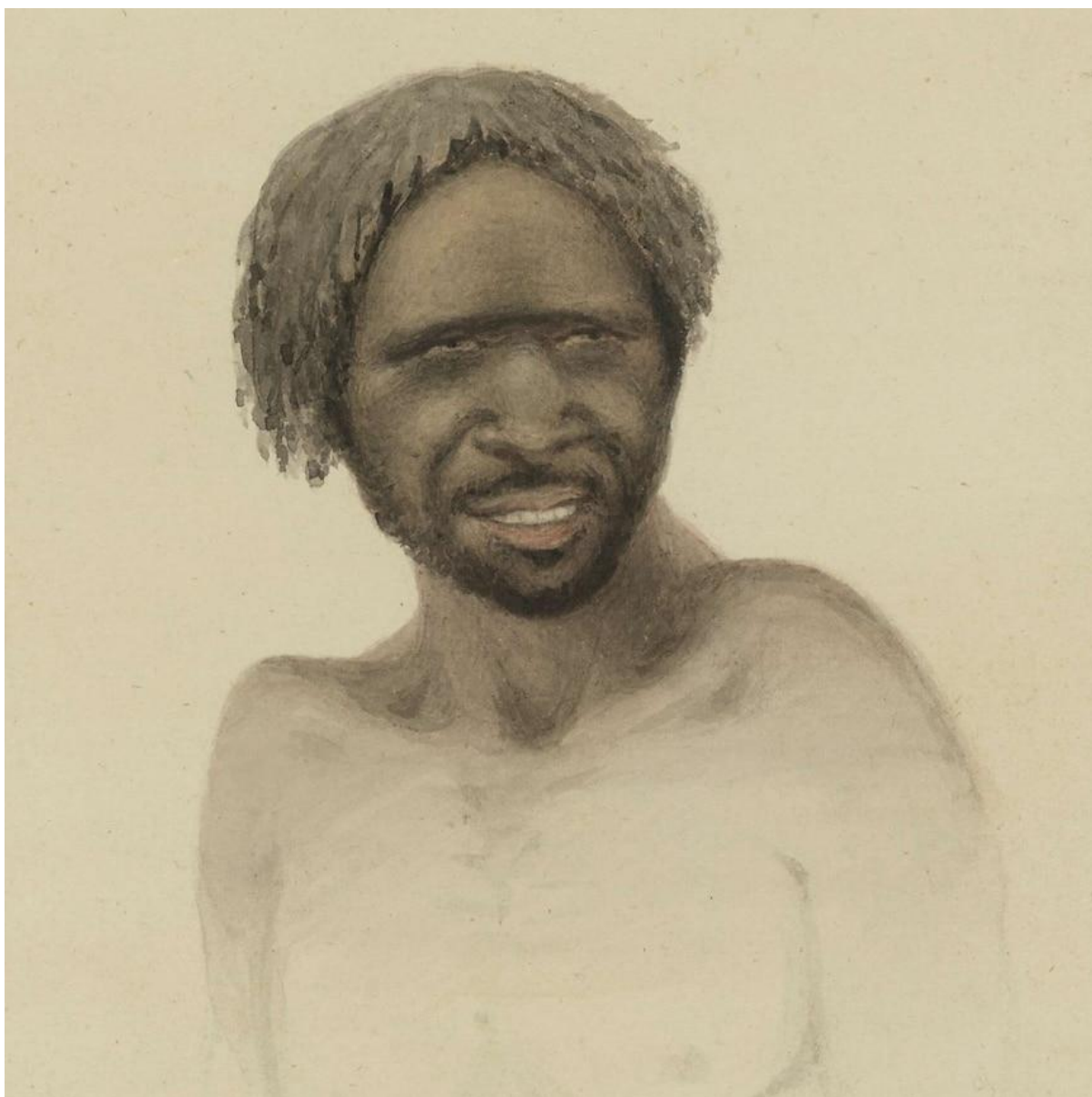
Tongerlongeter, retreated to the safety of the Central Plateau – the country called “Wedti meneh lieneh”. (the Big River). He recalled one evening ‘plenty of white men’ came and shot at them, killing two men and three women, who ‘they beat on the head’ before they ‘burnt them in a fire’ (Robinson 2008).

An attack by a cannon - using a musket ball, severed, Tongerlongeter’s arm just below the elbow. His limb was amputated and cauterised. Driven to avoid further gunfire, they wintered, freezing in the high country. (Clements 2024)

On the 7th of January 1832, Tongerlongeter, the surviving Oyster Bay and Big River warriors entered Hobart. Spears in hand, they walked down Elizabeth Street to meet with Governor (Colonel) Arthur. A crowd of townspeople watched. The townspeople treated the procession as a spectacle - signalling that, after nearly a decade of conflict, the ‘Black War’ was over. Colonel Arthur was a meticulous recordkeeper. However, Colonel Arthur’s promises, at Government House, were not documented (Ryan 2012).

In 1835, Tongerlongeter and his companions set sail for Flinders Island. They left from the shore, near a small town that is now called Bridport, in North-east Tasmania. Six years into his exile, Tongerlongeter fell ill. He suffered from abdominal inflammation. After five days of sickness, he passed away on 20 June 1837. He was buried in “Wybalena’s” cemetery.

Survived by his wife, he was greatly mourned. Robinson stated that his death ‘has thrown a halo over the settlement’ and ‘his loss is deeply deplored by all’ (Robinson 2008). His funeral was carried out ‘with every mark of distinction’ and, according to Robinson, its scale ‘had not been witnessed at Flinders’ Island. (Robinson 2008).



"Tongerlongeter" by Thomas Bock c 1832.

Option C

Metineh

Meaning: “kangaroo sinew – worn as a necklace or as a bracelet. c 1829-1844

Metineh’s birthplace is uncertain, but it was possibly on the west coast of Tasmania. Metineh’s father was Towter of the Ninineh clan in south-west of Tasmania. Her mother was Wongerneep (birth-place unclear). She, and her parent’s, were sent to “Wybelena” on Flinders’ Island in 1835. Wybelena was a place to which Aboriginal Tasmanians were taken, when they were removed from the Tasmanian, mainland.

Sir John and Lady Franklin were on Flinders’s Island in January 1838. Ronald Gunn describes this encounter:

Circular Head, 15 February 1838,

“I accompanied Sir John & Lady Franklin last month to visit the Aboriginal Estabt. All the Aborigines of V.D.L having been removed by the Govt to that spot where they are clothed and fed and receive religious instruction. The change of life, and perhaps one of two other causes – of which bad water is the most serious has reduced the number of people from about 400 to 98 – and the number of children amounts to 10. Unless Sir. John at an early day adopts some remedial measures (which I believe he intends) the race in another season or two will become extinct!”

Mr. Ronald Campbell Gunn., F.R.S. F.L.S. (Ellis 1961) page 71

On Flinders Island, Lady Franklin was gifted with “Pele:weh’ skulls (Pybus 2024). She possibly imagined that she needed to “civilize” Metineh. In 1838, the Franklin’s took Metineh from Flinders’ Island, so that she could live with them in the Governor’s residence in Hobart.

In 1842, Lady Jane, commissioned the convict artist Thomas Bock, to paint Metineh’s portrait. Lady Jane sent a copy of the portrait to her sister in England. In the letter she sent, the Lady described Metineh as “one of the remnant people about to disappear from the face of the earth” with “the unconquerable nature of the savage” (Googan 2006).

Judith Ryan – a former curator for the National Gallery in Victoria – told Ian Anderson (personal communication 2025) that she considered Bock’s portrait “of sublime beauty and ineffable sadness”



Figure One: “Metineh” 1842. Thomas Bock

In 1843, Governor Franklin was re-called to the heart of the British Empire. The Franklins left Metineh at the “Queen's Orphanage” with other children (some of whose parents, were inexplicably still living). Lady Jane took as her keepsake – Metineh’s cloth doll. Possibly knowing, it had given Metineh great comfort



“Metineh’s Cloth Doll” (this was returned from England in 2022 and is now in the Tasmanian Museum and Art Gallery (Maunder 2022). Photo courtesy of the SBS News.

Metineh was returned to “Wybalena” in 1844. She, and the remaining children at Wybalena, were brutalized by Robert Clark (The Chaplain) and his wife. In a colonial inquiry Metineh, stated:

I have been under the care of Mr. and Mrs. Clark when I was flogged. I was placed across a table and my hands and feet were tied. I was flogged every day...I think I was flogged when I ought not to be flogged...I was once flogged when the blood ran down my head.” (Pybus 2024)

In 1847, Metineh was taken to Oyster Cove, with other survivors of “Wybalena”. By this time, Metineh was an orphan. Metineh drowned at the age of fifteen, in the D'entrecasteaux Channel. She was buried in the Aboriginal mission at Oyster cove. In 1900, Dr Edward Lodewik Crowther, purchased the site of the Aboriginal mission at Oyster Cove. Metineh's grave was one of the graves, that he desecrated. (Pybus 2024).

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