

1858-9.

---

VICTORIA.

---

R E P O R T

OF THE

SELECT COMMITTEE OF THE LEGISLATIVE COUNCIL

ON

THE ABORIGINES;

TOGETHER WITH THE

PROCEEDINGS OF COMMITTEE, MINUTES OF EVIDENCE,  
AND APPENDICES.

---

ORDERED BY THE COUNCIL TO BE PRINTED 3RD FEBRUARY. 1859.

---

By Authority:

JOHN FERRES, GOVERNMENT PRINTER, MELBOURNE.

D 8.

EXTRACTED FROM THE MINUTES.

---

TUESDAY, 26<sup>TH</sup> OCTOBER, 1858.

**ABORIGINES.**—The Honorable T. McCombie, in accordance with *amended* notice, moved, That a Select Committee be appointed to enquire into the present condition of the Aborigines of this Colony, and the best means of alleviating their absolute wants; such Committee to consist of the Honorables Messrs. H. Miller, J. Henty, G. Urquhart, M. Hervey, J. H. Patterson, and the Honorables Drs. Hope and Tierney, and the Mover.

Debate ensued.

Question—put and passed.

The Honorable T. McCombie moved, That the Select Committee have power to take evidence.

Question—put and passed.

---

WEDNESDAY, 19<sup>TH</sup> JANUARY, 1859.

**ABORIGINES.**—The Honorable T. McCombie, as Chairman of the Select Committee appointed on the 26<sup>th</sup> October last, “to enquire into the present condition of the Aborigines of this Colony, and the best means of alleviating their absolute wants,” brought up the Report of the Committee.

---

THURSDAY, 27<sup>TH</sup> JANUARY, 1859.

**ABORIGINES.—REPORT OF SELECT COMMITTEE.**—The Honorable T. McCombie moved, in accordance with notice, That the Report of the Select Committee on the Aborigines be received.

Question—put and passed.

---

THURSDAY, 3<sup>RD</sup> FEBRUARY, 1859.

**ABORIGINES.—REPORT OF SELECT COMMITTEE.**—The Honorable T. McCombie moved, That the Report of the Select Committee on the Aborigines (brought up on the 19<sup>th</sup> ultimo) be printed.

Question—put and passed.

# REPORT.

---

THE SELECT COMMITTEE of the Legislative Council appointed to enquire into the present condition of the Aborigines of this Colony, and the best means of alleviating their absolute wants, have agreed to the following report :—

Your Committee have found that the subject was brought before the Legislature of New South Wales, previous to the separation of Victoria, on five different occasions ; but in no case were any effectual measures adopted for the amelioration of the Aborigines.\*

From the evidence which the Committee have obtained, it appears that at the first settlement of the Colony in 1836 there were from six to seven thousand Aborigines distributed over its area. So great has been the mortality amongst them, however, that so far as can be ascertained, there are not more than a few hundreds remaining, who are in a state of abject want, with the exception of the Yarra and Western Port tribes, under the immediate charge of the Guardian of Aborigines and a few who settled on or near the old Aboriginal Station at Mount Franklin.

The only Government assistance which has been given to the other tribes has been in the shape of a few blankets, supplied by Mr. Moore when President of the Land Board, and some casual supplies by Mr. Duffy, who succeeded him.

Indeed, the Blacks have been in a worse position than if the Protectorate had never been called into existence ; for under that establishment they received assistance and protection, but were left to their own resources again, when it was abolished.

The great and almost unprecedented reduction in the number of the Aborigines is to be attributed to the general occupation of the country by the white population ; to vices acquired by contact with a civilized race, more particularly the indulgence in ardent spirits ; and hunger, in consequence of the scarcity of game since the settlement of the Colony ; and, also in some cases, to cruelty and ill-treatment. The great cause, however, is apparently the inveterate propensity of the race to excessive indulgence in spirits, which it seems utterly impossible to eradicate. This vice is not only fatal, but leads to other causes which tend to shorten life.

\* The first was in 1838. Aboriginal Select Committee at Sydney. The late Lord Bishop, chairman ; Report printed, and no further notice of the matter.

2nd. In 1843, Dr. Thomson, of Geelong. Returns ordered, from which it was supposed extensive measures would result ; but no further notice taken of the matter.

3rd. In 1845, another Committee, under the late Mr. Windeyer as chairman, *to resume again*. Mr. Windeyer died, and no further notice of the matter.

4th. In 1849, another Committee, under Mr. Foster. This report was cruel in the extreme, recommending all asylums for the Blacks to be done away with, and to expend the amount on educating the Whites.

5th. In 1850, recommendations from the Governor and Executive of New South Wales, which contain some humane considerations ; nevertheless, they were never acted upon.

Mr. Thomas, the Guardian of Aborigines, states in evidence, that one morning he found five drunken blacks lying buried in the mud at the Merri Creek, which being followed by pulmonary attack, death, as is invariably the case, ensued. It may be remarked, that consumption forms a fruitful cause of mortality amongst them, in addition to the other causes enumerated.

It would appear that they have materially degenerated since the advent of the whites, as Mr. Thomas has said "the young die two to one in proportion to the old; I have some old people yet." The rapid settlement necessary upon the country being occupied by flocks and herds was more unfavorable to the Aborigines than if it had only been gradually taken up for agricultural purposes.

Your Committee are of opinion that great injustice has been perpetrated upon the Aborigines—that, when the Government of the Colony found it necessary to take from them their hunting grounds and their means of living, proper provision should have been made for them. Had they been a strong race, like the New Zealanders, they would have forced the new occupiers of their country to provide for them; but being weak and ignorant, even for savages, they have been treated with almost utter neglect.

With the exception of the Protectorate, which was an emanation of the Imperial Government, and which seemed to have been only partially successful, little or nothing has been done for the black denizens of the country. Victoria is now entirely occupied by a superior race, and there is scarcely a spot, excepting in the remote mountain ranges, or dense scrubs, on which the Aborigine can rest his weary feet. To allow this to continue would be to tolerate and perpetuate a great moral wrong; and your Committee are of opinion that, even at this late period, a vigorous effort should be made to provide for the remnants of the various tribes, so that they may be maintained in comparative plenty. This is a duty incumbent upon the community, and clearly in accordance with the principles of advanced civilization and Christianity. The Committee regret that it has been so long neglected. They trust that your Honorable House will vigorously strive for some permanent provision for the poor oppressed and wandering natives, who have been so long left in abject want and misery; and that endeavors will be made, in the language of the Society for the Propagation of Christian Knowledge in Foreign Parts, "for the conversion of the blacks, whose country God's Providence has given to the British Crown, and whose amelioration and happiness he has confided to British Christian benevolence."

The responsibility of the condition to which the Aborigines have been reduced rests with the colonists, as the Home Authorities have endeavored to ameliorate their condition, but without much success. The present Earl of Derby, when Secretary of State for the Colonies, thus expressed himself in a despatch to the then Governor of New South Wales, of which this Colony at that time formed a portion:—"I should not, without the most extreme reluctance, admit that nothing can be done—that with respect to them alone the doctrines of Christianity must be inoperative, and the advantages of civilization incommunicable. I cannot acquiesce in the theory, that they are incapable of improvement, and that their extinction before the advance of the white settler is a necessity, which it is impossible to control. I recommend them to your protection and favorable consideration, with the greatest earnestness, but at the same time with perfect confidence; and I assure you that I shall be willing and anxious to co-operate with you in any arrangement for their civilization which may hold out a fair prospect of success. It is impossible to contemplate the condition and the prospects of that unfortunate race, without the deepest commiseration." Lord Glenelg was quite as anxious about the welfare of the Aborigines.

In addition to the examination of such witnesses as were at hand, your Committee framed a list of queries on the subject, which they forwarded to

such gentlemen as they thought competent to reply to any of them, and who were either living at too great a distance, or were too much occupied to attend and give evidence. The information thus received is of a very important character, and it is hoped that it will collectively form one of the most valuable historical documents extant connected with Victoria, and be prized by the learned societies of Europe, which have been very anxious to obtain replies to many of the queries.

The only practical method of accomplishing the desired object, and the one most likely under all the circumstances of the case to succeed, would, in the opinion of your Committee, be to form reserves for the various tribes, on their own hunting grounds. Those ought to be of such a size as would enable each tribe to combine agricultural and gardening operations with the depasturing of a moderate number of cattle and sheep (such reserves in agricultural districts not to exceed 500 acres ; but where the land is not capable of being used for agriculture, then the reserve to be materially extended, in order that it might unite pastoral with agricultural pursuits) ; and every effort should be made to induce the Aborigines to take an interest in the occupations of civilized life and give their aid in carrying out the various branches of industry. Those establishments ought to be under the charge of missionaries, clerical or lay, whose duty it would be to endeavor to teach the Aborigines the great principles of Christianity, as well as the elemental branches of secular education ; and it is the opinion of the Committee, that ample supplies of provisions and blankets should be provided for these establishments until they could be made self-supporting, which your Committee trust might ultimately be the case.

In cases where grants for this object are made, the sites should be chosen in retired localities, and no licensed taverns should be permitted in their vicinity.

It was hoped that it might have been practicable to have settled the whole of the remnants of the tribes in one locality, and the first two witnesses, Mr. Thomas, Guardian of Aborigines, and the Rev. Mr. Spieseke, Moravian Missionary to the Aborigines, were examined at great length on the subject. The former gentleman expressed a decided opinion against the practicability of such a plan. The blacks would not leave their own hunting grounds, and would pine away at once if removed from them. The various tribes would never agree to go there ; consequently the idea of settling them together was reluctantly abandoned by your Committee, in favor of the plan that all the witnesses appeared to agree in thinking the most likely to succeed.

Your Committee hope that, in some measure, under the plan which they have suggested, the remnants of the Aborigines may be both civilized and christianized. They find, upon a thorough investigation of this part of the subject, that the Aborigines are possessed of mental power on a par with their brethren of the other races of man ; and that they are perhaps superior to the Negro, and some of the more inferior divisions of the great human family. They are supported in this opinion by Dr. Pickering, the only writer on the subject who personally inspected the races whom he described, and who therefore stands high as an authority on the subject. He says—"I would refer to an Australian as the finest model of the human proportions I have ever met with in muscular development—his head might compare with an antique bust of a philosopher."\* Their perceptive faculties are peculiarly acute, they are apt learners, and possess the most intense desire to imitate their more civilized brethren in almost everything. Mr. Archibald Campbell has given most important evidence in reference to their diligence and faithfulness as servants, and Messrs. Chase, Spieseke, and Parker, to their quickness and capacity for acquiring the rudiments of education, which is corroborated by various public documents written by

\* "The Races of Men."—By Dr. Pickering.

G. A. Robinson, Esq., for many years Chief Protector of Aborigines in this country.

The general tenor of the evidence will bear out the conclusion which your Committee have arrived at—that, while the Aborigines are endued with keen perceptive faculties, there is a considerable deficiency in their reflective faculties, and a certain want of steadiness of purpose in their characters, which appears the great obstacle to be overcome in reclaiming them, and bringing them within the pale of civilization and Christianity.

THOS. McCOMBIE,  
Chairman.

## PROCEEDINGS OF THE COMMITTEE.

WEDNESDAY, 27<sup>TH</sup> OCTOBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables Dr. Tierney, J. H. Patterson, M. Hervey.

The committee deliberated. The chairman was authorised to prepare a list of queries, the same to be printed and distributed to the members of committee prior to next meeting.

The committee adjourned until twelve o'clock on Monday, 1st November.

MONDAY, 1<sup>ST</sup> NOVEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables J. H. Patterson, J. Henty, Dr. Tierney.

List of Queries submitted by the chairman, read, considered, amended, and adopted.  
Mr. William Thomas, Guardian of Aborigines, was examined. The witness handed in certain documents.

Rev. F. W. Spieseke, Moravian Missionary, was examined.

Rev. F. A. Hagenauer, Moravian Missionary, was examined.

Rev. F. W. Spieseke was further examined.

The committee adjourned until half-past two p.m. on Tuesday, 2nd November.

TUESDAY, 2<sup>ND</sup> NOVEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables Dr. Tierney, M. Hervey, J. Henty, J. H. Patterson.

The committee deliberated.

Ordered—That the queries be circulated amongst the police magistrates, settlers, and others supposed to be in a position to afford information upon the subject; also, that an envelope bearing the address of the chairman (and 1s. stamp affixed) be enclosed in each circular transmitted by post.

The committee adjourned until one o'clock on Tuesday, 9th November.

TUESDAY, 9<sup>TH</sup> NOVEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables G. Urquhart, J. H. Patterson, Dr. Hope, Dr. Tierney, J. Henty:

Mr. William Hull, J.P., was examined.

Rev. S. L. Chase was examined, and handed in certain documents. (*Vide* Appendix A.)

Committee deliberated.

Ordered—That the Queries be transmitted to the heads of the several religious denominations.

The committee adjourned until one o'clock on Wednesday, 17th November.

WEDNESDAY, 17<sup>TH</sup> NOVEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables J. H. Patterson, G. Urquhart, Dr. Hope.

Mr. Archibald Campbell was examined.

Ordered—That Mr. E. S. Parker be written to, and requested to bring in his replies to the queries on the 24th instant, and furnish such additional information as he may wish.

The committee adjourned until one o'clock on Wednesday, 24th November.

WEDNESDAY, 24<sup>TH</sup> NOVEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.  
The Honorables J. H. Patterson, Dr. Hope.

Mr. E. S. Parker was examined.

Committee adjourned until one o'clock on Wednesday, 1st December.

WEDNESDAY, 1ST DECEMBER, 1858.

*Members present :*

The Honorables T. McCombie, Dr. Hope.

A quorum not being present, no business was transacted.

---

WEDNESDAY, 15TH DECEMBER, 1858.

*Members present :*

The Honorable T. McCombie, in the chair.

The Honorables J. H. Patterson, Dr. Tierney.

Committee deliberated.

Ordered—That circulars be addressed to the persons to whom queries had been transmitted, requesting the favor of an early reply, to enable the committee to report soon after the re-assembling of Parliament, and intimating that any replies not received by the 10th January, 1859, cannot be appended to the Report.

Committee adjourned until two o'clock on Tuesday, 18th January.

---

TUESDAY, 18TH JANUARY, 1859.

*Members present :*

The Honorable T. McCombie, in the chair.

The Honorables J. H. Patterson, J. Henty, M. Hervey.

Committee deliberated.

Draft Report read paragraph by paragraph—part considered.

The committee adjourned until two p.m. on the 19th January.

---

WEDNESDAY, 19TH JANUARY, 1859.

*Members present :*

The Honorable T. McCombie, in the chair.

The Honorables M. Hervey, J. H. Patterson.

Draft Report further considered—agreed to.

Ordered—That the Chairman do report the same to the House.



# MINUTES OF EVIDENCE.

MONDAY, 1st NOVEMBER, 1858.

## Members present :

The Honorable T. McCOMBIE, in the chair ;

The Honorable J. Henty

„ J. H. Patterson

The Honorable Dr. Tierney.

William Thomas, Esq., examined.

1. *By the Chairman.*—I believe you are guardian of aborigines ?—I am.

2. How long have you been connected with the aboriginal establishment ?—I received my appointment in December, 1837, in the first instance. I received my appointment from the Home Government as assistant protector of aborigines on the 21st December, 1837.

3. You were appointed by the Home Government ?—Yes, by Lord Glenelg, Colonial Secretary of State. I was ordered by Sir George Grey to go to Sydney, where I arrived on the 3rd of August, 1838.

4. How long did you hold the office of assistant protector to the aborigines ?—From the year 1837 to the close of 1849.

5. At which period you were appointed guardian ?—On 1st January, 1850, I was appointed guardian.

6. To the aborigines generally, or a portion of them ?—Confined to the counties of Bourke and Mornington ; but subsequently, by an arrangement between myself and Mr. La Trobe, Evelyn was added to it.

7. Were you appointed guardian of the aborigines with a view to protect the aborigines, or simply to keep them from coming into the towns and annoying the whites ?—My instructions, on being appointed guardian, were in fact almost verbatim, the same as Lord Glenelg gave me as protector ; but Mr. La Trobe stated that I was to take cognizance of all information I could get respecting the aborigines, and take cognizance of everything that occurred in Melbourne and in those three counties, and to keep the blacks out of Melbourne.

8. So that you had a general and a special instruction ?—I had ; and if I could not keep the blacks from Melbourne, I had liberty, as a last extremity, to apply to the Commissioner of Crown Lands to assist me with the police.

9. Can you give the committee any idea as to what the number of aborigines were on the settling of Port Phillip in 1837 ?—I have made a calculation, but it is calculated upon the number of acres in the whole of the colony, and the advantages upon coast and river tribes. My calculation, which I have not with me, is, that there were 6000 aborigines at the least. I have calculated by the square miles ; taking my own three counties as a datum to go from, and knowing that many of the other tribes were far superior to my own, I have calculated upon a very low calculation that there were at least 6000.

10. Have you any idea as to what the number has been reduced to at the present moment ?—I have not, only as far as regards my own tribes.

11. In what proportion have they been reduced ?—I have only thirty-one now in the two tribes, and had 300 at the time I came to Port Phillip. I have taken a regular register of every birth and death since.

12. Do you think that would be a tolerably fair average of the decrease throughout the Colony ?—My impression is, that it has been greater amongst other tribes, especially to the westward.

13. What do you attribute that great mortality to ?—There have been various collisions in other parts of the country, but not in the counties that I have been connected with, and I attribute it to that, when added to the amount that die annually from intoxicating liquors. At the Merri Creek, one morning at daybreak, there were four or five lying bedded in the mud, drunk, not dead ; cold comes on, and as soon as disease touches a black's chest you cannot save him.

14. Is there any disease acquired from the whites which has tended to increase the mortality ?—There was when I first came amongst them, but they know how to manage that as well as Europeans do, and they never get it to that excess now that they used to formerly.

15. Do they ever injure one another in your tribes—have you had any cases of blacks murdering blacks, or aggressions between one portion of a tribe and another ?—There have been cases of murder.

16. Have they been numerous ?—No.

17. Or have there been collisions between neighboring tribes ?—I have seen many in the cases of neighboring tribes, but in the same tribe I think I have only known one instance.

18. Have the cases of murder within the tribe been frequent ?—No.

19. Have there been many cases of murder perpetrated by your tribe upon other tribes, or *vice versa* ?—Many.

ABORIGINES.—a.

W. Thomas, Esq.,  
1st Nov., 1858.

W. Thomas, Esq.,  
continued,  
1st Nov., 1858.

20. Have they been numerous?—The murder that I allude to between one and another in the same tribe was occasioned by drunkenness—one friend cut another's head almost off with a butcher's knife. That was an isolated case.

21. In fact, a case of insanity from intoxication?—Yes.

22. And that is the only case in your own tribe?—Yes, the only one.

23. Have there been frequent cases of murders in collisions between your own tribe and other tribes?—Yes; very many.

24. Is that propensity to aggression wearing out amongst them?—Decidedly so. The Gipps Land blacks and the Western Port blacks, who have been continually at enmity, according to what I can learn, from time immemorial, are now the most friendly blacks with each other; more so than their old friends.

25. Has the Government rendered your tribe any assistance in the shape of supplies, such as blankets and provisions?—For many years we were without any supplies, until the stations were formed in the year 1842.

26. After they were formed, were you then supplied?—Regularly supplied.

27. Up to what time was your tribe regularly supplied—has your tribe been regularly supplied up to the present time?—No; it ceased on the breaking up of the stations in 1843. The Government would not suffer anything to be given to the blacks, unless they would stop at the station, and they deserting it for six or eight months, the station was broken up and made a police station of.

28. Which station do you allude to?—Nerree Nerree Warren.

29. Then, after that year, were any supplies given?—Not till 1853.

30. And since 1853 what supplies have been given?—Regular supplies to the two tribes, the Yarra tribe and the Western Port tribe. The Yarra tribe is from Melbourne up to the end of Evelyn, and the other in Mornington and down to the coast.

31. Have those supplies been attended with good results?—Decidedly so; we have had very few deaths, comparatively, since then.

32. Then that has prolonged the lives of the remaining portion of the tribe?—Yes, in two ways. Mr. La Trobe and myself were often displeased with each other. Mr. La Trobe was displeased with me; he insisted upon the blacks being kept out of Melbourne. I could not keep them out, and the result of it was, that I told Mr. La Trobe that, if he would permit me to have supplies for my own blacks, I would guarantee to keep my own blacks out, and then I knew the others would not come; that is how it was arranged; and ever since then my blacks have not wanted anything.

33. I believe none of the other tribes but yours have had any regular supplies from the Government?—Not till this present ministry came into office, at least till Mr. Moore's Government. We were under the Survey Department, and the Gipps Land blacks said that they had had no blankets or anything of the kind for four years, they came down this time last year. I wrote to Mr. Moore saying that they were on the road and I would meet them at the Inlets—they came as near as Brighton. Mr. Moore asked me what was the best plan to pursue. I told him to give them all a pair of blankets and provisions for the journey, and I would see them back to their own country. Recently, a very respectable gentleman has arrived from Gipps Land, Mr. McMillan, who told me that the first time the blankets went down there were about fifty, and there were about 600 blacks, and Mr. McCrae was obliged to tear the blankets in two to pacify the blacks.

34. What supplies have been given since this Ministry came in?—Whatever requisition I have asked for has always been granted.

35. How many tribes have received assistance since this Ministry came in—have any other tribes but the tribes you have alluded to been assisted?—Yes, at Bacchus Marsh. Mr. Pohlman wrote to me about the distress of the blacks there, recommending a very kind lady there who had taken a great interest in the blacks, I wrote back that, if she submitted a requisition to the Government, I was confident the Government would supply them. Mr. Duffy referred it to me, and all the requisition that she made was supplied; also at Swan Hill, and the aboriginal station under the clergy of the Church of England.

36. Still, it has only been casual?—Only casual.

37. Have you an impression that, if a regular system of supplying the wants of the aborigines were carried out, it would prolong their lives and ameliorate their condition?—Decidedly so.

38. Do you think it would be possible to do that by employing a staff under you to look after the aborigines and leaving the distribution of the supplies to magistrates and gentlemen of standing throughout the bush, or would it be necessary to have persons to look after the depôts and give out the supplies?—I think the safest and best plan would be for magistrates in the different districts to have the blankets there at a police station, the same as they do on the Sydney side. There is one advantage, that the police stations are studded all over the country and mostly have sixty or seventy acres of land attached to them by a creek or river, and there would be a place for the blacks to camp on; it would familiarise the blacks with the police, so that they would become friendly with one another.

39. Then you think the police stations are the proper places to have the supplies at?—Yes, anywhere where there is a stipendiary magistrate.

40. *By Mr. Patterson.*—Is there any unfriendly feeling existing between the police and the natives?—Not that I know of. In my district they hail each other.

41. You said it would make them more friendly?—We have two blacks come in now for murder. I submitted *inter se* cases to the Government this morning; really it is a painful

thing. These blacks came from beyond Mount Rouse a great way ; one is as stupid as the blacks were when we first came into the colony. W. Thomas, Esq.,  
continued,  
1st Nov., 1858.

42. *By the Chairman.*—Is there any other plan that you could suggest for ameliorating the condition of the blacks—such as providing a tract of country where they could all be settled and kept as much as possible from contact with the Europeans?—I am sorry to state that my experience, so far as it has gone, in all previous exertions that have been made is, that they have proved totally fruitless.

43. That applies to small isolated attempts, that is to say, such as Peacock's school and Barrabool school ; but do you think that, if a large tract of country sufficient for the purpose were appropriated to themselves under proper restrictions, and care were taken to keep them from any communication with the whites or the civilized race, that it would be likely to extend the term of their existence, and that they would be likely to settle into fixed habits and become a settled and permanent people?—I do not think they would settle into fixed habits very readily, but at all events population might go on. But there should be no tract of land in any shape whatever behind the station that should ever be let for the squatting interest—it is a thing utterly impossible—there could not be a worse plan of civilizing blacks than having them in a squatting country. There was not a place so well secured round as Nerree Nerree Warreen ; we had the Rev. Mr. Clow on one side, and Mr. Foster on the other, and religious people all round us, and yet the contamination that got upon that station from the men on the different farms was very great.

44. Supposing a tract of country such as Gipps Land could be set apart entirely for the whole of the aborigines of the colony without being interfered with by squatting or farming, would they be likely to settle down upon it and become a fixed people?—I think it would be impossible to get blacks from the Wimmera or any other part to come to Gipps Land. Supposing, for the sake of argument, that were the spot fixed upon, you might kidnap the children ; but I do not think it is at all practicable to settle the blacks in that way.

45. If each tribe had a special place set apart on their own hunting grounds, and reserved from squatting and farming and every thing else, would they be likely to settle down into more fixed habits?—I doubt it. There would be some encouragement if they were not interfered with by any one else but missionaries or those intended to benefit them. If there was a tract of land of 120 square miles and five or six tribes only in it, it might answer, because the people would be still upon their own grounds. I think in Africa that answered well, but it would be a cruel thing and a hard case to bring them away from their own hunting grounds—to entice them away.

46. They do not live so long now as they did when you first knew them, do they—they are getting more effeminate?—The young die two to one in proportion to the old. I have some old people left still.

47. Have most of those who were born about the time you came into the colony died since?—Yes ; we have only one child left, and she is a fine girl five years of age.

48. Then you consider that the physical constitution has degenerated very much?—I do not say they have not had children, but they have been made away with.

49. Do you think the children could be got away from their parents and preserved—do you think they would give them up?—No ; I tried to get that girl, but the mother would not give her up. The only way would be to get them from a very far distance to a central school.

50. *By Dr. Tierney.*—Would they be more likely to give them to you when they were infants?—We have had very few born since I have been amongst them. I do not think we have had six children born since I have been amongst them.

51. *By Mr. Patterson.*—Since you have been protector?—I do not think there have been more than six or eight born. I am talking of my two tribes. I have had as many as fifty children in Melbourne, but they have been belonging to other tribes which have congregated in Melbourne.

52. *By Dr. Tierney.*—Are you aware of there being any idea amongst them as to their destroying one of twins?—I never knew them to have twins.

53. *By the Chairman.*—Under existing circumstances, what practicable plan would you suggest for ameliorating the condition of the blacks on their own hunting grounds?—I would have depôts all over the country for provisions ; at all events, a pair of blankets every year, and if stations are formed, they should be formed upon their own territory, and four or five stations of that kind in a circuit, wherever a spot can be found ; and that is the only thing that I consider will preserve the aboriginal race.

54. What do you mean by stations—do you mean small reserves of ground with provisions, or simply putting the provisions on a police station?—Depôts here and there, and after twelve months or so it might be seen where they most frequented, or that might be ascertained from information gained by the local magistrates. I have never been further than Lake Colac myself, so that I can say very little about the westward.

55. And when you found where they most frequented, would you have stations for them?—Yes, the magistrates could ascertain where they would like to be.

56. Could any attempt be made to civilize them and bring them more into our habits upon those stations when once located?—There ought to be some system of education carried out in some shape or other, for they are not deficient in abilities for learning, excepting in arithmetic. I have a boy who reads and writes well, who has been, from an infant under my charge, one of the Gipps Land blacks.

57. Would you propose having missionaries sent to them?—I should say missionaries to teach and to educate and look after them. There used to be some German missionaries, that used to work as well as teach.

W. Thomas, Esq.,  
continued,  
1st Nov., 1858.

58. *By Dr. Tierney.*—Do you think, if there was a kind of agricultural or industrial school instituted, so as to teach them habits of gardening, it would be desirable to teach them industry, together with reading and writing, upon their own ground, and let them have the result of that garden?—Yes, let them have the result and consider it their own.

59. Let them grow their own potatoes and eat them, and grow their own fruit and eat it?—I have not the least doubt that, if they were separated from the whites, it would answer in a great measure. We carried that on pretty well at Nerree Nerree Warreen, but another tribe of blacks came down and we had to cut all our own corn, and there were about four cart loads of cabbages forced to be thrown away, because the blacks all went away and would not eat them. There was going to be a fight at Lake Colac, and they wanted to go to see the fight. Now it would be quite different, if they were settled in the way proposed; those missionaries would be peace-makers; for though the different tribes are fighting, they are friendly. They never marry in their own tribes. They used to be always fighting and always intermarrying, so that they kept up a sort of confederacy amongst themselves.

60. Is this fighting a sort of fighting for love?—It is more about the lubras than anything else. I never knew but one instance of a black being killed in a fight.

61. *By Mr. Patterson.*—Is there not a tendency for them to fight and commit murder when different tribes meet together?—They exchange lubras and settle all manner of differences when they meet. That is the cause of their fighting.

62. Is there not a tendency for them to fight and commit murder when different tribes meet?—I have never known much murder committed; there has been a good deal of fighting.

63. Did you not know of a murder in Melbourne, about 1840, when several tribes were congregated here?—Yes; one man speared another in a corroboree. In that case that young man's father had killed the other man's father.

64. *By Mr. Henty.*—They meet to settle encroachments?—No; but for example, in the course of six months there will be a death here and a death there, and when they come together, it is all settled how they died; and then the parties who have lost a brother or relative get angry and throw spears, and there is a fight. There is nothing material, unless there is life and death on the carpet; and then, if he has been killed by another tribe, there is a fight.

65. *By Mr. Patterson.*—Is there not some superstitious idea, that when one black dies his kidney fat has been stolen by another tribe, and then the tribe of the man who has died go and commit murder in the other tribe?—Yes; but they seldom come amongst their friends.

66. Is there any cannibalism amongst them?—No. I have often watched that, and the only extent to which it goes is, that, when they have a victim, they take the kidney fat out and rub themselves over with it.

67. *By Dr. Tierney.*—Do you think, if there was some law to keep the blacks out of all towns, it would be attended with some good result?—Decidedly so; and that could soon be carried out if they were provided with provisions.

68. How is it that you say so many die from intoxicating liquor, and still there is a law to prevent those unfortunate beings from receiving it? how is it that they get the drink?—I have tried in every direction to find out, and I have had a conversation with the blacks in the morning, at Brighton, and, perhaps, at dinner time I have found them drunk—the very same blacks. I have gone about from one public house to another, and they have not served them. There was a poor woman called me into her hut as I was passing, and said, "Sir, my little girl brought me in a sixpence, and she said some blacks outside had got her to fetch them some bottles of rum;" that is how they get it. I do not think it is the publicans serve them.

69. Do you think the Europeans ever buy their blankets by giving them drink?—I do not think they would.

70. You think the blacks retain their blankets?—Yes.

71. *By Mr. Patterson.*—But you have known them to sell their opossum skin rugs, have you not?—Yes, but they can make another of those; they cannot make a blanket. I have tried several times to endeavor to get a brand upon them, to detect anything of the kind.

72. Do you believe they would sell their blankets, if any one would buy them?—Yes, but it must be a very low character that would take a blanket away from a black. I think some drunken black such as Derrimut would sell his blanket for drink.

73. Would they sell them if any one would purchase them?—If a black was half drunk and a man was to say, "I will give you a couple of shillings for that blanket," he would sell it.

74. Or for a fig of tobacco?—I doubt that.

75. *By the Chairman.*—Do you think they have any superstitious horror of a white man? do you think, if they could get an opportunity, they would assassinate him?—No.

76. That is not their habit, you think?—No, as soon as I came amongst them I endeavored to make them sensible of the English law, and I do not think they have killed a white man in those three counties.

77. *By Dr. Tierney.*—But they do conceal murders amongst themselves?—Yes; you might find them out accidentally.

78. Then they are aware that they are doing wrong in killing each other?—They are aware that the white people do not like it; they never disguise it among themselves.

79. *By Mr. Patterson.*—How many of the tribes you were looking after went into the black police?—I think about eighteen out of the thirty-two.

80. When that system was broken up, did you find those better conducted men than the others?—No, worse; and they are all dead; there is not one of them alive now.

81. *By the Chairman.*—Had they acquired a taste for dissipated habits?—Yes, most awful drunkenness. In fact, in the case of Gellibrand, I was with him in Melbourne, and he

actually died and was buried in going back to his station. They laid him in the cart. He was one of the troopers going out of the town, and he was dead and buried before I knew it.

W. Thomas, Esq.,  
continued.  
1st Nov., 1858.

82. *By Mr. Patterson.*—Were any measures taken to educate the police in any way?—None whatever, beyond their exercise.

83. *By the Chairman.*—Or to prevent them from getting drunk?—No.

84. *By Mr. Patterson.*—There was no drink given them?—Certainly not.

85. Did they get pay?—Yes, three pence a day.

86. How was that spent? as they thought proper themselves, or was there any control exercised over them?—I have had many complaints made to me that they never did get their money; they would get 2s. 6d. or 3s. at the end of the quarter—the officers got it; but the officers and men too are all dead. There is not one left of that force.

87. Neither officers nor men?—Not one.

88. Captain Dana was in it, and he is left?—No, he was not in it then; he was brought in afterwards. When they got rid of the only good man that was in it—Mr. Bennett; he died, and the present Captain Dana was brought in.

89. *By Mr. Henty.*—Have you had any experience of the blacks on the Goulburn?—Yes, I know most of them on the Goulburn; I have been travelling with them.

90. Are they in considerable numbers there?—They were a very powerful tribe; the Goulburn tribe amounted to 600 some years ago.

91. They are still numerous, are they not?—A great number of them have died; they mostly come down to Kilmore; that is, they hang about the public-houses there.

92. Do you know in what state the natives of that district are now, as to their habits or means of living?—They must be very destitute. There was a station at the Goulburn under Mr. Le Souef, which has been done away with for some years.

93. You are not aware whether there are many children in that district?—No; by what I learn occasionally from the blacks, most of the Goulburn blacks are dead; there are very few of them left; they are mostly hanging about Seymour and Kilmore and those towns; occasionally they draw as nigh as Bacchus Marsh.

*The witness withdrew.*

The Rev. F. W. Spieseke examined.

94. *By the Chairman.*—You are a missionary?—Yes, of the Moravian Church.

Rev F. W. Spie-  
seke,  
1st Nov., 1858.

95. How long have you been in the Colony?—I first came out here in February, 1850.

96. Where have you been settled in the Colony?—On the banks of the Murray. I may just mention that, in July, 1856, I left the Colony and went back to Germany. I was from 1850 to 1856 in the Colony.

97. You were one of the missionaries at Lake Boga?—Yes.

98. Had your mission special reference to the aborigines of the Colony?—Yes.

99. Did you form a mission station at Lake Boga?—We had one, but it was abolished.

100. How many of the aborigines were under your control there?—We averaged about twenty-five or thirty; at one time we had 100 about our place. They would just come and stay for a little while, and then travel about, as their habits are.

101. Had you a grant of land for the purpose?—There was a piece of land reserved.

102. You had land under your control at the time?—Yes, to some degree we had.

103. What extent of land?—There was a reserve set apart of twenty-five square miles; and, for our special purpose, we had somewhere about 1000 acres for the private use of the mission. The reserve of twenty-five square miles was for the use of the aborigines.

104. That has been lost to you now, has it not?—Yes.

105. And has the 1000 acres been lost?—Yes.

106. Then you have no land nor station there?—No, not now.

107. Had you any difficulty with the aborigines who were upon the station—did you find it easy to communicate literary and religious instruction to them?—Their moral condition is so depraved and low, it is rather difficult to get at them.

108. Do you consider it practicable?—I have been among them for about four or five years, and, knowing all the difficulties I had to contend with, I am still in hope. I rest upon the command of God. Success, of course, must come from Him, and I may say I am still in hope.

109. Do you think that the system of forming stations, such as that at Lake Boga, and locating the natives upon them, could be carried out advantageously?—That is only my own opinion, I do not give it as the opinion of the board; I think it could be advantageously done.

110. *By Dr. Tierney.*—If you had been allowed to remain there, do you think you would have been able to bring them into habits of industry?—I am confident that it would have been successful ultimately, but to what extent I cannot say. At the latter part of the time we were there it looked very favorable.

111. How long was the station there?—About five years.

112. *By Mr. Patterson.*—What was the greatest number of aborigines you ever had on the station?—We staid there for more than two years before one of the blacks ventured to come near us.

113. And when they did come, what was the greatest number you had?—At first only one family came, and by degrees more and more, and at one time we had about a hundred. The average would be between twenty and thirty.

114. When you left the station, how many were there?—I think about forty, and when we left they were all anxious for us to remain.

ABORIGINES—b.

Rev. F. W. Spieseke,  
continued,  
1st Nov., 1858.

115. What became of the other sixty?—The natives are not settled there, they roam about from one station to another. There may be more at the station at one time than at another.

116. *By the Chairman.*—Do you think it would be possible to instil anything like industrious habits into them, so that they would learn to cultivate the soil?—Yes, I think so, because we tried it and it succeeded. We commenced to have a small garden, and they took a great fancy to it. Sometimes they left, but they generally came back again, and attended and looked after their own cultivated plot of ground.

117. Could you give the committee any suggestions for their practical improvement. You heard the examination of the last witness, Mr. Thomas, and heard the questions put to him, in reference to a general grant of land for the whole of them and special grants for each tribe on its own hunting ground. Do you agree with what Mr. Thomas stated generally in reference to that point?—In the first instance, I must say that the rudiment and foundation of all plans to ameliorate their condition must be the Gospel.

118. But still the means must be used?—I think a block of land would be good.

119. For each tribe?—I would not say to each family, but to each of the large tribes. I fully agree with Mr. Thomas, that it would not do to take them away from their hunting-grounds; they are too much attached to them, and they would pine away, I am sure.

120. What extent of land do you think would be necessary for each large tribe?—That is a difficult point for me to say anything upon, that rests with the Government; but where the land is poor, of course the block of land should be larger than where the land is better; because where the land is poor, agricultural pursuits cannot be followed.

121. Then your recommendation would be, that the size of the blocks should be governed with reference to the quality of the land, and the number of the tribe located upon it?—Just so.

122. Is there any other suggestion which you could make to the committee with reference to the amelioration of the natives?—Besides giving a piece of land for their use, of course other assistance might be very welcome too, as clothing and food, because they are destitute, and in fact, being deprived of their soil and not being now well accustomed to their aboriginal habits, they are dependent upon what they can get, and they travel about, and in some degree they may be treated kindly; but they often are sent about from one place to another and get that food to which they are now accustomed in a manner that we should not like to see; so that it is always necessary to have them provided in the first start with clothing and food.

123. *By Dr. Tierney.*—Do you think that, if you built habitations for them, you would get them to live in them?—I think they would prefer to be in the open air at first, because they are not accustomed to habitations, but I am confident they would get used to it by degrees and would like it by and bye. In cold or rainy weather they are glad to get shelter in a hut or house belonging to whites, and often told me, on those occasions, they should like to have one of their own.

124. Have you known many infants born in your time?—Very few.

125. Do you think their parents would give them up for educational purposes?—That depends upon circumstances.

126. Supposing you had an establishment such as has been spoken of on their hunting ground, would they allow the children to be reared there?—Yes, on their hunting grounds; but they would not like to part with them altogether, because they are affectionate and like them. On these conditions they would be pleased to have them educated.

127. Then do you think that the next generation might be civilized by that means?—Yes, by the grace of God I hope so, and I think so.

128. If they were taken gradually in place of forcing them into education, letting them come on into habits of industry gradually, by getting an hour's work at first and increasing it as they went on, do you think that could be advantageously done?—Yes; in that I fully agree. I think it can only be done by degrees.

129. *By Mr. Patterson.*—Supposing you had small reserves in different parts of the districts of, say a square mile each, and give the natives food and clothes, would you consider it advisable that they should take the clothes away with them when they went hunting, or that they should leave them, and when they returned get the clothing again?—Sometimes they do not stick much to clothing and put it off, but then they will take it on again if they come back.

130. Did you feed them at the station you were at?—Yes, if they worked for it.

131. Would you suggest their being fed without working for it?—No, except the old and infirm and children, who are not able to work.

132. How long have you known them to remain at the station at any one time, when you have been feeding them?—I recollect one family staid for three months.

133. Did they do much work during that period?—Yes; every day. Sometimes more, sometimes less.

134. *By Dr. Tierney.*—They did every day work, more or less?—Yes; you must always consider that they are people not accustomed to work. You must not expect them to go on like white people; it is impossible.

135. Did you feed them at the station, or did they go out to get their natural food?—Those who worked were fed.

136. And those that were worked and fed did not wish to go out after their kangaroo hunting?—Occasionally they would take a fancy to go, and we would let them go.

137. *By Mr. Patterson.*—When you speak of feeding them, what sort of rations did you give them?—They got a regular scale.

138. What did it consist of?—Flour, sugar, and tea; that was the principal food; and tobacco.

139. Did you give them meat?—Yes.

140. Then you had sheep there?—We bought them.

141. Had you none belonging to the mission?—No.

142. *By the Chairman.*—And you grew vegetables?—Yes; we had a nice garden.

143. *By Dr. Tierney.*—Used they to eat vegetables?—Yes; they like vegetables.

144. And fruit?—Yes.

145. *By Mr. Patterson.*—Were you ever at Jim Crow?—Yes; I saw Mr. Parker's station there.

146. What did you think of that establishment?—I think Mr. Parker did all he could, considering he was only a protector. He was only appointed to be a protector, but he also took care of their spiritual affairs.

147. *By the Chairman.*—Do you think that those reserves or stations that you propose for the aborigines should be under the care of missionaries?—At least, as long as the missionaries are there, they should be under their superintendence, and they should have the right to exercise their discipline so long as that does not interfere with the law of the country.

148. *By Dr. Tierney.*—Would you not think the missionary would be more in his own sphere if he was placed to afford spiritual consolation, and if the temporal affairs were kept distinct?—I do not know how you mean.

149. Supposing there was an establishment formed by the Government and a superintendent placed over it to see to the blacks in point of industry, and then a clergyman to see to them in point of mind, and religion, and education, the one to take care of the mind and the soul, and the other of the body, and to see that the blacks learned some habits of industry and occupation, would not that be the more desirable course to pursue?—Of course it depends upon how the Government thinks; but I think they can be well combined together, especially as these mission stations are carried on. Some missionaries are appointed for spiritual affairs, and some are appointed for secular temporal affairs.

150. *By the Chairman.*—Have you any other suggestions you could give to the committee with reference to the subject?—I do not exactly remember at present.

The Rev. F. August Hagenauer examined.

151. *By the Chairman.*—Can you offer any suggestions to the committee as to the best means of ameliorating the condition of the aborigines of this Colony?—I think the best thing would be to have a large reserve of twenty or thirty square miles on each hunting ground under the care of the missionaries. Our missionaries have been located in every part of the world with great success, and we have instructions to follow the same system here.

152. In fact, your society finds that to be the best mode?—Yes. When we came to Australia, the Government promised us a piece of land up near Lake Hindmarsh, that would be a new part altogether. We want to preach the gospel and begin a school there for the children, and settle the blacks on our place and teach them and educate them in every point, and the children are going on and learning very nicely, Mrs. ——— taught some of the children, and they learned very well indeed. The place is very far from the white population. Where there are public houses, we hear that the blacks go to them; but this station is thirty-five miles from any public house, and there are no settlers near the place. The land is not so very good, but it is well situated, because it is far from the white population.

153. Would this grant interfere with any squatting station at present in existence?—Yes, and therefore it takes a long time to settle. The Government promised us a piece of ground last year; and when we came out last May we looked about the country and found this to be a place well suited for the purpose, and very nice; and then we asked to have out station there, but the Government seem a little backward in the matter.

154. Have you any documentary evidence to prove that you were promised it?—It was only proposed.

155. *By Mr. Henty.*—In the plan that you propose, is it the intention to draw the blacks from the various hunting grounds to within this area that you seek to have?—We hope they will come by and bye.

156. You propose to draw them from their own hunting grounds into this area?—Yes, they will come by and bye.

157. *By Dr. Tierney.*—How many blacks are there in the neighborhood of this proposed reserve?—Four hundred and sixty-eight.

158. Are there many young blacks among them?—Not many young children.

159. Are there more males than females?—I do not know.

160. And you do not know the proportion of children?—No.

161. Have you any further suggestion to offer to the committee?—I should think assistance from the Government, for the mission station, would be very beneficial to the blacks indeed; that is, in the way of food and clothing, not only land.

The Rev. F. W. Spieseke further examined.

162. *By the Chairman.*—Have you any observations to offer to the committee with reference to this proposed station at Lake Hindmarsh?—We seek nothing by it, because we get no salary from the Government, and our mission board gets nothing from the Government; and in asking for a block of land, it is certainly only for the blacks; because, if we go away the land will remain behind, and our pockets will be as empty as when we came.

Rev. F. W. Spieseke,  
continued,  
1st Nov. 1858.

Rev. F. A. Hagenauer,  
1st Nov., 1858.

Rev. F. W. Spieseke,  
1st Nov., 1858.

Rev. F. W. Spi-  
sche,  
continued,  
1st Nov., 1858.

163. *By Dr. Tierney.*—Can you ascertain the number of young blacks that there are in the tribe in that neighborhood?—We shall be most happy, if we can give that information, by and bye to do so, but at present we cannot tell.

164. Do you think the establishment which you contemplate would in any measure prevent the present race of blacks from becoming extinct?—I really think, however feeble we are, that it will, for it has been proved among other heathen tribes.

165. Do you think that it is possible to prevent the present race of blacks from becoming extinct in this country?—If they could be, I would not exactly say, separated from the whites altogether; but, taken from the evil influences of some of the whites, I am sure it would be salutary.

166. Is there much venereal disease amongst them?—There is a sort of disease of that kind.

167. Do you think medical men might be advantageously appointed in the various localities to examine them and cure them of any disease, whether syphilitia or otherwise?—It would be a mercy, I am sure.

168. Do you think it would be possible?—Yes.

169. Do you think the blacks would consent to vaccination?—I think so, if it were explained to them.

170. Do you think that the law is stringent enough at present, or could you suggest how it could be made more stringent for the purpose of keeping them from intoxicating drinks?—I know a good deal about that, and I think the law is stringent enough and good enough, but it is difficult to carry it out.

171. Would you suggest that the police of the country should have their attention more particularly called to carrying out that portion of the law?—No doubt it would have a good influence.

172. At present, the law is a dead letter, and you think it would be an advantage to have it better carried out?—I think it would be.

*The witness withdrew.*

TUESDAY, 9TH NOVEMBER, 1858.

*Members present :*

The Honorable T. McCOMBIE, in the chair ;

The Honorable J. H. Patterson  
„ G. Urquhart

The Honorable Dr. Hope  
„ Dr. Tierney.

William Hull, Esq., J.P., examined.

W. Hull, Esq.,  
J.P.,  
9th Nov., 1858.

173. *By the Chairman.*—How long have you been acquainted with the aborigines of this colony?—Nearly seventeen years. I have been seventeen years in this colony, and during fifteen of those a magistrate.

174. You have always taken a considerable amount of interest in their welfare, have you not?—I have, from the earliest period.

175. Have you any idea of your own knowledge, of the numbers that were in Victoria when you first became acquainted with them?—I had at one time, but I have forgotten now. I know that, where there were thousands then, they are reduced to scores now. I am speaking now of the Yarra Yarra and the coast tribes.

176. And the other tribes are reduced more in proportion than those?—Yes.

177. To what do you attribute the great mortality amongst them?—It is impossible to give in a short answer all that I have to say upon that subject. I believe that those tribes were decreasing before the white man arrived here. I do not believe that the vices that the white men are said to have implanted on them have been the cause of it, that is to say, not those particular vices, excepting the vice of drunkenness. I think that an opinion, which has been very current, that the white men communicated to them certain loathsome diseases is altogether wrong. That they have communicated it to them, and that they have communicated it to the whites, I have no doubt; but I believe that the particular disease to which I refer, the venereal, existed among them before ever we came here, or at all events a disease so similar to it, that it would be impossible, except from practical experience, to say whether it is the same or not. I recollect that Dr. Wilmott and Dr. Cousens many years ago were called in to one or two most horrid aboriginal cases, and it was declared that the men would die, but they did not die, to the great astonishment of the medical men, and therefore it was satisfactorily proved to their minds that it must have been a disease, which, although very much resembling the venereal, was indigenous to the people.

178. Then you think that syphilis existed previously to the introduction of the white population amongst them?—I have not the least doubt of it, and I believe that I shall be corroborated by one or two practical men in saying that syphilis exists in all savage nations. It is one of the incidents of that promiscuous intercourse and filth which exists amongst them. The vice of drunkenness has caused many to die, no doubt.

179. Do you think the want of proper food and clothing, consequent upon their hunting grounds being taken up by civilization, has been the cause of the great mortality prevailing



amongst them?—I do not think their hunting grounds were ever of that importance that the public have thought; I believe that they subsist mostly on the opossum, and the murnong root, and one or two kinds of fish.

180. Is there no other cause that you would attribute their quick extermination to, besides what you have stated?—Of course, I am now speaking hypothetically, and speaking with great caution, and am perhaps speaking that which I ought not to speak; but if I must answer, I believe that it is the design of Providence that the inferior races should pass away before the superior races, and that independently of all other causes, since we have occupied the country, the aborigines must cease to occupy it.

181. Then, in fact, you would not recommend any steps to be taken to try to prevent the inferior races being swept away before the advance of civilization?—If I were a minister of the Government, the only steps I should take with respect to the aborigines would be to have stations at certain places in connection with the police, or there are some very humane settlers who would undertake the care of a supply of stores, and on application of any of the aborigines for relief they should be furnished with blankets, flour, sugar, tea, and such little ordinary medicines as a man can administer to himself. I believe (and I speak with much deference) that all attempts to Christianise them will prove ineffectual. I speak that from my own knowledge of them and from conversation with them, but I also refer it to a much higher authority than mine, namely, the authority of some very great and eminent men of all classes of missionaries, from the first Roman Catholic missionaries down to Mr. Dredge, and I believe Mr. Thomas, the present guardian, is of the same opinion.

182. That opinion is not held by the Moravians?—They may probably be an exception, but Mr. Dredge, one of the most clear headed men amongst the missionaries, was of that opinion, and he was so conscientious a man that he abandoned his office after about eighteen months' trial.

183. He had a quarrel with the head of the department, had he not?—I do not think it was so much owing to that that he abandoned it; but Mr. Parker, the ex-protector and guardian, and the present guardian might, if he were asked, either corroborate or differ from my opinion.

184. *By Mr. Urquhart.*—Do you think that the blacks do not believe in dying from natural causes?—I am confident they do not, so far as the authorities I can quote, Billy Hamilton, Billy Lonsdale, and a man Robert Yang Yang Cunningham, who was a very superior man indeed and a highly intellectual man, and spoke English fluently. In consequence of my not bringing Derimot to justice for spearing at me they had great confidence in me. That was at a corroboree somewhere near where the new military barracks are now building, and his people flew upon him and threw him down upon the earth, and I walked off and escaped with my life. They knew that I was a magistrate and expected that I should bring him up, but I did not do so, because it was my own fault; I did not know that he was the chief of the tribe and the head of the corroboree that was going on, and he was drunk, and I called him a drunken fellow, and he immediately took up a bundle of spears, one of which he threw at me, and it went into a tree close to me. My not taking any steps against him caused them to have great confidence in me, and they used to come to my store at the corner of Little Flinders-street by the Queen's Head public house, and look at me and say, "Good fellow you," and I found that I had their confidence. Yang Yang became very confident and I could get almost anything out of him, but always with a strict injunction to secrecy; in particular, I was not to let his uncle, Mr. Murray, know anything he told me. By that means I attained a knowledge of their superstitions, and their traditions, and their astronomical notions. My idea, in the book which I had time unfortunately to publish on the subject, goes to attempt to trace these people up to the ancient heathen nations of the highest antiquity, and in that I am borne out by Mr. Miles, the late police magistrate of Sydney, a very clever, though eccentric man, who has devoted great attention to this subject, and by Dr. Leichardt, with whom I corresponded: for instance, the worship of the pleiades. Their great corroborees are only held in the spring, when the pleiades are generally most distinct, and their corroboree is a worship of the pleiades, as a constellation which announces spring. Their monthly corroboree is of the moon. The whole of the ceremonies and the custom of the lubras doing up of the opossum rug and beating it, is precisely that of the Greeks and of the ancient nations, which observances the Israelites were warned to avoid. You may notice the frantic gestures of the men. I have observed them, not as many do just to look at the dance, but I have observed them with somewhat of a philosophic mind. The last corroboree I ever saw was on the old punt bridge, which was one I got up myself for a friend from London. I got fifteen or twenty men there and then particularly noticed that, after so many genuflexions, they looked at the moon and bowed, clasping their hands.

185. Then, do you think that the same description of worship as you now describe is inherent to the savage state all over the world?—No. The North American Indians do not worship the constellations; they understand something about them, but they are a much higher class of savage, they have a notion of a Great Spirit, and a very high and elevated notion of the Great Spirit in one sense. Our aborigines have no notion of God or of a priest, and no word to signify anything of the kind; and the only fear they have is of some imaginary being they call Coen; and formerly a black would not move from his fire at night lest Coen should take him away. Now they are getting better accustomed to it; they see that white people move at night and they do not mind it so much, but they are not fond of moving at night, even now, if they can possibly help it.

186. Upon the sea-shore I have found that they have a very indistinct idea of the transmigration of souls; when they have seen the quail about, they have described them as

W. Hull, Esq.,  
J.P.,  
continued,  
9th Nov., 1858.

black fellows gone. Have you met with that idea at all amongst them?—Robert Cunningham told me “White fellow come from Pindye; black fellow, when he die, go to Pindye one way west, then come back again east, jump up white fellow.”

187. *By Mr. Patterson.*—Is not that what they have been taught by the whites. My brother made one woman believe that he was her son, and that he died and went to Van Dieman's Land and came back a white fellow?—The tradition can be traced far back. They have an idea or tradition (and here again I am trespassing upon ground I ought not to touch upon) that the first man who was created killed his brother, or rather that he wounded him, but that he did not die; that the man who wounded his brother flew away to the west, and that his brother has ever since been searching for him; that a good being named Karakarock who knew of this came and offered to be an atonement for the death of this brother, and they believe that this Karakarock is the mother of those women who carry the fire stick upon the occasion of all their ceremonies. They always have the fire stick upon all their ceremonies. There is a question asked amongst the printed questions put by the committee, as to whether the boys are capable of bearing pain with fortitude; as to that, I would say that, when the boys are about twelve or thirteen, they are admitted to the society of men with certain ceremonies, which have taken place to my knowledge, on the hill here, just by where the Prince's Bridge barracks are. A certain number of boys who are to be admitted to the society of men are thrown in a heap and the earth is thrown over them. Old women are admitted who heap the earth upon them, then the old men fall upon them and put them to as much torture as they can without killing them; and then they are supposed to be born again. Any fellow who squeals or makes a noise is put back for another trial.

188. *By Mr. Urquhart.*—I presume you only refer to a particular tribe?—My observations now apply only to the tribes in the neighborhood, the Yarra tribe and the coast tribe.

189. In some tribes they knock a tooth out?—Yes; I believe the Goulburn do. I am speaking now as to the aborigines in this particular neighborhood.

190. *By the Chairman.*—Is there any further information you can give in answer to the printed questions?—With respect to death, they do not believe that any man dies naturally. If a man dies, they believe that some enemy has inflicted death upon him; and in old days they would not rest till they found out who was the cause of the death. Young men were sent out to seek the supposed destroyer of life, and they travelled in a certain direction, which was indicated by some grub, which they put on the ground, and as it went they went. There were generally three of them. I have seen them sometimes, and you can always tell them by their agitated way of walking, and the perfect state of arms that they have; and the first man they meet of another tribe, who is young and good looking, they kill, and take out his kidney fat. I am now speaking of what has occurred before me in my own position as a magistrate at the old police office, in Market-square. A man was brought there charged with killing another, and we got rid of it as being “*inter se*.” I asked him afterwards, “Would you do it again?” “Yes,” he said, “plenty kill him again; why not take his kidney fat.” He had killed the other, but not taken his kidney fat out, and consequently the thing was not complete. At Major Davidson's station, at the river Acheron, some of the blacks went up from this place to seek revenge, and they killed one of Major Davidson's Calcutta coolies. My son went out armed to defend the poor coolie, but they had “kidney fatted him,” that is, stunned him—taken away the fat by an incision—and left him lingering in death.

191. *By Mr. Patterson.*—They took his kidney fat out before he was killed, did they not?—Yes, and that is absolutely necessary, according to their idea. The blow that is struck is generally struck behind on the poll; and when the man falls, the kidney fat is taken out whilst he is still living, otherwise the thing is not complete. I saw, in the year 1842, a procession of twenty or thirty blacks walking the boundaries of this town, and I walked with them up Bourke-street from about the junction of what is now Swanston-street, to where the Government offices now are, until I got tired of walking with them. They were evidently bewailing the occupation of this place by the white man. They were singing low and plaintive songs. Referring again to the subject of their corroborations, and their worship of the stars, I may mention that one night I showed Robert Cunningham the pleiades, and he said they were the children of the moon moon—moondick, and very good to black fellows. The name of the moon with our tribe here is Meniyan; and it is a very remarkable thing, that in the early periods of the world the earliest children of Noah were called the children of the moon, and called Minœi or Minyc. I believe that, if the aborigines are treated well, they are almost incapable of being treacherous. I believe, to show kindness to the blacks is to secure kindness to yourself. I never had, and never should have, any hesitation in going alone with any number of blacks, provided I could be certain that I was not mistaken for any one that had injured them.

192. *By the Chairman.*—Sir Thomas Mitchell's experience is very different from that?—Yes; they saw Sir Thomas with horses, and mules, and men, and all armed. Ignorant and low as they are in their minds, they know well enough when their land is going to be taken away from them.

193. *By Dr. Hope.*—They would not revenge themselves upon one white man for another white man, who had acted cruelly towards them, would they?—No; it is always a black that they seek, not one of their own tribe, but one of some other tribe.

194. Supposing one of them had been murdered by some other white man, and he escaped, would they keep up a bad feeling towards all the white men in consequence of that?—I do not believe they would, and I have no reason on earth to believe it, for the blacks have pointed out to me, all round Swanston-street and that part when it was all bush, particular settlers, and said “Very bad fellow that; no good that fellow;” and, on the contrary, they have pointed to others and said “Very good man that.”

195. You mentioned that the blacks do not travel at night ; but is it not the case that, by late accounts from Moreton Bay, there have been several of the settlers and shepherds there murdered in the middle of the night by the natives ? Probably you will recollect the case of a family of the name of Fraser ?—Yes, I recollect that ; but I would observe that I followed up my observation as to that by my remark that they imitate, as all savage nations do, the superior races. They find that white men are in the habit of travelling by night, and they have got rid of a great deal of that dread which they formerly had.

196. *By Dr. Tierney.*—Have you ever had any of the aborigines working for you ?—Yes ; you cannot depend upon them, they commence with an earnest desire and intention of working steadily, but their habits are so erratic that the slightest thing makes them go off, unless by some weeks or months intercourse you have got well grounded with them, and then you may to a certain extent depend upon them. You cannot well depend upon them in taking a letter for instance. They have an idea, if you send them with a letter, that it is something to be done to them. On my station at Holcombe, my son-in-law had a black of the name of Colon, who was picked up on the Keilor plains by Mr. Protector Parker about eighteen years ago. He had been deserted, and he was brought up by Mr. Parker ; he could read and write, and was perhaps as intelligent as some of our bullock drivers, or of that class of people. He was at Holcombe for some time, and it was impossible to have a more faithful servant, excepting when he got drunk. When he got drunk he was a perfect madman.

197. Is there not a very general habit among the whites, when they get any little service performed for them by the blacks, of giving them drink ?—There is, and a very scandalous habit it is. For years past I have always made it a point, if there was not a baker's shop or a butcher's shop near at hand where I could lay out the sixpence, I gave them nothing.

198. Do you believe that, very often, when the blacks get in a state of inebriety, they get the drink from persons who are not publicans ?—I am sure of it.

199. Would you recommend a more stringent law to be brought in to prevent persons giving drink to the blacks, especially in the interior ?—I would ; and I really think that to give a black money ought almost to be made a misdemeanor.

200. Or to give him drink ?—To give him drink most decidedly should ; there can be no mistake about it. The publicans have been blamed, and it is but fair to relieve them of some of the blame that has been attached to them. I do not believe that the publicans sell the liquor to the blacks themselves. The blacks are knowing enough ; when they have a sixpence or a shilling they give it to some fellow, or get some little child to go and get the drink for them ; and if they give it to some low man of the lower class of people, then they all drink it together.

201. You have described a case where a chief attempted to kill you when he was in a state of inebriety ; in that instance, do you think that it was from a public house or from a private individual that he got the drink ?—I think in that case it was from a publican. When I came back over the old punt-bridge, I said to the punt-keeper, "I have had a very narrow escape ;" and he said, "I was very sorry to see you going over that way ; I thought you would come to some harm, for that man Derimut is a very dangerous man when he is drunk."

202. Would you recommend that the aborigines should be kept out of the townships altogether by some enactment ?—I would, most decidedly.

203. Do you think that, if that were carried out, they would be bettered in their own condition ?—Yes. What I would recommend would be, that there should be stations here and there, as might be most convenient. There are police stations all through the country at certain distances, and I do not see why gentlemen throughout the country should be burdened with the stores ; it would be no burden or any increase of expense to the Government, if every police station was made a dépôt for the necessaries of life.

204. As you have been yourself so much in the confidence of the blacks, did you ever endeavor to get a child to take under your protection for the purpose of educating and nurturing it ?—Never ; but I saved a child's life from the attack of a savage dog in 1843.

205. Do you think it is possible to get the children given up in any instances ; do you think there are blacks who would give up their children for the purpose of education ?—Not one, except with a mental reservation that they were to derive something from it, and that after a certain time the child was to return and visit them ; and they invariably go away when they get to a certain age.

206. What time would that be ?—Just about the time when they are old enough to enter the tribe, about twelve or thirteen.

207. Supposing a child were educated and taught European habits of industry up to that time, do you think that would be any advantage ?—No.

208. Have you never heard of instances where children have been given up by their parents ?—Yes, but the result has been that they have gone back again.

209. Some have not, and some have ?—You may recollect a man of the name of Tommy Walker, of Sydney ; that man was supposed to be a converted man, and he could deal with the Scriptures almost like a priest. There was a place called the Devil's Hole somewhere near Sydney, where no white man would go at all, it was so dangerous ; but this man, Walker, was so firm in his religious convictions, that he would go there when no one else would. But what was the end of it ; he at last broke out and became one of the most abandoned and wretched blacks amongst all his tribe.

210. *By Dr. Hope.*—Where was he a native of ?—Somewhere in the neighborhood of Sydney. Dr. Tierney will also, perhaps, recollect that there was an aboriginal black who took all the prizes in one of the schools in Sydney. I do not know of that myself, but I have heard of it.

W. Hull, Esq.,  
J.P.,  
continued.  
9th Nov., 1858.

W. Hull, Esq.,  
J.P.,  
continued,  
9th Nov., 1858.

211. *By the Chairman.*—Have you seen Mr. Thomas's black boy?—Yes.

212. He appears to be quite weaned from his tribe?—There was a black boy named Jemmy, who went with Mr. Bunce in all his excursions; he has turned out as bad as any.

213. He was a Sydney black, was not he?—Yes, I believe he was. With regard to traditions, I may say it is not generally known that the blacks,—Cunningham, Murray, and Old Bembo, say that their grandfather, "My uncle," as they call him—they do not know the word grandfather, my uncle is the term they use for all progenitors—recollected when Hobson's Bay was a kangaroo ground; they say, "Plenty catch kangaroo, and plenty catch opossum there;" and Murray assured me that the passage up the bay, through which the ships came, is the River Yarra, and that the river once went out at the heads, but that the sea broke in, and that Hobson's Bay, which was once hunting ground, became what it is.

214. Would not an observation of the ground lead you to believe that the water in the bay had been higher than it is at present, rather than that the soil of the bay had been higher?—I only state what their tradition was.

215. But observation would lead you to believe that the sea had been far higher at one time, and had been receding instead of encroaching, would it not?—That might be, I only state what their tradition was.

216. *By Dr. Tierney.*—Do you think there ought to be some law to compel the European population to pay the blacks for their services by some means or other in the way of clothes or food, and not in drink or money?—I would not employ a black at all, if I was a settler.

217. But they are employed?—They are employed, but I would not employ them; I would give them the necessaries of life and let them seek their own mode of passing their life away, giving them food and clothing and medicine.

218. If the committee had evidence before them, to show that they could be made to till the ground and grow their own produce, if a station were made for them, would you not think it advisable that that should be done?—I am only speaking as far as my knowledge of them goes. As far as my knowledge of them goes, and so far as my information from others goes, I know that they cannot be depended upon; that they will dig, there is no doubt. I recollect about eighteen months ago going upon an excursion with Mr. Thomas, the guardian of aborigines, to see some of his children (as he called them) up beyond the Yan Yean reservoir, and we found five or six blacks digging a potato field. Mr. Thomas expressed himself very glad to see them occupied in that way, and one of the old men said, "Yes, me never go away from here now, me tumble down very soon;" that is, he should die, and potato digging suited him, he knew he had not long to live, as he expressed it that he should "tumble down soon."

219. *By Dr. Hope.*—Have you had any experience or knowledge of any aboriginal ever continuing faithfully attached to a family where he was brought up? Supposing any family had taken a black from his tribe and brought him up as a member of the family and educated him, has he broke loose at some time or other?—Yes, his tribe would come for him, and if he did not go at their command, they would kill him.

220. Would he not have a sort of inherent desire himself to go away at that time?—Yes, no doubt.

221. And that is the experience of almost every person you are acquainted with, who has tried the thing?—Yes, of every one that I am acquainted with; but that the aborigines are capable of strong attachments, and have more virtues than people generally give them credit for, I am certain.

222. Is there any further information you could afford to the committee relative to the subject under consideration?—In the select committee which sat in Sydney many years ago, a black, who was supposed to be civilized and christianised, was examined before the committee, and if this committee could get Derimut and examine him, I think he would give the committee a great deal of valuable information with respect to himself and his tribe, which would be very interesting; he speaks moderately good English, and I was told by a black a few days ago that he was still alive, and that he "lay about in St. Kilda." The last time I saw him was nearly opposite the Bank of Victoria, he stopped me and said "You give me shilling, Mr. Hull." "No," I said, "I will not give you a shilling, I will go and give you some bread," and he held his hand out to me and he said "Me plenty sulky you long time ago, you plenty sulky me; no sulky now, Derimut soon die," and then he pointed with a plaintive manner, which they can affect, to the Bank of Victoria, he said, "You see, Mr. Hull, Bank of Victoria, all this mine, all along here Derimut's once; no matter now, me soon tumble down." I said, "Have you no children?" and he flew into a passion immediately, "Why me have lubra? why me have picanninny? You have all this place, no good have children, no good have lubra, me tumble down and die very soon now." They are very sensitive, and they are all destroying their children now. I was at Seymour about twelve months ago, and I walked out very early in the morning as the sun was rising, and I saw a black fellow and his lubra, she had just got up to light the embers of the fire. There was a baby there, and he went and kicked the baby as far as he could kick it, evidently with the intention of kicking it into the fire, but he saw me and turned round and was as polite as possible immediately. The poor lubra took up the child, and two such hideous objects I never saw, they were a perfect mass of sores, both of them. I said to the man "You very cruel." He said "No, me no cruel at all, me want to die." In the words of Stizelecki, I would say: "Leave them to their habits and customs; do not embitter the few days in store for them by constraining them to obey our's, nor reproach them with apathy to that civilization which is not destined for them."

*The witness withdrew.*

## The Rev. Septimus Lloyd Chase examined.

223. *By the Chairman.*—The committee understand that you have given a great deal of attention to the subject of the aborigines of this colony?—I have taken a great interest in it, but I have resided in Melbourne principally. Rev. S. L. Chase,  
9th Nov., 1858.

224. But still you have been connected with missions?—Yes.

225. The committee would wish to hear your opinion, whether you think it is possible to civilise them by missionary enterprise?—I have with me a paper giving an account of the station Poonindie—[*The witness delivered in the same.*—*Vide Appendix A.*] They have had the same difficulties to contend with in the colony of South Australia, and they have fairly overcome them, and it has been upon information derived from that colony, principally, that I have built my hopes of success, as far as experience goes. Though I am quite persuaded that success would follow from Divine promises, yet, as regards experience, I have derived encouragement principally from the effort made there with so much success.

226. Had you not a mission station for aborigines?—We have one now.

227. Where is that situated?—On the Murray, at the junction of the Darling.

228. That is not connected with the Moravian missions at all?—No.

229. Have you succeeded with your mission?—May I give you a report of our mission: the third and fourth years are completed and I brought with me the report.—[*The witness delivered in the same.*] This is the history of a little boy I had—[*handing in a book*]—and I have brought with me his copy book, to show how a boy of that race may improve. I may mention that he was only under training for about eleven months.

230. You took him in from the tribe?—He was neglected in the streets of Melbourne—no one owned him, and some poor children got their mother to attend to him; she afterwards communicated with me about him and then I clothed him; and when I was about going to England, thought perhaps he would go with me, and might be educated and trained as a missionary. He had every advantage when he was in England—he was treated not as a servant but as a son, and educated in the highest point of view at an excellent school for a short time, and he improved wonderfully.

231. What was his ultimate fate?—He had a cough, it gradually increased; I could not at that time bring him back. I had to wait and it resulted in his death.

232. *By Dr. Tierney.*—Was his death very rapid?—He was ill for a few weeks. I do not know but what his cough lasted some little time, but it was rather rapid at last.

233. Was any medical man attending him?—Yes.

234. Did he say the disease was more rapid than it would have been in a white person?—I do not recollect asking the question: the principal doctor of the place attended him. I do not know that I could give any very satisfactory answer to the question.

235. *By the Chairman.*—Then, upon the whole, your mission has succeeded?—No, it has not succeeded, excepting so far as gaining the confidence of the blacks, and the missionaries are acquiring something of their language, but we fully anticipated that it would take some time.

236. You have hopes of their ultimate success?—I have great hopes of its ultimate success. At Poonindie they have a magnificent station. They have had the greatest advantages, and those that are there are married, many of them. There is a village consisting of I forget how many huts, but the natives there are so superior to the wild blacks that they rather look down upon them, and the wild ones really look up to these men.

237. *By Dr. Hope.*—They have given up their nomadic habits entirely?—Yes.

238. And become fixed settlers?—Yes, they are self-supporting; they cultivate the soil, and cultivate sheep and cattle. They have the same advantages the settlers have, and under those great advantages they are living and self-supporting.

239. How long has this been in operation?—I think five years. When I was in Adelaide, in 1849, I made particular inquiries as to the school there. They were doing everything they could for them, but those who had charge of them were perfectly hopeless; assigning as the reason for it, that they no sooner got good but they got harm again. Children left for their own tribes, and got a great deal of harm, and, eventually, when they grew up to be young men and young women they were taken away and went back into their own habits. The remedy of this station at Poonindie arose out of this state of things. Seeing the children would be lost altogether if they were not separated from contact with their own people, a clergyman in Adelaide undertook to separate himself and them altogether, and he has succeeded. That clergyman is the present Bishop of Perth; he was taken from the station and made Bishop of Perth.

240. *By Dr. Hope.*—Then was this exclusively an educational establishment?—The institution at Adelaide was an educational establishment; it was a school where they were fed and clothed, and they were taken to church on Sundays, and so on.

241. *By the Chairman.*—Is this establishment you allude to at Port Lincoln?—The first I mentioned is. The establishment at Adelaide was a failure, because they had no means of following it up. At the time when those persons might be married, then, all was lost; and to remedy this state of things they were taken away to the station and gradually increased in numbers.

242. *By Dr. Hope.*—Had any of those arrived at that age spoken of by the last witness, when it would be necessary to give them the rights of manhood, to go to their own tribes; had they come to mature age—twelve or fourteen years of age?—It is not a school at Poonindie.

Rev. S. L. Chase,  
continued,  
9th Nov., 1858.

Originally I think they were couples that were taken there ; at all events, there are now about sixty blacks, and out of that number there are at least twelve married couples.

243. It is, in fact, an industrial farm?—It is altogether so. The men are engaged all day in operations out in the fields, and in the evening they have an adult school. In the daytime the girls and little children have a school.

244. Then, you would reason from that case, that we could do the same here, and settle them in that manner here?—All the objections that the public raise here I found there ; and, also, that there was no remedy ; just the same as the feeling is here. And, if it had not been for this particular scheme, I think they might have been hopeless there still ; but now it is decidedly proved that they can be recovered.

245. Then you would suggest the establishment of industrial farms, on the same principle, to a great extent, subsidized of course by the Government, and ultimately to be made as much self-supporting as possible?—The station is not only an industrial institution, but it is a missionary station ; and what I would suggest would be, the greatest encouragement to Christian missions, giving Christian missionaries the opportunity of carrying out their mission in the same manner that that gentleman at Poonindie, partially by private means, was enabled to do.

246. In the absence of Christian missions, while the blacks are being cut off so fast as they are, do not you think the Government might try to settle the blacks on industrial farms under the charge of a missionary?—What I would suggest should be, that the best sites which they look upon as rendezvous should be chosen, and the Christian missionaries should be permitted and helped to carry on missions on such sites ; then I think all would be done that the Government should be called upon to do.

247. And in the absence of their taking them up?—Then the Government should provide an industrial home.

248. And that would require to be on their own hunting grounds, or else the tribes would not come to them ; each tribe would want a separate ground for themselves?—I think they are so mingled now, that that would be unnecessary.

249. I believe it is a prejudice that they would not overcome, and it would be necessary to have each industrial farm or mission on their own hunting ground. There is a superstition, or rather a custom amongst them, that if they go off their own hunting ground they will be murdered by the tribe to which the ground belonged ; therefore such a mission should, if possible, be started for each tribe?—That may be so.

250. Could you give the committee any information with reference to the great mortality amongst them—what you think causes it?—I have not been amongst them myself to judge from experience, but all the inquiries I have made lead me to suppose that it is owing to drunkenness and vices that have been prevalent among them, more especially since the whites have been in the land I have asked in a great many quarters, and have found that that has been the evidence on the subject.

251. Is there any other information that you could afford the committee on the subject?—I would say, that I think that the lad I had under me was not at all a bright specimen of a youth originally, but that the improvement he made showed that they were capable of equal improvement with white children. I have had a good deal of experience of white children, and I should judge that it is very much the same thing to teach the natives as the white people. On the whole, I would give the preference to such a boy as that.

252. The mental power is quite upon an equality?—Yes ; up to a certain point. He could not continue long upon a subject.

253. But he was naturally a boy of bright parts?—Of quick perceptive parts.

254. My own observation is, that they are quick, but of very little perseverance?—Yes ; they are very sensitive in their feelings ; and it struck me that the very best treatment that can be given to them is what they require ; that we are justified in bestowing upon them the very best treatment. I believe their feelings are very acute, and anything in the shape of ridicule or feeling in one's own mind that they are inferior, indicating mistrust at all, would be perceived by them, and it tends to degrade them very much ; and if we wish merely to do them good, they ought to have the very best of every thing in regard to the best instruction, and to be treated in the kindest manner, and I believe they are worthy of it. This boy was very sensitive to ridicule. Any unkindness would be immediately seen, and kindness won upon him. I have noticed that they are looked down upon. I did not expect myself to find him so forward when I saw the child was looked down upon and despised. I felt it was very much against him, and I think they improve very much in proportion to the kind of superior treatment which they receive. Great stress has been laid upon their leaving after receiving instruction. I do not think they lose their instruction. It is only natural that, unless some provision is made for them in regard to marriage, they should leave and return to their tribe.

*The witness withdrew.*

WEDNESDAY, 17TH NOVEMBER, 1858.

*Members present :*

The Honorable T. McCOMBIE, in the chair ;

The Honorable J. H. Patterson		The Honorable Dr. Hope.
,, G. Urquhart		

Archibald McArthur Campbell, Esq., examined.

255. *By the Chairman.*—You resided for many years in the Wimmera district?—I have resided for about four years in the Wimmera district. A. M. Campbell,  
Esq.,  
17th Nov., 1858.

256. And previously to that you resided on the Murray?—Yes.

257. During that time have you had many opportunities of becoming acquainted with the aborigines?—Particularly during the time that I lived on the Murray.

258. Do you think, from what you have seen of them, they are capable of being civilised, or christianised?—I think that they are capable of being civilised; and I suppose all men in the image of our Maker are capable of being christianised. If we believe the Scriptures, we should think so.

259. Are you aware that there has been a great mortality amongst them generally?—I am.

260. To what do you attribute that particularly?—Drink principally.

261. And vices contracted from the whites?—Yes; diseases contracted from the whites.

262. What means would you suggest for preventing that mortality from going on in future, and for saving the remnant of the blacks?—The law, if it was enforced at present, would have a great effect in stopping the supply of drink at the inns. They supply the drink at the public houses throughout the country. The law is very good in that respect at present, but it is not enforced.

263. Do you think that, by establishing reserves for them on their own hunting grounds, and supplying them with food and rations, they would be preserved?—I think so. For the food and rations, however, I would expect them to do some work.

264. To try to imbue them with industrious habits on the station at the same time?—Yes.

265. Is there any better means which suggests itself to you, for the object of preserving them, than by having reserves in their own hunting grounds, and supplying them with food and rations, and endeavouring to give them industrious habits, and train them to industrious pursuits at the same time?—Yes; to endeavour to get them to work for their living—the able-bodied men.

266. Have you employed them frequently?—Yes.

267. And have you found them faithful servants?—I have found them faithful and useful servants. For about ten years they washed my sheep on the Murray very well, without the assistance of white men.

268. And you found them honest, generally speaking?—Yes.

269. What is your opinion of their capacity generally—their literary or moral capacity?—They are very acute, and learn anything very quickly; they are quick in perception.

270. Are they quite upon an equality with other races?—There is a certain want about them which it is very difficult to explain. They are very acute and quick.

271. That is, perhaps, more a want of steadiness and firmness of purpose than a want of ability?—Not a want of ability.

272. Is there any other information of your own personal knowledge that you can give the committee with reference to them?—They are accused of being treacherous very often, and I would mention that there was a black fellow up on the Murray, for whom there was a warrant out for twelve months for murdering another black fellow. When I was up there I sent to him to come and see me, and I would guarantee that he should get back again without being interfered with by the police, and he came without any apparent fear; and I fancy that is a proof that they are not a very treacherous race themselves. He came to see me, and I took him to the Wimmera, and had him there for three or four years with me. There was not sufficient evidence to convict him, and I consulted the present chief justice upon the subject, and we thought it was the best way to remove him from that district, and I found him a very useful man after that.

273. *By Mr. Patterson.*—What do you suppose were the numbers that used to assemble about your place when you first went upon the Murray?—About fifty or sixty.

274. When you first went up there?—That depends upon what part of the country you take; there are tribes and families.

275. The tribe?—That is, all those that are friendly?

276. Yes?—Perhaps 150, those who were friendly and spoke the same dialect.

277. What number would you suppose there are now?—They have decreased less in that locality than in any place that I know.

278. Are you speaking of the Wimmera now?—No, I am speaking of the Murray. I am not so well acquainted with the blacks on the Wimmera; I have only been there recently.

279. What do you suppose they number now—what has been the decrease since then?—I should suppose there are perhaps 100 now.

280. *By Dr. Hope.*—Within what area—that does not comprehend all the blacks on the Murray?—No, for about twenty-five miles below me and fifty miles above me.

281. That is seventy-five miles of river frontage?—Yes, of friendly blacks.

282. You mentioned that it would probably be a good plan to make reserves: what proportion of land do you think should be made a reserve—would you reserve it for agricultural

A. M. Campbell, Esq.,  
continued,  
17th Nov., 1858.

purposes, or would you reserve it as a hunting ground? Would it be with the view to keep up their hunting habits, or to embrace that with agricultural and grazing pursuits?—I would recommend that they should have land for agricultural and pastoral purposes. They would much more readily attend to a flock of sheep than go and labor in the field all day; they do not like hard work, generally speaking.

283. What supervision would you have over those stations—should each station be entrusted to a Government officer to go and superintend the station and live there, or would you leave it to their own direction?—It would be no use to leave it to their own direction; it would require some person to superintend it, but I am unable to say who that person should be. It should be some person who took an interest in the natives, and who would inspire them with confidence.

284. *By the Chairman.*—Have you seen the Lake Boga mission station?—Yes.

285. Do you think that was successful?—I think the missionaries had obtained the confidence of the natives. At the time they left they had acquired the language; I think it was so far successful. I was down there shortly before they left. I was there twice in a fortnight, shortly before they left. They had on one occasion twenty-eight blacks, and on the other occasion thirty blacks. I was told they had very few blacks with them; but this was what I noticed, and they seemed very sorry to hear that the missionaries were going. They not only said so, but felt it, for I have a good knowledge of the natives.

286. *By Mr. Urquhart.*—From your own knowledge what number of blacks have really fallen under your observation that you could really say were civilized?—That is very difficult to say. I do not know that you could say that any of them were civilized. I have known them to be so far civilized as to be several years with myself without joining the tribe, and to associate with the white people and dress like the white people, but they have since gone back to the tribes.

287. They have not followed the laws of civilization in any way?—Not at all times since. If they have gone back to the tribe, they have, for a time at least, adopted the habits of the natives.

288. Are you aware that the Murray tribe have a law of extermination among themselves; that if one man dies, it is supposed by the tribe that the death has been caused by another tribe, and they proceed immediately to shed blood or to revenge his death?—There is a superstition of that sort amongst them—that is their belief.

289. Do not you think that that law is a very exterminating law amongst themselves?—I think so, but I think they are very much afraid of being punished for killing one another on the Murray now, and they have given up that in a great measure.

290. After the trial, and after the experience which we had of setting apart certain grounds for hunting grounds, which, I believe, cost this country upwards of £70,000 for the management of the blacks, would you not think, if a bonus were given to the settlers to employ a certain number and protect them, it would answer the same purpose?—I think it might be beneficial; but if there was a person appointed specially to look after the blacks, I fancy they would be more likely to inform against the innkeepers who give those blacks intoxicating drinks. I have not known the settlers as yet take much interest in punishing the innkeepers or others who supply the aborigines with drink.

291. If there were an inducement held out to them, and some encouragement shown, for instance, the Government would entrust them with the protection of a certain district, to supervise and feed the blacks, and protect them—do not you think that would be desirable?—I have no doubt there are individuals amongst the settlers who are well adapted for that.

292. And who would feel an interest in the blacks?—I have no doubt of it.

293. *By Mr. Patterson.*—Do you think that the blacks get the drink from the public houses, or buy it from those parties who buy it from the public houses?—That may be; but any man is punishable for supplying drink to the blacks.

294. For selling the drink, not for giving it them?—Yes, for giving it to them. I have myself fined persons for giving the blacks drink.

295. There has been no very great mortality in the district that you have been in, if there are now 130 out of 150?—That is the Murray district; but near the head of the Wimmera, where I have been for the last four years, there has been a great mortality, and the natives are in a most deplorable state—most abject and drunken.

296. *By Dr. Hope.*—A good deal has been said about their getting drink and contracting disease from the whites. Do not you think their adopting partially civilised habits, and then reverting to their usual habits, has been the means of cutting them off, as being less able to endure the hardships of barbarian life?—No doubt. I have lived near Ararat and Pleasant Creek, and that neighborhood, for the last four years, and the state of the natives there is very deplorable.

297. *By Mr. Urquhart.*—Do not you think the blankets which are given to the natives, when they are allowed to have them for twelve months without being washed, are very destructive to life—that they have cutaneous disease, and that those blankets are most injurious to them?—I suppose that is injurious, but I fancy that they wash their blankets sometimes.

298. *By the Chairman.*—Are they accustomed to wash any of their clothes?—The natives who have been much with whites are. As to blacks, I would say that individuals have given them blankets, but they have not been supplied with blankets generally by the Government. I once applied to Mr. La Trobe for blankets for the old women and children, and obtained them.

299. *By Mr. Urquhart.*—But you generally find the natives with blankets?—Very often.



300. *By Mr. Patterson.*—I suppose, when they sell their opossum skin rugs, they buy blankets?—Yes, they do very often.

301. What do you think of having small reserves for them—say 200 or 300 acres—in localities that they frequent, and fencing them in, and giving the natives all the advantages of them and having such reserves here and there in different parts of the country?—I would think they would be of very much service, but I certainly think 1000 acres each would not be too much. I would recommend larger reserves.

302. And forming a depôt and supplying them with rations and necessary clothing?—I would recommend that the old women and the children should be clothed without getting any money for it, but the able bodied men and women I would recommend being made to do something for what they received, in order to teach them habits of industry.

303. *By Dr. Hope.*—Have you seen many children amongst them?—Yes.

304. They are not guilty of infanticide?—Not in the neighborhood that I have been in.

305. *By Mr. Patterson.*—Do you think such establishments as you speak of could be made self supporting?—I think there is no doubt about it.

306. How many Europeans would you consider it necessary to have at one of those establishments to manage them?—One European would be better than more, I should say.

307. One would scarcely be sufficient; would it not be advisable to have a married couple?—Yes, a married couple. I think one person can obtain the confidence of the natives better than two or three.

308. Could you form any idea of what would be the expense of such an establishment?—In order to make the thing self supporting, I should think the reserve should be sufficiently large to run a flock of sheep in addition to the pursuit of agriculture.

309. Sheep and some cattle?—Sheep, or an equivalent of cattle.

310. Would you prefer sheep to cattle?—The natives are very well able to attend to either: they probably make better stock-keepers than shepherds, but I got them to do both very well indeed. The great matter is, if a person obtains their confidence. I think that white people at all times are too apt to jest with the blacks.

311. *By the Chairman.*—They form too low an estimate of them?—They form a low estimate of white men if they find them telling lies; they cannot distinguish between a wilful falsehood and what is a jest; and white people have been very often in the habit of telling them what is not true, partly in jest and partly with a worse motive.

312. *By Dr. Hope.*—Do you think there would be any difficulty in getting the tribes located at places of the kind you have mentioned? Would you have a distinct settlement for each tribe, or would one or two tribes associate together at the same settlement?—I think that it would not be well to associate two tribes at first; it might be done by degrees as they become more civilised, but the different families comprising one tribe might be associated very well.

313. *By Mr. Urquhart.*—Would it not be almost impracticable to form reserves for those families, and would it not be very expensive?—I think the families might meet with safety, without any danger of injuring each other, forming one tribe, and speaking the same language.

314. *By Mr. Patterson.*—Did you ever know any instance of the blacks cultivating land, and living in a civilised state in the country?—I have heard of it at Mr. Parker's; that is the only place.

315. That is at Mount Franklyn?—Yes.

316. You never saw it yourself?—No.

317. *By Dr. Hope.*—You never heard of any doing that of their own mere motion, settling down and cultivating a piece of land of their own?—Never.

318. *By Mr. Patterson.*—Do you think it would be possible to get them to locate on a small piece of land and cultivate it?—I think so; but, I think they must be allowed to move off occasionally, to make it their head quarters, and be allowed to move about and see their friends.

319. How could they do that without some person to take charge of the premises?—There would require to be some person. I do not think you could get them all at once to settle down in a particular place.

320. Do you think Mr. Parker could give any valuable information on this subject?—I think so.

321. *By the Chairman.*—Do not you think the printed questions supply a source for any person to give any information they may have to afford to the committee?—I think so.

322. Quite as good as giving evidence; in fact, better, because there is more time to write it down carefully?—I think he will be able to give a great deal of information; he is a very competent man to do so.

323. *By Mr. Patterson.*—Have you ever had any conversation with Mr. Parker, or any party with regard to these blacks, who are settled on small farms up at Mount Franklyn?—I do not recollect who I had my information from, but I have heard that there are blacks, or have been blacks, settled down there upon small farms.

324. Have they the direction of those farms themselves, and the whole management of them?—I presume, under the direction of Mr. Parker.

325. Would not that give you hope of being able to do the same with the tribes generally?—I have not doubted but what the blacks would cultivate, but I have doubted whether, by cultivation, they would make the establishment self-supporting; for that reason I have said that I think it would be well to have pasturage joined with it.

326. *By the Chairman.*—Is there anything further you wish to communicate to the committee?—I am not aware that there is anything else. I think the most material questions I have answered.

*The witness withdrew.*

WEDNESDAY, 24TH NOVEMBER, 1858.

*Members present :*

The Honorable T. McCOMBIE, in the chair ;  
The Honorable Dr. Hope | The Honorable J. H. Patterson.

Edward Stone Parker, Esq., examined.

E. S. Parker, Esq.,  
24th Nov., 1858.

327. *By the Chairman.*—I believe you have been assistant protector of aborigines?—I arrived in this colony in July, 1839, having the appointment of assistant protector of aborigines, and relinquished the appointment March the 1st, 1850.

328. Did you resign it?—The department was abolished.

329. You have never held any other position in reference to the aborigines?—I have, since the last-mentioned date, held the honorary appointment of visiting magistrate of the aboriginal school, and have virtually acted as guardian of the aborigines.

330. Do you think it possible to reclaim the remnant of aborigines?—I am quite of opinion that it is possible to reclaim the aborigines ; that their civilisation is practicable ; and that opinion is not founded upon theory, but practical experience.

331. What plan would you suggest for carrying out that?—The first point is to bring them under the influence, more or less, of Christianity, as alone supplying adequate motives to induce them to forego their erratic habits. I have found, in my own experience, that any improvement in civilisation was invariably the result of a more marked attention to Christian instruction, and the adoption of the principles of Christianity.

332. Before that can be done there must be some practical means adopted, such as settling them in reserves within their own hunting grounds (say that 1000 acres were set apart for them, and a missionary and storekeeper were appointed), what plan would you suggest for civilising and christianising them?—I think the establishment of homesteads for the benefit of the natives in various localities in the colony is of great consequence. I am not, however, of opinion that, in the present state of the colony, or of the aboriginal population, it is necessary to maintain hunting grounds for them. Their habits of life have undergone very material changes within the last fifteen years. It must be understood, however, that my replies will have particular reference to those tribes of natives with which I am most intimately acquainted ;—the natives occupying the country from the Campaspe to the Pyrenees, and from the coast ranges, northward towards the Murray. I need scarcely point out to the committee, that the aboriginal population of that district must have been materially affected by the gold workings during the last seven years. I may state, at once, that I see some practical difficulties in the establishment of these homesteads, if they are to be maintained exclusively as Government establishments. From past experience I should fear that they would be objects of suspicion, and possibly of obloquy, on the part of portions of the community ; and in the present social and commercial state of the community, I think it very difficult to meet with suitable agents to carry on such institutions. The only course which suggests itself to my mind to overcome these difficulties, would be to look for suitable agency to the different religious bodies in the community, the Government giving to each adequate support. The institution of schools for the young is a question of vital importance, and giving facilities to benevolently disposed persons in various parts of the colony to place aboriginal children in the different schools throughout the country where an aboriginal school may not be in existence. As another measure of great importance to the well being of the aborigines, I recommend strongly the appointment of honorary guardians of aborigines, who should have certain legal powers in reference to any property they may acquire, facilities for placing children out as apprentices with suitable persons, and, in general, lending any assistance in protecting them from injury, in their persons or interests. I may illustrate the necessity for such appointments from circumstances which have passed under my own observation within the last two or three years. It has been my practice to accede to the request of benevolent and religiously disposed persons, in whom I have had confidence, to adopt native children for the purpose of education, and bringing them up in civilization and Christianity. Within the last five years I have placed out three under such circumstances. In one case, a youth who had been educated by a well disposed farmer's wife at Kyneton, when he grew up to be useful and capable of taking employment, was decoyed away from his adopted mother by a carrier. My interference was called for ; but I found that I had no legal power to interfere, and the lad, instead of being brought up in a decent and Christian-like manner, has since been the associate of drunken bullock drivers.

333. *By Mr. Patterson.*—Could not those parties have been brought up under the Master and Servants Act?—No ; the lad went of his own accord, and he was old enough to form a decision for himself. They had persuaded him that he would be better off with them.

334. If you were looked upon as the guardian of the blacks, could not you interfere?—In my present situation I have no other power than any other magistrate, the office of protector having ceased ; and as it existed formerly, there was no legislative enactment which gave us power to interfere in such a case. Another illustrative instance I can give in reference to the children of a deceased native now in my charge, who had a small amount of property in cattle, which I wish to secure for their benefit. I found myself surrounded with legal disabilities in reference to the preservation and appropriation of this property. I have met with many worthy persons who were anxious to adopt either half-caste, or full blood native children.

for the purpose of bringing them up. There is no law at present available by which an official guardian could secure to these children the benefits proposed by apprenticing them to the persons I refer to. I may state to the committee that I brought this question under the notice of a member of the late Government, Mr. Michie, the attorney-general, when he had introduced in a former session—I think a Bill under the title of the “Orphans Bill;” (I forget the exact title of the Bill)—a bill for the protection of orphans. I received a reply from that gentleman stating that my suggestions should be embodied in the Bill; but that Bill was not proceeded with during that session, and at present there is an entire absence of legislation in reference to these points. Another important question in reference to the humane treatment of the natives is the necessity for adequate provision for their medical treatment. At present no such provision exists within my district. I have been in the habit, during the whole period of my acquaintance with the natives, of administering medicine to them in ordinary cases of sickness; but many cases of acute and occult disease occur, which I do not feel myself adequate to treat. I have had the pain of seeing, in two or three instances, life sacrificed for the want of this medical treatment, and in some instances, in apprehension of such a result, I have procured it at my own expense; and I would strongly recommend to the committee, whatever arrangements may be made for the benefit of the aborigines, that this point should not be overlooked. I now wish to make a statement as to my experience in civilizing the aborigines: There are at present settled, immediately in sight of my residence, two families who hold land under the authority of the Government; they have been farming on their own account since the year 1852: they are two married men with their families. They were the first youths that I induced to stay with me in the earliest periods of my experience as assistant protector of aborigines. From the period I have just indicated—the year 1852—they have lived in the full practice of civilized habits.

E.S. Parker, Esq.,  
continued,  
24th Nov., 1858.

335. From what tribe were they?—One was of the Wornbulluk tribe, the other of the Galgalbulluk tribe. Their tribal connection, I may state, gave them no particular advantages over any other natives. They hold twenty-one acres of land conjointly, under the authority of a letter from the late Lieut.-Governor Mr. La Trobe. They have erected decent residences for themselves; have cultivated the soil; have taken several crops; and, in the entire habits and associations of their lives, are in no respect different from our ordinary peasants. Two other families have been located in like manner during the last four years; but the heads of these families are dead: one perishing by accident, through falling down a digger's hole; the other, the most promising individual I ever had under my care among the aborigines, died from severe pulmonary disease last May. An allotment of land was authorised by Mr. Horne, when he held the office of Commissioner of Land and Works, for the benefit of the last-named individual, and I am anxious to secure the benefit arising from this land for the widow and infant child of the deceased. I would add to that statement, that the men who are thus civilised form a portion of the young men and boys who were especially the objects of my care and attention whilst I held the office of assistant protector of the aborigines. There were several others who had the same advantages, and the same opportunities of personal improvement; but habits of intemperance, mostly contracted on the diggings, have, for the present, destroyed any hope of permanent improvement in their case. I have always been of opinion that, if the natives are taken at an early period of life, before their habits become decisively formed, they are just as capable of improvement as our own population. The great obstacle to their civilization is to be traced to moral causes, and not to any physical disabilities. I may add, that the members of these families are receiving instruction, either in the aboriginal school, or, in the case of the young men themselves, by availing themselves of the opportunity of getting evening instruction at a denominational school in the neighborhood. They regularly attend Divine service every Sabbath; and are always seen in European clothing, the women making their own entirely.

336. *By the Chairman.*—In reference to that aboriginal school, is it a school kept up by voluntary subscription or by government aid?—It is solely a government establishment. I had perhaps better state the history of that school. Prior to the abolition of the protectorate establishment I instituted, under the authority of Mr. La Trobe, an aboriginal school, which is maintained to the present day, on the premises originally belonging to the protectorate, and entirely at the cost of the Government.

337. Is that school well attended?—I produce, for the information of the committee, a return drawn up yesterday of the number of children then in the school, the time they have been at school, and their present educational progress.—[*The witness delivered in the same. Vide Appendix B.*]

338. *By Mr. Patterson.*—Do you consider the results satisfactory?—To a certain extent they are satisfactory. I have not always been satisfied with the mode in which the children have been treated. The native mind is so constituted that it requires peculiar treatment to promote its educational progress. The system that would be most suited to the younger portion of the native children is that known as the infant school system; and in any system of scholastic instruction to which the natives are subjected, they should be made to feel as little under the influence of restraint as possible. The instruction should be given to them in the most attractive form. I have found it difficult, in practice, to meet with suitable persons to carry out these views. Any stiffness, any rigidity in the regulations of the establishment, any apparent severity in the teachers, is calculated to deter the children from continuing at school, and retard their progress. I would further state, for the information of the committee, as to this school, that its operations would have been of a much more extended character had there been any opportunity of collecting the children from the surrounding district; but the establishment consisting only of the teacher and his wife as matron, and the institution never having been

E.S. Parker, Esq., without children, there has been no opportunity for any suitable agent to travel through the district to collect the number of children that might otherwise have been brought together to that school.  
*continued,*  
24th Nov., 1858.

339. *By the Chairman.*—Are they supplied with rations during the time they are there? —Yes, it is a boarding school, and a regular supply of provisions is given.

340. Is not that some inducement to them to come?—It is an inducement to the children; they are glad to attend the school. There would be no difficulty on the part of the children in increasing the number; the only difficulty would be in the habits of the parents.

341. It was found in the case of Mr. Peacock's school that, whenever the tribes came and camped near the school, the children went away?—I am aware of the history of the school, and I am aware also, that in every other institution for the benefit of the natives, where they were collected in any number, hostile proceedings have taken place at different periods, rendering the natives timid and unwilling to leave their children, from the anticipation of their being killed by their foes; but the simple circumstance that, in the entire history of the Loddon establishment, from its first institution in 1840, as a protectorate establishment, to the present day, when it exists as an aboriginal school, no life has ever been sacrificed, though at times as many as 250 natives have been congregated on the spot, has given to the natives of the district a feeling of security in reference to the protection of their children. That circumstance—*i. e.*, hostility by neighboring tribes—broke up the Bunting Dale mission in some respect; there was loss of life there.

342. Do you think it is a good motive that prevents the blacks allowing the children to go to these schools—that they are really afraid of their lives being sacrificed?—That is the alleged reason. I am quite aware that it is not the sole reason: that, more particularly with reference to the female children, worse motives prevail, as among the uncivilized natives they are the subjects of barter.

343. Have you read, or are you acquainted with, the particulars that have recently been published with reference to the Poonindie establishment in South Australia?—I have not read any late report from the institution, but I am aware that it has been successful.

344. Is there any tract of country near you now set apart for aborigines?—In addition to the twenty-one acres occupied by the native farmers I have referred to, there is a portion of the original aboriginal reserve, about 113 acres.

345. That is all that remains of it?—That is the sole remains of the aboriginal reserve at Mount Franklin.

346. Is there any unsold land adjoining it, by which it could be extended, if thought necessary?—The portion of land to which I refer is entirely surrounded by cultivated ground in private occupation. In the ranges forming part of the old aboriginal reserve, tracts may be found which are not likely to be required for agricultural purposes; but, inasmuch as the entire district is unquestionably auriferous, there could be no certainty in the preservation of a tract of land for the purpose of the aborigines in that locality. In fact, the great practical difficulty in my view in connection with the establishment of reserves for the benefit of the aborigines, is found in the increasing value of the land, both for agricultural requirements, and on account of the general diffusion of the auriferous deposits.

347. What means have the poor aborigines of procuring support, when the land is all getting occupied by farming, and squatting, and gold digging, and so on?—The remnants of the native tribes on the Loddon, those tribes with which I have been for a lengthened period in communication, pick up a scanty subsistence on the gold-fields, and occasionally among the settlers to the northward. Their present condition, however, is most disastrous, from the general prevalence of habits of intoxication, and the total absence of any restriction on giving ardent spirits to the natives.

348. That is, as against private parties, because there is a restriction as regards publicans?—There is a restriction as against publicans, and the same restriction can be applied to private individuals; but in practice it is wholly inoperative; no notice whatever appears to be taken of that law, and it is exceedingly difficult to enforce a conviction under it.

349. If the Government could be induced to provide reserves, with a sufficient amount of supplies for the aborigines, and a missionary to take charge of them, do you think they could be induced to settle down as agricultural laborers on those reserves, and help to support themselves?—I think many of the younger portion of the natives might be so.

350. If you allowed the older to go into their erratic habits occasionally, and come away as they liked, would they not be gradually weaned from those habits, and ultimately take a pleasure even in tilling the ground, or in looking after a flock of sheep, if country could be got to support a flock of sheep?—I think it very desirable that some portion of the territory should be preserved, on which the foot of the aborigine may rest, with a conviction that he has a right to be there; but, looking at the fact that the Moravian missionaries have been unable to obtain, for several months past, an allotment of land for the purpose of their benevolent project, I fear there will be great practical difficulties in carrying out this measure.

351. Are those difficulties on the part of the Government in giving the land, or other difficulties inherent in the proposal itself?—There could be no difficulty on the part of the Government, if the Government of the day were willing so to appropriate the land.

352. Is not the difficulty with regard to the Moravian mission a difficulty in the Government actually giving them possession of the tract of land at Hindmarsh, that they claim?—The difficulty has always been in connection with aboriginal reserves, that they interfered with the claims of private individuals.

353. That is, that the land was under squatting tenure?—Either the land being held under a squatting tenure or being required for sale.

354. *By Dr. Hope.*—Have you any idea as to the number of aborigines now in the country?—My estimate is that there may be at present about 2000 left.

E.S. Parker, Esq.,  
continued,  
24th Nov., 1858.

355. And how are they dispersed, do you think—are they pretty equally dispersed over the colony?—I do not think they are equally dispersed; I think the aboriginal population of the western district is very small, life having been sacrificed there in former years to a great extent. I think the largest population will be found along the line of the Murray. I may state, for the information of the committee, that I have this morning referred to a document attached to a report of mine in the year 1843, which was in fact an aboriginal census of the district which was under my charge, and I have examined the returns of ten tribes. At the time that return was made, in January, 1843, those tribes numbered 179 individuals, whose names and families are given in detail in the New South Wales Legislative Council papers of 1843. Examining these details, I find of that number eighty-eight have died since that period, and there have been about twenty-five births in that interval of time. I estimate the number in those tribes now at 116. I may state in reference to these tribes that it is my belief there has been less mortality in proportion among them than among any other tribes in the colony, from the circumstance that they have lived peaceably with the European settlers, and that there have been few deaths by violence.

356. Has not one of the causes of the great mortality of the natives been attributed to their partially adopting civilised habits, and going away and residing in the bush at times; so that if, in their connection with the whites they have adopted those habits more than any others, that cause would have operated to a greater extent?—Unquestionably, where there has only been the occasional adoption of the habits of civilised life, alternating with a recurrence to their own wild habits, disease has been engendered, more especially of a pulmonary character; and I have invariably found that natives of a half civilised character have been more delicate and susceptible to disease than others.

357. *By the Chairman.*—Is pulmonary disease the principal cause of death amongst them?—It is one of the most frequent causes of death. Diseases of the respiratory organs, or rather, if I were to make the statement more definite, I should say diseases of the chest and respiratory organs; and the liver is an organ very frequently attacked amongst them. A case occurred yesterday necessitating medical assistance.—[This case, one of internal abscess, terminated fatally soon after this evidence was given.]

358. Are they subject to complaints in the stomach?—Not much.

359. *By Mr. Patterson.*—Do you find drunkenness very prevalent amongst the tribes you allude to?—It is very prevalent amongst those natives wandering about the country; those who are settled about my place are mostly free from that vice.

360. You have alluded to the case of one of the blacks who killed himself by falling down a digger's hole. How did that occur?—He was out late at night, and had been selling his farm produce at the neighboring diggings. I have reason to fear that he was induced to take some liquor to which he was not usually accustomed.

361. Then it really was caused by drunkenness?—Yes. I was not informed that he was actually drunk, but that he had been induced to take liquor: and I may state that there are many persons on the diggings who seem to take a pleasure in compelling even those who are disposed to be sober to take liquor, in spite of their reluctance.

362. *By the Chairman.*—There was no suspicion of foul play?—None whatever. An inquest was held on the body.

363. Is there any disposition on the part of the whites to annoy the natives, or treat them unfairly?—No, there is no hostility between the races within my knowledge at all.

364. Nor ever has been?—Not within the last twelve or fourteen years.

365. *By Mr. Patterson.*—With reference to these establishments that you propose for the aborigines, do you think those establishments could be made self-supporting?—I am perfectly satisfied they could be made self-supporting, if liberally endowed in the first instance, and in the hands of competent persons. By the aid of native labor, they should raise sufficient provisions for the support of the natives congregated about the place, and there are many ways of making money through aboriginal agency, which, in the hands of a prudent and well disposed person, might be made available in the way of making such institutions self-supporting.

366. Would you recommend that cattle, or sheep, or both, should be placed on those establishments?—Yes. I recommend that, if a suitable tract of country can be obtained; but my doubt of success arises from the difficulty of obtaining pastoral land, or even agricultural land, for the benefit of the natives.

367. Was not this system partly adopted at Jim Crow?—It was adopted some time after the commencement of the protectorate establishment there, and most thoroughly carried out under my own superintendence at the Loddon establishment, and at the Goulburn.

368. Was it found to be self-supporting?—Not entirely, but most of the animal food, and all the flour required at the aboriginal establishment on the Loddon was raised on the ground.

369. How many years was that system in existence?—I went up on the Loddon to form the establishment in the month of November, 1840. The locality was changed the following June to the vicinity of my present residence, and the protectorate establishment was maintained there until the abolition of the department in March, 1850. At that time there were on the Loddon establishment, and on the Goulburn establishment, between 3000 and 4000 sheep, which were subsequently sold, and the proceeds applied to the general revenue. The original stock consisted of 500 breeding ewes, purchased in 1844 at five shillings per head.

370. How did you find the natives act as shepherds?—I never had any difficulty in

ABORIGINES.—f.

E. S. Parker, Esq.,  
continued,  
24th Nov., 1838.

getting shepherds, they generally made very good shepherds. And it is a fact I should like to state, well known to me, that, at the time when the country was in a state of universal excitement on the outbreak of the gold mining, there were several stations where no shepherds were left but aboriginal shepherds.

371. Would the aborigines manage the whole establishment, both as to agriculture and stock?—Under suitable superintendence.

372. Did they do so at Mount Franklin?—There was a certain number of white persons employed, but the labor was furnished by aborigines.

373. Do you know why that establishment was broken up?—It is a well known fact that the protectorate establishment was always the object of great obloquy and opposition from the period of its first institution, and that its dissolution as a department was the act of the Sydney Government. At the same time I am not prepared to say that it was necessary for it to have been continued in the form in which it then existed.

374. *By Dr. Hope.*—With regard to those establishments of homesteads, you say that, in those tribes you have enumerated, there were eight or nine tribes with 160 inhabitants?—If members of the committee would refer to the document, they will find that the tribes are given in detail, even where there are only two individuals, as in the case of one called the Beal-bulluk tribe, where there were only a father and son, but it is stated in my return that they were the remains of a numerous tribe.

375. What number of aborigines would you erect homesteads for? what would be the number that you would set apart for each location? how many homesteads would you recommend to be formed, and what proportion of inhabitants for each location?—I think the question of the number of the locations should not be made dependent upon the number of inhabitants, but upon their previous associations and alliances. If natives who have been in the habit of living in friendly relations could be collected together in a certain district, such a homestead might be conducted with benefit; but great mistakes have been made in former years, in placing such institutions in situations where the natives, who might be disposed to settle down on them, were exposed to the hostile incursions of neighboring tribes; that remark especially applies to the Wesleyan mission at Bunting Dale. I have always thought that it was prematurely given up. I, as a Wesleyan, had that opinion, and still entertain it. I have considered the question of suitable localities for such reserves, and it has occurred to me that the following localities might be adopted: the vicinity of Melbourne, or Western Port, Gipps Land, the Loddon, the junction of the Goulburn with the Murray, the Upper Murray, the junction of the Darling and the Murray where there is at present a Church Mission establishment, the Wimmera, and some well selected spot in the western district.

376. On an average, what quantity of land do you think would be necessary to set apart for each of those?—If the institution was to be wholly agricultural, a single section for each would be adequate; but if it was proposed to endow them with a portion of stock it would be necessary to extend the quantity, but in no case is it desirable that it should be larger than the actual necessities of the case demanded. The dependence of the natives upon food acquired by hunting has now nearly ceased, excepting in the remote interior, and on the Murray, where they live chiefly on fish.

377. Does the dread of interference from other tribes still exist amongst them to any extent?—Those hostilities amongst themselves have in a great measure ceased of late years; in fact the tribes or petty nations are so broken up, and so subdivided amongst the whites, that they are losing all their national distinctions.

378. *By Mr. Patterson.*—You stated some time ago that the protectorate was abolished by the Legislature in Sydney?—Yes.

379. Was not Mr. John Leslie Fitzgerald Foster, the member for this district, the chairman of the committee who recommended its abolition?—I do not recollect whether that committee recommended the abolition of the protectorate establishment. There were some very angry debates in the Council at the time, and statements were made by members of the Sydney Legislature hostile to the protectorate establishment which had no sound basis, inasmuch as they had reference to scenes and incidents which had taken place on the New South Wales side, where the protectorate establishment had no existence. I may further state that it was a matter of deep regret to me, in reference to the proceedings of that committee, and of serious complaint, that, in the circular inquiries that were made in reference to the state of the aborigines, and their prospects and treatment, at the time, no documents of that kind were sent to the officers of the protectorate establishment; they were thus precluded by the committee from giving any evidence on the subject.

380. *By the Chairman.*—Did not Dr. Thomson make some motion in reference to the abolition of the protectorate?—That was some time prior.

381. But that did not succeed?—It was announced in October, 1843, by Dr. Thomson himself, returning hastily from Sydney, that the protectorate was to be abolished.

382. And it turned out not to be true?—The Executive Government in Sydney appeared to have recalled its decision, and maintained the establishment for six years longer.

383. *By Mr. Patterson.*—Do you know whether Mr. Foster was chairman of that committee or not?—I do not recollect. I had at the time some conversation with Mr. Foster on the subject; of course we differed in opinion, and I did complain to him that no inquiries had been made of the officers of the protectorate. His reply was, that he understood that those documents had been sent to them, and that they had nothing to answer.

384. *By the Chairman.*—He was then at any rate a member of the committee?—He certainly was a member of the committee.

385. Then it is your opinion that, instead of having been abolished, it ought to have been modified?—Yes.

386. *By Mr. Patterson.*—Do you recollect what year it was in which that committee sat?—The decision of the Executive Government in Sydney to abolish the protectorate was announced in the month of July, 1849. The events that I have referred to took place in June, 1849.

387. Are you aware whether there was not some complaint made by the Sydney Government that the correspondence connected with the aborigines was of such a voluminous nature, that they could not go into it at all: and was it not the fact that the bulk of the letters from the officers of the department here were found to be unopened?—That has reference to a period anterior to 1849: that took place in 1843. I heard the circumstance from Dr. Thomson himself. I may state to the committee plainly that the conduct of the protectorate department was not generally approved by the Executive Government, and that it was always my opinion there was too much formality, too much of what has been termed “red tapeism,” and too little regard to practical measures for the benefit of the natives. In reference to my individual experience as an assistant protector of the aborigines, I always found, when in direct communication with His Honor the Superintendent, that the Executive Government was prepared to sustain and carry out any suitable measures for the benefit of the natives; but, when the execution of those measures depended upon a circuitous and often long-delayed correspondence, I found almost insuperable obstacles in the conduct of my portion of the department. I may state also, in reference to the course I pursued as assistant protector of aborigines, that I took a certain course at the outset, on my own responsibility, and had no benefit whatever from any instructions from the head of my department, or any code of instructions from the Executive Government. I have had the satisfaction of knowing that the measures I adopted, and my mode of conducting the establishment in former days, met with the approbation of the Executive Government, and generally with the approbation of the settlers.

388. Will you furnish to the committee a statement in detail of the expenditure which you think would be involved in the establishment of each homestead?—I will furnish the committee with all the practical information that I think it possible to give. There was another return which I should submit to the committee in connection with the school, of children who have been lately in the school and have been away from it. The object of that return is to show that there are other children in the district who have had the benefit of instruction at that school.—[*The witness delivered in the same. Vide Appendix C.*]

*The witness withdrew.*

E. S. Parker, Esq.,  
continued.  
24th Nov., 1858.

## REPLIES TO A CIRCULAR LETTER, WITH LIST OF QUERIES.

To obviate the inconvenience of the attendance of persons as witnesses from various parts of the colony, the Committee ordered the following circular, enclosing a list of queries, to be extensively circulated amongst such persons as were believed to be in a position to afford information upon the subject under inquiry:—

“ [CIRCULAR.]

“ Committee Rooms, Legislative Council,  
“ 27th October, 1858.

“ SIR, “ The Select Committee of the Legislative Council of Victoria, appointed to enquire into the present condition of the aborigines, solicit your attention to the accompanying queries, and will be much obliged by your replying to the same at your earliest convenience.

“ They are put forward with the view of endeavoring to ameliorate their present condition, and of obtaining as much information as possible in reference to their past history and present condition.

“ The questions which have reference to the second portion of the inquiry have been taken from queries which were, some time ago, forwarded to the Chairman of the Committee by the British Association for the Promotion of Science, and may not all be deemed applicable to a race deemed so low in the scale of civilization as the aborigines of this colony.

“ A great similarity exists between these queries and a list of questions on the same subject which have been drawn up by the Ethnographical Society of Paris, thus showing that men of learning in Europe are most anxious about information regarding races likely to become extinct. At the meeting of the British Association, at Birmingham, Dr. Pritchard, well known as the author of a work on the various races of men, pointed out instances in which this extinction had already taken place to a great extent, and showed that many races now existing are likely at no distant period to be annihilated. He pointed out the irretrievable loss which science must sustain if so large a portion of the human race, counting by tribes instead of individuals, is suffered to perish before many interesting questions of a psychological, physiological, and philological character, as well as many historical facts in relation to them, have been investigated; whence he argued that science, as well as humanity, is interested in the efforts which are made to rescue them, and to preserve from oblivion many important details connected with them.

“ If you are in a position to afford the Members of the Committee any information on the subject, they will be obliged by an answer to this circular at your earliest convenience.\*

“ By order of the Committee,

“ THOMAS McCOMBIE,

“ Chairman.”

“ \* NOTE.—The questions are numbered in order to afford every facility for replying without unnecessary trouble. You will be pleased to be particular in stating the number of the question to which you are replying.”

Appended are the queries and replies; and, for the convenience of having the information supplied in a connected form, they have been classified, and the replies to each query are grouped under the same.

### D I V I S I O N I.

#### GENERAL QUESTIONS.

1. Can you give the committee any information of the number of aborigines in your district, the names of the tribes, numbers belonging to each tribe?

*William Thomas, Esq., Guardian of Aborigines.*—In the counties of Bourke, Mornington, and Evelyn there are only thirty-six aborigines left; these are divided, as in their primitive state on the foundation of the colony, into two tribes, commonly termed the Yarra and the Coast Tribe, viz—

	Males.	Females.	Children.
Wawoorong or Yarra Tribe    ...    ...    ...	13	8	0
Boonoorong or Coast Tribe    ...    ...    ...	9	5	1 girl 5 years old.
	22	13	1 = 36

*John Orr, Esq.*—I cannot give the number of the aborigines, but can state they are very much reduced since the diggings commenced.

*Henry B. Lane, Esq., Police Magistrate, Yachandandah.*—There are two tribes in this district, one on the Murray river (inhabiting both banks), and they appear to occupy the country from Howlong, twenty miles below Albury, to Doroda, thirty or forty miles above it. Their native name is “Werogery.” A few years ago they numbered about 100, but are probably much reduced now. The name of the tribe is “Thar-a-mirtong;” they live on the banks of the “Kiewa” or Little river, distant from fifteen to fifty miles. They do not now number more than twelve or fourteen, but a few years ago there were at least fifty. There must be some aborigines however, inhabiting the almost unsettled country on the Upper Hume, Mitta Mitta, and Inomurree (or Snowy) rivers, as I have seen their traces when on an expedition to Omeo.

ABORIGINES.—g.



*George Harrison, R.N., Police Magistrate, Castlemaine.*—There exists no regular tribe in the Castlemaine district. Some few natives hang about the diggings and are employed by dairymen and slaughtermen, and occasionally a straggler comes in from beyond the Loddon.

*William Templeton, Esq., Resident Warden, Avoca.*—I think there are not at present more than 100 of these people remaining in this (the mining district of Maryborough) district. They are, properly speaking, divided into three tribes:—the Loddon, Avoca, and Richardson; but they frequently join together when it suits their convenience.

*G. W. Rusden, Esq., J.P.*—Questions 1 to 4 will be answered by the guardian of the aborigines in whose district I reside at Brighton.

*C. W. Sherard, Esq., Resident Warden, Ballarat.*—Between Creswick, Burrumbeet, and Clunes, about forty; say ten men, fifteen women, and fifteen children.

*Charles Shuter, Esq., Police Magistrate, Bacchus Marsh.*—About twenty-nine adults, and perhaps twelve children.

*Hugh Murray, Esq., Colac.*—I will confine myself to the tribe in the Colac district, with which I am well acquainted:—Name "The Colac Tribe"; number of tribe, nineteen.

*Albert Synnot, Esq., Cope Cope, Wimmera.*—Without having any certain data, I would say that there may be 150 aborigines, young and old, living in this part of the Wimmera district, who wander over a tract from the Pyrenees north about 100 miles, and from forty to fifty miles in width. I do not think the tribes originally inhabiting this tract are still distinct from each other, but that they live now rather in families, without other distinctive appellation than that of the creek, mountain, &c., near which they generally live.

*James Wilson, Esq., St. Kilda.*—There are very few aborigines in the Mitta Mitta district, probably not more than twelve (12). The Talangatta creek was the hunting ground of the Ginning-matong tribe. There are only three of this tribe now alive.

*A. Fischen, Esq., Lal Lal.*—Number, fifteen. Names of the tribes:—Lal Lal, Ballan, Merimu, Baronighurk. *J. N. McLeod, Esq., J.P., Castle Maddie, Portland.*—I never could make out any distinct tribe, but the usual number about my station on Darlott's creek is, I think, about fifty in all.

*F. Ormond, jun., Esq., Bowiyallock.*—There are about forty aborigines in this neighborhood:—The Mount Emu tribe, seventeen; Friendly Creek tribe, ten; Wardy Yallock tribe, thirteen.

*A. French, Esq., J.P. Moonvea, Hamilton.*—Questions 1 to 3.—The number of aborigines must have very much diminished since my arrival in this part of the country, eighteen years ago, as I seldom see any now, though I used constantly to employ them formerly.

*Edward Crooke, Esq., Holey Plain, Gipps Land.*—No. *John C. Aitken, Esq., Thornton, Upper Goulburn.*—So far as I can ascertain, the number of the aborigines in the Upper Goulburn tribe is about fifty. There is another small tribe on the Delatite or Devil's river, numbering about thirty, with which there is constant communication.

*William Skene, Esq., Warrumbeech, Hamilton.*—I have taken the numbers of four different tribes, as told over by one of themselves, viz.:—Wannon tribe, near Cavendish, nine; Lake Condon, fifty; Elerick or Portland, twenty-five; Lower Wannon, about Merino Downs, thirty-four.

*Peter Beveridge, Esq., Swan Hill.*—There are seven tribes of aborigines in this district, commencing at Swan Hill and ending at the Moornpal Lakes, inclusive. Beginning at Swan Hill and going on in consecutive order, the tribes are named as follows:—Boora Boora, Watty Watty, Mutty Mutty, Waiky Waiky, Sitchy Sitchy, Yarry Yarry, and Darchy Darchy. Each name is the negative of the language spoken by the respective tribes. These tribes will average about fifty-five, old and young. Of course some of them exceed that number, and others again do not number nearly so many.

*William O. Allan, Esq., J.P., Allandale.*—(per *Lewis Gilles, Esq., P.M., Warrnambool.*)—There are only nine aborigines in the two parishes of Mepunga and Talangatta.

*J. H. Craig, Esq., J.P., Warrnambool.*—(per *L. Gilles, Esq., P.M.*)—Lady Bay tribe, or "Pertobe." The present number of this tribe will not probably exceed forty.

*Police Serjeant Archibald, Warrnambool.*—(per *L. Gilles, Esq. P.M.*)—About thirty-four (34).

*Charles E. Strutt, Esq., P.M., Echuca.*—The aborigines in this district belong to the Echuca tribe; Echuca being the native name for this part of the Murray. The number of aborigines is difficult to ascertain with exactness, as they are always wandering about; but it is considered that about 500 may be at present living in or near Lake Moira, the Murray, and its lakes and tributaries on this side of a line drawn half way between Echuca and Swan Hill.

*J. M. Allan, Esq., J.P., Looram, Warrnambool.*—The Villiers tribe contains forty-four males and twenty-eight females. The Heytesbury tribe, nine men, three women, and six children, including both sexes.

*Henry Godfrey, Esq., Brighton.*—About forty blacks are all that remain of the tribe known as the "Lower Loddon."

*Henry Gottreux, Esq., the Gums, Caramut.*—In the district or county of Villiers, from 150 to 200, divided into five or six tribes; viz., Port Fairy, Spring creek, Maston's creek, Hopkin's river, and Mount Rouse, numbering from thirty to forty each.

*John L. Currie, Esq., Wardy Yallock.*—I do not think there are more than from twelve to twenty, and principally the remnants of the Emu creek and Wardy Yallock tribes.

*C. J. P. Lydiard, Esq., Superintendent of Police, Belfast.*—Somewhere about 300 in the county of Villiers, all of the same tribe, although divided into parties, each party claiming a separate portion of the county as their country.

*George Stewart, Esq., P.M., Belfast.*—So far as I can ascertain, the Belfast tribe now consists of ten men, four women, and three children (two boys and one girl).

*Patrick Mitchell, Esq., Kangatong.*—The number of aborigines in this district may be computed at from 120 to 150. They consist of the Mount Rouse tribe, together with a few others, whose former tribal distinctions are now obliterated.

*Daniel Bunce, Esq., Botanical Gardens, Geelong.*—I was informed yesterday by one of the tribe (Billy Gore) that there are nine males and five females.

*Cecil Pybus Cooke, Esq.*—There are several tribes near me, but none are known here by their native names; the three principal ones are the Darlot creek, Lake Condah, and Eumerella. I should consider that they numbered no more than forty in each.

*William Huon, Esq., Woodonga.*—About thirty-five. Names of tribes—Tharamattay and Wooradgery. This is an approximation as to number, but I think I may safely state that both tribes do not exceed forty.

*Alfred Currie Wills, Esq., P.M. and Warden, Omeo.*—Name of tribe—Gundanora. Numbers—In May, 1835, there were about 500 or 600 men, women, and children, resident during a few months of each year, at their head quarters on the elevated plain of Omeo. In 1842 they frequently assembled there in large numbers, and often killed many cattle belonging to squatters, whose stockmen, it is said, retaliated by firing on them. Their hunting and fishing grounds extended northward to the Cobboras hills, southward and eastward to the river Tambo, and westward to the Bogong mountain range, *via* the Gibbo and Mitta Mitta rivers. In 1843 a great diminution in their numbers was first observed, and at this present date there are only two men and three women of the tribe living. These are distributed between Maneroo (N.S.W.), Snowy creek, and the River Murray.

*Cuthbert Fetherstonhaugh, Esq., P.M., Hamilton.*—Between eighty and one hundred, named Mount Rouse and Wannon tribes, nearly equal in number.

*William Piper, Esq., P.M., Benalla.*—Probable number of Aborigines in the Murray district, 146. Their arrangements into tribes no longer distinguishable.

*Henry L. Lewis, Esq., Moira, River Murray.*—The tribe belonging to this immediate neighborhood is called the Panggarang tribe. It numbers about forty. The next tribe on the north (Edward river) is called the Arramouro tribe, and numbers about thirty. The tribe on the opposite bank of the Murray and Lower Goulburn is called Owanguttha tribe, numbering perhaps eighty. There is a small tribe on the Murray, at and below Moama, "Woollathara," perhaps not more than twenty or twenty-four in number.

2. Will you state the ages and the proportion of the sexes of the aborigines in your district, as nearly as you can; their general condition, bodily health, and any other particulars you have it in your power to communicate?

*Mr. Thomas.*—The Wawoorong or Yarra tribe have more middle-aged and old than young men in proportion; in fact, generally speaking, it is not the aged who die, but the young, male and female, since the last ten or twelve years that they have taken to ardent spirits. In the Wawoorong or Yarra tribe are four aged, I should say of the age of sixty and seventy; the youngest is about nineteen.

The Boonoorong or Coast tribe.—The oldest among them cannot be more than forty; the rest are young, say from twenty-two years to thirty years. There is one fine girl, about five years of age, the offspring of a connection between a Coast black with a Gipps Land black lubra.

Their general condition, as far as the necessaries of life are concerned (if I understand the question right), they want for nothing, or need not want. They are fond of their reserve, and when inclined, return to it, where are always tea, sugar, flour, tobacco, and soap, and have had from 1852 an annual distribution of a pair of good ordinance blankets. Their health, when they keep in the bush and are working with respectable farmers, their bodily health is as good as regular living Europeans. It is only when they stop for a week or two near a public inn, or with low characters, that their enervated constitutions are materially affected, which I have known so rapid that a few days have ended their career. Pulmonary disorders are what they are most liable to, and when drinking to excess, and not able to reach the encampment, down they lay, perhaps on a cold wet night, and throw themselves literally into the arms of death.

*Mr. Orr.*—General condition, same as in 1839, bad. Bodily health bad from ardent spirits and diseases, such as influenza and venereal.

*Mr. Lane.*—I have no means of learning the relative proportions of age or sex. The natives of this part (Murray) appear to me to be physically superior to those I have seen in the western districts.

*Captain Harrison.*—No information.

*Mr. Templeton.*—I cannot give any idea.

*Mr. Sherard.*—General health good.

*Mr. Shuter.*—I cannot speak as to their age. The proportion of sexes appears to be about equal. Their health seems to be good, with a few exceptions.

*Mr. Murray.*—There are twelve men, six women, and one boy six years old, a half-caste; their ages are from twenty-four to fifty; their bodily health and general condition is good. The men are generally employed by the settlers. The tribe (Colac) was originally a powerful one, but in consequence of their possessing a rich hunting country, they were subjected to constant warfare with the surrounding tribes, which, at the time of the settlement of their country by Europeans (1837) had reduced them to about thirty in number.

*Mr. Synnot.*—They are chiefly adults, and generally healthy.

*Mr. Wilson.*—The Ginning-matong tribe comprehends two males and one half-caste female, viz.: Frank, about twenty-seven years of age, a very intelligent, quiet, and obliging creature. His home is at the station of Mr. Chas. Moore, Wagra, Mitta Mitta. He is generally employed breaking in young horses. Habits of intemperance begin to tell on his system,—formerly robust, he is now sickly and delicate in appearance. Neddy, aged twenty-one, a stout, muscular, young man, rambling and unsettled in his habits; generally resides with white people, and is employed droving and horsebreaking. Mary Ann, a half-caste uneducated girl of fifteen, was lately living near Yackandandah.

*Mr. Fishen.*—Nine males, five females, one half-caste child (male) aged five years.

*Mr. McLeod.*—There are only nine children under ten years of age. Not many women; some of them very old, also five of the men. There are four boys about fourteen years of age, and the rest are men from twenty to forty.

*Mr. Ormond.*—The sexes are about equal, perhaps more males than females; their ages from twenty to about fifty years. In the Mount Emu tribe there are two children, a girl and boy; the girl about thirteen years of age, the boy eleven—half-castes.

*R. W. Shadforth, Esq., P.M., Wangaratta.*—I cannot.

*Mr. Aithen.*—The proportion of the sexes would appear to be nearly equal. Their bodily health generally good.

*Mr. Shene.*—There is a very large proportion of males. These seem to be, most of them, about from twenty to forty years of age. There are very few children, almost none. They do not look healthy.

*Mr. Beveridge.*—The males preponderate very considerably. The only reason I can assign for this excess is, because of the number of women that die yearly from their ill-treatment, or from diseases contracted by their own profligacy. There are very few under the age of fifteen, and the preponderance of those under that age are half-breeds.

*Mr. Allan.*—Eight men and one woman, age from about sixteen to twenty-four years. All in good bodily health at the present time.

*Mr. Craig.*—Ages from about fifteen to thirty-five years. The females appear to be slightly under the proportion of males; they certainly show decrepitude earlier than the males.

*Sergeant Archibald (Warrnambool).*—Eighteen men, ten women, and six children.

*Mr. Strutt.*—The aborigines seen in this district (Echuca) are mostly middle-aged, or in the prime of life; few youths, and scarcely any children. The proportions of the sexes appear to be about equal.

*Mr. J. M. Allan.*—Ages from two to thirty years. Generally unhealthy, caused by the use of ardent spirits, the want, when sick, of medical attendance, medical and other comforts, as blankets, clothing, &c.

*Mr. Godfrey.*—The lubras, or women, constitute a rather larger proportion of the sexes; their condition is filthy and miserable. Bodily health indifferent.

*Mr. Gottreux.*—From twenty to forty years of age. Sexes about equal. Health tolerably good.

*Mr. Currie.*—Ages from twenty to forty. About equal proportions male and female. Condition—depraved and degraded.

*Mr. Lydiard.*—There are very few children, and these are, for the most part, half-caste.

*Mr. Stewart.*—2 and 6.—They are generally healthy, but much given to indulging in ardent spirits, which is supplied to them by the publicans, who infringe the Publicans Act in this respect, although it is seldom possible to procure a conviction.

*Mr. Mitchell.*—Only an approximation to their ages can be arrived at. The majority appear to be of twenty to thirty-five or forty years of age. Some few are apparently much older than these limits, and there is also a fair proportion younger. There are, however, few of unmixed parentage under ten years of age. Many of both sexes are very robust in appearance, and are capable of considerable exertion; but, generally, they are of feeble constitutions, and easily succumb to attacks of those disorders incident to their exposed, unsettled, and improvident way of life.

*Mr. Bunce.*—Nine males, five females, apparently healthy; but much abused, through an over indulgence in strong drinks.

*Mr. Cooke.*—In the Lake Condah tribe there are about ten females, and as many males, above thirty years of age ; fifteen males and females from fifteen years of age to twenty-five ; and the remainder, children from one year to five years old. These last are all, I think, half-castes.

*Mr. Huon.*—Ages, from sixteen to forty years. Sexes, nearly equal. Bodily health, good. The tribes for the last few years have been in the habit of frequenting the various diggings and other townships ; and intemperance has carried off any members of the tribe that were sickly, or suffering from any disease. I may here state that one of their principal characteristics is indolence, and a total disregard for the future, so that their immediate wants are supplied.

*Mr. Wills.*—The proportion was about two males to one female. The remnant of the Gundanora tribe is now two men and three women.

*Mr. Fetherstonhaugh.*—Varying from five years to old age ; exact age cannot be ascertained, as they have no correct idea of time. Condition, very miserable. Bodily health amongst the younger portion generally good. The aged appear very infirm.

*Mr. Piper, Murray district.*—Their condition seems to be contented and happy, their bodily health good.

*Mr. Lewis.*—The ages are from infancy to perhaps sixty years. The proportion of the sexes, equal, or nearly so. Physical powers, not great. Their health varies frequently, and is often affected by low fever, resulting from the low marshy grounds upon which they from preference usually encamp. They are very subject to rheumatism.

3. *Has the mortality during the last ten years been very remarkable, and what are the diseases to which they have mostly fallen victims ? Does any particular disease which is likely to be propagated amongst the white population exist to any extent amongst them ?*

*Mr. Thomas.*—During the last ten years the mortality has been fifty-six out of a population in 1848 of ninety-two ; viz.—

	Males.	Females.
In the Wawoorong or Yarra Tribe ... ..	21	15
In the Boonoorong or Coast Tribe ... ..	14	6

N.B.—There has been but one birth preserved during these ten years, the girl noticed in the first question. “Diseases fallen victims to.”—Diseases of the lungs, accelerated through the effect of ardent spirituous liquors, which operate more powerfully upon them than upon European constitutions. The venereal disease, under which they formerly grievously suffered, introduced by the white population, does not now exist to any material extent. If they contract it, they apply to me for bluestone, and quickly cure themselves ; but for the last three years I do not think it has been among them.

*Mr. Orr.*—Very great mortality from being clad at times, and same causes as No. 2. Venereal is greatly propagated from them amongst the whites.

*Mr. Lane.*—The mortality must have been very great of late years. A settler near this place (Yackandandah), assures me that twenty years ago the natives were very formidable and troublesome. I understand scorbutic diseases are most common.

*Captain Harrison.*—No information.

*Mr. Templeton.*—The mortality during the last seven years must have been very remarkable, as I am told there is not now one of these people for ten formerly. Diseases induced by intemperance and venereal disorders improperly treated are, I think, those to which the greatest number have fallen victims.

*Mr. Sherard.*—The mortality has been very great during the last ten years, more especially since the discovery of gold. Intemperance, and exposure to the weather consequent thereon, seems to be the principal cause.

*Mr. Shuter.*—Not very. The cause of death in most instances is consumption or decline. No.

*Mr. Murray.*—The mortality during the last ten years has not been great, there is no disease among them.

*Mr. Synnot.*—There has been a great decrease in their numbers during the last ten years. I do not believe that they have any disease peculiar to themselves, or which does not also prevail among the white population.

*Mr. Wilson.*—Yes. Intemperance and exposure to cold damp air, sleeping at the camp without clothes after having been accustomed to live in the huts and wear the clothing of white people. A feud exists between this tribe and another tribe on the Murrumbidgee, and a good many lives were thus sacrificed.

*Mr. Fishen.*—Mortality remarkable. Bronchitis, rheumatic pericarditis, psoriasis, intemperance. Particular disease.—No.

*Mr. McLeod.*—All their diseases, I may say, are brought on from colds caught in the miserable and careless way they live. There is no disease among them likely to be propagated among the whites.

*Mr. Ormond.*—The mortality, on the whole, does not strike me as being very remarkable. In the years 1853–54 and 1855 there were a good many deaths from venereal disease, and accidents by fire whilst in a state of intoxication. Within the last three years several have died from pulmonary consumption.

*Mr. Crooke.*—Mortality has been very remarkable. Syphilis exists.

*Mr. Aithen.*—The mortality during the last ten years has been remarkable. Rheumatism, liver complaint, and intemperance are the principal causes. I am not aware that any disease exists amongst the aborigines likely to be propagated amongst the white population.

*Mr. Skene.*—There have been a good many deaths from rheumatism, consumption, syphilis, and killing one another.

*Mr. Beveridge.*—The mortality during the last ten years has been very great. The diseases to which they have chiefly fallen victims have been of a pulmonary or venereal nature, or a combination of both. I do not think any of the aboriginal diseases can be contracted or propagated amongst the European population, unless by inoculation.

*Mr. Allan.*—It has. Ten years ago this tribe (Mepunga and Talangatta) mustered full fifty, and seventeen years ago they amounted to full 100. Some have died from old age, others killed by neighboring tribes, and a number have died from influenza. I am not aware of any disease which is likely to be propagated amongst the white population.

*Mr. Craig.*—Eleven years ago, I am of opinion, this tribe would number nearly 200, and very many have died from influenza and consumptive affections. The then continual warfare with other tribes, and injuries sustained amongst themselves, old age accelerated by intemperance (wherever spirits were obtainable), and the few children now reared, may account for their decrease.

*Lewis Gilles, Esq., P.M., Warrnambool.*—I consider the answers of Sergeant Archibald to be very correct, and I require only to supply answers to some queries omitted by him. The mortality has been considerable within the last few years, and, I fear, chiefly arising from habits of intemperance, which, notwithstanding the exertions of the police and care of the bench, it has been found next to impossible to check ; so difficult is it to procure evidence on which to convict the parties who supply the aborigines with spirits.

*The Hon. G. Harker, M.L.A.*—The annexed Return was furnished to the Committee by direction of the Honorable the Treasurer. It gives the amount of expenditure incurred by the Government of Victoria on behalf of the aborigines since 1851.

EXPENDITURE FOR THE ABORIGINES OF THE COLONY OF VICTORIA during the following PERIODS.

SERVICE.	1st July to 31st Dec., 1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Salary of Protector .. ..	107 0 0	424 1 8	625 0 0	687 10 0	649 3 4	600 0 0	600 0 0	600 0 0
Salaries of Teachers and Overseers .. ..	66 13 4	.. ..	178 15 3	161 12 10	169 11 11	150 0 0	150 0 0	150 0 0
Salary of Medical Officer ..	51 13 4	461 14 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Wages of Laborers, Shepherds, Hutkeepers, and others ..	139 18 1	.. ..	334 2 11	.. ..	21 10 6	.. ..	.. ..	.. ..
Provisions and Forage .. ..	300 19 8	447 2 0	763 11 6	45 16 8	291 10 10	117 5 6	427 12 9	115 16 6
Clothing and Bedding .. ..	14 18 0	75 8 6	157 13 3	.. ..	44 9 9	56 7 3	307 11 6	90 1 6
Medicines and Medical Attendance .. ..	.. ..	.. ..	2 3 7	.. ..	7 7 0	1 19 6	.. ..	.. ..
Utensils, Tomahawks, Tobacco, Pipes, Stationery, and other Stores .. ..	17 13 1	70 12 4	14 7 11	.. ..	39 10 4	1 16 3	11 13 10	0 7 0
Repairing and Furnishing Buildings .. ..	98 16 2	.. ..	2 18 4	.. ..	.. ..	.. ..	.. ..	.. ..
Materials for Fencing .. ..	32 16 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Carriage of Stores from Melbourne .. ..	3 1 3	41 9 9	168 14 1	.. ..	157 17 3	.. ..	.. ..	.. ..
Expense of Shearing and Carriage of the Wool to Melbourne .. ..	40 18 6	89 9 10	30 14 6	.. ..	.. ..	.. ..	.. ..	.. ..
Education and Maintenance of two Aboriginal Orphans ..	20 3 4	35 17 6	62 8 0	46 16 0	77 19 11	31 4 0	31 4 0	.. ..
Shoing and Saddlery .. ..	4 7 0	10 17 0	24 3 0	.. ..	.. ..	.. ..	.. ..	.. ..
Funerals and other Incidentals ..	12 15 4	35 5 8	13 15 0	10 0 0	2 0 0	15 16 0	.. ..	.. ..
Grant to the Moravian Mission to the Aborigines .. ..	.. ..	.. ..	.. ..	.. ..	500 0 0	.. ..	.. ..	.. ..
TOTALS .. ..	911 13 1	1,691 18 3	2,378 7 4	951 15 6	1,931 0 10	974 8 6	1,528 2 1	956 5 0

5. In the event of the Government being disposed to assist them with supplies, is there any police bench, stipendiary or other magistrate or settler, who would be willing to take charge of such supplies and see to their distribution amongst the aborigines?

*Wm. Hull Esq., Melbourne.*—No doubt.

*Mr. Thomas.*—There is every facility in the counties of Bourke, Mornington, and Evelyn—viz.: Mr. Castello, J.P., at the Yarra Ranges; Mrs. McDonald, on the Reserve, Moody Yallock; and Mr. David Johnson, at the foot of Mount Disappointment. The two last mentioned have for years gratuitously performed this humane office.

*Mr. Orr.*—There is no great use in giving supplies; neither do I know of any one to take charge of such. A doctor to cure their diseases is most wanted.

*Mr. Lane.*—There is a police bench at Belvoir (near Albury); but there is no nearer bench than this to all those natives who may be roaming east of Yackandandah.

*Captain Harrison.*—If assistance became requisite, the police magistrate would willingly act.

*Mr. Templeton.*—The police Magistrate, "Kerang."

*Mr. Rusden.*—I think it would be well that, as the miseries to which the occupation of their country by the whites subjects the blacks are caused by a public and common act, so any alleviations which can be resorted to should be managed under public control, and that petty sessions courts should be the medium of distribution of such gifts as can be received with advantage by the blacks in each district. Where no court of petty sessions exists, some benevolent person in whom the aborigines confide (there are many such) might be appropriately applied to, to assist in the distribution.

*Mr. Shuter.*—The clerk of the bench (Mr. Cooper) has expressed his willingness to take charge of and distribute any supplies that may be provided by the Government.

*Mr. Murray.*—Either the bench, or magistrates individually, and many settlers, would gladly take charge of supplies from Government and distribute them amongst the aborigines, and I would strongly recommend such a course.

*Mr. Symnot.*—Settlers might perhaps be found willing to undertake the duty of dispensing Government supplies; but to employ a regular officer of the Government would prove, I think, a better plan. Stores might be sent, from time to time, for distribution in each locality, from the Government establishment, at such places as Avoca, Maryborough, Korong, St. Arnaud, or the police stations at Swan Hill or Crowlands.

*Mr. Wilson.*—Not necessary.

*Mr. Fishen.*—Yes.

*Mr. McLeod.*—I shall be happy to receive supplies for them, of flour, tea, sugar, and tobacco, also of blankets and clothes, which I would advise to be of some uncommon kind, and well marked over, say with the broad arrow, and have any white punished, if any are ever found in his possession, as they will sell anything for spirits; and, I am sorry to say, they easily find purchasers. If a depôt is made at my station, I will have the names, ages, &c., taken in a book, of all aborigines, who come for clothes or supplies, with the dates of receiving.

*Mr. Ormond.*—If Government was disposed to assist them with supplies, there are magistrates and settlers who would be most willing to see as to their distribution.

*Mr. French.*—In my neighborhood is the township of Hamilton, with police bench, stipendiary magistrate, stores, and every appliance for distributing supplies to the aborigines, if the Government thought it expedient to do so.

*Mr. Shadforth.*—The stipendiary magistrate would be willing to take charge of supplies.

*Mr. Aitken.*—There is no police bench or stipendiary magistrate in the district (Upper Goulburn), but I believe a magistrate or settler could be found willing to take charge of and distribute supplies to the natives.

*Mr. Shene.*—Yes.

*Mr. Beveridge.*—There are both a stipendiary magistrate and staff of police in the district, but whether they would undertake the distribution of any supplies the Government may be pleased to furnish for the use of the aborigines, or the contrary, I cannot say.

*Mr. Allan.*—There is a police bench and a stipendiary magistrate in the district.

*Mr. Craig.*—There is a police bench and stipendiary magistrate here.

*Mr. Gilles.*—The stipendiary magistrate and local bench would afford every assistance.

*Mr. Strutt.*—Yes; the police magistrate.

*Mr. J. M. Allan.*—I would gladly take charge of, and see to the proper distribution of, such supplies; and from my intimate acquaintance with the blacks, with their language, habits, and customs, would possess peculiar facilities for so doing.

*Mr. Godfrey.*—Such could doubtless be found, if the Government supplied the means.

*Mr. Gottreux.*—There are several police benches and magistrates. Supplies could be distributed.

*Mr. Currie.*—The clerk of the district bench at Camperdown would, I think, be the proper officer to entrust with the distribution of supplies; and I may state, that it is highly desirable that there was some depôt where they could obtain lodging and the common necessaries of life; as I believe they frequently suffer from hunger, and in winter from cold, having lost the energy and the habits that enabled them to supply themselves.

*Mr. Lydiard.*—Where there is no stipendiary magistrate, the clerk of petty sessions could act as curator for any supplies granted them.

*Mr. Mitchell.*—There is no stipendiary magistrate in the district; but there can be no doubt that the other magistrates would see to the distribution of supplies to the aborigines, if Government should so assist them.

*Mr. Cooke.*—If clothing were given to them, I fear they would pawn them for drink. I would recommend blankets for the winter season; and flour, tea, and sugar, for food.

*Mr. Huon.*—There is a police bench here; but I do not think, if the Government assisted them with supplies, it would benefit them much, as they would be more likely to indulge in the use of ardent spirits, being more about the town, and of course the temptation would be greater.

*Mr. Wills, Omeo.*—The tribe being extinct, no reply is necessary.

*Mr. Fetherstonhaugh.*—The police magistrate at Hamilton.

*Mr. Piper.*—It would be my duty to obey the orders of the Government in this respect.

*Mr. Lewis.*—Any Government supplies would be readily distributed in this district by either the stipendiary or any other magistrate, or by persons of known respectability. Blankets, at the commencement of winter, would be more useful to the natives than any other article of clothing.

6. Are the aborigines addicted to intemperance, and do the publicans of your district generally infringe the law which prohibits them from selling ardent spirits, &c., to the natives?

*Mr. Hull.*—The aborigines give money to white people, who get the liquor, and drink it with them.

*Mr. Thomas.*—The aborigines are not only addicted to intemperance, but slaves to it when they can obtain it, which I am sorry to state they readily do when they come within the precincts of a public inn. I do not believe that the publicans willingly infringe the law, but the aborigines are too crafty for the publicans. I have it from various authorities, that they will give an idle lounging fellow a sixpence to purchase them a bottle of rum. They have been known at Brighton to give a boy or girl playing about a few pence to procure rum for them.

*Mr. Orr.*—Very much addicted to drunkenness, which is supplied to them by publicans and others.

*Mr. Lane.*—The aborigines, on their occasional visits here (Yackandandah), are frequently intoxicated. I have seen them throwing the boomerang for the amusement of the miners, &c., and this, no doubt, caused them to be treated.

*Capt. Harrison.*—Eight cases of drunkenness against aborigines have been heard at this bench (Castlemaine) in the past three years. In each case I tried to obtain information as to where the spirits had been obtained, but without effect. I have warned the publicans of the district that the penalty would be exacted in each case, and cautioned the police to be on the alert; but no proof of sale has ever been established before the bench. I have little doubt in my mind that, the money being forthcoming, the sale would follow.

*Mr. Templeton.*—They are addicted to intemperance, but I cannot say whether they buy the liquor or not.

*Mr. Kusden.*—The aborigines soon become addicted to intemperance after contact with the whites. How could it be otherwise? Their hunting grounds are taken up by the whites; they themselves become interlopers in their native places; their presence in large bodies is incompatible with the occupation of their country by the whites; they have usually only the lowest classes (in point of morality) of the whites to associate with. They have no intellectual pursuits, no room for manly exercise in providing themselves with game, as was their wont; and they speedily adopt the vicious habits with which they are made acquainted by their invaders. They have no moral checks to appeal to, and the craving for the excitement of drink becomes a physical disease, controlling their wills as it does in many cases the civilized man, who has had better advantages, less excuse for yielding, and less temptation.

*Mr. Sherard.*—They are very much addicted to intemperance, and appear to have no difficulty in procuring spirits at either public houses or refreshment tents.

*Mr. Shuter.*—The aborigines are much addicted to intemperance, and frequently obtain liquor through means of the Europeans, who purchase it from the publicans. I do not think that many publicans would knowingly infringe the law by selling to them in the first instance.

*Mr. Murray.*—They are addicted to intemperance. The publicans in the district are not conspicuous as infringing the law prohibiting them from selling spirits to the aborigines.

*Mr. Synnot.*—The aborigines are addicted to drunkenness, and the publicans and others do supply them with ardent spirits.

*Mr. Wilson.*—They are much addicted to intemperance. It was always difficult (at least for some years past) to prohibit the publicans from supplying ardent spirits, and in many cases it was supplied by the frequenters of the tap-room.

*Mr. Fiske.*—Yes.

*Mr. McLeod.*—The publicans do supply them with spirits when they have money, as the fine of £5 is not sufficient to prevent them running the risk, the proof being uncertain, there only being the testimony of the blacks themselves, and they are unwilling to inform, although on examination they will speak the truth. Publicans are allowed to give them beer, which is wrong, and they ought not to be allowed to employ them about their premises.

*Mr. Ormond.*—The aborigines are very much addicted to intemperance. I believe the publicans of this district do sell spirits to the natives.

*Mr. French.*—They are doubtless addicted to intemperance, but I cannot say whether the means of gratifying it are derived from the publicans themselves, or from those who frequent public houses. Most probably both.

*Mr. Crooke.*—Yes.

*Mr. Shadforth.*—I do not think the publicans generally infringe the law by selling spirits to the natives.

*Mr. Aitken.*—Most aborigines are intemperate, if the temptation is thrown in their way. I believe publicans infringe the law which prohibits them from selling ardent spirits to the aborigines.

*Mr. Skene.*—Yes.

*Mr. Beveridge.*—They are not addicted to intemperance in this (Murray) district.

*Mr. Allan.*—Every man and woman of the aborigines is addicted to intemperance. The publicans cannot well prevent them from obtaining spirits; because, if he refuses to give it them, they hand their money over to some white man, who obtains the spirits from the publican, and then gets his share from the blacks for doing so.

*Mr. Strutt.*—Yes. Great numbers have died from disorders arising from cold during the winter months. A considerable number have perished through violence; and latterly many have died through intemperance.

*Mr. J. M. Allan.*—Have been reduced to one-fourth their number since the period specified. Influenza and inflammation of the lungs. Many also from venereal disease. No.

*Mr. Godfrey.*—Mortality during the last five years (or since the gold discoveries) has been far greater than in the previous five years. Victims of drunkenness and debauchery. A sort of consumption also has lately thinned their numbers. The venereal diseases are much propagated amongst the whites.

*Mr. Gottreux.*—Mortality not very remarkable, although, perhaps, above the average of that of the white population. Bronchitis and affections of the chest, resulting from exposure at all seasons and scanty clothing. No contagious disease.

*Mr. Currie.*—The mortality in proportion to the numbers has been very great, principally from pulmonary complaints, venereal, and the effects of intemperance. No disease amongst them likely to be propagated amongst the whites, as far as I am aware.

*Mr. Lydiard.*—Several have died during the last two years from rheumatic fever, caused by lying exposed, while drunk, to wet and cold. Fearful ravages have also been made among them from syphilis contracted from the whites.

*Mr. Stewart.*—Ten years since the tribe is said to have been eighty in number. The cause of death appears principally to arise from consumption, accelerated by intemperate habits, and adoption of the vices of the Europeans.

*Mr. Mitchell.*—During the last ten years, the mortality among them has been very great, chiefly caused by pulmonary, and also by venereal complaints. They do not seem to be subject to any particular disease which seems likely to be propagated among the white population.

*Mr. Bunce.*—3, 4, and 5 would be better answered by the police magistrate.

*Mr. Cooke.*—Mortality during the last eight years, not very great; they die principally from old age and consumption.

*Mr. Huon.*—Very much so, and I believe in a few more years they will be nearly, if not totally, extinct. Influenza; but I should say that intemperance, and the diseases resulting therefrom, is the principal cause of death. There is no disease I am aware of likely to be propagated amongst the white population; but every epidemic from which the white people may be suffering attacks them, and the deaths are now numerous, in proportion to their number.

*Mr. Wills, Omeo.*—The mortality has been very remarkable, caused by intoxicating drinks and the worst form of venereal disease, and last though not least, by gunshot wounds inflicted by stockmen.

*Mr. Fetherstonhaugh.*—Mortality has been remarkable within the last ten years (from the statements of the early settlers). Pulmonary and venereal.

*Mr. Piper, Murray District.*—Their disappearance during the past ten years has been remarkable, but I do not think any civilized inhabitant of the district can say how, when, where, or from what diseases the aborigines have died.

*Mr. Lewes.*—I have not observed the rate of mortality greater during the last ten years than before. The diseases which appear most fatal to the natives in this district are influenza and atrophy, which is frequently a consequence of the former. They are not at present afflicted by any disease likely to be propagated amongst the whites; although such has formerly been the case.

4. *Has assistance in the form of clothing, food, or medical attendance, been bestowed on the aborigines of your district by the Government? What means have they of living? Are there any aboriginal reserves near you, or places well fitted for being granted as such?*

*Mr. Thomas.*—Liberal assistance in blankets, food, and medicines has been bestowed upon the aborigines in my district, and that by Government from the year 1852; but from 1843 to that period, none, save a blanket occasionally. They have ample means of living, as farm laborers: as such they are apt and ready, and welcomed at all times at the farms on the River Plenty, and wherever they go. When straightened, they fall back on the depôt (which is seldom), where there is always on hand flour, tea, sugar, tobacco, and soap, and they have had since 1852 a pair of blankets each annually. They have two aboriginal reserves, viz.:—one in the county of South Bourke and Mornington, for the Boonoorong or Coast tribe, containing 832 acres. Another in the county of Evelyn and parish of Warrandyte, for the Wawoorong or Yarra tribe, containing on both banks of the Yarra, viz.:—on the south bank, 1103 acres; on the north bank, 805 acres—1908 acres.

*Mr. Orr.*—No assistance has been given by the Government; and when it was given by the Government it did no good, from the erratic propensities of the tribes. They get plenty to eat by killing animals and digging for grubs, roots, &c., &c., and working a little for the whites. There are no reserves, neither are they wanted; for no power or inducement can locate them in one spot for any length of time.

*Mr. Lane.*—No assistance of any kind has been given them by the Government. They live by hunting opossums, &c. There are no reserves, but there are plenty of places well calculated for such.

*Captain Harrison.*—No information.

*Mr. Templeton.*—I am not aware of any; I have not heard of any. Principally on charity and prostitution. I am not aware of any (reserves), but think "Kerang," on the Loddon, as being entirely removed from the gold fields, might be selected.

*Mr. Sherard.*—Not lately. Their original food, with the addition of clothing and food from the settlers. No. No.

*Mr. Shuter.*—A small supply of blankets, rugs, flour, tea, sugar, and tobacco was obtained from the Government last year at the request of Mrs. McLeod, an inhabitant of Bacchus Marsh, and distributed by the clerk of the bench. They appear to obtain their means of living principally by begging from place to place. Occasionally they will do a day's work, for which they generally require to be paid in cash. They also obtain opossums easily, which is much used by them as an article of food. There are no aboriginal reserves in this district, but there are some places very well adapted for the purpose.

*Mr. Murray.*—No assistance has been afforded them by Government. They (the Colac tribe) buy food with their earnings, and hunt. There are no aboriginal reserves here. There are places fit for such reserves.

*Mr. Synnot.*—They have had no assistance from Government, to my knowledge. They live by catching opossums and other game, and from what they get at the different stations. There are no reserves for them in this part of the country (Wimmera). Almost any place would answer for that purpose where there was plenty of wood and water.

*Mr. Wilson.*—No clothing, food, nor medical attendance, so far as I am aware, has ever been bestowed by the Victorian Government. Prior to separation from New South Wales, a few blankets were once or twice distributed by the late Mr. Bingham, Commissioner of Crown Lands, Tumut district. They generally live with and are supported by the white people. Both game and fish are abundant. There are no reserves, and none required.

*Mr. Fischen.*—Government assistance—yes. No aboriginal reserves.

ABORIGINES.—h.

*Mr. McLeod.*—Nothing has been done for them by the Government. I always employ them when I can, but they are very unsatisfactory and expensive workpeople; for if you employ one you have to feed ten. I have been obliged, this last winter, to feed, clothe, and nurse many invalids. One man died last week at the station of consumption, and there are three there still very ill. There is abundance of fish and kangaroo there, but they will sooner beg about the stations for flour than catch them. There is no reserve for them, nor do I think they would settle on one, if there was.

*Mr. Ormond.*—No assistance has been afforded by the Government to the aborigines in this district. They live mostly on the charity of settlers. They catch fish and shoot wild fowl; they seldom, however, make use of the fowl or fish, but dispose of them for money to buy rum. There are no aboriginal reserves in this district; there are places well fitted for such.

*Mr. French.*—No assistance, that I am aware of, has been rendered them by the Government in this district (Hamilton) since the abolition of the Mount Rouse aboriginal reserve. There is no reserve here at present, nor, to judge from my experience of former reserves, would the establishment of one be attended with any beneficial results. The aborigines have much greater facilities for living now than when we took possession of the country first. Their game does not appear to me to have diminished relatively with themselves, and by a little labor they can always procure flour, sugar, tobacco, clothing, at the township and stores in the interior.

*Mr. Crooke.*—As to assistance in the form of clothing—yes. As to food—no, nor medical attendance. Their means of living are hunting and fishing. There are no aboriginal reserves near me, but plenty of places fitted for being granted as such. With reference to this and the following question, I would remark that helping the aborigines makes them mendicants and idle. The bush is overrun with opossums, &c., in consequence. They will lie about a township and starve sooner than hunt for food as formerly. They look miserable then compared to what they do when they come in from the mountains, where they have lived by the chase. Medical aid is all that can really be of service to them, and it is really a pity not to afford it to them.

*Mr. Shadforth.*—None whatever. There are no aboriginal reserves near here.

*Mr. Aitken.*—No assistance in any form has been bestowed on the aborigines in this district (Upper Goulburn).

*Mr. Shene.*—There has been no assistance rendered by Government for a number of years. They live amongst the settlers throughout the country; get a meal occasionally as they travel through the country. There are no reserves here; plenty of places fit for them, but I fear they would be a failure as in former attempts.

*Mr. Beveridge.*—The Government have not supplied the aborigines with clothing of any kind, unless upon the occasion of the retirement of the Moravian missionaries from their station at Lake Boga, when Mr. Superintendent Cobham distributed (I believe by order of the Government) some few blankets left at that station by the reverend gentlemen. The food of those not employed by the settlers consists of fish chiefly, but they have many other kinds of food in the shape of kangaroo, opossums, and wild fowl of the aquatic species, myriads of which inhabit the lakes and lagoons about the Murray. They have also a farinaceous root which grows abundantly on the Murray marshes. There is a large aboriginal reserve at Lake Boga, but reserves for the use of the aborigines are utterly useless, in consequence of their itincrating habits.

*Mr. Allan.*—The Government have never given the slightest assistance to the aborigines of this district; they live in every respect the same as the other servants on the farm.

*Mr. Craig.*—Occasional labor from the farmers and settlers, with eleemosynary aid from the inhabitants generally. I have not heard of any assistance being given by Government to this tribe, nor are there any reserves or unsold land suited for such purpose in the immediate neighborhood.

*Sergeant Archibald.*—Means of living—begging and performing occasional labor for the settlers.

*Mr. Strutt.*—Not as a general rule; the only assistance, as far as I am aware, has been in clothing and blankets to a few. Several of the aborigines hang about the different stations, townships, and public-houses, and thus pick up a living, given chiefly as a charity. The native articles of food are not so easily procured as formerly; the fish have been disturbed by the steamers, and the snag-boat in particular has removed many old logs which were favorite spots, both with the fish and the fishermen. Wild fowl are more shy since guns have been used. Snakes and all reptiles are much scarcer, fortunately. Neither kangaroo nor emu is to be seen within many miles.

*Mr. J. M. Allan.*—None whatever. For the past eighteen years medical attendance and comforts, when required, and clothing and bedding, have been almost altogether supplied to the blacks of this neighborhood (Villiers and Heytesbury) from my own private resources, having applied to the Government in vain for assistance. The aborigines support themselves alternately by working for the settlers and by hunting and fishing. No aboriginal reserves near. Many places well suited for such.

*Mr. Godfrey.*—None. Their means of living are, occasionally working, but more generally begging for their food (as a rule, they are too lazy to work continuously) and have become too inactive to hunt for game, as was their wont. There is no reserve near my station, nor any place fit for such, owing to the unfitness of the soil and climate for agriculture, and unpermanency of water.

*Mr. Gottreau.*—No assistance from Government since the abolition of the aboriginal reserve at Mount Rouse, in 1850. No means, save at the expense of the settlers. No reserves in the district.

*Mr. Currie.*—No assistance has been rendered by Government. They depend upon a precarious charity, hanging about stations and public houses. No aboriginal reserves.

*Mr. Lydiard.*—None, or very few work regularly for wages; others only for a week or two, when they club their earnings to buy grog. There are many places in the district adapted for reserves, but they would be useless, as it would be impossible to keep the aboriginals from roving.

*Mr. Stewart.*—4 and 5.—No aid of any sort is bestowed upon the aborigines by the Government. The police magistrate would undertake the distribution of any supplies to them.

*Mr. Mitchell.*—Since the abolition of the aboriginal protectorate no assistance whatever has, within my knowledge, been bestowed upon them by the Government. At the present time they are maintained chiefly by settlers and others. Their former means of support—hunting, fishing, &c.—are still open to them, but they have almost quite abandoned them. There is no aboriginal reserve in the district, and I am not aware of any place especially suitable for one.

*Mr. Cooke.*—No assistance from Government in food, clothing, or medical assistance. Many live by working at different people's places; otherwise they live on opossums, bandicoots, and kangaroos. No reserves; but I allow them to remain on a certain part of my purchased land.

*Mr. Huon.*—They have never received any assistance from the Government, medical or otherwise, that I am aware of. Generally speaking, they obtain their food and clothing from the settlers and the residents in the various townships. There are no aboriginal reserves near here.

*Mr. Wills.*—No clothing, food, nor medical attendance has ever been bestowed at Omeo on the aborigines by the Government.

*Mr. Fetherstonhugh.*—Not within the last four years.

*Mr. Piper.*—None since my entrance into office here in 1853. They are bountifully fed and clothed by the settlers. There are no aboriginal reserves near me, nor places adapted to the purpose.

*Mr. Lewis.*—No clothing nor food has been supplied by the Government to the natives in this vicinity. They can obtain an abundance of food by fishing and occasional hunting. I am not aware of any aboriginal reserve in this district. The natives have the unconstrained use of any part of it they may choose to frequent.

*Mr. Craig.*—With very few exceptions the whole are addicted to intemperance. As a body the publicans do not generally infringe upon the law prohibiting the supply of spirits to the natives; but this is evaded by third parties (the whites) purchasing for, then handing to, the aborigines.

*Sergeant Archibald.*—They are addicted to intemperance. The publicans do not generally infringe the law by selling spirits to the natives.

*Mr. Strutt.*—The aborigines are very intemperate; and the law prohibiting spirits is very frequently infringed.

*Mr. J. M. Allan.*—They are intemperate in the use of ardent spirits, which the publicans never refuse to sell to them, though they do it in such a way that the law cannot touch them. We (the bench of magistrates) do all in our power to check this, but hitherto without effect.

*Mr. Godfrey.*—Very much. The publicans almost universally are guilty on this head.

*Mr. Gottreux.*—Yes; and although much is done to prevent the publicans from supplying drink, the law is easily and continually evaded.

*Mr. Currie.*—Greatly addicted to intemperance. They find means of being supplied with spirits without being so directly by the publicans. A stricter surveillance by the police might be enjoined.

*Mr. Lydiard.*—They are very prone to inebriety; and until there is some stringent law in force to punish publicans for allowing the aborigines to frequent their premises, it is utterly impossible to prevent their surreptitiously obtaining grog.

*Mr. Mitchell.*—Generally speaking, the aborigines are given to intemperance, whenever they have an opportunity of indulgence. Although but few instances are within my own knowledge, I am satisfied that the publicans habitually violate the law which prohibits them from selling spirits to the natives.

*Mr. Bunce.*—They are all addicted to drink; and from their ready manner of obtaining it, leaves but little doubt that they are supplied by the publicans.

*Mr. Cooke.*—The aborigines are much addicted to drink, and have frequent quarrels from the effects of it.

*Mr. Huon.*—They are very much addicted to intemperance, and manage to get spirits in some way; although the publicans profess not to sell it them, but they can easily evade the law.

*Mr. Wills.*—Both sexes are very much addicted to intemperance. There were no licensed publicans at the time the Gundanora tribe were resident here (Omeo).

*Mr. Featherstonhaugh.*—They are; but are not supplied, to the knowledge of the authorities, by the licensed publicans with liquor.

*Mr. Piper.*—The aborigines emulate their civilized brethren in this. I am not aware that publicans infringe the law; the natives can always procure liquor indirectly.

*Mr. Lewis.*—Only the natives near or about public houses, in this district, are addicted to intemperance. I do not know how they obtain intoxicating liquors, but few having the means of purchasing them.

7. *Would it be beneficial to prevent the aborigines from coming within a certain radius of the towns of the colony, and could the police force be intrusted to see such a law (if enacted) carried into operation?*

*Mr. Hull.*—I think not.

*Mr. Thomas.*—It would be beneficial to prevent the aborigines from coming within the precincts of a town. If the aborigines are supplied at the depôts with provisions and other necessaries (although a guardian of them), I should have no hesitation of advocating the vagrant laws in operation against them, on attempting to enter a town, and this should be strenuously enforced; having experienced the dire effects of drunkenness when visiting Melbourne—deaths and murders resulting therefrom—that I recommend this step for their good.

*Mr. Orr.*—They are better away from towns; but no police force could prevent them, unless such as would entail an immense expenditure.

*Mr. Lane.*—It might, certainly, be beneficial to the aborigines, to prevent them from coming within a certain radius of towns; but it would require an addition to the police force to carry a law of this nature into effect.

*Capt. Harrison.*—I do not consider such a step would be of use in Castlemaine.

*Mr. Templeton.*—I do not think such a law could be carried out.

*Mr. Rusden.*—It is a melancholy fact, that the number of the aborigines remaining in all the populous districts of Australia has dwindled down in such a manner, that to supply them with drink can be no longer lucrative. It was commonly believed, and was I think the fact, that many publicans unscrupulously supplied drink to the blacks who could take grist in quantities to their mills. Drink and disease have now done their work so effectually, that *gain* cannot be the object in supplying drink to the unfortunate remnant. Yet, mistaken kindness in some instances, and the idle brutality which, in others, supplies the means of intoxication in order to obtain amusement, too frequently contribute to the repulsive scenes to which pecuniary profit is no longer the temptation.

*Mr. Sherard.*—It would be beneficial to them to be kept from the different diggings, if it was possible.

*Mr. Shuter.*—I think it would be most beneficial both to the natives and Europeans if such a law could be introduced, and I think the police, as they are at present constituted, might be entrusted with the duty of carrying it into effect. I would, however, prefer seeing large aboriginal reserves established, presided over by competent persons, who, entering into their duties with spirit, would endeavor to reclaim them from their savage state. I am inclined to believe that, although the moral state of the aboriginal in this colony is low, he might with proper treatment be improved.

*Mr. Murray.*—I do not think it would be beneficial to prevent the aborigines from going within a certain radius of towns, but I think it would be well to restrict their remaining in towns to a very limited period, and I consider the police force could be intrusted to carry out such a law.

*Mr. Synnot.*—I think they would derive the greatest benefit from being excluded from the towns, more especially those on the gold fields; and if such a law was enacted, the police are, or ought to be quite competent to carry it into effect.

*Mr. Wilson.*—It would be better to prohibit the aborigines from living in any of the towns or near a public-house. The police might be entrusted to enforce a law to this effect.

*Mr. Fiske.*—No.

*Mr. McLeod.*—I do not think they would be benefited by keeping them out of the towns.

*Mr. Ormond.*—It would be beneficial to prevent the aborigines from coming to within a certain radius of the towns of the colony. The police could be entrusted to see such a law carried into operation.

*Mr. French.*—If they were prevented frequenting the towns, whence they derive their principal support, they would resort to the country public-houses, if they wished to gratify their love of drink.

*Mr. Crooke.*—It would be beneficial to prevent the aborigines from coming within a certain radius of the towns of the colony, but the police could not be entrusted to see such a law (if enacted) carried into operation.

*Mr. Shadforth.*—I certainly think it would be beneficial.

*Mr. Aithen.*—I cannot see any advantage in preventing the aborigines from coming within a certain radius of the towns of the colony, there being now so many villages and public-houses scattered in the interior. The difficulty of obtaining their usual food is so great within a certain distance of the towns, from the amount of enclosed and cultivated land, that it has the effect of keeping them back in the less populous districts.

*Mr. Skene.*—No.

*Mr. Beveridge.*—Preventing the aborigines from coming within a certain radius of the towns in this district would not benefit them in any one way.

ABORIGINES.—i.



*Mr. Allan.*—I think not; in fact it would amount to cruelty to do so.

*Mr. Craig.*—But little advantage would accrue to the natives by such prevention, the facilities for obtaining spirits being equally available at the bush inns; and the clothes, broken victuals, &c., occasionally obtained by chopping fire-wood, &c., would be lost to them.

*Sergeant Archibald.*—The amount of benefit to be derived from any such enactment is questionable, as far as Warrnambool is concerned. The police could be entrusted to see such a law carried into operation.

*Mr. Strutt.*—In some respects it would be beneficial, in other respects it would be a hardship, as the aborigines have acquired a taste for tobacco, sugar, tea, flour, and other articles used by Europeans, and which can only be procured in the townships or at the stations. The police might be entrusted to apprehend every aboriginal found within a certain distance of the towns.

*Mr. J. M. Allan.*—No. It would be unjust.

*Mr. Godfrey.*—Most desirable. The police could enforce it, if such became law.

*Mr. Gottreux.*—Not in my opinion, in this district.

*Mr. Currie.*—Enforcing the law might, and I think would, be attended with a hardship, that would defeat the object sought.

*Mr. Lydiard.*—It would be very desirable to keep them from the townships, with the exception of those who might be induced to work regularly as servants.

*Mr. Stewart.*—If power was given to the police to prevent the aborigines coming within a certain distance of town, it could be accomplished, but the condition of the aborigines would not be ameliorated, as they could procure drink at the bush inns.

*Mr. Mitchell.*—In this (Mount Rouse) district, such an enactment would not produce any great benefit.

*Mr. Bunce.*—I believe that much might be done by settling them in a locality congenial to their former habits, allowing them to strip bark, dig for myrning, burrow for porcupines and wombats, and other occupations which may be considered as a part of their nature, without the fear of legal enactments or coercion of any kind. The overseer or commandant of the community should be conversant with their habits and customs, and thoroughly understand their language. The latter qualification is of the highest importance.

*Mr. Cooke.*—No benefit would be derived from excluding the natives from the towns, as public houses are so numerous in the country that they think nothing of going from twelve to fourteen miles to get grog.

*Mr. Huon.*—If a law was enacted to prevent them from coming within a certain radius of the town, I think it would be very difficult to carry it into effect.

*Mr. Wills.*—I am decidedly of opinion, now, that it would, as habits of intemperance and mischievous intercourse between aboriginal women and the lower orders of white men are so prevalent. (See *passim* report of recent murder of a European man at Sale, at Gipp's Land, by Tarra Bobby.) As to the general principle, I am not in favor of locating aborigines in blocks of land entirely apart from European settlers, having, during a seven years' residence in New Zealand, witnessed with much pleasure the general success of the plan originated by the New Zealand company of intermingling the "native reserves" with the lands of settlers, and of encouraging the natives to mix freely, and to combine in executing farming, road, and other work with European settlers. It must, however, be admitted, that the New Zealanders (Malay origin) are intellectually a far superior race to the Australians. The old American system of locating aborigines in blocks by themselves seems to me likely to retard their moral, intellectual, and social position. Certainly the police force could be entrusted.

*Mr. Fetherstonhaugh.*—I think not.

*Mr. Piper.*—No.

*Mr. Lewis.*—It would be impossible to prevent the natives from visiting the towns, unless through threats of personal violence or actual restraint.

8. *Is there any paid medical officer in your district, and could the services of such be procured for the aborigines by providing a proper compensation for the performance of the duties of medical attendant on them?*

*Mr. Thomas.*—There is no paid medical officer for the aborigines; but Dr. McCrea has ever attended to aboriginal cases when I have brought them under his notice when near the town. I may add here, that the Melbourne Hospital has kindly occasionally given advice and medicines. The services of a medical officer would be useless. The only way in which the aborigines could receive medical attendance (they being so erratic) would be in cases of emergency; the medical gentleman in the neighborhood where they are encamped attend them, and upon my certificate, or a magistrate near the place, to be paid for his attendance.

*Mr. Orr.*—Very desirable to have medical officers all through the colony to attend them.

*Mr. Lane.*—There is no paid medical officer in the district, but there would be no difficulty in procuring professional attendance for them, if properly remunerated.

*Captain Harrison.*—The only paid medical officer in this district is the surgeon of the gaol, the salary £100 per annum, including the supply of medicines. The office is open to public competition by tender, and could readily be enlarged to include attendance on the aborigines.

*Mr. Templeton.*—No. No doubt a medical man would attend them if paid.

*Mr. Rusden.*—I should think medical advice would be given in most instances by members of the profession; but a gentleman who may be most willing to give advice may be quite unable to provide hospital accommodation for a sick or wounded black. I think a fund should be placed at the disposal of every Petty Sessions, out of which payment might be made for the cost of medical treatment (in the district) of any of the aborigines. While retaining any of their natural independence of bearing and habits of livelihood, the aborigines will not submit to amputation, nor will the tribe to which a man belongs permit any limb to be amputated if they can prevent it by any means; therefore, if possible, a medical man should be chosen in whom they have confidence.

*Mr. Shuter.*—There is no paid medical officer in the district (Bacchus Marsh).

*Mr. Murray.*—There is no paid medical officer in this (Colac) district. The services of one of the resident medical men could be procured for the aborigines by payment.

*Mr. Symnot.*—There is no medical man in this (Wimmera) district, paid or otherwise, who attends in the least to the blacks, nor do I think it could be much use to appoint one, unless to travel constantly through the country.

*Mr. Wilson.*—None, and none are required.

*Mr. Fishen.*—No.

*Mr. McLeod.*—It would be well to give a magistrate power to call in a medical man when required, to be paid as in the case of a white man.

*Mr. Ormond.*—There is no paid medical officer in this district, but medical attendance could easily be procured, if there were a fund for that purpose.

*Mr. French.*—Not that I am aware of.

*Mr. Crooke.*—There is a paid medical officer in my district. With regard to the remainder of the queries, I do not know, but I think a travelling one alone would be of use.

*Mr. Aithen.*—There is no paid medical officer in the district, but I think medical attendance could be procured.

*Mr. Shene.*—No paid officer. I believe that medical men could easily be got to take the duties of medical attendants on them.

*Mr. Beveridge.*—There is not and never has been any paid medical officer in this district. I believe the coroner would gladly give them advice and medicine if he was properly compensated.

*Mr. Allan.*—I do not know.

*Mr. Craig.*—I am not aware of any paid officer in this district whose services could be so procured, though there are many medical men here who would do so for a consideration.

*Mr. Gilles.*—Yes; the medical officer who attends the prisoners and police force.

*Mr. Strutt.*—There is no paid medical officer, but medical attendance could be procured on providing a proper compensation.

*Mr. J. M. Allan.*—The coroner, Dr. Clarke.

*Mr. Godfrey.*—None that I am aware of. I think so.

*Mr. Gottreux.*—There is a coroner for the district; no other paid medical officer.

*Mr. Currie.*—The medical services of the coroner of the district residing at Camperdown might be made available.

*Mr. Lydiard.*—None.

*Mr. Stewart.*—There is a medical officer attending the gaols, and doubtless his services could be procured if required.

*Mr. Mitchell.*—Excepting the coroner, there is no public medical officer in the district. I do not doubt that the services of the coroner or any other medical practitioner could be procured for them, on the terms expressed in the question.

*Mr. Cooke.*—There is no medical officer nearer than thirty miles of this place. The natives here (Darlot Creek) are generally healthy.

*Mr. Huon.*—There is no paid medical officer in the district, but I have no doubt one could be procured, by being properly compensated.

*Mr. Wills.*—Tribe (Gundanora) extinct. No reply necessary.

*Mr. Featherstonhaugh.*—No; but there are two medical gentlemen who would undertake the duty, if remunerated.

*Mr. Piper.*—No. The medical gentlemen in the district are ever ready to display their benevolence.

*Mr. Lewis.*—There is no paid medical officer in this district. Medicines are often supplied by the settlers with good effect. It would prevent much sickness and suffering amongst the natives, were there a place in each district to which they could apply for medical assistance, which they would do most readily.

9. Are the aborigines in your district quiet: have they ever committed any depredations against life and property? Are the services of the blacks made available by the settlers, farmers, and others—the payment or equivalent as wages for such services?

*Mr. Hull.*—In some cases.

*Mr. Thomas.*—Perfectly harmless; they have never committed any depredation upon property worth naming; and none against life. I have the satisfaction to state that they have never shed white man's blood, nor has white man shed theirs.

*Mr. Orr.*—Always were quiet during my twenty years' residence here. They work very little now, and are paid in wages as the whites. They demand cash, and then drink spirits with the proceeds, mostly.

*Mr. Lane.*—The aborigines here are perfectly quiet and inoffensive. I have never heard of any depredations. I believe the settlers are generally kind to them, and when they are willing to work give them some equivalent.

*Captain Harrison.*—No offence, save drunkenness, has come before this bench (Castlemaine) since 3rd October, 1855.

*Mr. Templeton.*—They are. I have not heard of any. They are, for stripping bark occasionally.

*Mr. Rusden.*—Will be answered by the Guardian of Aborigines.

*Mr. Sherard.*—Yes; in the early days of the colony, against both. At one time their services were made available to some extent by the settlers; the payment consisting of food, tobacco, clothing, and money.

*Mr. Shuter.*—The aborigines are very quiet. They visit this place about once a year; and some of them are occasionally employed by the settlers, and in return receive cash or stores. I have been in this district three years, and the only instance of stealing I remember was by a very intelligent aboriginal, who spoke English fluently; he was convicted and imprisoned for petty larceny twice within the year. I think that he learned this habit from the Europeans. I do not think it was in his nature to steal.

*Mr. Murray.*—They (Colac) are perfectly quiet; they have not for fifteen years committed any depredations against property; never against life. Most of the men are employed by settlers and farmers at a rate of wages about half the current wages of Englishmen.

*Mr. Synnot.*—The aborigines here (Wimmera) are perfectly quiet. They have committed depredations, but not for several years back. They are employed occasionally by the settlers, and paid in clothing, rations, and sometimes in cash at the rate of 7s. to 10s. per week.

*Mr. Wilson.*—During the time I resided on the Mitta Mitta, viz., from 1840 till 1854, the aborigines were peaceable and well-disposed. Prior to 1840, they murdered two men—servants of Mr. Tooth, who held the squatting licence for Talangatta. A good many cattle have from time to time been speared, or otherwise destroyed; but these depredations were generally committed by strangers, especially when on hostile excursions. The settlers have always been desirous of availing themselves of the services of the aborigines, paying them in rations, tobacco, money, and clothes.

*Mr. Fishen.*—Yes. There have been no depredations.

*Mr. McLeod.*—They are perfectly harmless. They are often employed, but are unsatisfactory and expensive work-people, even for their food and clothing.

*Mr. Ormond.*—The aborigines in this district (Mount Emu, &c.) are quiet and have never committed any depredations against life or property. They are employed for sheep-washing, harvesting, and cutting wood; and are paid in money for such services.

*Mr. French.*—They are at present quiet; though in former years they often committed depredations both against life and property, as I can testify when police magistrate at the Grange, in the early days of the colony.

*Mr. Crooke.*—The aborigines of my district are now quiet; but they have committed depredations against life and property. Their services are made available by the settlers, farmers, and others; their wages are various, by week and lump.

*Mr. Shadforth.*—As far as I can learn, within the last few years, no depredations have been committed by the aborigines; and in some instances their services are made available by the settlers, for food and clothing.

*Mr. Aitken.*—They are perfectly quiet; and I am not aware of any depredations having been committed against life or property for many years back. The services of the aborigines are made available partially. In this (Upper Goulburn) tribe there are two or three stockkeepers; five or six can shear, and nearly all can reap and assist in harvest and other work on a station. Those employed as shearers and reapers are paid, in most instances, at the same rate as the white man; but it is seldom that they do as much work.

*Mr. T. Shené.*—They are now quiet; but in the early days of the colony they were very outrageous, and killed many white people. The services of the blacks are made available by settlers, farmers, and others, when they will work, but they are very indolent. Wages are generally paid in food and clothing, and they will see that they are well paid for their work.

*Mr. Beveridge.*—The aborigines have been perfectly quiet for the last eight years. Prior to the commencement of that period they committed many depredations against both life and property. Their services are made available as stockmen and shepherds by the settlers. They receive as payment, clothes, blankets tobacco, and money; the latter they convert into flour at the nearest store.

*Mr. Allan.*—They are quiet, and have never committed any depredations for a number of years. They are very useful as stockriders, and also are good reapers. We paid them in clothing, and give them money when they ask for it; but there is no such thing as a set wage, because they cannot understand it.

*Mr. Craig.*—Of late years they have been very quiet, nor have they latterly been known to commit depredations, either in the town or the neighborhood. Their services are generally valued as stockriders. Some farmers find the young men very useful as reapers, planting and gathering potatoes, and other farm work—some being tolerably good bullock drivers.

*Sergeant Archibald.*—The aborigines of this district (Warrnambool) are very quiet, and have not, to the knowledge of the police, committed any depredations against the life or property of the inhabitants. There have been one or two cases of trials for attempted murder within the last five years—but amongst themselves. The services of the blacks are frequently made available, particularly in the outskirts of Warrnambool, the equivalent being generally food and clothing, with occasionally a trifling sum of money.

*Mr. Strutt.*—They are quiet at present. Formerly constant feuds existed between the aborigines and the whites, with much violence on either side. The services of the aborigines are made available occasionally, at busy seasons, the payment for which is in rations, clothes, tobacco, and too frequently, in spirits. Sometimes a little money is added, which is also generally spent in procuring liquor.

*Mr. J. M. Allan.*—Yes, at present. Formerly, especially amongst each other, murders have sometimes been committed by them.

*Mr. Godfrey.*—Yes. Not in their own beat; but they are believed to have committed depredations in the adjoining districts. Their services are made available whenever they are disposed to work—payment in money, or clothes and food, for labor done. I have generally preferred to give the latter, as the money is sure to reach the publican. In my experience, the condition of these blacks has much deteriorated since their frequent visits to the nearest diggings; and the farther from such townships and public houses, the better the condition of the blacks generally, and the more willing are they to engage in any work—in some places, even, hiring for a term of labor. Not so, however, in this tribe (Lower Loddon).

*Mr. Gottreux.*—Quiet. No depredations committed for many years. Almost all the settlers employ the blacks, from time to time; the men being generally good riders and useful; the women are also employed in various ways. Wages to men are paid, in many instances, as high as 10s. weekly, besides food.

*Mr. Currie.*—They are quiet. No depredations against life or property, since they became acquainted with and had intercourse with the whites. Their services are partially made available as stockkeepers, assisting in sheep washing, and other services connected with sheep shearing, for which they are paid in money.

*Mr. Lydiard.*—Several are nominally engaged in the district, at wages averaging from 5s. to 10s. per week.

*Mr. Stewart.*—They are quiet, so far as the whites are concerned; but are dangerous to each other. A few of them are made available by the settlers and farmers.

*Mr. Mitchell.*—They have been perfectly quiet for many years, and within my knowledge have committed no depredations on the white population. They are employed by settlers and farmers to as great an extent as their habits will permit. The scale of remuneration for their services ranges from £25 per annum for the few useful and domestic lads amongst them, to merely nominal wages, or occasional reward.

*Mr. Cooke.*—No disturbance is ever committed by them in any way except when in drink. They are frequently employed by myself and others, and are generally repaid in food, clothing, or money, say 5s. to 6s. per week.

*Mr. Huon.*—They are perfectly quiet, and have not committed any depredations against life or property for some years past. Their services are made available by the settlers in some instances, but only for short periods, as they have no idea of settling to anything. They are generally given an equivalent in the shape of money and clothes for their services.

*Mr. Wills (Omeo).*—The aborigines were not quiet. They frequently endeavored to kill stockmen and cattle; and the former (being well armed) in their turn retaliated with fatal effect. Their services were occasionally made available by the few squatters, and “amongst stock” were valuable. Generally speaking they were paid with clothing and tobacco; but some squatters, much to their credit, made a point of paying them equally well as white men employed on the station.

*Mr. Fetherstonhaugh.*—Perfectly so; and have never been amenable to the law for such offences during the last seven years. A few are employed by the settlers, and remunerated as other servants, but at a lesser rate of wages.

*Mr. Piper.*—The aborigines are perfectly harmless. Young men are employed on several stations as stockmen or shepherds. Their wages are seldom in money; generally in food and clothes.

*Mr. Lewis.*—The natives in the district have long been quiet and harmless. They were, at first, very hostile and dangerous to the whites. The youths are frequently employed by the settlers to assist as stock-keepers. They are sometimes paid for their services in money, but generally in clothing, tobacco, powder and shot, fowling pieces, &c. The native men and women casually employed are usually paid in food, tea, sugar, tobacco, or clothes.

---

10. *Have they been impelled by their necessities to steal from the settlers, or have they been actuated by a desire to perpetrate mischief wantonly or revengefully, without any benefit to themselves.*

*Mr. Hull.*—The former, except from revenge of injuries, with them a duty.

*Mr. Thomas.*—They have never been impelled to steal from the settlers. In their wild state I ever travelled with them through the bush, watching their movements, and settling as I went many differences that might arise between them and the settlers, invariably to the satisfaction of the squatter, so that they and the settlers have ever been on friendly terms.

*Mr. Orr.*—They have never been compelled to steal, neither are they inclined to do so.

*Mr. Lane.*—I have never heard any complaints from settlers during the two and a half years I have been in this district.

*Captain Harrison.*—Answered by reply to No. 9.

*Mr. Templeton.*—I do not think they do steal from the settlers.

*Mr. Rusden.*—The primary causes of disagreement between the races are forced upon the blacks. They could scarcely avoid giving offence, if even they could know what conduct on their part would give offence.

Their presence on a cattle run scares the cattle; the stock-keepers (who are only two or three in number even on a large station) are well aware that they can only maintain a superiority in conflict by means of fire-arms. Fire-arms are (I speak of the first occupation of a country) constantly carried, and often resorted to without provocation, and thus a deadly feud is created before either party knows a word of the language of the other.

Common sense shows that such a feud must be disastrous. No explanation can be given, although the first shot may have been fired merely as a demonstration (and shots are frequently fired thus by explorers and others) and a war of extermination ensues, which can have but one result.

The few whites possessed of fire-arms are placed far beyond the scrutiny of law, and have no moral compunctions which outweigh their idea that they have a right to secure their position as they best can. The most warlike of the aborigines are soon shot down. Occasionally it has happened that a hut has been attacked, and the white inmates have been slaughtered; but these instances have not arrested the general course of events, and have usually led immediately to a combined raid by associated stock-keepers and residents, in which speedy revenge has been taken.

Eleven men were convicted in Sydney on evidence, which was (at a second trial) held sufficient to prove one of these raids in which women and children were indiscriminately slaughtered. Seven of the men were hung.

After a tribe is reduced in numbers by the above causes, and the remnant is rendered abject by their means, quarrels have been numerous between the whites and blacks in individual cases, on account of the black women, whom their husbands, or those to whom they are affianced, in accordance with the native customs, do not like to see permanently estranged from a tribe, and whom some white man induces to remain with him by persuasion alone, or by persuasion accompanied by threats.

Theft was utterly unknown amongst the aborigines before their country was taken from them; but thieving and telling lies were vices which they soon became acquainted with, and learnt from their conquerors.

That they would kill a beast in the bush, when they could, I do not deny, and it can scarcely be said that, in doing so, they committed a theft, when they were at open war with the whites, and could not comprehend that cattle were absolutely the property of the whites, as they afterwards found them to be. Long before they learned the relations of property in the stock roving on the grass, they learnt the vice of thieving.

*Mr. Sherard.*—In the early days of the colony they used to steal sheep and other things from the settlers, but more from a spirit of revenge than from being compelled by their necessities.

*Mr. Synnot.*—From my general knowledge of the natives and their habits, I do not think their depredations have at any time been the effect of necessity, but rather of their ignorance, and the natural antipathy they must have felt towards the first intruders.

*Mr. Wilson.*—Theft is of rare occurrence; they are never impelled to it by necessity. I have known few instances of wanton mischief. Cattle may have been speared in revenge for some wrong, real or imaginary.

*Mr. Fishen.*—No.

*Mr. McLeod.*—They do not steal to my knowledge.

*Mr. Ormond.*—I have seen a good deal of the blacks for the last thirteen years, and I never knew them to be guilty of stealing. They are very cunning. I have known them to go to out station huts (particularly where new chums lived) and be so importunate in their demands, as to frighten the hut keeper into giving them tea, sugar, and flour.

*Mr. Crooke.*—They have not been impelled by their necessities to steal. Yes, as to the remainder of the question. Killing cattle is unaccountable, as they will do it for no apparent cause, at times when they have plenty of food. I have seen nineteen head of cattle lying dead, killed by them, and only one eaten or removed.

*Mr. Aithen.*—I know of no instance of a theft having been committed; neither do I know of mischief done wantonly or negligently.

*Mr. Shene.*—They can have no need to steal from settlers, were they to live on the food they lived on before the settlement of the colony. Kangaroos and opossums have increased a thousand fold; I therefore conclude that their depredations must have been of a wanton and mischievous character.

*Mr. Beveridge.*—They have been induced by covetousness and by a savage love of mischief to perpetrate their many wicked acts.

*Mr. Allan.*—Not that I am aware of.

*Mr. Craig.*—I have heard of but few cases of theft, or wanton or revengeful injury, sustained by the farmers or others here, for many years.

*Sergeant Archibald.*—No instances of outrages of these kinds have been reported to the police. Any instance to the contrary has been to procure drink.

*Mr. Strutt.*—Not since hostilities have ceased.

*Mr. J. M. Allan.*—No; theft by them is unknown. They will steal from each other, however—stealing even the wives and daughters of their enemies, which frequently led to bloodshed. At first the desire to possess the peculiar property of the settlers was the cause of much thieving.

*Mr. Godfrey.*—I do not consider them thieves, either from necessity, mischief, or other cause.

*Mr. Gottreux.*—Neither.

*Mr. Currie.*—If they have committed a theft of late years, it has been from necessity. I am not aware of a single instance, where mischief has been committed wantonly, or through a spirit of revenge.

*Mr. Lydiard.*—Generally speaking, they are honest; and although revengeful towards each other, are never so towards the white population, even in cases of aggression, such as poisoning and shooting their dogs.

*Mr. Stewart.*—No.

*Mr. Mitchell.*—It cannot be said, that they have ever been driven to theft by their necessities; nor have they been guilty of any depredations or wanton mischief for very many years—in fact, since the first few years of the occupation of the country by the settlers.

*Mr. Cooke.*—I find them generally honest.

*Mr. Huon.*—I have not heard any instance of their stealing from the settlers.

*Mr. Wills.*—Not impelled by their necessities. Game was formerly so abundant in this district, that by half a day's hunting, a native could support himself for four days together. The natives perpetrated mischief, perhaps, wantonly; but, I fear, too frequently, in retaliation for injuries done to them by remorseless stockmen. Many of them were very revengeful, never forgiving an injury, and biding their time till a favorable opportunity for revenge should present itself.

*Mr. Fetherstonhaugh.*—No cases of this nature reported.

*Mr. Lewis.*—The natives in this district have never been compelled by necessity to steal from the settlers. They have frequently killed live stock out of mere wantonness, and far beyond the quantity they could by any means consume as food.

11. *Have any efforts been made in your neighbourhood to educate the aborigines, or to impart to them religious instruction?*

*Mr. Thomas.*—There have been three attempts in my district to educate the aborigines, viz.:—The first was established by Sir Richard Bourke, in the year 1836, on the south bank of the Yarra, where the Botanic Gardens are now, under the superintendence of Mr. George Langhorne, now a clergyman in the Sydney colony. This school was broken up in the year 1839. The greatest number of scholars was twenty-eight and the lowest number was two. The second school established was at the Aboriginal Reserve, Nerree Nerree

ABORIGINES.—k.

Warreen, on the east and west banks of Dandenong Creek, near Dandenong, in the year 1841, and broken up in the year 1843; the greatest number of scholars was twenty-three, and the lowest, none. The third school established was by the banks of the Yarra, at the junction of the Merri Merri Creek. This was established principally by the Baptists, open to all tribes, in December, 1845, and, after a considerable degree of success, was totally deserted in 1850. Two young children were left deserted by their unnatural mother, but were taken care of by Government, and by me placed under training at the National School, Moonie Moonie Ponds. Mr. Thomas Hinkins, master. The greatest number of scholars at the Merri Creek School was thirty-two, and the lowest number the two orphans.

*Mr. Orr.*—Mr. Parker, of Mount Franklin, taught them a little, but I believe he never could keep them long in one place.

*Mr. Lane.*—I am not aware that any efforts have been made for their instruction, religious or otherwise.

*Captain Harrison.*—Not that I am aware of. The numbers are too few and too scattered.

*Mr. Templeton.*—I think not.

*Mr. Rusden* (11, 12).—Numerous efforts have been made in Victoria, as in New South Wales, to educate the natives, and to impart religious education to them, but they have been uniformly made in such a manner as, in the opinion of those most acquainted with the habits of the aborigines, have ensured failure in the large majority of the experiments.

I have been cognizant of many cases in various parts of the colony of New South Wales, showing that with proper care the native mind may be trained in such a manner as to exhibit a by no means unfavorable contrast with that of the European. But the *sine qua non* in any attempt to influence the aborigines is to separate them from the control of the tribe to which the native sought to be influenced belongs.

The instances in which any natives have been permanently civilized, without separation from their tribes, are so rare and peculiar as to make unreasonable, to the extent of folly, to aim at civilizing the aborigines, without first bringing about their separation (during infancy if possible) from their native haunts.

The aborigines are affectionate and simple-minded, and a close attention to their wants by an intelligent person, who will treat them almost as he would his own children, may prove effectual in weaning them, in special cases, from their habits, and in imbuing them with the feelings of civilized Christians. There are but one or two such instances recorded, however, and they have been subsequent to the almost complete annihilation of the tribe to which the reclaimed savage has belonged; so that, in fact, the isolation which I speak of has been, in effect, produced, though in a manner which one must shudder to contemplate. Such individuals have been isolated from their countrymen, because their countrymen have been destroyed around them. They have sympathized with the kindness they have met, and instead of lounging from public-house to public-house, until the powers of nature have given way to debauchery and disease, as is the rule in most cases, they have clung to the protection afforded. They have been, how few soever in number, living rebukes to the brutality or apathy which would cheaply escape from the duty of civilizing their race, by pronouncing them to be irreclaimable.

In reply to the 73rd question put by the committee, I propose to show, in continuation of this subject, that the missions which have existed in Australia have failed to civilize and convert the aborigines, not because the aborigines were irreclaimable, but because the missions were established on erroneous principles.

*Mr. Sherard.*—No.

*Mr. Shuter.*—Not within my knowledge.

*Mr. Murray.*—No efforts have been made to educate them (Colac tribe), or to impart religious instruction, for the last ten years. Previously a Wesleyan mission made the attempt, but not in such a way as to secure success—but little good was done.

*Mr. Synnot.*—I am not aware that any effort has ever been made to educate the aborigines of this district (Wimmera). In 1853 or 1854 some of the young boys were taken to a protectorate station (or something of the kind) at Jim Crow, who of course took the first opportunity of getting back to their own country.

*Mr. Wilson.*—None.

*Mr. Fisker.*—Yes.

*Mr. McLeod.*—None.

*Mr. Ormond.*—No efforts have been made (in this neighborhood) to educate the aborigines, or to impart religious instruction.

*Mr. French.*—I cannot say.

*Mr. Crooke.*—No.

*Mr. Sharfforth.*—None whatever.

*Mr. Aitken.*—No effort has been made in my neighborhood to educate or impart religious instruction to the aborigines.

*Mr. Skene.*—Not of late years. There were many attempts made in the early years of the colony, but in every case it was almost a failure.

*Mr. Beveridge.*—The only attempt at education and religious instruction made in this district was by the Moravian missionaries, and I am sorry to say the attempt was abortive.

*Mr. Allan.*—No.

*Mr. Craig.*—No systematic effort has been made here to test their capacity to receive literary or moral instruction. I have little doubt the young are capable of attaining a much higher standard of morals. With reference to literary instruction, I have found some aboriginals whose English would bear comparison with eight-tenths of the laboring whites. These have been more isolated from their tribes. Their aptitude in acquiring outdoor avocations is generally admitted, though they want the perseverance and endurance of their white fellow-workmen.

*Sergeant Archibald.*—I believe none.

*Mr. Strutt.*—None whatever.

*Mr. J. M. Allan.*—On one occasion three boys were sent from Warrnambool to the Melbourne blacks school, but after a few weeks they returned to their tribe.

*Mr. Godfrey.*—Individual efforts have repeatedly been made to ameliorate their condition, but in vain.

*Mr. Gottreux.*—Yes; but in all cases that have come to my knowledge they have failed.

*Mr. Currie.*—None; so far as I am aware.

*Mr. Lydiard.*—None.

*Mr. Mitchell.*—No effort has been made to educate them generally, nor to impart to them religious instruction.

*Mr. Cooke.*—No efforts made to educate or impart religious knowledge.

*Mr. Huon.*—There have not been any efforts made in this neighborhood to educate or impart religious instruction to them.

*Mr. Wills.*—None.

*Mr. Fetherstonhaugh.*—None that I am aware of.

*Mr. Piper.*—No; in former times religious instruction was attempted at the protectorate's, and I once heard the Lord's Prayer treated by a party of scholars in a way which would deter me from ever attempting religious instruction.

*Mr. Lewis.*—No systematic effort has been made near to this station (upon this side of the Murray) to educate the aborigines, or to impart to them religious instruction.

## 12. What is your opinion of their general intelligence, and of their capacity to receive literary or moral instruction?

*Mr. Hull.*—Utterly low. A few instances of superior intellect occasionally.

*Mr. Thomas.*—As to their “general intelligence”—they are not without a degree of intelligence when carefully watched; but there is such a degree of listlessness in their character, that it is truly trying to those who have to teach them; more so, as they will not suffer any coercion. The female children are not so quick as the male children in learning; both sexes can learn to read and write, but make no figure in arithmetic. They soon learn to sing and get by heart poetry, and repeat pieces; but in arithmetic, as before stated, they are very far behind European children. They like oral instruction, and in geography by mapping are very quick. An aboriginal boy at the Normal school, Sydney, got the prize for geography two succeeding years, but his master told me “he was stupidly dull in arithmetic.” The females are soon taught needlework and other domestic work; the males as shepherds, sheep washing, farming operations, reaping, splitting, and even fencing. When the gold was discovered, almost all blacks, males and females, were engaged, and rendered valuable assistance to the farmers at the Plenty River. By Mount Eliza, the blacks, with the assistance of the master, got safely in the whole of the crop.

*Mr. Orr.*—I think them capable of receiving religious and moral instructions, as they have a good deal of intelligence.

*Mr. Lane.*—They are not wanting in intelligence, and might perhaps, if trained from early youth, acquire civilized habits and modes of thought; but it has always appeared to me that in mental capacity they are far inferior to the North American Indians.

*Captain Harrison.*—I have had no opportunity of judging.

*Mr. Templeton.*—I think as children their intelligence is equal to that of Europeans; but they are very deficient in application to any kind of learning. There are, however, scarcely any children in the tribes I am referring to, and any attempt to teach the adults would, I fear, be quite hopeless.

*Mr. Sherard.*—General capacity and intelligence good.

*Mr. Shuter.*—I think it low; but to say, as is generally said, that they are incapable of receiving instruction, I consider is too sweeping. I do not consider that the aboriginal population has received the attention it is entitled to at our hands. I am convinced that much good might yet be done at a very moderate cost.

*Mr. Murray.*—I consider their general intelligence very limited, but their capacity to receive literary and moral instruction is by no means deficient.

*Mr. Synnot.*—Their natural intelligence and capacity I believe to be good, but without an entire change in their mode of life it would be hardly possible to communicate to them much literary or religious instruction.

*Mr. Wilson.*—Of quick and lively parts, learning readily any description of farm work and rough carpentry; good mimics, with a keen perception of the ludicrous. In one or two instances I have known boys anxious to be taught to read; in one a natural taste for drawing and caricature; and one boy learned nearly all the letters of the alphabet from an old newspaper. I think they were capable of receiving moral instruction.

*Mr. Fiske.*—Very mediocre.

*Mr. McLeod.*—I consider them capable of receiving moral instruction.

*Mr. Ormond.*—The natives are very shrewd, quick, and clever at imitating, but their excessive laziness would be a bar to their receiving religious instruction.

*Mr. French.*—The general intelligence of the adults seems little, if at all inferior to that of the average of white men. I cannot say as to their capacity to receive literary instruction; and as to their capacity to receive moral instruction or having a moral sense, I cannot take upon myself to answer so difficult a subject, and about which so many philosophers have differed. Hobbes taught that the laws which the civil magistrate enjoins are the ultimate standards of morality. Cudworth endeavored to show that the origin of our notions of right and wrong is to be found in a particular faculty of the mind, which distinguishes truth from falsehood. Mandeville declares that the moral virtues are mere sacrifices of self-interest, made for the sake of public approbation; and calls virtue the “political offspring which flattery begot upon pride.” Dr. Clarke supposes virtue to consist in acting according to the fitnesses of things. Mr. Hume endeavored to prove that “utility is the constituent or measure of virtue.” Dr. Hutcheson maintains that it originates in the dictates of a moral sense. Dr. Paley does not admit such a faculty, but declares virtue to consist “in doing good to mankind, in obedience to the will of God and for the sake of everlasting happiness.” Dr. Adam Smith endeavors to show that sympathy is the source of moral approbation. Dr. Reid, Mr. Stewart, and Dr. T. Brown maintain the existence of a moral faculty. Sir James Mackintosh describes conscience to be compounded and made up of associations. Dr. Ralph Wardlaw can see nothing in conscience, except judgment. How then, amidst all this conflict of opinion, as to the foundation and possibility of the existence of moral science, is any approach to certainty to be obtained in answer to this portion of the queries.

*Mr. Crooke.*—Moderate, but their immutable laws compel the members of tribes to join at certain times; hence the futility of it.

*Mr. Aitken.*—I think them intelligent and quick, but I cannot judge of their capacity to receive literary or moral instruction.

*Mr. Skena.*—Very inferior.

*Mr. Beveridge.*—They do not lack general intelligence, but they have not the remotest capacity for literary or moral instruction.

*Mr. Allan.*—Their capacity does not, in my opinion, extend past the present moment. I have known them taught to read, but after being awhile with their tribe, they have forgotten it all again.

*Sergeant Archibald.*—The general intelligence of the pure natives appears low, but their seems no doubt of their capacity to receive moral instruction if commenced in early years.

*Mr. Struth.*—In many respects as intelligent as the white race. If their education commenced at a proper age, a fair share of instruction, both literary and moral, might be imparted to them.

*Mr. J. M. Allan.*—They have an excellent memory, can copy and mimic well. They have little or no feelings of emulation. I believe them capable of receiving moral and religious instruction, but I think all such attempts should be preceded by teaching them to depend on the regular and systematic labor of their hands for sustenance, and placing them in such a situation that they would have no alternative but ask regular labor, or want.

*Mr. Godfrey.*—A very moderate standard of intelligence, except when the faculties are brought to bear on any method for pursuing game, sports, &c. On these subjects they are quick; but their capacity to receive literary or moral instruction is small. They seem to possess a strong prejudice against any attempt at improving them, and fancy it very stupid to try and do so. Our best chance is with the children, the half-castes more especially.

*Mr. Goltreux.*—Very low, incapable of mental instruction.

*Mr. Currie.*—Their general intelligence is good, and their natural capacity, if cultivated before their wandering and wild habits had been confirmed, is, or was, sufficient to enable them to receive literary or moral instruction.

*Mr. Lydiard.*—Although an intelligent race, they repel any attempt to teach them either reading or writing. I only know of three aboriginal natives who can read and write.

*Mr. Mitchell.*—On the whole they are of limited capacity. Amongst those educated by the settlers are a few who have exhibited some quickness of apprehension, which, however, is usually marred by their constitutional apathy, and a dislike of a continued effort. It is difficult to impress them with a due regard for any system of morals.

*Mr. Bunce.*—Their reasoning powers are of no mean order ; they have great capacity for learning ; but the teacher should be able to speak their language.

*Mr. Cooke.*—The old people are generally very stupid in understanding what is said to them, but the younger ones are much more apt and quick in picking up any suggestion you may make to them.

*Mr. Huon.*—Many of them possess a good deal of shrewdness and intelligence ; but as indolence is their principal characteristic, it would be necessary to commence whilst they are very young to impart any literary instructions, and I think the same may be said with regard to moral culture.

*Mr. Wills.*—I have myself seen so few of them, that it is not in my power to give an opinion. Old stockmen here say, that many were very quiet in doing different kinds of manual work ; but almost invariably, after submitting to the restraints of a life among Europeans for a few months, it appeared to be a relief to them to return to the "opossum rug," and to a nomadic life.

*Mr. Feltherstonhaugh.*—I consider them generally intelligent, and very capable of receiving literary and moral instruction.

*Mr. Piper.*—Their instinct is remarkable ; general intelligence and literary or moral instruction are merely terms unknown in relation to the aborigines.

*Mr. Lewis.*—The natives are, in many instances, very intelligent and are capable of receiving instruction. Their dispositions are naturally good, though soft and indolent. They evince a strong affection for their own kindred and their immediate friends. They are treacherous, cruel, and vindictive towards natives of distant tribes, whom it appears to be the custom to kill, whenever within their power.

13. *Can you suggest any plan to the Committee by which they could be saved from ultimate extinction ?*

*Mr. Thomas.*—My firm conviction is, that in the settled districts the aborigines will, in a very few years, become extinct ; in the intermediate district they may hold out a few years longer ; but my impression is, that they also will become extinct. Extinction must be the sequel of this hapless race. In the settled and intermediate districts few, if any, births to fill up the ranks of the dead, coupled with their drunken propensities, points too unerringly their speedy exit.

(2.) To preserve the race from ultimate extinction, a commencement must be made in the far distant tribes, where they have not much diminished in number through intemperance, or deteriorated through bad connexions—tribes who have offspring, and in some tribes numerous, who have suffered no diminution from contact with the whites. A block of one hundred square miles, sacredly reserved for the aborigines, and on no pretence whatever a squatting station within its limits or beyond it, nor any squatter to employ or harbor any of the tribes within the limits of their country under pain of fine or forfeiture of licence.

(3.) In suitable localities in this aboriginal country agricultural operations, on an extensive scale, should be carried on, schools established, with religious instructors. In these schools the English language only taught, and their native tongue discouraged to its utter extinction.

(4.) I would suggest a school upon a larger scale, in or near Melbourne, for each sex, the children at the district schools, as early as practicable, removed to the large establishment. This school receiving children from various tribes will amalgamate the tribes unconsciously ; being young, they cannot have the prejudices. This head school, if conducted upon the plan of the philanthropic schools in London, where simple trades are taught, would infuse industry with education.

(5.) My suggestion to remove the children early from their tribe and parents may, at first glance, appear relentless, and emanating from a breast void of feeling ; but whoever will take the trouble to reflect seriously upon the result of the many previous efforts in this Colony, and our sister Colonies throughout New Holland, to retain the aboriginal rising generation, after they have been educated, from returning and mingling with their race and off to the wilderness, must be convinced that nothing short of removing them a considerable distance from their tribe can permanently improve their condition and avert (which it is a national duty to do, if possible) the extinction of the aboriginal race.

(6.) However harsh it may appear, the separation of the children from their parents and their native haunts. Yet when we reflect upon the wretched way these children are brought up, the obstinate degradation of the parents, humanity for the offspring should guide the philanthropist. Removing the children early cannot be materially felt by the children, who will still be among their race ; and to remove them from the lap of their degraded parents would be a deed of mercy, keeping in view their future destiny.

(7.) We have, on unquestionable evidence, instances of aborigines being taken young and educated ; even trades—blacksmith, tailor, shoemaker, ignorant of a syllable of their native tongue, amalgamating with the civilized ; but these have always been to me objects of commiseration rather than congratulation. Isolate beings, one or two hundred miles apart, in fact know not where their next of civilized race are. I ask, can ever any good result to the mass of aborigines from these solitary ones ? and further, it is quite out of the question increasing, or even keeping up their number. The result is, they drop down to the vices and dissipation of the dregs of society, and find an early tomb.

(8.) But by a simultaneous move by the authorities in all the distant tribes, to endeavor by purchase, persuasion, and preparatory kind treatment, to get the permission of the tribe to take care of their children ; and a few years will show the result—that the educated aborigines are not isolated beings, but have their own race as their companions, and in progress of time a regular aboriginal community. My impression is, if the parents and chiefs of the aborigines were more studiously considered, the difficulty of obtaining the children would not be so great.

(9.) In each tribe of this aboriginal country should be a school and a depôt for provisions, blankets, and other necessaries. None of the aborigines should be turned empty away, on the plea that they have not worked—if so, a failure will be the result : convince them that their bread and water is sure unto them, and labor will gradually follow. A black cannot be incessantly idle no more than the white, and knowing for a certainty that his wants are supplied, he will diverge less and less from where his wants are supplied, till we may anticipate he or his offspring may become stationary.

(10.) As near central as possible in this aboriginal country should be the principal depôt and head quarters where the chief guardian (or what term may be given him) should reside ; this depôt or head quarters, should be of that extent as to be able to supply the whole of the depôts throughout the country, which after the first or second year might become self-providing.

(11.) The officers in the aboriginal country, as suggested, should consist of a chief or head guardian, who should be a gentleman of trust and irreproachable character, at a liberal salary, and sub-guardians under him, who would be stationed at the branch depôts. Their salaries should be fixed, so as to avoid changes ; these sub-guardians also should be of good moral character. Each establishment should have a medical dispenser, who might (as his duties would not be great) keep an account of the stores as storekeeper.

(12.) The chief guardian should at least once in six months visit each of the aboriginal establishments throughout the country, make his report to the Honorable the President of the Board of Land and Works, and for the information of the colony, annually be laid before the Parliament. The chief guardian's report will be a succinct account of all the establishments, and should, as an appendix, contain a schedule with a wide margin for remarks of rations issued, work done, diseases, deaths, births, &c., &c. The sub-guardians should report monthly to the chief guardian in detail, the working of the establishment, keeping a regular daily journal, and in the strictest sense of the word, be under the sole direction of the chief guardian.

(13.) Unlimited discretionary power in supplying provisions, &c., should be vested in each of the sub-guardians on their establishments. I urge this from experience. The Sydney government issued an official that the protectors of Port Phillip were not, on any consideration whatever, to give away the least ration for a black who had not worked. This was further backed by Lord Stanley, the Colonial Secretary. On this hinge the protectorate broke down, and all other attempts by benevolent societies and individuals to ameliorate the condition of the aborigines, being totally ignorant of their daily avocation in a wild state, and their general character. Suffice it to state (to urge this discretionary power to the sub-protectors or guardians) that the aborigines in their native state do not work daily; a portion of their number go out by direction of their chief, and by prying, searching, and intuitive habit procure what a kind providence has meted out to them, which (before the squatters located on their soil) was in abundance; so that those (to bring it to our calendar) who go out on the Monday lay basking about on the Tuesday. I would press this affecting subject still further, but trust that what I have stated will be a guide to your honorable committee upon this head. The aborigines must be kindly treated, and decoyed feigningly into European labor—secure their children, and the Government has, to their credit, preserved the aboriginal race from extinction, which is their unbounden duty. I have dwelt much upon this brief question, for which I would apologise to your honorable committee, unless I had found it the main outlet for a plan I suggested to the chief protector in the early part of 1839.

*Mr. Orr.*—Get the youths away from their parents into some seminary.

*Mr. Lane.*—The only plan I can think of, by which their total extinction might be prevented, would be to form settlements which they might be gradually taught to cultivate, and where they might be tempted to live during the winter months. There are villages of this description in Canada, formed on the Indian reserves on the Grand River, Manitoulin Islands, Lake Huron, &c., and it is the custom of the Government to distribute presents of blankets, &c., periodically, which has the effect of collecting the scattered and distant tribes.

*Captain Harrison.*—None.

*Mr. Templeton.*—As mentioned above, there are scarcely any aboriginal children growing up to supply the places of those who are now dying, and their extinction, therefore, ere long, must be inevitable.

*Mr. Beveridge.*—I cannot.

*Mr. Kusden.*—I was chairman of a committee appointed by an assembly of the Church of England in Victoria, in 1856, to consider the condition of the aborigines, and I beg to append, as my answer to this question, the report recommended by that committee, and adopted by the Church of England Assembly, together with a petition to both Houses of Parliament, based on the recommendations of the report. I may mention that the Church of England Assembly comprises nearly a hundred persons, viz., the clergymen in the diocese, and lay representatives elected in each parish or district throughout the Colony. The petition was entrusted to a member of each House of Parliament for presentation.—

#### “REPORT

“Of the Committee appointed at the first Meeting of the Assembly of the United Church of England and Ireland in Victoria, to report to the Assembly on the Condition of the Aborigines, and to recommend such measures to be taken by the Church of England as they may deem best suited to enable the Church to perform its duty to the Aborigines.

“Your Committee have the honor to bring up the following Report:—

“They have called for no *vivâ voce* evidence, but they have resorted to published documents relative to the history of the efforts which have hitherto been made to civilize and evangelize the Australian aborigines.

“Those documents seem to warrant the following conclusions:

“That all missionary enterprise is admitted to have failed to produce the desired effect, viz., when undertaken by means of the settlement of missionaries amongst the tribes in their own localities.

“That the condition of the aborigines amidst the white population may be described as one in which their natural wild and simple habits are in general supplanted by the most grovelling debauchery, the results of which are destructive alike to their physical and mental powers.

“That Lord Stanley’s Despatch, 20th December, 1842, (Votes and Proceedings, New South Wales Legislative Council, 1843), enumerating many failures, under the protectorate in Port Phillip, at Wellington Valley, at Moreton Bay, at Lake Macquarie, and at the Wesleyan Mission on the Barwon River, gives a fair picture of the failures themselves, and of the lamentable results then extant.

“That, as contrasted with missionary enterprise conducted as above mentioned, the history of the Poonindie Training Establishment in South Australia, organised by the Venerable Archdeacon Hale (the most gratifying experiment yet made on the Australian continent), seems to show that the establishment of schools for gathering together the young, where they may become estranged from their own customs, affords the greatest likelihood of success, and is the system most worthy of approval, and most desirable to be pressed upon the consideration of the Church and of the Legislature.

“That the diminution of the numbers in each tribe exposed to contact with Europeans, and the decadence of dialects one by one, depriving missionaries of opportunities of obtaining converts, and destroying the value of their acquisitions in the native language, combine to show how hopeless is the endeavor to convert the numerous remnants of tribes by an establishment at any one place, unless members of different tribes can be congregated at it, and trained to the use of one common language.

“That, on the contrary, a central establishment, gathering individuals from every tribe, and affording facilities for instruction in the English tongue, would give the teachers the use of a more efficient instrument in teaching (namely, a superior language) would elevate the mental condition of the pupils, and would be as applicable to an individual of any one tribe as to an individual of any other.

“That the separation of the aborigines from their native haunts was urged or suggested by the following colonists, all magistrates in different parts of the Colony in 1849, as the only efficacious means of arresting the downward progress of the race. (Some persons, who admit the fact, express doubts whether it would be just to resort to the means.)—A. Goldsmith, Esq., Pyrenees; R. Hamilton, Esq., Polkimon; A. Irvine, Esq., Pyrenees; H. C. Jeffreys, Esq., Mount Macedon; J. F. Palmer, Esq., Melbourne; G. Russell, Esq., River Leigh; W. Rutledge, Esq., Port Fairy; A. T. Thomson, Esq., Fiery Creek; J. Wilson, Esq., Hume River; H. Murray, Esq., Colac; G. S. Airey, Esq., Goulburn River; E. Grimes, Esq., Broken River; J. Webster, Esq., Mount Shadwell; J. C. Riddell, Esq., Mount Macedon; D. S. Stodart, Esq., Colac; C. Macknight, Esq., Port Fairy; R. Burke, Esq., Mount Shadwell. Separation from the whites was urged by the Superintendent of the Wesleyan Mission (at the Barwon River) as absolutely essential to the success of any efforts to ameliorate the moral condition of the blacks.

“That the guardian of the aborigines in Victoria urged in 1852 that the only chance left was the formation of an establishment in which to educate the children apart from the influence of their unreclaimed parents and of the corruptions of civilization.

“That the success which has attended the efforts of Archdeacon Hale, at Adelaide, is a favorable guarantee for the results of such isolation, and that well authenticated instances (some of which are recorded in the *Church of England Messenger*), in which, under favorable circumstances individual natives have been weaned from their habits by kindly disposed persons who have had ample means at command, prove that the aboriginal mind, if properly attracted and directed, is capable of appreciating civilization and embracing Christianity.

ABORIGINES.—L



"That the present number of the aborigines, supposed in 1845 to have amounted to about 6000, and now to be diminished to less than 1000 (irrespective of those who frequent both banks of the Murray River, and consequently belong to New South Wales as much as to Victoria) is a solemn warning of the rapid progress towards annihilation which the native tribes are undergoing, and of the futility of the attempts hitherto made to avert their destruction.

"Your Committee would therefore recommend that, in order that the aborigines may receive Christian instruction, a central establishment for the reception of the native children from all tribes in the colony should be formed. That the ordinary expenditure should be defrayed out of the public revenue; that the Church should provide the expenditure requisite for teaching the truths of the Gospel; that for this purpose a missionary or missionaries unsalaried by the Government (but provided on the spot with accommodation and sustenance) should be appointed by the Church to exercise control. That in order to give a guarantee to the public for the proper outlay of funds secularly devoted, the accounts of the establishment should be audited as the Government may direct.

"That the use of the aboriginal language be discouraged in the establishment, and that industrial and mechanical occupations be taught there.

"That all aboriginal children, whose parents may be willing, for any consideration, to yield them up, be taken into the establishment.

"That half-caste male children, hitherto almost invariably destroyed by the aborigines, be in all cases taken charge of in the establishment.

"That to provide for and supplement the usefulness of the central station, there be sought out in every district a person of high social position amongst the whites, and affectionately regarded by the aborigines, who will undertake to keep an accurate record of the numbers of the aborigines, to win from them inmates for the institution, and to distribute such gifts as the Legislature may be willing to appropriate for the benefit of the adults.

"That such agents or trustees should be empowered to place, at the public cost, in any public school in the district, children whose parents might refuse to permit them to be taken to the central station for instruction, and the premiums be given to successful teachers in such cases.

"That each such agent or trustee on behalf of the aborigines should correspond with the missionary in charge at the institution.

"That the Legislature be urged to consider whether, as all evidence of persons conversant with the habits of the aborigines points to the inefficacy of the means hitherto adopted in New South Wales or Victoria to reclaim the aborigines, and to the necessity to isolate from their native habits those whom we would civilize, it would not be less cruel, and more just, to bring about that isolation, even by compulsion, in the case of infants, rather than suffer the unrestrained operation of causes which now destroy the old and young alike, and which must, if not speedily arrested, end in the utter destruction of the race.

"Your Committee recommend that a petition from the Church Assembly to the Houses of Legislature, embodying the foregoing proposition, be prepared, and be presented without delay, praying that such proposition may be carried into effect.

"Your Committee would by no means recommend the discontinuance of Missionary efforts, although hitherto the results have been unsatisfactory. They suggest fresh means, but not with the view to discourage the spirit which has prompted the means hitherto found ineffectual, and they look forward to the efforts of the district guardians or trustees as likely, under the blessing of Divine Providence, to win to a knowledge of the truths of Christianity those who are now perishing in ignorance; or at the least, if this result be denied, to alleviate the sufferings of our fellow-creatures, and to bring to their aid in hours of affliction and distress a trifling pittance of that material wealth which has been so largely extracted from the land whose original inhabitants have been displaced with such startling rapidity by European colonization.

"G. W. RUSDEN, Chairman."

"To the Honorable the President and Members of the Legislative Council, the Speaker and Members of the Legislative Assembly of the Colony of Victoria.

"The Memorial of the Assembly of the United Church of England and Ireland humbly sheweth,—

"That your memorialists have taken under their earnest consideration the present condition of the aborigines of the Colony, with the desire to communicate to them the blessings of the Gospel.

"That your memorialists, on a calm review of the circumstances, are unable to perceive that the efforts of missionaries can produce any beneficial effect upon the aborigines in general, and are of opinion that the fostering care of the State is needed to concentrate together the scattered remnants of the tribes in Victoria.

"That your memorialists are impelled to put forward this memorial by reflecting that, if something be not soon done on behalf of the aborigines, they will in a few years be blotted out from the face of the country of their fathers; and if they be so blotted out, your memorialists will not be justified if they have shrunk from any effort for which success could be hoped in ameliorating the moral condition of the aborigines.

"That an experiment, such as your memorialists would press upon your honorable Council, has been of late years proved in South Australia with marked success, and that the signal success of that experiment, as compared with all previous efforts on the Australian continent, urges upon your memorialists the duty of their present appeal to those constituted authorities by whose aid alone, humanly speaking, success may be hoped for in Victoria.

"That the principle upon which the successful establishment in South Australia has been conducted, has been the isolation of the aborigines from their native haunts, and kind treatment and tuition of them in a central station, where they have gradually acquired a knowledge of European arts, simultaneously with instruction in Christianity, considerable expenditure having been borne by the State, while the control of the mission station has been left to the Rev. gentleman whose well-directed zeal originated the experiment.

"That your memorialists are of opinion that similar provision, control, and supervision are essential to the success of any attempts to civilize and convert the aborigines, and while they would deprecate the lodgment of monies in the hands of the missionary in charge, they think it manifest that, unless he is placed in a position of apparent control, he would not be able to command that unqualified respect which is essential in guiding the minds of those whom he would convert.

"That the foregoing proposition is borne out by reference to all instances of success in evangelizing the aborigines, inasmuch as though moving from station to station and town to town, they in all cases acquire considerable knowledge of European employments, there is no recorded instance of permanent civilization or conversion, except where, in private families or in a public establishment, they have been weaned from their wild pursuits by the kindness of those whom, as masters or managers, they have learned to respect and love.

"That your memorialists would humbly recommend that the following steps be immediately taken with a view to teach the aborigines.

"That a central establishment be formed for the reception of all aboriginal children or adults who can be induced to enter it.

"That all due safeguards be taken to prevent the possibility of any diversion to other ends than for the benefit of the aborigines, of the materials in use at the central establishment.

"That accommodation and sustenance be provided for any resident missionary or missionaries.

"That secular instruction and agricultural and mechanical tuition be provided by the State.

"That the use of the aboriginal dialects be discouraged in the establishment.

"That in every large district of the colony there be sought some person and affectionately regarded by the aborigines, who shall be designated to keep records of the condition of the aborigines, and to win from them inmates for the central station by such gifts as the Legislature may think fit to place at his disposal, and that such district guardians or agents be authorized to place, at the expense of the state, in public district schools, such children as may be yielded up for the purpose by parents who may refuse to let their children depart from their native place to the central station.

"That correspondence be kept up periodically between the resident missionary and each district guardian.

"That, in support of the foregoing recommendation, your memorialists would point out that the guardian of the aborigines urged upon the Government of the Colony in 1852 the necessity of forming some central establishment, such as has been suggested above, and that the rapidly diminishing number of aborigines in the colony shows, that whatever steps can be taken ought to be taken quickly, to prevent the complete destruction of the native race.

"That your memorialists would place before your honorable house one important fact which demands serious consideration, namely, that half-caste male children, borne by aboriginal women, are usually destroyed; and that your memorialists would urge that, in order to prevent their destruction, the removal of half-caste children to the central establishment might be specially encouraged.

"That your memorialists would point out that the foregoing fact alone shows that missionary enterprise, under the circumstances of the Colony, cannot cope with the causes which are operating to remove the race from their native soil.

"That your memorialists would further suggest, as a reason why the central mission establishment should be formed, the fact that the native tribes are disappearing so rapidly that, in the course of little more than twenty years whole tribes have died away, making it plain that, even had missionaries obtained a perfect knowledge of a dialect, their labors would have to be renewed in another sphere, which would eventually prove equally unfavorable.

"Finally, your memorialists would represent, that, upon an enquiry instituted by the late Legislature of New South Wales and Port Phillip, many leading persons settled in Port Phillip pointed out that, only by some such means as those now recommended, could any success be achieved in civilizing or instructing the aborigines, as will be seen in the votes and proceedings of the New South Wales Legislative Council.

"Your memorialists are emboldened to make their present appeal by reflecting, that previous Legislatures have made grants for the benefit of the aborigines when claims, reasonably supported, have been put forward in their behalf.

"Your memorialists would therefore entreat your honorable house to take the premises into consideration, and to take such steps to ameliorate the moral condition of the aborigines as may, to your honorable house seem meet.

"And your memorialists, as in duty bound, will ever pray, &c."

*Mr. Shuter.*—The establishment of reserves seems to me the only practicable method.

*Mr. Murray.*—I consider it too late to attempt any plan for preventing their total extinction, as in all the populated districts there are few or no births; and I consider that it is only with the young that any such attempt would be successful.

*Mr. Synnot.*—I can suggest no plan of saving them from extinction, which seems more likely to succeed than that of keeping them out of the gold fields and other townships, where they are drunk from morning till night.

*Mr. Wilson.*—It is too late now in the Mitta Mitta, as the race is nearly extinct. Imbuing the minds of the young with sound moral and religious instruction, so as to unfetter them from the thralldom of superstition. This could best be accomplished by isolating them when young for a time from their parents and others. Native teachers might thus be trained up.

*Mr. Fiskin.*—No.

*Mr. McLeod.*—I cannot.

*Mr. Ormond.*—I cannot.

*Mr. French.*—Notwithstanding what I have said as to their general intelligence, as a race they are inferior to what is termed the Caucasian, or white race; and as the tendency of nature appears to be a progression from the inferior to the superior, it is more than possible, almost certain, that, notwithstanding all well meant efforts to the contrary, the aboriginal must disappear, and give place to the superior race.

*Mr. Crooke.*—None. They appear to die off from sheer idleness when introduced into towns. If they could be driven into the mountains they would thrive, if they did not destroy one another, which they would then do by territorial quarrels.

*Mr. Aitken.*—I can suggest no plan by which they could be saved from ultimate extinction.

*Mr. Skene.*—By keeping them outside the circle of civilization.

*Mr. Beveridge.*—I cannot.

*Mr. Craig* (13 and 14).—Were a reserve, containing some good land, established, a few might be induced to attempt farming (the seeds, implements, &c., being found them); but it is very questionable if the older natives could be brought to settled habits.

*Mr. Gilles.*—Possibly by forming district schools and carrying out the 14th question.

*Mr. Strutt.*—I do not consider that any plan will prove successful, unless some arrangement is made to restrain them from wandering about. So long as they are left in full liberty to do exactly as they choose, they will perhaps stay a few days in one place, and then on the slightest whim or disagreement "pull away," as they call it, to another place many miles distant; and not return for several months. Whatever measures may be taken are likely to be useful with the young only; the middle-aged aborigines appear to be altogether irreclaimable.

*Mr. J. M. Allan.*—Money will do wonders. If sufficient funds were placed in the hands of proper men, under a wise and economical Government, it can be done. My plan is too voluminous to insert here. Should your honorable committee really entertain the idea, I will be happy to enter more fully into my views.

*Mr. Godfrey.*—None. I think that, while their final extinction seems the inevitable law of nature, many of the young might be civilized and reclaimed, but not without removal pretty far from their former haunts. Then arises the difficulty—how are we to get the children? The parents will scarcely, even under the most liberal offers, be induced to part with them. They say, invariably, "When jump up, you man him,"—when the child is grown up, you may then have him. This is too late; he is then rooted to his wild life, and I am sure it is a hopeless task to attempt any real reform of adults. Although many enthusiastic people will be found to differ with me in this opinion, I still hold it from strong conviction,—manifold attempts with the most shrewd and apparently thinking blacks having failed. They are too confirmed in, and by natural capacity adapted for, their wild, roving life of freedom.

*Mr. Gottreux.*—There is no rising generation, and, of course, their extinction is inevitable.

*Mr. Currie.*—The habits they have acquired from the first whites with whom they came in contact—these being, generally, of the most depraved class, the indiscriminate intercourse of the females with this class, led to unfaithfulness; and the now total absence of children amongst them—surely points to their ultimate and speedy extinction.

*Mr. Mitchell.*—I can suggest no plan likely to be successful.

*Mr. Bunce.*—13 and 14. See reply to No. 7.

*Mr. Cooke.*—None, unless they are kept from drink.

*Mr. Huon.*—I cannot.

*Mr. Wills.*—No ; I fear it is too late. A proper commencement should have been made twenty-five years ago. Systematic training, agricultural, mechanical, religious, and moral, should, in my humble opinion, have been commenced immediately, or soon after the arrival of Europeans amongst them (as in the case of the New Zealanders).

*Mr. Fetherstonhaugh.*—I can conceive none.

*Mr. Piper.*—None whatever. I have witnessed their gradual extinction during the last twenty years, and I am convinced no interference of our's can prevent it. I do not think they have died by our diseases, but by the change in their mode of life, brought about by our occupation of the country, and their dependence upon us for food and clothing. Unless the world can be turned backwards, the normal condition of the aborigines can never be restored. The favorite project of many of their well-wishers is, the establishment of a vast reserve, and their compulsory restriction within its limits. Years of beef, mutton, and tobacco have totally incapacitated these poor creatures for a return to kangaroo, opossums, and a state of nature ; whilst their imprisonment within a reserve, however extensive, would speedily break their hearts. The aborigines throughout the length and breadth of this land are most kindly treated. I fear any attempt to improve their present condition will hasten the final catastrophe.

*Mr. Lewis.*—I feel confident that the aborigines of this district will, in the course of a very few years, become extinct. That must be the inevitable result of their intercourse with the whites. No attempt to preserve the aborigines from extinction can possibly succeed, where that intercourse exists.

14. *Do you think, if a grant of land sufficient for their support were reserved for them, that they would be induced to settle upon it? Would they be likely to be reclaimed by such means to more civilised and fixed habits?*

*Mr. Hull.*—My opinion is, they are doomed to utter extinction. Our duty is to provide blankets, sugar, tea, flour, and medicals, to be given out on application, and to punish those who illtreat them most severely.

*Mr. Thomas.*—Small grants of land for a single tribe would, as previous grants, be a failure. Extensive grants, with an agricultural station at the nearest creek or river to the centre, with depôt for provisions, &c., and settlers prohibited, as recommended in question 13, aborigines having no encouragement at the neighboring settlers, would gradually find the reserves the only certain spots for support, which must eventually tend to their partial civilization.

*Mr. Orr.*—The attempts that have been made were so badly carried out, it is difficult to say—if properly carried out, establishments would not be useful. The chief difficulty is from their migratory habits. As far as I see, the attempt would be futile as a general rule, but there are many of the aborigines who would be civilized. A few are to be seen now at Mr. Parker's, of Mount Franklin. Mr. Parker ought to be able to give a good opinion on the subject.

*Mr. Lane.*—I consider the only chance of ameliorating their present condition is by the adoption of some such plan as that proposed. It must be borne in mind, however, that great hostility exists between the different tribes.

*Captain Harrison.*—Same reply as to No. 12.

*Mr. Templeton.*—I do not think they could be induced to settle any where; but if such a grant were made, there is no doubt they would visit the locality frequently, and avail themselves of the support offered to them. Their condition would thus be ameliorated ; but my experience of these people in New South Wales, and on the Murray (before the period I have before referred to) leads me to think they will never learn anything but the vices of civilization.

*Mr. Rusden.*—I think reserves of land quite useless as a means of supporting the blacks, and preserving them from the evil influences with which our civilization overwhelms them. Grants of land to all aborigines who may be reclaimed would be righteous appropriations, not entitled to the designation of being "liberal." It is only the civilized man who can benefit by the use of land in small quantities ; and no reserve, however large in Victoria, would now preserve the blacks from further deterioration as a race, inasmuch as every tribe in the colony has been long thoroughly tainted by the vices which the whites have taught. Even if the whites were expelled from any given district of (say) twenty miles square, the blacks would not remain in it, but would hover round the nearest white settlements ; and as no blacks, except those in the immediate neighborhood, could resort to such a reserve, many similar reserves would be required, if even the blacks would make them their homes, which they would not.

*Mr. Shuter.*—A certain amount of compulsion, which I would consider justifiable, would be required to carry the plan of a settlement into effect. If left to their own devices, their wandering nature would prompt them to take to the bush, however comfortable they might be.

*Mr. Murray.*—Their entire habits are I think too confirmed ; they could not change them for a settled life. I think, as a matter of course, that they would be reclaimed to more civilized habits, if they could be induced to settle upon land of their own.

*Mr. Lynnot.*—I do not think they could be induced to remain at any fixed place—it is their habit, and I believe their nature, to roam about; and that the sense of confinement, if they were forced to remain, would prove more speedily fatal to them than even the injurious influences to which they are at present subject.

*Mr. Wilson.*—I do not think they could be induced to give up their wandering habits and settle on a grant of land, or be reclaimed by this means. Even half-caste children, on attaining the age of puberty, leave the homes where they have been brought up.

*Mr. Fiske.*—No.

*Mr. McLeod.*—I fear not ; but I do feel that the Government ought to try something of the kind, and if so I should use my endeavors to induce those near me to settle on a farm.

*Mr. Ormond.*—No.

*Mr. French.*—Certainly not.

*Mr. Crooke.*—No. Perhaps the last remnant might.

*Mr. Shadforth.*—I do not think they would be induced to settle down.

*Mr. Aitken.*—I do not think they would be induced to settle on a grant of land sufficient for their support. I think it impossible that such means would reclaim them to more civilized and fixed habits.

*Mr. Skene.*—I do not think that a grant of land would be of any service to them, unless it were cultivated for them. There has been no inducement held out to any of them that would make them leave off their roaming life.

*Mr. Beveridge.*—No ; they could not be induced to settle down to fixed and civilized habits.

*Sergeant Archibald.*—I think they would not be induced to settle upon land under any circumstances, and that they would not be likely to be reclaimed to fixed habits.

*Mr. Stru't.*—No, but they might be compelled ; the younger aborigines would thus acquire more civilized and fixed habits. Under the firm rule of a kindly disposed family, they might gradually be taught every ordinary description of labor. The hours of work should, however, be short ; and due regard should be paid to their fondness for amusement, by permitting music, dancing, and corroborees in the evenings. But I believe that no system will answer, without a certain amount of compulsion at first. The aborigines would freely remain a long time in any place where they had nothing to do, were well fed, and supplied with tobacco and drink ; but such treatment could not be deemed conducive to their improvement.

*Mr. J. M. Allan.*—I think that by kindness and judicious treatment, they could. They would certainly ; for I do not believe that God, in creating man, intended them to live and die like brutes.

*Mr. Godfrey.*—I think no grant of land, or any other inducement, would so reverse their nature as to compel them to adopt any fixed abode. When tired of being at a station, under the most favorable circumstances, no offer, however golden, will tempt them to delay their departure to some new spot; they must be ever on the move.

*Mr. Gottreux.*—No; it has been tried, and failed. I believe no inducement would be likely to fix them to one spot.

*Mr. Currie.*—The small remnant left makes an answer to this almost unnecessary. I do not think, however, that any means short of compulsion would have induced them to settle and confine themselves to any particular locality, unless they had been removed when young beyond the influence of those whose habits had become so confirmed, as to be a part of their nature.

*Mr. Lydiard.*—I do not think so.

*Mr. Featherstonhaugh.*—I do not.

*Mr. Mitchell.*—I am of opinion that they will not, for very many years, be reclaimed from their wandering habits. It is impossible to prevent the elders of the tribe, to whom these habits are natural, and who know or appreciate no other mode of life, from encouraging or enforcing them on the young men employed by the settlers, who are thus, at the instance of the tribe, compelled to leave their employers for many months in each year. Thus, a passion for rambling grows up in these young men, and, in many instances, quite unfits them for steady employment; while the good effects we might expect from their partial civilization is entirely lost.

I would beg leave, however, to represent to the committee the present condition and prospects of the half-breed children who are now to be found with every tribe. It is very distressing to contemplate the inevitable fate of the female portion of these unfortunates, and which can only be averted by a separation from the tribes. They are held in more than common esteem by the tribes, and by their mothers they are cherished with a more than common affection. A voluntary resignation of them cannot be expected from a people of darkened and untutored minds and undisciplined passions. In one or two instances, I have found them violently opposed to giving up their children to the whites. Under your authority, however, some means of attaining that end might be adopted, and thus of averting the ruin to which these young girls are otherwise surely doomed.

*Mr. Cooke.*—I doubt, if they got any land for their support, that they would be induced to work for any length of time; for they are mostly very lazy, and like a wandering life.

*Mr. Huon.*—I think not; as from their wandering disposition and dislike to any settled occupation, they could not be induced to remain long in one place, although they might be perfectly aware they were consulting their own interest by so doing.

*Mr. Wills.*—Those best acquainted with the present habits of the remnants of Australian aboriginal tribes are of opinion that they would not "settle down." If they would do so, and commence farming, gardening, and any simple mechanical work, their reclamation would be tolerably certain. The New Zealanders afford sufficient proof of the correctness of this hypothesis.

*Mr. Lewis.*—I do not think that anything in the power of the Government to provide for the natives would induce them to settle upon any one portion of the lands they handed over. The love of change appears engrained into their very nature, and I have never known an instance of its successful eradication.

## DIVISION II.

### PHYSICAL CHARACTERS.

1. State the general stature of the people, and confirm this by some actual measurements. Measurement may be applied to absolute height, and also to proportions, to be referred to in subsequent queries. The weight of individuals when ascertainable, and in extreme cases, as well as the average, will be interesting. What may be the relative differences in stature and dimensions, between males and females?

*Mr. Rusden.*—Questions 1 to 12 will be answered by those who have some scientific acquaintance with anatomy.

Speaking generally, I may say that the aboriginal race, though smaller than the British, is muscular and well made. The tribes which frequent the coast and large rivers where fish is abundant are of larger stature than those which inhabit mountainous and barren districts.

*Mr. Murray.*—The stature of the men (Colac tribe), is from 5 feet 5 inches to 5 feet 8 inches; that of the women about 5 feet 3 inches.

*Mr. Wilson.*—Average height about 5 feet 5 inches, males. I have no actual measurements. The females were considerably under the stature of the men; slender and well formed—hands and feet small.

*Mr. Fischen.*—Average stature, 5 feet 6 inches.

*Mr. Skene.*—I give you the measurement of three Portland blacks. I think they are rather under the sizes of some tribes. *Jemmy*: round shoulders, 44 inches; from shoulder to palm of hand, 33 inches; leg, 32 inches; girth of thigh, above trousers, 19 inches; girth of waist, 32 inches; height, 5 feet 7½ inches; age, about 25 to 30. *Tommy*: round shoulders, 41 inches; from shoulder to palm of hand, 31 inches; leg, 28½ inches; girth of thigh, 19 inches; waist, 30½ inches; height 5 feet 6 inches; age, about 50 years. *Billy*: round shoulders; from shoulder to palm of hand, 29½ inches; leg, 29 inches; girth of thigh, 20 inches; waist, 33½ inches; height, 5 feet 3 inches; age, about 25 years.

*Mr. Beveridge.*—The first twelve questions in this division are of an "anatomical" character, and can therefore only be replied to by an anatomist.

*Mr. Strutt* (Echuca).—

Name.	Weight.		...	Height.		Measures round the Chest.
	stone.	lbs.		feet.	inches.	
Daniel ...	10	0	...	5	7½	2 10
Johnny Johnny ...	10	0	...	5	5	2 10
Billy ...	8	0	...	5	4½	2 8
Jack ...	9	4	...	5	4	2 8½
Larry ...	10	10	...	5	8½	3 0½
Billy Toole ...	10	0	...	5	4½	3 0½
Murray ...	10	0	...	5	6½	2 11½
King John ...	11	12	...	5	9¾	3 1
Flora ...	9	0	...	4	10½	3 2

No other woman could be persuaded to be weighed or measured.

*Mr. J. M. Allan.* (Villiers and Heytesbury tribes).—Men, 5 feet 3 inches; women, 4 feet 11 inches. On the whole, they are a pretty fairly proportioned race.

*Mr. Gottreux.* (Villiers).—Average, 5 feet 8 inches.

ABORIGINES.—m.

*Mr. Currie*—I can only state in general terms, in reference to the questions contained in this division, that physically they (Emu Creek and Wardy Yallock) are generally well formed, particularly about the chest and upper part of the body. The lower extremities are frequently, but not invariably, imperfectly developed. When walking, they turn the toes in; and so marked is this, and so generally amongst the grown and aged, that it must have been brought about by artificial means.

*Mr. Bunce*.—A perusal of the accompanying works—"Language of the Aborigines," and "Australasiatic Reminiscences," will give information in respect to the second as well as the first division. The first work was written from a practical knowledge of many years with the natives, and one of whom (Jemmy) has accompanied me in many a long expedition from the years 1841 to 1850, and who may be occasionally seen in the streets of Melbourne, but unhappily in a state of drunken intoxication. The second work, or "Travels," will meet many of the queries, more particularly from page 64 to 79. I shall be at all times happy to assist the committee in carrying out an object so worthy; and from my long acquaintance and intercourse with these people, my efforts may be of some avail in ameliorating their condition. I cannot help remarking, that all previous attempts have failed, owing to the parties engaged in the mission being destitute of the qualifications I have already alluded to. [Some extracts from Mr. Bunce's "Reminiscences" will be found printed as Appendix F.]

2. *Is there any prevailing disproportion between different parts of the body? as for example, in the size of the head, the deficient or excessive development of upper or lower extremities.*

*Mr. Wilson*.—None.

*Mr. Fisker*.—Deficient muscular development of the lower extremities.

*Mr. Strutt*.—No. They are a well proportioned race.

*Mr. Gottreux*.—No.

3. *What is the prevailing complexion? This should be accurately defined, if possible, by illustrative and intelligent example, such as by comparison with those whose color is well known. The color of the hair should be stated, and its character, whether fine or coarse, straight, curled, or woolly. The color and character of the eyes should likewise be described. Is there, independently of want of cleanliness, any perceptible peculiarity of odor?*

*Mr. Sherard*.—Sun-burnt, black; hair, black, rather coarse and wavy; eyes, black, or dark brown (Ballaarat).

*Mr. Murray*.—The complexion (Colac tribe) is nearly black; hair, jet black, fine, and straight; eyes, dark hazel. They have, independently of a want of cleanliness, a peculiar odor.

*Mr. Wilson*.—Hair, black, fine, and curled; eyes, black. No remarkable odor when clean (Mitta Mitta tribe).

*Mr. Fisker* (Lal Lal).—Dark chocolate; hair, coarse, black, and straight; eyes, dark. No peculiarity of odor.

*Mr. Skene* (Portland).—Black; straight black hair, rather coarse. Very strong odor from grease and filth.

*Mr. Strutt* (Echuca).—A dark chocolate brown, approaching to black; hair black, rather coarse and curling, not woolly; black eyes; thick nose, rather rounded; lips rather thick, but not projecting. Several of the natives have no peculiar odor, when well washed and clean; others, however, in hot weather, have a very perceptible odor.

*Mr. J. M. Allan* (Villiers and Heytesbury).—Tawny black; hair jet black, coarse and curly, and very luxuriant; eyes black, deep sunk in the head, glance very penetrating. There is a strong natural odor.

*Mr. Gottreux* (Villiers).—Very dark olive brown; hair black, glossy, coarse, and inclined to curl; eyes dark. There is a perceptible odor.

4. *The head is so important as distinctive of race, that particular attention must be paid to it. Is it round or elongated in either direction, and what is the shape of the face—broad, oval, lozenge-shaped, or of any other marked form? It will contribute to facilitate the understanding of other descriptions, to have sketches of several typical specimens. A profile, and also a front view should be given. In the profile particularly notice the height and angle of the forehead, the situation of the meatus auditorius, and the form of the posterior part of the head. It will also be desirable to depict the external ear, so as to convey the form and proportion of its several parts. The form of the head may be minutely and accurately described by employing the divisions and terms introduced by craniologists, and the corresponding development of moral and intellectual character should, in conjunction, be faithfully stated. So much of the neck should be given with the profile as to show the setting on of the head. The advance or recession of the chin, and the character of the lips and nose may likewise be given in profile. The front view should exhibit the width of forehead, temples, and cheek bones, the direction of the eyes, and the width between them: the dimensions of the mouth. When skulls can be collected or examined, it would be desirable to give a view in another direction, which may even be done, though with less accuracy, from the living subject. It should be taken by looking down upon the head from above, so as to give an idea of the counter of the forehead, and the width of the skull across from one parietal protuberance to the other.*

*Mr. Fisker*.—Head round; face broad.

*Mr. Skene*.—The head is round; face, high cheek bones and broad nose.

*Mr. Strutt*.—Some of the natives' heads are as well formed as the Europeans. The usual shape is rather rounded. The face is generally round, rather broad, chin round and well formed, mouth large, teeth sound and good. The old people have lost one or two teeth in the front of the upper jaw, apparently removed on purpose. The younger people do not observe this custom; they have the usual raised scars on different parts of their bodies, chiefly on the shoulders, chest, and back, generally in parallel lines from two to three inches long.

*Mr. J. M. Allan*.—Head long from back to front, set well on the shoulders; broad faced, with high cheek bones.

*Mr. P. Sohler* (Bourke-street, Melbourne. Answers to 4 and 5).—

Temperament,\* bilious lymphatic; size of head, 2; instincts, 6; sympathies, 4 to 5 and 6; morals, 2; perceptives, 7; reflectives, 2 to 1; greatest horizontal circumference, 20 inches; circumference over the head to hole of each ear, 11½ inches; circumference over the perceptives to hole of each ear, 11½.

*Definitions*.—1, or very small, means almost wholly wanting; 2, or small, feeble and inactive; 3, or moderate, signifies rather below mediocrity; active only in a subordinate degree, and having only a limited influence upon the mind and character; 4, or average, means fair or between moderate and full, and includes

\* *Temperaments*.—There are four temperaments, or constitutional states of the body, accompanied with different degrees of activity of the brain. The *Lymphatic* or phlegmatic temperament produces dullness and laziness. The *Sanguine* or arterial, love of physical action with powerful passions and brilliancy. The *Bilious* or fibrous gives great strength and endurance. The *Nervous*, intense feelings, delicate sensibilities and intellectuality. These temperaments are always combined, each existing in a greater or less degree in every individual.

the general analysis of the faculties ; 5, or full, signifies respectable, though not marked or controlling ; 6, or large, applied to an organ, shows, that its corresponding faculty has a powerful and energetic influence upon the capabilities and feelings, if not conduct ; 7, or very large, means predominant, especially over the less energetic faculties—constituting and giving tone and direction to the character and talents—easily excited, and powerful in action, and quite liable to perversion and abuse.

The sign + (plus or more), placed before or after a figure, shows that it is larger than it is marked, yet not enough so to require the next larger figure ; the — (minus or less), that is, not quite as much as it is marked. These signs add and diminish nearly one-half of a degree.

*Observations.*—The Temperament is low. The bones of the skull generally thick and spongy. The brain small. The perceptive and observing intellect (residing in the lobes of brain immediately between and above the eyes) is the only region of the head which is largely developed. As they reflect and reason very little indeed, kind nature thus endowed them with a quick and accurate perception, which, in some measure, compensates them for their utter want of the power of learning from experience and providing for the future. The great bar to their ever being permanently improved, lies not only in their inferior temperament, and the small size of their brain, but chiefly in the peculiar combination of—

Very large—"Veneration"  
Large—"Secretiveness" and "Cautiousness"  
Small—"Firmness"  
Small—"Hope"  
Small—"Acquisitiveness" and "Constructiveness" and—  
No "Ideality" or love for or idea of beauty and improvement, or comparative perfection.

This general combination renders them extremely superstitious for and tenacious to old traditions and habits, with no idea of, or rather an instinctive horror of, change and improvement—(in this feature they represent the extreme type of the thorough conservative). It also renders them rather deceitful, suspicious, slippery, and time-servers, or dissemblers. They are comparatively quiet and inoffensive as long as their own traditions or habits are not attacked ; then they are cruel, as moral and intellectual weakness ever will be. The sides of the forehead offer the greatest possible contrast with the Grecian or artistic skull. Arts, manufactures, constructive emulation, hopeful and striving, looking to a better future, and so forth, hardly exist in their mind. Judging from the number of these skulls in my possession, and others, I should say that permanent improvement with grown individuals, if not an impossible, is a very difficult achievement. The only possible way of doing them good is to catch hold of the few strong points in their character, such as "veneration," "love of approbation," and the large perceptive faculties, and through these combined, act upon the defective faculties. Thus, in skilful hands, they might be taught some dexterous and mechanical accomplishment, in which they might take pride, and therefore pleasure. If the young children could be entirely separated from their parents, they might, of course, be more readily and permanently acted upon ; for, I repeat, in those men, habit is a supreme law which they blindly obey. These interesting experiments, I feel assured, could be fairly made only by phrenological (or craniological, I care not for names,) philosophers, and the great inferiority of the race, combined with the small brain, will cause the whole race to be extinct before learned men, as a body, have the moral courage, or honest common sense of taking the subject of practical phrenology in their always august but not often unprejudiced consideration.

#### AFFECTIVE FACULTIES OR FEELINGS.

##### DOMESTIC PROPENSITIES.

4. *Amativeness* 1—Reciprocal attachment and love of the sexes.
6. *Philoprogenitiveness* 2—Love of offspring, of children generally—pets, &c.
- 6 to 5. *Adhesiveness* 4—Affection, friendship, attachment.
- 5 to 6. *Inhabitiveness* 3—Love of place, of home, of country ; tendency to dwell in one place.
- 5 to 4. *Concentrativeness* 3A—Attention, concentration, continuity ; tendency to dwell on one thought or feeling.

##### SELFISH PROPENSITIES.

- 5 to 6. *Combativeness* 5—Opposiveness, courage, contradiction. *Abuse*—Love of fighting, of quarreling.
- 5 to + 6. *Destructiveness* 6—Impulse to destroy, by word or deed, energy. *Abuse*—Sarcasm, swearing, passion, murder. The *meatus auditorius* is low ; thus giving a certain degree of cool cruelty.
5. *Alimentativeness* + —Desire for aliment. *Abuse*—Gluttony—Deficiency, dyspepsia.
3. *Acquisitiveness* 8—Desire for property of any description. *Abuse*—Greediness, theft.
6. *Secretiveness* 7—Tendency to conceal, prudence, caution, reserve. *Abuse*—Sliness, lying, cunning.

##### SELFISH SENTIMENTS.

6. *Fear or Cautiousness* 12—From timidity to terror, improperly named prudence, but may produce it—fear—anxiety.
- 6 to 7. *Love of Approbation* 11—Of praise, of distinction. *Abuse*—Bashfulness, vanity, conceit.
4. *Self-esteem* 10—Self-respect, self-confidence, independence, self-complacency. *Abuse*—Pride, dogmatism, arrogance, reserve, selfishness, obstinacy, sulkiness.
2. *Firmness* 15—Moral courage, fortitude, decision, fixedness of character. *Abuse*—Obstinacy.

##### HUMAN, MORAL, AND RELIGIOUS SENTIMENTS.

2. *Conscientiousness* 16—Sense (not idea) of right and wrong, the "still small voice," love of justice, regard for duty.
- 1, 2 to 3 and 4. *Hope* 17—Cheerful looking to the future, sanguine expectation, anticipation of success.
3. *Wonder* 18—Faith, love of the wonderful, of romance, affected in vision, credulity. *Abuse*—Fanaticism.
7. *Veneration* 14—Devotion, reverence, piety, respect for superiors. *Abuse*—Superstition, bigotry, idolatry.
4. *Benevolence* 13—Kindness, charity, pity, amiability, sympathy. *Abuse*—Profusion, prodigality, softness of temper.

##### SEMI-INTELLECTUAL SENTIMENTS.

2. *Constructiveness* 9—Propensity to build, compose, contrive, mechanical ingenuity and talent.
1. *Ideality* 19—Love of the beautiful in nature and art, imagination, intellectual, sentimental, and conception of the sublime.
3. *Imitation* 21—Tendency to imitate, to mimic, ability to represent, copy, describe.
2. *Mirthfulness or "Wit"* 20—Sense of the ludicrous, quick perception of the ridiculous, pleasantry, wit, fun, facetiousness.

#### INTELLECTUAL FACULTIES.

##### PERCEPTIVE OR OBSERVING AND KNOWING FACULTIES.

7. *Individuclity* 22—Memory of facts, of persons, details, curiosity to see things, examine objects, power of observation, asks what ?
6. *Form* 23—Perception of outline, shape or configuration of objects.
6. *Size* 24—Perception of magnitude, ability to judge of length, breadth, height, depth, distance, &c.
6. *Weight* 25—Sense of the resistance, and force of bodies, and of equilibrium—the centre of gravity.
3. *Color* 26—Appreciation of colors, of their different shades, their harmony, &c.
- 2, 3 to 4. *Order* 29—Perception of arrangement, desire to have things in their place.
2. *Number* 28—Perception of the relation of numbers, arithmetic, calculation.
7. *Locality* 27—Sense of the relative position of places and objects, roving desire, memory of places.

## SEMI-PERCEPTIVE FACULTIES.

4. *Eventuality* 30—Called by Gall the organ of educability, especial function, memory of events.
3. *Time* 31—Sense of duration, and the relative distance of time.
2. *Tune* 32—Sense of melody, harmony of sounds, ability to learn tunes.
3. *Language* 33—Articulate and inarticulate,—proper function,—memory of words.

## REFLECTIVE OR REASONING ORGANS.

1 to 2. *Causality* 35—Which traces and connects cause and effect—asks why?—key-stone of common-sense.

2 to 3. *Comparison* 34—Which detects resemblances, differences, analogies,—power of classification and analysis,—critical acumen.

[Photographs of the skulls of several of the native tribes, furnished by Mr. Sohler, have been lithographed, and will be found appended to the Queries.]

5. *State whether the bones of the skull are thick, thin, heavy, or light. Is it common to find the frontal bone divided by a middle suture or not? Note the form of the outer orbital process, which sometimes forms part of a broad scalene triangle, with the vertex downwards. How are the frontal sinuses developed? Observe whether the ossa triquetra are frequent, or otherwise; whether there be frequent separation of the upper part of the os occipitis; the relative situation of the foramen magnum. In regard to the bones of the face, notice the position of the ossa nasi and unguis; the former sometimes meet nearly or quite on the same plane; whilst, in others, they meet at an angle. The former character is strongly marked in many African skulls. State the form of the jaw bone, shape of the chin, and observe the angle of the jaw, the position and character of the teeth, and their mode of wear; and if they have any practice of modifying their form or appearance, let this also be stated. The malar bones have already been noticed, but they may require a more minute description.*

*Mr. Charles Pardoe, surgeon-dentist, Bourke-street east.*—The teeth of the aborigines of Australia are of the same structure, namely:—large crowns, thickly covered with enamel, more so than European; the fangs not so deeply seated in alveolar, nor does the epiphysis of maxillary bone come as high as in European. The gums are much thicker, which makes up this loss; yet their lengthened durability is undoubtedly shortened for want of this support. The accumulation of tartar is most destructive to their teeth, having no idea of how to clean, save by reeds, &c. The many skulls I have examined and the opportunities of being amongst them when in South Australia, prove their peculiar mode of trituration to be zig-zag, or like herbivorous animals, grinding flatly down the surface to a nervous painfulness. The jaw to most skulls is larger than European and comes sweeping round, producing a flat face and a wide mouth. The chin is small and effeminate. The tribes of different parts of Australia have various modes of marking their bodies and teeth. On Victoria side they break out one large upper incisor to give them knowledge they are ready to take a wife; yet in South Australia I never heard of such a procedure. They are rather vain of a good set of teeth.

*Mr. Fischen.*—The frontal bone is not generally divided by a suture. Frontal sinuses largely developed.

*Mr. J. M. Allan.*—Skull bones very thick.

6. *When the opportunity can be found, observe the number of lumbar vertebrae, since an additional one is said to be common in some tribes?*

(No replies.)

7. *Give the length of the sternum as compared with the whole trunk; and also some idea of the relative proportion between the chest and abdomen.*

(No replies.)

8. *What is the character of the pelvis in both sexes, and what is the form of the foot.*

*Mr. Sherard.*—Feet naturally small.

*Mr. J. M. Allan.*—Pelvis narrower than in whites; foot, small and flat.

9. *The form of the scapula will also deserve attention, more especially as regards its breadth and strength; and the strength or weakness of the clavicle should be noticed in connection with it.*

(No replies received.)

10. *The internal organs and blood-vessels will with greater difficulty be subject to examination; but it may be well here to remark, that varieties in these may prevail locally in connection with race.*

*N.B.*—Peculiarities may exist, which cannot be anticipated in queries, but which the observer will do well to notice amongst his answers to anatomical questions.

(No replies received.)

11. *Where a district obviously possesses two or more varieties of the human race, notice the typical characters of each in their most distinct form, and indicate to what known groups or families they may belong: give some idea of the proportion of each, and state the result of their intermixture on physical and moral character. When it can be ascertained, state how long intermixture has existed, and of which the physical characters tend to predominate. It is to be observed, that this question does not so much refer to the numerical strength or political ascendancy of any of the type, but to the greater or less physical resemblance which the offspring may bear to the parents, and what are the characters which they may appear to derive from each: whether there is a marked difference arising from the father or the mother belonging to one of the types of reference to another; also whether the mixed form resulting from such intermarriage is known to possess a permanent character, or after a certain number of generations to incline to one or other of its component types.*

*Mr. Fischen.*—There is only one variety.

12. *Any observations connected with these intermarriages, relating to health, longevity, physical and intellectual character, will be particularly interesting, as bringing light on a field hitherto but little systematically investigated. Even when the people appear to be nearly or quite free from intermixture, their habits, in respect of intermarriage within larger or smaller circles, and the corresponding physical characters of the people, will be very interesting.*

*Mr. Hull.*—Intercourse with white men produces sterility.

*Mr. J. M. Allan.*—They intermarry within the prohibited degrees of consanguinity, as nieces with uncles.

## LANGUAGE.

13. Do the natives speak a language already known to philologists, and if so, state what it is; and notice whether it exhibit any dialectic peculiarities, as well as the modifications of pronunciation and accentuation which it may offer. State also the extent to which this dialect may be used, if its limits can be ascertained.

*Mr. Hull.*—Upon questions 13, 14, 15, 16, I refer to my remarks, &c., published in 1846; and *Mr. Miles's* correspondence; also to Bunce's Language of the Aborigines.

*Mr. Rusden.*—13, 14, 15, 16.—

The same roots exist in dialects which have diverged so far from the primitive language as to be quite unintelligible to blacks of different tribes who meet one another. Great similarity pervades the dialects spoken for several hundred miles on the east coast of New South Wales, while the language spoken on the table land (only eighty or ninety miles from the coast) is totally distinct from that spoken by the coast tribe. This fact leads to the inference that the country was settled by the gradual migration of families along the coasts, and by following the river systems upwards from their junction with the sea. Thus the natives of Moreton Bay can converse with tolerable ease with those of the Clarence River, and of Port Macquarie; while those in New England (on the heads of the Nammoi and the Gwydir) though intelligible to one another throughout a vast tract of inland country, speak a totally different language from the one which prevails on the coast.

*Mr. Parker* (late assistant protector of the aborigines) has brought to notice the fact that several tribes, speaking one dialect with variations of more or less importance, are designated collectively by means of the word which they use for the word "no," just as in France the inhabitants were designated as those of Languedoc. The same remarkable characteristic in classifying numerous tribes prevails throughout New South Wales.

The use of the dual number is well known to be an attribute of the Australian languages.

The songs in use amongst the natives are usually composed of two or three short sentences, repeated over and over with the necessary cadences and elevation of the voice so as to conform to the air.

Much difficulty is felt by persons who question the blacks about their songs, and the blacks are set down as extremely stupid sometimes, because they cannot explain the meaning of the words of songs.

The fact is, that a popular song is carried from tribe to tribe, until it is soon transported far beyond the range of the dialect in which it was composed.

It is then sung merely by rote, and not a word of it is understood by the singer. I once traced a song which I knew to have been composed at a particular time near Port Stephens, and found that in the course of about three years it had been brought down through Bathurst, Yass, the Murrumbidgee, and the Murray, to Melbourne.

At Bathurst hardly a word would convey any meaning to the tribe residing there (and that meaning only, because probably a Bathurst black may have mixed with members of the tribes frequenting the Hunter); at the Murrumbidgee not one word could possibly be intelligible to the singer; but no sooner did the song reach the confines of each tribe (by means of corroborees, &c.) than each man, woman, and child committed it to memory and hummed the air on all occasions.

I need not enlarge upon the characteristics of the native language, as in Threlkeld's Vocabulary (New South Wales), and *Mr. Parker's* Lectures, they have been treated more fully than would be convenient here; but I thought it not improper to allude to the fact I have above stated.

*Mr. Beveridge.*—The language spoken by the aborigines in this (Murray) district, is not known to philologists, nor do I consider it possible to obtain a proper knowledge of it, in consequence of the multifarious pronunciations and accentuations made use of. For example, see the negatives of the seven "tribes," in reply to question 1 of division 1. It is a meagre language, and very limited.

*Mr. Strutt.*—The aborigines are stated to speak a language or a dialect not understood by the tribes on the Murrumbidgee. It is deficient in many points, having no series for numerals, nor are there terms to express distances. A few words have been collected, and are accented as nearly as possible to the aboriginal pronunciation.

Man	yénben	Beard	míndering
Woman	pýabea	Hand	péēān
Dog	bokka	Finger	táypa
Emu	pekerómdia	Finger nail	[could not be ascertained]
Opossum	pónna	Foot	jéna
Crow	waágare	Leg	towl
White cockatoo	járring	Knee	yong
Kangaroo	kyéma	Thigh	ménno
Duck	tóma	Toe	táypa
Pigeon	mungóōbra	To swim	yarrabok
Snake	kōna	To run	yambok
Water	wóllah	Good	thōmā
Fire	pitja	Bad	ahjemot
Tree	Pyala	Wait a little	kārābah
The Murray	Tóngūla	A spear	kaama
The Campaspe	Yákōa	A throwing stick for the	yōva, or wammara
The Goulburn	Kýal	spear	
Head	bōko	Boomerang	wanya
Eye	maa	The sun	yōnga
Nose	kow	Moon	yōngadýa
Mouth	wórru	The stars	tōōta
Teeth	tírra	Rain	kōkōra
Tongue	saléng	A flood	tongadya wollah
Chin	yáring		

## NUMERALS.

One	ēnēa
Two	petchēval
Three	petchēval ēnēa
Four	petchēval petchēval
Five	petchēval petchēval ēnēa

and so on; in fact, they appear to have but two numerals, by combining which they express a few more numerals. But the usual method is to show on the fingers the numbers to be expressed. High numbers are indicated by showing the fingers of both hands several times in succession.

*Mr. J. M. Allan.*—Not known to philologists before the discovery and settlement of New South Wales.

[Printed in the Appendices will be found a contribution on the language of the aborigines by *Mr. Thomas.*]

ABORIGINES.—n.



14. *If the language be little if at all known, endeavour to obtain a vocabulary as extensive as circumstances will allow, and at least consisting of the numerals, the most common and important substantive (the names of mountains, lakes, rivers, islands, &c.), the pronouns in all persons and numbers, adjectives expressive of the commonest qualities, and, if possible, a few verbs varied in time and person. The vocabulary should be tested by the interrogation of different natives, and more than one person should be engaged in taking it down from their mouths, to avoid, as far as may be, errors arising from peculiarities of utterance or defect of hearing. It is likewise of importance that the system of orthography be duly indicated and strictly adhered to.*

*Mr. Beveridge.*—Their numerals are very few, consisting merely of two, viz.:—Polight, ky up; the former signifying two, and the latter one.

Milloo,	The Murray or other large river.	Pannoo Barnawar,	Small creek.
Pannoo Milloo,	Small river.	Kayannie,	Water.
Barnawar,	A creek.	Koorong Kayannie,	A large water or lake.
		Poorp,	Mountain or hill.

The pronouns are identical, whether relative to persons or things, masculine or feminine gender. Thus "Nunthy" for instance, means—he, she, it, him, that, them. Other pronouns are used in the same manner. Their adjectives are used much the same as in English, thus—"Talko" (good) is often made use of alone, the noun being understood; the other adjectives are applied in the same manner. The verbs are very imperfect; for example:—

Cullo yetty wirwy,	I went.	Birba yetty wirwy,	I will go to morrow.
Cullomitha yetty wirwy,	I went a long while ago.	Uigin birba yetty wirwy,	I will go the day after to-morrow.
Yetty wirwy,	I go or am going.		
Daetty yetty wirwy,	I will go.		

*Mr. J. M. Allan.*—In my opinion, there are a variety of distinct languages in New Holland.

15. *Endeavor to take down some piece of native composition, such as the ordinary phrases employed in conversation, and any other piece of prose which may be attainable; and specimens of metrical composition, if such exist. Though these would be of comparatively little use without translation, yet independently of this, some importance is to be attached to the metrical compositions if they have a national character and are widely diffused; and in this case, it might be possible to express some of their airs in musical characters. A specimen of known composition translated into their language may also be given, such as the first chapter of Genesis, the fifteenth chapter of Luke's Gospel, and the Lord's Prayer.*

*Mr. Beveridge.*—I have translated the Lord's Prayer as perfectly as it is possible to do into the aboriginal language; it is as follows—

Gueletcho Mamook gena Tyrilly, talko Guinma Guinigan, Guinma wery ka ky, Guinma quanyan  
*Our Father living in Heaven, good Thy Name, Thy smile come here, Thy wishes*  
 burka kimma thungy, gnooly Tyrilly. Woga gueletcho bunimy keely quaky, qua yakna gueletcho waiknoo  
*be done on this earth, as in Heaven. Give us bread this day, and take away our evil*  
 warra, gnooly gnally yakna waiknoo warra niaida, qua tinda gueletcho watty guunthy barry waiknoo warra,  
*deeds, as we take away evil deeds of others, and lead us not in the road (of) evil deeds,*  
 qua yakna yethung dubimin tolkyne, guinma kirtowel kirtowel wonkeroo, janemoonyary quaky. Guay.  
*and take away evil thoughts altogether, You (are) thousand thousand strong, a million days. Amen.*

*Mr. Strutt.*—No piece of native composition can at present be procured.

16. *Endeavor to ascertain whether the language is extensively spoken or understood, and whether there are different languages spoken by men having similar physical characters obviously connecting them as a race, or if differing somewhat in this respect, inhabiting a particular geographical tract. When such groups are said to possess different languages, endeavor as far as possible to ascertain their number, the sources whence each is derived, and the languages to which it is allied; and also the circumstances, geographical or political, which may account for these distinctions.*

[For further information connected with the investigation of languages, reference is made to a short essay on this subject read to the Philological Society of London.]

*Mr. Sherard.*—Different languages are spoken by different tribes of the same physical character and habits.

*Mr. Beveridge.*—The language spoken at one end of the district is not understood by the aborigines at the other end; but there are one or two men in each tribe who can speak the whole of the languages in the district, and for many miles beyond it. These men are termed "guala watton," which signifies "postman." They can travel with impunity from one hostile tribe to another, their persons being held sacred.

#### INDIVIDUAL AND FAMILY LIFE.

17. *Are there any ceremonies connected with the birth of a child? Is there any difference whether the child be male or female?*

*Mr. Hull.*—None. I have seen a woman suckling a puppy, her coolie having waddied the new-born child. Yes.

*Mr. Rusden.*—None, that I have heard of.

*Mr. Shuter.*—I do not know.

*Mr. Crooke.*—No.

*Mr. Beveridge.*—There are not any ceremonies connected with the birth of children.

*Mr. Strutt.*—None; except tying a small strip of opossum fur round the infant's wrists.

*Mr. J. M. Allan.*—No ceremonies.

*Mr. Godfrey.*—I think not.

*Mr. Gottreux.*—Two births only, to my knowledge, have taken place in this neighborhood (Caramut), during the last eight years. Children are never seen.

*Mr. Cooke.*—There are no ceremonies to my knowledge at the birth of a child.

*Mr. Thomas.*—Unless it be a male child of a chief, there is none whatever. In that case there is a grand corrobbery; the infant is rubbed over with emu oil or fat, afterwards a thin rubbing of (wheerup) red ochre. The infant is held carefully in the palm of the right hand, and exposed to the tribe while corrobbering. Those of less note seldom do more than rub all over the child with charcoal dust.

18. *Does infanticide occur to any considerable extent, and if it do, to what cause is it to be referred—want of affection, deficient subsistence, or superstition? In the case of twins being born, is the youngest destroyed? Would they have any objection to give up those, or their other children, to be nursed and educated by the whites.*

*Mr. Hull.*—With regard to the destruction of the youngest, in the case of the birth of twins, no doubt. As to the latter part of the question.—Yes.

*Mr. Rusden.*—18, 19.—Infanticide is known to have been resorted to amongst the blacks; they have no law or custom to forbid it; but while their food was abundant, and their habits were simple, the blacks allege that it was uncommon. Many of them are too affectionate to think of it for a moment in the case of their own children. Many of them, feeling the pangs of want and hunger would readily give up their children, when young, to be nursed and educated by the whites.

*Mr. Sherard.*—No. No.

*Mr. Shuter.*—Infanticide occurs frequently, principally from want of affection arising from the depraved state of the mother. They do not in general like to give up their children to the whites, although they sometimes do so.

*Mr. Wilson.*—Infanticide practised, if they have a young child not able to walk when an infant was born. The goods, gear, and chattels were carried about by the females, and they were sufficiently burdened with these and one child. I never knew of twins being born. They were very fond and affectionate and unwilling to part with their children.

*Mr. Crooke.*—Infanticide does occur, and is to be referred to causes various and immutable. Perhaps there would not be any objection to give up their children, but they would afterward kill or take them away.

*Mr. Shene.*—Yes; I believe superstition. I do not think they would give up their children in many cases.

*Mr. Beveridge.*—Infanticide is practised to a very great extent. The cause of this wicked practice is indolence alone. I never heard of twins being born. They would decidedly object to part with any of their children for nursing or educational purposes.

*Sergeant Archibald.*—The natives would object to give up their children to be nursed or educated, as they appear, generally, fond of them.

*Mr. Strutt.*—Yes; some of the women have destroyed all their children. The cause appears to be owing to the mother considering it too much trouble to rear them. Half-caste children, especially boys, are frequently killed, from an idea that they would prove superior to the aborigines; but at present very few infants are born.

*Mr. J. M. Allan.*—Infanticide does not prevail. No particular objection to twins. No objection to proper parties.

*Mr. Godfrey.*—Yes; to some extent. From want of affection in some cases; where such exists the mother is generally found to be a thorough prostitute. Others, again, appear to be very much attached to their offspring. I have reason to think that any deformed children are not permitted to live. They can very rarely be induced to give up their children to the whites.

*Mr. Gottreux.*—My answer to 17 will apply to queries 18 to 24.

*Mr. Cooke.*—Infanticide does not occur at all now among them (Darlot Creek, &c.); on the contrary, they are very anxious to preserve the lives of their children, and are very fond of them. I scarcely think they would be induced to give them up to be educated.

*Mr. Lewis.*—Infanticide does exist in these tribes, to avoid the trouble of rearing the children. Half-caste infants are generally killed, though these are not a few exceptions. Twins are not frequent, and neither infant is killed. The natives are most unwilling to give up their children.

*Mr. Thomas.*—It does, and that to an almost universal extent. It is not want of affection, for they appear fond of their children; nor want of sufficient subsistence; nor from superstition. I never heard of twins being born among them. They would have a decided objection to give up their children; nothing short of great bribery or kidnapping would procure them.

19. *Are children exposed, and from what causes, whether superstition, want of subsistence, or other difficulties; or from deformity, general infirmity, or other causes of aversion?*

*Mr. Hull.*—No, but killed.

*Mr. Sherard.*—No.

*Mr. Shuter.*—I cannot say, but I do not think so.

*Mr. Crooke.*—No.

*Mr. Aitken.*—Children are not exposed now, although it was formerly practised, principally from want of subsistence, or deformity. At this time there is a greater number of young children in the Upper Goulburn tribe than has been known for many years.

*Mr. Beveridge.*—The children that are not destroyed at their birth are tended as carefully as European children are. I never heard of or saw a deformed child.

*Mr. Strutt.*—No; they would be killed instead.

*Mr. J. M. Allan.*—Children are not exposed.

*Mr. Lewis.*—Infants are not exposed; they are destroyed by strangulation.

*Mr. Thomas.*—Children are not particularly exposed; are carefully wrapped in an opossum skin, and have the free use of their limbs.

20. *What is the practice as to dressing and cradling children, and are there any circumstances connected with it calculated to modify their form; for example, to compress the forehead, as amongst the western Americans; to flatten the occiput, as amongst most Americans, by the flat straight board to which the child is attached; to occasion the lateral distortion of the head, by allowing it to remain too long in one position on the hand of the nurse, as amongst the inhabitants of the South Seas?*

*Mr. Rusden.*—20 and 21.—I have heard of no such practices on this continent.

*Mr. Shuter.*—They do not seem to have any particular method of dressing, or otherwise caring for their children.

*Mr. Wilson.*—No dress; generally carried about in a bag or net at the back of the mothers. No attempt to modify or alter the form.

*Mr. Crooke.*—There is no practice as to dressing and cradling children, &c.; also, none as to the lateral distortion of the head, &c.

*Mr. Beveridge.*—Their system of dressing and cradling children is very primitive indeed. When born, they merely wash the infant and place it in a corner of its mother's opossum rug. They do not attempt to modify the form in any way.

*Mr. Strutt.*—Infants are carried by the mother in a fold of the opossum rug or blanket under the arm; or sometimes at their camps, rolled in a piece of opossum fur, and laid in some warm spot near the fire. Older children are carried on their mother's backs. They do not attempt to produce any artificial deformities.

*Mr. J. M. Allan.*—No particular practice as to dressing: Allowed to grow as God made them.

*Mr. Cooke.*—The children are allowed to grow up without any tortures being inflicted, either on their bodies or their limbs; but when grown to puberty, both males and females make an orifice in the septum of their nose, and insert a large piece of kangaroo bone into it, and keep it there until the wound heals. This is done to extend their nostrils; they also tattoo their arms and bodies.

*Mr. Lewis.*—Infants are not clothed; they are wrapped in the opossum cloak.

*Mr. Thomas.*—No particular practice in dressing or cradling—the only cradle is its mother's arms. The nose of the infant is occasionally flattened and nostrils opened, to make flat noses and wide nostrils. No other method is used to distort the body or limbs.

21. *Are there any methods adopted by which other parts of the body may be affected, such as the turning in of the toes, as amongst the North Americans; the modification of the whole foot, as amongst the Chinese?*

*Mr. Sherard.*—No.

*Mr. Shuter.*—No.

*Mr. Wilson.*—None.

*Mr. Fishen.*—No.

*Mr. Crooke.*—No.

*Mr. Shene.*—No.

*Mr. Beveridge.*—No.

*Mr. J. M. Allan.*—No methods.

*Mr. Cooke.*—Their feet are left entirely to nature; they had no covering for them until the white man came to the country.

*Mr. Thomas.*—None whatever; the infant is as free as the air.

22. *How are the children educated, what are they taught, and are any methods adopted to modify their character, such as to implant courage, impatience of control, endurance of pain and privation? or, on the contrary, submission, and to what authorities, cowardice, artifice?*

*Mr. Hull.*—Endurance of pain, on being admitted to the society of men.

*Mr. Rusden.*—22 and 23.—Fathers are fond of encouraging activity and skilfulness in their children. To have the reputation of being the fastest runner, the best spear-thrower, boomerang-thrower, tree-climber, &c., is the object of each boy's ambition.

*Mr. Shuter.*—They do not seem to be taught anything.

*Mr. Crooke.*—By imitating the elder ones.

*Mr. Shene.*—They get no instruction.

*Mr. Beveridge.*—The children are not educated in the slightest degree. As soon as they are able to run about, they do just whatever they like. Their parents have not the slightest control over them. There is no system of implanting courage, patience, endurance of pain, and privation. In fact, the whole of this poor people are woefully deficient in everything that is good or virtuous.

*Mr. Strutt.*—They do not appear to receive any education whatever.

*Mr. J. M. Allan.*—Taught the use of the simple native weapons and implements.

*Mr. Godfrey.*—There is no kind of education of children, except in games—the corroboree dance—or throwing or using their offensive and defensive weapons.

*Mr. Cooke.*—22, 23, 24.—No education is implanted in the children; but they are early taught to throw the boomerang and spear, and as they grow up, they get very fond of marbles and cards. They come to puberty much earlier than in Europe.

*Mr. Thomas.*—The children are under no regular tuition, instinct is their only schoolmaster; are seldom checked if in ever so great a passion; are under little, if any, submission. They are, however, under great terror of being alone, their bugbear is wild blacks, which keeps them close following their parents. Although under no regular tuition, they dexterously in their games learn to hurl the spear and wonguin, corroboree, fight, &c. I have seen some exact exhibitions of corroborees and fights got up by twelve or more boys and girls.

23. *Is there anything remarkable amongst the sports and amusements of children, or in their infantile songs or tales?*

*Mr. Shuter.*—Not to my knowledge.

*Mr. Wilson.*—Throwing the spear and boomerang, and practising sham fights, singing, and the corroboree.

*Mr. Shene.*—No.

*Mr. Beveridge.*—The sports of the children are just the every day occupations of their parents in miniature.

*Mr. J. M. Allan.*—Nothing remarkable.

*Mr. Lewis.*—The children amuse themselves by throwing small spears, by throwing bomarangs, playing with hand balls and skipping-ropes. They are expert swimmers; and, in hot weather, are frequently in the water.

*Mr. Thomas.*—Their sports and amusements all tend to prepare them for the bush and chase. They are very quick at sound and motion, and will go accurately through a new dance or song seen but once or twice.

24. *At what age does puberty take place? Is it earlier in the female than the male?—and what is the youngest age at which the female brings forth a child?*

*Mr. Rusden.*—24, 32, 33, 34 will be answered by Mr. Parker (late Assistant Protector).

*Mr. Shuter.*—Very early; from twelve to thirteen years old in the female, which seems to be earlier than in the males.

*Mr. Wilson.*—In females about twelve, in males fourteen or fifteen years of age.

*Mr. Beveridge.*—Puberty takes place in the female about the age of twelve, and in the male about the age of fourteen. I have known a girl become a mother at twelve years of age.

*Mr. Strutt.*—Occasionally, in the females, at eleven or twelve years of age. They have been mothers at thirteen or fourteen, though not generally so early.

*Mr. J. M. Allan.*—Twelve to fourteen years.

*Mr. Thomas.*—Puberty, I should say, takes place at about the age of fourteen years in the females, and seventeen years in the males. I knew a chief's daughter, who could not have been more than a few months over fourteen years, have an infant.

\* \* \* \* \*

32. *Is chastity cultivated, or is it remarkably deficient, and are there any classes amongst the people of either sex by whom it is remarkably cultivated, or the reverse, either generally or on particular occasions?*

*Mr. Sherard.*—Not cultivated, and rather deficient.

*Mr. Shuter.*—Chastity is remarkably deficient.

*Mr. Murray.*—Chastity is remarkably deficient.

*Mr. Wilson.*—Yes; young females remained in the same gunyah or camp with their parents, till given away in marriage. The young men had their own gunyah or camp.

*Mr. Crooke.*—Not as regards whites. Otherwise, yes.

*Mr. Aithen.*—Chastity is deficient amongst the females.

*Mr. Skene.*—In many cases, not.

*Mr. Beveridge.*—Chastity is altogether unknown.

*Mr. Strutt.*—No. Still less regard has been paid to this quality since the whites have settled in the district.

*Mr. J. M. Allan.*—Remarkably deficient.

*Mr. Godfrey.*—Chastity is remarkably deficient. No classes.

*Mr. Currie.*—Chastity is remarkably deficient.

*Mr. Cooke.*—Chastity certainly is not cultivated amongst them, and I consider they have been greatly demoralized since the white man came amongst them.

*Mr. Thomas.*—Chastity is, to a certain extent cultivated, especially among females, who are closely watched by their parents till given in marriage; till that period male and female are compelled to wear an apron, which is made of the thongs of an opossum skin.

33. *Are there any superstitions connected with this subject?*

*Mr. Shuter.*—I do not think so.

*Mr. Beveridge.*—No.

*Mr. Thomas.*—There is a certain superstition or custom called "Euletbeoorung"—when certain females dare not behold the faces of certain males, nor certain males behold the faces of certain females. Thus, if a black betroths his daughter in childhood to another, the daughter's mother must not behold the face of her future son-in-law, nor the son-in-law the face of the mother-in-law, till they are married, when that restraint is removed.

34. *What are the ceremonies and practices connected with marriage?*

*Mr. Hull.*—Coolie catches his lubra as he best can.

*Mr. Shuter.*—I do not know what ceremonies there are; but I think it doubtful whether there are any.

*Mr. Wilson.*—A young female arriving at the age of puberty was given away in marriage to some old or elderly man of a neighboring or friendly tribe. Young men get wives in various ways; viz.—by arrangement, a bargaining with another young man who was tired of his wife. By picking a quarrel with one who had a wife; they fought and the conqueror carried off the prize. Sometimes a plot was laid by two or more young men who attacked the camp of another, who had several wives; they seized and carried off one by force. They had no marriage ceremony so far as I know, but I observed some disgusting practices.

*Mr. Crooke.*—None.

*Mr. Aithen.*—The men exchange their female relatives for wives, so that he who has the greater number obtains most wives.

*Mr. Beveridge.*—There are no ceremonies connected with marriage.

*Mr. Strutt.*—Mutual consent appears to be all that is necessary at present.

*Mr. J. M. Allan.*—Generally a gift of the parents, frequently a theft.

*Mr. Godfrey.*—The bride elect is taken by force from another tribe, carried into the bush, and if resisting, beaten into submission, when she is subjected to the embraces of her "coolie" first, and after him, some of his young friends in succession.

*Mr. Cooke.*—I believe that there are some ceremonies and practices performed before marriage; but I am not aware of what they are.

*Mr. Thomas.*—If ever there was a marked difference between the civilized and the savage, it is in the marriage ceremony. The wedding day of the civilized is joy and mirth; not so with the aborigines. To the bride it is a day of grief and pain, and to the bridegroom a day of battle. To be brief, the females have no voice in the matter; the males engross the privilege of disposing of the females; mother nor daughter has any power. So tenacious are the males of this prerogative, that if the father be dead the brother has the power; if no brother, the uncle, and so on. The result of this unnatural course is, that a girl of fourteen years of age is often given to a man of sixty. The girl is brought forth by the father, who has a spear in one hand, and a tomahawk in the other; holding down her head, yabbering and crying, is forced to her intended husband to whom she is given. She shows reluctance, a blow from the father is given; the girl screams, the mother's yell is next heard. A second blow is given, and the girl is dragged by the husband to his miam; she resists, the husband gives a blow. At this stage of the ceremony a cabal is in the encampment, wonguims flying about from some young men who perhaps had been in treaty for her or had been promised her. The husband rushes from his miam to see who are his rivals; a general fight ensues, and very often the husband gets a spear wound. The old men, who alone can quell a disturbance, take the command. During this cabal the young girl may be seen going back to her mother, but is soon dragged by her arms, or the hair of her head, by her father, to the husband's miam again; and after a few more blows, or if she is determined, the father will spear her in her leg to prevent her going away. Thus the poor creature is at last subdued, and often, after all, makes a very domestic wife or slave.

35. *Is polygamy permitted and practised, and to what extent?—Is there respect paid to consanguinity, and to what extent?*

*Mr. Rusden.*—Polygamy is practised: it is permitted to any extent; but I do not remember an instance of any man having more than three wives.

Hunting for food for a large family is felt to be an irksome duty; and though a man able to fight for his wives is proud of having them, he does not like to have too much trouble in procuring food for them and their children. There are distinctions of families, which are respected in the making of marriages, almost like those of caste. Parents affiancè their children when quite young, and it would be, as it always has been, utterly hopeless to attempt to prevent the marriage of a betrothed girl, if she were near her tribe, at the age of puberty, so long as she or her affianced lover retain any knowledge of and respect for their national language and customs. The whole tribe would be indignant at any abandonment of the native customs, and while the tribe exists in any numbers it will compel obedience.

*Mr. Sherard.*—Permitted to any extent.

*Mr. Shuter.*—Polygamy is permitted and practised, but I think only in the case of the king or head of the tribe.

*Mr. Murray.*—Polygamy is permitted.

ABORIGINES.—o.

*Mr. Wilson.*—Polygamy practised and permitted. I never heard of one man having more than three (3) wives, but more frequently only two.

*Mr. Fischen.*—Yes.

*Mr. Crooke.*—Yes; and that prowess to take, and ability to maintain.

*Mr. Aitken.*—Polygamy is permitted and practised. I know of one man having four wives; the others have either one or two.

*Mr. Skene.*—Yes; some of the chiefs will have three lubras.

*Mr. Beveridge.*—Polygamy is usual. Three is the greatest number of wives I have ever known one man to have, but that number is frequent. In taking wives they pay great attention to consanguinity. They carry this so far, that they will not even take a cousin for a wife. This respect to relationship is not displayed, I am sorry to say, in their sexual intercourse; in fact, in this commerce they are little above the brute creation.

*Mr. Strutt.*—Polygamy is permitted, though most of the blacks have but one wife. Respect is paid to consanguinity; but it is difficult to say to what extent—probably to first cousins.

*Mr. J. M. Allan.*—To any extent, consistent with the supply of opossums and kangaroos.

*Mr. Godfrey.*—Yes. I have known three “lubras” to one “cooly,” frequently two. The married men being too lazy to work, are supported by the traffic of their lubras in illicit intercourse with the whites—shepherds, diggers, and laborers generally.

*Mr. Cooke.*—Polygamy was very frequent amongst them, but now very few of the men have more than one wife, as the deaths have been more numerous amongst the females than males.

*Mr. Lewis.*—Polygamy is permitted, but is not frequent. There is great respect paid to consanguinity; marriage with a cousin is not permitted; and not between two individuals born in the same tribe.

*Mr. Thomas.*—Polygamy is permitted to any extent. I have known some old men to have five wives, and often two or three. They are more particular than civilized; not only avoiding their own blood, but do not mingle in the blood of their own tribe; but like European, royal blood marry from other countries.

### 36. *Is divorce tolerated, or frequent?*

*Mr. Rusden.*—Separation is frequent. Members of neighboring tribes frequently carry off women by force. They are not always reclaimed by their husbands; and when regained, are sometimes given away to a friend.

*Mr. Sherard.*—No.

*Mr. Shuter.*—I do not know.

*Mr. Crooke.*—Yes.

*Mr. Aitken.*—Divorce is tolerated.

*Mr. Skene.*—Yes.

*Mr. Beveridge.*—Divorce is altogether unknown, unless in this way;—if the father or brother of a wife have a disagreement (as is often the case) with the husband, they will take the wife away, even after she may have had a child; but they have to make restitution by returning the woman that the father or brother had received in exchange. Wives are always got by exchange; and a man not having a sister, cousin, or ward to exchange for a wife, must needs remain a bachelor; and if a man have two or three sisters, he, of course, will get a like number of wives.

*Mr. Strutt.*—Divorce seldom occurs.

*Mr. J. M. Allan.*—No form of divorce; but the thing itself frequently takes place.

*Mr. Godfrey.*—Divorce is frequent; a mutual exchange of wives too, not unfrequent.

*Mr. Cooke.*—I know of no divorce among them, but males from the different tribes frequently take away women from others.

*Mr. Lewis.*—The natives sometimes give their wives away to other men.

*Mr. Thomas.*—Divorce is not tolerated; if it takes place, it is by elopement. I, however, knew an instance of divorce agreed upon by the two tribes, the Goulburn and the Yarra. Two influential blacks, well known to the settlers on the Goulburn and the Yarra, had both been promised a fine young lubra, named Eliza. These expectants were—Billy Hamilton, a knowing black of the Goulburn tribe, and Gillibrand, of equal fame, of the Yarra tribe. The girl's father (of the Devil's River tribe) gave the girl to Billy Hamilton. Whenever the tribes met at Melbourne she eloped to Gillibrand, but was as often recaptured. Thus, for two years, was continued fighting. The poor girl, between love for Gillibrand, and spearing and tomahawking, was oft near killed. At length it was agreed, if the Yarra and Western Port tribes would meet the other tribes on the Goulburn, to settle the affair by single combat in the presence of the five tribes. I accompanied the Melbourne tribes, who met the other tribes, on a beautiful rise, near Colonel Whyte's station, on Sandy Creek. They fought desperately; Gillibrand was acknowledged the conqueror. Grand corroborations for nights followed, and Gillibrand brought back his treasure, who had in due time a child like him.

### 37. *How are the widows treated?*

*Mr. Rusden.*—They become wives, if not old; and if old, they follow the tribe in its wanderings, receiving food from some particular family to which they belong by blood relationship.

*Mr. Sherard.*—Treated well.

*Mr. Shuter.*—Widows are not ill-treated, so far as I am aware.

*Mr. Wilson.*—Widows kindly treated, and consigned to the especial care of some one.

*Mr. Crooke.*—Taken possession of by the first comer.

*Mr. Aitken.*—A widow is given to the nearest kinsman of the deceased husband, often with compulsion.

*Mr. Beveridge.*—When a woman becomes a widow, she falls back again to the guardianship of her father or brother, as the case may be; and he exchanges her again for a wife, the first convenient opportunity.

*Mr. Strutt.*—Widows frequently marry again.

*Mr. J. M. Allan.*—Given to husbands as soon as possible.

*Mr. Godfrey.*—Old widows are treated with some consideration by their own kin; but young widows principally support themselves and a few of their family by prostitution.

*Mr. Cooke.*—Widows are generally well taken care of.

*Mr. Lewis.*—Widows frequently re-marry in their husband's tribe.

*Mr. Thomas.*—Very kindly.

38. *What is the prevailing food of the people? Is it chiefly animal or vegetable, and whence is it derived in the two kingdoms? Do they trust to what the bounty of nature provides, or have they means of modifying or controlling production, either in the cultivation of vegetables, or the rearing of animals? Describe their modes of cooking, and state the kind of condiment that may be employed. Do they reject any kinds of aliment from scruple or an idea of uncleanness? Have they in use any kind of fermented or other exhilarating liquor, and, if so, how it is obtained? What number of meals do they make? and what their capacity for temporary or sustained exertion? Is the possession of fire-arms attended with good or evil, and should they be restrained the use of them? Should the fire-arms in their possession be registered?*

*Mr. Rusden.*—The “prevailing food” is animal. Vegetable food fit for man's use does not abound in Australia. There is no cultivation of vegetables, nor are animals domesticated to be used for food.

The different animals are not allowed to be eaten indiscriminately by the young blacks. As boys advance in years, they are allowed to partake of animals of one kind after another, until no food is forbidden.

*Mr. Sherard.*—Both. They trust considerably to the bounty of nature. Baking and boiling. In some parts of the country they contrive a fermented liquor from the cones of the honeysuckle. Their capacity for both kinds of exertion is very great.

*Mr. Shuter.*—They are fond of opossums, which they partially roast when about to eat them. They do not object to any kind of food, with the exception of pork. They prefer the food that gives them the least trouble in acquiring.

*Mr. Murray.*—The prevailing food was, originally, chiefly animal, for which they trusted entirely to nature for supply. They now use bread largely, and other vegetable food. Their mode of cooking is, invariably, roasting in the ashes. No condiment used. No fermented liquor of their own manufacture in use. Their meals are very irregular. Their capacity for sustained exertion has always been considerable. The possession of fire-arms is now necessary to them to obtain food in their altered mode of life. It might be useful to register them.

*Mr. Wilson.*—The men subsisted chiefly on opossums, &c., fish, and emeu, roasted in the ashes. The women shared the same fare. Sometimes the men went off on expeditions, leaving the women and children behind, often under the care of an old man. On these occasions they subsisted on roots, grass tree, grubs, &c. The principal meal was in the evening, after they returned from hunting, but they ate at any time when tempted by hunger. The men could undergo great fatigue on extraordinary occasions, but not sustained. Better without fire-arms.

*Mr. Fisker.*—Roots and animal production. They trust to natural productions for subsistence. They make no fermented liquor.

*Mr. Crooke.*—They have no means of modifying or controlling production, either in cultivation of vegetables, or rearing of animals. They use gum leaves as a condiment. They have no kind of fermented liquor. They have no number of meals, but eat as they please. They possess great capacity for exertion. They should be restrained in the use of fire-arms, and registry would be of no use. Everything that the chase in the bush affords, and also roots and herbs, fish and fowl. All the blacks frequenting the Snowy Mountains use a moth or fly called a "booyong," which seems to swarm on the face of bare rocks after the snow has melted off them in the spring. They spread their cloaks under them, and smoke them down. Large quantities of food are thus procured, and it is easily had; it is very nutritious, and the blacks seem in better condition at that season, if they have been booyonging, than at any other time. They scorch the booyongs before using.

*Mr. Aitken.*—When they cannot get bread and meat, which they much prefer, they live principally upon the flesh of the opossum and kangaroo.

*Mr. Skene.*—Kangaroo, opossums, bandicoots, and a root called "mooranong." They are now too lazy to look after these, and depend on what mutton, tea, sugar (which they are very fond of), and flour they can get or buy from the settlers, with the money they get for their labor. They use no means for producing. Fire-arms may be given now.

*Mr. Beveridge.*—For the prevailing food, see reply to question 4, Division I. They cook their food by means of red-hot bricks, placed over the bottom and round the sides of a hole dug for the purpose. Over the bricks they place damp grass, and then lay the food in, strewing damp grass over it; upon which they place more hot bricks; then they cover the whole up with clay. It is a very first-rate way of preparing food. They use for food everything having life. They have no fermented or other exhilarating drinks. They eat morning and night. Their capacity for lengthened physical exertion is very small. Fire-arms are of very great benefit to them, in facilitating the procuring of game. I do not think the registration of their fire-arms would be of any service.

*Mr. Strutt.*—The natives depend principally on the whites for their food. They eat everything, except bacon and ham, which they do not much like. Their own dietary is principally animal, consisting of fish, wild fowls, pigeons, parrots, opossum, kangaroo rats, and kangaroo, wild turkey, and emu, when obtainable; but the three latter are now seldom seen and are difficult to catch. They also eat snakes, shell-fish from the Murray, large white grubs about four or five inches in length, and generally whatever they can catch. Their vegetable food consists of a small root about the size of a turnip radish, which they find on the plains; but they are fond of flour, potatoes, and other vegetables. They have no method of cultivation, nor of rearing animals. Their cookery is simply by broiling on the fire; though occasionally they will boil a piece of beef or vegetables in the tinned vessels they procure from the Europeans. They have no vessels of native construction capable of resisting fire. They have no condiments. They are very fond of spirits, which they procure clandestinely from the whites. They have no regular number of meals, but eat when they have the opportunity; principally, however, in the morning and evening. But few have fire-arms generally used for shooting wild fowl. No inconvenience arises from their use in this district.

*Mr. J. M. Allan.*—Both animal and vegetable, chiefly the former. They do entirely. None whatever. They eat everything they can get. No condiment. One continuous meal from morning till night. Unregistered fire-arms may be allowed. The native dress is kangaroo or opossum skin. They do not tattoo, but cut themselves round the chest and back. They paint to express grief or rage.

*Mr. Godfrey.*—Their food was formerly both animal and vegetable; they now purchase flour, tea, sugar, and meat from whites. They only eat opossum when they cannot get beef or mutton; they say now "it too much burn belly." They will not eat pig, as making them sick. They never attempted cultivation of vegetables, or rearing of animals. They have no stated number or times for meals, trusting to what, by chance, they can pick up. I think they possess a power of endurance without food longer than whites; but not any capacity or inclination for sustained exertion. I think the possession of fire-arms is undesirable; it emboldens them to attack a lone traveller in any solitary spot, or near the Mallee, and to threaten, by display of a gun, the timid hutkeeper into giving them food. I have good reason to know the latter has been effected, and am sure fire-arms are more desired by them as objects of terror and weapons of death to hostile tribes, than for any purposes of killing game. If supplied with food by the Government, there would be no reasonable excuse for their possession of guns.

*Mr. Gottreux.*—Their food is chiefly animal, when procured by themselves; but they are continually obtaining meat, flour, tea, sugar, and vegetables from the settlers; without which supplies, they could not live. They neither produce nor cultivate; nor do they rear any animal. They roast meat over a fire made on the ground. They reject no kind of aliment. They make no fermented or other liquor. Their meals are irregular. Fire-arms are useful to them, and attended with no danger.

*Mr. Currie.*—Food—animal and vegetable; principally the former. They trust wholly to what the bounty of nature provides. The only description of animal food in use I have known them reject, is pork; they seem to have an instinctive distaste to it. The possession of fire-arms enables them now to get their food more easily, and, I think, is therefore attended with good.

*Mr. Cooke.*—Their food is both animal and vegetable; they are too idle to cultivate for themselves, and the animals that they feed on are much more numerous than when the white man first came into the country. They put the smaller animal into the fire, just as it is caught, without drawing out the entrails, or even skinning it. They have no regular time for their meals, but seem to be always eating and sleeping, except when they are out hunting. They have some fire-arms, but they do no mischief with them; there would be no occasion to have them registered.

*Mr. Lewis.*—The food of the tribes in this district is chiefly fish, wild fowl, and eggs; roots and vegetables are little used. Opossums are chiefly sought for their skins. The natives receive frequent supplies of food from the whites. Their drink is water.

*Mr. Thomas.*—Animal and vegetable, both, were in abundance before white people came among them and long after I came. Both have diminished through enclosures, &c.; but the aborigines have diminished in a greater ratio. They trust to the bounty of a Providence they do not appreciate. All are indigenous, animal and vegetable. They do not rear animals for consumption, nor cultivate vegetables. Cooking is either baking or roasting. They have no indigenous herb to procure exhilarating liquor; if so, have never sought it. Simple water was ever their beverage, till white man introduced cursed rum, which has caused double their number to die by the visitation of the devil, to those who die by the visitation of God. They seldom take more than two regular meals in the day, breakfast and supper; but I have often known them take a scanty feed in the middle of the day, and even in the night, if they awoke. Fire-arms have not been attended with any mischief, as personal property, nor should they be debarred from possessing them; in fact, a gun is a black's livelihood. As for danger (when an attempt was made by the Council, twenty years back, in Sydney, to prohibit the aborigines having fire-arms, Sir George Gipps said, "I would rather meet a black in the bush with a gun than a spear"), I never knew any harm to arise from their possession. The native police, however (using them officially and under orders), have lamentably thinned their race in Port Phillip and Gipps Land, through their possession of them.

39. Describe the kind of dress worn by the people, and the material employed in its formation. What are the differences in the usages of the sexes in this respect? Are there special dresses used for great occasions? and, if so, describe these, and their modes of ornament. Does any mode of tattooing, piercing, or otherwise modifying the person for the sake of ornament, prevail amongst the people? *N.B.* Such modifications not to be blended with other modifications used as signs of mourning, &c.

*Mr. Hull.*—The adoption of European clothes is a sign of degradation. There are special dresses and modes of ornament for great occasions, such as corroborees, &c. They daub clay on their foreheads.

*Mr. Rusden.*—Skins of opossums, flying squirrels, &c., neatly stitched together, were the only dress or clothing worn by the blacks when the whites arrived. Belts of fur, neatly twisted into a sort of twine, and wound round the body many times, are worn by the men, with tassels: a netted band is often worn round the temples. The body is scarred so as to produce ridges and seams, by way of ornament.

*Mr. Shuter.*—They are fond of European clothing, when they can obtain it; but, in the absence of it, they are contented with a blanket.

*Mr. Murray.*—The dress now worn is that of the European. Formerly it consisted of a mantle of skins. On great occasions the mantle was discarded, and the body painted. They pierce the nostrils, raise ridges in parallel lines on the breast and arms, by lacerating with a flint or shell.

*Mr. Wilson.*—The opossum cloak, and the blanket got from white people. The males wore a necklace formed of small pieces of reed strung like beads, and a girdle round the loins, having a tassel in front, of strips of skins. This was always worn at the corroboree; and on these occasions they were fancifully painted with white chalk or clay. Occasionally they wore feathers in the hair. The females wore a necklace similar to that worn by the men. A band or bracelet of opossum or other hair bound tight round the upper part of the arm; and, a bone stuck through the nose. Also an opossum cloak similar to that worn by the men. Both sexes were tattooed on the breast, shoulders, and arms. After a death or murder, they painted red, and plastered their heads with clay. The women cut and maimed themselves on the death of a husband or relation.

*Mr. Fisker.*—A blanket of opossum skins is used by both sexes. Tattooing does not now prevail.

*Mr. Crooke.*—Skins. The difference in the usages of the sexes is trifling. A mode of tattooing prevails.

*Mr. Skene.*—Their original dress was a kangaroo rug, sewed together with the sinews of the tail. No difference between sexes. They tattoo for ornament.

*Mr. Beveridge.*—The males and females dress exactly alike. The dress is made of skins. They have no holiday attire for special occasions. They raise large oblong lumps, equidistant across the back and round the arms, and across the chest, by way of ornament. They also pierce the centre cartilage of the nose, through which they place a small reed, by way of ornament.

*Sergeant Archibald.*—I have noticed one instance of an old woman with a hole through the septum of the nose; also a young man with several parallel lines of scars on both sides of the chest, and on the front of both thighs.

*Mr. Strutt.*—Both sexes wear an opossum cloak or a blanket. Sometimes they wear European clothing, and sometimes they are naked, especially in the evening by their camp fires. They have a hole pierced through the cartilage of the nose, and long scars raised in regular rows above the skin on the shoulders, arms, and breast.



*Mr. Godfrey.*—Opossum rugs, blankets, and the cast-off clothes of whites, more especially shirts. There is a mode of tattooing pursued on the bosoms and upper part of the arms of women, and on the chests, shoulders, and arms of the men.

*Mr. Gottreux.*—The usual dress is, for both sexes, a blanket or opossum rug, worn and fastened over the shoulders. They will gladly wear any cast-off clothes that may be given to them. No tattooing is practised.

*Mr. Currie.*—Their dress is a rug, formed of opossum or kangaroo skins, held together by threads made from the inner bark of the stringy bark.

*Mr. Cooke.*—Their dresses consisted formerly of rugs formed from the skins of opossums, sewed together with the sinews of animals. Their ornaments were generally the teeth of kangaroos, strung together, and fastened round their necks and wrists; and also emu feathers.

*Mr. Thomas.*—Their dresses are all from manufacture of the bush, with teeth and shells, feathers, &c., for the head dress, all from nature. There are special dresses for particular occasions. When females dance in a corroboree, (which is rare and only to please a chief or some great one of another tribe), they wear (after being rubbed over with emu oil and red ochre), a fine apron made of emu feathers. They dance perfectly naked, save the apron, which goes all round the waist. The motion and sound of the leader is maintained in a wonderful manner by the flapping of the female breasts, which are much larger and more flabby than white females. Tattooing, or incision, is used for an ornament on the females and males; on the females it is slightly raised on the shoulders, breasts, and arms; on the males very large on the back, arms, and breasts; the males

deep and wide, thus— and sometimes in form of stars, thus—. This is done by a bone or flint lancet, cutting the length, depth, and device intended; then the doctor opens the flesh, and for some time spirts water in the wound; opened again next day; not suffered to close. When expanded as they wish, then suffered to heal, which causes the ridges.

40. Have the people any prevailing characteristic or remarkable modes of amusement, such as dances and games exhibiting agility, strength, or skill?

*Mr. Rusden.*—The corroboree, or native dance, is the most remarkable mode of amusement in vogue amongst the aborigines; and as it is an exercise requiring great muscular activity, there are various degrees of excellence attained in it.

*Mr. Sherard.*—Yes; many.

*Mr. Shuter.*—At a corroboree they paint their faces and bodies, and dance. They are also very skilful at throwing the boomerang and the spear.

*Mr. Murray.*—Their only amusement or game is the corroboree, or war-dance.

*Mr. Wilson.*—The corroberrry, throwing the spear and the boomerang, and feasting with the Nulla Nulla.

*Mr. Fiskin.*—They dance a corroboree religiously, martially, and for amusement.

*Mr. Aithen.*—Their principal amusements are dancing a corroboree and singing.

*Mr. Skene.*—A dance they call "corrobra."

*Mr. Beveridge.*—They excel in wrestling. Oftentimes 150 or 200 will come together for that purpose. Their dances are just so many grotesque jumps, and not worthy the name dances.

*Mr. Strutt.*—The corroboree, a kind of native dance, of various feats of agility. There are several varieties of the corroboree, but they are all performed at evening, by their camp fires. The men are the active performers, painted and decorated with white, or white and red. The women beat time with sticks, or on their opossum rugs tightly folded, and accompany the time with a song in chorus.

*Mr. J. M. Allan.*—Yes.

*Mr. Godfrey.*—Their corroboree, which is a war or love dance, as the case may be; throwing the boomerang, whit-whit, &c., are practised by them.

*Mr. Gottreux.*—40 & 41. They have no games of any kind.

*Mr. Cooke.*—They have a peculiar dance amongst them, in which the men only participate, being entirely naked, and their bodies, arms, legs, &c., painted in all sorts of grotesque ways, in chalk or pipe-clay, in order that it may show more in the dark night, being only dimly lit up by fire. The women perform the musical part by striking two sticks together, which they beat together in admirable time.

*Mr. Thomas.*—They have games which, while they act as amusements, are well adapted to strengthen and give agility to the frame.

41. *Are games of chance known to the people, and is there a strong passion for them?*

*Mr. Rusden.*—I have heard of no games of chance among them; but they soon learn games at cards from the whites.

*Mr. Sherard.*—No.

*Mr. Shuter.*—I do not think so.

*Mr. Murray.*—They have no games of chance.

*Mr. Wilson.*—None.

*Mr. Fiskin.*—No.

*Mr. Crooke.*—There were no games of chance till the whites came; now there is a strong passion for them.

*Mr. Skene.*—I do not think they are known.

*Mr. Beveridge.*—They have not any games of chance.

*Mr. Strutt.*—Games of chance appear to be unknown.

*Mr. J. M. Allan.*—No.

*Mr. Godfrey.*—No.

*Mr. Cooke.*—The only game of chance they have is cards, which, of course, they have learned from the whites.

*Mr. Thomas.*—Games of chance were never played among them. I have, however, for the last four years observed that they understand cards. The Gipps Land blacks are great players. I have seen them deal out a pack of cards, pronounce trumps, separate their trumps, and go accurately through the game, and play for sticks of tobacco.

42. *Do the people appear to be long or short-lived? If any cases of extreme old age can be ascertained, please to state them. Such cases may sometimes be successfully ascertained by reference to known events, as the previous visits of Europeans to the country. Is there a marked difference between the sexes in respect to longevity?*

*Mr. Rusden.*—I have no data to enable me to speak definitely. It was difficult to glean sufficient facts as to the past, when the country was first colonized; and since that period the extraneous causes which have produced death have taken away all chance of ascertaining the normal condition of the race.

*Mr. Sherard.*—Short-lived.

*Mr. Shuter.*—They are a short-lived race. I do not think there is any difference in the longevity of the sexes.

*Mr. Murray.*—They do not appear to be long-lived.

*Mr. Wilson.*—No data upon which to form an opinion. I have seen a greater number of aged men than women. This arose from the practice of deserting females when infirm and not able to follow the tribe, while the old men were cared for and carried about.

*Mr. Crooke.*—Short, from exposure. There is no difference between the sexes in respect to longevity.

*Mr. Skene.*—I do not think they live long. Lubras seem very short-lived.

*Mr. Beveridge.*—They are a very short-lived people, being old and grey at about twenty-five or thirty. Very few of the women live to more than that age.

*Mr. Strutt.*—It is difficult to ascertain the age of the aborigines, as they cannot say how old they are. Some few of the men are grey-headed. The oldest (Echuca tribe) appears to be about seventy years. Scarcely any women are to be seen of advanced age.

*Mr. J. M. Allan.*—Short-lived. Oldest native I have known, between forty and fifty. No difference.

*Mr. Godfrey.*—Short-lived. A black, I should say, very rarely reached fifty years.

*Mr. Gottreux.*—The people appear to be short-lived. No cases of old age known in this neighborhood. The oldest black can hardly be more than fifty.

*Mr. Thomas.*—Generally not so long lived as Europeans. I have, however, seen many aged aborigines, and have invariably observed that they have been very corpulent, and of extra stature; especially one of the Moogolumbeek tribe, who must have been eighty or ninety years of age. He was the fattest man I ever saw, black or white; his face was regularly wrinkled, like a pleated shirt, from his bald head to his eyebrows, and his cheeks furrowed in like manner; he had nevertheless a full show of teeth. The blacks of all the tribes idolized him. There were seven tribes at that time in the Government paddock. In the morning at day-break might be seen in a crescent form, thirty or more old blacks, in five or more semi-circles before him, in profound silence, while he gave them advice or instructions. Near 900 blacks were present in the Government paddock (where the Lunatic Asylum now is) at that time. I never knew an extra-lived female.

ABORIGINES.—p.



43. *What is the general treatment of the sick? Are they cared for or neglected? Are any diseases dreaded as contagious, and how are such treated? Is there any medical treatment adopted? Are there any superstitions or magical practices connected with the treatment of the sick? What are the most prevailing forms of disease, whence derived, and to what extent? Is there any endemic affection, such as goitre, pelagra, plica, or the like? With what circumstances, situations, habits do they appear to be connected, and to what are they referred by the people themselves?*

*Mr. Rusden.*—The sick are kindly treated in general. Illness is often believed to have been caused by the evil eye of an enemy; and a power to cure is also believed to reside in certain individuals of a tribe. I think the quack himself is a believer in the efficacy of his cures, which are attempted with great seriousness; and are not (in some cases) very different from the phenomena of electro-biology.

The loss of an eye is not uncommon on the flat country near the Murray, Murrumbidgee, and Lachlan, and may be attributed to the heat, I imagine. I have heard of no other endemic scourge.

Small pox, many years ago, carried off large numbers of the natives: that disease was of course imported.

*Mr. Sherard.*—Cared for—they have their own medical men. Yes. Venereal and consumption.

*Mr. Shuter.*—The sick are not altogether neglected, though by no means well attended to.

*Mr. Murray.*—The sick are well cared for. There are no diseases dreaded as infectious. They formerly used herbs as medicine, and bleeding; but now invariably seek assistance in sickness from our medical men.

*Mr. Wilson.*—The women watch over the sick. The crodgie (doctor or priest) pronounces some spell to break the influence of the Evil Eye. They cover over wounds and bruises with a plaster of leaves. I have seen a wound on the head covered with green leaves and plastered over with clay; and a broken arm set with splints.

*Mr. Fishen.*—Yes. There is a medical treatment. There are superstitions. There is no endemic.

*Mr. Crooke.*—The sick are neglected generally.

*Mr. Aitkin.*—They are kind to their sick and aged. They are superstitious, and imagine that they cure diseases by charms.

*Mr. Beveridge.*—The sick are very carefully attended. They do not believe that any diseases are infectious, therefore have no fear that way. They make hot baths for fever and rheumatic patients, upon the same principle as their ovens, and very effectual they are. They blame the hostile tribes, in every instance, for making them ill.

*Mr. Strutt.*—The sick are attended by their relatives as well as their circumstances will permit, by nursing, supplying with food, &c. Medicines are usually procured from the Europeans. If a medical practitioner be near, they apply for his advice. Some of the blacks have the reputation of being "doctors" but they seem to be useless, and do but little for the sick, except, perhaps, in wounds or injuries from their native weapons. The natives do not seem liable to any peculiar disease; they suffer principally from disorders of the chest and other complaints arising from exposure.

*Mr. J. M. Allan.*—Fever, by steaming; rheumatism, by lacerating the part; cutaneous diseases, treated with two sticks; fractures, by splints; wounds, by cauterizing; snake-bite by sucking and bleeding. There is a variety of superstitious practices. Influenza, causing inflammation of the lungs. Many also have died from the venereal disease. They have also a disease much similar to the itch, which they call "werrynitch." Many die from it. No.

*Mr. Godfrey.*—If young, the sick are much cared for: if very old, they generally appear left quietly to die. There are very great superstitions and magical practices connected with the treatment of their sick. The "doctor" (so styled) of the tribe, is the oldest imposter in it. Venereal is certainly the most prevailing disease. They possess some very strange methods of curing their sick occasionally.

*Mr. Gottreux.*—The sick are taken care of by their relatives or friends. No medical treatment adopted. Rheumatisms, coughs, and affections of the chest are the most prevailing forms of disease. There is no endemic affection.

*Mr. Currie.*—Instances have come under my observation where the sick have been carried on a sort of litter formed of branches, from one camping place to another,—a distance of probably eight or ten miles; and this day after day.

*Mr. Thomas.*—The sick are treated kindly, not neglected; though I have seen lamentable deviation from this, but know the cause. I have known their sick to be left, their relatives weeping and cutting their heads, yet nevertheless leaving them. I have known them to leave their dead unburied; but these unnatural instances I attribute to a pre-arranged movement of the tribe, which births, deaths, nor any other incident can alter. On the other hand I have known husbands to attend their wives so assiduously, and wives their husbands, as only to leave to procure necessaries; and two instances have come under my notice where the survivors refused food and died shortly after. The doctors have remedies for certain diseases. Friction, blowing or mesmerism, and incantation, in dangerous cases, is resorted to. Their diseases are generally constipation of the bowels, and pulmonary. They have the endemic influenza; and, by traditions handed down, have had ravaging plagues, which they attribute to an imaginary animal called "Myndye." I do not understand "pelagra, plica."—Medical gentlemen can answer this portion of query.

44. *Where there are inferior animals associated with man, do they exhibit any corresponding liability to, or exemption from disease?*

*Mr. Rusden.*—44 and 45 will be answered by scientific respondents.

*Mr. Beveridge.*—No.

*Mr. Strutt.*—The aborigines are generally followed by a number of half-starved curs, which are the only animals they possess. These dogs are in a most pitiable condition from starvation, mange, and skin diseases. A healthy dog is not to be seen.

*Mr. J. M. Allan.*—In the case of the werrynitch, it is, I think, taken from the dog.

*Mr. Thomas.*—There is a kind of leprosy or itch called "bubburum," which blacks, more or less, have ever upon them. I scarce ever knew one above twelve years of age but was affected with it. All animals—dogs, cats, and even opossums, if kept by the blacks as pets, are soon affected with it; the animals lose all their hair, even to become bareskin.

45. *Does entozoa prevail, and of what kind?*

*Mr. Murray.*—Entozoa does not exist.

*Mr. Strutt.*—They do not appear to prevail.

*Mr. J. M. Allan.*—They have entozoa.

*Mr. Thomas.* I do not understand the term "entozoa."—Refer to medical men.

46. *What is the method adopted for the disposal of the dead? Is it generally adhered to, or subject to variation?*

*Mr. Hull.*—Various.

*Mr. Lane.*—I have been informed that formerly it was the custom of the natives to expose their dead in trees; now, however, they bury them a few inches, placing a pole to mark the spot.

*Mr. Rusden.*—It varies throughout the continent. Interment is most common, I believe; but, in some districts, the body is placed athwart boughs of a tree flattened to receive it; in others, the body is wrapped up and concealed in a hollow tree.

*Mr. Sherard.*—Buried in a stooping position.

*Mr. Shuter.*—They dispose of their dead by interment, and generally fence the grave or hole round with saplings, which they fix into the ground in a cross position.

*Mr. Murray.*—The method of disposing of the dead has always been by burial, the legs being fastened with cords, so that the knees are under the chin.

*Mr. Wilson.*—Interred in a sitting posture, the earth filled in and covered over, rather heaped up with pieces of bark and dead timber.

*Mr. Fiske.*—Interment.

*Mr. Crooke.*—Some tribes bury; some put up into trees.

*Mr. Skene.*—Sometimes they burn them; sometimes bury; and sometimes put them in hollow trees.

*Mr. Beveridge.*—They wrap their dead up in the clothes that belonged to and were usually worn by the deceased, and place them in a grave four or five feet deep. If a man of note in the tribe, they build a hut over the grave; if a person of no note, or a woman, they merely place a few pieces of bark over the grave. Each grave is placed in the centre of a diamond-shaped piece of ground, which the relatives of the deceased sweep and make neat from time to time, for about two years; after that time, they are allowed to grow up with grass and weeds, and in the course of a few years the very locality is forgotten.

*Mr. Strutt.*—In this neighborhood (Echuca) the dead are buried in graves, sunk to a depth of four or five feet, and undermined on one side sufficiently to receive the corpse. The grave is then filled up with earth, covered with a piece of bark, and surrounded with a rough fence of boughs. When a black is killed by another tribe, his body is frequently deposited in a water-hole, or in the bed of a stream, to elude detection. With this object, the body is prevented from rising to the surface, either by driving a spear through it into the bottom, or by placing it under a heavy log of timber.

*Mr. J. M. Allan.*—They dispose of the dead in four ways, viz.—by incineration; by burial in the earth; by eating them; by placing them on the top of cherry trees.

*Mr. Godfrey.*—The dead infant I have known to be carried about by a fond mother for many weeks, adding wrap over wrap to stifle the increase of putrid odor, until the infant bundle of rottenness and ragged covering has assumed such an unmanageable size, that the mother is reluctantly compelled to bury it,—this is, however, rare. The older dead are buried in their opossum rugs, or blankets, and everything belonging to them; and have, of later years, been treated to a rough sort of enclosure like a fence (adopted from us, of course). The surface of the earth within this enclosure is well swept, and a fire lighted at the grave, whenever any near relatives re-visit the spot. Sundry sheets of bark are placed in lieu of a tomb, to prevent, I think, dogs from getting at the dead. They never mention, or like to hear mentioned, the name of the departed; but will say, pointing to the spot, "that one poor fellow," or, "my brother," &c.

*Mr. Gottreux.*—The dead body is placed in the fork of a tree for two or three weeks or more, and is then buried—the natives of the tribe being mostly all assembled.

*Mr. Currie.*—The general method of disposing of the dead is, by putting the body in the cleft of a tree, where they allow it to remain until the process of decomposition has left the bones clean. These are then taken down and put into the ground, and frequently a small heap of stones raised above them.

*Mr. Cooke.*—They in general cover up their dead in old miamies, hollow trees; and sometimes expose them in the open air or honeysuckle trees, the top branches of which have been previously broken off, and laid flat, so as the body could lie upon it; and now, they bury their dead, coming always for a spade to dig the ground. Their belief formerly was that, when they are dead, after some time, they would "jump up white man"; but I do not know if at present they have that idea. They believe in an evil spirit, which they call "Weering," and are very much frightened when they think he is coming, and run away for protection. They have no buildings, but temporary break-winds, constructed of bark, grass, limbs of trees, and sods of earth, which they generally make to a round form, with the opening nearly always towards the east. Their dwellings are mostly scattered about, but always within a short distance of each other. They have no monuments or mounds for the dead. Animals they have none, but dogs, which they have procured from the European; which they are very fond of, but keep so many, that they are mostly miserable mangy looking creatures. I know of no laws amongst them, except that it was prohibited to any but old men and chiefs to eat the emu egg; any that transgressed this law was immediately put to death. The number of natives has diminished at least to one-fourth the number they were when I came into the colony twenty years ago.

*Mr. Thomas.*—The five tribes who frequented the early settlement invariably interred their dead. A tribe between Mount Macedon and the Loddon used to entomb infants and young children in the hollow of trees. The bodies are carefully interred, and all property owned by the defunct is emptied into the tomb. The Gipps Land blacks mangle their dead, cutting off their hands, lower jaw, &c., burying only the bowels and offal,—hands, &c. cured and retained as sacred relic. (See my "Burial of Dead.")

47. Are any implements, articles of clothing, or food, deposited with the dead? In cases of murder, does concealment of the crime take place? Is it from intimidation, or from other cause?

*Mr. Hull.*—Usually revenge or atonement.

*Mr. Rusden.*—47, 48. All implements the property of a warrior were interred with his body by the Hunter River tribes; indeed every inanimate piece of property he had possessed. More care was taken to attend to this rite in proportion to the general affection entertained by the tribe for the deceased. Great show of grief, passionate exclamations, cutting of the head with tomahawks were resorted to also. The name of a dead person is never mentioned after his decease; and when a white man carelessly or recklessly has spoken of a dead man by name, I have seen several blacks hang their heads sorrowfully, while one of their number would remonstrate, if they had any respect for the speaker: otherwise, they would endeavor to turn the conversation. There was no subsequent visitation, amongst the tribes with whose customs I was familiar, in which interment of the dead was practised. Murder, in our sense of the word, could not take place amongst the blacks. Open quarrelling resulting in death merely subjected the victor to the open revenge of the friends of the deceased; whose duty it was to obtain satisfaction, either by killing the offender or by making him undergo the ordeal of being speared at in front of the tribe.

49. There are no definite ideas as to a future state. The vague apprehensions about some evil powers extant amongst the blacks appear to be the floating rack of nearly worn-out traditions, gradually dwindling from the theory which was once complete, until the traditions, like the language, are so broken up and modified that the original texture cannot be discovered.

*Mr. Sherard.*—The war implements are buried with them, and food left for future expected consumption.

*Mr. Shuter.*—I understand that implements and clothing are deposited with the dead.

*Mr. Fiske.*—War implements and clothing of the deceased are interred with him.

*Mr. Crooke.*—Yes.

*Mr. Beveridge.*—All the clothes and implements belonging to a person who dies are buried with him. I never knew a case of murder to be concealed.

*Mr. Strutt.*—Generally, every article the deceased possessed is buried with the corpse in the grave. In cases of murder, the body is concealed as stated above (No. 46.), to avoid detection and the retaliation which would certainly be attempted by the friends of the murdered person.

*Mr. J. M. Allan.*—They bury the clothes, or dispose of them by shoving them up the trunks of trees. They seldom conceal the murders they commit, looking upon them as bold and gallant actions. Concealment is sometimes attempted for fear of consequences.

*Mr. Godfrey.*—Murder is kept very quiet, and is rarely committed *inter se*, except under the influence of drink. Two cases of this painful nature have lately occurred in the tribe (Lower Loddon), where a husband killed his wife, and a young man his friend and companion. Murders are more frequently committed by them on hostile tribes, in order to equalize the fighting number of each. If a youth die a natural death, the earth plastered on the head as mourning is not washed off until some unoffending black has been slain by them. From fear of the law, they conceal the deed now, where formerly the hands and other parts of victims were worn and carried about openly, a token of retribution; and I am sure, from human bones I have dug out of their so-called ovens, evidently subjected once to fire, that they used to cook and eat their foes in whole or in part. A blackfellow owned to me the old lubras used to do so; but refuted such a charge now. The kidney fat, however, is at this present time taken and eaten by the young men of this tribe from a slaughtered foe. I have been given a full account of the process. They imagine that a charm exists in this unctuous morceau, and that they thereby get a large share of the strength of the dead one infused into their system.

*Mr. Gottreux.*—Nothing is deposited with the dead.

*Mr. Lewis.*—The clothes of the deceased are placed in the grave round the body. Some bodies are consumed by fire.

*Mr. Thomas.*—All implements, clothing, and all that belongs to the dead are consigned to the tomb. I have known money to be consigned in like manner. I think it is from intimidation; as the greatest search and inquiry are made, before the earth is put in, to know if anything else can be found belonging to him.

48. *Is there any subsequent visitation of the dead? whether they are disposed of separately or in conjunction with other bodies?*

*Mr. Sherard.*—No.

*Mr. Shuter.*—They frequently visit the graves of the departed.

*Mr. Wilson.*—I do not think the graves of the dead were ever visited. The name of the dead was never pronounced. The place where any died, or where a murder took place, was deserted.

*Mr. Crooke.*—No.

*Mr. Skene.*—They are generally buried where they die.

*Mr. Strutt.*—The dead are placed in separate graves, but near each other, and within the same fence, if the tribe happened to be near such a place when the death occurred. If at a considerable distance, a fresh grave would be made. The locality generally selected in this neighborhood (Echuca) is the top of a sandy hillock. The grave is subsequently visited by the friends of the deceased, to examine whether any snake has passed over it. Should a snake-track be discovered, an expedition is undertaken in the direction in which the snake has passed; and it is considered necessary to kill a person of the tribe in that quarter. In fact, this superstitious propensity to homicide is frequently shown when one of the tribe dies; but the reason for so doing is not known, at least by Europeans. The victims are selected by preference amongst those aborigines who live under the protection of the whites, as when employed on a station. An attempt was made a few months ago, without any assignable cause, by two blacks to kill one of their countrymen, who was living on a station near Echuca as a stockman. Fortunately the attempt failed, owing to the unexpected presence of the owner of the station; but it was judged expedient to send the black stockman to a distance, to prevent similar attacks. The aborigines, therefore, are always in some degree apprehensive of being attacked, especially at night; and an alarm of "wild blackfellows" having been seen in the neighborhood puts them at once on the *qui vive*. For this reason friendly blacks always cooey on approaching a camp, to give due notice of their coming.

*Mr. J. M. Allan.*—They visit the graves of their departed friends, to lament over them; and in case of murder, to endeavor by a barbarous and superstitious practice to obtain traces of the murderers. They bury separately.

*Mr. Godfrey.*—Graves are visited and a low moaning or howling kept up from time to time. They are disposed of separately.

*Mr. Lewis.*—The graves are revisited for a short time after burial, in order to see whether they have been disturbed by dogs.

*Mr. Thomas.*—There is a diurnal visitation to the dead and fire kept up, never quite out during the time.

49. *What is the received idea respecting a future state? Does this bear the character of transmigration, invisible existence about their future haunts, or removal to a distant abode?*

*Mr. Hull.*—Transmigration and removal.

*Mr. Shuter.*—Being altogether ignorant of their language, I cannot tell. It appears to me to bear the character of transmigration.

*Mr. Murray.*—During twenty years' knowledge of the aborigines, I never could discover that they had any original idea of a future state. They have received various notions from Europeans; the one most fixed is, that they will return to the world white men.

*Mr. Wilson.*—They believed in transmigration.

*Mr. Fishen.*—They believe they go to Tasmania and return white men.

*Mr. Aithen.*—Their idea of a future state has the character of transmigration.

*Mr. Skene.*—They say "Come back like white man," and in some instances have claimed relationship with Englishmen.

*Mr. Beveridge.*—They imagine, when they die, that they become birds or beasts, and inhabit the same localities that they did when human beings.

*Mr. Strutt.*—They appear to believe in a future state; but I have not been able to ascertain their exact views on this subject.

*Mr. J. M. Allan.*—They believe in it, conceiving that, after death, they are changed into a white man, and live again on earth.

*Mr. Godfrey.*—No idea at all. They used to think, when we first took up the country and came amongst them, that, from our knowledge of it, we must have been there as blacks; and I was even told my former name and cause of death (a fish bone having stuck in my throat!). They, however, seem to know it is not so now, and appear quite incredulous or mystified, when spoken to about a future state.

*Mr. Gottreux.*—They seem to have no idea of a future state.

*Mr. Currie.*—I doubt if they have any defined idea of a future state. They have an idea of punishment, or rather fear of an evil spirit; but I have never been able to ascertain that they had any idea of reward, or of a good spirit.

*Mr. Lewis.*—There is no idea of a future state entertained in this tribe (Panggarang).

*Mr. Thomas.*—They have an idea of a future state; think they will be happy; and that there is a world above, with all the requisites for subsistence without trouble or chasing. They have a notion of transmigration. Some stars, they affirm, were once black fellows on this earth.

---

BUILDINGS AND MONUMENTS.

50. *What are the kinds of habitation in use among the people? Are they permanent or fixed? Do they consist of a single apartment or several? Are the dwellings collected into villages or towns, or are they scattered, and nearly or quite single? If the former, describe any arrangement of them into streets or otherwise which may be employed.*

*Mr. Hull.*—Miserable mi-mis.

*Mr. Rusden.*—I know of no buildings other than boughs of trees and sheets of bark, propped up so as to afford shelter.

*Mr. Sherard.*—Temporary, being primitive and scattered.

*Mr. Shuter.*—Sheets of bark supported by sticks and sometimes thatched with grass or boughs usually form their habitations, which are never fixed. They are called mia mia, and are collected into villages.

*Mr. Murray.*—The only habitation ever erected is merely a breakwind of boughs, one for each family, used perhaps for a week.

*Mr. Wilson.*—Sheets of bark stuck up to shelter them from the weather, open at one side, irregularly grouped; the young men's gunyah a little distance apart from the married people.

*Mr. Fishen.*—Miamias of bark and boughs. They are not permanent.

*Mr. Crooke.*—Flying camps that they shift on to clean ground frequently, if not travelling. One apartment.

*Mr. Skene.*—A few sheets of bark stuck up for a few nights, called mia mias.

*Mr. Beveridge.*—Their huts are merely sheds thrown up (on the windward side) of bark, if the weather be wet; and of boughs only, if fine. One might call an assemblage of these huts a village; but they are thrown up without reference to order, and according to the whim of the intending occupant.

*Mr. Strutt.*—In summer they have merely a few boughs arranged in a semicircular form, with the convex side towards the wind, and a fire is lighted to leeward. This construction is about two feet high, and eight or nine feet in diameter. Generally, one of these semicircles accommodates one family. If the weather be rainy, they strip off some sheets of bark, which they prop up with sticks, in a similar shape, but higher. When completed it resembles half a cone, four or five feet high, with the convex side towards the weather. The aborigines have no permanent buildings of any kind, and are constantly shifting about, seldom remaining longer than three or four days in the same spot.

*Mr. J. M. Allan.*—Mimis, or properly speaking, warns, are oven-shaped structures about four feet high, composed of sticks, thatched with grass, and covered with sods. They reside, seldom longer than four days at a time, in these.

*Mr. Godfrey.*—A shelter from wind and rain, composed of bark stripped off adjacent trees, and boughs. This building, however, is only used during one visit; they invariably choose a fresh spot and materials on a future occasion, fearing, I think, the insects and vermin that are apt to collect under old rubbish or bark; but this is only my own surmise. The young men form a sort of crescent shaped protection from the weather, of boughs, and sit apart from the married; but have owned to me occasional clandestine trips in the dark to the mimis of the married women.

*Mr. Gottreux.*—A kind of low hut of circular shape, made of branches, and generally covered with sods of earth, open on the side opposite to that on which the prevailing wind blows. These huts are not permanent—consist of one apartment only, and are not collected to the number of more than four or five.

*Mr. Thomas.*—They are frail, but well adapted for their purpose, as an erratic race; they shift them often from day to day to the forest before them. I have seen in *half an hour* a village comfortably housed, from the bounty of Providence in the forest around. A few sheets of bark with a sapling, and two forked sticks make at once an habitation; the sheets of bark six or seven feet long, laid obliquely to the angle of about ninety degrees. Every alternate sheet of bark is reversed, so that no rain can enter; foliage and pieces of bark enclose the sides and top. Their miams are rudely formed, and are made according to the proportion of their families, and formerly held two adults and three or four children. These habitations are not permanent; are knocked down or burnt on breaking up of the encampment. They contain one apartment only. A large encampment is divided into hamlets of six or eight miams each; an influential black has charge of each hamlet. In a large encampment when most of the tribe are present, there may be five or more hamlets. The miams are not more than three or four yards apart, but one hamlet from another is not less than forty or fifty yards; but this depends much upon the lay of country. The head of each hamlet keeps order; in fact as a magistrate, settles all quarrels; but invariably the chief of the tribe governs and directs all their diurnal moves. I should have stated that, in wet weather, they, with a tomahawk, make a trench round their miams to keep off the rain.

---

51. *Have any monuments been raised by the present inhabitants or their predecessors, and more especially such as relate to religion or war? State their character, materials, and construction. If they are still in use amongst the people, state their object, even if they should be of the simplest construction, and be little more than mounds or tumuli. If these monuments are no longer in use, collect, as far as possible, the ideas and traditions of the natives regarding them; and, if possible, have them examined by excavation or otherwise, taking care to deface and disturb them as little as possible.*

*Mr. Hull.*—Refer to Captain Grey's work, to my pamphlet, and to Miles's papers.

*Mr. Rusden.*—(51 and 52). I know of nothing like monuments.

*Mr. Sherard.*—No.

*Mr. Murray.*—No monuments of any kind exist.

*Mr. Fishen.*—No.

*Mr. Crooke.*—None.

*Mr. Beveridge.*—There have not been any monuments raised in commemoration of any given thing.

*Mr. Strutt.*—There are no monuments of any kind in this neighborhood. The graves mentioned above, in reply to question 46, appear to be the only memorials of the aborigines; unless some large heaps of ashes, burnt earth and bones, be considered as such. These heaps are to be seen in different parts of the country, near permanent water. They are three or four feet high, and from ten to fifteen feet in diameter. These heaps are the result of long-continued cooking operations of the aborigines, and are known as "Native Ovens." In one near the Campaspe, a human skull, with a severe fracture on the forehead, was found at a depth of about three feet.

*Mr. J. M. Allan.*—No monuments whatever.

*Mr. Godfrey.*—None relating to religion or war.

*Mr. Gottreux.*—No monuments.

ABORIGINES.—g.

*Mr. Currie.*—In this neighborhood, (Emu Creek and Wardy Yallock), there are some remarkable mounds, eight in number, and in close proximity to each other. The largest is about twenty feet in height, and some hundreds of feet in circumference. The soil of which they are composed is entirely different from the soil around them, and has apparently been produced by an accumulation of ashes. There is no timber or rather fuel now, nor apparently has there been at any former period within some miles of them. The present race of aborigines, so far as I have been able to ascertain, are not acquainted with their use, and they have certainly shown no habits in the mode of cooking or in religious rites since the whites became acquainted with them, that could lead to the formation of such mounds. From this I infer that they have been formed by a race possessing different habits from the present, and who, from the size of the mounds, must have been very much more numerous.

*Mr. Thomas.*—They have devices on trees where some great calamity has transpired, but no monumental erections. On Mr. McMillan's estate, at Little Brighton, was a large gum tree, having carved on the trunk for a yard or two high, a host of blacks lying prostrate as dead. Near this spot, in 1833-4, the Gipps Land blacks at midnight stole upon the Western Port or Coast tribe and made sad havoc, killing sixty or seventy of them. The spot was named Worrowen, or, a place of sorrow. The tree mentioned, I am sorry to say, was shattered by lightning many years back. Although they have no monuments, they have occasionally religious or commemorating corrobories, when are introduced devices, painted on large sheets of bark, representing what has occasioned the corrobory, or commemorating some tradition. My esteemed friend, Mr. Hull, of Melbourne, J.P., in his pamphlet published in 1846, gives some specimens of devices found in a cave. Near the junction of the River Plenty with the Yarra, were for ten nights continued corrobories, all commemorating religious or traditional events, when huge and strange figures were placed and borne in the corrobories. I have seen many since then, but have not the materials. I was anxious to preserve those of the Plenty, but while in Melbourne, one day, parties came with two drays and took the huge sheets of bark away for roofing purposes. I may here remark, that they do not seem to hold them with much veneration after their dances are over, as they do not seem to preserve them, or take pains to destroy them.

52. *In these researches, be on the look-out for the remains of the skeletons of man or other animals; and, if discovered, let them be preserved for comparison with those still in existence.*

*Mr. Godfrey.*—Mounds exist of ashes, which have been used for a long period as ovens, in which I have found thigh and arm bones of human beings, and skulls also.

*Mr. Thomas.*—I know where are many bodies of the aborigines, buried from time to time, especially at a spot in Brighton; twelve at least are buried there. But though often importuned by medical gentlemen, I never would gratify them, that the bones of the poor aborigines might slumber as secure as the whites.

#### WORKS OF ART.

53. *Let works of art, in metal, bone, or other materials, be likewise sought and preserved, and their similarity to or difference from implements at present in use amongst the people of the district, or elsewhere, be noted.*

*Mr. Rusden.*—53, 54.—No artificers existed amongst the blacks I have known, except with regard to the construction of warlike or hunting weapons, or implements. The boomerang is an implement well known to every one who has heard of Australia; but it is not sufficiently well known that the formation of the boomerang is effected with much care, and that according to the bendings given to each end of the boomerang, irrespective of the elliptic curve of the wood, so is the weapon successfully made, or otherwise. The war boomerang is a much heavier implement than the one which is thrown into the air as a plaything; and a massive war boomerang, instead of being made to return through the air to the thrower, is made so as to bound violently straight onward with sufficient force to break a man's arm at a long distance from the thrower. The boomerang is made much more skilfully by some tribes than by others.

The spear throwing stick is also an ingeniously contrived implement, by means of which a black can throw a light spear more than two hundred yards.

The stone tomahawk was an implement which a black occupied much time in fashioning, and which, when he had made it, he highly prized.

*Mr. Crooke.*—No.

*Mr. Beveridge.*—They have no works of art, unless such as consist in the fashioning the implements used in war, or in the chase; and these implements are common to all the aborigines of Australia.

*Mr. Strutt.*—The only works of art which the aborigines produce, are their spears, boomerangs, shields, waddies, and similar weapons; fur rugs, bags, and fishing nets. The weapons are made of various kinds of hard wood. The fur rugs are made of opossum skins, sewn together, and decorated with various devices, on the inside, in black and red. The skins are prepared by being stretched on a piece of bark, and slowly dried by the fire. The bags and nets are very well made, of the outer fibre of a sort of rush; but European twine is used instead, when procurable. The aborigines have no idea, nor any tools, for working in metal, bone, or other materials.

*Mr. J. M. Allan.*—Stone tomahawk (mumgill), wooden spear (toolawarn), boomerang (lidilidi), waddy (murchwararong), and other instruments. They used a sharp edged split reed for cutting their food. The dual of the spear was made formerly with a splint of flint, which they also use for cutting up and skinning kangaroo or koonie.

*Mr. Goutheux.*—53, 54.—No works of art.

*Mr. Thomas.*—Their weapons are their principal works of art, which are much below the New Zealanders or natives of the South Seas; but are, nevertheless, all that is requisite for them, but they do not represent much extra work. In fact, the natives of New Holland generally appear to give themselves little or no trouble beyond mere necessity. They however have some ingenuity in working of bones for lancets and other purposes. Their baskets and net work also are not inferior to savage nations. From conversation with a gentleman, lately from Port Curtis, he states that their miams and war implements are as near as can be similar to the Port Phillip tribes, and show no greater ingenuity.

54. *When a people display their ingenuity by the extent or variety of their works of art, it will not only be desirable to describe what these are, but also the materials of which they are constructed, the mode in which these materials are obtained, the preparation which they undergo when any is required, and the instruments by which they are wrought. Such particulars will not only throw light on the character and origin of the people, but will, directly or indirectly, influence the commercial relations which may be profitably entered into when commerce alone is looked to. When colonization is contemplated, the facts contained in the replies to these queries will point out the mutual advantages which might be obtained by preserving, instead of annihilating, the aboriginal population.*

*Mr. Hull.*—Many years ago I obtained from a youth a beam upon which he was dressing an opossum skin, exactly as furriers do to this day in Europe.

*Mr. Sherard.*—They have dogs for hunting.

*Mr. Shuter.*—They are skilful at making baskets from rushes and net work for catching fish. These are rather works of utility than art.

*Mr. Fishen.*—Rude carvings are made upon war Implements and rugs.

*Mr. Thomas.*—The materials which they use are all from the forest ; their implements of war and use are made from different trees. Their broad shields, which are used to ward off distant spears, are made from bark only ; which, when formed, is forced into a certain curved shape by the action of fire, viz: a fire is made coned to the shape intended, when the bark pared to one-eighth or a quarter thick is laid upon it, hot ashes and a mound of sods at the top, with stones here and there kept in a certain shape all night. Their baskets are made from a flag called "brab," which is with the nail split like straws. Their nets and net works are from string made from the opossum and other small animals' furs. The opossum rug or cloak, when I came first among them, was much ornamented with rude representations of rivers, creeks, ranges, animals, &c., &c., scratched on the skin by a muscle shell made sharp. Their skins are well cured, and sewn, different to females' sewing, with the sinews of a kangaroo's tail.

#### DOMESTIC ANIMALS.

*Are there any domestic animals in the possession of the people? Of what species are they? Whence do they appear to have been derived, and to what variety do they belong? Have they degenerated or become otherwise modified? To what uses are they applied?*

*Mr. Rusden.*—Only the dog was domesticated. The native dog is more like the common dog in China than any other kind of dog I have met with.

*Mr. Shuter.*—They are generally accompanied by the common domestic dog.

*Mr. Wilson.*—The dingo.

*Mr. Crooke.*—Dogs, native and crosses with European. They have degenerated by starvation, as they keep too many, never killing pups. They are used for hunting.

*Mr. Beveridge.*—The only domestic animal they have is the aboriginal dog, which they find young in the bush. They use them for the procuring of game.

*Mr. Strutt.*—The aborigines have a considerable number of mongrel curs, of different kinds, originally obtained from the Europeans ; but greatly deteriorated, as already stated in reply to question 44.

*Mr. J. M. Allan.*—Dogs. Before the advent of the whites, they had domesticated the purnong, or native dog, of New Holland, which they used for hunting.

*Mr. Godfrey.*—They are very fond of dogs, and usually have a large number of the starved, mangy-mongrels about them, keeping them warm by nestling with them under the shelter of the bark gunya. They were originally of the species of dingo, or wild dog of the country ; but now, are a cross of every sort of animal imported by us, sadly degenerated, and kept avowedly for the purpose of hunting kangaroo rats, bandicoots, wallaby, &c., which, from their meagre condition, they rarely succeed in doing. The blackfellow himself does the work by finding the poor animal in a hollow log, or stump of a burnt tree, and pulling it out by the tail, when a blow against the stump kills it.

*Mr. Gottreux.*—The women alone seem to have a liking for dogs, of which they have usually a large number of a very degenerate and mongrel breed.

*Mr. Thomas.*—When I first came among them, they had a few native dogs, but of no service to them, and soon dispensed with them on getting European dogs. They are good trainers of dogs ; train them to a quick scent. They will stop at a tree where an opossum is up, and are so trained, that if they seize an animal they will not injure the fur ; if they do, they are severely beat. There is one strange feature, although so wretchedly kept, if an European's favorite dog but one night sleeps in a black encampment, it will do all it can to get back to them.

#### GOVERNMENT AND LAWS.

55. *What is the form of government? Does it assume a monarchical or democratic character, or does it rest with the priests?*

*Mr. Rusden.*—A chief was looked up to as a sort of king in the tribe, whose customs I was acquainted with. He had no defined authority, nor could he originate any fresh laws or customs, nor even issue mandates, except with the view to carry out existing laws, or preserve old customs. He was a sort of president of the tribe, the whole body of which could be collected to pronounce an opinion, if need be ; though only the men of mature years or noted intelligence ever interfered or were consulted on any emergency.

*Mr. Shuter.*—The questions (55 to 67) are not applicable to the aborigines of this district (Bacchus Marsh).

*Mr. Murray.*—Their form of government, if anything, is monarchical. They have no priests.

*Mr. Wilson.*—The aborigines always show great reluctance to give any information about their laws or customs. Patriarchal. They acknowledge a chief ; how elected, I cannot say. Probably the greatest warrior became chief, as the young men fought for the championship. Their councils were held at night. The different tribes had their own hunting ground. When several tribes were assembled they were all subject to the control of the chief of the district, who appeared to direct their movements, the period of their sojourn, and the place of encampments. No tribe, not even a single blackfellow, could visit the hunting ground of another tribe without permission, or approach the place where they were encamped. When a stranger, or messenger, from another tribe arrived, he always sat down at some distance with his back turned towards the camp ; a fire-stick was sent to him ; a few words or brief sentences were spoken : bye and bye he drew near and joined them at the camp. When hostile tribes wished to be reconciled, a gift in the shape of some trifling present was sent, and the tribe who received it was invited to meet at the hunting ground of the party who made the advance. The only men privileged were the crodgie (doctor or priest) who might travel and visit wherever they pleased, and frequent the camp of other tribes. (*vide* answer to 84.) They strangled certain victims. The instrument used was a small piece of wood with a cord and noose attached. They stole up behind, passed the cord round the neck, and tightened it till they produced strangulation ; the stick pressed against the back part of the neck. I have seen the instrument, and its use was explained to me as above.

*Mr. Fishen.*—Democratic.

*Mr. Crooke.*—Democratic. No priests.

*Mr. Aitken.*—Their government, if any, would appear to be patriarchal.

*Mr. Skene.*—Monarchical.

*Mr. Beveridge.*—Democratic.

*Mr. Strutt.*—Hardly any government can be said to exist ; but what little there is may be termed democratic. On important occasions the whole tribe is assembled at a given locality, and the discussion of the matter in question takes place in a general council. When once a course of action is determined, all the members of the tribe are expected to observe it. On these occasions care is taken to convene all the tribe. Messengers, therefore, are sent by those on the spot to the absent members. A messenger will travel fifty miles to apprise a single individual of the meeting about to be held. A stick, notched and marked in a particular manner, is the messenger's credential.

*Mr. J. M. Allan.*—None whatever.

*Mr. Gottreux.*—55 to 67. No government or laws, apparently, of any kind.

*Mr. Thomas.*—Their government is patriarchal. They have, however, a chief to each tribe. Priests, doctors, enchanters, dreamers, warriors, and councillors form a kind of aristocracy; the aristocracy, however, is no burden to the community—all, from the chief downward, ply for their daily food. Their chief governs; priests, doctors, enchanters, dreamers, warriors, and councillors serve the community, without even the least burden to the state. The only remuneration they get is after their death, viz., extra lamentations and sacrifice.

56. *Are the chiefs, whether of limited or absolute power, elective or hereditary?*

*Mr. Rusden.*—The chieftainship was hereditary; but incompetency to lead or guide would without doubt lead to a speedy change in the headship.

*Mr. Murray.*—The chiefs are hereditary.

*Mr. Crooke.*—No chiefs.

*Mr. Skene.*—Hereditary.

*Mr. Beveridge.*—The power of the chiefs is very limited. The chieftainship goes by seniority; *i.e.*, the oldest man in the tribe is generally chief.

*Mr. Strutt.*—The aborigines are reported to have chiefs, but of very limited authority. The old men have the principal influence; but, under ordinary circumstances, every man does as he thinks proper. The women, as amongst other barbarous people, are entirely subject to the men.

*Mr. J. M. Allan.*—The greatest murderer is the greatest among the tribe, which is the only approach to chieftaincy known. Particular individuals had particular hunting and fishing grounds, but no power over the rest of the tribe.

*Mr. Godfrey.*—There is a so-called chief, I think, hereditary; but not always devolving on the eldest son, if there be more than one. The former chief of the Lower Loddon, old "Jerribung," seemed to have more authority and weight amongst the tribe, in the early days of settlement, than his son or sons now possess, for they have degenerated into nobbler drinkers. Their old father knew not of spirit.

*Mr. Thomas.*—Chiefs are not hereditary—elected.

57. *Is there any division of clans or castes?*

*Mr. Rusden.*—There were family distinctions somewhat similar to that of caste.

*Mr. Sherard.*—They are divided into tribes.

*Mr. Murray.*—No division of clans or castes.

*Mr. Crooke.*—None.

*Mr. Beveridge.*—There are neither clans nor castes.

*Mr. Strutt.*—The tribe may be considered as a sort of clan; but there are no castes.

*Mr. J. M. Allan.*—By tribes and families, which are kept distinct by the fear and enmity they entertain for each other.

*Mr. Godfrey.*—Questions from 57 to 67 do not seem to apply to so low a race as I treat of.

*Mr. Lewis.*—The boys at seven or eight years of age are called "Wankums," and go through the operation of having the front tooth knocked out. Several kinds of food are prohibited to them in this stage. At about sixteen the youths are made "jibbōn." There are many ceremonies observed on this occasion—marching in figures, shouting, and beating the ground with boughs. The "jibbōn" is not allowed to eat some kinds of food until about twenty to twenty-four years of age, when he may eat any food without restriction.

*Mr. Thomas.*—No division, further than what is noticed in answer to question 55.

58. *What are the privileges enjoyed by or withheld from these?*

*Mr. Rusden.*—No particular privileges existed with regard to the two family distinctions. Every body in the tribe was of one or the other of two family connotations; and betrothals were regularly made so as to keep in view the family caste to which the betrothed belonged.

*Mr. Crooke.*—None.

*Mr. Strutt.*—None. All fare much alike.

*Mr. Thomas.*—There are no privileges, further than that some animals and birds may be eaten by the aristocracy and aged, which the young are not permitted to participate, though they may have procured them.

59. *What care is taken to keep them distinct, and with what effect on the physical and moral character of each?*

*Mr. Rusden.*—They were kept distinct, as a matter of course and of duty by all.

*Mr. Strutt.*—The tribes occasionally intermarry.

*Mr. Thomas.*—Laws well understood among them—restraining the young, who feel the import of them.

60. *What laws exist among the people? How are they preserved? Are they generally known, or confided to the memory of a chosen set of persons? What are their opinions and regulations in reference to property, and especially the occupation and possession of the soil? Does the practice of hiring laborers exist among them?*

*Mr. Rusden.*—Laws of satisfaction for injury done, by means of submitting to an ordeal in which the offender exposed himself to danger, were the principal social restraints in vogue. They did not assume the form of the Saxon Were-gild, by which an injury could be compounded for; but they required that the offender should run the risk of a similar injury to the one he had done. According to the magnitude of his offence he had to receive one or more spears from one or more of the relatives of a deceased person; or where the injured person had recovered strength, he might himself discharge the spears at the offender.

No one endeavored to evade the law. It was preserved traditionally in the memories of all;—the old men being authorities in case of doubt.

No property in soil was recognized, nor were laborers employed; but each tribe defended its own territory, and each individual was willing to do a kindness without fee or reward.

*Mr. Crooke.*—Their laws are generally known. There is no practice of hiring laborers. Their laws are something like those of the gipsies, but all are on a perfect equality, except that of prowess. Some of their laws, such as initiating young men, are unnatural, and too disgusting to relate.

*Mr. Beveridge.*—They have no existing laws. They never hire labor.

*Mr. Strutt.*—The only rule the aborigines appear to possess, is to retaliate for injuries received, as in cases of murder. These matters are determined at a council, as stated above. They have no property in, nor do they occupy the soil. Their only property is the food they catch, their clothing, and the articles they carry with them in their bags, with their weapons.

*Mr. Thomas.*—Their laws are well known; summary and simple, relating to property and persons. They hold that summary punishments, as they have no settled abode, are preferable. They, however, have been known to keep prisoners for sacrifice to their dead, if within forty or fifty miles from their tribe, till they have arrived. I may remark, that when corporal punishment has been inflicted, the culprit is again received into the community as though he had never offended—in fact, before he undergoes his punishment, he is in nowise dis-esteemed.

---

61. *Have they any knowledge or tradition of a legislator, to whom the formation of laws is ascribed?*

*Mr. Rusden.*—They had no knowledge of a legislator.

*Mr. Fiske.*—They have no knowledge of a legislator.

*Mr. Crooke.*—None.

*Mr. Beveridge.*—None whatever.

*Mr. Strutt.*—No.

*Mr. Thomas.*—Their laws and form of government, they have a notion, were given them by Kurukurook, a deity of whom they speak with veneration.

---

62. *Do they rescind, add to, or modify their laws, and how?*

*Mr. Rusden.*—They did not rescind their laws, but implicitly obeyed them.

*Mr. Crooke.*—No.

*Mr. Strutt.*—No.

*Mr. Lewis.*—Murder is always retaliated upon either the murderer, or one or more of his tribe.

*Mr. Thomas.*—They never rescind or extenuate their laws, nor add to them; as they are natural laws, like the Medes and Persians.

---

63. *Are they careful in the observance of them?*

*Mr. Rusden.*—See reply to 62.

*Mr. Crooke.*—Yes.

*Mr. Shene.*—I believe them to be careful in the observance of their laws.

*Mr. Strutt.*—They observe the determination of a general council.

*Mr. Thomas.*—Most tenaciously, and in their execution.

---

64. *What are their modes of enforcing obedience, and of proving and punishing delinquency?*

*Mr. Rusden.*—Obedience was never withheld; but would have been enforced without doubt, if necessary, by the assembled tribe.

*Mr. Crooke.*—By quietly sending word, which is sullenly obeyed sooner or later.

*Mr. Beveridge.*—They have none. The strongest steals from the weak at times, and laughs at the victim. In general they are very honest amongst themselves.

*Mr. Strutt.*—If a native disobey the general resolution, he would be killed by his own tribe; or perhaps be handed over to another tribe for immolation, in settlement of some feud. The natives have some superstitious use for human kidney fat; but they are reluctant to talk on the subject.

*Mr. Thomas.*—Corporal punishment for minor offences, on the head; for more grave, hurling spears at the offender. They take little trouble in proving the case, but are invariably correct.

---

65. *How are judges constituted? Do their trials take place at stated periods, and in public?*

*Mr. Rusden.*—The old men were looked up to as expounders of what should be done.

*Mr. Crooke.*—All hands are judges. Trials take place in public.

*Mr. Beveridge.*—They never have any judges, and the only trials they ever have are upon the occasion of a murder having been committed; then, the culprit has to stand up as a target, to be speared at by about twenty of the tribe. If he escape (as is generally the case) he is received by the tribe upon the same footing as he was before the murder.

*Mr. Strutt.*—There are no judges. Councils are held when another tribe is concerned; but quarrels and disputes amongst members of the same tribe are usually settled at once by those who are present. Should these attempts fail, the quarrel is decided by a fight on the spot, in which the strongest of course is the victor.

*Mr. Thomas.*—Their judges are the ancient or old men. Their trials and punishments are in public.

---

66. *How do they keep prisoners in custody, and treat them?*

*Mr. Rusden.*—There were no prisoners in custody at any time.

*Mr. Crooke.*—By force of arms.

*Mr. Beveridge.*—They never keep any prisoners incarcerated, as no offence is deemed worthy of punishment, unless murder; and the punishment of this crime follows immediately upon the commission thereof.

*Mr. Strutt.*—They have no prisoners.

*Mr. J. M. Allan.*—Female prisoners are made the wives of their conquerors—male, generally killed and eaten.

*Mr. Thomas.*—By watching them night and day till arriving at the encampment, when they are at once summarily dealt with.

---

67. *What are the crimes taken cognizance of by the laws? Is there gradation or commutation of punishment?*

*Mr. Hull.*—Running the gauntlet of spears, usually.

*Mr. Rusden.*—Offences against individuals were crimes. Blabbing about the secret rites of a tribe was a crime. All breaches of custom were visited with some punishment.

*Mr. Wilson.*—A quarrelsome treacherous fellow was compelled to fight till he was crippled and disabled from fighting. One who betrayed the tribe was compelled to stand up and receive a certain number of blows with the nulla nulla.

ABORIGINES.—7.



*Mr. Crooke.*—Chiefly abduction. Strangers are killed in the bush, when found, without trial. There is very little crime against one another, but it is capital to be found to be a stranger. There is a commutation of punishment.

*Mr. Shene.*—They are generally, a beating with a waddy, one of their instruments of war. Are killed on the spot.

*Mr. Beveridge.*—Murder is the only offence taken notice of.

*Mr. Strutt.*—Principally murders, and taking away the women. In the former case the tribe would endeavor to kill the murderer; in the latter they would take away other women in their revenge. Every tribe, however, is expected to remain within its own territory, and an aborigine found by another tribe within their district, without good cause, is liable to be at once killed.

*Mr. Thomas.*—Adultery, theft, and murder. Theft and murder is of rare occurrence; adultery very common. There are grades and commutation, according to circumstances.

---

GEOGRAPHY AND STATISTICS.

68. *Briefly state the geographical limits and character of the region inhabited by the people to whom the replies relate.*

*Mr. Rusden.*—My remarks principally apply to the Hunter River blacks.

*Mr. Wilson.*—The Mitta Mitta and Upper Murray Rivers, and surrounding country, a mountainous region, is the district referred to in the above remarks, under the heading "Government and Laws."

*Mr. Fishen.*—The region (Lal Lal, &c.) begins thirty-five miles, and extends sixty-five miles, N.W. from Melbourne, and laterally about twenty miles. The country is timbered and well watered.

*Mr. Aitken.*—The district is generally mountainous, wooded, and well watered. The limits difficult to define.

*Mr. Beveridge.*—The country inhabited by the aborigines herein described extends from Swan Hill on the Murray River, along said river northerly about 120 miles, to the Moorpal Lakes, inclusive, and including about twenty miles of country on each side of the river. The country is of a sandy, saline, arid nature; a great portion of it is covered with mallee scrub. In close proximity to the Murray there are numerous lakes, lagoons, and reed-beds.

*Mr. Strutt.*—The aborigines in this (Echuca) district are to be found chiefly by the banks of the Murray, Goulburn, Campaspe, and Lake Moira, and sometimes at the homesteads on the various stations. The vicinity of the rivers is generally well timbered. The whole region is very flat, consisting of immense plains, intersected by belts of timber. Some of these plains extend for many miles, and are without water. The natives at present rarely frequent the plains. Formerly they would hunt the turkey and emu, as the long grass afforded them the means of approaching unperceived; but since the lands have been occupied by sheep and cattle, the same facilities no longer exist; the game also has become more scarce.

*Mr. Godfrey.*—The Lower Loddon country consists of a series of plains, studded here and there with the salt bush, with occasional box tree forests and gum swamps; these latter caused by the over-flowing of the banks of the river during the winter months generally. It is naturally a parched arid district; I have known eight months, consecutively, without rain. Then again, in a wet winter, the greater part of this level country is under water, especially the frontage of the river, which is unapproachable at such times, and remains so boggy that a horse will scarcely be got into the plains until the return of dry weather has hardened this flooded soil; it then cakes as hard as any brick, and would defy the best plough. Mosquitoes swarm during September and October, but November's heat dispels them. Their (the blacks) usual beat commences about Newbridge on the Loddon, and they seldom go lower than Kerang or Farmers Public House, for they then verge on a hostile tribe—the Murray blacks of Reedy Lake and Swan Hill. They range about fifteen miles on the east and west bank of that river, fearing the Campaspe tribe on the east, and the Avoca blacks on the west, if they exceeded that distance.

*Mr. Gottreau.*—That part of the county of Villiers, north of the 38th degree of latitude, comprising plains and slightly timbered and forest lands.

*Mr. Thomas.*—The geographical limits of the two Melbourne tribes are from the source of the Yarra eastward, S.E. by the river Tarwin; dividing range between the Yarra and the Goulburn river, north; south by the sea coast; the river Exe to the west. Aboriginal boundaries are judiciously defined, by rivers, creeks, and mountains; which, by what I have learnt, is universal. For example, the Yarra tribe claim all country south and north of the river to dividing range; on this ground, that all the waters flow into the Yarra. The Western Port or coast tribe claim all the country from ranges, creeks, &c., that fall into the sea, to the Tarwin. The Goulburn tribe, in like manner, claim north of dividing range all the country where creeks and waters fall into the Goulburn River. This water and range boundary is as judicious as among civilized, if not preferable. The character of the country is diversified, containing rivers, swamps, creeks, ranges, abundance of roots, game, and all the necessaries of life.

---

69. *State approximately the number of inhabitants. As this is an important, but very difficult question, it may not be amiss to point out the modes in which the numbers may be ascertained. The people themselves may state their numbers with more or less accuracy, but it should be known whether they refer to all ranks and ages, or merely comprehend adult males, who may be mustered for war, or other general purposes requiring their combination. In this case state the apparent proportion between adult males and other members of families. The number of habitations in a particular settlement may be counted, and some idea of the average numbers of a family be given. Where the people inhabit the water-side, the number and dimensions of their craft may be taken, and some idea of the proportion between the number of these and of the individuals belonging to them may be formed. In drawing conclusions from observations of this kind, it will be necessary to have due regard to the different degrees of density or rarity in which, from various causes, population may be placed.*

*Mr. Rusden.*—69, 70, 71, 72, 73, 74, 75, 76, are partially answered; but it may be necessary to add to what I have said in reply to questions 11 and 12, which bear to some extent on the point involved in question 73.

Missionaries have gone amongst the aborigines, as they would have gone to any savages living apart from European influences. With a laudable reliance on the efficacy of their doctrines they have looked forward to obtaining the same results as might have been possible if the aboriginal tribes had not been decaying under the influence of causes over which neither the missionaries nor the blacks had any control. When a whole tribe disappears in the course of one generation, how can the teacher look forward with hope?

No long time elapsed before it became plain to all who were intimately acquainted with the habits of the blacks, that such missions must necessarily fail—that the missionaries were powerless to avert the evil effects of contamination of the blacks by the whites,—that those effects entailed the speedy destruction of every tribe—and that the only possible result would be failure after failure repeated at the borders of civilization, which the missionaries are step by step compelled to betake themselves to in order to find materials for their experiments. But whatever might be the convictions of those who had had practical experience on the subject (and that experience led many unsuccessful missionaries to the conclusion that the laity

were right in asserting that success could only be hoped for by means of removing the blacks from their native haunts while young, and rearing them apart from the evil effects of indiscriminate association with the whites), there have always been found missionaries of laudable zeal but of insufficient reasoning powers, who have determined to prosecute their labors on the same footing as those which have already signally failed.

Indeed, some of them seem so wedded to their zeal as to prefer failure on the beaten path to success obtained by any method which men of the world may recommend. Thus it is that, though one such experiment ought to have decided the matter, failure after failure is pointed to, to prove that the blacks are irreclaimable; when really the only thing proved is that certain Europeans are illogical and obstinate.

The committee will perceive, in the document which forms a portion of my reply to questions 11 and 12, that no sooner did Archdeacon Hale, at Adelaide, apply a more practical mind to the question, accompanied by no less religious zeal than had distinguished previous missionaries, he effected great results.

One civilized Christian black, even though he die at an immature age, in the Poonindie station, is an object which, when compared with the debauched relics of the tribes in Victoria, may well awake a desire to see in this colony a station set apart like the one at Poonindie.

*Mr. Beveridge.*—The only craft used by the aborigines are made of the bark of the gum tree. Each adult (male) has one.

*Mr. Strutt.*—The number of the aborigines is estimated at about five hundred individuals, including women and children, as stated in reply to the first question. The natives themselves cannot give any information as to their numbers, except in their own immediate vicinity.

*Mr. J. M. Allan.*—See statistical returns of last census compiled under my superintendence, as chairman of the Warrnambool Road Board. No boats of any description. A ship seen at sea was considered a monster of the deep, and named a "Koorong." When seen, the natives fled the coast.

*Mr. Gottreux.*—About one hundred.

*Mr. Thomas.*—Generally answered in questions 1 and 2. In large congregating tribes in years past, I usually calculated the number of houses or miams in each separate hamlet, also the tribe; and took note generally of the extending encampments; marking the distinction between each tribe, and by calculating at the rate of five or more blacks to each miam, gave the gross amount; which was generally correct, a few blacks more or less.

70. *Has the number of inhabitants sensibly varied, and within what period?*

*Mr. Shuter.*—The number of inhabitants has sensibly decreased since the settlement of the Europeans in the colony.

*Mr. Strutt.*—They have decreased considerably, as stated also in reply to question 3.

*Mr. Gottreux.*—The numbers have decreased at least one-half, during the last eight years.

*Mr. Lewis.*—The number of the aborigines has not yet very perceptibly decreased; but there is a great and visible decrease in the number of births; a majority of the infants of the young native women being half-castes. No instance has been seen among the natives of this tribe where the mother of a half-caste child has afterwards had a black one.

*Mr. Thomas.*—Awfully diminished within the last ten years. See question 3.

71. *If it have diminished, state the causes; such as sickness, starvation, war, and emigration. When these causes require explanation, please to give it. If the inhabitants are on the increase, is this the result of the easy and favorable circumstances of the people causing an excess of births over deaths; or is it to be assigned to any cause tending to bring accessions from other quarters? State whether such causes are of long standing or recent.*

*Mr. Hull.*—Destruction of infants, sickness, disease, loss of country, and consequent desire to die—"Tumble down and jump up white fellow."

*Mr. Shuter.*—Sickness I think has been the cause of the decrease of the inhabitants.

*Mr. Murray.*—The numbers have diminished in consequence of there not being any births. During twelve years there have been only two births in the Colac tribe. This I consider to be attributable entirely to the extent of prostitution amongst the women.

*Mr. Strutt.*—The causes are stated in reply to question 3.

*Mr. Gottreux.*—No births have taken place to make up for the numbers that have died.

*Mr. Thomas.*—Habitual drunkenness, bringing on pulmonary diseases, and the absence of their natural exercise, the chase; living a kind of half and half life between savage and civilized, without a progressive tuition for the difference. They have had occasional increase to their number, by females from Gipps Land, yet are unable to keep up their number. Their introduction of Gipps Land lubras have been within the last seven or eight years.

72. *Is the population generally living in a manner they have been long accustomed to, or have new relations with other people, and consequently new customs and practices, been introduced.*

*Mr. Shuter.*—I think so. Many bad customs and practices, but few good ones, have been introduced.

*Mr. Murray.*—New customs and practices introduced by their relations with other people have almost entirely superseded their original manner of living.

*Mr. Crooke.*—Yes. No new customs and practices have been introduced.

*Mr. Beveridge.*—Very nearly so. They have a few innovations upon old customs, such as wearing European clothes, smoking, &c., &c.

*Mr. Strutt.*—The aboriginal population is not living in the manner of their forefathers, owing to the new customs and practices they have learned from the Europeans.

*Mr. J. M. Allan.*—Mode of living modified by residence among the whites. Males generally live about among the farmers. Females and children are left to shift for themselves in the forest, and are actually worse off than before the advent of the whites.

*Mr. Gottreux.*—They live generally as they used, with regard to their habitations and wandering propensities; but their food and clothing have improved in consequence of their working for and intercourse with, the white population.

*Mr. Thomas.*—In the bush they live as in their primitive state, without the least inclination to depart from it. If in the precincts of Melbourne or a village, the males will clothe themselves as civilized; but on returning to the encampment, off go their clothes, and they have done with civilization for that day. They have no new custom, but are awfully degraded from their first state.

73. *If the people, being uncivilized, have come under the influence of the civilized, state to what people the latter belong, how they are regarded, and what is the kind of influence they are producing.\* State the points of their good influence, if any, and those of an opposite character, as the introduction of diseases, vices, wars, want of independence, &c.*

*Mr. Hull.*—The venereal was not introduced by the colonists; it existed before, as it does with all savage tribes. All the missions, from the original catholic mission, through almost every denomination of protestant missions, have failed, it would be too severe perhaps to say, in any case, from want of proper zeal or conduct in the missionaries; but rather from a total inability in the aboriginal to comprehend anything of the nature of the Deity.

*Mr. Beveridge.*—The people under the influence of whom they have come are British. They are regarded by the aborigines as being one of a very superior order. I am sorry to say that the influence exercised by the British is the opposite of good, because the aborigines are prone to (like their more civilized brethren) imbibe the vices of those with whom they associate, instead of their virtues.

*Mr. Strutt.*—The intercourse with Europeans has had a good influence in producing a greater regard for human life, and for the advantages of peace and order amongst the aborigines. In some instances they have applied to the local authorities for redress, in cases of assault, and of course have obtained it. The prejudicial results of European intercourse have been the introduction of syphilis, intoxication, and the inordinate use of tobacco; and the diminished feeling of independence, owing to many of their new wants being supplied by the Europeans, without any adequate return.

*Mr. J. M. Allan.*—The advent of the whites has been injurious to them on the whole. Your committee is itself an evidence of this. The whites have brought with them their diseases and vices, and destroyed the feeling of independence among the blacks.

*Mr. Thomas.*—Many have come under the civilized influence, who have been brought, or kidnapped from their own country, and have, *by constraint*, entered into all the forms and habits of civilized life; but when opportunity offered have returned to their old habits. The native police, as a body, was perhaps the most likely to retain their civilized habits; but such was not the case. When equipped and on duty, from their personal appearance, one would argue that civilization had taken root, and that moral improvement had commenced,—it was lamentably otherwise. The corps were notorious swearers and drunkards. Those at the Barwon mission turned out in a like manner, though the worthy ministers who conducted that mission felt confident, and published to the world “that six or seven might faithfully be reported as being converted.” Some have had trades; but after all have wrenched themselves from civilization; and, in endeavoring to find out their own tribes, have been murdered by other blacks on their way. Two fine girls and a boy were rescued from King’s Island some years back, and humanely taken charge of by two pious maiden squatters to the westward. The boy, after a short time bolted. One of the girls turned out bad, and no one knows what became of her; the other is now a fashionably dressed profligate, in fine furnished apartments in La Trobestreet. These last three were educated, and with care. I have seen the two girls often at the Wesleyan Chapel, Geelong, with their pious guardians.

74. *Is there any tendency to the union of the races? how is it exhibited, and to what extent?*

*Mr. Shuter.*—There are a few instances of the union of the races.

*Mr. Crooke.*—Occasionally. By each tribe knocking a tooth out of the young men,—also initiation. Very little.

*Mr. Beveridge.*—The way in which the union of the white and aboriginal races is displayed, is by the numbers of half-breeds running about.

*Mr. Strutt.*—Half-caste children are occasionally born and reared, but their number is only small.

*Mr. Gottreux.*—No tendency to the union of races.

*Mr. Thomas.*—None whatever. There was, however, a shepherd to the westward, some years back, who was desirous of having an aboriginal girl, whom he had had for his hutkeeper for eighteen months, for his wife; the girl was from the Wimmera. The overseer bringing a quantity of sheep to Melbourne, the white shepherd and black lubra accompanied; and the different clergymen on the road were entreated to marry them, but to no effect. The overseer eventually tried the Lord Bishop of Melbourne. This is the only case I ever heard of. After eighteen months I found this black lubra among a tribe of blacks; she said her white husband was dead, and she returned to the first tribe of blacks she found.

#### SOCIAL RELATIONS.

75. *What kind of relationship, by written treaty or otherwise, subsists between the nation and other nations, civilized or not? Have they any intercourse by sea with other countries? Do any of them understand any European language? Or are there interpreters, by whom they can communicate with them.*

*Mr. Shuter.*—Questions 75 and 76 are not applicable to the aborigines of this district.

*Mr. Crooke.*—There is no sea intercourse with other countries. They communicate by sending messengers.

*Mr. Beveridge.*—They have no intercourse by sea or otherwise with other countries. Most of the aborigines speak sufficient English to make themselves understood.

*Mr. Strutt.*—The natives have no relationship nor intercourse with other nations. Most of them understand a little English.

*Mr. Gottreux.*—75 and 76.—They have no social relations. Their mode of fighting amongst themselves in their drunken brawls cannot be called warfare.

*Mr. Thomas.*—Between the five nearest tribes to Melbourne there is a kind of confederacy or relationship, which, I apprehend, is followed out through the length and breadth of Victoria. Thus the Yarra, Western Port, Geelong, Goulburn, and Devil’s River tribes, though continually quarrelling, nevertheless are in a degree united; and to accomplish (or force) this united interest, according to their laws, marriages are not contracted in their own tribe:—for instance, a Yarra black must get himself a wife, not out of his own tribe, but either of the other tribes. In like manner a Goulburn must get his lubra from the Yarra, Devil’s River, Western Port, or Geelong tribe. Thus a kind of social compact is formed against any distant tribe who might intrude upon their country, when all unite to expel the intruder. They have no intercourse by sea with other tribes. Formerly the Western Port blacks used to make very large barques and cross over Western Port to French Island at a certain season of the year after eggs. They need no interpreters; all the adults under thirty years of age speak English well; pronounce it far better than half the Scotch or Irish emigrants.

\* This question will comprise the existence of missions—the success or the want of it from causes connected with missionaries themselves or others.

76. *Are they peaceable or addicted to war? Have they any forms of declaring war or making peace? What is their mode of warfare, either by sea or land, their weapons and strategy? What do they do with the slain and with prisoners? Have they any mode of commemorating victories by monuments, hieroglyphics, or preservation of individual trophies, and of what kind? Have they any national poems, sagas, or traditions respecting their origin and history? Where Europeans have introduced fire-arms, ascertain the modes of warfare which have given place to them.*

*State whatever particulars respecting their origin and history are derived, either from traditions among themselves or from other sources.*

*Mr. Hull.*—See my pamphlet and refer to Messrs. Thomas, Bunce, Parker, and Mr. Miles's papers. The same reference is given for queries 77 to 88 inclusive.

*Mr. Rusden.*—In many tribes I have known the hands of enemies slain in a foray to be carried as trophies for weeks. I have known cannibalism imputed to a tribe (quite guiltless of it) on the ground of these hands being found at a camp.

*Mr. Fischen.*—Peaceable.

*Mr. Crooke.*—War. They kill their prisoners and eat them.

*Mr. Beveridge.*—They are peaceable. They have no forms of declaring war or making peace. Their only mode of warfare is by surprize—they creep into their enemies' camp at night, when the camp is hushed in sleep, and slay all that cannot escape; which, in most instances, are women and children, or invalids. What they do not make use of for food, of those slain, they leave exposed for the crows, or until such time as the vanquished people return to bury them: they never take any prisoners. They have no method of commemorating victories or preservation of personal trophies. They do not possess any poems, but have some oral traditions of their origin. They never make use of fire-arms in their warfare. In their traditions respecting their origin, they say:—at one time they were all birds and beasts, and there was no sun, but darkness dwelt upon the land; but in a dispute between an emu and native companion, the latter threw an egg of the former up to the sky, when it broke and became the sun, and the world was flooded with light, and thousands of the birds and beasts became men.

*Mr. Strutt.*—They are peaceable at present. They do not appear to have any form of declaring war, as it is usual to surprize the enemy; but peace is generally celebrated by a great corrobory. Their weapons are chiefly the spear and waddy, or club. They have but few fire-arms, and these are used for shooting wild-fowl by the steadiest and most trustworthy natives. They do not make prisoners. They are strongly suspected of having been in the habit of eating the bodies of the enemies they had slain—but on this point they will not afford any information. They have no trophies, monuments, or records of any kind.

*Mr. J. M. Allan.*—Their main tactic in war is to effect a surprize. They keep the kidney fat as a trophy, concealing it in their hair; also portions of the hair. No traditions as to origin, &c. In their wars they do not use fire-arms.

*Mr. Thomas.*—In their present diminished state, they would be totally unfit for war. I do not think that a complete muster of the five confederate tribes would amount to anything like the number of one of them nineteen years ago. They were formerly much addicted to fighting. They have forms of declaring war: ambassadors are sent who are furnished with regular diplomas,—two small sticks, devices on them purporting their mission for peace or war. These messengers, or ambassadors' persons are held sacred, however repugnant their instructions; and, after transacting their business and receiving the reply, they are safely conducted out of the district to the borders of their own country. I should have stated, that the returned ambassadors receive the replies on two pieces of stick or thick bark. They fight on land. Their weapons are spears, wonguims, shields, and bludgeons. They do not take prisoners. If any are killed, their own tribe bury them. I never knew but one killed on the assembling of the tribes, which was not in a fight, but a corrobory. However determined and obstinate a fight may be, when over, all are friends; and it is affecting to see parties, who, an hour before were enemies, sucking each other's wounds. There are no means of commemorating fights further than talking about them over their night fires. They have particular songs for sacred and traditional dances; have traditions of the creation, cause of wind, and other things. Although scarcely an influential black but has a gun, yet they never use them in battle: they consider guns a cowardly means of defence. What traditions they have have been handed down to them through many generations.

---

RELIGION, SUPERSTITIONS, ETC.

77. *Are the people addicted to religious observances, or generally regardless of them?*

*Mr. Rusden.*—So far as the rites or customs extant amongst the blacks may be deemed the remains of any form of religion, it may be said that the blacks are rigidly observant of their duties. As I am not intimately acquainted with the traditions of the tribes in Victoria, I shall not dwell on this and the succeeding questions, which will no doubt be accurately answered by Mr. Parker, Mr. Thomas, and other persons; but I may mention that, in the ceremonial by which youths are inducted into manhood—in the respect for the secrecy attached to that ceremonial,—in the songs sung and the implements used thereat, I have found a remarkable similarity pervading the customs of all the blacks with whom I have conversed on the Australian continent, at Moreton Bay in the north, and at the Goulburn River in Victoria, no less than at the Murrumbidgee. Without doubt these customs are remnants of religious observances, and they are rigidly adhered to. No woman can be present at these ceremonies, nor can any child. Great solemnity is observed in preparing youths for the ordeal; the ground around is marked and the bark of trees is carved in certain well known manner and shape; and the neophyte must not, under fear of death, mention the particulars of the ceremony. A vague idea of superior power of some spirit is associated with these ceremonies, but it is flickering, and scarcely enables one to pronounce whether the being contemplated is beneficent or malign. The order of the ceremony is distinct, however, and no native would deviate from it in any particular. Many Europeans, who have gained the confidence of the aborigines, have at different times and in different tribes been permitted to be present at the ceremonies; and a knowledge of them would be a safe passport for a traveller in a strange tribe, if by any means he could communicate the fact of his initiation. The wonder and the readiness to fraternize shown by strange blacks to an initiated white man, seen by them for the first time, are very great; accompanied with earnest entreaties not to reveal anything unlawfully. But with the gradual extinction of a tribe, carelessness about their ceremonies creeps in, and they lose all national feelings, without acquiring from the whites any substitute but the craving for spirits and tobacco. I allude to ceremonies formerly extant in New South Wales.

*Mr. Shuter.*—Generally regardless.

*Mr. Murray.*—They appear to have no religious observances whatever.

*Mr. Fischen.*—Regardless of religious observances.

*Mr. Crooke.*—No. Yes.

*Mr. Beveridge.*—They are utterly regardless of religious observances.

*Mr. Strutt.*—The aborigines have no religious observances, so far as Europeans can ascertain.

*Mr. J. M. Allan.*—No idea of religion.

*Mr. Godfrey.*—Totally unenlightened.

*Mr. Gottreux.*—77, &c.—There seems to be no idea of religion amongst this people; consequently, no priests, no rites, no superstitions.

ABORIGINES.—s.

*Mr. Thomas.*—Totally regardless of them. They pay great attention to me while I am addressing them, and give ready assent; but you hear no observations from them afterwards. I have, however, often been requested not to speak to them in their own language, because it made them frightened—evident proof that they are not destitute of reflection.

---

78. *Do they adopt the idea of one great and presiding Spirit, or are they polytheists?*

*Mr. Rusden.*—78 to 89.—For reasons given in reply to 77, I leave unanswered.

*Mr. Shuter.*—They are not polytheists.

*Mr. Crooke.*—Uncertain and varying.

*Mr. Aitken.*—They believe in an evil spirit.

*Mr. Beveridge.*—They believe in one all-presiding Good Spirit.

*Mr. Strutt.*—What ideas they appear to possess on this subject tend towards unity, in the existence of a spirit, to whom they ascribe a bad rather than a beneficent character.

*Mr. Godfrey.*—They believe in one great presiding spirit, but only know him in his attributes of terror or vengeance; not of mercy. They speak of him as "Big One Sulky," when thunder is heard.

*Mr. Thomas.*—They have a notion of one Superior Being, but no way adore or worship him. If they have any passion towards him, it is fear. They, however, have other minor personages to whom they attribute control over portions of the universe.

---

79. *If polytheism exist, what are the names, attributes, and tables connected with their deities, and what are the modes in which devotion is paid to each? Are any parts of the body held sacred, or the reverse? Do they offer sacrifices, and are they of an expiatory character, or mere gifts?*

*Mr. Shuter.*—They offer no sacrifices, so far as known to me.

*Mr. Crooke.*—They do not offer any sacrifices.

*Mr. Beveridge.*—The name of the Good Spirit is "Gnowdenont." They have tablets relative to this Spirit, nor have they any method of paying devotion to it. No part of the human frame is held sacred, nor do they offer any sacrifices.

*Mr. Strutt.*—They offer no sacrifices, nor gifts.

*Mr. Godfrey.*—Questions to 83 totally inapplicable.

*Mr. Thomas.*—Principally answered in my article upon superstitions, &c. They offer no sacrifices to any deity; but invariably offer a sacrifice as a peace offering to their dead. This sacrifice is no less than the reins of a fellow creature.

---

80. *Have they any sacred days or periods, fixed or moveable feasts, or religious ceremonies of any kind, or any form of thanksgiving, or other observance connected with seasons?*

*Mr. Shuter.*—I do not think they have.

*Mr. Crooke.*—No.

*Mr. Beveridge.*—They have no sacred days or feasts or religious ceremonies of any kind.

*Mr. Strutt.*—They have certain general meetings, at which all the members of the tribe are expected to attend; but these meetings are at irregular intervals, and their object is not always known to Europeans.

*Mr. Thomas.*—They have no sacred days, or moveable feasts, unless it be when the reins are procured from a fellow creature; when after three days continued dancing and rejoicing, their bodies are cleared from all appearance of mourning, and there is rejoicing in its stead.

---

81. *Have they any order of priests? and if so, are they hereditary, elective, or determined by any particular circumstances?*

*Mr. Shuter.*—They have no priests, so far as I know.

*Mr. Crooke.*—No.

*Mr. Beveridge.*—They have no priests whatever.

*Mr. Strutt.*—No. Some of the older men have some influence, but only of a personal character.

*Mr. Thomas.*—They have doctors or priests, dreamers, enchanters, &c., who are consulted upon all difficult dreams, supposed apparitions, and such like. The decision they come to is at once credited and believed.

---

82. *Is the religion of the people similar to that of any other people, neighboring or remote? If different, are they widely so, or dependent on particular modifications, and of what kind?*

*Mr. Crooke.*—None.

*Mr. Thomas.*—I do not think that there is the least difference; in fact, they have no conception of worship. In continued plagues, such as myndee, &c., they have fear.

---

83. *In what light do they regard the religion and deities of neighboring tribes?*

*Mr. Crooke.*—Do not care.

*Mr. Thomas.*—With total indifference. Even the worship of Europeans does not strike them further than they see all clean. They have, however, often been struck with the white man building so large a place for God, and making no other use of it; and this I have often endeavored to take advantage of, by trying to impress on their minds, that the place is sacred and must not be used for any other purpose.

---

84. *Is there any idea of an inferior order of spirits and imaginary beings, such as ghosts, fairies, brownies, and goblins; and how are they described?*

*Mr. Sherard.*—Yes.

*Mr. Shuter.*—I think they have; but I cannot describe them. They are afraid to move about in the dark.

*Mr. Murray.*—They appear to dread some unseen power that may injure or destroy them.

*Mr. Wilson.*—They had a superstitious dread of the Buckeen, a spirit who was supposed to steal the kidney fat from a blackfellow, while he slept. A blackfellow who imagined his kidney fat had been taken away in this way generally pined away, refused to eat, and died. They sent out parties, generally two young men, to Buckeen. These fellows stole about during the night, watching and tracking their victim. They observed great secrecy and vigilance. When they had made sure of their quarry, they waited till the dead of night, stole noiselessly up, speared their victim, and dispatched him with the nulla nulla. They then cut off portions of his flesh, which they eat, and took out the kidney fat. This fat was much prized among them; they preserved it in a piece of dried skin of a blackfellow, rolled up like a tobacco pouch; and in a case of sudden alarm, I have seen a blackfellow, pale with fear, rush to his net (a bag), take out this pouch, open it, and smear his face with the fat. When a blackfellow died suddenly, being drowned, or died from some accidental cause, they sent out a Buckeen party to take the life of one belonging to another tribe, in order to propitiate the Evil Eye. These in turn made reprisal, and thus, life after life was taken. The ceremony of knocking out the tooth of the young men took place about the age of eleven to fourteen; this was always performed by an old man, who used for the purpose a sharp instrument, and a stone. They believed the Morgigong (a spirit) was present during this ceremony. The women were present, but sat apart from the men. After the tooth was knocked out (one of the incisors of the upper jaw) the boys, now young men, were consigned to the care of an old man, who provided food for them for a few days; they were left then to hunt for themselves, and were not allowed to encamp with or go near their mothers, or any females for several months. The women raised pyramidal mounds of earth at the place where the ceremony was held. They placed sticks or wands upright on these mounds, with feathers tied to the top.

*Mr. Crooke.*—They are superstitious, but it is not defined.

*Mr. Beveridge.*—They have an idea of a very wicked spirit, named "Gnambucootchaly," of which they are very much afraid, more especially at night.

*Mr. J. M. Allan.*—They believe in the existence of evil spirits, whom they seek to propitiate by offerings. Water spirits are called "Turong;" land spirits "Potkoorok;" another is "Tambora," inhabiting caves. These they suppose to be females without heads.

*Mr. Godfrey.*—There is a vague notion of a goblin, called by a corruption of our word Devil. They say "Dibble, Dibble," and they are greatly afraid of this imaginary ghost. They also are in great terror of "wild blackfellows," and can scarcely be persuaded to go far away from a station alone, unless on horseback, or with a gun, when they feel more plucky. This "wild blackfellow" is, no doubt, the ever-expected seeker of retribution for the death of one of their tribe. These blacks go away themselves on such a mission, to seek some unprotected lone blackfellow, and they well know others are seeking them in a similar way, and for a like reason. This great never-ceasing murder, added to their child-murder, drunkenness, and promiscuous connection with whites, is a sufficient reasonable ground for concluding that their extinction is only a matter of time.

*Mr. Thomas.*—They have an idea of ghosts, spirits, and other imaginary beings.—[See my vocabulary.]

85. *Have they any notions of magic, witchcraft, or second sight?*

*Mr. Shuter.*—I think not.

*Mr. Crooke.*—All kinds.

*Mr. Beveridge.*—They have no idea of magic.

*Mr. J. M. Allan.*—Yes, a great many.

*Mr. Thomas.*—None whatever; unless one of their priests is sulky, when they have their fears of something dreadful coming upon them.

86. *What ideas are entertained respecting the heavenly bodies? Have they any distinction of stars, or constellations? and if so, what names do they give them, and what do these names signify?*

*Mr. Shuter.*—I cannot tell.

*Mr. Beveridge.*—They have a name and legend belonging to every planet and constellation visible in the heavens, but it would take too much time and space to transcribe them here.

*Mr. J. M. Allan.*—They have. The sun (yarrh yar,) and moon (unnung,) they suppose to be spirits. "Whychurl" is their name for a star. They are much afraid of thunder and lightning; calling the former "murdell."

*Mr. Thomas.*—They have names for the heavenly bodies. They have distinction of stars. Some of them they maintain were once blackfellows, but for certain good acts were taken to heaven and made stars of.

87. *Are they in any manner observed with reference to the division of the year, and how?*

*Mr. Sherard.*—Yes; the moon.

*Mr. Beveridge.*—They are not connected in any way with the division of the year.

*Mr. Thomas.*—They have accurate notions, and have terms for the four seasons, which they determine by the motion of the heavenly bodies.

88. *If time is not divided by observations of those bodies, what other mode is adopted? and do observancies connected with them rest with the priests or chiefs?*

*Mr. Crooke.*—Seasons.

*Mr. Beveridge.*—The only method they have of dividing the year is by heat and cold, or summer and winter.

*Mr. J. M. Allan.*—They divide time by the seasons.

*Mr. Godfrey.*—Their only mode of computing time appears to be by the moon; its full especially is noted: and now, they have the advantage of dating from the "Nip nip," or settlers' yearly regular shearing time. This seems to supply them with a mode of stating years, which before they had not: months or moons then satisfied them.

*Mr. Thomas.*—Time is divided by the motion of the heavenly bodies. They have also other modes, such as the blossoming of trees and shrubs. They can accurately define the very month by this method; for in Australia there is not a month but some tree, shrub, or flower is in blossom; and for exact assembling they calculate and arrange time in the latter way.

89. *When the traveller, by personal acquaintance with the language, or by means of competent assistance from interpreters, can freely converse with the people, it will be desirable that he should form some idea of their amount of intelligence, their tone of mind with regard to social relations, as respects freedom, independence, or subserviency, and their recognition of moral obligations, and any other psychological character which observation may detect; and more especially such as may contribute to an estimation of the probable results of efforts to develop and improve the character.*

*Mr. Crooke.*—They have no notions and care not.

*Mr. Godfrey.*—From fifteen years' experience and intercourse with tribes in various parts of the colony, I think I may state, that the Lower Loddon tribe are below the average standard of blacks generally, both morally and physically. They are the laziest I have ever seen, and fearfully addicted to drunkenness. Those frequenting the banks of large rivers, such as the Murray, &c., appear a much finer race altogether.

*Mr. Thomas.*—This query is principally answered in the foregoing. I may briefly state that Providence has endowed them with sufficient intelligence for their present state; in fact, their intelligence may be said to be instinct. Tenacious of social relationship—tenacious of freedom—two blacks (aged) brought into the Melbourne gaol many years back, fretted so, that they both died, and on the same day. They are by no means ungrateful, and well remember any previous kindness. The preservation of Buckley for two-and-thirty years, without in the whole period ever ill-using him, ought ever to indelibly rank them as a humane race; more so, as Buckley was more ignorant than the blacks, and perfectly useless to them: quite a different man to Rutherford, who lived many years among the New Zealanders, and who was a shrewd active fellow.

#### ADDITIONAL REPLIES TO LIST OF QUERIES.

[The following communications were not received in sufficient time to include them in the foregoing classification.]

*Marcus Sievwright, Esq., Melbourne.*—The writer having had the honor of receiving a circular dated the 27th October, 1858, from the Hon. T. McCombie, chairman of the select committee of the Legislative Council, appointed to inquire into the present condition of the aborigines, which circular is accompanied by a number of queries thereon, with a request to give any information on the subject—I feel much pleasure in forwarding the following information, premising at the same time that the answers sent are given from recollections made in accompanying the late Captain C. W. Sievwright, who received an appointment as Assistant Protector of Aborigines during the years commencing January, 1839, to March, 1843.—89, Swanston-street, 10th January, 1859.—MARCUS SIEVWRIGHT.

#### REPLIES TO DIVISION NO. I.

1. The district will contain about fifty aborigines, consisting of the remains of one or two tribes formerly known as the Waddowrow tribe.
2. The existing natives about Melbourne consist of more males than females, both sexes being in bad health; and their ages average thirty.
3. From my personal knowledge during the last ten years, the mortality has been very marked among all the tribes around this city and townships, and from what I have personally observed after having visited districts during an absence of seven years—the chief causes of mortality being pulmonary complaints, accelerated by venereal diseases, and which have in my opinion taken such a firm hold on their constitutions as will now decimate them in the course of comparatively a short time.
4. I am not aware of assistance of any kind being given to the aborigines, except it is through William Thomas, Esq., Guardian of Natives, who is a most zealous and worthy advocate in their behalf. The aborigines in my opinion at present have no means of living anywhere within the settled districts; and I need scarcely remark that, in consequence of the alienation of their land and subsequently the purchasers or Crown-tenants fencing them out of their demesne, they have been driven (to use a homely phrase) from pillar to post to eke out the remainder of their existence. I believe there is an aboriginal reserve at Mordialloc, and I believe it is fit for its purpose, although the natives should have the privilege of choosing their own camping or reserve ground.
5. In reply to this question, I think Mr. Thomas would be the gentleman who would undertake the duties referred to.
6. The natives are with rare exceptions addicted to excessive intemperance; the drink I suppose coming through their being supplied by the publicans. I have no direct testimony on the latter subject.
7. The compulsory keeping the natives from the towns, particularly in the interior, would be of some benefit, but it would not attain the desired object unless the blacks had a depôt or reserve to induce them to return when compelled to avoid the constabulary; and the police would have great difficulty in keeping them away from towns.
8. I am not aware, but I think there are many medical men ready to undertake the performance of medical duties for a proper compensation.
9. The natives are all quiet about Melbourne, and in Geelong when I was there; but in the interior, viz., all over the western district, in the years 1840, '41, '42, and '43, I was very often a witness to the result of their depredations of property and of the taking away of life among themselves. But I am unable to state whether the white population now avail themselves much of the services of the natives, or compensate them by wages or otherwise.
10. I have known the natives to steal from the settlers, in the first instance through want, and being emboldened by success and led on by an evil-disposed chief or leader, they have continued to perpetrate the mischief of sheep-stealing or the destruction of cattle and horses wantonly and in excess of the benefit derivable from destroying more than what they could consume.
11. The Rev. Mr. Tuckfield, a Wesleyan missionary, resided about forty miles from Geelong, and endeavored during 1840 and some time after to educate the aborigines, as well as Assistant Protector Sievwright, but their efforts in the western district were (with a few exceptions) quite fruitless.
12. My opinion of their general intelligence is, that the children and young natives, and in many instances the middle aged blacks are, when kept from intoxicating drinks, very intelligent, and are prone to receive a slight education, literary and moral.
13. I can suggest a plan to the honorable committee by which the Government may serve to ameliorate the aborigines from ultimate extinction; and that is—In the unsettled districts large reserves should be chosen, and the locality should be marked out by the natives, and set apart from the settlers. Fencing in the reserve should be (where practicable) carried out, and allowing or reserving also plenty of hunting or fishing grounds. Let there be a homestead presided over by some intelligent European family, who are to endeavor to keep the natives from communicating with any other white person, and to supply them with a daily allowance of food, such allowance being portioned out conditionally to the males doing such work on the station as required of them, such as fencing, grubbing, &c., and occasionally withholding the supply of food

to a greater extent from such as can work and wont work, or such as leave the homestead. The natives should be also induced to erect small huts to live in, and they should be well clothed in winter with woollen clothing, and supplied with good medical attendance to keep down prevailing diseases among them.

14. From the inherent tendency of all the natives to change and travel, I think, after what I have observed among them, that the remains of the tribes about Melbourne and the inland towns should have several small reserves or homesteads to enable them to visit or change to, as their hunting grounds are occupied, and which they should be induced to stay or settle at, during the whole year round. In having more than one reserve, the inducement to settle, when their roving propensity takes place, would be for them to call and locate at such a homestead as they would feel disposed to reside at, and so keep them from calling at the towns or scattering themselves through the bush and public houses.

15. The aborigines have every disposition to imitate their white brethren in nearly everything; but from the tendencies implanted in them, they find the less restrictive savage life more enticing than civilization, and a great difficulty exists to reclaim them from their habits thoroughly; and I am strongly convinced that the rising generation should be induced to follow some European occupation, so as to divert their attention from joining their parents and others in keeping up their customs.

The Queries from 1 to 16 in Division 2 remain unanswered, in consequence of the subjects being too abstruse.

#### ANSWERS TO DIVISION ON INDIVIDUAL AND FAMILY LIFE.

17. There are some tribes who observe a ceremonial procedure on the birth of a child. Others do not observe any, except it is very trifling, by indulging in a chaunt got up by the head of the family, and no difference is made if male or female.

18. Infanticide used to be, and in some tribes is still very prevalent. The habit of destroying children arose generally from hunger, which eventually was perpetuated into a custom, and caused female children to be destroyed as soon as they were born, allowing the males to survive; the male children being a greater acquisition to a family than females. I think they would have no great objection to give up their orphans or other children to the whites to be nursed, subject however to the children being taken in full.

19. I never yet knew of native children being exposed from any cause.

20. There is no practice, that I am aware of, of dressing or cradling children, further than when the native mothers in the Mount Rouse (native name "Kolor") district, were digging for roots, they hung up the child in a basket until their digging was over.

21. The only method adopted in altering the shape of the body, is that of puncturing the cartilage of the nose, about the age of five or six years, and inserting in the orifice as large a piece of reed as they can bear, which distends the nostrils considerably; and with the Goulburn tribes, the custom of puncturing out the two front upper teeth was a ceremony that never was dispensed with by the males on attaining the age of puberty.

22. The native children are taught early by precept the means of providing for themselves, in hunting, fishing, digging for roots, &c., and follow their parents or tribe through a variety of hardships, such as taking long journeys at the age of two or three years, through interminable forests or endless plains, during great dearths of water and food. At the age of six or seven, the females are betrothed, and very often earlier, to their future husband, who is thus rewarded by a wife in prospect; the girl's father giving her away on the occasion of some great feat of courage having been performed by the intended husband: and on the age of puberty among all the tribes, the males undergo the ceremony of circumcision; on which rite being performed, the boys are taken great care of by their father's, in not allowing them to wet their feet.

23. The only remarkable sports among the boys is their indulging in throwing round pieces of thick bark along a row of playfellows, who are armed with miniature spears, and as the round piece of bark rushes past, they endeavor, and often succeed in striking the dart into the middle of the bark. Another game indulged in by the children of some tribes, as well as by the men, is making a piece of wood shaped like a long-pointed walnut, with a long thin wooden handle. This is held by the thinnest end of the handle; then they strike the knob on a knoll of grass, and send it flying through the bush in a hopping style. The children have also miniature corroborees in the day time.

24. Puberty takes place among most tribes at the age of twelve with the females, and fourteen with the males; and I think fourteen is the earliest period at which the females have given birth.

25. Chastity among the aborigines is deficient to the same extent as portrayed by the lower orders in London and elsewhere. I extract the following from Henry Mayhew's work on "The London Labor and the London Poor," page 477, as a passage applicable to the subject. He writes:—"Nothing can well exceed the extreme animal fondness for the opposite sex which prevails amongst them. Some rather singular circumstances connected with this subject have come to my knowledge, and from these facts it would appear that the age of puberty, or something closely resembling it, may be attained at a much less numerical amount of years than that at which most writers upon the human species have hitherto fixed it. Probably such circumstances as the promiscuous sleeping together of both sexes, the example of the older persons indulging in the grossest immorality in the presence of the young, and the use of obscene expressions, may tend to produce or force an unnatural precocity, a precocity sure to undermine health and shorten life."

As to chastity being cultivated, it is rather the reverse. I have known certain females who generally were refugees or runaways from other tribes, and were compelled to follow the life of courtizans, in consequence of not having a parent or male relation to protect them. The cries which the female has uttered at night, by blows received by the unfortunate victim at the hands of the men, have reached the encampment, and created feelings of disgust, when it was known that a compulsory cohabitation was enforced for a time by a number of men.

There are superstitions among most tribes as to the chastity of mothers-in-law towards their sons-in-law. They establish a rite that makes it compulsory on the mothers-in-law to avoid the sight of their son-in-law, by making the mothers-in-law take a very circuitous route on all occasions, to avoid being seen, and they hide the face and figure with the rug which the female carries about her.

26. There is often a dance takes place among the women on the occasion of a great marriage; other times the ceremony consists merely in the intended husband making a tent, and his bride comes to it after dusk, and remains with him until dawn, and then returns to her parents' fireside.

27. Polygamy is practised, particularly among the larger tribes; not to a great extent though; about four women has been the greatest number of wives which the writer has seen kept by one chief. Should a native warrior or chief proceed on a tour, his wife or wives are given in charge to his brother (if any), and a co-habitation takes place until the return of the husband.

28. Divorce is not at all frequent. Now and then a wife runs away from her husband, and goes with some other man belonging to a distant tribe, where she always has to remain; the fear of being murdered by her husband or his tribe, if ever she was caught, prevents her from ever expecting a return to the tribe she left.

29. The treatment of widows depends mostly on their youth and beauty. There are some who, among the males, are considered worth fighting for, on account of their being handsome or useful in domestic duties. Should a widow be advanced in age, she seldom finds a husband, and she therefore joins some family, and assists in the domestic duties of providing food.

30. Among the wild tribes the prevailing food is composed of animals and vegetable substance. Sometimes the district in which some tribes or parts of tribes live is nearly devoid of animal food, and then



roots, plants, and herbs form the chief nourishment. Fishing on the coast, as well as in lakes, rivers, creeks, and marshes, is a favorite pursuit during the proper season. They always trust to the bounty of nature, nor do the aborigines ever cultivate vegetables or rear animals, except taming the native dog. They generally broil their food, either on the living embers or in the ashes of their fires. They also, by the process of heating stones, bake or steam kangaroo, as well as a certain esculent vegetable called "moonung," which, when cooked between heated stones, turns quite sweet, and then is termed "mirnee." The writer has seen the aborigines, in their savage state, indulge in every sort of food, who did not scruple in eating their own children and relations' bodies, as well as their enemies' flesh: they except the head, which is either burned or buried; and the most deadly snakes, as well as grubs, the eggs of ants, and many reptiles, are eaten by the natives, and they reject nothing except spiders and caterpillars. As they approach civilisation they leave off eating the above description of food. The writer has never known of any fermented or exhilarating liquor among or used by the blacks. They generally have two meals a day, in the morning and at sundown, but often eat in the middle of the day, and their capacity for temporary or sustained exertion is great. Fire arms should be given only to those who are specially known for sobriety, and who can be recommended by an European as being worthy to use a gun, which will be attended with a good result in hunting; and registration will be of good service in preventing them passing the fire arms from one to another.

36. In the summer time, in the unsettled districts, the men and children mostly go in a state of nudity, the females wearing either opossum or kangaroo rugs or mats of grass; and, as winter approaches, the skins of animals are made into cloaks and worn by the men. The young females wear a fringe about the loins. No special dress is used for great occasions. In going to a battle or dance, the men throw everything off, and paint themselves over with red ochre and white chalk, and tie on bunches of leaves round their ancles, and put cockatoos' feathers in their hair. The practice of tattooing used to be more extensively in vogue among the tribes about Port Phillip Bay. The natives in the western district not having such deep cicatrization as the Melbourne, Geelong, and Goulburn tribes; regular streaks on the shoulder blades, about the size and thickness of the human fingers, were very often observed by the writer on the chiefs' and warriors' backs, as well as smaller cicatrizations on their breasts and those of females; and (as observed before) the cartilage of the nose is pierced in both sexes, and the two front upper teeth of the men in the Goulburn tribe are knocked out.

40. The writer was a spectator about eighteen or nineteen years ago of a variety of athletic sports, games, and dances among the Melbourne, Geelong, Colac, Lakes Kilambeet and Tarang tribes, in the Portland districts, as well as at Mount Kolor, near the Grampians. At Kilambeet the younger men would engage in the morning in wrestling matches, and at night on the occasion of tribes meeting, would have a dance called a corroboree, in which men (and some boys) would dance to a song sung by a leader near a large blazing fire, with about six to twelve women beating time on their rugs rolled or wrapt up very tight. The women also have a dance among themselves, exhibiting themselves quite naked, with the exception of their fringe all round the loins made of grass or threads taken out of European rugs, and descending about half way to the knees; but the female dances were seldom indulged in.

41. There are no games of chance except playing with a string, familiarly known as "cat's cradle."

42. The natives appear to be short lived, from the diseases introduced by Europeans; but the writer has no personal knowledge as to whether there is a similitude with respect to longevity among the natives and Europeans.

43. The sick are mesmerised and are looked after very carefully by their families, and carelessly attended if the sick person has no relatives; and they seem perfectly ignorant as to whether diseases are contagious or not, and no medical treatment is adopted. They believe that an evil spirit or enemy has caused their illness. The writer has not observed for the last twelve years what diseases are prevalent among the natives.

44. The writer is unable to answer this query.

45. The like reply.

46. The mode of disposing of the dead in and near Port Phillip Bay tribes, is by burial in the ground, by tying the body in a roll, the corpse is thrown head foremost into the grave from five to eight feet deep. In the Portland Bay district it was generally the custom to burn the dead, where timber was plentiful; in other cases they would put the bodies in the forks of trees covered with branches.

47. In cases of interment the clothing and implements of war, with domestic utensils, are deposited with the dead. Murder is not concealed, except in the case of one or two who are leagued together and enter into an enemy's ground or camp, on which occasion secrecy is adopted with every precaution. The writer has seen on one occasion, a tribe of fighting men come to an encampment where a few females were, and one man out of the warriors approached with a spear and sent it into the body of a young female, the wife of another native warrior, who looked on without retaliating, until the following day, when a regular pitched battle took place, and the murderer was well thrashed.

48. There is no subsequent visitation of the dead and the bodies are buried separately.

49. The aborigines believe in the soul of the deceased returning in another body in the character of another individual.

50. The habitations are generally composed of wood branches, bark, and leaves, consisting of one apartment, and when the encampment has been occupied for some time, the habitations are left to decay. No method is adopted in building either into villages or towns.

51. No monuments have been raised.

52. The writer cannot comply with this query.

53. 54. The like replies to these questions. Domestic animals are not to be seen, except dogs (obtained from the European) and the dingo.

55. The Government among the natives partakes of a republic.

56. The chiefs are elective.

57. There is no division of clans or castes.

58. None.

59. None.

60. The writer is not aware of any set of laws which have been or are in existence among the natives, and he never made research on this subject. No practice exists of hiring laborers.

61. None, except leaving it to the elders of the tribe to talk a great deal.

62 to 67. The writer is unacquainted with the subjects connected with these queries.

#### GEOGRAPHY AND STATISTICS AND SOCIAL RETURNS.

68 to 76. From absence and a continued residence in the city of Melbourne, the writer is not in a position to reply to these questions satisfactorily.

77. None, and regardless of religious observances.

78. They do not have any great spirit, but are polytheists.

79 to 88. The writer, from other avocations pressing on him, regrets to be unable to reply to these queries.

89. The European cannot do better than be an observer of the manners, customs, &c., of the aborigines, and by patience, perseverance, and a quick perception of the native in his natural state, he will not only learn much, but ingratiate himself with the black, and be the means of doing much in ameliorating the natives of Australia.

*From C. W. Carr, Esq., Warden, Anderson's Creek, District of St. Andrews.—*

DIVISION I.

ANSWERS TO GENERAL QUESTIONS.

1. The number of aborigines in this district amounts to about twenty. They are known amongst the settlers here by the name of "Upper Yarra blacks."
2. The men are apparently from twenty-five to forty years of age; the women from sixteen to twenty-five. There seem to be no males amongst them under the age of twenty, and there are only three children, all females. The proportion of the sexes is about equal, and their general health seems to be good.
3. Mortality amongst them can hardly be considered great, or the remnant of the tribe would long ago have ceased to exist. No "particular disease" seems to prevail amongst them, as far as one may judge from their appearance.
- 4 & 5. I have been informed that Mr. De Castilla, a gentleman residing in this district, supplies them with rations and clothing provided by Government. I have seen in the survey plan of the district a place marked as a "Reserve for Aborigines," situate on the north bank of the River Yarra. I am the stipendiary magistrate in charge of this district; and as such I should be happy to take charge of supplies and see to their proper distribution amongst the aborigines.
6. The blacks rarely or never make their appearance amongst us without two or three of their number being in a state of intoxication. It would be difficult to ascertain who supplies the unfortunate creatures with ardent spirits, there are so many "sly grog shops" throughout all the diggings.
7. I can offer no opinion as to the benefit likely to result in preventing the aborigines coming within a certain radius of the towns of the colony; but should it be found desirable to do so, I am satisfied the police force could be entrusted in the performance of any duty such a law might require at their hands.
8. There is no "paid" medical officer in this district.
9. The blacks here are quiet, but I fear more from interest and necessity than any higher feeling. They are very little disposed to perform any kind of work of even the most trifling nature. Their edible wants are very easily satisfied, and are supplied for the most part, if not altogether, by the farmers of the neighborhood. Whatever they earn from the sale of opossum skins, birds, and occasionally wild fowl and fish, is immediately spent in the public house, but never in procuring for themselves any civilized comforts.
10. I believe they are addicted to thieving, when favorable opportunities occur; but being generally in fear of immediate and summary punishment resulting in detection, they rarely indulge in the propensity.
11. I am not aware that any effort has been made to educate the aborigines of this district, or impart any religious instruction to them. The method they adopt in the interment of their dead, viz:—placing the corpse in a standing position with the head a few inches from the surface of the ground (and the reason they assign for so doing, viz., to enable the spirit to walk without any loss of time into some other body), leads one to infer that they have some belief in the doctrine of metempsychosis; but from what I have seen of them, I should say they were more addicted to swearing than devotional exercises.
12. They do not want for intelligence; and, like children, seem to possess a great capacity for acquiring a colloquial knowledge of languages; but their intellectual powers seem to be altogether of an imitative character.
13. I cannot suggest any plan by which the aborigines of this country might be saved from ultimate extinction, nor can I resist confessing that I can see no good likely to result morally, socially, or commercially, in the preservation of a race so utterly useless and irreclaimable, except it be the desirability of preserving a few living specimens of the lowest type of humanity for the investigation of science. I do not think any efforts on our part could induce them to abandon their present uncivilised and wandering habits.

*From C. J. Tyers, Esq., J.P., Commissioner of Crown Lands, Alberton.—*

DIVISION I.

ANSWERS TO GENERAL QUESTIONS.

1. In the district of Gipps Land there are about eighty aborigines—men, women, and children.—These are divided into three tribes, viz:—

	Men.	Women.	Children.	Total.
Port Albert ... ..	7	2	1	10
Plains and Dargo... ..	18	17	10	45
Swan Reach ... ..	16	5	4	25
				80

Besides these, there is a tribe inhabiting the country between the Snowy River and Cape Howe, about the boundary between New South Wales and Victoria—seldom seen in Gipps Land—who number, at the outside, one hundred—men, women, and children.

2. I have no data to enable me to arrive at the ages of the aborigines; but the proportion of sexes is about two males to one female. Their bodily health is not in general very good. They suffer much from a cutaneous disease known as the devil-devil, and colds and catarrh—the latter probably augmented by sleeping in wet blankets. They lead an idle life—wandering about the country from station to station, where opportunities of obtaining food, &c., offer.

3. During my residence in this district (fifteen years) the mortality has been very great. I have known many die from catarrh; some, I believe, from inflammation of the stomach, probably arising from too long abstinence followed by repletion. I have not heard of any particular disease among them which is likely to be propagated among the white population, except venereal.

4. Blankets are issued once a year to them by the government, but no clothing or food. Medical attendance has not been provided. They live chiefly by hunting and fishing, and by what food they can obtain from the settlers. There are no reserves in Gipps Land, but places well fitted for such.

5. No doubt the police magistrate at Sale would be willing to take charge of supplies, and see to the distribution of them among the aborigines; but I know of no place fitted for a reserve within a convenient distance of that township.

6. The aborigines are addicted to intemperance, and when in that state, are liable to come into collision with the white people. I know of no instance of their having been supplied with the means of intoxication directly from the publicans.

7. I think it would be beneficial to prevent the aborigines from encamping within a mile of the several townships of this district—as there would be less chance of their obtaining spirits from bullock drivers and others, and consequently of coming into collision with the white people. Except when the aborigines travel in large numbers, there is no doubt but that the police could be entrusted to carry into operation a law to prevent the aborigines from going into towns.

8. There is no paid medical officer in Upper Gipps Land (where the blacks generally inhabit), but I think the services of one might be procured, by providing a proper compensation for the performance of the duties of medical attendant on them. (The Coroner for instance?)

9. The aborigines of this district are now quiet ; but they have committed great depredations against life and property. The services of the blacks are seldom made available by the settlers, farmers, and others. At the time of the discovery of gold, however, many of them were found useful as shepherds, stock-keepers, reapers, &c., and received wages, clothes, and food.

10. The aborigines have not been impelled by their necessities to steal from the settlers ; but they have been actuated probably by their own laziness, seldom by a desire to perpetrate mischief wantonly, or revengefully, without benefit to themselves. I have known them to spear twenty or thirty head of cattle at a time, and smoke the meat for use, leaving the skeletons with scarcely a particle of flesh on them.

11. I am not aware that any efforts have been made in this district to educate or impart religious instruction to the aborigines, except perhaps in two instances, where children have been brought up in the families of white people. One boy, Jack-a-Wadden, went to school in Melbourne, where he learnt to read and write. He afterwards absconded, and has become a rather troublesome character, particularly when inebriated.

12. The aborigines are no doubt intelligent and capable of receiving to a certain extent, literary, but not moral instruction.

13. The only plan by which I think there is any probability of succeeding to save them from extinction is the harsh and unnatural one of taking the young children of both sexes from their parents, and not allowing them to have any intercourse with their race ; and after giving them a plain education, to place them on a reserve under proper superintendence, where they might be taught to cultivate the ground, and such trades as are necessary to civilised life. In teaching them a trade, it would probably be advisable to apprentice them, while they would have the advantage of the example of white boys of their own age, in a similar position.

14. Attempts have already been made to induce the adults to settle upon and cultivate land reserved for them, but they all proved miserable failures. They will not give up their independent way of living for all the benefits and luxuries of civilization.

## DIVISION II.

### PHYSICAL CHARACTERS.

1 & 2. I have not now any opportunities of acquainting myself with the information required.

3. Complexion, black ; hair, black and coarse, straight and matted, but when combed and greased frequently curled ; eyes, black. A most perceptible peculiarity of odor, independent of their want of cleanliness (similar to the Hottentots), which much facilitates their apprehension when wanted.

4. Same answer as 1 and 2.

5 to 12. Not qualified to give the required information.

### LANGUAGE.

13. I am not aware that the language of the natives of Australia is known to philologists. It is a language, I believe, peculiar to the continent, but the dialect differs with almost every tribe.

14. I may, perhaps, at a future time be able to furnish a vocabulary of the Portland tribe ; I cannot at present lay my hands upon it.

15 & 16. I can give no information.

### INDIVIDUAL AND FAMILY LIFE.

17. None that I am aware of.

18. I heard, about fifteen years ago, of a young child being eaten by a party of aborigines of both sexes the parents partaking of the repast ; nevertheless, I doubt if mothers would part with their children to be nursed by the whites.

19. I think not.

20. The children are not dressed nor cradled. They are carried about on the back of the mother, in a net made fast round her neck. No attempt is made to modify their form. They are left as much to nature as a litter of pigs.

21. None.

22. The education of the children consists in teaching them to hunt and fish, and of course the use of the spear and of other weapons used in hunting and fighting. The chief object of the corroboree seems to be to induce a savage and ferocious feeling prior to attacking their enemies ; although there is no doubt but that hunting, and perhaps love, is not forgotten in this remarkable dance.

23. I cannot answer this question.

24. I cannot answer this question, but from mere surmise. I should think puberty takes place in the female about twelve, and in the male at fifteen.

32. I have seen nothing that induces me to believe that chastity is cultivated by either sex.

33. I believe none.

34. The general practice of obtaining a wife is to steal a young girl from another tribe, or to sneak upon a man, against whom he has a grudge, while asleep with his wife, kill him, and carry off the wife for his own benefit.

35. A man may have as many wives as he can get. One of the Plains Tribe, named "Kangaroo Jack," has four wives. I do not think respect is paid to consanguinity.

36. If a man is tired of his wife, he gives her to another.

37. If not too old, the widow immediately finds another husband.

38. The prevailing food is kangaroo, opossum, native bear or monkey, wombat, &c., and every other animal found in the bush (except the dog), fish and roots. They do not trust to what the bounty of Nature provides, nor do they cultivate vegetable, nor rear animals, but help themselves to the cattle and sheep and provisions, generally, of the settlers. They have no cooking utensils, but throw their meat into the ashes, and when half cooked, or just warm through, eat it. They reject nothing but the offal. Their drink is water, but they prefer tea or grog. They have no usual time for their meals, but eat when hungry. They frequently carry several half-cooked opossums on their backs for immediate use. They can undergo great exertion in travelling and hunting, but not in manual labor. The possession of fire-arms is, no doubt, attended with evil ; and, if possible, they should be restrained the use of them.

39. The dress generally worn by both men and women is an opossum cloak thrown over their shoulders, covering the body as far as the knees. The cartilage of the nose is pierced, and through the hole a stick is thrust ; but the practice, common to some tribes, of knocking out one of the front teeth does not generally prevail. The shoulders and breasts of the adult men are generally cicatricose. When mourning for a relative or friend, their faces are daubed with pipe-clay.

40. The corroboree seems to be the prevailing amusement.

41. They have a strong passion for gambling, and use cards for games of chance. This they learned from the white people.

42. The aborigines generally do not seem to be long lived ; but there are occasional instances of their apparently arriving at the age allotted to man. Old Morgan, a native of the Port Albert tribe, had the appearance, fifteen years ago, of being fifty-five years of age. He is still alive, and wanders about the country with his tribe as usual ; but, I presume, does not assist in their hunting excursions. Some years ago I saw others apparently between sixty and seventy. These were generally left with the gins, or women. I have seen one or two old women ; but I do not think the females are as long lived as the males.

43. The sick are commonly neglected. They dread no disease as contagious, that I am aware of. No medical treatment is adopted. No superstitions or magical practices connected with the treatment of the sick.

44 45. Cannot say.

46. To the first part, No ; to the second, Cannot say.

48. No.

49. It used to be a common notion among the aborigines that black men rose from the dead and became white men. Hence, some years ago, many white men were named after their deceased relations. I doubt if they entertain that notion now.

#### BUILDINGS AND MONUMENTS.

50. Huts made of boughs of trees and sheets of bark, not permanently fixed : one for each family, or one for several young and single men, scattered about without regard to order or regulation.

51. No.

#### WORKS OF ART.

53 and 54. Their works of art consist of implements of war and chase, viz., spears, boomerangs, nulla, &c.; fishing nets and netted game-bags, made with grass.

#### DOMESTIC ANIMALS.

None, except cats and dogs obtained from the whites.

#### GOVERNMENT AND LAWS.

55 to 67. Have neither government nor laws, but are as independent of each other as a herd of swine.

#### GEOGRAPHY AND STATISTICS.

68. Bounded on the east by the Snowy River ; north, by the Australian Alps ; west, by a north line from Wilson's Promontory. Mountainous, open plains, forests and lakes.

69. Already been answered.

70. Reduced from about 800 to 80 in fifteen years.

71. Causes of decrease : sickness and war. Perhaps 500 have been killed during the last fifteen years, chiefly by neighboring tribes. I heard of about 150 having been killed in one night, at Pawl Pawl, an island on the lakes, by the Melbourne blacks, headed by the notorious Billy Lonsdale. At least fifty were killed by the native police and other aborigines attached to the parties in search of a white woman supposed to have been detained by the blacks, and a few by collision with the white people, from ten to fifteen years ago.

72. As hitherto.

73. This and several other questions can, perhaps, be better answered by a letter addressed to his Honor Mr. La Trobe, dated 23rd January, 1850.

It is as follows :--

"I regret it is not in my power to report any improvement in their condition, either moral or civil, since my first communication to your honor on the subject.

"(2.) In my report of the 9th December, 1846, I stated that the aborigines living in Gipps Land may be divided into two classes—the natives of Omeo, Manerro, Mitta Mitta, and the districts bordering on Gipps Land, forming the first class : and the Warriguls or wild blacks, natives of Gipps Land, the second class.

"(3.) That the first class, consisting, perhaps, of two or three hundred, lead, the greater part of the year, a vagabond or gipsy-like life, moving in small parties from station to station, as chances of obtaining food from the settlers offer ; and that during the shearing season some of these assist in shearing sheep, for which they have a small daily allowance, which they spend at the stores in tea, sugar, flour, &c. ; and others whose intercourse with the Europeans had been of longer duration act as stock keepers and bullock-drivers, receiving for their services rations and wages somewhat less than given for European labor. I also stated that the civilization of this class may be said to be confined to a knowledge of, and, in a very small degree to a participation in, the European habits and manner of living, and of the acquirement of sufficient of the English language to communicate with the white people ; that no attempts had been made, as far as I was aware, to instruct them in reading or writing ; that they had no idea of a Supreme Being ; and that their moral condition did not seem to have been bettered by their intercourse with the white people.

"(4.) To this statement of the habits &c., of these tribes, my experience will not enable me to add anything. They are still the same wandering, idle vagabonds, moving about the stations where chances of obtaining food in idleness offer. A few of these indeed, for short periods, engage themselves as stock-keepers and guides, but invariably return to their wandering mode of life.

"(5.) The second class, or wild blacks, natives of Gipps Land, I stated, were seldom seen by the settlers ; that they lived in the mountains, morasses, about the borders of the lakes, and on the sea coast, by hunting and fishing ; the mountains affording wombats, &c., the forests kangaroos, opossums, &c. ; and the lakes abundance of fish ; and that they committed great havoc among the stock of the settlers by spearing them at night.

"(6.) Since that time a great change has taken place in the condition of this class for the worse, although they have been brought into communication with the white people, and are allowed to encamp at several of the head stations, where their occasional work, such as carting and carrying wood, procures them a scanty subsistence, and their depredations on the stock of the settlers are less frequent. Their number has been much reduced, and the men, then strong and athletic, and who used to be the terror of the neighboring tribes, are now in their turn, hunted by, and kept in constant fear of those tribes.

"(7.) I can hardly venture to offer an opinion whether they have been benefited by the intercourse with the white people. The decrease in their number has been, I think, chiefly caused by the retaliation of the Melbourne blacks for murders committed by them several years ago, when the Melbourne tribe was all but annihilated by a loathsome disease, which, although I believe to be inherent, has not been mitigated by their intercourse with the white people—and by influenza, a disease very much resembling in appearance, and having the same effect as the sheep-catarrh, prevalent in the colony."

74. None.

#### SOCIAL RELATIONS.

75. None, as a general answer.

76. Addicted to petty warfare, either to revenge the death of one or more of their relations killed by an opposing tribe, or to procure wives. They fight with spears and boomerangs chiefly. They leave their dead on the ground, after feasting on their kidney fat, which they extract with some expertness. They have no mode of commemorating victories by monuments, &c. They have no poems, traditions, &c., as far as I can learn. They use fire arms when ammunition can be obtained, in preference to their own weapons. No knowledge of their origin or history can be obtained.

#### RELIGION, SUPERSTITIONS, ETC.

77. Regardless of all religious observances.

78. No idea of a Supreme Being, nor are they polytheists.

79. Sequence to 78.

80. None.

81. None.

82. They have no religion.

#### ABORIGINES.—u.

83. Nor have the neighboring tribes.  
 84. They have not.  
 85. Ditto.  
 86. Cannot say.  
 87. I think not.  
 88. I do not know.

*Wm. McKellar, Esq., Lima, Broken River.*—

#### DIVISION I.

##### GENERAL QUESTIONS.

3. The mortality has been very remarkable for the last ten years. They are very subject to the venereal disease.  
 4. There is no assistance that I am aware of afforded them by the Government. They get their living in the townships. There are no aboriginal reserves.  
 5. I have no doubt that there are persons who would see that they got their provisions and clothing.  
 6. Yes, they are very much addicted to intemperance ; but I cannot say from what source they obtain it.  
 7. It would be very beneficial to the aborigines, were they kept at a reasonable distance from the townships ; and I think the police force could be entrusted to see that the law (if enacted) would be carried into effect.  
 8. I know of no paid medical officer in this district.  
 9. They are very quiet now ; but they formerly committed depredations both against life and property. Their services are not generally available, even if well rewarded.  
 10. They have not been compelled by necessity to steal from the settlers, but were rather actuated by a desire to be revengeful.  
 11. Not that I am aware of.  
 12. The mental powers of the aborigines are not of an order which can bear comparison with those of civilized man ; but if compared to the South American Indians, they will not be found inferior to them. The ethnologist who places them last in the intellectual scale does so gratuitously, and without knowledge or information. Memory, imitation, locality, language, and tune are faculties few Europeans evince larger possession of than the aborigines. They never forget place or person. A gesture, tone, or peculiarity is imitated instantaneously, and mimicry is constantly a recreation.  
 14. They could not be induced to settle on any reserve.

#### DIVISION II.

##### INDIVIDUAL AND FAMILY LIFE.

17. There is one very remarkable ceremony connected with the birth of a female child. Long before the child is born she is given away ; even the choice of her appearance is disposed of.  
 18. Infanticide prevails to a great extent ; a vast proportion of the children born are destroyed, strangulation and drowning being the chief means employed. Half-breed children are universally destroyed. The mother is well aware of the ultimate fate of her child.  
 34. When a man gets possession of a woman, he becomes an object of intrigue to several of his friends ; each of whom wishes him to promise his daughter yet unborn to himself. Perhaps friendship decides him, and his dearest confederate is promised the first ; but as more are as likely to be born as one, he can promise as many as he pleases. A custom which is held sacred often induces a husband to promise his daughter to a man of whose designs upon his wife he may be jealous ; this usage rendering any communication between a man and the mother of his intended a capital crime. The person promised the first daughter gets her, but should there be no other, all the rest have a vested right in her.  
 38. The principal food of the natives is opossum, kangaroo, squirrel, wild turkey, emu, native companion ; all sorts of fish and birds, with the exception of the crow, which they have a great aversion to. Very little fire is applied to any article of food ; when the outside is grilled the animal is supposed to be done, and he is then transferred from the embers to the hands and teeth of his proprietor.  
 39. The dress is composed of a number of opossum-skins sewn neatly together in the form of a blanket.  
 40. They have one remarkable mode of amusement in particular, which is the corroboree, or war-dance. They also sometimes hunt for amusement.  
 41. Games of chance were not formerly known to the aborigines, but they are now coming to know them.  
 42. The aborigines are not remarkable for their longevity ; but rather, on the contrary, for their short lives.  
 43. When they are sick they are obliged to carry a lighted stick about with them, and to walk and sleep apart from the rest of the tribe.  
 46. There are different modes of disposing of the dead : some inter their dead in the earth ; others erect a sort of scaffolding over a running stream, and deposit the remains of their departed friend there.  
 47. If a black dies and is buried, all his war implements and wearing apparel are interred with him.

##### PHYSICAL CHARACTERS.

2. The males are well-proportioned, muscular, and sometimes good-looking.  
 3. Their features have nothing of the negro appearance, except when their hair, which is commonly straight or straightly curled, is crisped and curled. The eye is large and dark, and its look more mirthful than sullen. The nose varies, and is highly arched as well as flattened. Beautiful teeth and round chins set off their faces. The women are not in comparison so handsome as the men, but they have much prettier hands and feet.  
 5. The skull-bones are generally supposed to be very thick, for they can stand a great deal of knocking on the head. The frontal bone is generally divided by a middle suture. The teeth are generally white and well set.

##### BUILDINGS AND MONUMENTS.

50. They have two kinds of habitations ; the one is erected with boughs of trees, and the other with bark from the same, got up in the way of a gonyah. They are not permanent, nor need they be, for the blacks never stay long in one place. They universally consist of single apartments, at irregular distances from each other.  
 51. They very often erect mounds or tumuli over the graves of their departed friends as a token of remembrance.

##### WORKS OF ART.

53. The war-like weapons are nullah nullah, spears, boomerangs, and the elleman or shield. The tomahawk of iron has taken the place of the stone axe, and is employed in war. The nullah nullah is for close fighting, and is formed from the heaviest wood obtainable. Its length is commonly two feet, and the end with which they strike is large and weighty. The spears are of two sorts—one light and partly made of reed, used for throwing great distances ; the other is the war or jagged spear, twelve or thirteen feet long, cut from a living tree, and used when the fighting men commence to close, or in surprises. The boomerang is semi-circular, with the edge outwards. The elleman is of an angular shape at both ends, is light, hard, and slopes from its centre to the sides.

## DOMESTIC ANIMALS.

There are only two domestic animals, which are the dog and the cat, both of European breed. The dog is used for hunting, and the cat is made a pet of.

## GOVERNMENT AND LAWS.

55. The system of government is most decidedly republican, yet no man can do all his heart's desire. Each individual is amenable to the whole, and an infringement upon the customs in use has rendered him certain to be punished.

56. The old men are highest in rank, but only from possessing greater intelligence; and from that alone exercise sway in council where all can speak, and from the designs of which there is no appeal, no other superior power being known. All individuals are equal; and although the whites invest certain persons with the title of chief, no such rank is recognised by the blacks. Pre-eminence in wisdom or in valor procures respect, but is never attended by further assumption of power. All matters relating to the public affairs are decided upon in full and openly, notice previously being given to the scattered members of the tribe when such things are to be discussed. Such intimation is regarded as a writ of attendance, and disobedience is punished, sometimes by the infliction of death, sometimes by forcibly carrying to the place of meeting the offender, and there awarding him with slighted correction.

## GEOGRAPHICAL STATISTICS.

68. The geographical limits comprehend the districts between the Ovens and Upper Goulburn, which is chiefly mountainous.

69. I should suppose them to be about (60) sixty in number.

70. The number of inhabitants has varied from (300) three hundred or upwards to about (60) sixty within the last (10) ten years.

71. The number has diminished principally from intoxication and disease.

## SOCIAL RELATIONS.

76. They are peaceable. War is never declared. Some injury is given; a gin stolen, perhaps; or, in sudden quarrel, a man slain. Information is collected; a council is called; war songs sung; lances danced and measures determined upon; warriors are mustered and marched stealthily into the country of the offenders, kindling no fires, and moving from concealment only when discovery is impossible. The position of the enemy is ascertained, and the point of attack, oftentimes a detached camp, fixed. Early in the morning, generally before dawn, a rush is made upon the devoted encampment, and amid yells and barking of dogs aroused too late to save the inmates, who are speared, tomahawked, nulla-nullaed. Resistance is seldom offered. The kidney-fat is extracted from the slain, and sometimes from the living; spoils caught up females marched away, and hasty retreat made. As soon as they have gained a victory, the warriors are called together, and a rejoicing corroboree is danced in token thereof; and this is continued for some time at the full moon.

## RELIGION, SUPERSTITIONS, ETC.

77. Regarding their religious practices, very little is known; so little, that Europeans in general believe them totally devoid of any. Yet they do, according to their manner, worship the hosts of heaven, and believe particular constellations rule natural causes. For such they have names, and sing and dance to propitiate and gain the favor of the Pleiades (Mormodellick), the constellation worshipped by one body as the giver of rain; but if it should be deferred, instead of blessings, curses are apt to be bestowed upon it. In fact, they are destitute of the refinement of mind necessary to the formation of an idea of a Living Head of all, and as a sequence fall into gross beliefs concerning their earthly state. Some idea of a future state they possess, but of so indifferent a nature as to leave description impossible. They believe in the magical powers crafty and gifted men amongst them attribute to themselves. Flying, the power of invisibility, and of causing death by supernatural means, such individuals are by the majority supposed to have, and the tales told of the deeds done by them exceed in wonder an Arab tale. They tell, with every appearance of firm belief, of a warrior surprised by many enemies and forced to flight, being closely pursued by another possessed of supernatural powers. Both exerted their most powerful charms to disable each other, but for each "gibber" one cast from his mouth the other cast another. At length he who was pursued spat a "gibber" and took refuge in it: the pursuer dashed in it after him, which shivered it into fragments. In the confusion the one pursued escaped with a twig of the diameter of a pipe-stem, and so baffled his adversary.

87. The division of the year is reckoned by the full moons, and also by what they term "sleeps" (days).

*From E. S. Parker, Esq., (late Protector of Aborigines) Mount Franklin:—*

## DIVISION I.

## GENERAL QUESTIONS.

1. I take as the boundaries of the district to which my remarks will have reference, the Campaspe, on the east; the Murray, on the north; the Avoca, on the west; and the southern boundary of the county of Talbot, on the south. Within these limits, inclusive of the country on both sides of the Campaspe and Avoca, I estimate the number of natives at from 250 to 300. There are several petty tribes included in this number. I have been accustomed to apply the term "tribe" to an association of families, nearly or remotely related to each other, having a distinctive appellation, and occupying originally a tract of country of corresponding designation. Ordinarily, the term is vaguely used in reference to distinctions of locality originating with the European, as "the Loddon tribe," "the Yarra tribe," &c. It is not possible, without a minute census, to give the numbers in the respective petty tribes. Some are almost extinct, having one family only left; others include from twenty to thirty individuals.

2. I cannot give exact numbers. The males, however, unquestionably out-number the females. They are not more unhealthy now than at former periods; but the habits of all who are roving about on or near the diggings are greatly deteriorated by intemperance.

3. The mortality has been very large in proportion to their numbers within the period referred to. The diseases which have been most fatal have been diseases of the respiratory organs, dysentery, and affections of the liver. I know of no particular disease prevalent among them likely to be communicated to the whites.

4. A little food has been occasionally given at the Loddon aboriginal school, to a few aged and infirm persons, relatives of children in the school. With this exception, no supplies of any kind have been given to the aborigines in the district. There is a portion of land, containing about 112 acres, remaining of the old aboriginal reserve near the school. The site of the school is, however, laid out as a township. I fear it would be difficult to maintain reserves of land in the present state of the country. There is a tract of forest land

on the dividing ranges between the northern and southern rivers, which, being little used by the Europeans, and rather remote from settled localities, might be suitable for a reserve, but it has never been frequented by the natives, and there would be some difficulty in inducing them to settle there.

5. In my own vicinity I should be happy to render aid in the distribution of supplies. I do not think it at all advisable or expedient that the distribution of supplies should take place at the police establishments. It would be better in the hands of clergymen, or other resident gentlemen, who would be interested in the moral welfare of the aborigines, and whose station and character would be a sufficient guarantee to the Government that the supplies would be properly distributed.

6. Intemperance has greatly increased among them since gold mining commenced. The law prohibiting publicans, or indeed any person, from giving ardent spirits to the aborigines, is like most of the sumptuary laws referring to the sale of intoxicating liquors, in a state of utter desuetude.

7. It may be desirable, in reference to such large towns as Melbourne and Geelong; but, generally speaking, I do not think any particularly good result may follow from a more extended application of this restriction. I doubt its practicability, and would not employ the police in such work. I rarely meet natives in the country towns.

8. None. There is a most urgent need for some arrangements to ensure medical aid for these unfortunate people. I have given those to whom I have had access all the medical aid in my power; but I have painfully felt the want of means and authority to call in competent medical advice in acute and urgent cases. I know several instances in which life has been sacrificed for the want of ordinary medical aid.

9. The two races, when they are associated together, live in peace. It is very long since I heard of any case of aboriginal delinquency.

10. In no case that has come to my knowledge of late years.

11. Since the abolition of the protectorate department at the commencement of 1850, a school has been maintained by the Government at the old aboriginal protectorate station. The number receiving instruction has varied; but at no period has the establishment been left without pupils. There have always been a few other natives domiciled about the place, in addition to the two or three families civilized and settled on the small farms allotted to them by the Government. They have formerly received religious instruction from myself. Within the last few years it has not been in my power to maintain a distinct native service; but the young people at the school, and some of the other native residents, attend Divine service, which is regularly held in the vicinity. In several instances they are sufficiently acquainted with the English language to receive instruction from these services.

12. I think them thoroughly capable of receiving instruction; and the obstacles to their improvement are solely traceable to moral deficiencies.

13. I can only enunciate general principles, which I give as the results of actual experience, as to the best mode of treating these unhappy people. Having a firm conviction that Christianity is the only effective instrument of civilization, I think the Government and the Legislature should give ample encouragement and support to any efforts that may be made by the different churches to bring these people under Christian instruction. The existing missions of the Church of England and the Moravians should be well supported. I think the other religious bodies in the country should be invited by the Government to take up the matter, and each send out its missionary agent or missionary schoolmasters, and thus occupy some portion of the field of labor. I am of opinion that these Christian communities are most likely to obtain and select the most suitable men for such a work—men who would enter upon their engagements under the influence of higher motives than a regard to the mere pecuniary recompense. I doubt the propriety of establishing mere Government secular institutions. It has always been difficult to find suitable agents. Such institutions have always been the objects of public jealousy and suspicion. Unless under very efficient superintendence they are liable to be abused, and their resources mis-appropriated. I should like to see schools established wherever a sufficient number of natives could be collected together. The relatives of the children might have supplies of food given them, and be induced to settle down on the adjoining land, which should be reserved for their use. A system of rewards for industry and good conduct might be established at such places. Medical assistance should be accessible. If any of the young men should prove sufficiently steady and industrious in their habits, allotments of land should be secured to them, and they should be assisted with seed and utensils to commence cultivating for themselves. Such measures as these have succeeded under my own eye, and I know no reason why, if faithfully and perseveringly followed up, they should not succeed in other cases.

As a secondary measure, of more limited application, I should recommend that every facility and encouragement should be given to the many benevolently disposed persons who may be found in the community willing to take charge of and educate young aborigines. Mutual agreements of the nature of apprenticeship indentures should be encouraged and protected by legislative enactment, so as to give the persons charging themselves with such care a kind of parental authority over the native, and securing to the latter proper support and protection.

14. I do not think that merely setting apart a portion of the land, unaccompanied with any other arrangements would promote their reclamation. The native must be brought under sufficiently powerful motives before he will relinquish his erratic habits, and it is only the influence of religion that can bring him within the range of such motives.

#### ESTIMATE of Expenditure required in formation and maintenance of Aboriginal Homesteads and Schools.

##### *Outfits, &c.*

Buildings—One House to contain two rooms, for Schoolmaster, dining and living room, and two or three separate sleeping rooms for children, store, and kitchen, on the plan of the Loddon School House, built <i>en pisé</i> , or of slabs and bark, detached school room adjoining, say	£300	0	0
Fencing (with the aid of native labor)	100	0	0
Outfit, to include two horses, or four bullocks, cart, ploughs, harrows, spades, &c., and seed	250	0	0
	<hr/>	<hr/>	<hr/>
	£650	0	0

##### *Maintenance.*

Salaries.—One Manager to act as Schoolmaster and religious teacher, having charge of stores, &c., with rations	150	0	0
Matron and Schoolmistress (his wife)	50	0	0
One Agriculturist and general laborer, with rations	75	0	0
Occasional pecuniary rewards to native laborers	25	0	0
	<hr/>	<hr/>	<hr/>
	300	0	0
Provisions, clothing, &c., for year, £900. Second and following years	500	0	0
Medical attendance	50	0	0
	<hr/>	<hr/>	<hr/>
Total ordinary annual expenditure, to include supplies of blankets and necessaries to aged and sick, and infirm natives	£850	0	0

Foster Shaw, Esq., J.P., Geelong :—

DIVISION I.

GENERAL QUESTIONS.

1. I cannot.
2. I have no opportunity of forming an opinion.
3. Either dysentery or drunkenness.
4. Occasionally blankets and provisions are given on particular occasions, when required to walk in procession ; but I am not aware of any medical attendance. No reserves that I am aware of.
5. Geelong Police Bench.
6. They are addicted to intemperance very much.
8. There is a paid medical officer, Dr. Callan, district surgeon.
9. They are quiet. Not that I know. Services not available.
10. I cannot, indeed.
11. No.
12. They are not wanting in intelligence, but it is almost impossible to correct their migratory habits.
13. I cannot, indeed.
14. I do not think it would succeed ; the effort was made some years ago in the neighborhood of Colac, but was not successful.

DIVISION II.

PHYSICAL CHARACTERS.

1. Males, from 5 ft., to 5 ft. 8 in. ; average, 5 ft. 6 in. ; I have seen them to 5 ft. 10 in. Females, from 5 ft. to 5 ft. 3 or 4 in. ; seldom if ever above. The weight is, I imagine, proportionally less.
2. The head is rather large, and the upper extremities are larger in proportion.
3. Dirty copper color; hair black, lank, fine; eyes black; odor very peculiar.
4. Elongated from before backwards; face broad.
5. I have seen many skulls of the natives, and could never discover any difference in weight or thickness. The ossa triquetra are frequent, in two out of three skulls in my possession ; the os unguis and nasal meet at an angle ; upper jaw-bone prominent.

INDIVIDUAL AND FAMILY LIFE.

17. I do not know.
18. I have heard so, to the trouble of carrying it about in their migratory rambles, and that the females are required to perform most of the work attending thereon.
19. Cannot say.
39. Chiefly opossum rugs, paint, and grass-cloth.
46. In this neighborhood I have seen them buried in a sitting position ; in other parts, they are placed in the hollows of trees, and on the branches thereof.
49. They have an idea that, when they die, they go to Van Diemen's Land and return white. On one occasion they seemed to have claimed relationship with a lady of my acquaintance, who had a scar from a burn on her face ; and brought the son of a deceased mother, who had been burnt in the bush, at the heads, and introduced him to this lady as her son, and a most dissipated drunken rascal he was.

J. M. Clow, Esq., P.M.—

DIVISION I.

12. After carefully considering the question, so as to place the aborigines in as favorable a light as possible, I am compelled to state, that the more extended my observation of them became the more confirmed I became in the opinion, that their general intelligence was embraced in natural instinct of supreme degree, and that they have not sufficient capacity to receive either literary or moral instruction ; that is, to appreciate it, and have ability enough to apply it to use, or put it into practice, although they can be taught to repeat lessons.

13. I would merely urge upon the committee the plan pursued with so much success by the United States Government towards similar tribes in her territory. There is no doubt that, in attempting to carry out here a similar plan, serious difficulties interpose themselves which had not to be disposed of by that Government. In America, territory abounding with game, fish, and every other auxiliary, to the support of aborigines, and such as they had enjoyed before the appearance of Europeans amongst them, was to be obtained by mere deportation to and allocation in some unoccupied tract such as that described ; here such tracts cannot be obtained. In adopting the plan of locating the aborigines in such a manner that they may be located strictly *per se* in this country, and in striving to make it efficient in execution, recourse would have to be had to the purchase of tracts now held under pastoral occupancy. Assuming that it is desirable to go deeply into the consideration of this subject, it may be as well to point out, for instance, one or two tracts which appear adapted for such a location, which must be as in America, on a very extensive scale, or not at all.

The first now given will be the tract of country comprised within a line between Cape Liptrap and the eastern promontory or headland of Western Port as a sea coast line, thence by the ranges forming the southern and eastern sides of the basin of Bass's River to the eastern termination of what is laid down on the maps as Strelecki's Range ; thence by a hill laid down and formerly called "Mount Ararat" to the dividing range between the Yarra River and the waters which flow into the great swamp ; thence easterly along that dividing range to a point north of Cape Liptrap ; thence southerly by what is laid down as Hoddle's Ranges to Cape Liptrap.

These lines embrace within them a few pastoral stations. As shown already, the purchase of such would become inevitable in carrying out the plan efficiently ; and still more inevitable, the purchase of the stock on them, or of other appropriate kinds of live stock to depasture within the limits of the reserve. The game to be procured in a natural state is insufficient to meet there, as elsewhere in the colony, the probable requirements as food for them ; and after collecting the aborigines in one spot for the purposes of amelioration of condition, failure of plan would certainly ensue, unless the supply of food was both abundant and easily procurable.

Upon even the most superficial consideration of the plan many questions of importance force themselves into notice.

1st. Would not the expense be very considerable to carry it out effectively ? Possibly it might. But it must be remembered that England gave twenty millions for the benefit of the West Indian negroes who never had benefitted the beneficiere, namely, the people of England collectively. It was not twenty millions for value received. But here there has been value received. The colonists have reaped millions by having had pastures on which to rear their flocks, and have taken millions of gold from the soil. The Government has received millions for the land alienated by sale, and have yet to receive millions for the land on which the aborigines dwelt and subsisted, at one time, in a state of independence and health.

2ndly. Would not the congregating of aborigines (as suggested), with whom the disproportion between the sexes is so great now, through contact with the whites, lead inevitably to serious fights and quarrels among the males, and thus tend to diminish instead of to preserve their present numbers ? To obviate that difficulty, it would not apparently be more absurd or ridiculous to equalise the numbers of the sexes at the outset by importations of females from the Polynesian group, where they abound, than to continue the

ABORIGINES.—x.



course hitherto pursued of balancing, as far as possible, the proportion between the sexes of the white race ; the white race being decidedly more capable of providing for themselves in that particular, through the medium of correspondence, than these aborigines. This suggestion would be perfectly useless if it is desired not to preserve the race of aborigines, but merely to treat with some show of attention those who are alive, and until they gradually disappear, through that want, joined with others. It cannot have escaped the observation of the first colonists that the men having females and children avoided more than others the haunts of the white man. This trait (if I am correct in my observation) would materially assist in giving efficiency to any plan of location *per se*.

3rdly. Should residence on one or more of such reserves be made coercive on all ? I think it should at first, to ensure success. After a fair trial, special permission to reside without the bounds could be given to particular individuals, when it had been found that it would be impolitic not to grant the permission. It would be desirable to have, for many reasons, more than one of such reserves; for if from any unforeseen quarrel or other cause, it became necessary to interfere, the separation of conflicting parties could be arranged more speedily. It might also be found necessary to order change of locality to avert sickness attributed to residence in a particular locality.

4thly. Are there other extensive tracts similar to the one already described which could be also made available for the purpose proposed ? Others than myself may be able to state more precisely whether on a line of sea coast between Cape Otway and Warrnambool, and between that line and the occupied tracts on the south of the Barwon and Lake country there exists an available tract ; also in the Victoria Range. The best mode of assisting the Murray blacks would be to plentifully supply them with boats, gear, and fishing tackle. A hunting and live stock reserve for them might perhaps be most eligibly situated in an angle at the junction of such rivers as the Murray and Darling.

5thly. How should the cattle and other live stock be distributed ? From my observation of the aborigines (which commenced in 1837) I think that the most satisfactory and least expensive mode would be to render the live stock as wild as possible, to destroy every yard and enclosure, to supply arms and ammunition to all capable of carrying and using them, and direct the aborigines to shoot the cattle, &c., themselves, as they required them. The exercise of hunting appears with them to be essentially necessary for the prolongation of life and health. If buildings be erected or maintained on the proposed reserves, and supervision through resident employees be exercised by the Government, I think it very probable that the buildings would be infested with them ; attempting to continue the avocation of begging their daily food instead of procuring it as formerly by their own exertions in hunting.

6thly. Would it not be impolitic and attended with some danger to arm the aborigines ? It is difficult to see the danger or impolicy. Legislation could provide for and avert any difficulty connected with the supply of gunpowder to them by others than the government, if good ground for the impending danger ever arose. As to the probability of using the arms against each other, if they have made up their minds to attempt the life of another. I think that the offensive weapons of their own manufacture are as likely to be put in requisition on such an occasion. The numbers of the white population are too formidable now for them ever to think of turning the arms against them. When they have become armed to a considerable extent and proficient in the use of the rifle or fowling piece, they might perhaps be of service on some future day as auxiliaries against an invading foe, as in the American war. They have no deity whom they worship, and no religion which they follow or observe ; therefore the danger which has arisen of late in the East Indies could not arise here.

7thly. Should missionaries or officers exercising supervision be tolerated amongst them, when carrying out such a plan ? I am of opinion that they should not, and that the evil of progressive degeneration attempted to be righted will, if they are placed by themselves as suggested, very soon right itself as to their general health. In succeeding years, when the diseased and decrepid have become thinned out from the main body by death, and the unnatural progress of extinction of race has become to a material degree checked or averted, it will be time enough then to devise some plan of limited education for those susceptible of receiving it to an advantageous degree.

*Mr. L. Becker.*—

#### DIVISION I.

6. Yes ; and the publicans, if they do not sell ardent spirits, &c., to the natives themselves, ought not to allow that spirits, &c., be given to the aborigines even gratis, either by the landlord, his servants, or customers in the rooms of public houses.

10. I believe they steal, impelled by necessities.

12. Not below the average intelligence of all the other uneducated masses of nations, may they belong to the black, colored, or white races of man.

#### DIVISION II.

1. Average height, 5 feet 5 inches to 5 feet 10 inches.

2. Not actually disproportioned are the different parts of the body ; but generally the arms and legs are leaner than in the negro race ; but muscles and sinews are strong. Want of fat is not always a sign of want of strength. If the natives receive sufficient food and shelter during the cold season they improve their external appearance very soon.

3. The prevailing complexion is a chocolate brown. Hair jet black, and when combed and oiled falls in beautiful ringlets down the cheeks and neck. Beard black, strong, curly. Eyes deep brown-black, the white of a light yellowish hue. A peculiar odor is perceptible, but not for want of cleanliness ; it is very much like the well known odor observed as coming from negroes, but not quite so strong. It is to me as if phosphorus was set free during the process of perspiration. It is very likely this odor which enables the horses to discover the proximity of aborigines, and thus saving many times the members of exploring expeditions from being surprised. Leichardt, Gregory, and others describe sufficiently the mode in which the horse shows its uneasiness.

For 4 and 5 of Division II. see explanation of the plate.

*Mr. W. N. Waller, Wyuna Station, Lower Goulburn.*—

#### DIVISION I.

1. I should estimate the number of natives belonging to the Lower Goulburn to be about thirty souls. This not to include the Murchison blacks, or those of the Murray or Campaspe, who occasionally visit this station.

2. The ages of these natives are similar to those of an average number of Europeans to be found in this country, and the masculine sex predominates over the female, but not in a very remarkable degree.

3. The mortality during the last ten years has been great, arising from war, drunkenness, consumption or phthisical disorders, and venereal affections; which, amongst the females especially, have caused many deaths. With the exception of this latter disease, I am not aware of any complaint likely to be communicated to the white population.

4. At present, nor lately, the aborigines have received neither clothing, food, nor medical attendance from Government. They live principally on opossums, fish, and yams (which latter grow wild), and occasionally

they get kangaroo, and emu, and native turkey. There are no aboriginal reserves near here, nor are there I believe, places adapted for such.

5. I think there would be no difficulty in finding a proper person (resident) who would distribute any supplies, &c., which government might be disposed to grant them.

6. The natives are much addicted to intemperance, and the publicans *do* sell ardent spirits to them and that too to a considerable extent.

7. It would be beneficial to prevent them from coming near the towns, and in most cases the police would be able to see that the regulation was enforced.

8. There is no doubt, for a proper remuneration, that a medical officer could be found to attend them.

9. The natives are quiet and inoffensive. They are useful to squatters at times and are employed in sheep-washing, cutting bark, making brush fences; and the young boys make good stock-men, and are excellent horsemen, and in many instances live with the whites and receive wages.

10. At no time have they been compelled to steal from the settlers, as the country produces spontaneously sufficient food for their subsistence.

11. Yes, in former years.

12. They are a sharp witted race, and, if taken when very young, would learn aptly, but I should think have not much depth of intellect.

14. I consider that all the population under twenty years of age, would gladly embrace the opportunity of acquiring land and would settle down, provided that their occupation was not laborious. The land should be unalienable; otherwise they would sell it for grog.

#### DIVISION II.

I should think the height of the males is 5 ft. 7½ in. and of the females 5 ft. 3 in.

2. The legs in all instances are remarkably small, especially the calves.

3. The prevailing complexion is a dull brown copper color, with occasionally a yellowish cast. The hair black, rather coarse, curly, but not like that of an African negro. Eyes large, animated and expressive, and of a very dark brown; and there is a peculiar smell which pervades the whole body.

5. The skull is remarkably thick. A blow which would kill a European would have very little effect on one of them. These Lower Goulburn natives always knock out the two upper middle teeth as a distinctive mark of their tribe.

13. The native language is not known to philologists; it is particularly euphonious, as it is for the most part composed of vowels and liquids.

14. Nos. 1, 2, 3, are expressed thus—wulgthuwul, wulthuwul wulthuwul, wulgthuwullée; or perhaps spelt like “wultuwul”; and if they want to express a large number, they repeat the word “wultuwul” many times over. The names of places near here are these, viz:—

Wyuna* (* the final “a” soft in all.)	Cotupna
Tathumnara	Tunāba
Madoula	Oundanja
Embra	Korowa
Toureptca	Gulgyla
Tissica	Cocomo
Lambána	

Most tribes have different dialects, for the Kilmore blacks differ from those of the Goulburn; and in fact a tribe in the Portland district could hardly understand a word if placed amongst these.

18. They manifest great disinclination to part with their children, and seem to love those which are half-castes still more than those which are purely from native parents.

19. Children do not seem to be exposed; as there are several instances of deformed, which seem to be well taken care of.

20. No.

21. No.

24. At from thirteen to fourteen years, and it is even earlier in the female.

32. Chastity is not cultivated, as most of the native girls for a small remuneration will have connection with the whites.

33. It is generally believed that a woman having borne a child by a white man will not have children afterwards by one of her own race.

35. Polygamy exists, but I think that none have more than two wives at once.

38. They live principally on opossums and fish, with a native yam somewhat resembling a parsnip. They live entirely on what nature provides, and cook almost entirely by roasting on the hot ashes; but at times bake their meat in a cavity in the ground, when they season it with the young leaves of the gum or peppermint tree. They have no fermented or other liquors, and frequently make long fasts of thirty-six hours; but when they have plenty, eat to repletion, and cannot compare with the whites for constant and prolonged exertion. Fire-arms in their hands are harmless, as they have a most wholesome dread of the whites.

39. The sole article of dress was formerly an opossum cloak for both sexes, and when at their own camps they usually sit entirely naked. These are mostly tattooed with bars across the shoulders and breast.

40. The “corroborée” or dance is universal.

42. There are many instances of very old men; and on the whole, those who do not partake of the vices of the whites, attain to a good old age. The men seem to be the longer-lived.

43. The sick are attended by a native doctor, and seem to be well cared for; but he trusts to the effects of charms and spells, than to the virtues of medicinal plants. The prevailing disease seems to be phthisis and liver complaints. The first arising from their habits of sleeping out, and throwing aside the clothes which they may have worn for months, when living near the whites, combined with want of shelter from the changes of the weather.

46. They now generally bury their dead.

49. They believe in the doctrine of annihilation.

50. Their only buildings, if such they may be called, consist of a few sheets of bark placed slanting against a horizontal beam, supported at the ends by forked sticks, and are placed without regard to order. They possess a great number of mongrel-bred dogs, derived from frequent crosses of the native dingo and European varieties, and are used entirely for hunting the smaller species of kangaroo, &c. Each tribe has its territorial rights and adhere to the boundaries belonging to them. They cry out much that the whites have taken away their land.

70. Their numbers are rapidly decreasing, owing to the effects of venereal disease and use of ardent spirits.

72. They adhere in the main to the customs and habits of their forefathers.

74. Not in the bonds of matrimony.

75. Almost every one under twenty-five years of age speaks English, quite sufficient for general purposes of conversation.

76. They are not a quarrelsome race; and the spear, tomahawk, and boomerang constitute their weapons.

These remarks are intended to apply to the natives of the Lower Goulburn, below Murchison, and comprise those of the adjacent country, and bordering on the river.

[Several of the gentlemen to whom "Circulars" were sent having replied in a general way, their answers cannot be classified. Subjoined are extracts from their communications.]

*From Thomas Embling, Esq., M.L.A.*—In reply to your queries I desire respectfully to state that I have not mingled with the native tribes for some years. 1851 and part of 1852 I spent in wanderings over the north-western portions of the colony, and as often as I could I occupied myself studying the native character, and in affording them professional assistance. During this period I have often been amongst the aborigines, quite away from other Europeans. I have travelled with them as my assistants up and down the distant interior, and have employed them as opportunity offered. When I returned to Melbourne I left the native peoples with the impression on my mind, which I still retain, that they have been and are a cruelly wronged and injured race; that the protectorates, as a rule, have been a gross mockery, delusion, and sham; and that these hapless beings have been ruthlessly dealt with, with the distinct and prevalent notion of hastening their extinction, and the sooner the better. My own judgment of them is, that they are capable of moral elevation, but that the means for their destruction has placed such a prospect almost beyond the bounds of possibility. I found them to be truthful, fully reliable, most grateful for kindness, their gratitude showing itself in almost childlike expressions of delight and confidence. The lubras, I believe, as a rule, and as a fact, taking their view of social life, are very chaste, and dutiful to their coolies. The gross immoralities, the degrading examples and temptations held out to these simple people by some settlers and their dependents, are such as to call for the most firm condemnation. They were (of course I write generally), most atrocious. The aborigines were treated as very dogs; although when, as I have seen, they were treated kindly, they fully appreciated such kindness, and the settlers always found them in such circumstances, most valuable bush allies; and had the bush pioneers been all of the class immediately referred to, so reliant were the aborigines upon the kind white fellows, that some more grateful memories would have thrown their "lights" upon the "shadows" which have shrouded the last days of a dying race; but, as a general rule, kindness was not the prevailing feature of "bush life," and the black fellow is passing away, unheeded by his white brother.

Their language is full and expressive, abounding in consonants, and capable of as much force, beauty, and elegance as are the tongues of Italy, Portugal, and Spain.

Their religious "notions" are chiefly those of a gloomy character. They have "no hope." It is all a shadowy thing without a foundation. I could not find a name for "God." I have often and often held long talks with their doctors and their chief men, and I could gather nothing of moment from them. The chief burden of the language of their most intelligent men was, that "the black fellow would go away because white fellow come." They felt themselves to be a dying race, and that no effort they could make would avert their destiny. They could not comprehend (what I found most difficult to communicate) the rudimentary ideas of sin, of transgression, moral law, and of a hereafter; and these efforts of instruction were made when listeners and speaker alike were as willing to learn as to teach, when some physical ill had been relieved, and a spirit of affectionate confidence fully obtained. Appeals to the glory of the sun, the moon, the violence of the storm, awakened no thought, excepting of the "present." In fact, the lingerings of tradition, although indicating a clear connexion with the thoughts and creeds of the northern nations, yet are almost lost from among these aborigines. A faint idea of a "Flood," of a "Big Fellow angry long while ago," and of the subsequent hopeless degradation of the black fellow from an anterior higher state of existence, and the opinion that the supersession of the black fellow by the white fellow was, as a law of necessity—inexorable necessity, are all I could trace out, and these are but poor and feeble glimmerings; they have no weight on the native mind. Hopelessness is their prevailing feeling.

That they are capable of intellectual elevation cannot be doubted by an impartial mind.

That they will all speedily pass away is also without doubt; that we may anticipate. Disease, often wilfully introduced among them, and drink, which they can easily obtain, together with the absence of the same facilities of roaming free over the interior, are doing their work. Could they, or the children, be isolated from the white man, be well fed and cared for, probably some good might be done; but to secure this their liberty must be infringed upon. The case is one of extreme difficulty. The Moravian mission, I think, has looked at it in the right light, and their scheme I approve of.

*Robert Burke, Esq., J.P., Mount Shadwell.*—The number of aborigines in the Western Province does not exceed one thousand souls. In my own immediate neighborhood they do not number more than fifty; of this number about thirty are men, twelve are women, and eight children. This number is only the remnant of the tribe, which at one time consisted of several hundred souls; but the decrease has for several years been much in excess of the increase. Diseases, the unavoidable consequences of vice, have impaired the strength of the men and the fecundity of the women. The race is evidently undergoing physical degradation; which, before many years, will terminate their existence as a separate race. The debasing influences are prostitution and intemperance, to which may be added the total want of independent feelings. If it were possible to remove the men from the fatal influence of the public houses, and to deter the women from submitting to an intercourse disgraceful to both races, it would, perhaps, be possible to restore to the natives that feeling of independence which is now all but lost amongst them, and without which they will sink.

As an experiment, I would suggest that some central place in each province should be selected, and that every encouragement should be given to the natives willing to locate themselves upon the reserve. Huts, land, implements, and seed, should be supplied to those who were willing to cultivate the land. If the effort were attended with success, a school and a Christian minister could be added to the establishment. An asylum should be opened to the infirm, the sick, and the aged. If the natives became thoroughly convinced of our desire to benefit them, no inconsiderable number, I think, would take advantage of the opportunity afforded to them of bettering their condition. But it would take some time before they would learn to appreciate our motives, and also before we could hope to counteract the strength of their evil habits. Such measures would not, perhaps, prolong their existence for many years. It may be too late to save the race from the decree of extinction; but their adoption would at least afford us the consolatory reflection that we had adopted measures which we hoped might prolong the existence, and which certainly would alleviate the miseries of a race which owe their present physical and moral degradation to the presence of a superior race.

In my district the natives are perfectly quiet. In former times depredations of a serious character were committed, and many lives were sacrificed.

The services of the natives are often made use of by settlers. I have had natives employed at every kind of station work.

I only know of one aboriginal family who have embraced Christianity in this district.

It would not, I think, be desirable to give clothes or supplies to the natives, unless they could be induced to reside together in some central place. But if the committee should determine upon giving them assistance of this kind, there will be no difficulty in finding proper persons to distribute the public bounty.

As a race, I believe the intelligence of the natives has been much under-rated. The introduction of civilization has not tended to develop their character advantageously; but on the contrary, they have suffered a moral and physical degradation which has re-acted upon their intellectual powers. Had we been able to reclaim them from barbarism without subjecting them to the temptations of evils which have enslaved them, we should have found them an intelligent race. Physically, morally, and intellectually the race has undergone and is undergoing an amount of depression which, according to an invariable law of nature, tends to the extinction of the race; and we should, therefore, form an unfair estimate of the race if we judged them by their present degraded condition.

The natives believe in the existence of an evil spirit which occasionally embodies itself and appears to them. Any misfortune that happens they attribute to the direct interference of this evil spirit. When one of a tribe dies they endeavour to kill an individual belonging to a neighboring tribe, in order, as they believe, to appease, by so doing, the anger of the evil spirit. A young black boy, who has been in my service for many years, told me that, when a boy, he lived with his grandmother, and that one night after they had all retired to rest he rose to go to the fire that was burning in their camp. On rising he saw a tall white figure stand beside the fire, and as he looked at the figure it became visibly much larger. It then uttered words in a tongue which he did not understand. On rising in the morning he told his grandmother, who said she knew the figure well. It was the evil genius of the tribe, and that it came to warn her of the approach of death. She died two days after. I have heard the natives relate many other instances of the supernatural appearance of the evil spirit. I do not think that they have any clear idea of a Creator, but I am inclined to think that they entertain an instinctive idea of a resurrection. When they bury their dead they endeavor to obtain as much tea and sugar and articles of clothing as they possibly can to bury with the dead, for the use of the spirit of their departed friend.

I regret that I am unable to give you any further information upon the subject of your circular ; and have merely to express a hope that your deliberations will bring about a change in the condition of the unhappy race now under consideration.

*Messrs. T. and C. Peavor, Langley.*—We regret that we are not in a position to reply to your queries, or to give you any information respecting the aborigines of this country. During a residence of eight years in this neighbourhood, we have not met with more than one party of them.

*F. Call, Esq., P.M., Carisbrook.*—There are not any (aborigines) about this part of the country, and I have it not in my power to supply you with any historical knowledge respecting them.

*William Lavender, Esq., P.M., Kyneton.*—In reference to your circular, relative to the aborigines of this district, I have the honor to acquaint you that they have long since disappeared, and I do not recollect meeting a single native of any tribe, during my residence (six years) in this part of the country. For many miles round Kyneton, the land is enclosed, and under cultivation; but even in the forests of Mount Macedon, Jeffreys, Seven Mile, and Clowes, extending to Mount Blackwood and Ballan, I never heard of one ever having been seen in them during my time.

*John C. Thomson, Esq., J.P., Gisborne.*—In reply to your letter, requesting me to forward to you answers to a number of queries respecting the aborigines, I have the honor to state that, in the district in which I am police magistrate, I have not seen one who claimed to belong to it ; and with regard to the Western Port district, of which I am Commissioner of Crown Lands, the aborigines live chiefly on the banks of the rivers Goulburn and Murray, the extreme boundaries of my district, which on account of my magisterial duties I have been prevented from visiting, except in parts ; so that they have very seldom come under my particular notice.

*C. C. Dowling, Esq., P.M., Buckland.*—In the district under my supervision no aborigines have been known to exist during the past five years.

*P. C. Crespigny, Esq., Warden, Amherst.*—As there are no aborigines in the district under my supervision, I am unable to afford the select committee the information they seek.

*T. D. Heron, Esq., P.M., Fryerstown.*—I beg to state that there are no aboriginals residing in the district under my charge; and therefore I am unable to furnish any information on the subject.

*S. T. Clissold, Esq., P.M., Ballarat.*—During my short residence in this district I have seen but five or six aborigines, and have had no opportunity of judging of their characters, &c., &c.

*William H. Gaunt, Esq., Warden, Indigo.*—During my residence in the colony I have been exclusively employed upon the gold-fields ; and as I have found it necessary in every case where the natives have visited the diggings to cause, for their own security, their immediate removal, I regret that it is out of my power to afford the honorable committee any reliable information.

*Henry C. Jeffreys, Esq., J.P., Birnewang Station, Campaspe River.*—I have the honor to state that, in the part of the district which comes under my own observation, the number of natives has diminished so much that they can hardly be said to exist as a tribe. The few families that are left are invariably to be found hanging about the neighborhood of the public houses, and are perfectly indifferent to everything but obtaining the price of a glass of spirits. Even this small remnant is fast disappearing. Deaths are frequent and disease prevalent ; and in the course of a few years the total extinction of this tribe may be expected. Under these circumstances it is of course quite out of my power to answer questions relating to quite a different state of things.

*W. H. F. Mitchell, Esq., J.P., Burford, Kyneton.*—It is not in my power to afford you much information respecting the aborigines, who at one time formed no inconsiderable portion of the inhabitants of this part of the colony. I settled in this, the Mount Macedon district in 1842. At that time the natives were numerous, and I have frequently seen assemblages of some hundreds near my present residence, and as many as fifty young children in a party at play. There was, however, a sensible diminution in their numbers before the discovery of gold. I left the district in 1852; I returned to it at the beginning of this year; and it would seem that, since the diggings opened the native race has entirely disappeared. I believe that a few individuals still exist at the protectorate at Jim Crow, but as a race their history is a tale of the past.

*Alfred Cheney, Esq., Delatite.*—The fact of not having had any opportunity of judging of their (the aborigines) condition for some years past will preclude my giving detailed answers to those questions ; but, from former experience of their habits, I may be allowed to suggest that the only chance (in my opinion) of saving a remnant of the aborigines is to take away the children and educate them beyond the influence of their respective tribes; at the same time doing what can be effected to ameliorate the condition of such adults as may be left by serving out to them blankets, flour, &c., where needed.

*W. Price, Esq., P.M., Beechworth.*—I regret I am not in a position to afford you the information called for, as I do not recollect ever having seen any aborigines of this colony on the gold fields under my charge.

*The Bishop of Melbourne.*—I regret that I am not able to afford the members of the committee of the Legislative Council of Victoria, appointed to enquire into the present condition of the aborigines, any information that will be of use to them in their enquiries ; as my knowledge, derived from reports of others, is not sufficiently definite to enable me to reply to their queries. I would, however, if I may be allowed, suggest one particular, which does not appear to have been heretofore sufficiently attended to, for the consideration of the committee, viz., the enforcement of the law for the protection of the lives of individuals, and for the prevention of war between different tribes. In a recent case two aborigines have been convicted of murder ; but I believe that in many other cases no attempt has been made by magistrates for the discovery and punishment of criminals ; and not many years ago a tribe in Gipps Land was almost wholly destroyed by another from a distance. It appears to have been forgotten that the law is intended for the protection of life ; and that the question for consideration is not so much what degree of guilt attaches to the man who takes away the life of another, as how others may be effectually deterred from following his example.

*James Blair, Esq., P.M., Portland.*—For the last four or five years my duties have confined me altogether to the town ; in fact, I could not absent myself without leave, and with the exception of an occasional stockman or bullock-driver in the service of a settler, I have seldom seen an aboriginal during that period. Seventeen or eighteen years ago, large parties of aborigines used frequently to visit Portland, and were to be met with in almost every part of the district ; but year after year their numbers have diminished ; and about ten years ago, when the last permanent camp that I saw was formed here, it did not consist of more than thirty individuals of all ages and sexes, and of these six or seven died, within as many weeks. As each death occurred, the body was placed in a shallow grave, lightly covered with earth, and having a quantity of dead leaves and

ABORIGINES.—y.

brushwood heaped upon it, with a view, as it occurred to me, to its being consumed by a bush-fire, and the camp removed a few hundred yards from it. They were all in a shocking state of filth, disease, and pulmonary consumption, which had caused the deaths; and was supposed to have been induced by exposure to wet and cold while under the influence of medicines some charitable person had administered to them.

*Foster Fyans, Esq., J.P., Balyang, Geelong.*—The only statement I could offer would commence in 1837. This, I think, would be conclusive, as to the rapid decrease of the aborigines. On my arrival here, Governor Bourke ordered me to assemble all the native population, to receive gifts furnished by him. He ordered Buckley, a man who resided in and about this place for about thirty-three years, to render me his assistance. I considered we assembled all the native population within thirty miles, amounting to two hundred and ninety-seven men, women, and children; each receiving clothing, a blanket, and a portion of flour. I consider at the present time there are not twenty of the two hundred and ninety-seven alive; the very few I occasionally meet, even at that time children, and now in appearance old, aged, and infirm. I therefore conclude the race will be extinct in a short time; and I may add, from my experience for many years as Commissioner of Crown Lands in a large extended district, Portland Bay and the Wimmera, that on my numerous visits, in every part, I could perceive the rapid decrease of these poor people. I often had to regret the misapplied funds at Mount Rouse. Had my suggestion met the approval of Mr. La Trobe, I think great good results would have followed. My proposal was to keep the tribes on their own grounds, and the Government supplying the settler with a ration of flour for each individual, and a blanket occasionally. I am of opinion this system would have operated well. I have met with many natives on runs working well and generally useful, and well taken care of by the squatter.

*Samuel Pratt Winter, Esq.*—

NAMES and Ages of the Aborigines, male and female, occupying the Valley of the Wannon, from the lower fall to Sandford.

	AGE.		AGE.
1. Pinnoit brunbringil ... ..	42		
2. Warbring baugbal ... ..	40 =	Mungweeringyar ... ..	23
3. Licouerrimin ... ..	35	Kalkmerrimin ... ..	40
4. Weerungweeroit ... ..	40	Youwill ... ..	42
5. Mullupmoal ... ..	33	Alkingerrimin ... ..	40
6. Pookoiweerip ... ..	50	Poorgooying ... ..	25
7. Bialgoolun ... ..	19	Bilprin ... ..	45
8. Nechmoallurt ... ..	17		
9. Koloket ... ..	60		
10. Beegpoonerrimin ... ..	10		
11. Yamnawellang ... ..	30 =	Coyam ... ..	30
12. Biawgerung ... ..	30 =	Keringwerangun.	
13. Tureep... ..	19		
14. Cootarung ... ..	30		
15. Yillibrin ... ..	30 =	Poorait poonanung ... ..	25
16. Tricarait ... ..	35		
17. Wirrygomirrimin ... ..	28		
18. Corungberrimin ... ..	35		
19. Youiwong ... ..	40 =	Brucammuc ... ..	40
20. Allaloop ... ..	50 =	Bondigmingung ... ..	40
21. Galgal ... ..	32		
22. Whoitnum ... ..	21	Woonerriming.	
23. Pripinkapoon ... ..	20		

The mark = indicates the women who live with the men whose names are on the same lines. Nos. 10 male and 21 female are the only children in the tribe. The ages given are as near as I can calculate; all under 22 years are correct. The boys Nos. 7 and 8 have lived with me for the past three years, and have conducted themselves remarkably well. They have purchased mares with their wages, and take great interest in their property. The old natives generally live near the public houses, and are frequently drunk. It is commonly reported that they obtain money from the white men for the prostitution of their women, which will probably account for the remarkable circumstance of there being only two children in the tribe—both half-caste. The influenza caused the death of a great number of the aborigines during the winter of 1843. Previous to 1837 they had large well constructed winter huts, which were destroyed by cattle; they never rebuilt them, but lived under breakwinds of bark and boughs; and no doubt the exposure to the cold and damp of the winters of 1842-3 brought on pulmonary disease. From 1836 to 1841 the winters were remarkably dry and mild. I do not believe the aborigines have ever suffered from want of food. The indigenous animals are far more numerous than in 1837. During the winter months the natives obtain food whenever they require it at the settlers stations. There has never been a Government reserve in this neighborhood for the aborigines, and I believe they would prefer their roving independent life to any other. It would be advisable to appoint a medical officer, and provide a hospital and residence for the sick and infirm. Clothing and blankets of some peculiar texture should be manufactured in England, and a law should be framed similar to that which prohibits the public from purchasing the clothing of soldiers. The police magistrate should appoint a trustworthy person to distribute the clothing to natives bringing certificates signed by respectable persons, which should be also signed by the police magistrate. Since the year 1839 the aborigines have been quiet and harmless, and I always found them honest; the depredations committed by them prior to that date were chiefly in retaliation for civil injuries inflicted on them by the whites. The natives do not like any regular or monotonous work. The boys in my employment are generally occupied stock-keeping, an employment they like. No effort has been made to give either secular or religious instruction to the natives, and unless they could be removed from intercourse with white men, and the law prohibiting the sale or supply of intoxicating liquors strictly enforced, it would be impossible to convince the aborigines of the advantages of religious precepts which are completely disregarded by the European population. I think it probable the natives could be induced to send some of their children to school. I observed several very intelligent looking half-caste children with the Lake Condah tribe; I believe them to be fully as intelligent and capable of receiving instruction as white children. When educated, the experiment could be tried of settling them in some industrial pursuit, under the guidance of an European who would have an interest in their welfare.

#### INDIVIDUAL AND FAMILY LIFE.

The aborigines are remarkably kind and patient with children, which are allowed to grow as nature designed them. They are instructed very early in swimming and throwing small spears at objects rolled along the ground by their parents. I have never known any instance of the natives having made improper use of fire arms. The present generation have not adopted their ancestors' custom of tattooing. When they have a regular supply of food they do not consume as much as Europeans. About every three months a koiorn or general meeting of tribes takes place, for three or four days hunting, feasting, and amusement. They are kind to the sick and infirm; abstinence is the chief remedy for ill health. The dead were formerly deposited in a hollow tree and covered with bark and sods of earth; latterly, in some instances, they have buried their dead.

Eighteen or twenty years back the natives had an idea that the Europeans inherited the departed spirits of their ancestors, but a further acquaintance with white men dispelled an illusion so uncomplimentary. The natives had formerly a dread of an evil spirit which loved darkness. About twenty years back a large number of natives rushed terror stricken, in the middle of the night, into my hut, and told me that "Weering" had driven them from a spring about a mile off, where they had camped; they described him as having a long white face, glaring eyes, and horns. It proved to be one of my Hereford cows, the light of the camp fire having been reflected from the white face and horns. The natives do not now dread walking about at night.

*John Hepburn, Esq., Sneaton.*—Although I have been nearly twenty-one years on this station, I am not possessed of any information respecting the natives. On my taking up this country I found it necessary to keep them at a respectable distance, from circumstances not necessary to detail. They have always had great dread of me, the very few that remain even up to this period; however, you must not be led to suppose I have treated them ill; I never injured one of them in any way.

After the establishment of the aboriginal reserve at Jim Crow, near Mount Franklin, I had very little trouble with the natives. I do not think there was any fixed tribe in this quarter; the general resort was further to the north on the Loddon. In the early days there used to be about sixty men, that is the largest number I ever saw, with about half the number of women, and perhaps twelve or fourteen children. This district appears to have been visited principally for hunting by various tribes from different quarters. There still remains what is called ovens, where they cooked their game; and if one might judge from them, this was a great mustering place; and I observed that all those monuments are upon elevated spots, no doubt, to prevent surprise.

Of late years, we have hardly seen a native black, without about Mount Franklin, and occasionally a few drunk about the diggings. For my part, I consider all efforts that have been made to civilize them a perfect failure. I do not think there is a want of capacity or intelligence, but a great want of application. Only yesterday, I heard of a man who I know was brought up in Mr. E. S. Parker's house from a child, and who now, from account, is perfectly lost, from the habit of drinking spirits.

*Andrew McCrae, Esq., P.M., Kilmore.*—As the queries are numerous, and much of the information asked is upon points that I am not competent to deal with, I beg to answer generally: That having seen much of the aborigines back in the early days of the colony and afterwards, I have always been of opinion that, if properly treated, particularly if faith was strictly kept with an aboriginal, he generally fulfilled his engagement, and in certain kinds of labor, shepherding, stock-keeping, horse-breaking, bullock-driving, and reaping, he frequently proved a most useful help.

In confirmation of this fact I beg leave to refer you to a report furnished by me, at the desire of His Honor Superintendent La Trobe, for the blue book, in the year 1853, if I remember rightly; from which it will be seen, that a party of natives of the Tara tribe, in Gipps Land, worked constantly at reaping for a considerable space of time, and assisted in saving a large quantity of grain; which otherwise, at that time—shortly after the discovery of the gold, when labor was not to be had—would have been lost.

The report above alluded to was sent home by Mr. La Trobe, was printed in the Blue Book, and reprinted in several of the Scotch newspapers.

## EXPLANATORY REMARKS ON PLATE.

FIG. 1. Portrait of Billy, a native from Port Fairy. The likeness was taken by me from life in 1854. His age was eighteen years; height, five feet two inches; complexion, light chocolate-brown; flat nose; jaws, very much projecting; mouth, large; lips, sharp, edged with a reddish hue; teeth, complete and pure white; chin, small and receding; well-shaped eyes, the iris nearly black, the white of the eye has a light yellowish tint; eye-lashes, long and black; head, well-formed; forehead, rising nearly perpendicular from horizontal; black and bushy eye-brows; hair, jet black and full. His voice is a fine manly baritone. Chest, broad; neck, short; powerful arms; legs, not very full or fat, but strong and a little outwards bent, so called O legs, in juxtaposition to the X legs. He was formerly in the native police force, and afterwards servant of Dr. Youl, in Melbourne; left his native place when a boy.

FIG. 2. Portrait of Tilki, a native from near the mouth of the Darling River. When I took his likeness, in 1854, his age was twenty years. His general appearance is like the former's, with the exception that the skin is a little darker, the hair more curly, nose shorter, mouth smaller. His height is five feet seven and a half inches. One tooth in front of jaw is missing, in consequence of a ceremony performed on reaching manhood. His tribe does not know the boomerang; their chief weapon is the spear (rocki), thrown with the assistance of the yunka (the woomera of the blacks near Port Phillip), the kalke (waddi), and the shield (woomi). They have only one word for hair, beard, eye-brows, eye-lashes—viz., gras. While I was drawing this well-formed man's profile, I observed that the thumb of his left hand was in a crippled state, and asking him the cause of it, he answered, "I was a child and on my mother's back, when she, with other black women, searched for mussel-fish on the Murray near Mount Dispersion. There some men belonging to Mitchell's exploring expedition fired into us, and a musket ball carried off part of my thumb, which never grew afterwards so well as the one I have left here on my right hand." The historical fact just related by him enabled me to put down his exact age, which seldom or never is known to themselves. Tilki (his native name) was in 1854 at Kalcyne, a station on the Murray.

FIGS. 3, 4, 5, 6. Skull of King John, a chief of the Adelaide tribe. It is a well-preserved skull of a young man. The bones are very much developed and of great strength. The peculiar character of the Australian race is in this specimen well represented.

Parietal diameter	...	...	...	5½ inches
Occipito-frontal diameter	...	...	...	7½ "
Width of forehead between the temples	...	...	...	3¾ "

The zygoma, although very strong, is less projecting and less curved than in the Mongolian race. The upper jaw slants so much forwards that the facial angle is lowered to 85 degrees. In the same proportion the chin falls backwards. In consequence of the obliquity of the jaw, the front teeth are also in an oblique direction, so much so that, after some time, by chewing and gnawing, the teeth are worn away in such a manner as to resemble molar teeth, for which indeed they are often mistaken. The form of the upper half of the cranium, when viewed from behind or in front, has a pyramidal shape, which I found to be the case with all the native skulls I had under examination. This appears to me to be a typical characteristic of the Australian race.

FIGS. 7, 8, 9, 10. Skull of a native from Port Phillip district.

Parietal diameter	...	...	...	5 inches
Occipito-frontal diameter	...	...	...	7 "
Width of forehead between the temples	...	...	...	3½ "

The skull belonged to a very old individual, as will be seen by the disappearance of the sutures, with the exception of some traces left near the occiput, by the alveolæ of all the molar teeth being filled out with an osseous matter, and the few remaining teeth worn down to the roots. The crest of the head shows two peculiar ridges, with an indent of the skull between them, stretching from the occiput up to the middle of the head. Facial angle, 85 degrees.

FIGS. 11, 12, 13, 14, represent a skull of a native of the Warrnambool tribe.

Parietal diameter	...	...	...	5½ inches
Occipito-frontal diameter	...	...	...	7¾ "
Width of forehead	...	...	...	3¾ "

Like the former, a very old head, to which it has great similarity, excepting in the formation of the zygomatic arch, that being greater; and in the formation of the upper jaw, that being shorter.

LUDWIG BECKER.

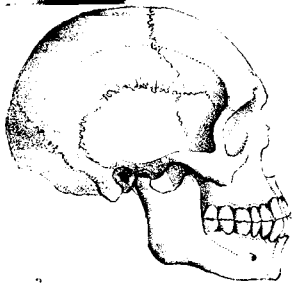
Melbourne, January, 1859.



1



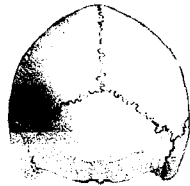
2



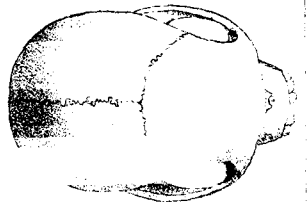
3



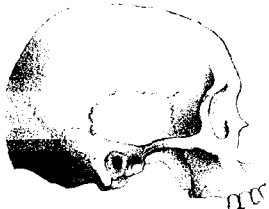
4



5



6



7



8



9



10



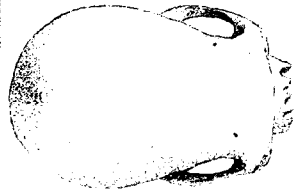
11



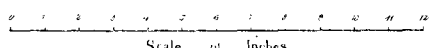
12



13



14



Scale of inches



# A P P E N D I C E S .

## APPENDIX A.

### “ POONINDIE MISSION.

*“ To the Editor of the Register.*

SIR,—I have obtained permission to offer to you, for insertion in the *Register*, the following interesting and authentic account of the present state of the Poonindie Institution, which will, I believe, be gratifying to your readers, and all who take an interest in the aborigines.

“ I am, Sir, &c.,  
“ A. ADELAIDE.

“ September 18, 1858.”

“ Having just returned from Port Lincoln and the Mission Station at Poonindie, where I have been spending a week, I thought you might like to hear what impression has been made on my mind, arising out of personal observation of the natives at the station.

“ Mr. Hammond having met Mrs. H. and myself at Port Lincoln, escorted us to Poonindie. We did not arrive at our destination before the night set in ; then most welcome was the sight of lights dancing about in the little village as we wound our way through the dark trees, and crossing the River Tod ascended the beautiful slope on the top of which the schoolroom loomed in sight, with the little attendant cottages of the natives. The noise made by the approaching horses caused several doors to be opened, and the bright glare of the sheoak fires was a most cheering and homely greeting for us chilly mortals after our sea-coast ride of twelve miles. We were kindly received by Mrs. Hammond, and after a hearty meal the bell rang for evening prayers. I was particularly struck with the earnest, simple, and reverent manner of the natives during worship. My old friends Konnillan and Tolbuncs (of St. John's Sunday-school) knew me at once, and appeared glad to see me. They always lead the hymns with their flutes ; both of these young men read and conduct the services of our Church by turns on Sunday morning, when Mr. Hammond is absent celebrating divine service at St. Thomas's, Port Lincoln. Most of the natives have a good ear for music ; their time is correct, and they join most heartily in the responses as well as in the singing. It is most edifying to join in the worship of the Almighty with these dark children of the soil. I felt more gratification and real satisfaction than I have experienced in uniting in worship with many a congregation of white Christians. The behavior of our dark brethren would prove a good example for many a thoughtless person to follow in this respect. I will now attempt to give you a sketch of their week-day course of life. During the present (winter) season the first bell rings at 7 o'clock a.m., prayers at half-past 7, then breakfast ; at half-past 9 the people go to their respective employments, some to ploughing, some trenching and draining, &c., others (the boys chiefly) herding cattle, milking the cows, and digging the garden. The women and girls go to morning school, where reading, writing, spelling, and sewing, also arithmetic, are taught. The duties of schoolmistress is conducted by Miss Hammond. Most of the women make their own dresses. At twelve o'clock the men come back to dinner, which is cooked by Mindise. I believe several take the office of cook and butcher by turns. All the meals are prepared in the large kitchen. The children dine first, then the men and women. The bread they bake, made from flour ground out of wheat grown on the station, is capital ; there is a large brick oven which will bake a batch sufficient to last for several days. I was much amused at observing the conduct of the “wurley” natives, as they call the Port Lincoln natives, who congregate, especially during the winter months, in the neighbourhood of the station. They treat the Poonindie “settlers” with marked deference, and are literally made “hewers of wood and drawers of water” for their more civilized brethren, in return for which, they are liberally supplied with food, and further rewarded for good behaviour, with tobacco. Our friends at Poonindie evidently look upon them as inferior beings. Seeing two ill-clad natives busy scrubbing out the kitchen, and another occupied in tending the fire and pouring water into a large pot containing rice, hanging over the fire, I asked who they were ; the reply I received was, “Oh, only wild blackfellows.” These wild blackfellows are often induced to leave their children at the station, where they know they will be cared for. In the afternoon the women, children, and boys attend the school, when the men again return to work, from which they return at half-past three or four o'clock ; after tea the men willingly attend the school to be instructed by the Rev. Mr. Hammond in writing, reading, and arithmetic. I was much gratified to find that they all appeared both willing to learn and desirous to acquire knowledge. How many English laborers, after a heavy day's toil, will leave their fire-side to attend school ? I believe it has been found that very few English laborers, even if they can, do so. What pleased me very much was, to see the happy contented expression of their faces. It amused me to see the men after breakfast playing marbles with all the earnestness of boys, and laughing so heartily and joking among themselves at any slips, &c. They are capital cricketers, the best in the district. They played a match with the settlers at Port Lincoln, who brought their best players into the field, but the natives beat them easily. An eyewitness told me that, although they seemed gratified at the result, no unseemly expression of exultation escaped them. I begged for a holiday, as a visitor, to be given to the natives, and Mr. Hammond willingly acceded. Mr. Hawson kindly lent us his whaleboat, and accompanied us to the snapper-ground off Tumbly Island. We had rare sport. In about a quarter of an hour from the time we commenced fishing we had over three dozen large snapper in the boat. The natives are very fond of fishing, generally spending their holidays in this way. We took bread, salt, and tea with us, and made a good dinner on shore (near Mr. Tenant's place), by cooking the fish on the red embers and covering them over with ashes till they are quite roasted ; this is a native mode of preparing fish, and decidedly the best I know of. Whether it arises from the extreme freshness of the fish I know not, but they are most delicious when cooked in this

ABORIGINES (APPENDICES).—z.

rough fashion. We returned to our fishing ground after dinner, and caught fish enough to cover the bottom of the boat, then sailed back to Poonindie, entered the mouth of the Tod, and rowed up to the bottom of the large paddock close to the station, where we arrived at eight o'clock in the evening with three sacks full of snapper. I could not help remarking that, during the whole day, while in company with the natives, although the sport produced great excitement, caused by a more than usual run of luck, no unkind word was spoken, or any offensive expression made use of; but hilarity and good humour prevailed throughout the day. When I expressed my gratification at this happy circumstance to Mr. Hammond, he said that there was nothing unusual in it. I must acknowledge that my experience amongst young white gentlemen, when associated with them in similar parties of pleasure, has been of quite a different character. I cannot leave this subject without observing that, during my sojourn at Poonindie, I never heard any swearing or offensive language used by any one there; not that the natives generally are ignorant of that vile habit, which has been acquired through intercourse with careless and profane white men. This is painfully proved by the language used by many of the uncared-for natives of these colonies.

"I read the 24th chapter of St. John's Gospel with the first class, consisting of six men. They read perfectly; and when I questioned them, answered correctly, but timidly, fearing to give a wrong answer. Had I been a perfect stranger to them, they would (Mr. Hammond told me), probably, have remained silent. A great deal depends upon the way of putting a question to them. Mr. Hammond would obtain a reply or draw information from them when others could not prevail upon them to utter a sentence. The Murray River natives, who principally compose the inhabitants of the station, are superior, mentally and physically, to any other tribes I have ever met with in this colony, New South Wales, or Victoria.

"Panulta's wife presented him with a little daughter while we were there, making, I think, the third born since Mr. Hammond has been in charge of the mission. Panulta promised to have it christened Edith Poonindie Panulta. Mrs. Hammond is a very great favorite with the natives. Whenever they are sick they always go to her; she supplies them with medical comforts, and is very kind to the native children, with whom she takes much trouble. There were 45 or 46 natives at the home station, and six out shepherding with wives on different parts of the run. Mr. Hobson superintends the stock and sheep—a gentleman who appears to possess a very considerable amount of practical knowledge—and under him a Scotch shepherd, Robinson, with wife and three children. Mr. Hammond has made an excellent garden, and is growing large quantities of turnips, cabbages, onions, &c. The natives are very fond of vegetables; it is a most valuable addition to their diet. Mr. Hammond intends to encourage them to plant small gardens for themselves. I will conclude, only observing that what I saw may be summed up briefly thus, viz.:—a village of civilized aborigines living happily together, employing their time in cultivating a magnificent estate, and while providing, by their own labor, for their temporal wants, not neglecting their all-important spiritual necessities, but daily seeking to acquire a further knowledge of their Creator and Redeemer, and striving to worship Him in spirit and in truth; they all appeared cheerful and contented. The station possesses a good woolshed, carpenter's workshop with a supply of tools, grinding mill, brick-kiln, stockyards, and dairy, &c. God has, indeed, blessed the efforts of that good, self-denying man, the Bishop of Perth. When I reflect upon the difficulties that he must have had to contend with, it seems so evident that the trials of temper, patience, and anxiety in establishing such an institution could only have been borne by means of God's grace strengthening him, and from a faithful love for his Redeemer. I felt happy that I had been associated with the institution at its commencement.

"I remain, with respect,

"My dear Lord Bishop,

"Your faithful servant,

"G. W. HAWKES."

## APPENDIX B.

RETURN of ABORIGINES attending the Aboriginal School at Mount Franklin, showing their Age, period of stay at School, and present Educational Progress.

NAMES.	Age.	Period of stay at School.	Social Relation.	Progress in Education.
<b>MALES.</b>				
Morpoke ...	15	Occasionally for six years	Has an aged mother living	Can read and write, and has some knowledge of arithmetic.
Warbourp ...	15	Occasionally for six years	An orphan ...	Can read and write, and has some knowledge of arithmetic.
Weregondet ...	13	Two years and a-half ...	An orphan ...	Can read and write.
Willie ...	9	Two years ...	Half-caste ...	Can read and write.
Denny ...	14	Three months ...	Half-caste ...	Can read and write.
Fred ...	9	Two years ...	An orphan ...	Can read and write.
Robert ...	4½	Three months ...	An orphan ...	Can read.
<b>FEMALES.</b>				
Alice ...	13	Three years ...	Half-caste ...	Can read and write, and has some knowledge of arithmetic.
Helen ...	9	Four years ...	Father and mother living	Can read and write, and has some knowledge of arithmetic.
Mary Jane ...	adult	Occasionally for five years	Married ...	Can read and write.

CHARLES JUDKINS,  
Schoolmaster.

EDWD. S. PARKER, Visiting Magistrate.

## APPENDIX C.

RETURN OF CHILDREN formerly attending the Aboriginal School at Mount Franklin, period of attendance, and how long since left.

NAMES.	Period of Attendance at School.	How long since left.	Age.	Present Abode and Occupation, if any.
<b>Boys.</b>				
Billy Green ... ..	One year ... ..	Two years ... ..	10	The Avoca.
Jacob ... ..	One year ... ..	Two years ... ..	12	The Avoca.
Babadur ... ..	18 months ... ..	Two years ... ..	14	The Avoca.
Donald ... ..	Six months ... ..	Two and half years	8	McCallum's Creek.
Bing-bing ... ..	One year ... ..	Four years ... ..	18	In service.
Mid-bally ... ..	Six months ... ..	Five years ... ..	17	In service.
Juan Jibbito ... ..	One year ... ..	Two years ... ..	12	The Avoca.
Captain ... ..	Six months ... ..	Three years ... ..	14	The Avoca.
Sergeant ... ..	Six months ... ..	Three years ... ..	15	The Avoca.
Gellibrand ... ..	Three months ... ..	Nine months ... ..	6	Clunes.
<b>GIRLS.</b>				
Caroline ... ..	Six months ... ..	Nine months ... ..	8	Clunes.
Victoria ... ..	Six months ... ..	Nine months ... ..	7	Clunes.

CHARLES JUDKINS, Schoolmaster.

## APPENDIX D.

## SUCCINCT SKETCH OF THE ABORIGINAL LANGUAGE.

By WILLIAM THOMAS, ESQ., GUARDIAN OF ABORIGINES.

## GRAMMAR.

FROM observations I have been led to make, and attentively noticing their expressions, I am led to conclude that, like many of the civilised languages, much is abridged by the use of prepositions and terminations, which gives a musical tone to savage languages, not to be found in civilised tongues. Such has been observed in the South Sea Islanders, and generally among other barbarous nations; in fact, every aboriginal is a true child of nature,—and nothing more than what is actually required will be found in their language. Reduplication is a feature in the aboriginal language of the two Melbourne tribes, which renders it at one and the same time simple and harmonious. The degrees of comparison in the adjectives are generally formed thus—Worbrinun, tired; worbrinunun, very tired; worbrinununun, excessively tired—regularly done. Nerrebrunin, hungry; nerrebruninun, very hungry; nerrebruninunun, regularly famished; and so on, though they sometimes say kungee nerrebrunin, excessively hungry.

ARTICLES are seldom used, the numeral adjectives answering fully their purpose. The article is always used (though at the termination) when describing any part of the human frame, and that in an elegant manner. Arter, the; thus—Myng, eye; myngarter, the eye; tallan, tongue; tallanarter, the tongue. They however often use the particle *o* for the, as—tenung, foot; tenungo, the foot; myngo, the eye, &c.

PLURALS are generally formed with the numerals, though sometimes (quite an original method) by *ge* to the end of the first singular, making both the substantives plural, thus—koolin, man; bagrook, woman; koolinge-bagrook, men and women: and often dispensing with the conjunction altogether; thus—wein, fire; parn, water; wein-parn, fire and water.

VERBS are more regular; in fact, they appear one and all upon one general footing, like the French, but destitute of the irregular and reflective. Their verbs invariably terminate in *eit*. The *eit* cut off and the verb may be conjugated; though I could never go through or find out, as in the French and English grammar, the whole of the tenses. I select a few of the principal verbs.

Banganeit	to have	Paarthrabuneit	to steal
Burgoneit	to spear	Tunganeit	to eat
Bouldoneit	to fall	Toewangeit	to go
Boundoneit	to bite	Tomboneit	to enquire
Gnolbuneit	to carry	Toomdereneit	to talk
Gormurgeit	to cover	Tiowoneit	to be sick
Komargeit	to get up	Umoneit	to throw
Koonaneit	to hold	Koomoneit	to bury
Mardoneit	to cry	Wolwooneit	to run
Monkeit	to make or do	Weagolaneit	to die
Marngoneit	to mend	Wongoruneit	to be stupid
Narngoneit	to hear	Yemoneit	to dwell
Ngarneit	to see	Yaarkoneit	to look for
Nobeaneit	to drink	Yarwoneit	to swim
Pundarroneit	to dig up	Yannoneit	to walk
Purrumboneit	to rub out	Yangowlaneit	to go away

Thus—bangan, have; banganerdon, I did have; yarwon, swim; yarwonerdon, I did swim; tangaranaka did I eat? bouldonerdon, I did fall; and so on. Since they have been with the white people they however use the pronouns I, you, &c., thus—murrumbeek yarwon, I swim; murrumbinner tanganan, you eat; &c., &c., &c.

PRONOUNS are also subject to reduplication by abridging or annexing to the terminations, thus—

Murrumbeek	I or me	Murrumbinner	Thou or you
Murrumbiek	Mine	Murrumbianner	Yours

ADVERBS in like manner, as—

Ganbo	One	Bengero	Two
Ganboden	Once	Bengeroden	Twice
Ganbony	First	Bengerodenum	Second

PARTICLES are seldom used separately, and are so strangely interwoven with verbs, adverbs, and the other parts of speech, that, in a brief sketch like this, it would be useless to enter upon.

CONJUNCTIONS they have but few; but all that is necessary.

I will now give a list of the principal adverbs, particles, prepositions, conjunctions, &c. The verbs have been briefly given, and the adjectives will come in the regular vocabulary.

ADVERBS OF NUMBER.—Ganboden, once; tindee, only; tindee bengero, only two; tindee bengero-gammel, only three.

ADVERBS OF ORDER.—Ganbony, first; ganbronun, first time; bengeroudin, second; telutkin, before; kurrengerin, after; wunadak, behind; werneit, last; mingo, beginning; tolima, middle; moibo, end.

ADVERBS OF PLACE.—Karbe, here; temon, there; mihi, these; notto, here; winda, where; windowing, whither; monkir, thither; karboit, above; kubberdon, below.

ADVERBS OF QUANTITY.—Bullito, much; kertherba, together; wyebo, little; nogee, enough; uungo, more; bullitodebar, too much; wyebo-debar, too little; wootunno, abounding; nungutbudin, how many; nunggubuddin, how much.

ADVERBS OF TIME.—Netbo, now; wombo, sometimes; moloco, presently; yellowä, to-day; baboreen, to-morrow; mola molok, yesterday; mologuan, by and by; yerramboot, day after to-morrow; yellingout, another day; banban cram, morning; kurren munnebo, noon; krungine ngervein, evening; borun, night; gnanbo, long time; tutanbo, short time; nierbuddin, never; nunnelliner, then; borundut, midnight.

ADVERBS, NEGATIVES.—Nier, nay; utur borak, no.

ADVERBS, INTERROGATIVES.—Wener, which; winnerdon, which one; windower, to which; wener, what; winnerer, what is; winda, where; windart, where did they; kunne, this.

INTERJECTIONS.—Ki! ki! surprise; ur! ur! hush! hark! yarka! grief, pain; wa! wa! look out!

PARTICLES AFFIXED, &c.—Ut, in; oot, on; dap, in; wea, in the; wa, to, at; arter, the; o, the; burnin, at; ter, add; teno, at the.

CONJUNCTIONS.—Bar, and; ge, occasionally, and; tey, also.

PRONOUNS.—

<i>Singular.</i>		<i>Plural.</i>	
I, or me	Murrumbeek	We	Murramaner
Thou, or you	Murrumbinner	You	Murrumbinner
He, or him	Munniger, kargee	They	Murrumnüller
<i>Possessive.</i>			
Mine	Murrumbieek	Us	Nurnin
Yours	Murrumbianner	Them	Murthiger
Ours	Murrumbunarter	Myself	Ganieek
His	Kargeeieek	Yourself	Ganninner

N.B.—It will be necessary here, in order to give an idea of the use aborigines make of these small particles, to give examples, thus:—Ut, in; beek, ground or earth; beekut, in the ground. Willum, house or miam; willumut, in the house. Dap, in; koorong, boat; koorongdap, in the boat. Wa, in the; weing, fire; weingwa, in the fire. Wa, to or from; Sydneywa, to Sydney. Oit, to or at; Melbourneit, to Melbourne. Arter, the; tallanarter, the tongue; myngarter, the eye. O, in the; weingo, in the fire; &c., &c.

The aforesaid will, I trust, be to the Committee and philologists some clue to the language of the two Melbourne tribes, comprehending no small extent of country along the coast and inland to the Goulburn, Ovens, Broken, and Devil's Rivers, which may serve as a key (as far as my experience goes) to a chain of communications throughout Victoria, and upon the same rule, throughout the whole of New Holland. I leave this sketch and my remarks for what they are worth, and now proceed to the vocabulary.

#### SUCCINCT LANGUAGE.—MORT NOULAR.

##### ADJECTIVES.

Bitter	Ballin	New (fresh)	Tur-den-den
Broad	Yerringooden	Old	Wag-ga-bell
Big	Bullitto	Poor	Wa-wat-tun-ner
Blind	Toutmyng	Proud	Tou-lup
Bad	Nillam	Pretty	Bourn-dup
Black	Woorkoordin	Round	Pi-o-bu-bur-din
Blue	Wookurrerbie	Round (as tree)	Piou-bur-rin
Clean	Kurrebully	Rough	Te-rip-te-rip
"	Worrework	Rotten	Brun-guit
"	Woorrebully	*Rich	Narn-get
Dry	Kuubebel	Red	Be-bet-ur-nin
" (dead)	Bidderup	Short	Mort-ku-ding
Deaf	Toutweing	Sweet	Bab-ber
Dirty	Woorgurrin	Strong	Pal-leet
"	Woorgulbunna	Sloping	Kur-nurm-bil-ber-ding
Dark	Boorundara	Square	Furk-bun
Deep	Mer-rim	Stupid	Naw-lun-nin
Deeper	Mer-rim-er	Sound	Pal-let-ku-ding
Flat	Koy-eon	Sick	Tarn-der-bun-in
Fat	Marm-bull	Sick (not well)	Toy-yon
Free	Poo-tun-uk	Sick (very)	Gee-gee-ry
First	Gan-bro-nun	Straight	Ur-din
Good	Mar-na-meeek	Smooth	Barm-bur-din
Good (very)	Boon-dup	Slow	Port-be-uk
Greedy	Bul-let-garn	Stinking	† Buun-koon
Giddy	Lar-lun-en-et	Sweet	Lal-lee-woon
Hot	Num-mun-in	Tall	Kur-nile
Hot (as fire)	Tou-nar-bon	Thick	Bun-neet
Heavy	Bern-bern	Thin	Lal-lum
Hungry	Ner-re-brun-in	Thirsty	Kurn-brun-in
Hoarse	Kiel-bul-un-in.	Tired	Wor-brun-in
Industrious	Tar-tuk-ur-nup	Ugly	Nil-lam
Idle	Tour-nur-nin	Upright	Murm-bull
Lazy	Tour-lin-tab-lun	Upright (as a stick)	Ter-ree-dee
Lazy (very)	Tour-nur-nc-nun	Wet	Tohn-go don
Lazy (sluggish)	Tal-lun-der-ner	Wet (as damp)	Tul-gru-min
Long	Ner-rim	Weak	Bo-rup
Light (weight)	Bul-ler-bul-ler	Wicked	Me-ung-o-wor-gile
Little	Wye-bo	Wicked (bad)	Nil-lam
Lame	Nar-boon	Well (not ill)	Ko-rum-din-in
Last	Van-neite	White	Tarn-der-din
Long	Ner-rim	Wise	Narn-ger-bon
Mighty	Bool-ut-pall-eet	Wide	Wyl-gul-ter
Nasty	Nil-lam	Young (male)	Yan-yeon
Narrow	Win-nin-koo-dip	Young (female)	Mon-mon-deek
New	Moo-lo-good	Yellow	Ki-er-lin

\* Not in our sense—wealth; but estimation—eloquence, advice, or war.

† A nasal long drone.



	<i>Stone, Clay, &amp;c.</i>		
Stone	Larng mong	Kul-bul-ling-ur-rook	Native tomahawk, made from a blue flat pebble stone, found in certain ranges. The blacks had great labor to get them to cut; the handle was bent wood
Flint (white)	Oo-work	Min-der-min	Native nails or pegs made by hardening wood in fire
*Red (ochre)	Wee-rup	Pee-reep	Native thread
White (ochre)	Nar-rum-ble	Moo-gra-moo-gra	Kangaroo bag, in which the black holds all his wealth but his spears
Brown (ochre)	Ter-reel	Be-lang-be-lang	Native bag, made of grass
Brick	Der-re-kul-mul	Bin nuk	Native basket, made of native flags of grass
Clay	Nut-kun-tare	String (Europ.)	Woo-gle-woo-gle
Gravel	Ter-ree-beek	† Looking glass	Woor-un-dul-min
Coal	Lourn	Gun	Trang-bul-la-bill
Charcoal	Kun-nun-dare	Powder and shot	Mor-ra-doo
Sand	Kar-ga-ruk	Flint (of gun)	Pel-lin [or] oour-uk
Ashes (dust)	Mun-nip	Knife	Kul-pen-kul-pen-gee-up
	<i>Kindred.</i>	Fork	Kal-lup
Man	Koo-lin	Spoon	Tourn-der-ry [made of bark]
Woman	Bag-rook	Bason	Ko-ron-er
White man	Hom-mer-geek	Box	Lil-le-ry
Black man	Woor-gur-din-koo-lin	Brush	Wor-oor-wort
Old man	Wag-a-bil-koo-lin	Dish	Wel-len-wel-len
Old woman	Moon-deg rook	Pannican	Pan-ni-can
Infant (male)	Wye-bo-Bo-pup	Candle	Marm-bull
Infant (female)	Wye-krook	Hammer	Num-bert
Child	Bo-pup	Chisel	Beum-bean
Girl	Mon-mon-dik	Saw	Pinder-bul-lup
Young man	Yan-Yean	Axe	Num-be-mon
Young woman	Mon-mon-dik	Gimblet	Man-mure-bul-lup
Husband	Nan-go-ron	Spade	Bel-ler-rer
Wife	Bren-bun	Hoe	Wye-bo-bal-ler
Son	Mum-mum	Ship	Bul-li-to-koo-ron
Daughter	Man-gip	Boat	Wye-bo-koo-ron
Father	Mar-man	Paddle (as canoe)	Kun-ne-ko-lon
Mother	Par-pun		<i>Animals.</i>
Grandfather	Ner-bun-ger-ron	Kangaroo	Koo-im
Grandmother	Ko-kung-e-up	Wollaby	Wym-bir
Sister	Leur-rookong	Wombat	War-reen
Brother	Woon-do-l	Bear	Kur-bur-rer
Elder brother	Barn-gun	Bandicoot	Boe-ung
Elder sister	Lun-dun	Opossum	Wal-ler-Wal-ler
Uncle	Kurn-kurn	Flying squirrel (three kinds)	Eur-run
Aunt	Bum-boon	Smaller kind	Ku-an-boo
Niece	Pa-ren-ger-roon	Very diminutive	Tu-an-tu-an
Nephew	Nar-bung-ur-roon	Kangaroo rat	Ber-uke
Half-cast	Tree-be-mur-rum	Rat (common)	Ty-ung
Friend	Kor-ki	Ringtailed opossum	Be-min
	<i>Clothes, &amp;c.</i>	Mouse	Bar-rut
Coat	Woor-kud-der-bil	Dog	Wer-run-un
Trousers	Ta-rang-ar-look	Dog (wild or native)	Wer-ren-wil-lum
Shirt	Ta-run-a-look	Cat	Urn [or] yurn
Shoes	Te-nan-a-look	Water mole	Tu-la-or-ong [or] Pal-la-rale
Hat	Kum-bra-kow-an	Platterpus	Mur-rin-moor-roo
Mur-ri-guil	Worn over secret parts of males till married	Hedgehog	Kow-an
Nour-rite or Kiar-yeun	Worn over secret parts of females till married	Horse	Kul-ken-tur-nuk
Leek	Band round forehead, worn by male and female	Bullock	Bul-gan-ner
Mur-rur-kul-lim	Band neatly made of thread	Sheep	Eu-ep
Til-bur-nine	Fine apron made of emeus' feathers, goes all round the waist, worn by females in a single dance		<i>Birds.</i>
Mur-ri-kle	Strips of opossum skin worn to hide the fundament in males when in a dance	Bird (general term)	Koy-up
Kourn-but	Necklace made of reeds	Emeu	Bur-ri-mil
Kourn-ur-run	Fine necklace, made of the sinews from emeus' legs	Native companion	Kur-ur-rook
Wal-ler Wal-ler	Opossum rug	Turkey	Woon-mar-bel
Yel-ler-ne-bre	A blanket	Pelican	War-gill
Yell-un-ect-tur-ruk	Band round the arm to strengthen arm	Swan	Koon-war-ror
Ber-buk	Belt round the belly to keep off hunger	Mulligan	A large bird of prey, lives only on birds and fish by the coast
Mi-am or wil-lum	A house or place to lie down in or live	Eagle (very large)	Pun-dyl
Yel-low-dung	Sapling from one end to the other of the miam	Eagle (smaller)	Ber-pip
Lee-an	Forked sticks to support the sapling of miam	Sparrow hawk	Par-rite
Tourn-der-ry	Thick bark with which the blacks make miam	White hawk	Kab-bin
Bol-loom	Thin bark which blows off trees, kindles in an instant	White do. (very small)	Tur-rer
Tar-nuk	Native bucket, made from the elbow or wart of trees	Lyre bird	Bulln-bulln
		Nankeen bird	Kar-warn
		Pigeon	Moon-go-bra
		Cockatoo	Gnur-uile

\* These ochres are used promiscuously in painting their bodies for corrobories, &c.; but two of them for sacred purposes; viz., the white for mourning; red, for joy when a victim has been offered up for their dead.

† When white people had regularly made a footing at Port Phillip, one, Budgerry Tom, was noted for giving names to European things and animals. These names are mostly of his giving.

Black cockatoo	Gnur-nan	Flea	Man-nun
Cockatoo parrot	Kar-mile	Louse	Noo-noon
Parrot (general name)	Tan-dun	Lizard	Eu-roke [or] Tun-per-rim
Ditto (Magella)	Bro-gil	Ditto (small kind)	Nur-rung
Ditto (Blue Mountain)	Lar-guk	Ditto (very large)	Per-ren-un. [At the Ovens and Broken River; and to the north they run to four, five, and six feet long. I have measured one five feet]
Ditto (king)	Uu-gup	Ditto (another kind, very fat, but small)	Pudg-gen. [Eaten by the blacks generally]
Ditto (very small kind)	Nel-la-woon	Snake	Karn
Satin bird	Ngar-ran	Ditto (black)	Tar-run-dell
Whip bird	Yan-yan-gak. So named from its noise, like the cracking of a whip	Ditto (diamond)	Koon-mill
Wattle bird	Yan-guk	Worm	Tur-ror
Leather bird	Be-rat-be-rat	Grub	Ver-ring. [Very large and fat; blacks eat them raw. Said by Europeans to be fine eating, when roasted or fried]
Mawpoop	Goor-koom (night bird)	Grub (smaller)	Bear-uk
Cuckoo (noiselike)	Woor-k-woork	Grub (very small)	Yeour-ong. [Not bigger than a small maggot. I have seen quarts and pecks of them got from near the roots of the trees. The blacks mix them with charcoal, and thus separate them from the rotten tree and eat them]
Magnic	Per-er-warn	Centipede	Ter-run-mur-ruk
Gean-gean	A bird between a crow and magpie. [The natives have strange superstitious notions of it]	Ant (common)	Murrub
Crow	Warn. [Superstitious of this]	Bull ant	Oeur-rong. [Awfully sharp bite]
Laughing jackass	Tour-ur-rong. [Called the bushman's timepiece]		<i>Trees, Shrubs, &amp;c.</i>
Bell bird	Trin-war-reen	Tree (general name)	Tur-rung, kulk
Redbreast	Tee-ung	Tree (blossom of)	Kurn-brook
Fowl	Bowl	Tree (seed of)	De-ran-dell
Duck	Tou-loom	Tree (root of)	Wca-eu-ruk
Kor-rung-un-un	Very large water fowl	Tree (trunk of)	Wee-reep
Goose	Nup-nup	Branch	Ter-ru-galk
Quail	Tre-bin	Leaves	Mur-run
Snipe	Kruk-wor-rum	Veins	Mur-er-mur-uk
Soldier bird	Bill-bill-man-ere. [So named by the whites from its always being on the <i>qui vive</i> , and alarming the forest, to the great mortification of the sportsman]	Sap	Tu-un-no
Tug-gan-kow-an	A small bird, makes a howling distressing noise	Bark	Tourn-der-ry
Bat	Pol-ly-ong	Gum tree (red)	Be-al
	<i>Fishes.</i>	Gum (white)	Yar-ra-bin
Tu-at	General name of fish	Be-nup (a gum)	[Grows stately, but very irregular in its branches; pure snowy white bark. From the elbows of this tree the blacks formerly made their tarnuks or water buckets, which appear by a kind Providence to be designed for that purpose]
Whale	Pet-ti-heel	Box tree	Tar-gan
Shark	Tal-lan-nur-run	Ditto (bastardy)	Beet
Porpoise	Bar-bar-kā	Stringy bark	Bun-ger-look
Salmon (a kind of)*	Kur-nur-guil	Ditto (inferior kind)	Way-out
Cod (in Goulburn and Murray)	Mal-lun	Light or black wood	Burn-nar-look
Lobster	Kur-rite	Ditto (spurious)	Marn-gan-noy-an
Craw fish (fresh-water)	Tar-luk-purn	Peppermint	Eur-look
Craw fish (salt-water)	Toy-yon	Honeysuckle	† War-rak
Oyster	Tou-at	Sheoak	Tur-run
Mutton fish	Woor-din	Turpentine (tree)	Vi-al. [The oozing from this tree the natives use as a plaster for wounds]
Cockle	Mur-yoke	Wattle tree (common)	Kur-run
Muscle	Mur-bone	Ditto (silver)	Moy-yan
Pennywinkle	Pid-de-ron	Ditto (marmoza)	War-our-e-rup
Sprat (a kind of)	Tal-li-bal-li	Ditto (dwarf)	Eurt
Herring	Tar-uk-war-ra-bil	Cedar (bastardy)	Wy-gout
Leech	Ter-rum-be-leet	Cherry tree	Poo-lyte. [The stone grows outside, and not inside, as in Europe]
Frog	Nar-rut	Fern tree	Kum-ba-da
	<i>Miscellaneous.</i>	Ditto (short ditto)	Ku-der-ron
Insects (general term)	Kam-kam-koor	Cabbage or grass tree	Kum-be-deek
Locusts (green wings)	Tee-ecn	Pivit (shrub)	Kar-ran
Locust (a large kind)	Karl-kal. [The dung of this insect is sweet; it is generally termed manna, though not generally known to be the soil of this insect; but such is the case. I have gathered as much as a quart from the targon (or box tree), at its base of a morning]	Myrtle (native)	Tid-e-am
Moth	Bar-lum-ber-lun	Strawberry (native)	Koo-gor-ruk
Butterfly	Bol-lom-bol-lom		
Grasshopper	Nar-rite		
Fly (common)	Kow-urk		
March fly	Kurm-bur-ra		
Mosquito	Koor-gook		

\* Shoals of these in muddy rivers at Western Port.

† Tree generally stunted, not more than six or eight inches in diameter; but on the Ten Mile Beach, between Moody Yallock and Mount Eliza, between the two first inlets of the sea, on mere sand, they grow as high and in diameter as a huge gum tree.

Rush	Bourt-bourt. [Good substitute for candles in the early history of the colony; grows a fine size at Western Port, and used by the primitive settlers there for candles]
Flag (many kinds, principal)	Kur-ra-wan. [Black lubras make fine baskets and mats of them split]
Fig (native)	Bung-bur-rulk or Kum-me-ree
Butter-cup	Kurm-bur-root
Convolvulus (three kinds)	Nur-rur
Grass	Bo-curt

*Vegetables (indigenous), &c., eaten by Blacks.*

Tal-le-rup	Grows 3 feet 6 inches high on the rich land and swamps; they eat it raw; tastes like cabbage
Yep-pere	Small sweet bulb
Mur-nong	A nourishing bulb, grows on poor loomy soil; blacks very fond of it
Kurn-ger-rer	Tapering root, like a carrot; eaten raw, or thrown into the fire
Boo-yeat	Grows high, like Kum-be-duk. They bruise the outside, with which they make a kind of dough; eat the inside raw
Kur-run	Gum; a valuable portion of aboriginal diet. In dysentery they use it as a medicine made up into pills—a good medicine too
Kurrn	A small maggot; eaten in thousands
You-urn	Larger kind; eaten also
Knu-nal	Eggs of ants
Nurm-nurp	Large vegetable, grows in rich land and swamps, as high as celery and not inferior

Bourt-deet A superior fibrous vegetable; blacks eat it raw or cooked

N.B.—It would be well here to state, that these roots are all indigenous, and were in abundance before the whites came among them. Civilized, or tamed, animals and enclosures have much diminished their dependence. All were eaten by the blacks.  
To avoid touching upon the like subject again, I may state, that all animals, except the snake and a few other animals, were eaten by the two Melbourne tribes; and tribes to the westward—even the Geelong blacks—used to eat snakes and bodies of large moths.

*European Food, &c.*

Bread or flour	Ner-rong
Rice	Kur-ran
Sugar	Gaem gaem
Meat (general)	Win-gar-um
Beef	Bul-gan-ner
Mutton	Eec-up
Pork	Tal-lum. [I must remark that, when I first came among the aborigines, they would not eat any part of the pig. I soon found, however hungry a black might be, that he would not partake of a rasher of bacon. They could not explain why, only "no good pig." They, however, have long got over this prejudice, and now enjoy it much]
Biscuit	Pal-let-ner-rong
Soup	Lil-le-bro
Tea	Mor-an-doo
Butter	Brim-brim-o
Milk	Brem-brem
Herbs	Par-rum
Carrots	Kam-bo-duk
Tobacco	Kun-ang-ner-ro-men
Spirits	Bal-lam
To drink spirits	No-bi-an-bal-lam
* To get drunk	Bul-li-to No-bi-an

A FEW LEADING SENTENCES.

Come here	War-ra-Wee
Go away	Tan-na-To a
Give me	U-mar-leek
Lend me	We-am-be-kan
Bring me	Won-da-nun
Send me	U-ro-ma-kun

Take it	Koon-uk
Go and fetch	Yan-na-no
Cut it	Ti-buk
Put it down	Mar-buk
Sit down there	Nor-lum-bee-not-to

Come here to-morrow, and cut me some wood, and me give you white money.

What for you stupid, and get em big one drunk; by and by you die like it another one black fellow.

Will you go with me?  
Where are you going?  
This way, that way.  
What going for?  
To look out kangaroo.  
Where are your spears?  
Here, in my miam.  
No good spear. Very good gun.  
Now, let us go.  
Me see kangaroo; no you make noise, me shoot him.  
Go on fire. Ah! tumble down dead.  
No dead, only gammon; you see run away that one.

Big one stupid. Now, go look out opossum.  
‡ Me see tracks up the tree.  
Black fellows' corroberry to-night.  
No; too much tumble down rain.  
You tell 'em black fellows to corroberry, and me give them white money.  
Black fellows big one stupid, no corroberry.  
What for black fellows no corroberry?  
Black fellows die last moon.  
Black fellows' corroberry to-morrow night.  
Yes, big one corroberry; all black fellows dance.  
Don't you know another one moon come?

Ba-bo-ring mur-rum bin-ner wo-man, bar til-ben-er kulk, bar murrumbeek umarleek white money.

Kundee vener wong runnin murrumbinner bar bullito nobean ballam molocho weakon tandowring uungo koolin.

Tan-na-noul? †  
Winda lingo murrumbinner?  
Temon-o, temon mihu.  
Kundee vener?  
Kundee koim.  
Winda tarren-o?  
Mihu Willamut.  
Nillam tare Marnameek tranbulla-bel.  
Yan-na-wat.  
Narnardun koim nier bunner tomnboonner murrumbeek vioner.  
Mangkonuk vioner wa trantublulneit.  
Borak weakoner, tindee moyup, murrumbinner ngarren woolwoor.  
Nowlununartun, warrentenul, kundee waller wallert.  
Nangerdon munnung kalligi myngnoit.  
Koolin ngargunner borundut.  
Utur, bullito parn-min boldoneit.  
Tombannerreuzun ngargun, bar murrumbeek umallen white money.  
Kooliner, wongrunin bullito, borak ngargun.  
Kundee vener borak ngargee kooliner?  
Koolin weakun ninneam werneit.  
Baborin borundut kooliner ngargee.  
Yea, ngargoos waga-bil, umarko koolin yeilve nier.  
Mangeit mincam uungo woman?

\* The first black I ever saw drunk was of the Goulburn tribe—a man in years. Poor fellow! He was brought up to my tent by his wife and others, to know if he would die—had he been poisoned. He cried, staggered, and lay down in my tent: this was early in 1839. I believe, such was their innocence at that time, that the blacks thought he had been poisoned. Alas! now they crave this poison.

† This "noul," at the termination of the verb go, answers to "will you with me?"

‡ Blacks can tell by the bark if an opossum is up, by claw marks.



## DIALOGUES.

## ON RISING IN THE MORNING.

Awake; get up, get up, get up.  
I will get up directly; stop, stop, my trousers are wet.

Get up and make the fire; the sun is high.  
You are lazy; get up; chop some wood; the sun is up; dry your trousers.

What for you tell 'em lie; sun only little up. Where tailwork?

Tailwork not dry; name who leave it on the ground last night.

Now it is dry; go on, turn away. Ah! I see smoke; fire soon come.

Very good now, big one fire; now sit down and smoke your pipe.

All good white men when they get up, say their prayers, and thank God for taking care of them all night.

Big one stupid me and all black fellows, no like it white man.

Ngiemuk; kommergee, kommergee, kommergee.  
Murrumbeck kommergee tudan; burra, burra, murrumbiek tarrunarlook tulgunner.

Kommagee werigut vein; ngervein karboit.  
Tandnm murrumbinner; kommagee; tilberner kulk; ngervein karboit; biderup tarrunarlook.

Wenerrer wa moyutpin murrumbinner; ngervein tindee wyebo. Winda tailwork?\*

Tailwork nier bidderup; nerreno welain narlumboon nge, bukerborin molomolac.

Netbo bidderup ure purrumbon. Ah! ngeren port moloch vein woman.

Marnameek netbo, bullito vein; narlumby prombean pipe.

Bondup kommergee-ker nerdoit kommergee pardogurrabun, bar thank Pundgy'l marman, tuduk kununner nerrembee borundut.

Wongrunin murrumbeck bar koolinner, nier tandowring hommageek.

## ON GOING A JOURNEY.

Now, my blackfellows, make haste and get your breakfast; we will be going.

Where are the bullocks?

Over there, behind that hill.

Did you see their tracks?

Yes; I saw them this morning.

Where did they bed last night.

By the big tree, don't you see their dung?

Go and fetch them, that's a good fellow; I will lend you my horse.

Very well; where?

Bridle and saddle, I will go and fetch them; put my bag in the cart.

Now get the things together. Where are the pannicans? Don't leave anything behind.

Here are the bullocks. You are a good fellow Bugup; here is a stick of tobacco for you.

Now blackfellows, hold up the pole of the dray, and two of you hold on the back of the cart.

There now, that will do—stop, let us see if anything is left behind, look about.

Eur barbullin kunarkut yanner bullen kunnee wat, kunnee wat.

Winda wottering bulganna?

Karbering miring bunnul wā.

Narnadarta parren teno?

Yer; Narnnerdonerun banban eram.

Windart kudunger borundut?

Narnnarlonniart karlito kuddalling tarrung kunar? Kungargewat wallarboyun nullinner, kulkelturne-gieek.

Kungargewat?

Worong kukedo nunnieek pelan minebuk ngargee karber voit.

Perkart yarrite ketherbā, windowring tarnuk tumart nowvolumberner yarrite

Mihu pinnuk tudeyoul. Kungewā boundup Bugup; moode yanner kunnunne murromanner.

Netbo taribar kartcekulgo, bengeronewat mum-medo karter.

Nogeeballing, nageeballing tudan, yartkun nut terredece yarrite ngarreen.

## OF EATING AND DRINKING.

Put the pannican on the fire. Where are the tea and sugar?

There is no water. Tell the lubras to get some water; pannican in miam.

I cannot see the pannican; it is not in the miam; I have looked all about.

Oh! big one, stupid me, it is behind the miam by that gum tree.

Wash the pannican. Very good clean, no good dirty.

Me big one hungry. Where is the kangaroo, the opossum, and the bandicoot?

There they are, also the bear, wallaby and wombat; put them all to the fire. Plenty of food in the bag. Sit down to-day; no look out, only eat, sleep, and sing.

Here piccaninny, give that to the lubras, and tell them when they have eaten to go and look out gum for blackfellows to eat.

This kangaroo is very good, it is a joe; here is another, young lubra, ah!

The water boils, put in the tea, and give some to the children, and they fetch us more water.

You too much greedy piccaninny; you give some of that kangaroo to that piccaninny out there.

Now let us sleep, big one stupid; white man work every day, no like 'em this. No you make a noise piccaninny; play out there. Big one bellyful me.

Korourk pannican veinait. Winda morrador bar gaem gaem?

Nier parn. Toom bergee bagrook wantagu parn; pannican willumat.

Nier ngerren pannican murrumbeek, miring willum, nier yarkunner.

Oh! wongurrinin murrumbeek, monkir willumat karbe nge beal turrung.

Kurworbun pannican. Marnameek kerwoneit, nilam kunnit pin.

Nerrebruin bullito murrumbeek. Windowring koem, waller wallert, bar boong?

Notto nangeit, bar wimbī, warren, turnanook umarko, bar kurborā, bullito tanganan narlumby woollaminin, quombā yclinewā, utur, koondee, tinde tanganan, yemen bar yengerk.

Wā! bopup kunuk kunnee bagrook, tombanna bagrook, tinderbuk tanganan, dado koondee kurruntuduk koolinner bullito tanganan.

Kunne koem marnameek, joe kargee; bar unngo marnameek, monmondeek, ki!

Parn touloppun, quambā morador, bar umarleek bopup, tudun bopup wantagee parn uungo.

Bullito garn murrumbinner bopup, umerleek bopup monkyne nge, tanganan koem tudan.

Netbo mallyemena, bullito wongorunin hommageek mongan yellenā, nier tandowring nge-nier bopup tillutkerin monkyne nge, bullito marp murrumbeek.

## PLAYS AND DIVERSIONS.

What shall we play at first?

We will play at ball, you make it up, very high don't you see one. Very good that one, go on kick.

Come, come; me get it; make haste.

Take care of the child; no me throw it down; no me stupid.

Throw it out again; out further. Call the boys outside.

Wener ganbony tillutkerrin?

Mangut marnameek, mongun ganbony murrumbinner, marnamuk kunnup, ure kurruk ngerin karboit.

Kolly-warree, wolley kungardon.

Tartbuk bopup niup badan umite nier wongrunin murrumbeek.

Umark worreder, weatbuk, marnameek, tombargee bopup millarree.

\* When I first came among the blacks, not an adult male or female were without their tailwork—a wood from which they procure fire; not by friction, as the Sydney blacks; but perpendicular, as working a drilling-bow.

'Take care of the stumps, take care now, you go on too fast.

No more ; that will do ; the ball broke ; sit down. Play at soldiers. Come here. Stand up. Hold up your head. That will do, that will do.

Right about face.

Stand at ease.

Attention.

Quick march.

Another one day get 'em guns.

No more play now, it is too hot. When go down sun, then play at wavoit.

Now koolin, where wavoit? Come all blackfellows.

Now let us see who throw out the farthest. Throw it out.

You can't catch me. No you take it, my wavoit. This is mine. No, no ; me give it you.

All done play. Dark now. Come on, come on. You walk and I will run.

Sit down. Where pipe ? Outside, inside miam ; make haste and get it.

Sit all around. Stop, just stop.

Warregerry kulk, warregerry kulkerbrook, kulberlin woovoneit murrumbinner.

Nogee, nogee, mangut tinderbeek, narlumbly.

Tillutkerrin policemen. Warrä wee. Terridee, kommergally, berunggally, nogee, nogeemee.

Pierup koodelly.

Tilbert mununinner.

Tilbert terreninna.

Yanna uree.

Uung yellenwa kundu trangbullabil.

Nogeeemee woodu ngervein tournaboon, nerdoit narlumbly ngervein, wavoit.

Netbo koolin, winda wavoit? Womenderrewat.

Malnangyer, wida umeit warreete, umuk perperduuk.

Nier benerak bunner, nier paarthrabun, wavoit murrumbiek, kunne murrumbiek, utur, nier urbinan umanner.

Tinderbeek tillutkerrin, borun netbo, warra-wee murrumbinner yannon, murrumbeek woovon.

Narlumbly. Winda pipe. Kiering mihu willum ; ure urebuk.

Wanwan broodewat. Pingoody, pingoody.

## ABORIGINAL LANGUAGE.

### TRANSLATIONS.

#### THE CXXI. PSALM.

1. I will lift up mine eyes unto God ; from Him cometh my help.

2. My help cometh from the Lord, who made the heaven and the earth.

3. He will not suffer thy foot to be moved ; He that keepeth thee will not slumber.

4. Behold ! He that keepeth Israel shall neither slumber nor sleep.

5. The Lord is thy keeper ; the Lord is thy shade, upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil ; He shall preserve thy soul.

8. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

1. Murrumbiek woorunderoneit mynginiek kuding Pundgyl Marman ; weda womonner nunlbeunnul.

2. Murrumbiek nunlbeunnul womoner Pundgyl Marman, wellainer monkeit woorwoor bar beeker.

3. Kargee nier malbodoneit murrumbiek tinan ; mungither wellainer koonark murrumbinner nier yemoner.

4. Wa ! Mungither wellainer Koonark murrumbinner nier yemee nier yemoner.

5. Pundgyl Marmon kunark murrumbinner ; Pundgyl Molariek ulbinner munung.

6. Nier ngervein tilbunner murrumbinner yellanwä nier mineam boorundut.

7. Pundgyl Marman nulworthun murrumbinner ; nier nillam woman mungither moorupiek nulworthuninner.

8. Pundgyl Marman nerdoit murrumbinne yannon nulworthun, bar nerdoit womoneit nulworthun murrumbinner, netbo bar wootunno yearamboot tille mille nanbo.

#### \* THE FIRST CHAPTER OF GENESIS.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, let there be light, and there was light:

4. And God saw the light that it was good, and God divided the light from the darkness.

5. And God called the light day, and the darkness he called night; and the evening and the morning were the first day.

6, 7. And God said, let there be a firmament. And God made the firmament; and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.

8. And God named the firmament, heaven ; and the evening and the morning were the second day.

9. And God said let the waters under the heavens be gathered together unto one place, and let the dry land appear ; and it was so.

10. And God called the dry land, earth ; and the gathering together of the waters, called he seas : and God saw that it was good.

1. Ganbronin Pundgyl Marman monguit woorwoorer bar beek.

2. Nier beek nowdin netbo, beek tandowring tarkate; nier boit, nier mill, nier taul, nier turrong, nier ungo; bar boorundara kormuk bumile. Bar Moorup Pundgyl warrebunuk narlumbanan parn.

3. Bar Pundgyl Marman tombuk, womear yangamut, bar yangamut woman.

4. Bar Pundgyl Marman nangeit yangamut, bar tombak boundup nge, bar Pundgyl Marman borungnergurk yangamut boorundara.

5. Bar Pundgyl Marman nerreno yangamut yellenwo, bar borundara borundut; bar krunguine bar banbaneram nerreno ganbronin yellenwä.

6, 7. Bar Pundgyl Marman tombak, malwomear firmament. Bar Pundgyl Marman mongeit narng; bar borungnergurk parn kubberdon beek, bar nungonuk parn kuding karboit tandowring nowdin netbo.

8. Bar Pundgyl Marman nerreno firmanment woorwoorer ; bar krunguine bar banban eram nerreno bengerrowlin yellenwa.

9. Bar Pundgyl marman tombit, malwo near parn kubberdon woorwoorer kundee ganbony tomler. Bar malwomear palletdebuk ; bar nowdin netbo.

10. Bar Pundgyl Marman nerreno bidderup beek (earth), bar wotonno parn nerreno warreen-warreen: bar Pundgyl nangeit kooding nge marnameek.

\* Abridged in some of the verses, in order to simplify the chapter to suit aboriginal capacity ; but the full purport is retained.

11, 12, 13. And God said let the earth bring forth grass, herb and trees, whose seed is in itself, and it was so; and God saw that it was good. And the evening and the morning were the third day.

14, 15, 16, 17, 18, 19. And God said, let there be light above, to divide the day from the night, and let them be for lights to give light upon the earth, and it was so: and God made two great lights: the greater light to rule (or make) the day; and lesser light to rule (or make) the night. He made the stars also. And God saw that it was good. And the evening and the morning were the fourth day.

20, 21, 22, 23. And God said, let the waters bring forth abundantly of fish, great and small. And fowl that may fly above the earth. And God saw that it was good. And the evening and the morning were the fifth day.

24, 25. And God said, let the earth bring forth all living creatures after its kind; and it was so. And God made beasts of the earth, and all cattle after its kind. And God saw that all was good.

26, 27. And God said let us make man in our image. And God made in his own image, man; in the image of God created he him, male and female created he them.

28, 29. And God blessed them, and said, increase and replenish the earth; and have power over the fish of the sea, and fowl of the air, and all living things. And God gave man every tree and herb bearing fruit and seed for man's food.

30, 31. And God gave every living thing to man for food: and it was so. And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.

#### THE CREED.

I believe in God the Father Almighty Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord; who came down from heaven to save man, and die for his people; who was by wicked men killed and hanged on a tree; who was dead and buried; who rose again the third day from the dead, and ascended into heaven, and sat down at the right hand of God the Father; from whence He shall come again and make all mankind stand before Him; and separate the good from the wicked.

I believe in the Holy Ghost, the resurrection of the body, and the life everlasting.—Amen.

#### THE LORD'S PRAYER.

Our Father who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth like it in heaven. Give us this day our daily food; and forgive us our bad deeds, as we forgive them that do us bad; and keep us from sin this day, and from all evil.

Only Thou O Great Father can keep us now and ever.—Amen.

#### FROM CHURCH SERVICE.

My dear blackfellows,—God's book tells us in many places to acknowledge and confess our many sins, and that we should not hide them before the face of Almighty God, but confess them with sorrow, that we may have forgiveness of them through His great goodness; and though every day we ought to tell God our sins, yet more so on Sunday, when we all meet together; to thank Him for all His goodness; to hear His good book; and to ask all good for our bodies and souls. So let us all, as many as are now here, fall upon our knees, and pray to our Great Father in heaven, saying—&c. &c.

11, 12, 13. Bar Pundgyl Marman tombit, warra wee boit, bar kunnulderbil kurrennon, bar, terrung willainer kooding nge; bar Pundgyl Marman ngerren bar tombak marnameek. Bar krunguine, bar banban eram yellingwā bengero ganmel.

14, 15, 16, 17, 18, 19. Bar Pundgyl Marman tombak, malwomear yangamut karboit, bar nungonuk yellenwa bar borandut, tuduk yangamut beeker; tandowring netbo; bar Pundgyl Marman monkei bengero bullito yangamut; koonge bullito nargate yellenwa, bar wyebo yangamut nargate borandut. Mungither monkei wotunno topiram nowdin netbo. Bar Pundgyl Marman nangeit koodin marnameek. Bar krunguine bar banbaneram bengero bar bengerowlin yellenwā.

20, 21, 22, 23. Bar Pundgyl Marman tombak, malwomear tuat wootunno; wyebo bar bullito narlumbunner parn. Bar koyup woolwoin karboit beeker. Bar Pundgyl Marman ngerreen boundup nge. Bar krunguine bar banban eram, bengero bar bengero ganmelowling yellenwā.

24, 25. Bar Pundgyl Marman tombak, mallongener beek, wantagee umarko kunnup togan nge; bar tandowring nge. Bar Pundgyl Marman monkei tukin ungut tandowring nge. Bar Pundgyl Marman nangeit marnameek kuding.

26, 27. Bar Pundgyl Marman tombak, mallun monkei kooling tandowring murrumbunick. Bar Pundgyl Marman monkei tandawring kargeeik koolinner,—nowdin kargeeik monkei munniger—kooling bar bagrook monkei murrummuller.

28, 29. Bar Pundgyl Marman tombit boundup murrummuller; geanboon koolinge bagrook bar wootunno bopup kuding beeker; bar umanaro umarko tuat kuding warreen, koyup worworror bar umarko yeareit togan. Bar Pundgyl Marman uminarā koolin umarko turrung, bar umarko uungo tunganan koolinge bagrook.

30, 31. Bar Pundgyl Marman umanarer kunnulwarable tuduk tanganan: kuding nge. Bar Pundgyl Marman ngarren umarko kargee mongon, bar wā tombak koongee boundup. Bar krunguine bar banban eram, nerreno bengero, bengero, bar bengerowling yellenwā.

Murrumbeek nunurrunkella kuding Pundgyl Marman koongee palteek mongeit woorwoorer bar beeker; bar kuding Jesus Christ Tindee mummum murrumbununer Lord; wellainer burrawee woorwoorer mongonner koolinge bagrook marnameek; wellainer nillam koolingilbuk wōkeiit bar herbuk, narlumboon burrung; wellainer weagoulaneit bar numbuk; wellainer tinderbeek bengero ganmel yellenwā, kuding commargee numnumo, bar kubbower woorwoorit bar narlumby ulbinner munung Pundgyl Marmanieek; Uungo yellenwā Jesus Christ nerlingo mongoin umarko koolinge bagrook teridee kargeeik; bar pindoner boundup bar meungo.

Murrumbeek nunurrunkellā Boundup Moorrap, commargee murrum, bar moorrap, tillee millee nangbo.—Amen.

Marmanellā Marman wellainer narlumboon karboit; nerrino murrumbinner koongee boundup; woman trangbalk murrumbinner mongon tandowring beeker. Umarleek nurnin yellenwā tanganan; bar narlarnarny nurnin nowdin murrumarter narlarnarny ungo; bar kunark nurnin watticar koolin yellenwā nier nillam womeit.

Tindu Murrumbinner, Boundup Marman, nulworthen nurnin Netbo bar nanbo.—Amen.

Murrumbick koolin,—kunne paper wā Pundgyl Marman tombak wongonon, dado pardogurrabun tomboon nillam nurnin koonge meungo, bar nier euletbee nillam nurnin tuduk nier wongrunin pallat Pundgyl Marman, tindee mardon mallun tombak mongerrewat mardoneit kunnup Pundgyl Marman yangally narrite umarko boundup rige; bar nelnwā pardogurrabun banban eram bar krunguine Pundgyl Marman, nerdoit bullito Sunday womon wotunno pardogurrabun narlumby umarko; thank Mungither tuduk umarko boundup nargon kargeeik berkerk; tombarlarnon yarrite boundup murrum bar moorup; netbo, malpardogurrabun umarko, marlumbunon mihu bullito Pundgyl boundup Marman narlumboon karboti tom-der-run-en-er—&c. &c.

## \* HYMN TO OLD HUNDRED.

- 1 Pund-gyl Mar-man, bar mar-na-meeek  
Nun-guk kub-ber-don mur-rum-beek  
Mong-der-re-wat koo-lin net-bo  
Tan-dow-ring koon-gee mur-rum-bo.
- 2 Mal-yeng-erk par-do-gur-ra-bun  
Tu-duk yar-rite ko-dun-un-un  
Ner-rem-bee bo-run, yel-len-wa.  
Nul-wor-then bo-pup Koo-lin-ner.
- 3 Ner-doit ye-men-ner mur-rum-beek  
Lack-boo-ding myng-ner kar-gee-iek  
Bar ner-doit yan-na-ner war-reet  
Kar-gee nger-ren-er mur-rum-beek.

&amp;c., &amp;c.

## CATECHISM.

- Q.—Tell me, my child, who made you ?  
A.—The Great God who made the heaven and the earth.
- Q.—Tombannerek murrumbiek bopup, wellainer mongeit murrumbinner.  
A.—Pundgyl Marman weda mongut woor-woor-ner bar beeker.

&amp;c., &amp;c.

## APPENDIX E.

In addition to the answers given to the queries, the language and translations, I would submit the two enclosed documents as well worthy your honorable committee's consideration.

No. 1.—“Proposed Plan for the better treatment of the Aborigines,” by John Hunter Patterson, Esq., a Squatter. June, 1842.

No. 2.—Colonial Secretary's Despatch to the Superintendent, Port Phillip, on the breaking up of the Protectorate, January, 1850; with Dr. O'Brien's Suggestions for Medical Attendance upon the Aborigines. Although I do not identify myself as acquiescing in the whole of the Colonial Secretary's Despatch, particularly with the ninth clause, and though some of the humane suggestions of Dr. O'Brien can never be carried out, yet the document is well worthy your honorable committee's consideration.

## COUNSEL FOR ABORIGINES.

Counsel for aborigines appears wholly to have been lost sight of in the queries and evidence taken; which I would solicit your honorable committee, ere you close your labors, to give the subject your humane consideration. From the date of the appointment of a judge at Port Phillip the aborigines have had an authorized counsel and solicitor; but, on the arrival of Sir Charles Hotham, standing counsel for aborigines was discontinued.

WM. THOMAS,  
Guardian of Aborigines.

To the Honorable Chairman of Select Committee on Aborigines.

PROPOSED PLAN FOR THE BETTER TREATMENT OF THE ABORIGINES OF AUSTRALIA  
FELIX. BY JOHN HUNTER PATTERSON, OF MELBOURNE, PORT PHILLIP, 7TH JUNE, 1842.

Although much has been done by the Government and enterprise of individuals to advance the interests of this Colony, it is a matter of general complaint, that no efficient means have been adopted to restrain the predatory habits of the Aborigines. At the same time it is universally admitted that, unless these are restrained, and the colonists furnished with a reasonable guarantee for the security of their persons and property, the resources of the country can neither be fully nor speedily developed.

It now appears to be established beyond the reach of dispute that the extensive occupation of the territory has produced a scarcity of those plants and animals which constituted the staple articles of their subsistence,—and this view is confirmed by the fact, that the depredations of the aborigines have been hitherto committed with the sole purpose of obtaining *food or clothing*.

In these circumstances it is sufficiently obvious that, before any system can be devised for ameliorating their condition, an adequate provision must be made, for supplying them with the first necessaries of life; for it is idle to talk of reforming, or even of restraining, by punishment or otherwise, a *starving population*. Nor is this a mere matter of expediency. If the occupation of the country by our flocks and herds has had the effect of depriving its natural possessors of their customary supplies of food, we are bound on every principle of justice, either to provide them with an equivalent, or patiently to submit to their irregular excursions, whatever be the individual annoyance, or positive detriment arising out of them.

It is from a want of attention to this fundamental principle, we conceive, that the measures resorted to by the Government have proved so notoriously ineffectual. For, without entering into unnecessary details, it is admitted even by those who are disposed to give the greatest credit to the measures adopted by the local authorities, that those stockholders who are more immediately under the eye of the district protectors have invariably suffered the greatest amount of injury from the depredations of the blacks.

In respectfully submitting the following details to the consideration of the government, I would be understood then to take it for granted, as an essential pre-requisite to any radical or permanent improvement, that the native population be, *in the first instance fed, and fed gratuitously*, let the cost and sacrifice be what they may. This in my opinion, would be best effected:—

1st. By appointing Sub-Protectors to *each tribe*, whose duty it should be to accompany them in all their excursions, and to inform themselves accurately of their numbers and names. In this case, no one could absent himself from his tribe without the knowledge of his superintendent; and it would be easy for the latter to ascertain in what manner absentees had been employed, without resorting to measures calculated to lessen their confidence. And although everything like harshness or severity ought in the first instance to be studiously avoided, the very fact that their movements were observed and known would have a salutary, because a restraining tendency.

2nd. It should be considered the first duty of Sub-Protectors to see that every individual receives an adequate supply of wholesome food. They should therefore be authorised to draw rations of meat and flour from the settlers in their respective districts for some specified period *ad libitum*. Nor should the allowance be curtailed on account of the misconduct of the natives, or from any other cause. After a relish for the food and conveniences of civilized life had been acquired, it might be found sufficient to establish one, or, at most, two depôts for each tribe, in such situations as might be considered most eligible. Rations might then be distributed only to those who remained in the vicinity of the depôt, and encouragements held out to such as chose to cultivate the soil, or engage in some useful employment; but coercion, in the first instance at least,

\* The black children at Merri Creek school used to sing this admirably.

ought on no account to be permitted; for it should never be forgotten, that indolence, or neutrality on the part of the aborigines, is infinitely preferable to active and open hostility. They would thus be gradually weaned from their roving and unsettled habits, and though it might be found impracticable to effect any permanent improvement upon the condition of the present generation, the children would be brought within the reach of discipline and instruction, which of itself is of the first importance, but at present confessedly impossible.

3rdly. The Sub-Protectors should be instructed to report weekly as to the state of their respective tribes; the number absent; their names and description; how employed; and in general everything calculated to throw light upon their manners and habits.

4thly. That a Chief or Managing Protector be appointed, with an office in Melbourne, to take cognizance of all the details connected with the working of the system, and more especially the conduct of his agents. It would be his duty to register and systematize the information contained in the periodical reports; to visit and inspect the different tribes; to appoint, suspend, or remove the sub-protectors, when he considered it necessary; to receive the suggestions of the colonists; secure their co-operation; redress their grievances; and generally to exercise an active and minute surveillance—so as to maintain the efficiency of the system: and, as success would depend in a great measure on his zeal and personal ability, a sufficient salary—say from £400 to £500 per annum, should be guaranteed, in order to secure the services of an individual possessed of the requisite qualifications.

5thly. That Colonists be prohibited to harbour the aborigines, or offer them any encouragement to remain at their stations, and in case of disobedience, punished by fine, loss of licence, or otherwise.

The above plan possesses one great recommendation—that it does not supersede or interfere in any way with the measures already instituted and sanctioned by the Government. The whole of the machinery necessary to its immediate and efficient operation may be said to be already in existence. There is already a Chief Protector, invested with nearly similar powers, and subordinates stationed in different districts, in direct communication with the blacks. **IT DOES NOT CREATE A NEW MACHINERY; IT ONLY CHANGES THE DIRECTION OF THE OLD.**

It may indeed be objected that the expense of such a plan must effectually prevent it from ever being adopted; but where this is met by a generous tax upon the Colonists, the hardship on individuals would be scarcely felt; and as the largest item of expense would be incurred for rations of flour and meat, the tax might be collected IN KIND. From the calculations which I have made, I am almost satisfied that the tax, if levied in this way, would not greatly exceed in amount the outlay at present imperatively necessary on the part of stockholders for the protection of their flocks—especially when coupled with the losses to which they are subjected from actual depredations.

It will be observed that the great object of the above plan is to restrain the roving propensities of the blacks, and to protect the lives and property of the colonists; hence the necessity of maintaining a strict watch by night and day on all their movements. No one individual of course could be expected to do this; but it would be requisite to support the sub-protectors, by a sufficient number of assistants or overseers, so that no considerable party could be detached from the main body without being observed.

It might be found necessary, also, to modify the details in particular circumstances; for it is obvious that no system, confessedly elementary, as the present is, could be persevered in with any prospect of usefulness, after the objects contemplated by it had been gained. To effect the permanent amelioration of the native tribes, their treatment must vary with and be adapted to their progressive improvement. The present plan ought therefore to be regarded only as preparatory. After the blacks have been converted, through its operation, from a fluctuating into a stationary population, a higher and more advanced system might be advantageously introduced, and no better data could be furnished for its construction than the information embodied with reports of the subordinate agents, concerning the manners and habits of the different tribes.

#### APPENDIX.

Being unable to obtain any correct information relative to the numbers, ages, and sexes of the aborigines, immediately under the superintendence of the Protectors, the following calculation is made from a careful examination and a colonial experience of twenty years' standing.

1000 Men, Women, and Children, 1lb. of meat and 1lb. of flour per diem			
at 3d. per lb. each ... ..	£9125	0	0
2000 suits of clothing ... ..	1500	0	0
1000 pair of blankets ... ..	500	0	0
Tea, sugar, tobacco, and soap, given for good conduct	500	0	0
Tools and other contingencies for three establishments	300	0	0
Salary of Chief Protector ... ..	500	0	0
Clerk to ditto ... ..	120	0	0
Three Surgeons at 5s. per diem ... ..	273	15	0
Three Sub-Protectors ... ..	900	0	0
Twelve Overseers ... ..	600	0	0
Medicine and medicinal comforts ... ..	200	0	0
	£14,518	15	0

#### ESTIMATED EXPENSE UNDER THE PRESENT SYSTEM.

Salary, provisions, &c., &c. ... ..	£8000	0	0
Half of the Mounted and Border Police charged to the blacks, which would be unnecessary under the present plan ... ..	4905	12	1
Balance to be raised by taxation, in money or kind, (or supplied from squatting licences and assessment) ... ..	1613	2	11
	£14,518	15	0

50 | 266  
50 | 45

[COPY.]

Colonial Secretary's Office,  
Sydney, 29th January, 1850.

SIR,

Reverting to the subject of the formation of reserves of Crown land, and other measures for the amelioration of the aborigines of this colony, which either directly formed the subject of, or was incidentally alluded to in your Honor's several despatches noted in the margin, I am now instructed to state that, after a mature consideration of the voluminous reports and papers bearing on this question, His Excellency the Governor, with the advice of the Executive Council, has arrived at the following conclusions, which I am to request that your Honor will cause to be carried into effect, so far as regards the district of Port Phillip.

1. The native police force should be increased throughout the colony to the utmost practicable extent, and beyond the settled districts a certain proportion of aboriginal natives should be attached to the ordinary police.

ABORIGINES (APPENDICES).—2 c.

18th Nov., 1848,  
No. 1148.  
21st Feb., 1849,  
No. 35.  
21st Feb., 1849,  
No. 129.  
20th Sept., 1849,  
No. 587.

2. Throughout the country lying beyond the settled districts, a suitable number of reserves of moderate extent should be made for the use of the aborigines.

3. The reports of the several Crown commissioners throughout the colony have been referred to the surveyor general, in order that he may offer such remarks as he may think necessary, respecting the sites which those officers have proposed, and respecting the extent of land which would be sufficient in each case to meet the object in view.

4. In making the last-mentioned reference it has been explained to the surveyor general that the Council fully concurred in the correctness of Earl Grey's conclusion that the system of large reserves for the aborigines is inapplicable to the circumstances of this colony, and that they could not approve of such extensive tracts being set apart for the use of the aborigines as are proposed by the commissioner of Crown lands for the district of the Murrumbidgee.

5. The Council likewise fully concurred in the opinion expressed by your Honor, that these reserves, when brought into use, should remain under the direct control of the Executive Government, and that it would not be advisable to invest them in trustees, as is suggested in Earl Grey's despatch.

6. They also adopted the opinion that the reserves should be placed under the charge of a medical officer, if possible, and they suggested that an arrangement of this nature may be brought into effect at the station of the Protectorate, in the district of Port Phillip, when the present establishment is broken up.

7. Every commissioner of Crown lands should be instructed to act in his magisterial capacity as protector of the aborigines within his district, and he should be under obligation to afford them every assistance in his power. He should also be constituted the official visitor of all aboriginal reserves in his district, and as such should be required to render periodical reports, giving a brief summary of the state of things at each reserve, as noticed by him at his visits of inspection, and exhibiting as nearly in a tabular form as the nature of the subject will allow, the actual use made of the land, the resort to it by the natives, the amount of food and clothing (if any) distributed there, and any other particulars admitting of such recapitulation.

8. The Commissioners should further be required to furnish annual returns, showing the number of aboriginal tribes within their respective districts, and the number of individuals in each tribe, according to the best information which it is in their power to obtain. These returns should be accompanied by reports setting forth the general habits of the several tribes, and the disposition shown by them towards the European settlers, and giving the fullest possible information as to any services which may have been rendered by the aborigines to the settlers, the degree of perseverance shown in the performance of them, and the nature of the remuneration which formed the inducement to their being undertaken.

9. As respects the issue of food or clothing from the reserves or other Government establishments, it is considered that it would be highly inexpedient to give anything gratuitously to the aborigines, except in cases of extreme emergency. It should be an established rule, to be departed from only in cases of clear necessity, that no aboriginal native should receive anything from a Government institution, which he has not earned by some moral or physical exertion.

10. The Council deeply regretted that they could see no sufficient prospect of success to justify them in advising that the Government should incur the expense of establishing an experimental school at Melbourne for aboriginal children, as suggested in your Honor's letter of the 21st February, 1849, No. 129. In the correctness of this conclusion the Council inferred that your Honor was prepared to concur, as, in your last letter on the subject, in which you report the result of the experiment at Adelaide, you conclude by observing, "the question naturally arises, what can be the real advantage of education reaped by the individuals, or its influence upon the tribes to which they belong, when that education terminates by a return to the degraded habits of a savage life."

11. I have already expressed to your Honor the concurrence of the Governor and Council in your Honor's suggestion, that the reserves made use of for the benefit of the aborigines should, as far as possible, be placed under the charge of medical officers; but it appeared to the Council to be the duty of Government to make some general provision for the medical attendance of the aborigines, more especially considering the diseases which have been engendered amongst them by their intercourse with the European population. Wherever, therefore, the services of a medical practitioner can be procured, arrangements for the attendance of the aborigines beyond the settled districts should be made in accordance with the suggestions of Dr. O'Brien, as explained in the annexed paper, which appear to be complete and well adapted to effect the object in view at a reasonable cost. Within the settled districts the aborigines can of course be admitted to the benefit of all public hospitals and dispensaries, on the understanding that the expenses incurred on their account in those institutions will be defrayed out of the territorial revenue.

12. In reference to a suggestion made by the surveyor general, that, within the settled districts, reserves should be made and set apart for the use of the aborigines at any places known to be still frequented by them, either along the sea coast, or on streams where they are in the habit of fishing or encamping, I beg to state that that officer has been requested to report such places of this description as may from time to time fall under his notice, so that a decision may be given on each as to the expediency of reserving it for the use of the aborigines. It is possible that, in the Port Phillip District, it may in like manner be deemed expedient to act on this suggestion.

I have, &c.,

(Signed) E. DEAS THOMSON.

His Honor the Superintendent,  
Port Phillip.

[COPY.]

#### DR. O'BRIEN'S SUGGESTIONS.

##### *Medical attendance upon the Aboriginal Natives in the districts beyond the boundaries.*

1. The sum of £20 a year to be paid to the surgeon as a fee for his services as medical attendant upon the aboriginal natives in his district.

2. The annual sum of £5 per hundred (as ascertained from the commissioner's returns) to be allowed to the surgeon for medicines to be supplied to the sick aboriginal natives.

3. The surgeon to be in attendance at his own residence one day (say Wednesday) in each week, for the purpose of giving advice and medicines to such sick aboriginal natives in his district as may require medical aid.

4. In the event of an aboriginal native suffering under any illness that would require medical comfort as well as medical attendance, the commissioner to procure for the sick person such suitable accommodation, &c., as can be obtained, and as near as possible to the residence of the surgeon, who will be expected, under such circumstances, to visit the sick person.

5. For the performance of any capital operation upon an aboriginal native the sum of £5 to be paid to the surgeon, the commissioner giving a certificate that such operation has been performed.

6. The surgeon to send in to the commissioner of his district, for the information of the Government, quarterly returns of the sick aboriginal natives treated by him.

## APPENDIX F.

## EXTRACTS OF AN EXCURSION TO WESTERN PORT.

(FROM "BUNCE'S WANDERINGS IN THE AUSTRALIAS.")

HAVING been introduced by one of their number to a tribe of aborigines, I formed the intention of proceeding to the Dandenong ranges, and thence to Western Port. Among the natives were Derrimut, Yammabook or Hawk's-Eye, and Benbow. The latter is he who gave information of an evil design which some of his companions had conceived, and thus prevented what might have been a fatal encounter between them and the first white settlers. Benbow invariably rejected all solicitations to partake of spirituous liquors, and is the only teetotaler I ever met with among the aborigines. In a corner of Mr. Batman's garden, Benbow and his wife, Kitty, dwelt in a small hut of his own constructing. Within everything was cleanly, and in good order. Benbow was often consulted by the settlers concerning various matters; and he was always willing to impart what information he possessed. He was not only an intelligent native, but a really worthy fellow: an evidence that the aborigines of Australia are not, as has been so frequently stated by various writers, incapable of being civilized.

We encamped the first night between Gardiner's and Babeë Jim creeks, where the country was extremely rich, undulating, thinly-timbered, and thickly-grassed. Our camp was about the distance of four miles from the southern bank of the river, on which was then a station belonging to Messrs. Walpole and Goggs.

This was the first time I had ever camped for the night in company with aborigines. Having at that time but a very imperfect acquaintance with their language and customs, my first impressions concerning these singular and inoffensive people were by no means favorable. It being clear and star-light, we were sufficiently sheltered for the night by a few branches from the neighboring gum trees.

As an additional protection for me, my new friends covered the spot where I was to lie with a sheet of bark, supported upon wattles. They cooked an opossum for our evening meal. Although delicate in appearance as an English rabbit, the flesh was not so agreeable as I had been led to anticipate, it being very strongly tinged with the volatile peppermint smelling oil, common to the leaves of the *eucalyptus piperita*, or peppermint tree, in which tree the opossum finds its chief food.

In searching for and catching the opossum, the natives display acute observation and much skill. Indications of the presence of their game, quite imperceptible to the white man, are by them instinctively recognised. They examine cursorily all the large trees likely to afford shelter to the animal. If, from observation of any particular tree, the hunter has conceived it probable that the opossum has taken refuge amongst its branches, he, by making a series of notches in the bark for his feet, ascends to what altitude he pleases. Should the opossum have taken refuge in a hollow, a small stick is used to dislodge him. On emerging from his retreat, he is caught dexterously by the tail, and swung rapidly round twice or thrice, until his head is made to come in contact with the tree and stunned.

After retiring to my berth, I lay awake a great part of the night, watching the natives, who were seated around the camp fire, endeavoring to catch the meaning of the language in which they conversed cheerfully with each other.

We were afoot again by early dawn. At my request, my companions tarried a short time, while I collected specimens of the *flora* of the place; and as soon as they perceived the reason of our delay, rendered willingly what assistance they could, by bringing to me various leaves, herbs, &c. They had names for many of them, which I carefully noted, for future reference. When the sun was fairly up, the short, rich notes of the native thrush, the sweet warble of the magpie, and the jocund cadence of the laughing jackass, reverberated through the woods. We made for Mount Koronth Marabool, a small mountain divided from the main chain of ranges. Pursuing our journey over the gently undulating country, we stayed for refreshment beside a small streamlet, known as Babeë Jim Creek. Upon reaching the creek, some of my companions walked into a neighboring lagoon for the purpose of catching eels (*eeoke*). With a small spear in his hand, the aboriginal eel-catcher walks slowly and cautiously about the shallow water, until he has trodden so gently upon the object of his search as not to awaken its attention. Although half-buried in the mud, its position is judged with such accuracy, that, with one blow, the eel is pierced by the native. Immediately he takes it out of the water, and disables it by giving it a crush between his teeth. We arrived at the foot of the mountain about sunset. In reaching it we had been delayed while some of our friends secured a fine kangaroo, which was shot by one of them, named Jemmy, in a small patch of grass. It would appear that the kangaroo cannot, or does not, notice objects directly ahead; and by Jemmy, with his gun under his arm, cautiously creeping, under cover of a large bough, which he carried in his hand, (some others having placed themselves in the rear), he was allowed to approach, shoot, and secure his prey without difficulty. It was a noble specimen, although not full-grown, and was carried in triumph to the camp over the shoulders of Jemmy. In skinning the kangaroo, one of the natives made his feet serve him very usefully. I have often had occasion to remark how dexterous these people are in making use of their feet. The kidney-fat they ate as soon as the entrails were taken out. The hinder part roasted made us an excellent evening meal. The tail, which is regarded as a great delicacy, was cooked separately; and I do not remember ever having eaten anything with greater gusto than the two joints of tail which fell to my portion. The fore-quarter was given to the dogs, and the bones and other portions of the tail, which the black fellows could not eat, were thrown over their shoulders, and caught by their wives, with less concern than they observed in feeding their canine companions. The ladies received these scraps with a quiet humility, which it was really quite charming to observe in them, although I could never see such indifference manifested on the part of the blacks towards their wives without aversion.

Our camping-place was on the rise of the mountain, behind which flowed a small gurgling brook, with banks lined with the tree-fern, *billarderia*, and which the blacks call Quambee Jack. The heart of the tree was cut out and eaten by the natives, in the same manner as we have subsequently seen the aborigines in north-eastern tropical Australia appropriate the crown or heart of the *corypha*, palm-tree, as well that of the larger fern-tree, *alsophilla elegans*, which in those parts assumes a height and size of stupendous magnitude. Here we stayed for the night. Rising earlier in the morning than the rest, I took a stroll up the valley of the creek, among a forest of fern-trees. Occasionally the climbing plants, which were thickly interspersed with ferns, with the *dodonea*, *sassafras*, *leptospermum*, and *ozothamnus*, formed scrub so dense as merely to leave a small opening, enabling me to take a sidelong peep, at intervals, into the valley of the creek below. In most cases, I observed that the ground had been torn or scratched up. On our visit in company with Jemmy, we afterwards learned that this was the work of the Bullen Bullen, or lyre bird, in its search for large worms, its favorite food.

The native women sometimes went out by themselves, and returned with a quantity of liquid amber gum, which exudes from the *acacia decurrens*, or black wattle tree. This gum they call *korong*. They prepare it as a relish for their food in the following manner: having formed, of a sheet of wattle bark, a trough to hold water (*willum*), the women soak the gum until it assimilates with the water, and forms a thin glutinous liquid; a little sugar or manna is then added to make it palatable.

Some of the women brought large white grubs, the larvæ of the gigantic moth, which they considered as a dainty not easily to be rejected. These grubs were slightly grilled before being eaten. Some long tuberous roots of a composite plant were also brought, and of which we partook. These plants produced a bunch of tubers like the fingers on the hand, from whence they were called *myrnong-myrnongatha*, being the native word for hand.

As we were returning towards the camp one evening, Jemmy captured a native bear, or sloth, from among the branches of a huge gum tree. None but a native would have observed the creature, as the color of its wool so nearly resembled that of the bark of the tree.

During the excursion our diet consisted chiefly of opossum and kangaroo, varied occasionally with the flesh of the porcupine and wombat. The heart or crown of the fern tree slightly roasted, furnished us an acceptable dish, the taste of which reminded me of the flavor of the cocoa-nut. Native potatoes, or roots of the *orchidaceæ*, were not wanting; those of the *gastrodia sessamoides* were especially plentiful, large, and well flavoured. On evening we took three wombats, and next day the natives held a banquet, preceded as a matter of course, by a grand corroborree.

Proceeding upon our journey, we crossed several creeks and streams, and eventually ascended the highest part of the Western Port ranges. Each day I was enabled to add some fresh varieties to my herbarium. The western mountains abound in healthy timber. In this locality, too, there is plenty of a light white wood, which the natives call *wenth kalk kalk* (fire-stick), as they obtain a light from it, by means of friction, very readily. This kind of wood is also called *thual kalk* (sounding stick), because a solid ringing sound can be produced by two round billets being beaten together. When the natives hold a corroborree, a festival in which dancing forms the chief element, those who do not join in the dance beat time with the sounding-stick, while they sing continually, "Yah-yabba, yah-yabba, yah."

\* \* \* \* \*  
We determined on our return the following morning, by way of Dandenong Creek, near the station then belonging to the Rev. Mr. Clowe, but now the property of Mr. Beilby. Unfortunately, shortly after sundown, there were signs of rain, the sky became overcast, thunder was heard in the distance, and forked lightning played among the branches of the trees. The women were busy with their tomahawks in stripping large flakes or sheets of bark from the stringy-bark trees, and setting forks and saplings whereon to place the bark for the erection of willams, or dwellings, as a shelter. The only parties disengaged were the black fellows, whose duties appeared to be to pray for fine weather by a continued melancholy chant. This office they continued for a short time after the rain commenced, and when all the rest of us had retired under shelter; but finding that their good divinity, in the present instance was deaf to their appeals, they exclaimed "Marmingatha bullarto perkwarding: quantheenera?" "Marmingatha is very sulky, and why?" and commenced throwing ashes in the direction in which they believed she resided; and saying, "Tesece waugh!" an exclamation of contempt and defiance, they returned to the willams. In this instance they did not believe in her. The storm raged for a short time, but like all other occurrences, whether of divine or human agency, ceased, and towards midnight all was again calm, and a clear moon and brilliant starlight night succeeded. Sleep had sealed the eyes of most of our party, when a gruff "Noo-jee, noo-jee" (Anglice, "That will do, that will do") was heard in response to the sharp whizzing bark of poor old "Go away," the dog, upon which the camp was fully awake, and greeting the new comer. Our nocturnal visitor was "Big Jack" (a notice of whose death from cholera was noticed a few weeks since in the Melbourne journals), the husband of the plump, curly-haired, pleasing, and musical-voiced Mary Anne, of Yore, but now decrepid with pains at Moordy-Yallock. After helping himself, without "By'r leave," to a plentiful supply of the various viands, he coiled in, and we were soon all asleep.

Shortly after breakfast all the older men disappeared, leaving me and Jemmy and two or three youths to take charge of the camp and its interesting and astonishingly lovely female occupants. On this occasion my desire to acquire a knowledge of their language appeared to have been observed, and little Sally Sally, the affianced bride of Jemmy (two most faithful likenesses of whom we observed the other day in a window in Elizabeth street, by Mr. Haseldon), undertook the part of instructing me, and I consequently commenced taking my first lessons in the language. My clumsy attempts at pronouncing their soft Italian, although somewhat guttural, idiom, was the occasion of loud bursts of laughter from Sally Sally, in which she was joined by the other females, and occasionally by the young men.

The first lesson consisted, as usual, in making me acquainted with the names for the various parts of the body; and commencing first with the head, "Myrnong-atha"—foot, "Geenong-ah-tha"—leg, "Thorrong-ah-tha"—the boots, "Geenong-look," or covering for the foot—trowsers, "Thorong alook, or covering for the legs—gloves, "Myrnong-look"—head, "Cowong-atha"—hat, "Cobbera Cowong"—eyes, "Myrring-ah-tha"—mouth, "Worong-ah-tha"—ear, "Kidnong-ah-tha"—hair, "Yarra gondackahtah." We observed that every substance of a flowing character was accompanied by the word "Yarra," in its various forms and modifications. The name of saltwater, rolling in on the beach, was "Yarrain"—the river Yarra Yarra, "flowing flowing"—the beard and whiskers, "Yarragondook," &c. For further information touching their language the reader should refer to my work on the aboriginal language, printed at the *Argus* office in 1851, the production of which work was the result of the present lesson. This morning we observed that they practised some little amusements among themselves, and some were playing with a puzzle made of string—"cudgi, cudgi"—made from the fibre of a tree (*sida pulchella*) common on the banks of the mountain streams, as well as occasionally on the banks of the Yarra. This puzzle was played between two individuals, and required two pairs of hands, in the same manner as the juvenile game of "cats' cradle," common to our own country. Many opossums had been caught during our excursion, and the skins were now pegged out on sheets of bark, and stretched to their fullest tension with wooden pegs of the *pomaderris apetala*, or dogwood. The points of the pegs had been previously scraped with a piece of broken bottle and hardened with the fire, so as to enable them to act as a substitute for European tacks and nails; and a quantity of them was the never-failing accompaniment of the "Baggerooks" or black woman's basket, or "Beenack." After the opossum skins are sufficiently stretched and dried they are very curiously marked, the work of the men—animals, kangaroos, emus, as well as the human figure, are frequently represented by a piece of broken glass bottle, or when not to be obtained, the bowl of a metal spoon with one side filed sharp for the purpose of scratching the skin when in the soft state. Prior to the introduction among them of needles and thread they used the finer tendons and sinews of the kangaroo and opossum for thread, and the sharp-pointed bone of a fish or kangaroo for a needle, in sewing their rugs. In those days they needed not the aid of foreign ornament, but were amply adorned with strings, and a necklace called "coornburt," composed of a number of short pieces of reed strung together and hanging pendant from the neck. Through the septa of the noses of the young dandies of the male sex were large pieces of bone running transversely through, and forming a kind of sprit-sail-yard. The young ladies wore around them a kind of bustle, composed of a ropeyarn-like substance, which hung in pendant waves half-way down to the knees. With their hair they took great pains, and to judge from the extreme anxiety observed in carefully using and putting by into their baskets every string or other decorative material, it would seem to have been connected with one of their rude superstitions; and as I subsequently discovered, such was the case. Pomade and grease of opossum fat was rubbed abundantly on the hair, a piece of gaily-colored rag being afterwards tied round the head. Fortunately for us, we had taken our first day's lesson in languages before their elaborate toilette of the day, otherwise we should have committed a breach of aboriginal etiquette in leaving a neighborhood whose perfume resembled not the aroma of the mignonette or jasmine.

Towards sundown the old warriors returned, as warriors of any nation should, with shield, helimar, spear, jagged geraor, and the "wommera" or throwing stick, an instrument necessary in giving the proper



impetus to the spear. The helimar, with many other of its ornamental companions, is now extinct. It was made of the thin piece of wood which may be occasionally seen forming protuberances from the large trees ; and in being removed the outer portion of the bark was taken off and the whole affair finished into an excellent shape, with a handle through the middle of the under portion, whilst on the outer surface was cut or carved a number of zig-zag characters or stripes, on which, in whatever way the spear of the enemy alighted, its point was caught. Our friends had brought with them, in addition to the shields, a plentiful supply of some other particularly formidable-looking implements of warfare. They appeared to be in a high state of excitement, as compared with the usually philosophic and well-bred bearing which in general characterised this sooty generation. A hive of native bees had been discovered by one of the children—a yan yan, or boy—who had caught one of the little insects, not much larger than a musquito, while dipping its little proboscis into the blossom of a native honeysuckle, *banksia*, extracting from the nectaries of the flower its sweet juices. The little fellow was caught and marked by the boy with the feather-like seed of a composite plant, and followed to its home in a neighboring gum tree ; thus betraying the little industrious community of which it formed a member. The boy returned to the camp and communicated the result of his discovery, when two large hollow sheets of bark were procured, thus forming bowls, which were carried to the tree and speedily filled with pure honey.

The native bees are very small, half the size of the common house-fly, and are stingless.

The bellicose intentions of the warriors appeared to lead them in the direction of the Plenty ranges and the Goulburn river, as they took that direction on leaving the camp ; and as I had not yet visited that part of the country, I determined upon prevailing upon Jemmy and one or two of his companions to accompany me in that direction.

My desire met with a ready response, and the next morning was determined on as the time for setting out. The warriors made their exit simultaneously during the silence of the night, as is their wont. In taking the direction of the ranges we were in some measure actuated by a desire to see to what use they would apply the spears at the fight, if fight was intended ; and we had now gained sufficient knowledge of the natives as induced us to place the strictest reliance upon their good faith of respecting our claim as a non-combatant, to prevent any fear of being compromised in the results of the campaign.

\* \* \* \* \*

We soon reached what was afterwards called Thomson's Station (now Frencham's), near the Anderson's Creek diggings. We camped here for the night, and after travelling a few miles the following day in the direction of the ranges, learned that peaceful overtures had been made by the Plenty blacks, and accepted by our advanced plenipotentiaries. We again returned to Thomson's Station, and from thence commenced our final return to the settlement. Passing through the scrubby ground and thinly timbered and undulating country about Heidelberg, we reached the settlement, after an absence of a few days.