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## QUEENSLAND.

## REPORT ON THE ABORIGINALS OF QUEENSLAND.

(BY ARCHIBALD MESTON, SPECIAL COMMISSIONER UNDER INSTRUCTIONS FROM THE QUEENSLAND GOVERNMENT.)

Presented to both Houses of Parliament by Command.

## TO THE HONOURABLE HORACE TOZER, HOME SECRETARY.

SIR,—In accordance with your instructions, my work has included a careful inquiry into the working of the various Mission Stations and various other centres where food is supplied to the aboriginals by the Government. There has also been an exhaustive investigation of the nature and causes of the troubles between the wild tribes and the settlers in the Cape York Peninsula, and the general condition of the Northern aboriginals. My travels have brought me in contact with about 2,000 members of sixty-five different tribes, speaking thirty different dialects, and extending over 9 degrees of latitude. The time occupied was exactly four months, and during that period I travelled over 5,000 miles by steamer, whaleboat, dingy, horse, and on foot. The names and localities of all these tribes are included in an Appendix to this Report, with specimen vocabularies from dialects entirely new to Australian philology. Many of the tribes were absolutely wild, and had held no intercourse whatever with white men. My only companion throughout the whole peninsula tour was a solitary aboriginal ("Gnootaringwan") from the Coen River, on the west coast. He had been for some time at the Mapoon Mission Station.

For the work undertaken it was necessary to possess a very accurate knowledge of the inner nature, the habits, laws, and customs of the aboriginals. Being among them since seven years of age, and able, by speaking other dialects, to rapidly acquire sufficient temporary knowledge of new ones, and to use all their weapons, it was possible for me to establish friendship with even the wildest and most suspicious tribes.

Henceforth there would be no hesitation on my part in going alone and unarmed through all those between whom and myself a mutual confidence was created. The prevalent mischievous delusion concerning the supposed "treachery of the blacks" is the result of complete ignorance of aboriginal character. "All war," according to Carlyle, "is a misunderstanding." Such have been most of the miserable contests between the black and white races in Australia.

My starting course took me by steamer direct to Thursday Island. A west Indian negro, a pearl-sheller, having taken two gins from the mainland, the Hon. John Douglas took these women back to Cape Grenville in the "Albatross," and invited me to accompany him. The Cape Grenville tribe ("Otattie") has been friendly to the whites, and Mr. Douglas, being a consistent and generous protector of the native races, has ever displayed towards them that kindly moderation and intuitive delicate forbearance which so readily creates new friendships and retains the old.

After returning to Thursday Island, the "Albatross" took me to the Mapoon Mission Station at the mouth of the Batavia River, 120 miles down the west coast.

On the day of arrival we left again for Albatross Bay, taking Mr. Brown, the new missionary, one white man assistant at the station, four blackboys, and the Mission whaleboat. A new Mission Station being contemplated, Mr. Brown came to visit the new rivers and obtain my opinion in deciding on the most suitable locality. Next day we arrived in Albatross Bay, and anchored in the mouth of what so far has been known as the "Mission River." There being absolutely nothing whatever known of this river, both branches and the land on both sides were carefully explored. From there we went round to the south-east corner of the bay, and joined the "Albatross" lying there at anchor. We had a friendly interview with a large party of natives on the south beach. They told an unpleasant tale of former treatment by the native police, and at least two of them still bore the old bullet wounds. All the women and children were sent away some distance out of sight. White men had left a bad record on that part of the coast. A boat anchored there the same night and took away six of these natives to work on an island in the straits. They ran away soon after arrival, swam over to the mainland, and walked back nearly 200 miles to their own home, swimming Port Musgrave, in defiance of sharks and crocodiles, and calling at the Mission Station after they had crossed.

Next morning we proceeded in the "Albatross" to explore the new river which Mr. Douglas had suggested naming the "Hey." On the following day we returned to the mouth of the Embley, and there the "Albatross" left Mr. Brown and myself with the whaleboat. We started up the Embley River, and next day arrived at the head of tidal water, forty miles from the mouth. From there Mr. Brown returned with the whaleboat to the Mission Station at the mouth of the Batavia, leaving me at the head of the Embley with one blackboy, who accompanied me across to York Downs Station on Myall Creek, a tributary of the Mission River. From York Downs I went to the Moreton overland Telegraph Station

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on the Batavia, mustered all the tribes from east, west, north, and south, killed a fat bullock for them, clearly explained my own mission and the intentions of the Government, and established friendly relations and mutual confidence.

The tribes on the Ducie were brought in by me to Bertie Haugh Station, where another bullock was killed and a very friendly understanding established.

Great care and caution, and infinite patience, were requisite in dealing with these wild and suspicious tribes, many of whom had never seen a white man except as a deadly enemy armed with a rifle or revolver. They took some time to understand the real object of a white man coming suddenly as a friend, giving them a bullock, and bestowing little presents on the women and children.

A large crowd of Ducie blacks were around me, all armed, on the 4th of July, when the bullock was killed, and the nearest white man was thirty-eight miles away. They all assembled and took quite a pathetic farewell on my leaving next day to go down the Ducie River with five of their own number and my Batavia boy. Some of them followed for miles along the bank of the river, telling me to take good care of their five friends and to come back again and see them as soon as possible.

I arrived at the mouth of the Batavia on the second day, and crossed Port Musgrave to the Mission Station, from whence I returned to Thursday Island along the coast in a whaleboat with two Malays. This boat had been engaged by Mr. Douglas, the "Albatross" having sprung a leak. We left the mouth of the Batavia at sunset on Saturday, and arrived at Thursday Island on Monday night about 7 o'clock; from thence I proceeded to Cooktown, went over to Cape Bedford Mission Station in the Customs whaleboat, and returned overland on horseback, accompanied by the Rev. Mr. Schwarz, one of the Cape Bedford missionaries. He came with me overland to the Blomfield River on my trip to inquire into the working of the Mission Station and the condition of the Blomfield aboriginals. We were specially fortunate in finding about 250 blacks assembled on the Annan, the tribes for fifty miles around initiating a number of youths in the mysteries of the bora ceremony, to which Mr. Schwarz and myself were invited. We were also posted in the troubles of all the surrounding tribes, and their treatment for years by some of the settlers and the native police. They were quite confidential, and made no attempt to conceal the deeds done by their own race, in nearly all cases, however, alleging extreme provocation. According to promise, on my return from the Blomfield, I gave them a bullock as a present from the Government, explained the object of my visit, and we parted on the best of terms. The old women warned the men not to go up to where the bullock was killed, as the white man only wanted to get them all together and shoot them. They had the same belief on the Batavia and Ducie Rivers.

From Cooktown I went to Cairns, and thence to Kuranda, Mareeba, Atherton, and Thornborough. The Cairns trip also included a visit to Mr. Gribble's Mission Station in False Bay, ten miles from Cairns. From there I went to Port Douglas, rode out to the Daintree River, went up that river to the home of the last selector, mustered the tribes of the district at Masterton's selection, and gave them two bags of flour, some tobacco, and a bullock. We parted on good terms, and they promised to justify my confidence in their good behaviour.

From Port Douglas I returned to Townsville, and went thence to Cardwell, inquiring into the condition and prospects of the tribes of that district. From Cardwell I returned to Townsville, and went thence to Charters Towers, ascertaining the number and condition of the aboriginals in both places personally from themselves. Such is a brief outline of the localities visited.

Knowing your earnest desire to possess full and accurate information concerning the condition of the aboriginals and the abuses to which they are subjected, in order that you may fulfil your intention to have these abuses summarily abolished, I have been specially careful to be guided only by information believed by me to be absolutely correct, leaving aside as worthless all rumours or statements coloured by prejudice, distorted by ignorance, or emanating chiefly from people conspicuous for the fertility of their imaginations.

Twenty-five years ago the country from Newcastle Bay to Cape York was occupied by five large tribes. An authority, who cannot be doubted—one not at all likely to over-estimate them—informed me that those tribes could muster from 800 to 1,000 fighting men. This would give a total of about 3,000 of all ages. To-day the tribe which held the country from Somerset to Cape York is extinct, and the others probably represent no more than 100 survivors. Such has been the effect of contact between the races in that one locality.

From Newcastle Bay south to Princess Charlotte Bay the tribes are still in their original condition, living as they lived 1,000 years ago. There is no settlement whatever, nor is there a single white man resident over the whole of that extensive territory, except a few miners on one locality. The tribes along the sea coast have come in contact from time to time at certain points with bêche-de-mer and pearl fishermen, but the tribes to the westward, between the coast and the telegraph line, are still absolutely wild, and, fortunately for them, free from any intercourse or contamination by white men. Even the coast tribes, from Cape Grenville south to Princess Charlotte Bay, are still wild and dangerous to those unacquainted with their habits and not ready to treat them as friends.

In most cases they would either be hostile or retreat out of sight. The coast blacks who have been out after pearl-shell or bêche-de-mer have not been subjected to a process of improvement, nor have they acquired a high opinion of the whites. Some of the bêche-de-mer fishermen treated them fairly, but there were others men who enticed blacks on board, worked them like slaves, treated them like dogs, and finished by leaving them marooned on a reef, or shot them, or landed them far from their own home on some strange part of the coast, where they would be certain to be killed by the first tribe they met. Kidnapping of women and nameless outrages were prevalent along the coast, and are not yet at an end. At several points the blacks made bitter complaints of their men and women being taken away and never returned, and tales of shameful deeds were told to me by blacks who had been out fishing on the reefs, where they had no chance to get away.

Occasionally bêche-de-mer fishermen were killed by aboriginals driven to desperation, and most of these so-called "murders by the blacks" were merely acts of justly deserved retribution. The trade has been conducted by too many in a reckless, immoral spirit, free from any sense of responsibility, and neither amenable to nor fearing any kind of supervision whatever.

Hence the serious necessity for either placing the *bêche-de-mer* aboriginal labour under the most stringent regulations or refusing to allow such labour at all under any conditions.

A somewhat similar indictment is aimed at a section of the pearl-shell fishery, and the result is an exactly similar verdict. A recognition of the utter unfitness of civilised men to be allowed an unfettered and irresponsible control over a savage race was the cause of inducing the Queensland Government to place the kanaka traffic and labour under such careful and stringent supervision as to reduce even the possibility of abuse of any kind to a minimum. A similar recognition of the abuse of aboriginal labour in the *bêche-de-mer* and pearl fisheries will doubtless lead the Government in an equally humane spirit of justice to an equally desirable result. At present the pearl-shell boats are nearly all controlled and manned by coloured men; a heterogeneous mixture of Javanese, Malays, and Polynesians. I saw at least 100 luggers with not a white man on one of them. These men, as a class, are not fitted by either natural or acquired qualifications to come into contact with the mainland aboriginals—men, women, or children.

One of the first effects on a black race of contact with a white one is to excite cupidity, involving degeneracy towards a social and moral depravity that even sacrifices the virtue of the women in order that the cupidity may be gratified.

It is a common practice for *bêche-de-mer* and pearl-shell boats to run down to some point on the coast where blacks are camped, send their boats ashore, and purchase a number of women, paying for them usually with flour and tobacco. These women are sent ashore before the boats depart. In some cases the women were taken by force, and in the disturbance that followed one or more of the men were shot. Before the boats were prohibited from taking native women on board for a cruise, the abuses were of a much more serious character. The pearl-shell boats are a mischievous nuisance to the Batavia River missionaries. Even on the morning of my arrival at Mapoon, by way of the Ducie River, when crossing Port Musgrave, I saw a lugger just leaving the anchorage off the open beach about a mile behind the Mission Station. She had anchored there on the previous night, sent the boats ashore, bought half-a-dozen women, took them on board all night, and returned them next morning. Most of the blacks were away using the flour and tobacco which formed one of the terms of contract. These practices are well known to the boys and girls on the Mission Station; and if the schoolgirls were not under proper control and guarded at night, the old men of the tribe would periodically dispose of them in a similar manner. These undesirable marine visitors sometimes leave a legacy of disease, and always a certain demoralisation against which the missionaries have to wage perpetual warfare. There is reason to believe that from Albatross Bay south to the Mitchell River, or even to the mouth of the Gilbert, and fifty miles eastward, the wild coast tribes allow their women no acquaintance or contact whatever with any outside race. These tribes are still in a perfectly wild state; active, strong, healthy men and women, with abundance of food. The inland tribes call them "mangrove people," as they live chiefly in the solitudes of vast belts of tall mangroves along the creeks and rivers of the west coast. Their food is principally oysters, crabs, mussels, stinging rays, porpoises, dugong, and many kinds of fish. There are also fruits, yams, nuts, grass seeds, mangrove shoots, eggs of birds and crocodiles, besides bustards, emu, pigeons, wallabies, kangaroo, iguana, snakes, phalangiers, bandicoots, &c., &c., in the open forest country, and lily roots and game in the swamps.

As they occupy country not required for settlement, and therefore need not necessarily be disturbed, it seems desirable only to establish friendship, visit them occasionally to hear their grievances, give them some useful and ornamental presents, and *leave them alone*.

The tribes whom I mustered at the Moreton Telegraph Station, on the upper Batavia, came from a radius of forty miles to the east, west, and north; from down the Batavia to tidal water, from the head of the Ducie and the ranges behind Weymouth Bay. One old fellow remembered Kennedy's expedition of 1848, and all the fatal circumstances of the last sad days. He said Kennedy had been shooting blacks all along his track. They thought guns were the source of thunder and lightning.

The tribes from the eastward and the head of the Ducie were extremely wild and intensely suspicious. They had never been interfered with by white men, but the white man's reputation had gone before him, and was not particularly good. They sent in small parties of fifteen to twenty-five men to meet me, and the main bodies remained concealed at a distance. The tribes within ten miles of the telegraph line, west and south, had been frequently in collision with white men and the native police, and gave me minute details of transactions one would gladly regard as incredible, if incredibility were fortunate enough to have anything solid to rest on. At the time of my visit there was a rule in the Telegraph Department that blacks were not to be allowed into any station on the overland line. That rule has since been wisely cancelled by the present Postmaster-General. Practically applied, it was regarded by the blacks as a declaration of hostility. If they had retaliated in a hostile spirit no white man could have ridden along the line or worked on it without an armed guard. His life would not have been worth an hour's purchase. Fortunately it was a rule more honoured in the breach than the observance. One telegraph officer had established friendly relations, with very satisfactory results, and another had let a contract to ten aboriginals who performed their work in a most intelligent and efficient manner. Those officers were reported charged with harbouring the blacks after the committal of sundry offences. All along the line similar charges were made against telegraph officers whose instincts of common humanity, apart from any special friendship for the blacks, prompted them to object emphatically to being accessories before or after facts according to the old style of "dispersal." I found the blacks quite as much in need of protection as the whites. I met one tribe whose men and women were like hunted wild beasts, afraid to go to sleep in their own country. These and other wild tribes were said to be ferocious savages among whom no white man dare venture without companions fully armed. And yet for weeks I trusted myself alone among them, placed my life entirely at their disposal, and what was the result? I treated them as friends and was received as a friend. At any time I am prepared to go alone, unarmed, and meet all those tribes on their own territory. If we treat the aboriginal as a dangerous wild animal, what wonder if he occasionally acts the character forced upon him? Do we expect the savage of the Stone Age to show more forbearance, more forgiveness and humility, than the white man with his inheritance from 5,000 years of accumulated civilisation? Considering the treatment he has received for 100 years, and

the mildness of his retaliation, we may say that the Australian aboriginal has shown more forbearance and forgiveness for his enemies than any other known race—certainly any civilised race—would have displayed under similar conditions.

It seems time to cease applying the word "savage" to the primitive races of mankind, and confer it with far more justice on such "civilised" nations as those conspicuous for their deeds in Europe at the present time.

The Batavia and Ducie tribes are clean-skinned healthy people, with fine eyes and beautiful teeth. The men are chiefly of good physique, and many are 6 feet in height. Some of the women are tall and graceful, and others are small and slight. They are elegantly made, walk erect as palm trees, and are active as cats. In the dry season they have a fair supply of food, but in the wet months they are frequently half starved. If they spear a horse or bullock occasionally at such a period they are doing what most white men would do if they and their wives and children were suffering from hunger. I would suggest that at least three of these overland telegraph stations be always in charge of officers friendly to the aboriginals. They ought, for obvious reasons, to be married men, if only to disarm the suspicion to which single men of even the most blameless character would be inevitably exposed. They require to be married for other reasons. The stations referred to are Mein, Moreton, and McDonnell. A bullock could be killed once a week at each station and given to the blacks. This would only mean fifty-two bullocks in the four wet months. Even for the whole year it would represent only 156 bullocks, and as the squatters offer to supply them at £2 per head, the total annual cost would be £312. I have authority for saying that the four squatters north of the Archer approve of this proposal, that each is prepared to make a present of so many cattle, and will co-operate to secure a successful result. This would reduce the cost.

If this work is properly done, it would not only supply the blacks with food and bring them into harmonious relations with the whites, but ensure protection to both races and secure safety for the lives and property of the settlers.

It would establish peace where there has been perpetual discord not creditable to anyone concerned.

The past order of things demands an early change. The attitude of mutual hostility between the two races ought not to continue a day longer than it can be effectually altered. The system of native police is urgently in need of radical reconstruction. For the police of this colony, as a class, I have ever had a specially friendly feeling, and the admiration honestly deserved by an honourable and effective body of men; but there are some who, for various reasons, are utterly unfitted to have any voice or power of action or any business whatever with the aboriginals either in peace or war, and ought under no circumstances whatever to be placed in charge of native police, or in any position requiring the finer feelings of humanity and the sense of justice necessary in dealing with a wild race to whom the administration of our law, and the law itself, is a hopeless conundrum.

The native police have been maintained at a heavy cost, as the Estimates and expenditure records will show. One-third of that cost expended for the friendly benefit of the blacks would have been immeasurably more effective in promoting peace, and have left an infinitely nobler record behind. The system is an anomaly in the present period of Queensland history, and requires the earliest possible abolition. If possessed of a correct knowledge of the work of this force, I am certain the present Government would not tolerate it for another year, nor would the present Commissioner of Police.

Under a proper friendly system, quite practicable if properly administered, and certain in its results, the whole aboriginal population of the Cape York Peninsula and Gulf Rivers could be effectively controlled, induced to readily give up their own criminals, and peace be maintained between them and the settlers for one-third of the cost of the present unsatisfactory order of things. The new system would of course protect whites from blacks, and blacks from whites, with equal impartiality, and ensure the same penalty for the white man who murders a black as the black who murders a white man.

The native women are everywhere a source of discord between the races. Kidnapping of boys and girls is another serious evil. Both have been the causes of many murders and many crimes very little better than murder. Boys and girls are frequently taken from their parents and their tribes, and removed far off whence they have no chance of returning; left helpless at the mercy of those who possess them, white people responsible to no one and under no supervision by any proper authority.

Some are admirably treated, and others are badly used. Stringent legislation is required to prevent a continuance of abuses concerning the women and children. To realise the effect of these abuses on the aboriginal men it would be necessary for some race stronger than ourselves to come here and treat our own women and children in a similar manner. What would the fathers, husbands, and brothers of Queensland do under the circumstances? Scattered all over Queensland are aboriginal boys and girls, or grown men and women, in the service of people for whom they have been obtained by various means, honest and otherwise. You will readily understand the false position of these boys and girls growing up to the age at which they require mates, in situations isolated from all members of their own race, and with no prospect of mating honourably with any other, even if such a union were at all desirable.

In many places I found aboriginal women kept by kanakas who had rented land from white men, or are in the employ of white men, and others frequenting the abodes of Chinamen. In no case were these women obtained with the consent of their own tribes or relatives. At one place, where a station property was in charge of two kanakas and three aboriginal women, the lawful owner of one of the women had twice tried to spear one of the kanakas, and was on the watch to make a third attempt. The kanaka never moved outside the house without his rifle. He even stood it beside the fireplace when cooking. If the husband of the abducted woman succeeds in spearing him, as he probably will, we shall hear of another "treacherous murder by the blacks," and the usual form of punishment without the least inquiry into the right or wrong of the question.

In the Cape York Peninsula, north of the 17th parallel, there are at present probably 20,000 aboriginals, of whom at least 12,000 have so far had no intercourse with the white race. From the Archer River northwards the total occupation by whites is represented by four cattle stations, the most northern being York Downs, on the head of the Embley River. Farther north, on the Ducie, is Bertie Haugh Station, but there are no white men there, and the owner resides at Somerset. All these stations are on western waters. The whole eastern watershed of the peninsula, north from the McIvor, is, with the

exception of a few miners, in absolute possession of the wild tribes. So is the whole western coast north from the Mitchell to the Jardine River. Actually north of the 13th parallel there are only half-a-dozen stations, and all the remainder of that vast territory knows not the foot of a white man.

Outside the sphere of operations on these stations the blacks are living as they have lived for countless ages. Along the telegraph they have never interfered with a single official since the line was opened, though they could at any time easily have speared every soul in the service if so disposed. The telegraph houses were specially constructed to protect those in possession, even with loop-holed compartments where the besieged could fire from, and heavy spear-proof gates to close at night. Fortunately there has never been any provocation to warrant a single shot being fired. This semi-fortress architecture was quite justified at the time, on the wise axiom that "It is better to be sure than sorry." An unguarded position may present tempting opportunities that too readily suggest an attack.

It seems well here to record the attitude of the aboriginals to diggers who were lost on their way from the coast to the Batavia rush. They treated a lot of these men in a most friendly manner, and brought them, in quite an impromptu and unselfish spirit, safely to the telegraph line or the site of the diggings.

Their good deeds are rarely mentioned, their bad ones are unfairly magnified.

Along that peninsula from time to time there have been white men speared by the blacks. Most of them were killed under provocation which would fully justify one white man in killing another. Their women or children had been outraged or stolen, or some friends or relatives shot.

It is not desirable for the State to incur much expense on behalf of the wild tribes residing on territory not required for settlement, with native food supplies still unaffected by encroaching white men, nor to interfere with them at all except to establish friendship, and periodically bestow some useful presents as a guarantee that the friendship is genuine. If minerals are discovered, and a mining population introduced on new territory, there should be immediate action to prevent collisions and protect the two races from the effect of mutual misunderstanding, or any unwarrantable abuse of one by the other.

The aboriginals in immediate need of attention and assistance are those between whom and the pioneers there has been perpetual warfare. They could easily be conciliated and future trouble prevented.

Specially entitled to practical sympathy are the aboriginals scattered among the settled districts and wandering about the towns. They have lost their old habits and customs, abandoned their old hunting life, and descended gradually through various stages of degradation to a condition which is a reproach to our common humanity. They require collection on suitable reserves, complete isolation from contact with the civilised race to save them from that small section of whites more degraded than any savage; kept free from drink and opium and disease, the young people and the able-bodied taught industrious habits, and to raise their own food supplies; the old people being decently cared for, and receiving the modest amount of comfort they require, or all that is necessary in the declining years of their existence. Even acceptance of the "doomed race" theory can in no way absolve a humane and Christian nation from the obligations they owe to this helpless people, or our solemn duty to guide them kindly across the period which spans the abyss between the present and the unknown point of final departure.

## QUEENSLAND MISSION STATIONS.

### MAPOON.

The Mapoon Mission Station, at the mouth of the Batavia River, on the west coast of the Cape York Peninsula, about 120 miles south from Thursday Island, is in charge of Moravian missionaries engaged by the "Federal Assembly of the Presbyterian Churches of Australia."

The first missionaries, the Revs. Hey and Ward, left Brisbane in October, and arrived at Thursday Island on 20th November, 1891. No time was lost in starting operations after the site was selected, and in three months the first house was completed by the contractor. The situation was certainly not wisely selected.

The Batavia and Ducie Rivers flow into a large bay called Port Musgrave. The mouths of the rivers are six and twelve miles from the mouth of the bay. This bay mouth is about two miles across; and a mile inside, in a sheltered bend on the west side, stands the Mapoon Mission Station on part of what is a long sandpoint between the entrance of the bay and the open ocean. The formation consists of sea sand, some nearly pure, and some discoloured or blackened by decomposed vegetation. At the back of the houses is a small swampy gully, and half a mile to the south-west is a long tea-tree swamp exactly the same as those on Bribie Island. South of this swamp and parallel with the outer beach are large freshwater swamps covered with lilies and full of wildfowl. On both sides of these swamps, west to the beach and east to the bay, is nothing but worthless sandy country with patches of scrub or open forest of small eucalypts, acacias, and ironwood. There is certainly not an acre of soil fit for anything within five miles of the Mission Station. It is particularly unfortunate that all the sites for mission stations were not selected by someone with a knowledge of soils. The Mapoon Station is so situated as to be easy of access by boats or steamers. That is the only virtue the site possesses. It is not even a healthy situation, and any attempt at digging or cultivation in the low damp spots releases poisonous gases from the foul vegetable stuff rotting under the surface. To this I attribute the fever from which the missionaries have suffered, and which cost Mr. Ward his life in January, 1895. He died in harness, gave his life for his philanthropy, and his grave is within ten yards of the door of the Mission schoolhouse. Since his death the station has been in sole charge of Mr. Hey, a man with great energy of character, and the firm self-possessed forbearing kindly nature so essential to deal successfully with the aboriginal. He has certainly done his best with the ungenerous soil, but his efforts deserved a far more liberal reward. Papaws and grenadillas bear fairly well, and one or two good crops of sweet potatoes have been obtained from most unpromising situations. Part of the tea-tree swamp has been thrown up into mounds, and bananas planted on top. They were growing and bearing better than could be expected in such a locality. The aboriginals vary in number from any minimum up to a maximum of 300. Besides the local tribe, there are others from south, forty miles, to the Coen River, from some distance up the Batavia, and from the east side of Port

Musgrave. They all recognise the Mission Station as a refuge, and the missionaries as friends whose good reputation has gone far beyond the immediate tribes. During my visit the missionary party included Mr. and Mrs. Hey, Mrs. Ward (whose husband died there), and Mr. and Mrs. Brown, who arrived there six months ago. The daily work of the station is conducted methodically. The ladies do all the house work, bake all the bread for the aboriginals, superintend the cooking of their food, teach the native girls sewing and cooking, and instruct the boys and girls daily in the school. The boys are also employed in any suitable outdoor work, and the men fence, chop wood, and work in the cultivation. The want of soil unfortunately makes much of the labour about as profitable as digging holes and filling them up again. The school boys and girls were clean, tidy, and healthy. The Government grant of £250 per annum is chiefly expended on flour and rice. They get the flour both baked and raw, and the rice is boiled. All who receive food are expected to do so much daily or weekly work; this rule is not applied to the old people of either sex. Both men and women work willingly. They receive no tobacco, as Mr. Hey is an uncompromising enemy of the weed in any form. One result is that in order to obtain a supply the women are sold or sell themselves to the pearl-shell and *bêche-de-mer* boats. No man loathes tobacco in every shape more than I do, but my opinion is not in favour of withholding it from the aboriginal, certainly not from those who have once acquired the habit. Introduced among wild tribes it is a potent pacificator and a valuable social agent. Their enjoyments are few, and as one vice having apparently no seriously bad effect, they may be allowed to smoke their "calumet of peace" without restraint.

These Mapoon tribes draw their natural food supplies chiefly from the sea. Lily roots and yams are found in the swamps, and the men spear a certain amount of game. They appeared to me to lack the energy necessary to even supply themselves with sufficient food. There are weak parts in the Mapoon system—the want of suitable land from which the aboriginal labour could raise its own food supply, and the barren soil on which the labour is nearly all wasted in unproductive operations. The food purchased for the Mission Station is given to only a few of the blacks, there not being enough for all, and even the few do not receive sufficient to feed them properly.

So they leave their own hunting avocation, and linger about the Mission Station for the allowance of flour or rice which they occasionally supplement in a spasmodic fashion with a few fish or odd turtle speared by the men, or roots, yams, or seeds obtained by the women. The blacks at Mapoon included some of the most listless-looking men and women seen by me on the whole journey. This is no fault of the missionaries, who do their best with their resources. The one primary fatal mistake of selecting a situation with no agricultural land produced all the other inevitable disadvantages which operate so strongly against the Mapoon Station. With 50 acres of good land, such a man as Mr. Hey could employ his available labour to feed—and feed well—the whole of his dependent aboriginals. Every Mission Station should be able to raise at least the principal part of its own food supplies. If an aboriginal is taken away from obtaining his own food by hunting, he must be required to get it by some form of work. He is by no means idle in his wild state, and ought never to be idle in any other condition. He hunts from compulsion or necessity, and will only work under a similar stimulus.

The buildings at the station are sufficient for all requirements. There is a comfortable and commodious residence, a church, and schoolhouse. A new house was being erected for Mr. and Mrs. Brown. All the white people have their allotted work, and each has the necessary enthusiasm. Their lot is not to be envied. The situation is not particularly healthy; the heat in summer they find very oppressive; there are millions of mosquitoes, and the plague of flies is quite as bad as on the Barcoo. During my visit it was necessary to carry a bush and keep it in constant motion to protect the face from myriads of flies. The blacks are peaceable and inoffensive, and have never given any serious trouble. At the first a policeman was stationed there to guard the station, but he was removed on Mr. Ward's request. Mr. Hey is acquiring the language, and there is mutual confidence between him and the aboriginals. Many of them now speak more or less English. The chief trouble is with the old men who have a plurality of wives. One of these aboriginal Mormons possessed eight partners. These ladies thus compulsorily wedded to old men are generally in love with young ones, and so the "old man" is usually on the warpath after some youth who has eloped with one of his faithless spouses.

When visiting the new rivers I was accompanied by Mr. Brown, who was anxious to discover a suitable site for a proposed new Mission Station south from the Batavia. There are several reasons why this station should not be opened, at least for some time to come. In the first place, I saw no good soil for cultivation anywhere near the coast. Secondly, the blacks in that region have abundance of food, are not interfered with by white men, nor likely to be for an indefinite period. To select a site on poor land would be to repeat the mistake of Mapoon, and to start a station where there is no urgent necessity for food or protection to the blacks would be to incur a heavy expenditure and subject the missionaries in charge to a dreary and profitless existence.

There is far more urgent necessity for new stations in other localities where the blacks really are in need of food and protection; places possessing the essential advantage of excellent soil, with good water and a cheerful situation.

#### CAPE BEDFORD.

The Cape Bedford Mission Station is situated on the north side of Cape Bedford, fourteen miles by water from Cooktown or thirty miles by land. Six miles from this first station is another situated north-west on the shore of a bay into which flow the Morgan and McIvor Rivers. Both stations work harmoniously in the same cause. I found the Cape Bedford Station in charge of the Rev. Mr. Schwarz, and the other controlled by the Rev. Mr. Poland, who is assisted by his wife and sister, all educated people with refined and pleasing manners. Mr. Poland's work is confined almost entirely to the education of the young aboriginal women, and he has been eminently successful. He speaks their own language fluently, and besides the ordinary education the girls are instructed in dressmaking and housekeeping. Here are a large number of cocoa-nut trees in full bearing, many trees in earlier stages, and a lot of young ones ready to plant out. Rice has been grown successfully, and much work has been done from year to year on very unpromising soil consisting chiefly of sea-sand. During my visit the pupils were over from the Cape Bedford Station, and the Sunday service was conducted entirely in their own language, into which the hymns, chapters, prayers, and responses had been successfully translated. The native language being soft and euphonic proved admirably adapted for music, and when the young

people's voices were joined by Mr. Schwarz as a tenor and Mr. Poland as a basso, with the ladies and harmonium added, the result was a delightful musical treat. In the politeness of their manners and modesty of demeanour the aboriginal girls at these Cape Bedford stations excel any I have ever seen before. They were very neatly dressed, and looked pictures of health and contentment.

The Cape Bedford Station was started in 1886. On the 25th January in that year the Rev. Mr. Flierl was landed there by Mr. Milman, P.M. It matters not who selected the site. It was apparently chosen by some poetic person on account of the romantic and picturesque situation, and the facilities for mountain climbing and sea bathing. The question of soil, to grow something, was evidently never considered. There is little else but bare rock or drift sea-sand within at least ten miles of the house. I find in a telegram dated 22nd February, 1886, Inspector Fitzgerald advised that "the site at Cape Bedford unsuited; never be self-supporting; advise 640 acres on south bank of McIvor, good land, water carriage, naturally fenced, twenty-five miles from Cooktown and eight from settlement on the McIvor and the native police station." That sensible advice was unfortunately not adopted. Hence more wasted labour, and a Mission Station paralysed for want of land that would have kept the blacks together and given them work and food.

The Rev. Mr. Flierl was on his way under engagement to a New Guinea mission field when circumstances diverted his attention to Queensland. In January, 1886, the then Colonial Secretary undertook to erect a house and store, twenty iron huts for the blacks, fence in 10 acres, supply tools and seeds and a boat, and provisions for twelve months if Mr. Flierl would promise to remain five years and ask no further assistance. Next year, however, Flierl had to go to his work in New Guinea, and was succeeded at Cape Bedford by Carl A. Meyer, who had been eleven years in charge of the Kopperamana Mission Station on Cooper's Creek. After a brief stay at Cape Bedford, Meyer went to the Blomfield Mission Station, and was succeeded by Messrs. Pfalzer and Schwarz at the Cape.

The Government, being appealed to in January, 1888, renewed assistance, and gave £10 per month, increased in March, 1889, to £200 per annum. The grant subsequently ceased, and since 30th June, 1893, the Cape Bedford Stations have received no Government assistance. Having no land for cultivation Mr. Schwarz purchased 100 head of cattle for the benefit of the Mission. These have increased to about 500. Some are sold on behalf of the Mission, and some are killed for the blacks. During my visit there were about sixty aboriginals camped near the Mission House.

The total expense of these two Cape Bedford Missions for three years has been borne by a religious society in Germany, an act of unselfish generosity prompted evidently by no other motive than religious zeal and philanthropy. The missionary, Mr. Schwarz, is absolute master of the dialects spoken from the McIvor River south to the Blomfield, and west to the Laura. He possesses the respect and confidence of the aboriginals, and appeared to me as an excellent man with all the natural and acquired qualifications for the work he has undertaken. Both Cape Bedford Stations afford the one advantage of complete isolation from white men, and as such are fitted for the aboriginal women and children, but there is no game, and the surface for miles is all barren drift-sand swept by the wind into dome-topped and ridge-crested dunes. There is abundance of food in the sea, but the coast there is too exposed for regular fishing that would give permanent supplies. The want of agricultural land is a fatal defect. There is good land available twenty miles north, and a couple of hundred acres of that could be utilised as a farm in connection with the Mission, or the Mission itself could be removed to the farm, and the aboriginal men and women employed in growing their own food.

The vicinity of Cooktown has been a disadvantage. Large and small parties of blacks would come occasionally to the Mission Station, stay a few days or weeks, and go back to the town. In February, 1885, the Cooktown Council endeavoured to get the blacks excluded from the town at night, and afterwards also in the daytime. At present they have to leave the town before dark. "Town blacks" everywhere are in a demoralised condition, from Brisbane to Cooktown, and no system for the benefit of the aboriginals in the settled districts will do any good unless it excludes them from the towns altogether.

In the meantime, pending any change by the Cape Bedford missionaries, I would very earnestly recommend the Home Secretary to recontinue at least a part of the original grant, as a graceful and justly deserved recognition of the unselfish and effective labours of people who can be relied on to expend the money honestly to the best advantage of the aboriginals. It would enable them to increase the number of school children, and provide food for more of the old people of both sexes.

#### BLOMFIELD RIVER MISSION STATION.

This station originated in 1886, when Sir S. W. Griffith, then Chief Secretary, wired from Normanton on 18th March advising the appointment of L. G. Bauer as superintendent for twelve months, at a salary of £300 and provisions. The area of operations included a station reserve of 640 acres, and a hunting reserve of fifty square miles. Bauer's estimate of first year's cost and buildings was £1,625, and the actual expenditure was £1,434, paid by the Government. The average attendance of blacks in Bauer's year was sixty-five. Bauer was not reappointed, and the station was taken over in June, 1887, by the Lutheran Missionary Council of South Australia. On 14th April, 1888, the Government, being applied to for aid, granted £10 per month for the year, raised it to £12 10s. from the 1st of September, 1889, and increased it to £250 per annum from the 1st of January, 1895. During Bauer's year he contrived to feed the blacks at a cost of 3d. to 5d. per day, but there is no mention if they were satisfied or otherwise with the quantity or quality of provisions.

The Blomfield Mission Station is situated on Captain King's (1819) "Blomfield's Rivulet," a small river running into Captain Cook's Weary Bay, about thirty miles south of Cooktown, from whence there is a road overland for fifty-three miles, with a very steep and rough descent from the coast range into the Blomfield Valley. The Mission is on the head of the river, near the falls, and six miles from the sea. At this point the river is merely a narrow creek about twenty-five yards across, and the outlying spurs of the range come close to both banks, leaving only a narrow strip of somewhat broken land available for cultivation. Some evil genius seems to have presided over the selection of sites for all the Mission Stations in Queensland. The land cultivated by the Blomfield Mission was certainly scrub soil, but some of the worst scrub soil in the district. It was probably chosen by someone acting under the delusion that all scrubs cover rich agricultural land. The choice was the more unfortunate in face of the fact that there was plenty of excellent soil available in the surrounding country.

In addition to the mistake of choosing an unsuitable locality they added the error of cultivating on low land liable to be swept bare by annual floods. Crops have thus been lost from time to time and much labour wasted. The soil is a kind of loose white clay common in poor scrubs on carboniferous country. When it loses the small admixture of alluvium and decomposed vegetable mould it rapidly degenerates into barren stuff fit for nothing. The standing scrub fertilised itself and added some virtues to the soil, just as a dense mass of lantana will do on even the poorest formation. When the scrub is felled, and the surface exposed, all the principal constituents are destroyed by the sun or washed out by the heavy rains. The Blomfield is just one of those districts where a mission station should, and could, easily produce its own food supplies. But there was the usual want of qualified judgment in selecting a site, and so there has been much wasted labour and heavy expenditure with very little result.

The missionaries have no power to enforce control over the blacks, even those attending school, and so at the time of my visit all the boys were away in the ranges, or scattered about among the tin miners. Most of them were said to be at the Chinese camp, twenty miles away. There were only a few girls at school, or doing housework, and a number of men and women, either camped there for a while or working in the cultivation. Insufficient food is the chief reason of discontent and dispersal. It is worse than useless feeding them unless you give them enough. It is wiser to feed twenty properly than fifty on a meagre diet. It is folly to give one man's ration to three blacks, or spread over a large number the provisions only sufficient for a few.

No good can be done with discontented blacks any more than dissatisfied whites.

The proper food for aboriginals on all these stations is maize meal, containing all its constituents, and molasses. There is no cheaper food and certainly none that will keep them in better condition. Both are Queensland products, and easily obtained. Supplemented by yams, sweet potatoes, and bananas, grown by themselves, and beef once a fortnight, or even once a month, the food would be abundant, and keep the blacks of all ages healthy and contented. Flour is a poor and tasteless food by itself in any form, and no amount of it would keep an aboriginal in proper condition.

The house and outbuilding accommodation at this station is far beyond the requirements, and represents much entirely unnecessary expenditure. There are buildings enough to work a large reserve with a thousand blacks. There are no married white men on the Blomfield Station. Mr. Hoerlein was away in South Australia, and the station in charge of assistant missionaries, two Germans who have acquired some knowledge of the native dialect, and appear to be very earnest and conscientious men.

The questions of how far the work of this and the other missions has been successful, whether the system is adapted to the aboriginal character, and if the heavy expenditure from five to ten years has produced justifiable results, are problems that will be discussed in the conclusion of this report.

#### CAPE GRAFTON.

The station usually known as the "Bellenden-Ker Mission" is situated ten miles from Cairns, on the shore of the west side of False Bay, looking north across Trinity Bay, and is not within twenty-five miles of the Bellenden-Ker Range.

The Mission houses stand within 300 yards of the shore on the foot of the "Murray-Prior" Range. The mountains rise immediately behind the house. A quarter of a mile south is a belt of tropical scrub coming down from the mountain and extending a short distance over the low land at the base. Here the superintendent of the Mission, Mr. Gribble, has started his cultivation. This scrub extends over hundreds of acres. The land is not first-class, being decomposed granite mixed with vegetable mould overlying granite, but it is quite good enough to grow the food supply of all the aboriginals likely to assemble there.

There has been a considerable amount of work done, and the superintendent is certainly not deficient in energy. The school children looked cheerful and healthy, and the system of teaching, feeding, and housing was apparently satisfactory.

The Mission is controlled and the funds chiefly supplied by the Church of England, and those funds so far have not been sufficient to enable the Mission to bring much land under cultivation, nor supply much food to the blacks. There are good fishing facilities, but very little hunting close to the station. Dugong are plentiful in the bay, but no attempt has so far been made to spear or net them.

This station receives no aid from the Government. It stands on the "Cape Grafton Aboriginal Reserve," probably the best at present in Australia, extending from Trinity Bay south to the Mulgrave River, and west to the top of the "Malbon Thompson" Range and the "Bell Peaks." This area was reserved for the aboriginals on the recommendation of R. T. Hartley, then police magistrate at Cairns, and myself, about twelve years ago. There is much excellent land, abundance of water, a large hunting area, and unlimited sea fishing. Cairns does for this station what Cooktown does for Cape Bedford—attracts the blacks and demoralises them. So there is only a small number of the surrounding tribes camped at the Mission. The want of funds has prevented the station feeding even the old men and women. Practically it is paralysed by financial difficulties. The station, like all the others, is in the wrong position, and should be ten or twelve miles south from Cape Grafton. In rough weather, communication with Cairns, if necessary, could be easily established by a track overland to the present station, and thence by water round False Cape in Trinity Inlet.

The Cape Grafton Reserve is capable, under systematic management, of supporting 10,000 aboriginals, whose food supplies would come from fishing and cultivation. There are thousands of acres fitted to grow food-producing plants. There is an abundant supply of pure fresh water, and a liberal rainfall. The sea, east and north, and a lofty jungle-covered range, west and south, make a perfect isolation from all traffic and settlement. If the Cairns district blacks were kept out of the town and clear of settlement, they could be collected on that reserve and made to produce their own food by hunting, fishing, and cultivation. There is no hardship to them in this enforced residence in one locality. In any case the old order of things is passing away, and they must adapt themselves to the changed environment, just as white races, individuals and communities, have to adapt themselves to sudden or gradual changes all over the face of the earth. Their land has been taken from them on no other title than the law of the strongest, and they must make the best of any alternative the strongest chooses to offer. Placed on good reserves, such as that of Cape Grafton, under competent management, their lot would be far better than that of the majority of the white settlers of the country, and our "Aboriginal Settlements" would be creditable alike to the statesmanship and the humanity of Queensland.

If the other Mission stations are entitled to annual grants from the Government, Cape Grafton Station has certainly claims to at least a share of similar consideration.

#### DEEBING CREEK.

Deebing Creek Mission Station is about five miles from Ipswich in the direction of the Peak Mountain.

The buildings stand on the head of the creek where it rises in clay and gravel ridges timbered chiefly by ironbark and spotted gum. The formation is characteristic of much of the permo-carboniferous area of Queensland.

There is abundance of hardwood timber, but the soil is useless for agricultural purposes.

On one side of the creek is a small patch of shallow soil created by decomposed vegetation washed down from the surrounding ridges. Without artificial assistance this soil would soon be exhausted by any kind of crops. In any case three acres would include the whole area.

So far this has been the only land under crop, except a patch devoted to oats on the other side of the creek, close to the Mission house.

This station is suffering from the same defect as all the others—a want of good land for cultivation.

There is an additional weakness represented by a defective water supply which is neither good nor abundant. The houses occupied by the aborigines are too close together. For sanitary and other reasons they require to be scattered. The superintendent intends to make this necessary change among the habitations.

The station was established by you to provide a home for South Queensland aborigines, and under the present management it successfully answers that purpose.

It is also a home for the children of those blacks who like to leave them in safe keeping while they go away for an occasional ramble. It is also a refuge for the old and helpless of both sexes.

This station has been fortunately under the control of a very active and earnest committee working harmoniously together, and they have been singularly happy at last in obtaining a superintendent with the natural qualifications necessary for the position. He commands the respect and confidence of the aborigines, and so they are cheerful and contented and yield him a willing obedience. Among the men on the station are several half-castes, active, able men, capable of doing regular work. So are many of the aborigines.

There is sufficient labour to work 100 acres of land and make the station self-supporting.

It is highly desirable, for the sake of all concerned, that this labour should be utilised. Two proposals are suggested—either the removal of the station to a locality where there is good land and water, or obtaining a farm within a convenient distance and working it in connection with Deebing Creek. A Dugandan scrub farm near the railway would be a suitable spot, as the men working on the farm could go there by rail on Monday and return to Deebing Creek on Saturday, if necessary. Some of the married couples could stay on the farm, and the women could assist in the cultivation, in addition to cooking for the labourers. Or all the able-bodied people could reside on the farm, and the children and old folks stay at the Mission Station. Or the whole station could be removed to the farm, and Deebing Creek be abandoned. The vicinity of Ipswich is not in any sense an advantage. Easy access to towns or any white settlement is in all cases prejudicial to the aborigines. Even at Deebing Creek Station the girls are not free from the sneaking importunities of that species of white men who are far lower in the scale of humanity than any tribe of Australian savages. Of course the superintendent is vigilant as possible in guarding his people from visitors of that description.

A few of both sexes go into Ipswich and obtain liquor, with the usual results. Happily, this vice is not common among the Deebing Creek aborigines. Some of the women, when visiting town or rambling in the neighbourhood, meet with low types of white men—also generally with the usual results. Freedom for the women to come and go when and where they please will ensure a permanent increase of half-caste population. Hence the necessity for isolation from settlement, or restricting the women and girls to the Mission Station, except on special occasions.

The Deebing Creek Station is at present doing useful work and answering an excellent purpose. It requires an auxiliary farm of good land as near as possible. This would lessen the expense to the State, and be a decided advantage to the aborigines themselves.

#### FOOD-DISTRIBUTING STATIONS.

The three food-distributing stations included in my tour of inspection are those at Kuranda, Atherton, and Thornborough. The Daintree had ceased to be a food station for three years, and the grant allowed for Cardwell was not yet in operation, but both places were visited, and the tribes and settlers interviewed.

There are few blacks on the Lower Daintree, chiefly some stragglers scattered among the selections, men and women doing occasional field and house work, and being kindly and fairly treated by all the selectors, with one or two exceptions. The complaints made by the blacks themselves were those to which I attach the most importance, being always apprehensive of prejudice colouring statements concerning each other by settlers of any kind living in small communities.

On the head of the Daintree, above Masterton and Fischer's selections, the blacks are still numerous, and one camp contained about sixty or seventy of both sexes, healthy-looking men and women of good physique. Their old hunting grounds are still untouched by settlement, the few selection clearings being mere pin points in that vast area of scrub-covered hills and valleys. The Bailey's Creek blacks and those of the Upper Daintree interchange visits, going and coming along an old track passing over the spurs at the base of Mount Alexandra. I also met blacks who had come over from the "Cang-gooarra" tribe on the Normanby. The advent of the whites, and the too prevalent discord between the two races, has in many places created mutual friendship between tribes originally hostile, and broken down the old exclusive tribal barriers. The tribe camped above Fischer's selection has long been friendly to the settlers, but is still shy, reserved, and suspicious. Naturally enough they have not, for various reasons, a particularly affectionate feeling for the white race, and were evidently at first disposed, like other tribes, to be a little incredulous of my account of the friendly intention of the

Government and my own disinterestedness. But that doubt soon wore off, and we passed on to a very amicable understanding, the friendship being cemented by a Government present of a couple of bags of flour, some tobacco, and a bullock which we killed at the selection of Charles Masterton.

These Daintree tribes can obtain their own wild food in quantities sufficient to keep them in fair condition, but I would recommend, as an act of friendship having a healthy effect, that a couple of small bags of maize meal, 20 lb. of sugar, and 1 lb. of tobacco be sent weekly from Port Douglas by the trading cutter to the selection of Charles Masterton, who will see all safely delivered to the aboriginals on some regular day and make sure that the old men and women receive a fair share.

There is no constable stationed on the Daintree, but Masterton is a man of integrity and an old and trusted friend of the aboriginals.

It is always desirable to have grants of food distributed by the police, wherever any are stationed, as the result is not only to avoid creating local jealousies and unfair suspicions among otherwise friendly neighbours, but to establish a kindly feeling between the blacks and the police, and show the blacks that the police occupy a dual position—being friends to protect as well as avengers to punish.

The Mosman blacks have been exterminated, but the old Port Douglas tribe and a few of the Mowbray River blacks are camped a short distance along the beach from Port Douglas. Some of the men and women come daily into town and work for people who treat them fairly, and feed them well. Their old hunting and fishing sources of food are also available, being very little affected by the small and scattered suburban settlement. On my return from the Daintree overland I met the Port Douglas tribe ("Chabbuki"), took two of the men into town, and gave them a bag of flour to take back to the camp. My mission and the friendship of the Government were clearly explained, and they promised to justify all the consideration promised under a new order of things.

#### CARDWELL.

On arrival at Cardwell I walked out to where Constable Earl and the native police are camped. Constable Earl was appointed to his new position about four months ago. He is a son of Mr. Earl who distributes the food supplied by the Government to the blacks at Butcher's Hill. It would have been well for the blacks, and much to the credit of our humanity, had men of his type controlled the native police force since the beginning. For the aboriginals he has that kindly feeling common with Australian-born youths who have been reared among them. He has a difficult work before him in the Cardwell district. There are few other localities in which the blacks have more bitter reason to hate and distrust the native police and the settlers. The deeds of past days are not forgotten, and up to the time of my visit Earl had not succeeded in convincing them of the sincerity and unselfishness of his friendship. The idea of native troopers and those in charge being capable of any degree of amicability was too wild an improbability for the mental grasp of the Cardwell aboriginal. Hence Earl and his men were everywhere regarded as mortal foes, and the aboriginals fled from their approach. Even when he begins to distribute food supplies from the annual grant of £180 you have wisely granted for the purpose, he will for some time have a difficulty in satisfying them that the new generosity conceals no dark ulterior purpose. But success will follow, and combined judicious friendship and firmness will establish a creditable peace between the two races. There are many blacks on the Tully and Murray Rivers, and when any mischief is done they retreat to the jungle-covered ravines and mountains of the coast range. In this district, as in all the others, far more trouble between the two races is caused by unscrupulous and degraded whites than by any natural predatory or offensive proclivities on the part of the blacks. At three different small townships the local constables informed me that aboriginals frequently came running in terror at midnight for protection from white men who had entered the camp with revolvers to frighten the women into submission. If the men of the tribe were to spear that species of white marauder, under the circumstances, neither our sense of justice nor our standard of manhood could regard their action as a crime. Who could condemn a man who shot another for offering violence to his wife or daughter?

The helplessness of the aboriginals, the peculiar character of their dependence upon ourselves, and the fact that from us alone must come the justice or the injustice with which they are treated, should make us much more lenient towards the offences they commit, and far more determined to redress the wrongs which they have to suffer.

At the Meat Works, five miles from Cardwell, I found a camp of forty or fifty blacks who get abundance of beef and waste stuff from the boiling down. The supply is so plentiful that they have become somewhat fastidious, and entirely despise the paunch and other internal portions regarded as choice delicacies by less favoured tribes. So much meat is not beneficial to blacks who were either largely vegetarians or fish-eaters, and the effect was clearly visible on their skin and physique. Disease communicated by white men was also painfully apparent.

On the Barron River there are two places, Kuranda and Atherton, where food is given to the aboriginals by the Government. The supplies in each case are obtained by contract at schedule prices, and distributed under the supervision of the police. Both stations are working satisfactorily. At Kuranda about fifty or sixty aboriginals receive regular supplies, a source of great comfort and satisfaction especially to the old people of both sexes. They have regarded the food as an act of friendship from the Government, and responded by being peaceable and friendly with all the settlers in the neighbourhood, giving no trouble whatever.

Kuranda is a small settlement within a mile and a-half of the Barron Falls. Some of the surrounding country is taken up in selections, and a few Cairns business people also reside there for the sake of the salubrious atmosphere.

Atherton is a settlement of two hotels, a store, and half-a-dozen houses, on the edge of a belt of scrub along the Upper Barron on the road to Herberton, twenty-four miles from Mareeba. It is the centre of a fine agricultural district. There is a large number of aboriginals in the vicinity, and the provisions they receive from the Government are distributed under the direction of Constable Heenan, a Laidley native with a friendly feeling for the blacks. This food station is working satisfactorily, and keeping the blacks quiet and contented. Constable Heenan is careful to guard against the provision supply being imposed on by an odd settler or two mean enough to send in their own working blacks to

secure a share. There are numbers of Chinese farmers and gardeners whose society is by no means beneficial to the aboriginals, either physically or morally. The original food supply from the scrubs is still comparatively unaffected by settlement.

At Mareeba I mustered about 100 blacks and gave them flour, beef, and some tobacco. Food is somewhat scarce with the Mareeba tribes, and I would recommend a weekly allowance of two bags of maize meal and 150 lb. of beef. The beef can be obtained at 1d. per lb. The local police officer, Senior Constable McBride, would be an excellent man to supervise the distribution.

At Thornborough there were about thirty blacks camped two miles from town. They represented three different tribes. The number receiving food from the Government varies from twenty to sixty. The distribution is under the supervision of Constable McGuire, who has taken special care to see that the proper quantity and quality of beef and flour are supplied. The blacks in the Thornborough and Kingsborough district are frequently rambling from one place to another. The first man who brought them in to Thornborough for the purpose of trying friendly measures was Mr. John Byrnes, a brother of the present Attorney-General. After bringing them in he wired to the Hon. John Macrossan, then a Minister of the Crown, and was authorised at once to purchase food for the blacks. This friendly act—continued from that time—was successful in effecting a reconciliation between the two races, and the blacks of that district have given very little trouble ever since.

The Byrnes Brothers' station, "Buln-burra," twenty miles from Thornborough, is still a friendly refuge. James Byrnes, who is now residing there, supplies a considerable number regularly with food. The result of that friendly attitude has been that the surrounding tribes have never stolen an article nor speared a beast on "Buln-burra" Station. Would that all other settlers had adopted a similar system: it would have been well for them and all concerned.

#### BUTCHER'S HILL.

Butcher's Hill, a station owned by James Earl, on the Normanby River, 60 miles from Cooktown, has been used as one of the centres for distributing food. It was probably selected as such on account of the friendship the Earl family have shown towards the aboriginals. I met Mr. James Earl in Cooktown, and all the "Daldalwarra" blacks from Butcher's Hill, at the bora ceremonies on the Annan River.

Apart from Mr. Earl's friendship for the aboriginals, there is no special reason why Butcher's Hill Station should be chosen in preference to other stations in the Cooktown district. I am not quite satisfied, in face of widespread necessities in so many places, that the expenditure at Butcher's Hill is justified by the results. It also involves a lost opportunity for the police to appear as friends of the aboriginals, a most desirable result, especially among the tribes of that district.

Whenever and wherever possible, for more than one reason, all food distribution should be under the supervision of the police.

I am satisfied of the desirability and wisdom of this system, and have acquired no reason to advise that Butcher's Hill be made an exception.

#### TOTAL EXPENDITURE ON THE ABORIGINALS, EXCLUSIVE OF BLANKETS, FROM 1882-3 TO 1895-6.

	£	s.	d.		£	s.	d.
Blomfield ... ..	2,922	14	1	Brought forward ... ..	16,870	2	1
Myora ... ..	2,134	8	8	Fraser's Island ... ..	61	2	11
Marie Yamba ... ..	2,027	15	0	Taroom ... ..	58	18	8
Cape Bedford ... ..	1,522	8	8	Walsh River ... ..	57	6	8
Mapoon ... ..	1,504	18	10	Murray Island ... ..	40	0	0
Thornborough and Hodgkinson ... ..	1,396	17	3	Geraldton and Cardwell ... ..	35	1	0
Atherton ... ..	1,392	11	3	Bowen ... ..	31	0	3
Deebing Creek ... ..	1,115	13	11	Port Douglas ... ..	26	12	0
Butcher's Hill ... ..	425	1	6	Normanton ... ..	20	15	9
Mount Orient ... ..	318	0	0	Boulia ... ..	20	0	0
Thursday Island ... ..	309	19	7	Townsville ... ..	19	16	0
Calliope and Gladstone ... ..	230	15	0	Cairns ... ..	18	6	0
Montalbion ... ..	203	11	11	Bunabi Reserve ... ..	14	7	11
Daintree ... ..	193	2	9	Wivenhoe ... ..	10	0	0
Barron River ... ..	183	8	5	Blackall ... ..	9	8	0
Westwood ... ..	119	19	2	Mungindi ... ..	9	3	3
Maryborough District ... ..	100	0	10	Herberton ... ..	8	11	10
Croydon ... ..	98	18	1	Gympie ... ..	7	8	6
Myola ... ..	78	3	0	Warra ... ..	5	7	6
Cloncurry ... ..	76	18	3	Gayndah ... ..	5	6	5
California Creek ... ..	76	8	6	Mitchell ... ..	5	0	0
Waroona ... ..	71	0	0	Moreton Station ... ..	5	0	0
Dugandan ... ..	70	12	0	Glass Houses ... ..	3	0	0
Cooktown ... ..	68	2	10	Bundaberg ... ..	2	2	0
Cardwell ... ..	64	12	3	Burketown ... ..	1	15	2
Noosa ... ..	63	14	9				
Carried forward ... ..	£16,870	2	1		£17,345	11	11

#### BLANKETS.

The annual distribution of blankets has been the cause of much controversy and much ignorant condemnation of the Government. It is a system that has been grossly abused. I have been in houses where all the beds had aboriginal blankets; on stations showing a similar spectacle; in rooms and offices carpeted with them, and places where all the saddle-cloths and horse-cloths were made out of blankets that should have been in possession of the local aboriginals. Many hundreds of these blankets annually pass by various mean or dishonest methods into the hands of white people.

There is urgent necessity for a law providing a severe penalty for any white man found in possession of aboriginal blankets. No other method will stop the despicable appropriation by people in various parts of the country.

The blankets should all be distributed in April. The nomadic habits of the aboriginals, and the sudden appearance of numbers unexpectedly in some locality, are the cause of an occasional short supply, but that is easily remedied by a wire from a local police officer, and a prompt response from the Colonial Stores.

## OPIUM.

All the diseases of civilised nations appear to assume a virulent or aggravated form among primitive races. It cannot be said that the vices of civilisation become worse in the naked nomad, for they evidently reach their maximum of abomination among the most highly civilised of mankind. Syphilis is far more poisonous and deadly among the aboriginals than the whites, because it is new with the one race and old with the other. To-day it works the same destruction in the black race as among the Europeans of the 13th century. The average aboriginal drunkard is no worse than the white, and he rarely reaches the same maximum depth of debasement.

Opium apparently takes complete possession of the aboriginal, to the paralysis of mental and physical faculties, the total destruction of energy and will power, and the annihilation of all sense of manhood or womanhood, self-respect, shame, virtue, honesty, and veracity.

The aboriginal addicted to opium becomes a mere ghastly semblance of humanity living under a form of horrid enchantment.

This detestable drug is killing them in scores in various parts of Queensland, chiefly in the West. We need not go beyond Maryborough to behold its ravages in a sufficiently dismal form. At first the blacks were taught to use it by the Chinese, but now there are many white men who give it as the only agent which will induce them to work.

Their all-absorbing passion for the drug in any form, and its effect upon both sexes, is a sad and humiliating spectacle. The effect is aggravated by the vile quality of opium supplied by the Chinese. That which they sell to the aboriginals is "charcoal opium," which has been smoked by themselves until the more active principles are destroyed, leaving an abominable residue far more demoralising physically and mentally than the pure article. Some time ago the present Government gave emphatic instructions that the police throughout the colony were to make special efforts to suppress the sale of opium to the aboriginals. There have been several prosecutions, and fines up to £50 inflicted, but by some means or other, from some source or other, the sale continues, and the opium demoralisation of the aboriginals proceeds with apparently ever-increasing momentum towards destruction.

The Chinese are not the only criminals in this business, but so far they have been the scapegoats to carry the more prominent sins of the degrading traffic. White men whose position and reputation should be a guarantee at least of respect for the law, if not of a decent regard for the unfortunate aboriginal, supply the men with opium to induce them to work, and the women so that they may remain about the station. No degree of police vigilance will prevent this opium abomination. It will continue so long as the aboriginals are allowed to mix with Chinese and whites equally prepared to inflict misery and degradation to satisfy their own unscrupulous purposes.

## CONCLUSIONS.

In the earnest endeavour to arrive at a just verdict on the work of the Mission Stations, it is necessary to ignore alike the sneers of thoughtless or malignant enemies, and the too generous adulation of friends who may be guided more by unreasoning enthusiasm than correct knowledge of the subject. One has also to guard against being influenced by the sentimentalism which naturally enters into any consideration of a work recalling so many historical associations; a work which has given the world so many recorded and unrecorded noble deeds, and devoted so many lives to self-sacrifice and unselfish philanthropy which, like the purest virtue, was usually content to be its own reward. At no period of human history has sentimentalism been conspicuous in the affairs of Governments, nor does it enter largely into State affairs of the present time. All Government expenditure is determined by practical utilitarian calculation. It is guided solely by the necessities and the results. Therefore, in discussing the mission stations of Queensland, it is necessary to consider how far they have fulfilled the purpose for which they started; whether they have failed or succeeded; to what is their failure or success attributable, and whether the expenditure by the Government has been justified by the work performed. The six mission stations at present in existence are—Deebing Creek, Myora, Marie Yamba, Blomfield River, Cape Bedford, and the Batavia River.

So far on those six stations the Government has expended about £11,400. In addition to this, the religious organisations they represent have expended over £20,000, so that the six stations show a total expenditure of about £32,000. Have the churches and the Government sufficient reason to be satisfied? When I recall the estimable character of the people on a majority of these stations, the difficulties they have encountered, and the earnest unselfish nature of their work, it becomes hard, very hard, for me to write even one sentence calculated to create the smallest discouragement. But my purpose must set aside all question of who is pleased or displeased. Far beyond and above that is the infinitely more important cause of rapidly dying races, and the earnest desire of the Government to arrest their destruction and permanently improve their condition.

All six stations are in foolishly selected situations. They were either chosen without any regard to the question of soil, or by people who were not competent to tell clay from humus or sandstone from basalt. Consequently the whole six stations to-day have not enough land in cultivation to feed fifty aboriginals. One-third of the cost should have given ten times the results. Passing over, therefore, as improbable the prospect of these stations ever growing their own food supplies, we come to the improvement they have effected in the aboriginals.

Deebing Creek is a home and a refuge for the scattered remnants of tribes within a radius of thirty or forty miles. There they are fed and cared for and protected. In this direction alone the station has done excellent work. There is enough labour there to work 100 acres. If that area of good soil were available the labour could grow more than the food required by the station. The vicinity to Ipswich and the liberty of the blacks to come and go as they please are two adverse agents operating against Deebing Creek.

Myora was established chiefly to provide protection and education for aboriginal and half caste children scattered about Moreton Bay. The expense of this station is out of all proportion to the results. The management has been in a chronic state of discord for years, and the easiest solution of the difficulty is an early and complete control by the Government.

The Blomfield station has been ten years in existence and cost the Government about £3,000. At the time of my visit there were seven or eight girls being educated, and thirty or forty adult blacks camped there for refuge or working in the cultivation. The boy pupils were away for a ramble on their own account. The adult blacks could find their own food, if necessary, in the surrounding country. The

cultivation is either on poor high land, or low land liable to have the crop swept away by annual floods. Here, then, was the result of ten years' effort and a cost of about £10,000.

At Cape Bedford there is no cultivation, or soil fitted to grow anything. At the auxiliary station, six miles away, the superintendent has done his best with rice and cocoanuts, but there is not soil enough to grow a supply of food. These two stations, besides feeding a considerable number of aboriginals, especially old people, have educated and boarded a number of girls whose personal tidiness, modesty of demeanour, and general intelligence, would not be excelled by white girls in any young ladies' seminary. They are taught housekeeping and sewing in addition to the usual education. These Cape Bedford stations have been homes and protective institutes to the aboriginals of that district for ten years. The missionaries speak the local dialect fluently, and possess the entire confidence and respect of the aboriginals.

Many more blacks would frequent Cape Bedford if there were any food supply and they were prohibited from frequenting Cooktown. The vicinity of a town or a mining camp is a serious obstruction to any missionary work.

At the Mapoon Station, on the shore of the entrance to the Batavia River, the missionaries are educating a number of the youth of both sexes. All the cultivation possible has been done on worthless soil, for there is not an acre of good land within miles of the station. The girls are taught sewing, cooking, and housework, and the boys as much agriculture as possible under the circumstances. The missionaries are excellent people devoted to their work.

Now we come to the serious problem they will have to face and settle in some fashion in a very short time.

What is the future for these boys and girls who are being trained and educated at the Mission Stations? If the girls are to go to the camps and mate with men still in their primitive state, all their training and education has been thrown away. If they are sent to service among whites it would deprive the men of their women, and the women themselves would be in an entirely false position. They arrive early at a marriageable age, and unless they find mates of their own race at that period, no abstract principles of virtue or morality inculcated by the missionaries, or anybody else, will save them from intercourse with white men. They would also be encouraged thereto by too many examples among women of our own race.

We can hardly expect the emotions of the savage woman to be under more severe control than those of the white. All aboriginal girls, with a few rare exceptions, would drift towards one common destination involving their own degradation and additional burdens on the State.

The men, isolated from their women, would not take kindly to enforced celibacy, nor should any system containing such a proposal be considered for a second.

All roads, all facts, all processes of reasoning, all experience, have brought me finally to the conclusion in my "Proposed System for the Improvement of the Aboriginals" kindly published by you last year.

There is no prospect of any satisfactory or permanent good without the creation of suitable reserves, the establishment of "Aboriginal Settlements," chiefly, if not altogether, self-supporting, and *absolute isolation* from contact with whites except those specially appointed to guide them and control. These reserves would afford the only field on which the missionaries could effect work satisfactory to the blacks, the cause of humanity, and Christianity. The scattered tribes would be gathered together, and in that collected form, under a system of government adapted to their general character, they would present the most favourable field for a display of missionary zeal and the operation of any species of philanthropy or benevolence.

The gathering together refers only to those aboriginals who have been crowded out by encroaching settlement, and those frequenting the towns. The tribes occupying territory not required for settlement should be left alone and undisturbed. Two or three Missionary Stations among them, in suitable positions, would afford protection from unscrupulous whites, and otherwise have a beneficial effect.

To these conclusions I have been brought not only by recent inquiries and investigations among many tribes and many localities, but by thirty-five years' personal experience of all types of aboriginals and a very careful study and insight into their nature and disposition.

#### RECOMMENDATIONS.

1. The total abolition of the native police, and all police duty among aboriginals to be done by white men, with an unarmed tracker in localities where trackers may be necessary. These trackers would also be available to track lost whites or criminals of our own race.

If proper friendship is established with hitherto hostile tribes, and their safety guaranteed, they would effectually assist to secure their own criminals.

We must remember that their hostility has been caused by wrongs or injuries they have suffered from the whites. If they were properly treated there would rarely be an aboriginal criminal of any kind.

No native police officer under the old system, and no constable in any way connected with that system, should be retained for police duty among aboriginals under the proposed new order of things.

The present Commissioner of Police, Mr. W. E. Parry-Okeden, with his known friendship for the aboriginals, and his knowledge of their disposition, will know exactly the kind of men fitted for the new work.

2. Absolute prohibition of all aboriginal labour on pearl-shell, bêche-de-mer, and tortoise-shell fishing boats under any conditions whatever. This is said with a full knowledge of the average class of men conducting these fisheries, the history of the trade itself, and the impossibility of any regulations, however stringent, ensuring protection to the aboriginal crews after they are shipped. The few masters who treat them properly will have to suffer for those who treat them badly. In no case does the aboriginal benefit by his experience, and the abuses are gross enough to demand a sweeping redress. An alternative plan, if preferred, would provide severe regulations, and sharp supervision by vigilant marine police.

3. The total exclusion from townships of aboriginals of all ages, except those in the regular employment of whites, properly registered, and their wages and good treatment guaranteed under stringent regulations.

4. Imprisonment for anyone found guilty of selling them drink or opium. A fine is not sufficient.

5. A severe penalty provided for any whites who are found with aboriginal blankets in their possession.

6. That the Mission Stations be regarded as food-distributing centres, and one public tenderer receive the contract for supplying them all. Maizemeal should be given in place of flour, to be used as bread or porridge with molasses. It is 40 per cent. cheaper than flour and 100 per cent. better for food. Molasses could be obtained from the plantations for next to nothing. Threepence a day in maizemeal and molasses, with a little fish or meat occasionally, would keep any aboriginal in excellent condition. Maizemeal alone kept the convicts in perfect health and working condition, and is equally successful in our gaols to-day.

The overland telegraph stations on the Cape York line to be food centres and places of refuge for the adjoining tribes.

7. That "Aboriginal Reserves" be created in South, Central, and North Queensland, where certain of the aboriginals can be collected to form a permanent home, and marry and beget children, and live happily, free from all contact with the white race, except those placed in charge to see that order is established, their allotted food supplies distributed, and teach them gardening and farming so as to make the reserves as far as possible, if not altogether, self-supporting.

This principle of isolation on reserves, and total exclusion of whites, has long been adopted by the Canadian and American Governments towards the Indians of both nations.

To keep our aboriginals away from contact with the whites, or that section with which they unfortunately mingle, is the most beneficial act of friendship within our power to bestow. It is also the only possible method of saving any part of the race from extinction.

8. That at least 100 acres of the nearest available good land be given for agricultural purposes to each of the Deebing Creek, Blomfield, and Cape Bedford Mission Stations, so that they can employ the aboriginals at useful and productive work.

9. That the Home Secretary assume sole control of the Myora Station, place it in charge of the schoolmaster, assisted by one of the half-caste women in the position of matron; the food for the old people and children to be sent weekly from Dunwich. This will keep the total annual expenditure within £150, and effectually prevent a repetition of the discreditable blunders that have characterised the past history of Myora. There is urgent need for the removal of the young aboriginal and half-caste girls from the demoralising environment of Stradbroke Island.

10. That aboriginals, when sober and decently clothed, be allowed to travel free on any of our railways. In New South Wales they travel free over all the railways and Government tramlines. There is so little fear of this privilege being abused that there is no need to discuss it.

11. That a Protector and Assistant Protector be appointed charged solely with the care and supervision of the aboriginals. The Chief Protector to be stationed in the North, where the most difficult and serious work is to be done, and the Assistant Protector to look after the scattered remnants of quiet tribes in the South.

12. One or two of these recommendations are made on the assumption that the aboriginals are to be allowed unfettered liberty to roam about and mix with the whites, as at present. If that is all changed, as it should be for the aboriginals own sake, all the legislation required need only be of a very concise and simple character; otherwise it would require to be minute in details and comprehensive enough to provide for all contingencies attendant on aboriginal life in the settled districts.

Yours, with all respect,

ARCHIBALD MESTON.

#### TRIBES INTERVIEWED.

##### CAPE YORK PENINSULA.

(W)—Wild	(Q)—Quiet	(D)—Doubtful
Gootung, Somerset to Cape York	Toolarra (w), next the Coco nhumkil	
Yandigan (q), west of Cootung to Jardine River	Dolumthurra (w), "Seven Rivers"	
Cocorugga (q), south of Yandigan	Ahtabbang (w), south side of Upper Ducie	
Undooyamo (d), Kennedy River	Orannagoomung (w), south of Ahtabbang	
Yahdigan (d), south of Kennedy to Escape River	Ong gongo (w), north of Upper Ducie	
Woodenn'ya (q), sub-tribe of Yandigan	Ahwammung (w), east of Orannagoomung	
Choong goonjie (q), Mapoon tribe	Ahpoonyoo (w), west of Orannagoomung	
Gailie gootthie (w), Coen River, next Batavia	Ebeéthung (w), south of Orannagoomung	
Looece pannanjinnie (w), Duyphen Point (Loopan-aunjin)	Ahmacootthie (q), telegraph, Batavia River	
Booandinnaquie (w), mouth of Mission River	Andiungga (w), north-east of Ahmacootthie	
Andoomajettie (w), Pine River, Albatross Bay	Beeóico (w), west of Ahmacootthie	
Thine-ee cootthie (w), south side, Albatross Bay	Indinnacootthie (w), west of Beeóico	
Challittanbrie (w), east of Thine-ee cootthie	Ahdoachanna (w), north of Bertie Haugh	
Challietimmbrie (w), south of Thine-ee cootthie	Ahcanjadiddi (w), Bertie Haugh tribe	
Garáyoanna (w), south of Challietimmbrie	Gammatee (w), east of Bertie Haugh	
Bahcoótoo (w), east side, Albatross Bay	Otattie and Merreecahba (w), Cape Grenville	
Imbanga (w), Pera Head	Gowanattie (w), Pascoe River	
Cocoboathan (q), Cooktown	Chabbuki (q), Port Douglas	
Kyowarra (d), south of Cocoboathan	Boolwangle (q), Double Island	
Lalanman (d), north of Cocoboathan	Coco-mulroojie (q), Mareeba	
Daldalwarra (q), Butcher's Hill, Normanby River	Chancoonberrie (q), Thornborough	
Cocowarra (d), Lakefield Station, Normanby River	Calkimman (q), Hodgkinson	
Cocominnie (d), Hell's Gate tribe	Calcamoondooarra (d), east of Calkimman	
Walbuljabill (Woolboorjaboor?), head of Palmer River	Calcajimmajoarra (d), back of Mount Mulligan (Narrowwoolgin)	
Cocalanjie (d), next the Cocominnie	Calcacankanarra (q), west of Thornborough	
Tandiewarra (q), King's Plains	Oombammbaramm (q), Byrnes' Station ("Bulburra")	
Jowaljowalwarra (q), next the Daldalwarra	Yunga (d), south of Chancoonberrie	
Jooliwarra (w), south of Blomfield	Yarraburra (q), Cape Grafton	
Cocoyallanjie (q), Blomfield River	Balgillaburra (q), Townsville	
Cang goarra (q), next Jowaljowalwarra	Tringilburra (q), Mulgrave River	
Coco nhumkil (d), Bailey's Creek	Yeeraudully (q), Charters Towers	
Yeemadjie (d), Mount Alexandra	Moothaburra (q), Homestead	
Woonboorarra (w), head of Daintree	Cardwell tribes.	

APPENDIX.  
NATIVE VOCABULARIES.

	COEN RIVER.*	UPPER ARCHER.†		COEN RIVER.*	UPPER ARCHER.†
Father	nahtee	beepee	Bones	pooco	antha
Mother	ahdyee	bahba	Meat	doogoo	yalnbi
Brother	myin	yappoo	Sinew	arahtroo	yalkee
Sister	coigee	yahah	Skin	cahgoo	colcol
Cousins		calla	Blood	treelim	commoo
Uncle		mocah	Fat	cooimbittie	coh-ayo
Woman	indroanna	ohculgoma	Liver	gnoomoo	yippa
Man	maygee	calmpa	Paunch	taloo	
Young man	cheerétapo	bolthunna	Kidneys	choocoomarong	gong-unbie
Boy	podcepo	aychan	Heart	poacanat'chan	mot-tho
Girl	indroanmoppo	andy'a	Lungs	nahpoon	mot-thay-ambumbo
Baby	landépo	gnay gnay	Bladder	prood	
Old man	waiáhpó	wahty'ee	Crocodile	gamburra	mahappathummo
Old woman	indoorpreepo	wancha	Turtle	trianee	
Dead	ahbooinnie	mahcan	Tortoise		okidjie
Alive	looeemie	gallo	Porpoise	looroo	
Hand	ah	mah	Stingaree	warra	
Head	drocca	molla	Spotted stingaree	adthrooco	
Foot	gnoia	tháoh	Oyster	taccatee	
Arm	andoo	meecha	Mullet	cambeenie	
Shoulder	towroo	peechemmo	Small mullet	poarra	
Knee	ingoho	bonggo	Shark	trah	
Elbow	chogo	yoongga	Sawfish	recreejie	
Hair	eea	yungun	Dugong	cowbratchie and oarroo	
Nose		nayee			
Eye	indoa	dondoi	Jewfish	ahdwaburro	
Mouth	ingah	yallan	Fish eagle	toarro	cahjanecce
Teeth	imbow	wacca	Egret	mozitt	tholanda
Chin	ingahoo	gatto	Straw ibis	canjee	gomboanjie
Whiskers	ingoweea	watummo	Spoonbill	ahdattie	
Tongue	lanna	tappee	Macaw	bolin'gatee	geelappa
Gullet	ahcarragorro	mannagonggo	Leachi	ingangga	calcadoo
Cheek	noana	wango	White cockatoo	láoomberie	by'pa
Breast	weeanee	ohwan	Crow	roowarrie	wahtha
Back	imbooeenie	mochee	Bandicoot	gnorrie	coolpa
Ear	oah	yampa	Iguana	nharanjie	yetta
Stomach	arraha	thunda	Black snake	aygarrie	yoomadjie
Posterior	moo	wanya	Carpet snake	tarranna	yawkee
Thigh	taynee	gunthan	Coloured snake	baranna	
Leg	oh	thoomba	Native cat	inggeea	jinca
Calf	toogoo	poonoo	Native companion	droolee	doolca
Heel	gnamgoónoo	thamoota	Ground parrot	indemmalum	
Big toe	quiranna	banto	Jackass	ingah angga	
Small toe	tampo	tangga	Whale	toong-coogie	
Man's privates	indówoo		South wind	ahbayrie	yeppy'ee
Woman's privates	ahbreé-ee		North wind	ingwyalee	goonggy'ee
Urine	droo		West wind	prooloo	ahjollo
Forehead	byee		East wind	ahgalla	gahwy
Run	chajagga	olncagga	Spear	gnoay	calca (stingaree spear, walgee)
Walk	indy'ang	yootucca			
Cry	ahgoonmeega	ojeéga	Woomera	mendee	yoolee
Laugh	ingyammie	gnatchaa-lung-gagga	Shell necklet	arangachenna	wahtoba
Hungry	ahra	ohlee	Reed necklet	drooeégie	oocha
Angry	looeegie	onogga	Shoulder scar	ahgy'alanna	
Cough	ahgooinnie	cocolo	Chest scars	andee	
Fall	injeenie	ankeéga	Thunder	baminnie	malandatchie
Climb	baringee banua	beengagga	Lightning	canna	yandembumba
Go away	droocoon angie	yootucca	Rain	ahgyee	bee-eh
Come back	droowee angie	elpell	Sun	gnoa	cumbulla
You	droo	gnya	Moon	andie	cowi
Me	angoo	oona	Stars	andooamee	thoonpee
Him	lohoo	eengga	Clouds	ahbee-ee	yalt-thul
She	donggatchie	gnayee	Ironwood	nomugga	
Where?	doondrananga?	yootenna?	Mangrove	leeco	
When return?	drooki annata?	gnolcomma?	Tea-tree	deé-ee	
You and I go to—	ahlang-coonangata—	alleé-ah-tucca—	Spear-shaft wood	goanbrunna	
Bad	gnarrpera	canta	Snake-neck darter	carragarra	
Good	injay'ee	meete	Kite	arahgo	
Corroborie	momma	kinja	Peaceful dove	muirra coogie	
Sing	jahannjin	inchagga	Black cockatoo	coonjo	
Whistle	arbroowan'nampo	coibee	Grauculus	cooradda	
No		appa	Turkey	bannawattie	
Yes		macco	Pigeon	thallacoin	
Sleep	gangoondatta	wanjeega	Heron	mybee	
Camp	nee-ee		Kingfish	umbyee	
Fire	moa	yoomah	Bloodwood	nomoota	
Water	poa	ippee	Stringybark	ahgy'ee	
Track	aráhgo	olncoi			

\* Tribe "Gailigoothee." From a man named "Gnotaringwan." His father, "Machammachet"—his mother, "Aringan ¼

† From a woman named "Mandalganya." Her country, "Ahcannjo."

	MORETON TRIBE (Batavia River).*	UPPER DUCIE TRIBE.†		MORETON TRIBE (Batavia River.)*	UPPER DUCIE TRIBE.†
Moon	copechie	ahcáhmang	Leg	ondro	adpow
Stars	copummo	onggongo	Calf	angganda	ide-pow
Sun	anthowie	wongang	Knee	ung-goh	woong-goo
Clouds	ingyahmo	ondómo	Foot	teco	nokow
Ground	otháda	nannee	Big toe	ahwoómo	ooyoomo
Grass		unggwoh	Small toe	injahmo	eetummajec
Water	ingahjez	eeping	Shin	beeyoo	ahpoothuc
Fire	meca	ummang	Tortoise	oyindic (D)	oochie (M)
Osteoglossum	injeeboroo	ohly/manoh	Horses	murrocw (D)	óroco
White cockatoo	eegahchinjie	lahlac	Good	ocannman	
Macaw	eeah	weejuc	Bad	waidpoc	
Emu	aráhba	woganno	Stink	ahtuc	
Native companion	entanda	alarra coothic	No	ohwud	
Dingo	doa	otagga	Yes	eebuc	
Iguana	anjahla	orroobuc	Elbow	bahda	yootoc
Carpet snake	orallimbee	umbow	Camp	indoo áhno	ahchoot
Black snake	gianappa	ahcumming	Sleep	in-gwah	oondeecac
Death adder	ahlahga	ohlogan	Walk	leáanee	unna
Bandicoot	mbómo	aycooc	Run	leeandie	weellec
Bustard	mnigwampa	owridge	Climb	oombac	unbany'ee
Stone plover	ondohja	mootatat	Swim	ojeendie	cepiny'ee
Crocodile	gabba	eeamballac	Fight	looéewoo	anggeenaba
Scrub turkey	góata	eetunggow	Corroborrie	omanyambappo	ay'majuc
Scrub hen	caddacanno	ochumma woodie	Cooking	jeeáhya	wahmung
Leachi	ihahla	ang-gang-gang	Kangaroo	gwachanna	coóialoo
Woomera	éboanyo	ochemie	Wallaby	inggoallo	anboo
Heavy spear	ayca	owcuc	Father	dahta	aybooin
Ray spear	leeangbeenya	walkee	Mother	nono	ungang-goo
Small spear	cembeeanggie	ogabinnoo	Brother	mbahpa	ahpoonggac
Reed necklace	bahdal	ahlan	Sister	boree	
Pearl necklace	ahlanna	war-gath-annamoo	Uncle (father's side)	erriewanjie	
Big dillee bag	goocemie	ahcumming	Uncle (mother's side)	tahyo	
Small dillee bag	todo	cengammo	Baby	ahyójo	
Old man	calmo	waidpoc	Milk	"nonodecalla" (from a mother)	
Old woman	wahlye	ahmenmóiboo	Man	mmah	
Young man	indahra	ahchunbithakee	Woman	bay'amunda	
Young woman	cerallago	ahmattanoong	Wind	ahwoo	adbut
Boy	goangcarro	ahchibuttac	West wind	cephalo	ahtwahlo
Girl	boiee	ahmettanoong	North wind	ing-gwahlo	ingahro
Head	way-alappa	wahpoot	East wind	ahwahlo	ahwahlo
Eye	dre	cepan	South wind	eebeeahlo	
Nose	cegee	ahmogganoo			
Mouth	leána	nung-gimbirrie			
Teeth	othapoonya	nambooc			
Checks	leca	wooluc			
Chin	oang-go	nyang			
Beard	mandala	nung-eetha			
Neck	cerollo	mannoong			
Hair	indoanda	imbanimbie			
Ear	mappa	ocotchie			
Shoulder	ectahga	ahgoup			
Arm	ceranno	yotook			
Hand	indra	maltuc			
Thumb	ahwoomma	oocommung			
Breast	gayala	oon-yung-oom			
Woman's breast	nhogo				
Forehead	ingahla	yahpic			
Stomach	ahmajec	loodping			
Back	othomoo	woomoo			
Posterior	gothono	woopoc			
Cycad		yococook			
Thigh	ingoiee	octenna			

\* Tribe "Beeóioo." Taken from two men named "Anjallano" and "Ahladdamunga."  
† Tribe "Andiungga." Taken from a man named "Ahjeembuc."

#### NAMES OF SOME DUCIE AND BATAVIA MEN. (D. for Ducie, B. for Batavia.)

Anjallan (D.)	Anggonjarracuthi	Doanjan (B)
Jahita (D.)	(D.)	Ahgowá (B.)
Ahjemmbung	Menamin'gano (D.)	Ocombaronnagee (B.)
Ocambellacuddi (D.)	Ahgonacuthie (D.)	Owathacudding (B.)
Ojennabajuc (D.)	Gowajarr (B.)	Temyaroo (B.)
Imbannyan (D.)	Ndianga (B.)	Mpoambooi (B.)
Ahgethacuddi (D.)	Aywontacajagga (B.)	Dettanungga (B.)
Emarrag (D.)	Indoh (B.)	Taimyoóra (B.)
Oteóboroo (D.)		

#### DUCIE AND BATAVIA WOMEN.

Antóhjin	Almieéra	Malbadeenya
Toó-oh-tógo	Annabáhla	Ootaloóra
Jeépooróo	Moóeelanna	Albawéeerie
Ondoronnyo	Albamoóra	Leeancéna (fast walker)
Larradeenya	Wectiewinna	

#### ALBATROSS BAY.

(From a man named "Gateet.")

Sun	gnoa	Mouth	anggalh	Water	poa
Moon	andikkie	Teeth	imboh	Tongue	lanna
Stars	gnocooגיע	Thigh	teenie	Rain	ahgye
Clouds	ahbay-yocarra	Stomach	arrah	Camp	oonna
Hand	ah	Posterior	imgwoh	Three-prong spear	andoolo
Arm	bahay	Knee	godrucca	One-point spear	ahdooa
Breast	jooloo	Leg	tooh	Stingaree spear	lanip
Neck	androocce	Foot	gwayah	Woomera	meendee
Shoulder	tahlo	Man's privates	dri	Fight	eegoogobatta
Back	imboocenie	Female's privates	ebbree	To cry	mammajah
Head	droahko	Man	boonggo	Angry	ahdine mee
Forehead	bye	Woman	indrooanna	Run	ahdine chaagie
Hair	yah	Boy	eedarraba	Walk	line ee
Nose	eeree	Girl	boidee	Crocodile	gamburra
Eye	andoa	Ear	wahah	Turtle	trinee
Cheek	noanna	Baby	agammaroon	Porpoise	bammagunna
Whiskers	goya	Fire	moa	Shark	indecigga

ingaree	warra	Climb	bannam bannam	Stomach	loorpee
skle (for food)	weénee	Left hand	gigee	Posterior	wahpoo
illet	mowinnie	Right hand	drambram	Man	imbahmoo
Flat fish	indahgo	Heart	darrack	Woman	indahmoo
Oyster	aynah	Stomach	array'ee	Little girl	gimbutta
Big mussel	loáécachim	Liver	goeetch	Old woman	immatha
Emu	arówah	Lungs	nah	Old man	woorpo
Native companion	androoeelie	Kidneys	obwanggo		(Gootung Tribe.)
Pelican	ahdurro	Navel	cedegeee	Come here	anteroo
Fish eagle	doalla	Elbow	bya	Go away	andindoo
Dingo	wah	Salt	boothianjie	Walk about	anna
Kangaroo	carroob	Salt water	láhno	Spear gum	"alpahnya"
Wallaby	anggoi	Pine River	Keepoóna	Grass tree	toomba
Iguana	mayranjee	Coen River	Ahginthie	Nonda tree	eelarrie
Opossum	anggayá	Point Kerr	Andoomajettie	Rifle bird	arga
Egret	nembwin	Duyphen Point	Loopanannjin	Silver tail (king-fisher)	cottawa
Whale	gowgun	North and south	Bowchattie	Jackass (leachii)	ahboonya
Sea	ralla	points entering	Ahgo-ang-a	Scrub turkey	arownya
Flood tide	umbyee	Mission River		Megapode	ahtain
Ebb tide	andratta	(From "Awantu" of Woodennya tribe speaking "Yandigan.")		Majenta pigeon	belbucco
Wind	booroombooin	Water	getta	Cuscus	omarra
White man	cówawatta	Fire	ooma	Wallaby	eepáhmoo
Go away	line-ee	Hand	matta	Lizard (Gould)	moorunnya
Come back	ahbamma	Arm	lappa	Iguana	gilpirinnya
Father	nitee	Leg	woongcoo	Spotted iguana	rundinnya
Mother	adyee	Thigh	deena	Sleeping lizard	ahpoóra
Brother	damma	Eye	ungmah	Frill lizard	ahpoónya
Sister	kweegeee	Mouth	ungea	Crocodile	gamburra
Old man	wayaga	Teeth	ampoo	Stone plover	queebibbie
Old woman	androamma	Hair	bampa	Malurus amabilis	coopoochícherie
Dead	ahbooenie	Neck	munnoo	Swainsoni and superbus	warraaba
Sick	loan'gotim	Back	woontooi		
Tomahawk	eeganga	Breast	in-nhungo		
Knife-shell	androoay				
Sleep	aybunggo				

DIALECT SPOKEN BY OTATTIE AND MERRICAHA TRIBES OF CAPE GRENVILLE (Idójee).

(From a man named "Terreree," son of "Ovinna" and "Meeróoa," his father and mother.)

Beard	ang-quahkin	Boy	byalla	Female cousins	merree
Back	undee	Baby	naingee	Wife	oondra
Posterior	ello	Old man	oannamoo	Husband	anbahngno
Teats	nono	Woman	gnoonbatchee	Bora ceremony	oacanja
Eye	yahchee	Rainbow	owatulangee	Boy before cere-	raneécha
Privates	ungan	Thunder	indoóyomo	mouy	
Sea	en-gnal	Lightning	rippan	Boy after ceremony	anjajarro
Water	mitta	Wallaby	choong-o	Bull roarer	wamatta
Rain	jetta	Kangaroo	eevahmo	Corrobborie	waintha
Sun	oonga	Goanna	orraboo	Song	indahnya
Moon	roopal	Possum	wannya	Laugh	ondubal
Stars	tayta	Straits pigeon	wolcooro	Run	angimal
Night	jang-galla	Rifle bird	woitee	Go quick	anyamantee
Day	ungabeea	Spear-wood	tyyah	Stop!	nhowa!
Turtle	roccoi	Gum	wommo	Come here	anteeloo
Tortoise	yenda	You	indróba	Go away	antennago
Dugong	arrie	Me	yoba	I dislike you	yooramboóbie
Oyster	wanbuttee	Canoe	wohnyo	I like you	yooboóbie
Shark	errah	Paddle	rang-cal	Hand	arra
Sandlewood	toombambie	Where going?	androba andoanna?	Arm	enda
Big spear	mynoo	When return?	androantilla?	No	owunna
Little spear	gayja	You and I will go—	layvanna—	Yes	aye
Stingaree spear	vinneja	Fishing line	murtee	Foot	ocul
Uomera	otunya	Hook	woinunga	Leg below knee	orroi
Camp	ambewerra	Fish spear	caladjiemo	Knee	owyn
Fire	intosho	White	aywee	Thigh	teena
Sleep	eeyooanga	Black	unma	Stomach	dippa
Anger	tappie tappie	Red	ochee	Breast	tollim
Good	mayee	Blue	malloo	Shoulder	tola
Bad	oipo	Father	thada	Neck	ondool
Run	angéemal	Mother	nono	Head	appoon
Walk	anna	Elder sister	rachee	Hair	angapoot
Climb	anbahnyil	Younger sister	retammo	Ear	eewoi
Fight	bennawa	Elder brother	canghna	Forehead	aychee
Crying	ungcah	Younger brother	eetammo	Nose	anmee
Dead	allal	Mother's sister	álammo	Check	olla
Man	umma	Father's sister	immahta	Mouth	ungka
Woman	antarro	Uncle	cocora	Teeth	allamoo
Girl	amattino	Male cousins	owy'oo	Chin	attoo

In the funeral ceremonies the men are exposed on platforms and the women are buried.

## BERTIE HAUGH TRIBE—"AHCANJADIDDIE."

(A few words taken from a man named "Alweerabanna" while going down the Ducie River on 5th July—Ducie River, "Ahtec")

Two species of man-grove	oidpa and otóba	Swim	omanganbulla	Porpoise	wammera
Ironwood	andee	Walk	anannambulla	White cockatoo	apoonatooroo
Bloodwood	argoola	Run	deepee milliego	Macaw	ay-yah
Small white ant	amarra	Climb	anbanyiego	Broad-leaf gum	oichoóée
Large white ant	injono	Go away	dandee	Stringy-bark	eepan'njarra
Rock	ipannjie	Come back	andillo	Ironbark	orgoin
Fire	ongwa	Good	eeamma	Native companion	ondella
Water	ippee	Bad	oidpo	Small kingfisher	ijanda-mang-eea
Salt water	ongoin	Tea-tree	aylon	Strix flammea	antan'nacabbie
Ebb tide	acang-anellic	Wattles	opootha and indarra	Jabiru	apan'ngamo
Flood tide	ambe-anganelli	Spear-wood	eera	Plain on left side	"Ombceng-yan"
Dead low water	oóroo doóroo doóban	Spear-shaft wood	meeang-gahmo	Creek, next plain	"Tathiegum"
High water	ongoonyungwípoo	Cobra worm	ahwootha	Next creek	"Coeenda"
Strong current	ijoon	Fan palm	inmóla	Crocodile	eeamballa
		Jelly fish	ognoonyandoóin		

Last stone bar on Ducie, "Tothoo."

A. MESTON.

[rice 8d.]

By Authority: EDMUND GREGORY, Government Printer, William street, Brisbane.