

[No. 165.]

SOUTH AUSTRALIA.

REPORT

OF

THE SELECT COMMITTEE

OF THE

LEGISLATIVE COUNCIL,

UPON

“THE ABORIGINES;”

TOGETHER WITH

MINUTES OF EVIDENCE AND APPENDIX.

Ordered by the Legislative Council to be printed, 16th October, 1860.

ADELAIDE:

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1860.

EXTRACTS FROM MINUTES OF PROCEEDINGS OF THE LEGISLATIVE COUNCIL.

Tuesday, September 4th, 1860.

5. **Aborigines:**—Mr. Baker, by leave, amended the motion standing as first Order of the Day on the Notice Paper of to-day, and moved—That an Address be presented to His Excellency the Governor-in-Chief, requesting him to be pleased to issue a Commission to the Rev. James Farrell, Major Warburton, the Honorable Samuel Davenport, George Morphett, Esq., M.P., and E. J. Peake, Esq., to inquire into and report upon the appropriation of the various sums which have been set aside from time to time for the use of the aboriginal inhabitants of the Province; the quantity of land reserved for their benefit; how occupied or disposed of, and the annual income derived therefrom, and how appropriated; and further, to report generally upon the present state and condition of the aboriginal population, and of the efficiency of the system now in force for their protection and support, and to suggest any and such alteration in the said system as may, on inquiry, be found expedient, and tend to the future and permanent benefit of the natives and the community at large.

Debate ensued.

Mr. Waterhouse moved an amendment—To leave out from “That” in the first line, to “to” in the third line, and to insert “a Select Committee be appointed.”

Debate continued.

Question—That the words proposed to be omitted stand part of the question—put and negatived.

Question—That the words proposed to be inserted be so inserted—put and passed.

Question—That a Select Committee be appointed to inquire into and report upon the appropriation of the various sums which have been set aside from time to time for the use of the aboriginal inhabitants of the Province; the quantity of land reserved for their benefit; how occupied or disposed of, and the annual income derived therefrom, and how appropriated; and further, to report generally upon the present state and condition of the aboriginal population, and of the efficiency of the system now in force for their protection and support, and to suggest any and such alteration in the said system as may, on inquiry, be found expedient, and tend to the future and permanent benefit of the natives and the community at large—put and passed; and a Committee was appointed of Mr. Baker, Mr. Davenport, Mr. Angas, Mr. Hall, and the mover (Mr. Waterhouse), with power to call for persons, papers, and records. To report on Tuesday, 2nd October.

Tuesday, October 2nd, 1860.

4. **Aborigines Select Committee:**—Mr. Hall, Chairman of the Select Committee on “The Aborigines,” moved—That the time for bringing up the Report be extended until Tuesday, 16th October.

Question put and passed.

Tuesday, October 16th, 1860.

3. **Aborigines Select Committee:**—Mr. Hall, Chairman of the Select Committee on “The Aborigines,” appointed on 4th September, 1860, brought up the Report.

Report received, read, and ordered to be printed, with Proceedings of the Committee, Minutes of Evidence, and Appendix.

WITNESSES EXAMINED.

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REPORT

THE Select Committee appointed to take evidence and report on the present condition of the natives, and to suggest means by which that condition may be ameliorated, have given the questions remitted to them their careful consideration. Witnesses have been examined, qualified to give evidence bearing upon the points which the Committee had under investigation.

The subject referred to this Committee is one embracing the whole question of the responsibilities of civilized nations in taking possession of territory previously occupied by nomadic and uncivilized tribes, who, despite any questions of law or expediency, had an equitable title to the lands they occupied, and of which they are virtually dispossessed. In an utilitarian sense, it may be argued that the aborigines were not making the best use of the land; at the same time, they were enabled, while in undisturbed possession, to supply all their physical necessities, and of this ability they are deprived by our occupation of their inheritance.

In considering the responsibility of this community to the aboriginal inhabitants of the country of which we have taken possession, the Committee have endeavored to elicit the opinion of the several witnesses as to the condition of its occupants when we first took possession, as compared with their present state.

All the evidence goes to prove that they have lost much, and gained little or nothing, by their contact with Europeans; and hence it becomes a question how far it is in our power, or what is the best possible means of compensating them for the injuries they have sustained, or of mitigating the evils to which, so far as they are concerned, our occupation of the country has led—or awarding compensation for injuries sustained by them consequent on the forced occupation of their country.

It is universally admitted that they are fast decreasing in number, and the cause of this decrease is attributed, by most witnesses, to their partial assumption of semi-civilized habits—where, formerly, they clothed themselves with the skins of animals taken in the chase, contact with Europeans has so changed their habits that they now, in a great measure, depend upon the scanty dole of blankets issued by the Government—which supplies, it appears from evidence, have been most irregular. Great suffering has been occasioned, especially amongst the aged and infirm natives, by the insufficient and ill-timed supplies, both of blankets and provisions. Disease appears to be induced by this partial and irregular clothing—pulmonary complaints prevailed to a fearful extent during last winter, aggravated by, if not entirely attributable to, this cause.

This decrease in their numbers is attributable to many causes:—

- 1st. From infanticide, to a limited extent.
- 2nd. From certain rites performed upon young men of some tribes, impairing their physical powers.
- 3rd. From the introduction among them, by Europeans, of a more aggravated form of syphilis than was known to exist previous to our occupation of the country.
- 4th. From the introduction and use of intoxicating liquors—a habit of using which, to excess, is prevalent among the natives; who, despite of existing laws to the contrary, are frequently aided by Europeans in obtaining supplies.
- 5th. From the promiscuous intercourse of the sexes. This is proved by evidence to be carried to such an extent, not only between themselves, but also with Europeans, as, in a great measure, of itself to account for the infecundity of the race.
- 6th. From the disproportion of sexes.

The Committee consider the present state and condition of the aborigines as unsatisfactory, and that the attempts made to ameliorate that condition are not commensurate with the duties devolving upon the community. The almost entire absence of any system for the protection and support of the aborigines precludes the Committee from commenting upon its inefficiency. But upon the next question submitted to them—viz., to suggest a system of management that may tend to the future and permanent interests of the natives, and the community at large, the Committee would submit the following as recommendations:—

That a Chief Protector be appointed, whose duties would be, to watch over the general interests of the aborigines, and be the responsible means of communication with the Government.

That

That he should itinerate, and make personal inspection of all sub-protectors, stations, and all depôts of clothing and provisions; and that one of his duties should be, to endeavor to ascertain the numerical strength of the several tribes by an annual muster; but, perhaps, the most important duty that the Committee would recommend to be entrusted to this functionary is, that he should be armed with judicial powers, and, on his periodical visits to the several tribes, hold a Court, and dispense justice, summarily, in all matters of dispute between natives themselves, as also between natives and Europeans, to the extent of at once inflicting punishment on the native, if the culpable party, or of committing the European for trial, if it was evident that he had infringed the law in a gross manner. Offences of a capital nature to be excepted, and reported to Government.

This recommendation is fully borne out by the evidence of the late Protector, Mr. Moorhouse, as also by that of Major Warburton, the present Commissioner of Police.

It is proved in evidence that the strict application of British criminal law to the aborigines of this Colony is not in accordance with the principles of equity and justice.

Certain equitable adjustments of differences between themselves appear to have been provided for, by traditional customs of tribes, which will bear favorable comparison with Lynch law.

The importance of empowering the Chief Protector to adjudicate in these matters may be further shown by the fact that the reference of these (in many cases) petty disputes to the Supreme Court, involves a heavy expense, and also the necessity of an infraction, on our part, of the law which we, as British subjects, seek to enforce upon the aborigines. It is in evidence that natives, not charged with offences of any description, but whose testimony as witnesses has been deemed of importance, have, for the purpose of obtaining that evidence, been handcuffed, bound by chains, imprisoned, and otherwise treated as the meanest of felons. To prevent the recurrence of these evils—this paradox in the administration of British law, which treats as criminals those unaccused of crime—is one of the objects of your Committee in recommending that the Chief Protector should have power to adjudicate upon the spot where the offence was committed, and in presence of the tribe, whose recognition of the justice of the punishment to be inflicted should be sought to be obtained.

The Committee would recommend the appointment of sub-protectors in different districts, where the natives are numerous, whose duty it should be, primarily, to attend to their physical necessities, especially of the aged, the sick, and the infirm: Secondly, to use every effort to train them to steady industrial habits and manners of civilized life; and, when so far civilized as to be able to comprehend instruction in moral duties, every exertion should be used to endeavor to eradicate their vile superstitions and barbarous rites, leaving the mind open for the reception of the simple truths of Christianity.

From the strongly-expressed opinion that great evils arise from collecting different tribes from a great distance to a central depôt, for the purpose of the periodical issue of blankets, and also to avoid needless multiplication of sub-protectors, the Committee would recommend that settlers in the outlying districts, known to be well intentioned towards the blacks, should have clothes and provisions supplied them by the Government, for the purpose of distribution among the natives, in accordance with such regulations as the Government may determine upon, with the advice of the Chief Protector, whose duty, also, it should be to visit these stations, as well as all others subsidized.

With this machinery, the Government would always be in possession of the fullest information respecting the aborigines, and be enabled to carry out, or assist in carrying out, any scheme that might appear feasible, whose object would be the future and permanent benefit of the natives.

The Committee, so far as public records (which are very incomplete) would admit, have obtained the statistical returns required by this House, which are appended hereto. It appears that 8,000 acres have been allotted as aboriginal reserves. The first intention in making them was, that the natives should have opportunity of settling down and cultivating the soil, but their nomadic habits being incompatible with steady industrial pursuits, the object of making these reserves was frustrated. The greater portion of them are now let on lease, and the estimated income for the present year is £1,000, which is merged in the General Revenue.

The question of finance has not escaped the attention of the Committee; and, believing that the sum on the Estimates for the current year will be found insufficient, and that it is in evidence that the late alteration in the commencement of the financial year led to considerable suffering on the part of the natives, in consequence of money not being voted or available to supply their urgent necessities, the Committee would suggest, as a recommendation, that the fund for the relief of the aborigines should be a special one; that the income arising from the present reserves should form part of that fund; that additional reserves of land should be made, for the purpose of leasing, and augmenting the fund, until the amount of income derivable from that source equals the necessary expenditure of the aboriginal department.

The idea of allotting a portion of the income of the waste lands of the Crown to the relief and benefit of the original lords of the soil, will generally recommend itself. The melancholy

melancholy fact has frequently forced itself upon the minds of the Committee, during their examinations, that the race is doomed to become extinct, and it would only be a question of time when these reserves would again revert to the Crown.

The Committee have found some difficulty in tracing the history of the early efforts of the Colonists to provide for the necessities and ameliorate the condition of the natives. The Commissioners, on the first formation of the Colony, appear to have given this subject their special attention, as shown by extracts from Appendix to Second Report of Commissioners on Colonization of South Australia (p. 16), wherein clause 33 of "Instructions to Resident Commissioner," states:—

"That His Majesty's Government have appointed an officer, whose especial duty it will be to protect the interests of the aborigines."

And clause 34:—

"You will see that no lands which the natives may possess in occupation or enjoyment be offered for sale until previously ceded by the natives to yourself."

And clause 35:—

"You will furnish the Protector of the Aborigines with evidence of the faithful fulfilment of the bargain or treaties which you may effect with the aborigines for the cession of lands, and you will take care that the aborigines are not disturbed in the enjoyment of the lands over which they may possess proprietary rights, and of which they are not disposed to make a voluntary transfer."

And clause 36:—

"On the cession of lands, you will make arrangements for supplying the aboriginal proprietors of such lands not only with food and shelter, but with moral and religious instruction. With this view you will cause weatherproof sheds to be erected for their use, and you will direct that the aborigines be supplied with food and clothing, in exchange for an equivalent in labor."

And clause 37:—

"The means for effecting these objects will be left for your arrangement with the Protector of the Aborigines."

And clause 38:—

"One means by which extensive benefits may probably be conferred on the aborigines, at a small cost, will be to afford them gratuitous medical assistance and relief."

Subsequently, when we became a Crown Colony, one-tenth of the proceeds of the sales of all waste lands was set aside for the benefit of the aborigines. This was found, as the sales of land increased, to be more than sufficient, and thereafter, any definite proportion ceased to be set aside; but whatever amount their necessities required was drawn from the Territorial Revenue—and this state of things existed until the control of that revenue was ceded to the Colonists, upon their adopting a certain form of Constitution. From that time, sums have appeared annually upon the Estimates.

The first recorded attempt to civilize and Christianize the aborigines here was made by foreign missionaries; but, owing to the late period of the Session, time has not been allowed to obtain evidence of the success or otherwise of these efforts. Their example, however, was quickly followed by well-disposed Colonists, who exerted themselves in this praiseworthy work.

At this time a school was opened on the Park Lands, under the auspices of Governor Grey, and placed in charge of Mr. and Mrs. Ross. Shortly afterwards it was found necessary to open another at Walkerville; and, at one period, there were under instruction at these two establishments the large number of 107 boys and girls, who were making satisfactory progress in the acquirement of the rudiments of education, as also the habits and tastes of civilized life.

This apparently satisfactory progress of the children gave rise to the idea of founding an institution in an insulated position, to whence the children could be removed after their preparatory training in these schools. This idea was practically carried into effect by Archdeacon (now Bishop) Hale, and the Poonindie Mission Station was founded on the purest principles of philanthropy—the Archdeacon undertaking to devote his energies and ability, and a considerable portion of his worldly substance, in the endeavor to carry to a successful issue the labors of those connected with these elementary schools. Perfect isolation was considered as necessary to relieve the rising generation from the evil influences and example of their parents, and Boston Island was the first point selected; but, unfortunately for the objects of the mission, fresh water was not obtainable, and another site had to be selected, which was fixed at Poonindie. Good results, we are led to hope from the evidence, have arisen; but the main object of its founder was, in the first instance, frustrated by not being able to obtain a site completely isolated; and, secondly, the schools which were to receive the children for elementary training were, from circumstances not satisfactorily explained in the evidence, shortly afterwards broken up, and thus the chief source upon which the institution relied for material aid was cut off, leaving the question of the effect of early separation from parents, and isolation afterwards from the evil influences of the tribes, a point still undecided. The object of Archdeacon Hale was not confined to instructing the natives in moral and religious duties, but also to train them in steady

steady industrial habits; and, consequently, reserves of land were made, both for the purpose of cultivation and depasturing stock, in order to instruct them in agricultural and pastoral pursuits. The nucleus of the present flocks and herds—amounting now to about 8,000 sheep, 300 cattle, and 35 horses—was purchased in 1850. It does not appear that the employment of native labor is pecuniarily of advantage, but the object was not that of a commercial speculation; and although the cost of superintendence of blacks when at work is about equal to the value of their labor at Poonindie, still they gain knowledge and acquire partial industrial habits.

Interesting information is contained in Council Papers No. 136 of 1857, Nos. 150 and 177 of 1858, and No. 30 of 1859.

The Committee are dissatisfied with the present financial position of the institution at Poonindie. The management, until lately, was left to those who were not competent to conduct its commercial arrangements; but from the commencement of the present year a new system has been adopted, which is believed will lead to more satisfactory results. A great drain upon the resources of this institution, as well as drawback to its success, is the contiguity of the native Port Lincoln tribe, which, from evidence, is shown to be inferior in every respect to any other known in South Australia; and it is a matter worthy the consideration of the Trustees whether its transference to a more isolated position would not be of advantage in carrying out the objects of the Trust, more especially if an elementary training school should again be established. The sale of the stock and retention of the runs as aboriginal reserves would at once provide funds for liquidation of debt, and produce an income sufficient for the maintenance and instruction of the average number of resident blacks at Poonindie.

Point McLeay Station partakes more of the character of a private establishment for Christianizing the natives than a public institution for the support and protection of the aborigines. The natives there appear to have suffered severely during the last winter, for the want of blankets, &c., but only in common with those in other places.

The situation has been objected to as being exposed, but Sub-Protector Mason gives evidence strongly in favor of the site.

The maintenance by the natives of an indefinite number of mongrel curs, useless for the purpose of procuring game, is an evil complained of, and the Dog Act, in a limited degree, might, with advantage, be made applicable to natives in some localities. This station has been too recently formed to test its success or otherwise; but the Committee are of opinion that the attempt to instil Christian principles into the minds of a portion of a tribe by day, and allow them to retire and mix with others in wurleys at night, is not judicious. The zeal of Mr. Taplin in the cause of the conversion of the natives is not doubted, but the Committee are of opinion that his system must be greatly modified before this object can reasonably be expected to be obtained.

A memorandum relating to the formation of a native school at Point McLeay, forwarded by the Aborigines Friends' Society, will be found in Appendix marked A. F. A., and is well worthy of perusal.

The station at Wellington is the only one to which a sub-protector is appointed by Government solely for the purpose of protecting the interests of the aborigines. The lengthened acquaintance of Mr. Mason with the habits of the native tribes has given him a considerable influence over them; but his influence has been confined to the attempt in a small degree to improve their social position—his chief exertion being used to relieve their physical necessities. Mr. Mason gives it in evidence, as his opinion, that endeavors to Christianize the natives would be useless; arguing, in support of that view, the apparent failure of all attempts hitherto made. The Committee do not find, however, that even the physical necessities of many tribes under Mr. Mason's protection have been attended to; arising partially from insufficient supplies by the Government and distance of stations under his superintendence, and, lately, a laxity in the performance of his duties.

On a review of the question, the Committee are unanimously of opinion that it is the duty of the Government to supply the physical necessities of the natives, especially the aged, the sick, and the infirm, which provision should include dispensing of medicine and medical attendance. The appointment of a Chief Protector would enable the Government to mature the details of a system for the advancement of the race socially and morally.

The Committee, however, submit, as their strong conviction, that permanent benefit, to any appreciable extent, from attempts to Christianize the natives can only be expected by separation of children from their parents and evil influences of the tribe to which they belong. However harshly this recommendation may grate on the feelings of pseudo-philanthropists, it would in reality be a work of mercy to the rising generation of aborigines. A central elementary school to receive those children, in the first instance, should be provided; and after preliminary training they should be transferred to an establishment where complete isolation would be secured. Your Committee are of opinion that such adjuncts are absolutely necessary to any scheme for Christianizing the aboriginal inhabitants of this Province.

GEO. HALL, Chairman.

PROCEEDINGS OF COMMITTEE.

Wednesday, September 5, 1860.

Present—

Mr. Waterhouse		Mr. Hall
Mr. Angas		Mr. Davenport.

Mr. Baker was elected Chairman; and Mr. Baker declining to act, Mr. Hall was elected Chairman.

Committee adjourned until Thursday, 6th September, at half-past one o'clock.

Thursday, September 6, 1860.

Present—

Mr. Hall in the chair.

Mr. Waterhouse		Mr. Davenport
Mr. Angas		Mr. Baker.

The Clerk of Council attended and produced the Record of the appointment of the Committee on the 4th September.

Committee adjourned until Tuesday, 11th September, at half-past eleven o'clock.

Tuesday, September 11, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas		Mr. Baker.
Mr. Davenport		

The Lord Bishop of Adelaide attended and was examined.

Committee adjourned until Friday, 14th September, at eleven o'clock.

Friday, September 14, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport		Mr. Angas.
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Major Warburton called in and examined.

Mr. Minchin called in and examined.

Mr. Monk called in and examined.

Committee adjourned until Monday, 17th September, at half-past one o'clock.

Monday, September 17, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport		Mr. Baker.
Mr. Angas		

Dr. Wyatt called in and examined.

Rev. Wm. Cox called in and examined.

Mr. Bonney called in and examined.

Committee adjourned until Wednesday, 19th September, at eleven o'clock.

Wednesday, September 19, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas		Mr. Davenport.
Mr. Baker		

Dr. Duncan called in and examined.

Honorable J. T. Bagot, Commissioner of Crown Lands called in and examined.

Committee adjourned until Wednesday, 26th September, at eleven o'clock.

Wednesday,

Wednesday, September 26, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas

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Mr Davenport.

Mr. Taplin called in and examined.

Committee adjourned until Thursday, 27th September, at ten o'clock.

Thursday, September 27, 1860.

Present—

Mr. Hall in the chair.

Mr. Baker

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Mr. Davenport.

Mr. Taplin's examination continued.

Committee adjourned until Monday, 1st October, at eleven o'clock.

Monday, October 1, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport

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Mr. Waterhouse.

Mr. Baker

Dean Farrell called in and examined.

Committee adjourned until Tuesday, 2nd October, at ten o'clock.

Tuesday, October 2, 1860.

Present—

Mr. Hall in the chair.

Mr. Waterhouse

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Mr. Davenport.

Mr. Thomas Rickaby called in and examined.

Mr. George Mason called in and examined.

Committee adjourned until Thursday, 4th October, at eleven o'clock.

Thursday, October 4, 1860.

Present—

Mr. Hall in the chair.

Mr. Baker

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Mr. Davenport.

Mr. Angas

Mr. Frederick William Howell, Superintendent of Convicts, called in and examined,

Mr. Davenport gave evidence *in re* Poonindie

The Hon. Commissioner of Crown Lands (Mr. Bagot), brought in papers promised at his previous examination.

Committee adjourned until Tuesday, 9th October, at eleven o'clock.

Tuesday, October 9, 1860.

Present—

Mr. Hall in the chair.

Mr. Baker

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Mr. Davenport.

Mr. J. B. Hack called in and examined.

Mr. Moorhouse called in and examined.

Several Natives called in and examined.

Committee adjourned until Friday, 12th October, at eleven o'clock, to consider draft Report.

Friday, October 12, 1860.

Present—

Mr. Hall in the chair.

Mr. Baker

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Mr. Davenport.

Draft Report brought up by Chairman and considered.

Committee adjourned until Tuesday 16th October, at eleven o'clock.

Tuesday, October 16, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas

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Mr. Davenport.

The draft Report was laid upon the table by the Chairman, and approved of, and ordered to be presented by him to the Council,

MINUTES

MINUTES OF EVIDENCE.

Tuesday, September 11th, 1860.

Present—

Mr. Hall in the chair.

Mr. Baker

Mr. Davenport

Mr. Angas.

The Lord Bishop of Adelaide called in and examined.

Lord Bishop of Adelaide,
September 11th, 1860.

1. (*By the Chairman*)—Your name is Augustus?—My name, officially, by my letters patent, is Augustus, Lord Bishop of Adelaide.

2. Have you been many years resident in this Colony?—I have.

3. How many?—Since December 28th, 1847.

4. You have had frequent opportunities of being brought in contact with the aboriginal people of the Colony?—Yes; both in my journeys, and more especially in the discharge of my duties.

5. Can you give the Committee an opinion as to the state and condition of the aborigines on your first arrival in the Colony?—Yes. A large number of them used to assemble in the neighborhood of Kensington and the City, in their wild state. I have seen as many as 300 of them, I think, at a time. They used to assemble in Shipster's section, and there hold their corroborees. My servants used to go out and witness what was going on. While they were in that wild state, I saw the war-dance one day. They came practising it in their paint. The women sat round crying out and clapping their hands as the men rushed out to the dance. This was at Kensington. At that time they were in a perfectly savage state, or at least, nearly so; they were so far civilized that they would not have ventured into any settled district to commit violence. I saw them also at Mount Barker. I went up with Colonel Robe in 1848, and we encamped there. Three men came up to us while at breakfast, from the lake, perfectly naked, and observed us. We had servants with us.

6. Were any attempts being made at that time to civilize or Christianize the natives?—There was a native school in existence at that time.

7. Where was it situated?—At the Location—on the Park Lands.

8. On the Park Lands?—Yes.

9. Who had charge of that school?—Mr. Ross; and Mrs. Ross was the mistress. I went to them frequently there. The first Sunday I found Mr. Peacock and other religious persons engaged in Sunday tuition. Governor Robe used to go there himself.

10. Were you aware of any beneficial results arising from this attempt to ameliorate the condition of the natives?—I think this—that in that school the natives did gain a real knowledge, and a real power of mind. I do not say it was equal to that of Europeans; but I have, every now and then, come across persons who had been in that school, and who had not forgotten their reading, or their knowledge of the scriptures. I can mention one instance. A year and a-half ago, going to the Port, Dr. Duncan took me one day—one Sunday afternoon—to visit some sick natives. A woman came to his house and asked for some medicine for a man who was sick. He told her to go to the chemist's for what was required; and he turned round to me and said, "Look here, here is a native woman, and I am giving her directions, just the same as I would to a European." I went over, afterwards to the wurley, the other side of the creek. There there was a poor man lying, dying of lung complaint. The woman had got the medicine and the blisters, and put them on. The man showed me his Testament, and seemed to believe in it; and the truths of which appeared, so far as I could judge, to give him comfort. That was one instance of learning communicated at that school. Dr. Duncan was treating the native woman precisely as he would treat an English woman under the circumstances, and he made the remark to me on the subject.

11. Besides this native school, was there any other institution for the benefit of the natives?—No; we had none, except at Mr. Mason's, the Sub-protector, at Wellington. I visited that four years ago. I was there when Mr. Moorhouse was Protector of the Aborigines. After this time, Mr. Schürmann had a school at Port Lincoln. That is of late years. These are all that I know. I have seen blacks at Mr. Jones's, in the Tatiara country, and they were as well treated there as they could be.

12. Having this knowledge of the aborigines, as you found them on your arrival, and the knowledge you have now, do you think that the natives have improved socially, morally, or physically?—I should say this—that they have, under the culture of those who gave them sufficient attention, and when they were on the stations where their masters took a real interest in them. I can specify Binham Binham, where there is a camp of thirteen—eight males and five females—but the disparity of the sexes alone must bring the race to an end. Five natives attended service at Mr. Jones's when I was there, and they appeared to me to be as clean, intelligent, and orderly as any of the natives I had seen, and great efforts were made to teach them, and look after them—they were almost civilized. One of the finest blacks I ever saw—and a very handsome man—was at Dr. Dickson's, at Penola. He died about a year since. He was a most intelligent, faithful, man; and as good a servant as you might have.

13. Do you allude to those who were under the protection of the different institutions?—No;

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under

Lord Bishop of Adelaide.
September 11th, 1860.

under the protection of kind and attentive settlers. Where a settler on his station really does look after their physical, moral, and spiritual welfare, they are as happy, and as well off almost, as if they were collected together. I do not know that they are not better off in their own opinion—I am not sure on that point. You may imagine that when a man like Archdeacon Hale devotes his whole life and energies to this duty it is rather an exceptional case, and, therefore, such comparisons are hardly fair. One thing certain is, that I know that the natives at Port Lincoln, who were brought up in the school at Adelaide from childhood, and transferred to Mr. Hale's care at Poonindie, were superior in moral character, intelligence, and skill in labor.

14. Have you lost sight of the children you are referring to?—Not with regard to those brought up in the Adelaide School, and those transferred to Poonindie, and carried on to a higher state. That transference was Mr. Hale's object. When you had trained a certain number of native children they were sent for back by their parents, to undergo all the foul habits of their tribe. The females were handed over to the old men, and the boys were circumcized, and treated in a way enough to break down any sense of shame. Give me children who have been trained in these schools, and not allowed to go back to their tribes; and I will undertake to say, as Mr. Hale did, that they would live as married couples, and live as Christians.

15. Were you able to trace the history of any of the children so educated?—Yes; there is one, particularly, I could mention. I have not the report with me. Up to 1856 Archdeacon Hale himself had the whole management of the station, and gave time and money to it. I should have wished to have heard more from Archdeacon Hale in respect to him. The poor fellow died about a year ago. He and others have been down at my house in North Adelaide; and they used to come down and spend a week or a fortnight there. It was said that there was a risk of their running away when they had both money and liberty; but we used to send them into the bush some distance, and they invariably returned. Others have been sent to Wellington and the Murray, and we never had an instance of it. The lad I speak of, had been with Mr. Hale some years.

16. Do you conceive that the mind of an aboriginal is capable of grasping the truths of Christianity?—Most undoubtedly, I do. I do not say the deep metaphysical truths of theology, but they can understand it, and see the blessings of the Gospel. This they most undoubtedly do, and they will act on it, when they are brought into contact with those who instruct them. The natives have never been known to have been drunk the whole time Mr. Hale was at the Poonindie Station; and they used to go out with the drays, and had the run of the township. None of them were ever seen drunk.

17. They may be strictly moral, but have you faith in any real conversion of the natives?—I have, in a few instances.

18. Do you judge of that by their works and conversation?—Yes; in the same way that I should judge of a white individual—by their general tone and behaviour in sickness. I have attended them in the native school when they have been dying; and I believe that in some instances there have been real conversions—in many instances. I do not mean to say that they were perfect Christians, who could not be tempted aside; but they were Christians at all events, and had plenty of intelligence. There is a man who interprets in the Court, who is an instance of this. On a recent trial he would not put a single question until he had fully made himself master of it, so as to be able to make it intelligible. How far he is a true Christian I do not know.

19. Do you consider that the attempts which have been made by the community here to civilize the aborigines are commensurate with the responsibility devolving on them?—No; I must say, that of all the vagabond blacks I have seen, were those I saw on a Sunday morning under the Protector's house, near Wellington. I do not think that our efforts are commensurate with our responsibility. You ask me if our State proceedings have been beneficial to the natives, or not?

20. I ask you whether the Colony has done what you consider its duty in providing the means of civilizing the natives?—I say not; and I give you the reason why. The school, which was working well, was given up; that is one reason.

21. Was that the school in Adelaide?—Yes.

22. The school that took the children from their infancy?—Yes; and Mr. Hale was led to supplement the system, by sending them over afterwards to Port Lincoln, to isolate them from the habits of aboriginal life. What was the consequence of the school in Adelaide being given up? The object of their going over there was lost, Government cutting of the supplies on this side. They are no longer isolated, but the wild natives come and live on the institution, and that is one of the reasons of its expense. The natives come and sit down about half-a-mile from the huts, and you may imagine what becomes of the mutton and bread. It is natural that the blacks should give it to their poor relatives; but I do not think that that is a reason why the institution should be neglected.

23. I wish you to state to the Committee your opinion of what practical benefit the attempts made have been. First—as regards the natives individually; secondly—as regards their social position; and thirdly, as regards their knowledge of their responsibilities and duties. I wish to have your opinion of what practical benefit these exertions have been, as regards the natives individually and socially?—I will tell you what I saw the other day while talking with Mr. Weatherstone, who is overseer of our natives. They are clothed, and doing the duties of shepherds, stockmen, helping the brickmakers, gardening, farming and other things. A policeman passed by with some natives from Port Franklin in their wild state—they are now in prison at Port Lincoln. When we looked at our natives, at work at the time, Mr. Weatherstone himself said “Well, there is no doubt about the benefit of instruction to the natives, the contrast is so striking.” You know what their dress, in their wild state, is—a little bit of opossum skin—they had on this, and were chained by the neck. The Poonindie natives, from the same country, were acting with two or three white men, managing a property worth some £7,000 or £8,000, and working it. There were thirty acres of crop—two acres of garden. The village is similar, as regards cultivation, to European ones. Mr. Weatherstone has the management.

24. Do they shear the sheep?—They shear the sheep.

25. You

25. You have an intimate knowledge of all the affairs connected with Poonindie?—Latterly, I have; but Mr. Hale had the whole management of it in his hands, and I believe he spent over £1,700 on it.

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26. Can you give the Committee any information as to the position the mission stands in, in reference to the public?—The case is this:—In the year 1850, Archdeacon Hale made an agreement that if the Government would give him £1,000 a-year, he would undertake to educate, clothe, and regulate any blacks that might be sent to him. This was carried out until the year 1856. He had no contract, but the Government gave him the money, and did not ask for the accounts of any sort or kind. I remember asking Mr. Angas to move for the returns, as I was as ignorant as anybody else as to what were the funds and expenses of the institution. I knew nothing about it. When Mr. Hale handed it over to us, I had no information of the accounts but what was to be gathered from the books of Elder & Co. He was to execute a deed of trust, and he left Mr. Hawson in charge, to see over the natives. Great improvement had been made in the property. The trust-deed had to be approved of by the Government. Mr. Hammond then went to take charge, but, from some cause, the trust-deed was not signed until a year and a-half after that, and we had no legal power to do anything—we were trustees, without a trust-deed—and that raised our first difficulty, and caused an interregnum in dealing with the property. These are understood to be the rules, which we have now—I believe it was the system which Archdeacon Hale practised, but we have no paper to show it. Mr. Hale handed over the station out of debt, but every cottage that was there had to be rebuilt. The wood was all rotten—the woolshed was rotten—the fences were down—and new habitations were necessary—new fences were necessary—and a new woolshed was necessary. Mr. Hammond began the alterations by placing smaller brick cottages, with paling over them; and he carried on the station until the government grant was reduced by £500 a-year—that threw us, in three years, £1,500 in debt.

27. How many sheep are on the station?—We shear 8,000 and odd.

28. In whom do these sheep vest?—They now belong to the trust. The memorandum I have states:—“The diminution of Government aid from £1,000 to £500, subsequently to 1857, and the necessity of replacing the original pine huts by brick cottages, together with other improvements, have accumulated a debt, while the threatened cessation of Parliamentary grants to the institution, renders it necessary to reduce the expenditure, and increase, as far as compatible with the health of the natives, and their moral and religious culture, the productiveness of the station. In 1859, as a preliminary step to taking the debt on Government account, the Government required the appointment of an overseer; but, in 1860, having declined to take the debt on itself, the trustees necessarily continue in legal possession of the property, and are carrying on the station through Messrs. Elder, Stirling, & Co., on their own responsibility, and the presumed ability of the runs to carry a larger number of sheep.” That is the case—we are in legal possession of the property, as trustees. The trust-deed having gone through a scrutiny, and being accepted by the Government; the trustees continue in legal possession of the property, and are carrying it on. It is supposed that the run will carry 10,000 sheep.

29. You have power in the trust to mortgage the sheep?—The Crown Solicitor says not.

30. I believe that they are mortgaged, are they not?—They are not mortgaged.

31. Do you consider the sheep to be the property of the public?—Well, they are so far public as that they are for public use, for the benefit of the aborigines. We can only take from them what is necessary for the purposes of the trust.

32. But if by any possibility the station were to be broken up and the sheep disposed of—the proceeds would go into the General Revenue of the Colony, would it not?—I should say not. I should move for an injunction to restrain any such attempt. My opinion is, that they would be for the benefit of the natives so long as there was a native to be benefited by the sheep or the fund. When there was not, the next thing would be to apply it to the next purpose—the relief of the half-castes. When that was done, it would return to the Crown or to the trustees, to do what the Legislature pleased with it. The trustees would have no power to deal with it themselves, as it is partially from public advances.

33. There are certain reserves set aside for the aborigines?—Yes.

34. They are let. Have you ever applied for any grants?—No. I suppose the Protectors did. I should say again, that when Mr. Hale proposed to found the institution, he asked the Government for some thirty sections surveyed at Poonindie, and which he got the Government of the day to declare an aboriginal reserve.

35. Are they eighty-acre sections?—Eighty-acre sections. There are two other sections which I purchased for the benefit of the institution, and hold for the benefit of the institution. They belong to the Society for the Propagation of the Gospel. There is the Toolillee run—a small run attached to the station also. This, Mr. Hale purchased with his own money—the best part of the run. There are now 300 head of cattle and forty-five horses.

36. This was purchased with Mr. Hale's private money?—His private money. It is only on lease, and we pay for it.

37. Has Archdeacon Hale divested himself of all right?—Entirely, quite so. He has received £500, and spent £1,600 or £1,700. On his own condition of receiving back £500, he gave the rest to the trustees.

38. Mr. Hammond is engaged as an officer of the institution—in what capacity?—He was engaged on the departure of Mr. Hale, and sent down in the double capacity of civil and religious instructor—standing in Mr. Hale's shoes. He had to manage the property and instruct the natives.

39. He is a medical man?—He was originally a medical man, and a very competent one in that capacity; but after a time he wished to proceed to orders, and he took orders.

40. What is his present emolument?—His present emolument from the station is merely £130—with his daughter, it amounts to £150; he pays for his rations out of that sum, but he has an independent stipend from the Society for the Propagation of the Gospel.

41. Have you reason to be satisfied with Mr. Hammond in his conduct of the mission?—So far as I know, I see no grounds to doubt his efficiency—the property improved under his management.

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management. There are 8,000 sheep and lambs; and the natives are well-ordered so far as I can learn, and I have no grounds to think unfavorably. I spent a week there on purpose to see. He was very attentive to the sick and to all; and he spent half the night with one or two of them that he thought would die before the morning.

42. Are you in a position to say that Mr. Hammond acts as overseer?—No; Mr. Weatherstone is the overseer.

43. What remuneration does the overseer get?—£150. I may say that Mr. Davenport manages the civil affairs of the station, and Mr. Hammond only looks after the religious instruction and schooling now.

44. (*By Mr. Baker*)—Will the returns show the increase derived from the sheep?—

45. *Mr. Davenport*—They show the condition of the station to a given date, and the estimated cost of the station.

46. (*By Mr. Baker*)—These sheep would be worth £2,000 to £3,000, especially with aboriginal labor?—If you ask the question you can have the information already submitted. The return from the sheep is here £1,200.

47. But the wool is worth £2,000?—Last year the wool was a little above £1,000, and this year will be about £1,200. You can see the returns—about $3\frac{1}{4}$ lbs. to $3\frac{1}{2}$ lbs. per sheep.

48. Is that washed wool?—Washed wool. I should say that a great number of sheep are killed for the use of the natives; and there must be rations of some kind or another, so that the money produce is proportionately less.

49. (*By the Chairman*)—The trust is entirely confined to the natives at Poonindie?—Yes; as many as are sent there.

50. Are you aware of any institution that takes a general view of the question?—Yes; I am a member of the Aborigines' Friends Society, although I have not taken an active part in it. Having been connected with the other, I gave them the result of such experience as I had.

51. That takes a general oversight over all the aborigines?—They wish to do so, and have communicated with all the Magistrates, in order to get returns.

52. Has this society been recognized by the Government?—It has received grants.

53. Are you aware of its effectual and beneficial working?—No; I cannot give you any details of the place. I have not attended—for, having launched it, as it were, I attended to my own institution.

54. You say "place"—do you refer to any particular spot?—Yes; on the Lake. I cannot say the precise spot.

55. If there is any other information you can give us on any other point, we shall be happy to receive it?—I believe that the settlers about the country feel it hard that they cannot get some little allowance in case of the sickness of the natives. A native who is sick and ill cannot work, and they feed him, and are very kind to him; and my impression is, that a great majority of the settlers are very kind to the natives, and find them useful also when well. I do not say much endeavour is made to Christianize them. One gentleman applied for assistance, but was told that there was no money for blankets, and things to be distributed by the Magistrates. This gentleman has a little knot of the natives attached to his place. At Binnum Binnum, also, it is the same thing. Mr. Chas. Hawker, Mr. Warwick, Mr. H. B. Hughes, Mr. Browne, and many others also, are very kind to the natives, and a good deal of assistance is rendered to them. Mr. Warwick, I think, applied to Mr. Macdonald, of the Burra, to get some assistance, but got nothing. I do not know that the settlers not having received assistance has rendered them otherwise than kind; but I do not think that the settlers have been sufficiently aided in helping the natives.

56. I gather, from your observations, that you recommend the continuance of the usual course of the distribution of blankets by certain well-known settlers, friendly to the natives—that they should have supplies granted to them for the purpose of distributing them amongst the natives in their localities?—I think so.

57. You suggest it as a recommendation?—Yes; but, of course, it would be liable to abuse—but there are men of character fit to be trusted with such power. The case is this, at Port Lincoln, the distribution is at a certain time—the natives are drawn from the interior, and pass Poonindie, and, on their return, they sit down and live on the station. It would be better to give assistance as they did work—such as chopping wood, or fencing, and to look after the sick—than to bring a lot of wild natives on to the station. I think moral and physical injury has arisen to the residents at Poonindie owing to their contact with the wild natives. The residents used to go out at midnight to the wurleys, and picked up their old habits. These things were partly caused by the breaking-up of the school in Adelaide, and letting these wild natives come to them.

58. Then the great means of these wild natives coming in contact with the others, is their being brought into the township, to the distribution of blankets—being brought, as it were, into a centre?—Into a centre.

59. You have mentioned several gentlemen of unimpeachable character, who could be well entrusted with the distribution of these blankets?—There should be returns of the distribution, certified by a magistrate, and by vouchers, under such regulations as to cause the gentlemen making the returns to put them in a given form, and getting them certified by a justice of the peace, or by another magistrate, and sending them in as vouchers. But a more efficient mode of distribution by selection might be adopted. I think, also, that schooling might be carried on amongst the children effectually, in different settled parts of the Colony, where there are remnants of races or tribes—at Port Augusta, Moorundee, Penola, Mount Gambier, Guichen Bay. The natives would gladly entrust their children with you, if they could see them from time to time.

60. (*By Mr. Angas*)—May I ask whether there is any officer specially appointed by the Government, to superintend the welfare of the natives, at present?—It is now the Commissioner of Crown Lands; and I am bound to say, that any recommendation has always been received kindly by him.

61. Does the Commissioner appoint Protectors of the Aborigines, and superintend their proceedings?—I think that there is only one Protector left now—Mr. Mason.

62. (*By*

62. (*By the Chairman*)—Is Mr. Mason a settled Protector?—A Sub-Protector. I do not want to mention names; but I will state what I saw. When I was going to do duty, at Wellington, we came to some wurleys of the natives, on the road; and they were playing pitch and toss. This was on a Sunday morning. They would not move out of the way, and Mr. Allan Macfarlane, who was with me, said jestingly to them, "Get out of the way, you dogs," and made a pretence of riding his horse at them, to disperse them. As to the intelligence of the natives, I can only say that, at White Park, when I went up there, with a pair of horses to the carriage, I gave the horses to the care of the black men, and they took off the complicated harness. They put it on, the next day, and we went on to the north with it. They did so on my return. About three or four weeks afterwards, when I came to Templar's, everything was altered by a white hostler; and we had to take the horses out and put them in harness again. That shows their intelligence. The Port Lincoln tribes are vastly inferior to the Murray tribes, physically and otherwise.

63. Inferior to the Murray tribes?—Yes.

64. (*By Mr. Angas*)—Did you say Melbourne or the Murray tribes?—The Murray tribes.

65. You do not know anything relating to the operations of the first Protectors of the Aborigines—Schürmann and Teikelmann?—No; with regard to Western Australia, the Wesleyan institution was an admirable one; but, from confinement, the natives got mesenteric disease; and, just at the most hopeful point, the school was broken up in consequence. At Poonindie, the natives are employed, but they cannot do half the work of white men.

66. Is not the climate unfavorable to their health, at Poonindie?—I think not.

67. But they die off?—So they do elsewhere.

68. Do you know the number of natives throughout the Colony—have you any means of knowing?—The Encounter Bay tribe died off three or four years ago, from disease. They had a meeting in their war dress, when they came up to Noarlunga; as the native doctors told them to exercise themselves more, and they were training and painted over because so many of them had died previously. The Adelaide tribe is gone. They used to come down to Hindmarsh to bury. I remember 300 natives assembling in the heart of what is called Norwood now. At Mount Barker the natives were common, and the three men I spoke of before came up with their spears. Mr. C. Hawker told me that his natives were dying off—half the tribe in the last three or four years; and I cannot account for it, except that they got more meat, and their blood must be in a hotter state; but we thought of that at Poonindie, and we gave them less animal food. I would observe the fact, that at Binnum Binnum there are eight men to five women; and I believe it is the disproportion of the sexes, sexual intercourse at an improper age, and inherited disease that really destroys them.

69. Is there no means of ascertaining the comparative numbers of deaths in the uncivilized tribes and those brought in contact with civilization; as it would be an interesting return, showing how far civilization has interfered with them?—I can mention this fact, that when it was said that the people were dying at Poonindie, starvation was going on amongst the Port Lincoln tribes; and the police said that deaths were very frequent from starvation and disease. At this very same time deaths were frequent at Poonindie. I could get the return, of how many have died. At Magura, a young lubra has had three children, but all three have died. One of the very finest men was put in gaol for manslaughter, and he got lung disease and died.

70. (*By Mr. Davenport*)—Did you ever hear any other cause of his death amongst the blacks?—No.

71. (*By Mr. Angas*)—Has not clothing in blankets a tendency to produce pulmonary disease, as the blankets heat them very much, and they throw them off when they are in a state of perspiration?—I know that that was the case at Poonindie. At first, when it was a warm night, they would go out at midnight, make a fire, and lie outside. They do not do so now.

72. (*By Mr. Baker*)—Did not this fact arise more from their sleeping in cottages than from the blankets?—No; this lung disease is rife amongst them, and so far as my experience goes, just as many have died without the cottages. That, and the disparity of the sexes, leads to their decrease.

73. Do you think that if they are supplied at one time with blankets, and not at another time, that it is not injurious?—Undoubtedly: in reference to that I may mention that all the shepherds at Poonindie have got comfortable pea-jackets, and in cold weather every one of them has a weather-proof hat—a south-wester.

74. You state that some of the greatest vagabonds you have seen, of the natives, were at Wellington?—I cannot tell what they were—they seemed to be less clothed, less orderly, and less dressed than those who were engaged at the station at Mr. Jones's. I speak of the blacks on the station of Messrs. Jones, Herbert Hughes, and on other stations where I have seen the natives clothed and comfortable.

75. (*By the Chairman*)—You have expressed a disinclination to give names—do you not think that it is important in an inquiry of this sort, that names, especially of public servants, should be given—is there not a higher duty in connection with the aborigines than the concealment of names?—I do; but what I say is, that I will answer questions, but I will not volunteer any statement as to what I saw.

76. It is your duty to place the Committee in possession of any information you may have on the subject under inquiry, without reference to individuals, and any cases of mismanagement that have been brought under your notice with reference to the protection of the aborigines?—I can only state what I saw. I cannot state what I heard. It appeared to me that the natives in and about Wellington were in a less settled and civilized position than those whom I have seen in other neighborhoods, under the protection of the settlers in the Province; and if I had been asked, as a casual stranger, which blacks I should prefer, I would have said, the tribes attached to the settlers in the country, rather than those attached to the Government protector.

77. What is the name of the protector to whom you allude?—Mr. Mason, I believe.

78. Have you any personal knowledge of the manner in which the establishment under the the protector is conducted?—No.

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79. You

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79. You cannot inform the Committee whether you think that the money expended there is advantageously laid out for the blacks, or not?—I have not any data to put before the Committee to justify me in making any statement beyond what I saw.

80. It is stated in the memorandum you have referred to, that it is desirable "that the white shepherds or other laborers employed, should not be of such a character or habits as to hinder, by their example, influence, language, or conduct, the moral and religious training of the natives." Have you reason to suppose that any such example exists in any establishment for the protection of the aborigines?—I do not know it of my own knowledge; I have heard of it.

81. With reference to what establishment?—With reference to the natives of whom I speak of, at Wellington. I know this—that Mr. Hale discharged one or two white persons in consequence of their drinking habits. He was particularly anxious to guard against that.

82. You stated that the great majority of the settlers were kind to the natives, and enumerated some of them. Do you intend to convey that other settlers are not as kind to the natives as these whose names you have mentioned?—Oh, no; I only speak of certain persons—I say nothing further. I do not know that others are not kind, or that they are. I made references to where I was particularly struck. I do not say anything against the others. My impression is that there is a general wish to be kind to the natives, but all persons do not take the same interest in them.

83. You draw a comparison between the natives at Poonindie and those who have come in from Franklin Harbor—that there was a difference in their appearance?—In appearance, manner, and everything—one indicated the wild savage, who would commit murder; and the other the tame black, useful to society.

84. Do you not think that if these natives were clothed in the same way as the natives from Poonindie, without the chains about their necks, they would have assumed the same appearance?—No, I think not.

85. Then you are of opinion that Poonindie, on the whole, has been a successful establishment?—I do, as a whole. It might have been more successful, however.

86. Can you inform the Committee, or will the returns show the number of natives who have been at the station since its establishment?—I could get the returns. At the time the rules were printed, there were thirty-six natives.

87. Does that represent the whole number of the natives now?—Yes. We put in print what was believed to be the particular rules to be enforced, in order that they might be applied to all parties on the station.

88. Are the Committee to understand that for the support of these few natives, the proceeds of 8,000 sheep, the benefit of 2,400 acres of land, two sections of the Propagation Society, an annual grant of £500 from the Government, and the proceeds of the labor used to be employed, as well as the benefits derived from the station?—The whole number has varied from fifty-six natives to that number; and the whole benefit of the station is not obtained, as we are laboring to improve the lands. The establishment would take care of 100 or 150 natives; but the supply has been cut off, and the system broken in upon by the Government.

89. I understand you to say that one drawback on the establishment is, that the natives leave you in the night and go to the wurleys, and get cold and disease?—I said that they used to do so; they do not do it now. I spoke of the earlier stages of the institution; but they live as married couples in their own houses now, and live as respectably as married couples generally do.

90. In your station six are reported to have lung disease, and two others to be in ill health—eight out of the thirty-six?—Yes, they are all in ill health occasionally, and that is the difficulty.

91. Why do you think it is a difficulty?—The difficulty is, that you cannot depend on them for their labor.

92. You state that you think that there is a great objection to bringing them together in particular centres—why do you think that that is objectionable?—In particular centres?

93. Yes?—I allude to the fact of drawing the wild natives round them; and whilst we are teaching them one thing, the parents, the fathers, mothers, and others, are teaching them the contrary.

94. Do you think it necessary to isolate the children from the parents to do good to them?—That was the system adopted. I am not prepared to say that entirely. That is not the system now pursued in Melbourne by the Moravians; which is producing very remarkable results. A native is acting as a missionary; and it is my belief that if Mr. Hale had lived to this time, at Poonindie, he would have had missionaries to the tribes on the Murray. These, when you had trained the school girls and clothed them, and brought them Sabbath after Sabbath to Sunday school—at twelve or thirteen years of age you allowed the parents to come in and they were run away with, and obliged to undergo the treatment they receive when they are handed over to the old men of the tribe—and that will destroy any nation on earth. Even after their children had been trained some eight or ten years, the boys were obliged to go and submit to the bestial rites they are subjected to before they become young men. We bring them into these places to isolate them, and avoid contact with the unconverted natives; and they are treated according to their merits and capabilities. The institution has succeeded to a certain extent; and amongst the natives there are married couples, and we have rarely any instances of adultery now—not one. Until the other day, we had nothing like intoxication during the whole ten years the society or institution has existed. I think that small masses of the natives are easier to deal with; and large establishments are of no use, unless you have adequate means of training them. In the case of the Kaffirs, the Association at Cape Town gets nearly £1,500 a year for the Kaffir schools; and every native costs about £15 yearly. If these men are to be taught ploughing and other agricultural operations, you must have somebody to teach them. If you teach them shearing, you must have an overseer to look after them; and although they are very good helps and learn anything rapidly, and can make bricks, and fence, and mortise, and do all the work of a farm, they cannot do it by themselves, you must have a white superintendent, and that is the great expense in teaching them to do this. Again, if any one would compare Mindin and his wife, and Tolbonk and his wife, with the same parties in the state in which they were in the wurley, must see that their state now is preferable to the state they have been in.

95. You

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95. You say, as an instance showing the success of the Poonindie Mission, that the blacks are entrusted to drive drays and that they return safely, and that they do other things. Are you not aware that, in almost every part of the Colony, the natives who have not had the advantages they have had at Poonindie, are expert at these things, and can be trusted almost as well as Europeans?—I doubt it with regard to avoiding intoxication—there is no doubt of their intelligence and fidelity. There are two native shearers at Bundaleer, who can shear sixty or seventy a-day.

96. They are apt to learn these usual things and occupations, even without the benefit of such a station as Poonindie. Any overseer can teach them these things. I may state to you, that I have blacks in my service, who have taken drays 150 miles and back again without becoming intoxicated—having charge of valuable property, and never lost anything. These men had never the advantages of Poonindie; and, therefore, may not your surmise with regard to their inability to abstain from spirituous liquors be a mistaken one?—It all depends; you have known cases, and I only mention what occurred during six years at our station.

97. Do you think it necessary for the saving of the souls of the blacks, that they should be Christianized, or do you not suppose that the Almighty, in His general Providence, may not condemn those who are without the pale of the law, if, according to their own customs and belief, they lead what is in their opinion a good life?—No; I do not think that a good life in their opinion is sufficient. It is necessary to their salvation to Christianize them if we can. We, if we have the opportunity of Christianizing them, should do so. We should teach the heathen; and I think I should peril my own salvation if I did not try to teach them. What God will do, I do not know. I hope for the best, as He has given His Son to die for the sins of the world.

98. Supposing that in endeavoring to Christianize them you are in reality assisting to destroy them, do you not think that it would be unadvisable to injure their bodily health?—In the first place, I do not think that it does injure their bodily health, more than allowing them to be in their wild state; and, secondly, I do not think it unadvisable to Christianize them; for I would rather they died as Christians than drag out a miserable existence as heathens. I believe that the race will disappear either way. I may venture to put in a Savings Bank receipt, signed by a native at Poonindie, for wages he has earned—the sum named is £7 13s.; and I have got an order from him to purchase clothing for his wife.

99. You stated that you know nothing of the establishment of the Aborigines Friend Society?—I know nothing of its practical working. I cannot give any opinion on that, as I have not seen it.

100. Can you inform the Committee as to the mode of treatment adopted, and its object?—The object was to employ the natives in a native establishment. The object seemed to me to be to employ them as fishermen, and to half-civilize them; to get a station for them where they could fish and sell their fish; to teach the children and the natives, as far as they would be taught, on the Sabbath-day; to take care of the sick and infirm, or those disabled from work, and for the generally benevolent object of Christianizing the young ones, and as far as they could the old ones.

101. Do you think that the progress of the work would be better, or better carried on if left to missionary or individual effort, or if the subject were left to be taken up by the Government, and managed entirely by them?—I think that the best protectors of the natives would be proper persons selected to teach and give them instruction in small numbers, and under good inspection. There should be a general superintendence employed, and individual zeal in connection with this, so that our civilizing efforts could be then more effective.

102. Do you think it the bounden duty of the Government to provide for the aboriginal inhabitants?—For those who are sick and needy, and who really are deprived of their means of subsistence by the occupation of the land.

103. You say that you used to see 300 of them in the neighborhood of Adelaide—can you tell what has become of them?—I suppose the remnant of them are amongst those about the Torrens—thirty or forty of them came from Lake Bonney the other day.

104. You speak of 300 you used to see at Kensington?—I suppose that they were from the Lower Murray.

105. Was not the tribe in Adelaide hostile to those from the Murray?—I imagine that that was antecedent to our possession—all black tribes are hostile to each other.

106. Do you think that a great many have died out in consequence of the occupation of their country by Europeans?—I suppose so. The decrease in their amount of wild animal food, obtained by hunting for it, the loss of their native habits, clothing, and different causes have tended to this; and, above all, the difference of the sexes is at the bottom of it.

107. Did not the difference or disproportion of the sexes exist when they were more numerous?—Well, whatever was the cause of it, a great disproportion of the sexes has taken place; and whenever the males outnumber the females, the ruin of that race may be calculated to a day. As in the case of the imported slave population of the West Indies—as it was there, I know it must be here. I have seen a tribe consisting of eight men and five women; and I can only anticipate at an early date the extinction of that tribe. This has not been sufficiently attended to in calculating the cause of the decrease of the race.

108. You speak of a poor man who died at the Port, whose wife received instructions from Dr. Duncan?—Yes.

109. Do you not think that we ought to take measures to prevent these poor men from lying about in the state in which they are sometimes found?—Undoubtedly. I think it is the duty of the Government to look after the health of these poor aborigines, and encourage every effort that can be made for their Christian civilization, whether by public aid, private contributions, or both.

110. You consider it the duty of the Government?—I should say it is.

111. To protect them, and help them, and see that they are properly cared for?—I do, undoubtedly.

112. Do you think that the Government have done all that they might have done?—No, I do not, indeed. I can only refer to my earlier experience, and I must do Mr. Peacock the justice

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to say that he used to spend his afternoons, as regularly as Sunday came, to teach, and used to take two or three of the better disposed children to drink tea at his house. I have seen the children taught in the school.

113. Who was the first aborigines protector?—Mr. Moorhouse, I believe. I am not aware.

114. Was not Mr. Wyatt?—That was before my time.

115. Can you suggest any other mode than those that have been alluded to—that in your opinion would be beneficial to the aboriginal inhabitants of the Colony?—The question divides itself into two—the settled and the unsettled districts. On the outskirts of civilization, such as Streaky Bay, Mount Serle, and those places, the police ought to have the means of giving food, clothing, and medical aid to the well-behaved blacks. While on the one hand they should deter the evil disposed, on the other hand, they ought to encourage the good ones to peaceable conduct. That is a difficulty. It is absolutely necessary for the protection of the shepherds to encourage a better feeling between the settlers and the natives; but in the country between the hundreds and the outskirts, there I would ask, that the settlers should be empowered, in case of prevailing disease, which very often attacks a whole tribe, and the whole of them are down, to distribute medical comforts, food, and so on, producing vouchers for what was distributed, and getting them certified by another Magistrate, and returned to the Commissioner of Police—and they ought to be indemnified. In the settled districts there ought to be certain centres—protectors who should be empowered, and should endeavor to look after the sick and infirm, and aged, and to see that agreements between the settlers and the natives are fairly carried out. They should encourage the natives to seek for employment from the settlers.

116. Have you ever considered the effect produced by serving out flour at the police-stations in the far interior?—As a general distribution, I think it bad; but those who work for them about the stations, and get on there, are peaceable and well disposed. By giving them protectors, you would win the outskirts population to a friendly disposition towards the whites, instead of hostile.

117. Do you not think it better that if flour is to be served out at all, that it should be carried to the blacks, instead of the blacks coming in to the police-stations?—I am speaking of those near the stations.

118. They come in about the place, refuse to move, and attack the huts?—Unquestionably it is better to distribute relief at the wurleys. It is better to put them on that system, and to give them the opportunity of approaching and conversing, than to bring them to the stations, where they quarrel in consequence of whites taking possession of their women, and where these fights often terminate in bloodshed?—At the police-stations, however, the police might distribute to those blacks who are best behaved.

119. Even to those who are not well-behaved, would it not be better to put the police in that kind of friendly communication which would proceed from the issue of flour?—I should say that it is as well to promote friendly feelings that way, rather than to send the police to hang four natives at Port Lincoln, at an expense of £1,500 incurred in the trial, and bringing up witnesses, and so on.

120. Do you think that if, in the more inhabited districts, some of the isolated stations held as reserves were formed as stations for the blacks, it would be of more benefit to them than that derived from mere temporary assistance?—I proposed such a system ten years ago to Col. Robe. I proposed to remove the Adelaide school to one of these places.

121. Do you think it possible that good would result from apprenticing the children to respectable settlers, such as you have spoken of, and appointing some Government officer who should perform the same duties towards them as a father performs towards a boy apprenticed, in a civilized community?—Yes; that system might be adopted with advantage, if you selected the persons.

122. Do you not think that it would be possible, by such a system, to break the rising generation off from the roving habits of their forefathers, and so absorb them into the general community—to their own benefit and that of the community at large?—Had that been done originally, a great deal of distress would have been saved amongst the natives. Two years ago I met with just such a boy as you speak of.

123. Do you not find it as a general rule that the old natives value their children for the assistance they are to them in procuring them food?—I believe they do—the lubra's; I suppose they do. My experience has been that children carry food to the natives located within a certain radius of the station.

124. Do you think that it would be just on the part of the Government, seeing that we have taken a portion of their country, and deprived them of their ordinary means of living—would it not be just, if it could be accomplished, to support the whole of the aboriginal natives at the public cost, on condition of their allowing their children to be so apprenticed?—You say, just to them.

125. Just to them. I think it is the bounden duty of the Government to support them all, and on such conditions as they would allow us to apprentice the children?—If it were a free compact between them; but I do not know how it is to be ever done by the Government. It seems to be an approach to that which has been done in New Zealand, until the great question of land arose. There was a compact in that case.

126. Has your experience of the natives induced you to think that they would be willing to part with their children on condition of their receiving food and clothing?—I have known in some instances of such an agreement being made. Mr. Hale took a child—an orphan child—as an apprentice to him; and I have known a case in which a regular agreement of that nature was made. At the school at Fremantle, in Western Australia, some excellent inmates were under such an agreement. Mrs. Camfield's scheme, at King George Sound, is a very excellent one.

127. (*By the Chairman*)—That is in Western Australia. We want cases in South Australia?—I doubt the possibility of carrying out such an agreement. You may succeed in individual cases. I have known it done, and successfully done. They are very fond of their children, however, and like to come and see them, and there is the difficulty.

128. (*By*

128. (*By Mr. Baker*)—Their connection with the station at Poonindie and the Aborigines Friends Society, does that constitute the chief effort towards the civilization of the blacks?—I have had them, or some of them, with me every winter. They have come out from Poonindie, and have come and lived with my servants. They have come as others would have done—they have had soap and towels just as my servants, and have behaved themselves in such a way that my servants did not at all object. In one instance they met their relatives from the Murray, who had never been in civilized life; and it was curious to see those natives imitate and copy the civilized ones.

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129. From some of the statements made at the Aborigines Friends Society, people entertain the idea that some of the settlers care more for their sheep and cattle than for the blacks—do you think that that goes to any great extent?—Please to put the question again.

130. Your Lordship, from observations, said to have fallen from you at a meeting of the Aborigines Friends Society, seems to think that some of the settlers, at all events, care more for the flesh of their bullocks, than they do for the souls of their black brethren. Do you suppose that that feeling exists?—I never said that. I inferred it from a particular circumstance—the opposition that was being made, needlessly, to a design calculated to benefit the aborigines. Such words are easily struck from one in the heat of debate, and were a consequence of a communication which imputed motives to the parties who were instituting this friendly effort, and charged them with doing wrong. This opposition appeared to me unreasonable; and I made the inference that, if that was the case, the parties did care more for their property than for the blacks. They imputed motives to us and a wrong act.

131. I merely wished to ascertain if your Lordship thought that there was such a feeling existing to any great extent?—No. I should think that no man would willingly commit himself to such a statement; but there have been servants and others, employed about persons in the Colony, who cared no more for the life, and soul, and feelings of the blacks, than for their animals. They are now used to them.

Committee adjourned.

Friday, September 14th, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport

Mr. Angas.

Major Warburton called in and examined:

132. (*By the Chairman*)—You are Commissioner of Police?—Yes.

133. How many years have you been resident in the Colony?—Seven years.

134. On your first arrival had you any means of judging of the condition—the aboriginal condition of the inhabitants?—No, I cannot say that I had, until after my appointment as Commissioner of Police I travelled in the districts.

135. How far back does that date?—In 1853 or 1854. At the end of 1853 I was appointed.

136. During the last six years you have had the opportunity—you have been acquainted with the condition of the aborigines?—Yes; directly and indirectly—directly myself, and indirectly through the men under my command.

137. Will you inform the Committee of the condition of the natives when they first came under your notice?—I really do not think myself competent to do that very fully, as the numbers that I have met were only few, going through the country here and there. Their condition, generally, I can scarcely speak of. Those that I did see appeared to me to be well off—as well as could be expected.

138. Physically?—Yes; I may say that no cases of want or wretchedness ever came under my notice or observation.

139. Do you consider, from your own observation, that the condition of the natives has deteriorated?—I rather think it has. I do not think that they have improved.

140. Can you attribute that to any particular cause?—Personally, I am led to the opinion that the system of getting them together at fixed places to receive rations and provisions from persons stationary at any place is bad, and it does them harm. I think that the mode of distributing relief to them should be through the instrumentality of some persons who go to them and bring the provisions to them.

141. You say that bringing them to a central point does them an injury—would you inform the Committee how they receive injury, and in what way?—I think it somewhat—if I may use such a term with such unsettled persons—unsettles them, between the periods of issuing such rations, from full moon to full moon, supposing that to be the time. They have, perhaps, some long distance to come, and may be kept dallying about in numbers, and they may have some considerable distance to go back; or they may not think it worth while to go back all the distance, but hang on somewhere to be nearer for the next distribution. It takes them from their only occupation—that of hunting, and obtaining a subsistence for themselves.

142. Are you of opinion that the natives are decreasing in number?—They are not so numerous, certainly, as they were, in my opinion.

143. Can you account for the diminution in numbers—has nothing struck you forcibly to account for that diminution, disease or otherwise?—I think that disease is the cause. I do not think that it is absolute ill treatment from any one; but I think, perhaps, that it is the distribution of clothing that may cause it, as, when it is worn out, they throw it away and can get no more—that may have contributed to bring on diseases that they might not have been subject to when they never had any clothes.

144. Your explanation attributes disease to their contact with Europeans and civilization, in a great measure?—There is no doubt that their contact with Europeans—with parties having even a good object and a good thing in view, that of clothing and feeding them, may have had, remotely, an effect never contemplated; but there are a good many sick and infirm, there is no question of that, as I have learned from the Police.

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145. What

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145. What are the diseases from which the natives chiefly suffer?—That I scarcely know; so far as I do know, my own impression is that their diseases are caused by exposure—that is the main cause.

146. Have you any natives employed in your police force?—I have a few employed as attached to some of the outer police stations; they do not belong to the force, but are attached to the stations to give assistance in hunting up the natives in the scrub, to help the police in tracking and finding natives who have committed robberies.

147. Do you consider that they can be made competent for the police service?—No, not by themselves; I think they are useless—I mean that they always must have an European with them.

148. Would you inform the Committee what casualties have occurred with the blacks during the last six or eight years, while you have been in office?—I do not know that my office would admit of my doing that. We send in quarterly reports to the Chief Secretary, for transfer to the Commissioner of Crown Lands; but I could look back and see.

149. You could furnish the Committee, Major Warburton, with a statement of the number of casualties—how many Europeans have killed natives, and natives have killed Europeans?—Yes, a statement of that description—I thought you meant natural deaths.

150. No; I mean outrages by the blacks?—I could furnish them.

151. Will you have the goodness to send them?—I will.

152. Do you not consider that the occupation of the country by the settlers has tended to diminish the food of the natives?—To a very slight extent, I should think.

153. Do you say that game would be almost as plentiful as before the country was settled?—I think that in the country into which the settlers have come, game is not so plentiful, of course, and it is shyer, but I do not think they have driven all the game out of it; and there are many parts of the country not in European use, so they could not have driven it out of those.

154. I am alluding to those parts of the country settled and occupied by flocks and herds?—I have not had sufficient opportunity or means of seeing the state of the country before it was occupied. My time has been so short here, and the country to which you allude was occupied before I came, so that I have no means of ascertaining what it was before.

155. Are you aware that the Governments of New South Wales and Victoria have regularly organized native police corps?—They have a recognized native police in Victoria, I know.

156. You stated that you thought the aboriginal inhabitants here incompetent to form a police force?—I think that their connection with the police is beneficial to them, and so far I have always thought that, as a matter of policy, a native police was a good establishment; but, as far as the suppression of crime goes, they are useless without an European; and the Europeans received no actual police aid from them, but only in those smaller details which they are competent to undertake.

157. You have an idea that the native police in the other Colonies act independently, and without assistance; they have independent action under many circumstances; and, from your opinion, I gather that our race here must be an inferior race to those to the eastward?—I do not know those in the other Colonies; but, I am under the impression, that they are always under European sergeants.

158. Have you had any experience of the natives in Western Australia?—I have seen some of them. I have had no experience of them.

159. Was there not an attempt made to settle the natives in the Swan at one time?—I do not know.

160. Have you any knowledge of the institutions supported partly by means of the Government for the purpose of ameliorating the condition of and civilizing the natives. Poonindie, Wellington, and Point Macleay; those three stations?—The one at Poonindie, I have seen; Point Macleay, I have not; and the one at Wellington, I have seen, but it was only at the time when there were native police there; at present it is under a wholly different department.

161. Have you any knowledge of the mode of treatment at Poonindie—the mode of treatment of the natives?—I do not think that my acquaintance with the institution would warrant my saying that I have any knowledge.

162. Perhaps you might suggest, Major Warburton, to the Committee, some means by which you think that the present condition of the natives might be ameliorated. You refer to their being brought to a central depôt, and indirectly stated that some other mode of distribution of food and clothing would be preferable. Have the goodness to give the Committee your views on that subject?—I think that the best mode of benefiting them would be by the appointment of practical and suitable men, who would go about the country and visit their camps; see them and visit them, and travel in such a way as would enable them there on the spot, to distribute that which, according to their judgment and knowledge of the natives, was good for particular cases; and, I think, that their being collected at stated periods—sometimes from considerable distances, unquestionably does them great injury.

163. It does the settlers great injury?—It does the settlers injury; and it is scarcely possible that the settlers who are injured, in some cases by the passing to and fro of these natives, constantly, can look upon them with the same kindness that they would if they received no harm from them. Those employed by the settlers, as far as my knowledge and experience go, are exceedingly well treated and cared for, and generally make themselves exceedingly useful—provided that there is no attempt made to hold them under British law and punish them for the non-fulfilment of written contracts of service, as between master and servant—of which a black-fellow, of course, has no more idea than the man in the moon—to hold him by any document which he could not understand was somewhat unjust; they used to be confined in Port Lincoln Gaol for offences of that description. That did great harm. Their services should be taken where willingly given; and if they wished to go into the bush they should be allowed to go at once. But now, I believe, the practice has been put a stop to, and they are not imprisoned under that Act. I think that the greatest amount of good was done by Mr. Minchin. I could fairly specify him as a suitable man to go amongst the aborigines. He used to go about a good deal

deal amongst them, and distribute necessaries in their various camps. That system was advantageous.

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164. Have you ascertained, so far as your knowledge goes, that the natives are fairly treated by the settlers?—Yes.

165. Do you not think that it might be advisable to entrust some of the settlers in the outer districts with food and raiment, and empower them to distribute it according as necessity might require amongst the native population around them; as at present, it is in evidence, that they do this at their own cost, in a great measure?—I believe it is frequently done at their own cost; and I have no doubt, whatever, that if they would undertake it, the thing would be well done by them.

166. You propose that there should be some person or persons travelling and visiting the different stations with food and clothing. That might be exceedingly inconvenient, to go through the country with a caravan for that purpose. At the same time, the settlers in the upper districts might hold a stock of these things and distribute them as required. You know, doubtless, from experience, that there are some settlers who are to be trusted with these stores, and who have sufficient discrimination to distribute them fairly?—Perfectly; if they would undertake it, as I said before. There is no question that they would do it faithfully and well; but, I think, it would be only reproducing, to a certain extent, the system which now obtains. They would have to collect the natives from a certain circle, of which their station would be the centre. Now, I think, their coming in might turn the minds of those natives who were peaceable, quiet, and contented in their own state and employment; and, although the settlers would treat them with great kindness, and employ the supply of food and clothing discreetly to those men who would come and work, yet they would not be disposed to make their stations a gathering-place for all the natives, for the purpose of distributing provisions amongst them.

167. I should think that it would not be essential that the natives should be collected at any particular spot. I do not see any necessity for a simultaneous gathering?—If the gathering were not simultaneous, it might be rather difficult to tell whether a man was not permanently living on you. It would be difficult to say who had received and who had not. If you will allow me, I will refer to a former answer I gave. There is a subject which I did not think of at the time, but which is a very important point to notice. It is, that by some means—a system, whereby prompt, not excessive or cruel, but prompt punishment should follow some of the offences of which they are convicted. That punishment should be carried out on the spot, or near it, with the cognizance and consent of their own tribe. They are led into the commission of crime by the extreme uncertainty attendant on legal process. They ridicule the power of the law to punish them; and, therefore, they are emboldened in the commission of offences, which prompt and certain punishment would put a stop to.

168. Is there not a native now ordered for execution?—Yes.

169. He is to be executed in the presence of his tribe?—No; that is not settled at present. The orders are to execute him at Port Lincoln.

170. According to your views, he ought to be taken to the place where the crime was committed?—In such a case, where a man's life is to be taken, if it is to be taken at all, I would take it where he committed the offence—to be of any use.

171. Whatever punishment he receives at all should be on the spot?—Yes. I did not refer to murder; but every crime should be met by prompt punishment.

172. In other offences of the blacks, there ought to be some other tribunal than the Supreme Court, where a jurisdiction similar to that of the Supreme Court could be enforced. That is your view?—Certainly. I think that the formalities and technicalities of the British law are utterly thrown away on men who cannot comprehend the smallest particle of them, and which are such that, in nine cases out of ten, the offender escapes, and becomes a worse character tenfold than ever he was before.

173. Then, in your opinion, the case should be tried before the nearest Stipendiary Magistrate?—Yes; and I would take care that the Stipendiary Magistrate was near. I consider that taking a native down 200 or 300 miles to take him before a Magistrate is bad for the native and the country, and extremely harrassing to the police, and it leads to escapes. I am obliged to imprison witnesses for fear they should escape; and if they do, it is just as prejudicial as the escape of the offender—just as prejudicial to the case.

174. How far is the nearest Stipendiary Magistrate from the most remote police station?—I do not think that there are any nearer than Mount Remarkable. That is the nearest Court that is held.

175. Is there not one at Port Augusta?—There is a Magistrate who goes down there once a month to hold a Court; but, with regard to the north, the distance is the same thing.

176. I understood you to say, that the Magistrate should travel instead of the criminal and the witnesses?—I recommended some years ago, that as far as the Port Lincoln district was concerned, the Magistrate should hold periodical Courts throughout that country, as very great evils arose when the settlers either overlooked the robberies to which they were subjected, or, in some instances, inflicted some punishment (I cannot say undeservedly), themselves—because by taking a man down to Port Lincoln, it was probable that the overseer might be summoned to the Court, when his presence was essential on the station, thereby inflicting a heavy loss on the owner of the run, who would prefer losing a few sheep rather than have a case requiring the presence of his most important servant at Port Lincoln (a considerable distance—perhaps 120 or 130 miles), for some days. He would prefer overlooking the offence—which is injurious, as then the natives go on from robbery to murder.

177. You consider it the duty of the Government to protect and care for the aboriginal inhabitants?—Most unquestionably.

178. Do you consider that the system which has been adopted with respect to the aborigines has been the best that could be adopted?—No, I do not at all.

179. You have made one or two suggestions to the Committee as to the improvement of the management,

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management, but could you favor us with any detailed system of management which you recommend. Perhaps you would not object to give us your opinion as to the best means to be adopted for the protection of the blacks, so that it would not reflect in any way on the conduct of the present Government, in whose service you are?—I can; but I can only do so at present *viva voce*, taking a brief outline of the thing. I think that congregating them together for the sake of giving them food and clothing is bad. I would avoid that, but I would endeavor to employ all who would be willing to take employment, and feed and clothe those who could not work. With regard to the aborigines who were out in the bush, I would endeavor to leave them in the bush as long as they pleased to remain—and not chase them away; if they were in distress, I would send somebody to relieve that distress; but I would also take care that the natives were not encouraged in the commission of any crimes whatever. It is important that they should know that, where offences are brought home to them, they could not, by any possibility, escape punishment. I have not referred to anything about their being taught Christianity, because it is a very difficult subject; and I think that to endeavor to induce them to come and stay with Europeans would be the best means of leading them aright. I doubt, if Christianity is to be taught them by any other means, than making it of advantage to them to come and stay with Europeans, do some work, and find themselves better off than they were in their natural state.

180. Do you think a born native capable of receiving and retaining the impressions of civilized life and grasping the truths of Christianity?—I think his brains are sharp enough in his own way, quite; but whether his natural life of bush wildness would admit of restraint—and restraint and Christianity are coupled together—is a question. I think that prompt justice and a good example, more likely to have effect. In their own way they are sharp enough.

181. Do you know of any instance of a native settling down and residing permanently in one place?—I believe that there are some, at Poonindie, who have been there for many years—but not permanently. Though you may, to a certain extent, call it a permanent residence; for the blacks always require to go away for a short time and walk about in the bush; and the mistake is in attempting to prevent them; they will come back if they have been well-treated, when they have been a short time away.

182. Then you cannot, by any possibility, altogether depend on their services?—The same amount of dependence is to be placed on them as upon an European, whose services you cannot depend on much. I do not think that an European would be refused leave of absence, if he asked for it; a black expects to be allowed to go, and, if his leave is refused, he goes without it.

183. You say that, from your own experience, the natives in the employment of the settlers are generally well-treated?—Yes; all the reports sent to me, by the Police, say so. I can remember no case where it has been otherwise.

184. Is it not a fact that, where cattle are disturbed by the congregation of the natives at a depôt—natives not in the employment of the settlers—that they have been also kindly treated?—I have no sort of reason to think otherwise; but, as I said before, I do not think that settlers generally would be anxious to collect a number of natives on their stations, when their coming there disturbs the stock.

185. Your remark, previously, was that when the natives were travelling through settled districts—doing injury to the settlers by disturbing the cattle—the settlers would not be disposed to look on them so kindly as they otherwise might; but, where they do not do injury in their travelling, in general, they are treated with kindness by the settlers?—Perhaps I did not explain myself, I could do it better had I been in such a position myself. I should take every means to prevent—every lawful means to prevent—natives not coming for work, coming at all. It would not be unkind treatment to endeavor to keep them away; it would not be kind treatment to them to induce them, by the issue of flour and blankets, to come to my place when I did not want them.

186. Well, I wished to elicit the fact, that the treatment of the natives by the settlers is generally kind?—Extremely so.

187. (*By Mr. Angus*)—Have you formed any idea as to the number of the natives in the Colony; how many thousands do you think there are?—I really have not any idea of the number of the natives in the Colony, as so much of the Colony is not known. The natives are pretty numerous in some parts.

188. Have you met many of them during your journeys?—No; very few.

189. In speaking of prompt punishment for the commission of crimes; what do you mean by prompt, and to what extent would you permit the infliction of punishment?—The system which I should think is practicable would be to make the offender amenable to the laws of his own tribe and to let them settle the punishment, which should be witnessed by the Police Magistrate—care being taken that no punishment cruel, preposterous, or unsuitable to the offence, should be inflicted.

190. Corporeal punishment?—Whatever punishment they have of their own, as to any one who has committed an offence, let the tribe inflict, under the superintendence of some person, who should take care that nothing cruel was done. I think that flogging would have a very excellent effect. To confine natives is of very little use, for you must feed them and keep them. It is a very slight punishment, and has very little effect.

191. In your journeys about the Colony, have you met any native who had any conception of the truths of Christianity?—Any of those in the bush?

192. Yes?—No, certainly not.

193. Not in any part of the Colony?—At Poonindie, I presume that they profess to do so—they attend Divine Service.

194. You have had no conversation with them?—I have not.

195. (*By Mr. Davenport*)—In your official communication with the Police, in various parts of the country, is there any form you adopt—or have you any form for returns respecting the aborigines, or do you consider it part of your duty?—There is a form of return issued to me, by the Commissioner of Crown Lands, in reference to the distribution of flour and blankets,

blankets sent for distribution. The report sent to me is a quarterly one, and only refers to the distribution, and the general behaviour of the natives—it is in the form of a letter.

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196. Passing through your office, from time to time, as an inquiry into the physical condition of the natives?—These quarterly reports come to me, and if there is anything of interest in them I forward them always to the Chief Secretary. If it is a mere report that the conduct of the natives, during the past quarter, has been very good, and that there have been three deaths and four or five births—if it is of that description it is filed in the office.

197. Can you suggest—supposing it were a thing advisable to keep some public record of the aboriginal population—that through your out-stations the Government might, from time to time, be supplied with a statement, generally correct, as to what was the aboriginal population in one given area?—In some instances we might approximate to it—in others, I do not think that they could. The nearest approximation was in the summer of 1859-60, when about 150 natives were collected from the coast west of Spencer's Gulf, and from Streaky Bay, and Venus Bay. They were driven in by the want of water. Whether all the tribes to the west, or only a portion of them came in, I cannot say.

198. You have stated that, from your own observation, the aborigines in the settled districts are even in a worse condition than those in a wild state?—I don't think I said that—I do not remember it in that way.

199. Do you find, in your official position, that injury is done to the natives in the settled districts by ardent spirits being given to them, or being furnished to them to a great extent?—There are cases, unquestionably, where the natives have been supplied with drink, and very much to their injury.

200. Is there any suggestion you could make as to improving the present law, so as to prevent such an injury to them?—I think that the law is stringent enough, the difficulty is to detect the breach of it. The law, of itself, is quite enough, if convictions could be obtained—the punishment is heavy on the publican.

201. The loss of licence?—A very heavy fine, I believe. But the nature of the offence makes it so difficult to prove; the natives—those who have received drink—are unwilling witnesses, and it is difficult to get up a case.

202. The Chairman has asked you in reference to the employment of the natives in the police force, and suggested as a reason that the natives are inferior here to those of New South Wales and Victoria—do you think that there is any ground to suppose that?—Being unacquainted with the natives of Victoria and New South Wales, I cannot speak about that; but the natives of this Colony are far superior to those about King George's Sound. I do not know why the natives of this Colony should be inferior to those of Victoria or New South Wales.

203. Do you say that the employment of natives in the police force would be detrimental to the other aborigines from their tyranny?—I should be exceedingly unwilling to entrust the carrying out of police duty to any native unaccompanied by or uncontrolled by an European.

204. I put the question, because I have seen myself, or had explained to me, cases where tyranny had occurred?—I never entrust them with any police duty whatever, except as assistants in going with the European police.

205. That is in tracking?—To help them as trackers, and to assist them in guarding the natives who have been apprehended for crimes—works of that description.

206. Do you find in the employment of any individual of the aborigines in police duty that he is trustworthy in the performance of that duty?—As a general question, my answer to it would be, yes; but I am not quite sure at present, that there was not one instance in which the native employed by the police was not somewhat concerned in letting a number of men escape from the gaol at Port Lincoln. I do not know that it was so, but I have an impression that such a case did occur. As a general question, if they are taken out by the police, they may be fairly trusted, and would be trustworthy in such a duty—some European being near them.

207. As to the efficiency of the present system—as to the relief of the aborigines—I would ask you, does not that system of distributing food, clothing, and medicine act imperfectly, as it may leave the aged and infirm to travel to obtain it, and if unable to travel they have no chance of getting it. Many, too, are afraid to travel out of their own district to reach the locality where food is supplied, as the district of another tribe, whom they fear to meet, intervenes?—Repeat the first part of the question.

208. Does not the present system of distribution of food, clothing, and medicine act imperfectly?—Yes; I think it does.

209. And your ground for thinking that it acts imperfectly, is that the aged and infirm are unable to travel for food, and are prevented from reaching the locality where the distribution takes place?—Yes; I think I have known cases of its imperfection in that way.

210. Is not another cause of its imperfection, that the natives of one district are often afraid to go into the territory of natives of another district, which they must do to reach the spot where the distribution takes place?—I do not think that in this Colony there are any feuds of that description, which would prevent the natives of one tribe from passing through the territory of another for any lawful and open purpose—such for instance of coming down for rations; but if any quarrel had occurred, and one man went by himself, he would unquestionably be regarded as coming for an evil purpose—he would be speared without doubt—but if accompanied even by one person, and he fell in with any member of the tribe with which he was at enmity, there would be a fair fight—a few spears would be thrown at thirty or forty yards, and perhaps there would be no bloodshed. If a man went by himself he would be taken as a secret enemy, and would be killed.

211. Attached to that question I may ask you whether it comes under your knowledge that acts of barbarity are committed by blacks on blacks; and, if so, is it desirable to have the interference of the British law to prevent them?—Yes: there are instances of one native being murdered by another; but if you mean any extraordinary barbarity beyond murder, I am not aware of it. They murder in their own fashion.

212 I have heard, in reference to certain practices of the natives—which in fact amount to murder—

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murder—that there is a practice amongst the south-eastern tribes of throwing down a black-fellow, when he is of a different tribe, and taking out his kidney fat. This is done when the man is thrown down or when he is asleep. The result is, that the man pines away and dies. Have you ever received any evidence as to such a practice?—No, I have not.

213. You have stated your opinion, that our present system of treating the aborigines would be greatly improved were a suitable agent or agents employed in travelling amongst them. What powers would you suggest that such agent should possess, beyond that of the distribution of food or medicine, and a certain medical knowledge. Would you give them magisterial power?—Yes; but not fuller powers than sufficient to meet all *ordinary* cases that occurred between the natives and Europeans, and *all* cases that occurred amongst the blacks.

214. Would you give to them, along with these powers, the power of acting with promptitude, and to punish the offence where it was committed?—Yes, I would.

215. It has been observed, that an agent travelling amongst the blacks, would have a difficulty in dispensing food or other matters, as he could not take his stores with him. Do you not think that connected with such an agency an arrangement might be made with settlers in various localities, who would receive deposits of stores or medicines, so as to be available always in the various localities in which they might be wanted?—Yes; I think there would be no difficulty whatever, or none that might not be easily overcome by first of all appointing a proper person as an agent. Any settler would be glad enough to store anything that was required for the natives, and give it out when this gentleman asked for it. If he continued his journey, having distributed all, he could easily get stores at the next station.

216. And you think that such an agent would readily find the aborigines, understand the management of the races, and travel with two horses—one with a pack-saddle with medicine and other things—and reach the outside districts?—I think that there would be no difficulty under proper arrangement. We would be able to find out more than we have ever yet been able to find out, by such a system.

217. Has not the law, as hitherto carried out in some remote districts—such, for instance, as Port Lincoln—proved to be extremely hard on the aborigines, who have been brought up from remote districts as witnesses to Port Lincoln, and kept in prison there; and in bringing them there by a species of compulsion, with a chain round the neck or leg—has this not, in your estimation, proved highly injurious to the natives?—I think the injury is, perhaps, not so much to be attributed to the law, as to the real necessities of the case, owing to the habits of the natives themselves. That great injury which has been done, is a fact which has arisen from the unwillingness of the natives to have anything to do with Courts of law, or to appear as witnesses at all. They will escape on the first opportunity. There has been a case of murder recently, for which a man—a native—is now under sentence. The most material and, indeed, the only witness, was a boy whom we were obliged to imprison. We kept him in the Police-station, took every care of him, fed and clothed him. He was seen one day taking observations of the heavens with a stick. During the night the police, being few in number, had to attend to other duties; and a drunken white woman being brought in, he seized, unperceived, the opportunity of escape. He headed off to the north. He was a most material witness, and we had to telegraph over the country, and set the police after him. He was caught in the Para swamps. No doubt he had been brought prisoner from his own country (Mount Wedge), but he was a necessary witness against the man who committed the murder.

218. What distance is Mount Wedge from here?—It might be said that it was from 120 to 130 miles from Port Lincoln.

219. The Lord Bishop of Adelaide, in giving his evidence before this Committee, stated that a short time back he resided at Poonindie, in the institution; and whilst there, some members of your force brought down some aborigines from Port Lincoln, with chains round their necks—do you consider that conduct to those natives was such as was necessitated under the present system of carrying out the law?—I can only say that the Police are responsible to me for not allowing any prisoner to escape. I hold them responsible, and punish them if they do. They might handcuff them; but it is well known that the difficulty is to keep natives by merely using handcuffs, as they very frequently contrive to escape even when so fettered; and, therefore, when a man is held officially responsible, he is obliged to take additional means of securing them. I will instance a case on the part of the police, where a man was taken up for felony, and was being conveyed by a policeman down to Port Lincoln, from Mount Wedge; the policeman had him tied by the neck, but neglected to tie his hands behind his back: the consequence was, that, after they had travelled a little distance, the native would not go farther; the policeman endeavored to get him, but the native, arriving at a convenient place, armed himself with a stick and then assaulted the policeman, who was obliged to urge his horse to avoid the attack, and at length to use his sword and wound the native in the shoulder. That did not stop the battle, and he was obliged to dismount and attack the man again with his sword, and disable him.

220. For want of a like precaution, did not one of your men nearly lose his life on the Mount Barker Road?—Yes, he is injured for life from it. I would mention an instance which occurred, to show how hard the duty is to bring natives down from an immense distance. The case occurred in the Port Lincoln district, years ago, where the police had to bring down a native. Of course a policeman must sleep, and slept with the native hand-cuffed to himself, and his sword lying under him. During the time he was sleeping, the native contrived to get hold of the sword, and stabbed at him. He only took a little piece of the flesh, and pinned the policeman to the ground; yet the native intended to take the man's life. I would mention another instance of escape. A man was brought down from Mount Serle, in the custody of a policeman; and when they came to a small creek, the native escaped, and was never seen from that time to this.

221. I would ask you, if you could suggest anything with respect to a Magistrate travelling into the districts where the natives reside, and whether, practically, it would not be better than that they should be brought long distances to him. Would it not be better that they should be, rather than this apparent ill treatment of the natives. Would it not facilitate the police law, and
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the administration of the general law, both in respect to the natives and to the whites?—I think it would be highly desirable in every point of view. Such an alteration in the duties of a Police Magistrate, as you suggest, would be advisable in that respect.

222. Would it entail any large or considerable cost upon the Government?—No, I think not.

223. My suggestion had merely reference to men whom I should call protectors. I did not mean that all the staff of Magistrates should act in this respect, but the protectors themselves should be invested with magisterial powers, and enabled, in addition to administering to the physical wants of the natives, to administer prompt justice?—Yes; but such protectors must have a certain amount of experience.

224. I think you have stated that you have visited Poonindie, but not Point Macleay?—Yes.

225. (*By Mr. Baker*)—Mr. Davenport has asked you a question as to the treatment of the aborigines by the police. I think you stated the police are not in the habit of using any more violent means, or more restraint on the natives, than is necessary to bring them down when their evidence is required?—I think the police have on many occasions shown most mistaken forbearance and leniency towards natives whom they have had in their custody, which in many cases has led to escape. It is the duty of a policeman to convey, at all risks, a man in his custody; and he is bound, under whatever measures may be necessary, to fulfil the trust which is reposed in him, and for which he is responsible.

226. Do you remember a case some time ago having reference to a native being brought up for the murder of a man?—Inspector Holroyd went up, and from the violence of the native and he having no assistance, was obliged to disable him with the sword. A good deal of correspondence ensued upon the subject.

227. What was the crime of which the man was accused?—The crime was the murder of a hut-keeper, that was charged against him.

228. Was that man ever brought to punishment of his crime?—I really don't remember. One man was apprehended and was allowed to escape by the police—that is to say he did escape from the police, and is now in the ranges; he is there now and cannot be apprehended, and necessarily the man is still at large from the difficulty of apprehending him. I think that he is now at Gill's station, and that he is in the ranges now.

229. Were any other aborigines ever punished for crimes committed at Jacob's station in the north?—From memory I can scarcely state; reference to documents would be necessary. I do know, however, that certain natives were punished.

230. Is it not desirable that a policeman in the discharge of his duties, and running so much risk in capturing the natives for the purposes of trial, should, in the proper discharge of his duty, have resort to force?—The policeman is compelled to have recourse to measures legally considered wrong, in order that his own life may be safe, and his prisoners (principals and witnesses) be kept in safe custody. I think this necessity one of the great evils of the system, as the known difficulties of securing offenders and witnesses, added to the great chance of their being ultimately discharged from some deficiency in the legal requirements for a conviction, may, to some extent, deter the police from attempting to bring natives to justice.

231. Was there not a man some time ago who was either accused or convicted of the murder of another aboriginal in the neighborhood of _____?—There might, probably, but without reference to documents I cannot state.

232. You cannot state if the man is at large, and in that neighborhood, who has escaped from prison?—I believe that there is such a man concealed in the reeds on the Murray.

233. Are you aware whether he has not been armed?—I am not aware whether the man alluded to, is, or has been, armed, but I might state to the Committee that the police have no power to interfere or prevent natives generally from carrying firearms; though, in my opinion, the same reason that renders it justifiable to prevent a native getting spirits, justifies his being deprived of the use of fire-arms. The natives are not fit to be trusted with fire-arms, but I am not to interfere with their having them.

234. What course would you pursue with regard to an European who had escaped from prison, and who was accused or convicted of murder, and who threatened to shoot any constable who might attempt to apprehend him?—It would be the constable's duty to apprehend him. At all hazards the attempt must be made.

235. Would it not be equally the duty of the police to apprehend an aboriginal?—Certainly it would.

236. If it should be found, on inquiry, that one who has been convicted of murder should be found to be at large, it would be your duty to order him to be taken?—Certainly, I must say that it would be the duty of any policeman without an order to take him; but still there might be difficulties which render his apprehension impossible.

237. You have said that it is advisable to carry assistance to the native rather than bring him in to receive it?—Yes.

238. Do you not think that that specially refers to the outer districts?—I would think that the principle is equally applicable to all, but I should think that the benefit of such a system would be greater in the outer districts, as more extensive effect would be given to it, necessarily, than in the nearer districts.

239. Do you not think that bringing the natives down to one station for the purpose of distributing flour is likely to bring them into hostile collision with the settlers, which must be disadvantageous to both?—I think it certainly is so.

240. Do you not think it is important therefore to adopt a proper system in dealing with the aborigines up the country?—Yes, a good beginning is, of course, a great point.

241. Do you think that the attempt to convert the blacks to Christianity has been, on the whole, beneficial or otherwise?—I should imagine that that question, might be exclusively confined to one or two spots—such as Poonindie and similar places; whether it has been beneficial to them or not in those institutions, I am not in a position to say; but taking the whole, without any exception, it has had no beneficial effect that I have been able to discover.

242. It is stated by the Lord Bishop of Adelaide, in his evidence, that there is great difficulty

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culty in keeping at the stations those who have been from home for some time—they are in the habit of leaving the place and joining the wild blacks. Should you imagine, from your experience, that those who leave the stations and join the wild blacks at their wurleys return again to the native custom?—I should say so. My impression is, yes.

242. Do you conceive that any benefit is derived by men partially educated in Christianity, and who return to their early habits, which are likely to lead to his future punishment, that such a man can be benefited by his partial conversion to Christianity?—I can scarcely myself believe that any real conversion to Christianity has taken place without overriding to a very great extent, not altogether, any wish to return to a state of society in which acts diametrically opposed to all Christianity are of daily occurrence. I do not think that one really converted would voluntarily place himself amongst associates of the kind, whose principles and practices were repugnant to him. I cannot understand such a case as that.

243. Is it not the habit of the native, after having remained a certain time in those localities where they have Christian teachers, to be led by habit to their relatives, and to their original mode of life?—I am unable to answer that question from not being sufficiently acquainted with the numbers at these particular institutions, or how long they remain. I am under the impression, from general hearsay, that they do go away and return immediately to their original savage state.

244. Are you, from your own experience, able to state that you have observed any difference between the children of natives who have been taken from a distance and brought up as stock-keepers—are they not more likely to remain in situations, and become valuable servants, and useful members of society, than those attempted to be trained in the immediate neighborhood of their tribes?—I think such would be the natural results. Over the minds of children you have the means of exercising a more powerful influence than over those of adults, and settling the direction in which they are to be bent.

245. You stated in a former part of your evidence, that it was folly to attempt to keep them—that they must of necessity occasionally require to go back to the bush. I therefore infer your opinion to be, that it is a rule and not an exception, their returning to their tribes and their early habits?—When I made use of the word necessity, I should have qualified it, because it conveys more than I intended, but I think that the necessity to a certain extent exists; because their natural feelings have not been altogether changed, and they do wish, and will go, in spite of all opposition, to take a short turn in the bush in their natural way.

246. I think you stated that you had never inspected the Point Macleay establishment—have you ever inspected the establishment at Wellington?—Not for many years; since the native police were located at Wellington, it has not been under me, but under the Aborigines' Protector. It is out of my department, and I have no business with it.

247. You have no police report?—No, the reports go from the protector.

248. You speak of the necessity of taking justice to the native tribes, instead of bringing them down for trial, and suggested that they should be tried by some native tribunal?—Yes.

249. Would you confine the power of that tribunal to dealing with crimes committed amongst themselves, and against their own laws, or give them power to judge in cases against Europeans?—My idea was more to obtain the mental concurrence of the tribes in the justice of what was done; that would be all that I should suggest—that they should concur in the justice of the thing that a man did so and so, and deserved the punishment. I would certainly not leave to the native tribes the power to judge between natives and Europeans. I would hardly take their law for all cases amongst themselves.

250. If I understand you rightly you would give to the itinerant Magistrate powers somewhat similar to that of a judge, appointing a native to act as a jurymen?—That would be going again too much into formalities. We know, in dealing with these sort of people, that there is a way of eliciting their opinion whether any particular person be an offender or not.

251. Would it not effect your object if the magistrate were empowered to deal with offences on the spot, so as to render the evidence taken legal in a Court of Law, so as to prevent the necessity of taking both the witness and the criminal; and would not the injustice to the witness be avoided?—In the majority of cases, such a system would to some extent deprive the magistrate of that influence over the natives which he would acquire by being the prompt dispenser of justice, and the arbitrator in cases that might occur; although I can conceive some cases of such magnitude might occur that they should be solemnly judged of.

252. I allude to a Magistrate, who, on minor offences would adjudicate. Where the offence was not of a capital nature, would it not be fair to have on the spot such evidence as could be taken on the spot and received in a Court of Justice?—When practicable; and it would be much more likely to be true than any evidence afterwards given.

253. I understand you to say, that for crimes committed against each other you would give a magistrate full powers to adjudicate by some persons or some members of the tribe?—I would not say to be assisted by the tribe, because I do not think that the Magistrate would need their assistance; but his sentences should carry with them conviction to the minds of the tribe, and all intimately connected with the offender, that justice had been done; his judgment might be left to obtain that result.

254. According to the native customs, that which we should hold to be murder, would amongst them be frequently considered to be merely a minor offence—now, the person acting as Judge would have the power of dealing with all the crimes committed by the aborigines against each other?—Yes.

255. And the power of adjudicating in all minor offences committed against Europeans, and the power of receiving evidence to be received as testimony in the Supreme Court?—Yes; when the case required reference to the Supreme Court. That which is viewed by us as a capital offence, I should not punish according to British law—it should be punished only by the law held by themselves, unless the act of violence were against an European.

256. Do you think it possible, by inducing the fathers and mothers to part with their children, to apprentice them and bring them up so as to take them away from a sense of their early life, and give them proper habits—do you think that they might be absorbed into our population that way?

way?—I should think that it would be difficult to get any father and mother wholly to give up their children in that way; and at any place the children would be liable to visits from their countrymen.

257. I did not mean to congregate them, but to apprentice them out to proper persons, as assistants on stations, giving to the master much the same power which a parent has over his children—do you not think that the natives would be generally willing to part with their children for the sake of food and clothing. Would the blacks be generally willing to part with their children, so long as they were supplied with clothing and food, and on consideration of no one interfering with them?—I doubt whether the generality would, unless pressed by hunger and want themselves.

258. Do you not think that they might be induced to part with their children in return for the food they got?—In some instances, under the pressure of hunger, they might; but they would most probably entice them back when that pressure was removed.

259. Do you not think that the Government efforts should be confined to the protection and care of the natives, leaving the question of Christianity to voluntary effort?—I think that the Government are certainly bound by a primary duty to see to the clothing and feeding of these aborigines; and, I think, that the persons they select for that duty should be persons of Christian character—whose example would, perhaps, produce some beneficial effect on the natives. Being in the habit of seeking them out and showing themselves their friends, the natives would, in due course of time, acquire a certain amount of affection for those persons, and would be glad to do what they approved of; such persons having, at the same time, the power of punishment.

260. You agree with me then, that it is desirable that the Government should attend to their physical condition irrespectively of their spiritual?—I did not quite mean that by my answer; you cannot, I think, easily combine both, one being voluntary and the force of the example of private character, the other the duty of a Government servant; but, if both can be combined in one fit person, he has then one first duty, and the rest depends on his own private character, and the influence he may acquire over the natives.

261. The selection of proper persons by Government would effect that object?—There are not many qualified for the duty; but, no doubt, there are some, if carefully selected, who could do the work, if it can be done, by the conjunction of the two principles in one person. The Government should, in any case, provide for the physical wants of the natives.

262. Do the natives suffer much from winter exposure?—Yes; I think that they do, very much.

263. Do you think that they suffer more from being occasionally clothed and housed, or from being left to their own resources?—I think that they suffer far more from having been once clothed, and the clothes are stolen from them, or given away. Those who have never been clothed at all, the perfectly wild blacks, are less liable to the vicissitudes of the climate.

264. If they are left in a wild state you do not find them so subject to disease perhaps, as if very occasionally relieved?—That I cannot say, as respects disease generally.

265. (*By Mr. Angas*)—I desire to know distinctly whether I rightly understand your answer, in respect to the Christianization of the natives; the question was to the effect, would any beneficial result arise from the attempt to Christianize them—and your reply was, that it would have no beneficial result?—That is the latter part of my answer; I commenced by referring to a particular institution, in which the teaching of Christianity was the main object. With regard to that portion, I was not in a position to state any decisive opinion; but, so far as I have formed an opinion, these institutions have had little beneficial effect.

266. I wish to ask you whether you have had any personal opportunity of inspecting these various institutions?—To that I have answered, Poonindie I have seen, Point Macleay I have not seen; Wellington, like Point Macleay, is not under my supervision. I have been to Poonindie.

267. How long were you at Poonindie?—I cannot remember; however, I know I was there over one or two native services.

268. One or two days?—No; not days, services. I was there at evening service, morning service, and at mid-day. The Governor and the Bishop were there.

269. Did you go into any minute investigation of the establishment?—No.

270. Do you know of any injurious consequences arising from the institutions here, and the attempts to Christianize the natives?—Why, I cannot say; that the injurious consequences to the natives from their connection with civilized life are attributable to these institutions. They generally associate with the worst of the European characters after leaving the institutions. Those who have been in the institutions are mostly the worst characters; but that this is caused by these distinctive institutions I cannot say.

271. When you speak of Europeans, do you mean generally—or do you specify the individuals who have the management of these institutions?—Certainly not the individuals having the management of the institutions; but most of the serious offences committed by natives have been by those able to speak a little English, and who were pretty well acquainted with European habits and manners.

272. That has no connection whatever with the principle on which institutions for evangelizing the natives has been founded?—I cannot say whether it has or not.

273. (*By Mr. Baker*)—I may state that one of the great objects of this Committee is to ascertain what effect the attempts made by the Government and the public to civilize and Christianize the natives has had on their condition—whether they have improved morally or socially, and whether they now bear a favorable comparison with their wild brethren in the bush. Stating that as one of the main objects of the examination of witnesses, I ask you was not the late murder which was perpetrated by a native who had been civilized and familiar with the station and the man he murdered?—No—If you mean the present case, the man who is about to be executed—that is the last.

274. The murdered man's name was Jones?—No; the murderer was not a civilized native.

275. Where was the murder committed?—At Mount Joy.

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276. By a wild native?—That depends upon your opinion of what wildness is
277. I ask you whether that murder was committed by a bush native or one brought up in contact with civilized life?—I should say that he was a bush native.
278. There is another matter of importance, in which the public are interested, and that is the treatment of native prisoners. You have stated, in evidence, that you could not trust a native keeper with the charge of a native prisoner?—A native would be trustworthy as an assistant to an European in taking charge of a native prisoner; but I should not like to trust one native with the custody of another native.
279. With respect to the treatment of native prisoners and witnesses when they travel, is it not more severe than is necessary?—No; there being no other means.
280. Are you aware whether the man who escaped, after being convicted of murder, was a bush native or not?—I had not the means of ascertaining.
281. Furnish the Committee with the information as to whether the man who murdered the other belonged to the Point Macleay station?—My impression is that this man was at Point Macleay, but did not attend Divine service. I have no official document to show whether he belonged to the institution.

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Mr. Minchin called in and examined:

282. How many years have you been in the Colony?—Going on for ten years.
283. Have you had, during that period, many opportunities of studying the character of the aborigines?—During the whole of the time.
284. Will you inform the Committee of the condition of the natives when they first came under your notice or engaged your attention?—The first natives I have been connected with in this country were those who were taken from school to Port Lincoln—were partly civilized.
285. What schools?—The Adelaide schools.
286. That was an infant school, was it not?—Yes.
287. The school you allude to was under the superintendence of Mr. and Mrs. Ross?—Yes.
288. What was their condition?—They were principally young lads; they appeared to be reasonably advanced in civilization, and healthy. The wild tribes used to come and camp near, and they appeared to be healthy even in their wild state.
289. That wild tribe to which you allude—do you consider to have been ameliorated socially or morally since their contact with civilization?—You allude to—
290. The wild tribes of Port Lincoln?—No; I cannot say so—just the reverse.
291. Can you attribute the deterioration to any particular cause?—The young men have been led much into dissipation, and the old men have been naturally deprived of the usual support of the young men in their districts, by the young men in the districts being taken away by settlers.
292. In their native and wild state, do you consider that the aged are dependent on the young members of the tribe?—Yes; entirely. My opportunities for knowing this were more when I was appointed Sub-protector of the Aborigines. I was connected with the Archdeacon's institution, but my opportunities were greater when I was travelling—after my appointment, when I came often in contact with the wild tribes.
293. Then, at the time of their coming in contact with European civilization, it appears that the younger men became dissipated, and thereby the older branches of the families were deprived of their means of subsistence?—I think so.
294. Consequently these old men and women would be in a state of entire dependence on the Government?—Yes; that is my opinion.
295. Are you aware that the Government have provided means of supplying those natives?—I am aware that there has been some provision made for the natives in the northern districts, especially in the neighborhood of Port Augusta. I am not aware of any other efforts. I can only speak from my own knowledge.
296. Are the natives decreasing in number?—Yes.
297. Can you account for that diminution, or state what causes have led to it?—I think, in my opinion, that the principal causes I could assign would be the introduction of the venereal disease; and, in a great measure, to the frequent sexual intercourse with Europeans by the females.
298. Is that the cause of disease or decrease?—Yes, it tends to decrease their number.
299. Have you any reason to suppose that that particular form of disease existed with the natives before the Colony became settled?—I do not think so.
300. Do you consider that it is a disease not of savage but civilized life?—I think so.
301. When you first became acquainted with the natives, had they amongst them many of advanced age?—Yes.
302. Amongst the tribes located in the settled districts are there now many aged people?—Yes, I think that there still are, but not near so many as there once were.
303. They are comparatively fewer in number?—Yes.
304. Is there any other disease from which the natives are suffering or liable to—other than the form to which you allude?—Yes. I think, lung disease, skin disease, and pulmonary complaints.
305. Have you, in your experience, found that those diseases were increasing or decreasing?—What decrease?
306. Pulmonary complaints?—Perhaps increasing.
307. From what cause do you infer that that increase arises?—I rather infer that they are very much weakened and reduced from venereal disease, and are more exposed to colds, and so on. I am very much inclined to think so. Perhaps a different diet may have had some effect, and also dissipated habits.
308. You are aware that there is a certain amount of clothing, in the shape of blankets, distributed to the natives, periodically?—Yes.
309. Is that supply, in your experience, regularly kept up?—No; not in the district of Port Augusta and Mount Remarkable. I cannot say with regard to any other districts.

310. There

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310. There has been a regular supply, I understand?—Yes, of blankets.

311. Then, from that I should infer that there can be no case of natives being partially clothed one season and left without the means of covering at another?—No; I should not think so.

312. Not in that district?—None.

313. It has had no effect?—No.

314. What is your opinion of the effect of the attempt made by the settlers to civilize and Christianize the natives?—I cannot think that it has been anything to their advantage, in my idea. Their condition has not, that I know, been at all improved.

315. Do you consider that the mind of an aboriginal is capable of grasping the truths of Christianity—not the deep metaphysical truths, but the plain question of salvation by sacrament?—My idea is, that if they are taken exceedingly young, the power of example, and the influence of the whites, it is quite possible; but after they have gained the age of twelve or fourteen, it is not.

316. It was the mental capacity of the native to which I called your attention?—Well, I think his mental capacity is capable of such instruction; but the subject is a most difficult one on which to form an opinion.

317. You have had considerable experience, and opportunities of forming an opinion of the aboriginal population, and you state that you believe that their mental capacity is capable of grasping the truths to which I have alluded—have you had any satisfactory evidence as to this question?—I have not.

318. Do you consider the attempts made by the Government to civilize and protect the aborigines, commensurate with their responsibility?—No.

319. Can you suggest any improvement on the present system?—The present system, so far as I am aware of in the northern districts, has, in a very limited manner indeed, supplied the sick and infirm with provisions, and clothing, in the shape of blankets. I can only suggest that the Government should be more liberal towards the sick and infirm, and to those who are really in such a position that they cannot help themselves, although not sick and infirm. I should think that the Government should provide the settlers of respectability and character with the quantity of rations required in their own districts, and that such settlers might be allowed to distribute those rations in such a manner as they thought desirable.

320. Does it come within your knowledge that any native has died from cruel treatment?—Yes.

321. Will you state the case if you please?—There was a native died recently at Mount Remarkable, I believe of starvation.

322. During your protectorship?—No. Well, so far as that is concerned, I may say so far as I have been protector to the natives, I never knew any case of starvation except one.

323. You stated a woman died of actual starvation, will you inform the Committee of the circumstances under which this took place?—One was a native at Mount Remarkable—a native woman—who came frequently to me for provisions, which I was unprepared to give her on the part of the Government.

324. On the part of the Government?—On the part of the Government.

325. And not from any other cause?—Not from any other cause.

326. But this particular case of the woman who came for relief and you had no provisions at your disposal, the property of the Government at that time, did you consider that you had done your duty when you merely stated that fact to the applicant—to the native woman who died?—I do not consider that I did my duty.

327. You do not consider that you did your duty in merely making that statement?—No, I cannot consider that I did my duty in that case.

328. Did you take any further steps in the matter?—I believe I represented it to the Commissioner of Crown Lands, that I had been out of provisions.

329. Before you got an additional supply this individual died of starvation?—Yes.

330. Do you consider that the natives in the settled districts are assisted by the help of the settlers?—Yes, in the settled districts they are.

331. As a necessary consequence they must be more or less dependent on the settlers or the Government?—Yes, they have been relying almost entirely on the settlers.

332. You have been Stipendiary Magistrate at Port Augusta?—Yes, at Mount Remarkable.

333. With respect to collision between natives and Europeans having to be determined—don't you think it would be more advisable for a person in authority—a Magistrate—to go out and adjudicate at the place where the offence was committed, than to bring the natives and the witnesses down to the nearest magistrate, from a great distance?—Excepting cases of capital offence.

334. Well, such cases as in a general way are summarily disposed of by a full bench?—I think so.

335. You are aware that great hardship and inconvenience has arisen from the conveyance of criminals from great distances?—I have known very many cases of hardship to innocent parties.

336. Do you consider that the action of the police in their endeavors to secure prisoners and the necessary native witnesses have been more severe than the occasion required?—I do.

337. Will you state an instance to the Committee?—I have known a native to have been kept in irons, in a lockup, which I considered was not necessary.

338. You mistake the question—it is in their transmission from the place where the offence was committed to Adelaide?—I cannot say unnecessary, for they are a people most difficult to secure.

339. Do you think if there is any large tract of country purchased for the natives it would be of any special advantage to them?—I do not; the natives are not disposed to unite in one body, they will quarrel when they meet together—their tribes are very numerous, and they invariably quarrel when they meet together.

340. As Protector of Aborigines, to what department of the Government were you responsible?—To the Attorney-General's Department.

341. Did

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341. Did you make any return of expenditure of rations to the Attorney-General?—Yes; but for the last three months to the Commissioner of Crown Lands.

342. (*By Mr. Angas*)—You have stated the venereal disease was prevalent among the natives at Mount Remarkable?—Yes.

343. You have also stated that it did not exist previous to the foundation of the Colony?—Yes.

344. Have you ever perused Sturt's discovery on the River Murray, and his report on the natives in his passage down?—I have.

345. Do you remember his describing the existence of that complaint?—I was not reminded of it till yesterday.

346. Have any medical regulations been adopted for the abolition of the disease?—Not that I am aware of.

347. It is allowed to take its course?—Yes.

348. You recommended that the natives should have a regular supply of rations. Do you mean that to apply to the young and old generally?—No; only to the aged, or in cases of destitution where the wife is left unprovided for.

349. You speak of a female who died of starvation, was she aged?—No, she was not.

350. Had she no relative?—Yes, she had a husband who was totally unable to provide for her from age.

351. Do you think that the Government should take charge of the aged people who are unable to procure food?—I do.

352. Do you think it could be done in any other way than by locating them in some particular spot?—No, it can't be done in any other way; but if they are taken from their own districts they soon pine and die away—they are very much attached to their own localities.

353. Do you think it possible for the Government to meet a case of this kind?—Only in the way of distributing food to the settlers.

354. Did you ever know a native who understood reading and writing?—Yes.

355. In the north?—No.

356. Only those educated in Adelaide and Port Lincoln?—Only those.

357. You think the attempts to civilize them in that way have not been successful?—That's my opinion.

358. What effect do you consider has been produced on the morals of the natives of Poonindie and the school in Adelaide?—They certainly have become much quieter. I don't know any more.

359. No injurious effect?—I don't think so.

360. Have you any knowledge of the probable number of the natives in the Colony?—I have not.

361. Can you form no approximation?—I cannot. I have formed an idea of the number in the northern district. There are about six hundred, from Hughes's—about thirty miles south of Mount Remarkable.

362. Then that would be about three hundred miles away from this?—More than four hundred.

363. Have you been further north than Mount Remarkable?—About two hundred miles.

364. Have you met many natives in that district?—I have met a great number of them.

365. What was the general condition of the natives?—They appeared healthy but wild.

366. Were they in any kind of occupation?—No.

367. Did they understand anything of the English language?—Very little, indeed.

368. (*By Mr. Davenport*)—I understand you have been acquainted with natives educated at Adelaide or Port Lincoln after they left school?—No. I never met any of them.

369. You were at Poonindie during the time of Archdeacon Hale?—Yes; for three years.

370. From what you saw, do you think the efforts of Archdeacon Hale were productive of physical benefit to the natives?—I think not.

371. When you were at Poonindie, did you ever see an instance where they made such a use of their clothing as would be likely to produce physical sickness among them?—I have seen them too-well clothed; and I have known cases where they threw off their clothes, and were liable, like Europeans, to catch cold by doing so.

372. You say that when a native is removed from his district he will pine and die?—That is the case, and it struck me rather forcibly. It is owing, in a great measure, to their being not well exercised.

373. Have you found, in your position, at Mount Remarkable, that the aborigines have been injured by dissipated habits and intoxication?—Yes.

374. How have you observed the mode in which they have been supplied with intoxicating liquors?—Through public-houses.

375. Could you suggest any amendment of the law which would act as a greater check on this evil?—No, I could not. I have endeavored to instruct the police, but there is great difficulty in bringing the law into force.

376. Do you think if inn-keepers are licensed to profit from the sale of intoxicating liquors, that they are not responsible for any breach of the law, and if any aborigines left their house in a state of intoxication, would it not be just to remove their licences?—I think it would be, and I think it would tend to diminish the system of giving them drink.

377. One question in the decrease of the native population has been said to be the disproportion in the sexes, the number of males being in excess of the females, did you observe that?—I think the male sex is greater in proportion.

378. Count Strzleckyky has assigned that one cause for the decrease in the population has been, that after a native woman has had intercourse with a white man, she could not bear to a black man?—I have known the contrary.

379. Do you think any advantage would be derived by the aborigines if some general officer were appointed who had medical knowledge, and with magisterial powers, who would travel about

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about the country, and have the care of the aborigines under his charge?—A little advantage might perhaps accrue by having a medical man—but they are a peculiar people, so medical men would have great difficulty in treating them.

380. Would it not be to the interests of the natives that he should search them out in their own localities?—I think it would be to their advantage.

381. (*By Mr. Baker*)—You have alluded to a case of starvation, but do you know cases in which settlers have been kind to these individuals?—Yes.

382. Do you know other cases of suffering from want?—Yes.

383. Were they of frequent occurrence?—Frequent.

384. You stated that the husband of the woman who died was old and infirm, and incapable of supporting his wife?—Yes.

385. What became of him?—He was still alive when I left Mount Remarkable.

386. How was he supported?—Principally through me.

387. Do I understand that you supported the man and that the woman died of starvation?—Yes.

388. When you first went to Port Augusta were the sexes equal at that time?—I think about equal.

389. Is it, or is it not, the practice among the natives to destroy any number of children?—I believe it has been done.

390. When the natives have half-caste children, I believe it sometimes happens, and even when they are purely native. Do you think the practice did not exist prior to the occupation of the country?—It might have done so, I have not heard of it.

391. You think it did exist before we arrived?—I think so.

392. Was it the practice to kill the male or the female children?—I could not say that.

393. You have no knowledge?—No.

394. Have the natives in your district materially decreased since you have had charge?—Not materially.

395. You speak of death from venereal disease, and stated that no such form of disease existed previous to their connection with Europeans—can you state that positively no disease was propagated by the system of sexual intercourse existing amongst the natives?—I can't state that positively. I have never known it to be the case.

396. What are the duties of Protector?—To issue stores supplied—to influence the conduct of settlers towards them—and to protect them when there was any undue interference on the part of the whites—and to use his best efforts to advance them in civilization.

397. Do you think it a bad system to assemble the various tribes from different parts to give them provisions?—I think so.

398. Is there any Government medical resident under your charge?—No.

399. Did you ever state to the Government their state of suffering from venereal disease, and the necessity of a medical man to attend the aborigines?—I have.

400. Your representation was not attended to then?—Not that I am aware of.

401. Does the suffering from want arise in your opinion from bringing the natives from great distances to receive a small allowance of flour?—That was so in the district I was appointed to first.

402. You have alluded to cases where natives have suffered from being chained in the lockup, might it not have been necessary to keep them in that state to prevent their escape?—Well, as they will escape on the first opportunity, it might have been necessary.

403. You state that you think that the only way to improve the race would be through the rising generation—to take the young ones before they have suffered from the evil example of the whites?—Yes.

404. What system would you advocate to be pursued towards the young?—I can scarcely advise as to that, but I should not like them to be taken by force from their parents. I can scarcely answer that question at present.

405. You are not prepared to recommend the adoption of any system by which their position might be improved?—The system I have already spoken of with regard to feeding and clothing them, and choosing suitable settlers to distribute rations and the necessary medicines to them.

406. Do you think it would tend to increase their numbers?—I don't think so.

407. Do you not think if the parents of the children were entirely supported at the cost of the Government, they might be induced to part with their children in consideration of such care?—No.

408. Not at least in their age. Between seven and eight, or eight and ten, this policy might prevail amongst the natives?—Yes.

409. Is polygamy common amongst them?—Yes.

410. Do you think that has anything to do with their want of increase?—No; I do not think so. There are not many cases of it.

411. Do you speak of your own particular district, or of the Colony at large?—My own particular district.

412. You think there would be no difficulty in finding settlers to take charge of stores and distributing them in the way you suggest?—No; no difficulty.

413. (*By Mr. Davenport*)—In such a case, you would rely upon the distribution of the Government stores once a-month?—I don't understand that. I am not aware that Government issue stores once a-month. I issue them every second day.

Mr. Monk called in and examined;

414. (*By the Chairman*)—Have you been long resident in the Colony?—Three years.

415. During that time have you had the opportunity of studying the character of the aborigines?—My knowledge is simply derived from the reports of others.

416. Have you any official connection with the aboriginal population?—I am Honorary Secretary to the Aborigines Friends Association,

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417. Will

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417. Will you state to the Committee the object of that Association?—The object of the Association is stated in an Address presented to the House of Assembly in 1858, viz. :—“To promote the social, moral, and spiritual welfare of the aborigines;” their moral welfare peculiarly, and administering such physical assistance as we might be enabled to do by means of a grant from Government, as well as by voluntary effort.

418. I gather from your remark that you consider your duties to be confined to their spiritual welfare?—I am hardly prepared to state what may be my views with respect to what should be the duty of the Government. They should, at any rate, take on themselves the physical relief of the natives.

419. It is information that you are called here to give, that we may have the benefit of your experience, and your views on the subject. Do you consider that the Government have done their duty when they have attended to the physical wants of the population?—I am not prepared to admit that. I speak, of course, as an individual. I simply state my own individual views.

420. Can you speak of the success, or otherwise, of the Association of which you are the honorary secretary?—I am not prepared to speak of the success of any Association of the kind. I cannot say that any one has had success in the full meaning of the word.

421. It is comparatively, that I meant, as contrary to disappointment?—I can hardly answer the question.

422. Well then, taking it on that view, has your institution been successful?—Certainly.

423. Do you consider, in your position as Honorary Secretary to the Association, that its duties at all involve responsibility of taking into consideration the physical wants or requirements of those whom it takes under its supervision?—I certainly consider it is the duty of the Association to look to their physical necessities. It would greatly fail in its duty if it did not.

424. Do you consider that their physical necessities are to be supported by contribution?—No; I consider they ought to be made known to the Government for relief. It is the duty of the Government to relieve their physical necessities.

425. Have you found, in all cases where you made known to the Government that these physical necessities existed, that you were put in possession of the means of relieving them?—Not immediately. There has been a difficulty with respect to the financial year; and there has not been the means of expending money at all times; otherwise we found every disposition on the part of the Government to relieve the wants of the natives. I have always considered it my duty to go to the Commissioner of Crown Lands, when I heard of such wants, to make it known to himself or his Secretary; and he has told me that there was no money, and he could do nothing at present. Of course, I rested satisfied with that.

426. I would ask you, if it is not your opinion that it is the bounden duty of the Government, having alienated the fee simple of the hunting-ground of the native population, to supply them with all needful requirements for their physical wants?—Certainly.

427. Do you think the Government have fulfilled their responsibility in that respect, or failed in it?—I am not prepared to say they have failed in their responsibility, although I have made requirements which have not always been responded to, but I cannot say what was the reason.

428. It has come in evidence before the Committee, that, in consequence of these applications having been neglected, a native woman has actually died of starvation; has this fact come under your knowledge?—No; indirectly I have heard of such a thing. I heard some time ago some natives at Milang had died of influenza; and that it was stated it was probably caused by exposure and want of blankets.

429. I mean starvation?—No; I never heard of such a case.

430. Is your Society connected with the institution of Point Macleay?—Yes.

431. Can you give the Committee some information of the rise and progress and position of the institution?—The Association at first intended to have it established at the Goolwa. The intention has always been to establish a school for the Christian education of the natives, especially the children.

432. At the Goolwa?—That was the first intention. We afterwards found reason to doubt the wisdom of that selection. We then appointed a person to itinerate the country to find a suitable spot most likely to suit the object of the Society. We selected Mr. Taplin, our present agent, who reported most favorably of Point Macleay, which was also strongly recommended by Mr. Mason, the Protector at Wellington, and Mr. Macfarlane. He chose Point Macleay; and, on his report, the Committee determined to establish the Institution at that point. We applied to the Government for permission to do so, and it was granted. We erected a house for the agent, and a school—a good one; the interior accommodation being fitted for native children. Our agent was there as a licensed schoolmaster under the Board of Education.

433. You refer to the schoolhouse—is there any accommodation for the natives who are said to be congregated there?—None has been put up by us.

434. Do you contemplate erecting any such building?—We would have had it done before, but our funds have not admitted of our doing so. I have forwarded a statement to the Commissioner of Crown Lands representing the necessity of the erection of huts; but I am not aware of what steps he proposes taking in the matter, or whether he thinks it advisable or not.

435. From some of your previous remarks, I think it is somewhat foreign to your object, as an Association for the purpose of endeavoring to Christianize the natives, that their physical wants should be supplied by the Government?—So far it is true, but we should not consider ourselves in any way debarred from carrying out that too, as their physical wants are a part of our care.

436. I consider, from what you said before, that you recognize it as the duty of Government to provide for their wants?—Precisely.

437. Does your superintendent make periodical returns?—Yes, to the Government.

438. To the Government?—Yes, to the Government, they are forwarded through me to the Government.

439. Do you consider the Point Macleay a Government Institution?—It is rather a difficult question to answer, whether it is a Government Institution or not. It is partly supported by the Government

Government and partly by the voluntary contributions of the public. I would certainly say we are not independent of the Government, as we receive Government aid.

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440. And, receiving Government aid, you are responsible to the Government for the returns?—Yes.

441. Do these returns include cases of sickness which occur, or is there any diary of cases of that nature?—I really cannot say, because the returns are simply forwarded to me to forward to the Commissioner of Crown Lands. I should hear of course of sickness and distress if they were reported; but whether those returns include cases of sickness or distress I am not aware.

442. Then the Society of which you are honorary secretary depends upon the Government returns for information received as to the distribution of voluntary contributions, and the effect of such information given to them?—The returns forwarded to the Government are simply returns of so much flour and other stores which have been forwarded for distribution and at the State's expense. These are the Government returns; but whether they also include the number of sick natives I am not prepared to say, as I never studied the returns.

443. Have you any statistical statement in reference to institutions of this kind as to the number of the sick?—Yes.

444. Does Mr. Taplin receive instructions from the Society or Government?—From the Society—also from the Government, principally from the Society.

445. Does he receive any emolument from the Government?—None.

446. From the Society?—Yes.

447. Then his responsibility to the Government consists in a certain amount of stores being allotted to him for distribution?—Yes, he is responsible for the stores.

448. I would wish to ask you, are you generally satisfied with Mr. Taplin as your superintendent?—We have every reason to be satisfied.

449. (*By Mr. Angas*)—You have said he has been there two years?—No, he has hardly been there a year yet.

450. As he makes returns to you for the materials received from the Government, he makes that return as your officer and not as the Government officer?—He makes his returns to the Government.

451. (*By Mr. Davenport*)—About what time did your association commence the institution at Point Macleay?—About last April or May twelvemonth.

452. What quantity of land was reserved by the Government for the association?—I think about three sections.

453. How was that occupied?—I am not aware that any portion was occupied except a small part which was occupied as a garden.

454. It is not enclosed?—No, not enclosed.

455. I forget whether you stated if you had visited the institution yourself?—I have not.

456. Is there any diary kept of the institution—any detailed proceedings?—Yes.

457. Have you any means of seeing that diary if it has been forwarded—have you any means of correcting it as to the details of life in the institution?—No, I cannot say. If the Committee were to examine Mr. Taplin he would be able to give them information on that point.

458. Then, personally, you have not any knowledge of the benefit which this institution has conferred on the natives?—No, I have none personally.

459. You have received assistance from the Government in aid of your Society from time to time?—Yes.

460. Have you any statement of receipts and expenditure which you can furnish to the Committee?—It is in a Parliamentary paper. It furnishes the account of our receipts and expenditure to last July.

461. What is the salary of Mr. Taplin?—Two hundred a year.

462. Are there any other officers?—None.

463. Was the grant of two hundred a year intended to include the services of Mr. Taplin and his family?—The services of Mr. Taplin and his wife so soon as the school should be in operation.

464. (*By Mr. Baker*)—You have never visited Point Macleay—can you make any statement in reference to it from your own knowledge?—No.

465. From whom do you derive information?—From Mr. Taplin.

466. You have stated that the success of the institution has, up to this time, been satisfactory?—Yes, in the manner in which the word "success" was used.

467. Will you furnish the Committee with Mr. Taplin's reports?—Well, I am not prepared to say that. I would consult with my Committee before handing over Mr. Taplin's reports to this Committee.

468. Do you object?—I should have no objection myself, personally, not the slightest.

469. As this is in some measure a Government institution, don't you think it right the Committee should have possession of the reports in order that they may themselves be judges as to whether it has made satisfactory progress?—Well, Mr. Taplin is responsible to my Committee, and it is for my Committee to judge of its satisfactory operations. As an individual I have not the slightest objection to let Mr. Taplin's reports come before the Committee.

470. Will you send them?—If the Committee of the Association approve of it. I should not think of producing it without their sanction.

471. Do the native children attend regularly at the school?—Yes, during the time the school was being held the native children attended with the greatest zeal, manifested the greatest attention, and did not suffer in comparison with English children.

472. Is that from Mr. Taplin's report?—I think it is.

473. Mr. Taplin's salary is two hundred pounds?—Yes.

474. Has he the produce of the labor paid for by the Government rations. I suppose his garden is worked by aborigines, and they are paid in flour?—There may be a little derived from the proceeds of the garden, but Mr. Taplin is not entitled to any labor on his own account.

475. Would he not be able to have the proceeds of the garden for his own family?—Certainly he would be, but the natives should share in the proceeds of the garden too.

476. Supposing

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476. Supposing he should be supplied with vegetables, would you suppose it would benefit Mr. Taplin or the natives?—Well, I am not able to state, for I am not aware that the question has arisen yet.
477. Has not Mr. Taplin the sole control as to how he should use the produce of the garden?—He has the control.
478. Are other persons living in the establishment?—I am not aware at present.
479. Was Miss Taplin there?—She was, but I am not aware that she is there now.
480. Was it intended to employ her in the school?—The Committee had no such intention.
481. Has Taplin a brother living there?—I am not aware that he has.
482. Is it intended Mr. Taplin should have the use of the four sections of land?—Certainly not. They are intended for the benefit of the natives.
483. In what way do you intend to apply them?—That has not been fully considered by the Committee, as their want of funds prevented them from any action.
484. In a letter you wrote to the *Register*, did you not state that it would be very unreasonable to object to Mr. Taplin's having the use of the land?—So long as the Committee could not use it themselves—not when we were enabled to use it ourselves.
485. By what right would Mr. Taplin be entitled to the use of the land?—When you speak of right, I don't say that in such case he would have a right. I don't admit that he has a right to the use of it.
486. (*By Mr. Angas*)—I suppose the land is unfenced?—It is so far as I am aware. If it has been fenced off it has not been by the association.
487. Would it not be practically just that the person from whose run the land had been taken should have the use of it until your Committee required it, instead of its being handed over to Mr. Taplin?—It is not handed over to him. The natives derive great benefit from it.
488. In what way?—If the land was cultivated there would be labor to cultivate it, and the employment of labor would give employment to the natives; and the association is well aware that if they could only find employment for all who required it, a great many of the infirm would be taken off the hands of the Government.
489. Supposing the Association had not the means of using the land, and Mr. Taplin had not the means of using the land, would it not be unjust to prevent the original proprietor from using it?—I cannot think it would be unfair to prevent the original proprietor from using it; as, were he in possession, he might object to give it up when required by the Committee.
490. Have there ever been any crops upon the ground?—Not that I am aware of.
491. Are you aware if Mr. Mason ever stated that he had ever inspected the establishment at Point Macleay?—I believe he intended to do so; but I believe Mr. Taplin objected to have his station inspected by Mr. Mason's natives.
492. Did he object to Mr. Mason's coming there?—He objected to his coming with natives to inspect the station. I never heard that Mr. Taplin objected to Mr. Mason's coming.
493. Did he object to the natives seeing the place to which they were expected to send their children—and why?—You can take my answer from the letter I have written.
494. The natives then are expected to send their children having been refused an opportunity of inspecting the place, is that so?—I believe it is so.
495. Are you aware of any protection having been provided for the natives there from the weather during the late winter?—I am not aware that there has.
496. Are you aware whether the natives there have received any blankets during the last winter?—I am not aware that they have. Blankets have been sent.
497. By whom?—By the Government.
498. You don't know?—Yes, I know of it.
499. How do you know?—I have been informed so.
500. By whom?—At the Crown Lands Office.
501. But by whom informed?—I really can't tell you. I have been informed, and an order was sent to Mr. Taplin to purchase some necessaries, such as flour and blankets. The supplies were for some time waiting for a vessel to take them down. There was a letter to Mr. Taplin authorizing him to purchase at a certain price certain supplies, at what date I cannot say.
502. Was that before the last winter?—Oh, no, I am speaking of this winter.
503. Was it during the currency of this winter?—It was either September or August.
504. Either this month or the last?—Yes.
505. Then they could have got none previous to that time?—None.
506. Are you aware whether they have been received at the station?—I am not aware.
507. Has the association made any arrangement for the assistance and advice of medical men in cases of illness among the natives?—No. Mr. Taplin is provided with medicines.
508. But is there no medical man there?—Not on the spot.
509. But does Mr. Taplin know sufficient?—I suppose he knows as much as most people in the bush, where all people have some little skill.
510. Did Mr. Taplin report to you that many had died this winter from influenza, or from exposure?—It was reported that six had died at Milang.
511. Was the establishment at Wellington out of flour at the same time that the establishment at Point Macleay was?—I think so.
512. Why do you think so?—Am I called on to answer that question?
513. You must have some grounds for forming that opinion?—I think it was on the ground that Mr. Taplin stated, on the information of some natives, that they were short of flour at Wellington.
514. You have no personal knowledge?—No, I have no personal knowledge; I have been resident in Adelaide.
515. Have you learnt, from any reliable source, what has been the effect of the policy of bringing them together, from various points, belonging to different tribes?—I can't say that I am fit to speak on these points; I have no personal knowledge of the natives.
516. Do you know how many times collisions have taken place between natives, since the establishment of the station at Point Macleay?—Two collisions.

517. Why

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517. Why do you believe there has been only two?—Mr. Taplin says so.
518. Can you say that no collisions have taken place between these two occasions; that no deaths have been the result of fighting on those occasions?—I cannot say.
519. Do you think it is prudent to trust the natives with firearms?—I think so.
520. And why do you imagine so?—For the purpose of procuring game, I think it is desirable.
521. May they not use their firearms for other purposes?—They might do so; so might any man.
522. Are you aware there is a native in the neighborhood of Point Macleay convicted of murder, and who has escaped from prison?—I was not aware of that.
523. Did you hear of the murder of a native by another native, in that neighborhood, within the last twelve months?—I cannot remember; I may have done so, but it has quite escaped my memory if I did.
524. Did you hear of the robbery of the shepherd's hut?—Yes.
525. Do you know if a gun was presented by one of the natives to the policeman who attempted to take him on one occasion?—Yes.
526. Do you know if the native was one of those who had been in training at Point Macleay?—We have no natives in training.
527. One living under the auspices of the Association?—I don't know; I cannot call it to mind.
528. Do you think a native having possession of a gun should have that freedom to act as an European?—Yes; I think so.
529. Do you think it right to allow the natives who have the possession of money to go to public houses, and become intoxicated there?—There is a law against it.
530. There is no law with respect to others?—Well, in some respects they may be treated differently; Government has treated them differently in this respect.
531. May not the aborigines have the unlimited possession of firearms?—Well, I should say not.
532. You have never had a knowledge of the natives personally, how do you arrive at that conclusion; for it has been given in evidence by others that it would be improper to trust them with firearms?—Well, the time the robbery was committed at Point Macleay, the Government did think of depriving them of firearms; and it was represented that firearms were one great means of obtaining a subsistence, and, therefore, it would be most unwise to deprive them of them; but, at the same time, it was pointed out that it would be desirable that each man should have a licence so that no firearms should be in the hands of any that were not well conducted.
533. (*By the Chairman*)—I understand you to say that firearms should only be given to those who, by their previous conduct, had shown that they were well intentioned, and could be trusted with the use of them?—Such was the suggestion made by the Association.
534. Are you aware that natives had been urged on by depraved white men to commit offences which rendered them amenable to law?—I cannot say I am.
535. Why do you make use of that expression?—I made use of the expression, as Mr. Taplin made one somewhat similar to me, and I believe there is some foundation for it.
536. You stated that depraved white men were in the habit of urging them to crime?—No, I never stated any such fact. They commit crime the result of their own quarrels, but they rarely result in death unless depraved white men urge them on.
537. Has such a case ever come to your knowledge?—No, none.
538. Have you any other servant excepting Mr. Taplin?—No.
539. Can you point out any of the beneficial results which have grown from the establishment at Point Macleay?—There are very beneficial results—Mr. Taplin has been greatly instrumental in procuring a market for the fish of the natives, and selling their fish at a better price than they had formerly obtained.
540. Have you ever known that he has secured a better market?—Yes, from the reports we have received.
541. From whom?—From Taplin.
542. Is Taplin's brother employed on the establishment in any way?—No.
543. To whom are the fish sold?—I am not aware. Mr. Taplin at present wants a man to undertake the fish trade. He has written to the Committee to know if they could recommend anyone.
544. Has his brother ever undertaken it?—At one time, I believe.
545. Do you know the price paid?—No.
546. Was he much occupied upon the Peninsula before Mr. Taplin went there?—I don't know.
547. Who is Mr. Taplin, do you know anything of him?—He was a licensed schoolmaster at Port Elliot.
548. Was he ever in the employ of Mr. Stow?—I'm not aware.
549. Ever in the employ of Mr. Giles?—I'm not aware.
550. Who was instrumental in giving him his situation?—No one. An advertisement was issued, and his application was considered in common with those of others.
551. Did you ever turn your attention to the physical wants of the aborigines?—Do you mean throughout the Colony?—Yes, I have.
552. Will you inform the Committee what was the result of your consideration?—It has always struck me that Magistrates, in the different localities, or respectable residents, should have the power of administering to the physical wants of the natives when they existed. It would not also be undesirable that the Government should employ a Protector to go about the Colony to the different stations where the natives have congregated so as to see that there was no want, or that such wants, if they existed, were provided for—their physical wants, of course.
553. Do you not think it imperative to first consider their physical wants before you attend to their spiritual requirements?—I think that the two should go together.

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554. Do you not think that it would be better that the Government should consider the subject as a whole, and provide for the physical wants of the aborigines, and that their spiritual welfare should be left to those who think it imperatively necessary that it should be attended to?—It is a question of politics. I have my views about the duties of the Government, which I do not consider restricted to the physical wants of their subjects, and I should be hardly prepared to say that the Government should not take care of their spiritual necessities also.

555. Will you inform the Committee of your views of the relative importance of the physical and spiritual wants of the natives?—The care of the two should go together.

556. Have you ever heard that any native having remained for some time among Europeans has returned to his tribe?—I have.

557. Has it come to your knowledge that any instance has occurred where such has not been the case?—I have heard of natives at Poonindie, who had not returned to their tribes.

558. With that exception, you are not aware or have not read of any cases?—I am not aware that I have.

559. You stated that it was first intended that the establishment should be at the Goolwa, and, afterwards having doubts, the present spot was selected by Mr. Taplin?—It was also recommended by Mr. Mason and Mr. Macfarlane.

560. You are aware that Mr. Taplin's brother had been accustomed to make the spot a sort of hunting-ground?—I am not aware of that.

561. Supposing there was a sick native at Point Macleay, unprotected from wind and weather, would it not have been the duty of the Superintendent to have applied some portion of the labor at his command, whilst his own house was being finished, in the construction of some temporary protection?—Certainly; it would be his duty.

562. And supposing there to have been sick natives, aged, and infirm, unprotected from the weather, whose duty was it to look after their comfort?—If there were a native in such a state of course he did not do his duty if he did not render the necessary assistance and protection.

563. Might not native labor have been employed in erecting the necessary covering for the sick?—Yes; I suppose so.

564. It has been done at Wellington, but not at Point Macleay; therefore, would you not come to the conclusion that the natives are more cared for at Wellington than they were at Point Macleay?—I cannot say.

Committee adjourned.

Monday, September 17th, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport
Mr. Baker.

Mr. Angas

Dr. Wyatt called in and examined:

565. (*By the Chairman*)—You are a very old Colonist?—I am.

566. How many years resident?—More than twenty-three.

567. During that long period, up to the present time, have you been acquainted with the aborigines?—Yes; pretty well acquainted them.

568. When were you Protector?—From August, 1837; for nearly two years.

569. That would be about the beginning of the Colony?—Yes; within a very short period.

570. Did you receive your appointment from the Home Government?—No; it was a Colonial appointment.

571. Will you inform the Committee of the condition of the natives when they first came under your notice and engaged your attention as a Protector?—Physically speaking, they were in a far better condition than they have ever been since.

572. The answer I wish to elicit was to indicate the comparative condition in which they were then and now, and whether they were then in health?—For some time the Colonists generally were only acquainted with the Adelaide tribe, which was not in the best condition, but which was, generally speaking, in comparative health. Generally speaking they were able to do for themselves.

573. At that time was there no particular form of disease prevalent amongst them?—Except the venereal; none.

574. On your first acquaintance with the natives, were you aware of that fact?—Not until sometime afterwards.

575. How long?—At least a year after my appointment. I announced the fact to the Government, and received instructions to act in consequence of that information.

576. Do you conceive that disease was introduced by the white population?—I never could satisfy myself, because there was a considerable difference in the symptoms and appearance of the disease from that I had been cognizant of in Europe.

577. Have you any good reason to believe, from your own knowledge as a medical man, that this disease existed previously to the foundation of the Colony?—No; but there had been ample time for its introduction. There was a very intimate communication between the natives and some of the white population belonging to the fisheries at the time I speak of; so that, although the disease manifested a very considerable difference in appearance and symptoms, I think it probably would be only a modification derived from those whalers and the natives they had come in contact with.

578. Prior to the establishment of the Colony?—Yes.

579. Will you state if the disease existed before the Colony was declared?—Soon after, a certain disease was understood to exist, and I received instructions from the Governor to visit different places and to make inquiries—in fact, he accompanied me on one journey.

580. Then

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580. Then the whole tenor of your remarks would go to prove that this disease had been introduced by the whites?—I believe it very probable.

581. From your remarks, I believe you don't consider the condition of the native has been improved morally or socially by contact with the white people?—Generally speaking, certainly not.

582. Is it your opinion the natives are decreasing in number?—I have no very good means of judging, but I think so; but, with regard to the Adelaide tribe, it has nearly died out.

583. During the period of your protectorate, did you take any means of mustering the natives, or taking a census, or anything approaching to it?—No; they generally collected when I had to supply them with the provisions provided by the Government.

584. You state they are decreasing in number, can you account for that diminution?—The greater prevalence of disease; they become, after a short time, very much more liable to disease than they were at first; and that principally arises from the fact, that they are not so well clothed as they were in their natural and unassisted state.

585. You talk of their being clothed in their savage or wild state; what description of clothing?—Every native had, at least, a good wallaby or kangaroo rug.

586. All the natives?—Yes; all that I saw, without exception.

587. When you first became acquainted with the natives, were there many of an advanced age among them?—No, very few; not more than two or three men. It was difficult to tell the age of the women, but there were none so old as the men.

588. Do you remember, in the early stages of the Colony, a native who was called "King John"?—Yes, but he was not of an advanced age; I question if he was forty years of age when I first saw him.

589. Do you think there are proportionately now as many aged individuals among the blacks as there were at first?—I had never an opportunity of seeing all the aged ones. I have seen a fair proportionate number of them, but for many years past have had no opportunity of falling in with very many.

590. Have you occasionally travelled through the country in the performance of your duty, and have you had no opportunities of seeing?—No; I scarcely ever had the opportunity of coming to a civilized station, where the natives would be most likely to congregate.

591. What are the diseases from which the natives chiefly suffer?—Pulmonary disease, inflammation of the lungs, and bronchitis.

592. That was not prevalent among them when you first became acquainted with them?—No; I stated to the Government the fact, although I had not discovered the cause.

593. And you attribute the increase of pulmonary complaints to insufficient clothing when they came in contact with civilization?—Yes; and to the general irregularity in which they at present live.

594. Were you, during the period of your protectorate, in the habit of issuing food and clothing to the native people?—Yes, rations every day, and clothing at certain periods. I think about once a quarter; but the clothing only consisted of a blanket.

595. I think you have stated to the Committee that you were only two years in charge?—Yes, about two years. I am not certain whether more or less.

596. And, during that period, were you aware of the natives suffering from want of sufficient clothing?—No; whenever I have been with them they had clothing of their own getting—rugs.

597. I understand from your answer that, at the period to which you refer, they had the opportunity of hunting wild game, from the skins of which they made themselves rugs?—Yes.

598. Do you consider the occupation of the country—I don't refer to the immediate capital, but generally—has the occupation of the country materially lessened the amount of game?—I should imagine it has.

599. In what position did you consider yourself in regard to the native people where you held the office of Protector. Did you merely administer to their physical wants, or attempt to civilize and Christianize them as well?—I was almost entirely confined to attending to their physical wants.

600. And do you think the Government measures were amply sufficient to supply those wants during the time you held office?—Yes, inasmuch as their wants were not so great at that time, being themselves in a position to provide for themselves in the ordinary way.

601. You know of no case where a native died of starvation?—No.

602. Do you consider the capacity of the native mind is such as to enable him to grasp the truths of Christianity?—I am inclined to believe it is, inasmuch as the natives have a kind of religion of their own.

603. Will you inform the Committee what particular views they hold on the subject?—I imagine that they believe in the existence of a sort of Supreme Being, but I very much question if there exists any serious religious belief. Their knowledge of Christianity, if any, is confined to a few.

604. There is a certain amount of superstition pervading the whole body, so far as you know?—Yes.

605. Are you aware of the rite of circumcision being generally practised?—Yes.

606. Is that general?—Yes.

607. Do you consider it to be the duty of the Government of this country, or that of Australia, to provide for the natives all the necessaries for their physical wants?—Yes; whenever they are not in a position to provide for themselves.

608. Does that include taking possession of their hunting grounds?—Yes; but it arises principally out of the ordinary circumstance, that their means of subsistence are interfered with and diminished. In taking the tenure of their grounds, I consider the Government are bound to supply their wants so caused.

609. Do you consider the Government has done its duty in merely supplying the physical wants of the natives?—No; they are bound to try to civilize them.

610. And Christianize them?—That I consider a part of civilization.

611. I

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611. I wish to elicit your views in these points, and if you give your own opinion on these points directly, it would be of benefit to us. Is the Government in duty bound to provide for the physical wants of the natives—but have they completed their duty by confining it there. They have endeavored to civilize them, and is their duty accomplished at that point, or should they conceive they have another duty yet to perform in endeavoring to Christianize them?—My own view on the subject is this; that the Government should have in view the carrying out of the three points—to consider first their physical wants, then to try and civilize them, and then to attempt to Christianize them.

612. And you consider, then, these three to be the duties of the Government in the order you have given them?—I do.

613. You are aware, from your own long residence, what would be the best form of dealing by the natives by the Government?—I am.

614. Do you consider that the efforts of the Government are commensurate with the duties devolved on them?—Their attempts are of a too desultory character and not systematic enough.

615. I would infer, from the general tenor of your remarks, that the condition of the natives here has been deteriorated as compared with their condition when you first saw them?—Yes.

616. And that arises from their contact with civilization?—From their contact with the worst of the civilized portion of the community.

617. Alluding to the efforts made by the Government, and the very unsatisfactory results, could you suggest any improved system for the management of the aborigines?—I have great difficulty in making any suggestion.

618. You have had a knowledge of the different training institutions for the natives from the first to last in this Colony?—Yes; I have known them more by general report than by any intimate acquaintance with them.

619. In the early history of the Colony there was a training institution on the Park Lands under the charge of Mr. Ross. Were you acquainted with the working of that institution?—In some measure I was cognizant of the degree of success with regard to the education of the aborigines, which was given in that establishment. The learning was of a mechanical nature, and I know no further.

620. Would you enter into a few particulars for the information of the Committee?—Many of the native children were taught to read and write, and it was thought that—although I am not capable of giving an opinion, that some few of those who were in the institute were imbued with what might be called the elementary truths of Christianity. I would not venture to give an opinion upon that, as I do not know.

621. What became of that institution?—It was eventually given up, in consequence of there being so few children to benefit by it.

622. Have you any knowledge of the Poonindie Institution?—I have never seen it.

623. Are you acquainted with the system adopted in that institution?—Only very vaguely.

624. Therefore you are not able to form an opinion?—I am not able.

625. During your travels, have you visited the station at Wellington?—No.

626. Point Macleay?—No.

627. So you can't give any information?—Not at all. I am not acquainted with the working of it.

628. Do you consider, from what you have known of the natives for so many years, that it is advisable to assemble them there from very great distances for the purpose of distributing either clothing or food?—I think it would be almost impracticable. It would be far better to collect them together in small numbers in different places.

629. You say impracticable. It is in evidence before the Committee, that at stated periods, and under your personal knowledge, that natives were collected for a certain purpose?—They were collected to receive stores, and they were supplied over and over again. It is one of the most absurd things that I know.

630. I wish to elicit your opinion as to the desirability of drawing to a central point, and dispersing them again?—I think it a very wrong plan.

631. Are you of opinion that eleemosynary aid should be distributed when the blacks were unable to keep themselves?—Yes; keeping them, as much as possible, within their natural limits, or the limits of their tribe.

632. Have you any knowledge of the general treatment which the natives receive from the settlers. Is it kind or not?—I believe they are generally well treated.

633. By the settlers?—By the settlers, but also by the outlying portion of the European population. I would remark as to the general treatment of the settlers, that the natives have been very kindly dealt with, and that the settlers distribute stores according to their own judgment in cases of necessity; but for which means the blacks would have been obliged to congregate in one centre, or would be limited for their supply to their own hunting grounds.

634. You think that that would be a much more desirable plan than any that has been hitherto adopted, were the stores only placed in the hands of trustworthy persons?—Yes.

635. From your knowledge, derived in travelling through the country, is it your opinion that trustworthy persons could be found amongst the settlers?—Oh, yes; I think that many of the settlers, in most directions, could be trusted.

636. You have alluded to some evil influence which accrues from their contact with the outlying stations. I suppose you allude to the hutkeepers in the employ of the settlers?—Of course there can be but one evil influence to allude to.

637. You mean the stockkeepers or shepherds?—Yes; persons who live in solitary positions, and who come in contact with a few natives.

638. Do you suppose that they have criminal intercourse with the lubras?—Yes.

639. Are you aware that it has now become almost the general practice in outlying districts for the settlers to employ men and their wives in preference to single men—Europeans?—Yes; I believe that the practice exists to a greater extent than it did.

640. Would not that, if carried out, to a great extent, remedy the evil?—Yes; it would so far

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far as it would go, but there must be single men employed a great deal in the outlying districts.

641. There are several instances of collision between the natives and the European settlers in the remote districts. Does not great hardship arise in the settlement of those cases by bringing, not only the criminal, but the native witnesses down to Adelaide from any given distance, for the purpose of having it tried in the Supreme Court. Could you suggest any means by which this inconvenience might be removed by any process of summary jurisdiction?—The evil might be very much diminished if the Local Courts had power to settle all these cases.

642. These cases chiefly occur in the most remote districts—far removed from any Local Court?—Then a Justice of the Peace might be empowered to settle the matter, provided he were not an interested party.

643. What would be your opinion of the advisability of appointing a protector, who should also have magisterial powers, and who should go on circuit to visit these different stations. I am supposing that there are different stations for the distribution of food and clothing—a kind of peripatetic inspector who, if he were a medical man, could judge of any prevalent disease amongst the natives, and likewise have magisterial powers to decide all cases except those of capital or felony—to visit the stations and judge of the offences on the ground where they were committed?—I think it would be a very excellent arrangement.

644. Do you think that there would be any difficulty in selecting an individual who would be efficient to fulfil those duties I have alluded to?—There might be some difficulty in obtaining a person who had all the necessary qualifications. It would be desirable also that the person should have been some time resident in the country, and not a person who had recently arrived.

645. If he was a medical man it would be of advantage—it is necessary that he should be a man of education—it might then come within his province to report on whatever forms of disease were prevalent, and likewise to recommend preventive measures?—It would be a great additional advantage if he were a medical man; as, besides examining into diseases, he would be able to judge how far contact with the Europeans had occasioned disease which is rather an important point.

646. Do you think that the Inspectors of Schools could afford any assistance in this way to the community by reporting?—Not at all, they never come in contact with the blacks, or scarcely ever. I frequently myself go a journey 100 miles from Adelaide without meeting a single black. In fact, you speak of a duty which, if properly carried out, ought fully to occupy one man's time.

647. To go throughout the Colony?—To go throughout the Colony.

648. You have never of late years been brought into close communication with the natives?—No; I have seen very little of them.

649. And you have no particular system, or alteration of the present system which you recommend to the Committee for adoption?—No, I have not; the subject is surrounded with difficulties.

650. (*By Mr. Davenport*)—I am not quite sure that you have stated what was the general tenor of your instructions as to your duties as Protector when you were first appointed. You stated that you supplied rations and clothing?—Yes, they were supplied under my authority, held from the Government, and, of course, I had to inquire into anything that arose out of the communication between the Europeans and the natives.

651. The venereal disease first made its appearance, as far as you know, after the contact of the natives with Europeans, in particular localities?—Yes. I never saw it anywhere else.

652. Have you formed any idea of what was the native population of the Adelaide, or any other tribes in those early days?—Only of the Adelaide tribe, which varied from 150 to nearly 300 at one time, including the children—that is to say, that the tribe called the Adelaide tribe was a group of smaller tribes of which the Adelaide tribe was the centre. “King John” was a native of the Onka district, and he went by the name of “Onkaparinga Jack” as well as King John.

653. Do you think that that which was then regarded as the Adelaide tribe had its numbers swollen by natives from the Murray?—No; for some time I did not know anything of the Murray, but it included a number from Encounter Bay as far as Goolwa.

654. From what you remember of the state of the natives in those days, was the proportion of the sexes fair and ordinary?—No, there were fewer females.

655. In those early days?—Yes.

656. Have you considered that one cause of the diminution of their numbers has been the disproportion of the sexes?—I have not considered that as having very much to do with it, as the same relative proportion existed probably before we arrived, and there was a tendency to female infanticide.

657. Were you aware of that crime being ever committed by the natives?—It is reported to be often committed; and one case where it was proposed fell under my own notice.

658. At what period did that occur?—During my holding the office of protector.

659. What was the nature of it?—A female child was about, according to custom, to be sacrificed, with the consent of the mother, in consequence of her having, when the child was born, a son four years of age, which she was still suckling. She suckled the son after the child was born, and that was the plea which the men set up for the destruction of the female infant.

660. Have you any reason to know that the aborigines of this country were cannibals?—I never fell in with any circumstance to lead me to believe so.

661. Do you think that the crime of infanticide is more frequently committed now than in former days?—I never hear of it, and so I presume it is not committed.

662. Do you think that if the aborigines found, from the establishment of white people, that it was more difficult to obtain food, it would be the cause of their killing their children?—No, I do not think that would operate on them.

663. You think that before the settlement of the whites the aborigines were in the habit of killing their children?—I presume so, because it was in the early days of the Colony—in the first or second year of the existence of the Colony that such cases came under my notice.

664. You speak of the Adelaide School, do you remember schools at Walkerville, Encounter Bay,

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Bay, and Port Lincoln, in the early days?—No, I have never known of any except here and at Poonindie.

665. Were you the first Protector?—No.

666. Who was?—Mr. Stevenson was really so by name.

667. He had not received his commission from home?—No, he occupied four or five appointments at that time without salary. He had a salary as Private Secretary.

668. You have spoken of the intelligence of the aborigines, have you had any means of contrasting the intelligence of the true aborigines with the intelligence of the half-caste children?—No; I never came in contact with half-caste children, except just for a moment.

669. Could you suggest any system that might be applicable to half-caste children, although it might not reach the aborigines?—If it were possible to remove them from the natives, then a beneficial influence might be exercised over them.

670. (*By the Chairman*)—You were very early here and are acquainted with the history of the Colony from its formation; was there no protector of the aborigines appointed by the Home Government?—I am not certain whether Mr. Stevenson was not appointed by the Home Government; but I think he was appointed by Governor Hindmarsh. Mr. Moorhouse was first appointed from home; he superseded me.

671. (*By Mr. Baker*)—If it were possible to remove the half-caste children from the natives altogether, do you think it would be of advantage to them, or do you think that there would be an insurmountable obstacle to removing the half-caste children if it were agreed to support the parents—clothe, and feed them. Do you think that they would not be likely, in consideration of receiving such support, to be willing to give up their children?—I do not fancy that there would be any great difficulty, as in all probability the man, in such a case, would have no great desire to keep the child; it would rest with the mother to say whether, if she were supported, she would give up the child.

672. Do you not think that, generally speaking, they might be inclined to give up their children, if supported?—Yes; if they were allowed to see them occasionally; I think that there might be a difficulty without that.

673. Has your acquaintance with the aborigines led you to the conclusion that they are generally willing to part with their children, so long as they receive food and raiment?—No; they are generally very averse to giving up their children, so far as I know.

674. Why do you think, then, that they might be induced to do so?—Because, in the case of half-caste children, there would be only one parent to operate on instead of two.

675. You think that there would be a greater difficulty with the aboriginal descendants than with the half-caste?—Yes; on that account.

676. You stated that they had a sort of religion and belief in a Supreme Being, was that before the arrival of Europeans in this Colony?—I cannot say that; but it was very early that I ascertained the facts and I entered largely into the subject in some of my reports.

677. Are your reports in the possession of the Government?—They should be; they were sent to England by the Government, but I think they have copies of them; I know they have of some.

678. You stated that you considered the Government bound to supply the wants of the whole of the aborigines, who have been displaced by the occupation of their country by Europeans?—Yes; all those who can be clearly shown not to be in a position to support themselves in the ordinary way.

679. You have stated that the first consideration should be to supply their physical wants, and you think that no attempt to civilize or Christianize them would be of avail until a systematic provision for their physical wants has been made?—Yes; that is my opinion, and it is perfectly different from the one with which I set out from England.

680. Therefore all those efforts which have hitherto been made for the benefit of the aborigines have been on a mistaken principle?—Where their physical wants have not been attended to; and I do not know to what extent they have been so.

681. Do you know of any good results to the aborigines from the efforts to civilize and Christianize them?—I can only speak from report; I know nothing whatever of the Poonindie Institution—practical good results are reported to have arisen, but I am quite unable to speak of them from my own knowledge.

682. With the exception of that institution, do you think that any good has been done; are you aware of any other?—There has been no permanent good whatever, I think.

683. I think you stated that the great error has been from the desultory nature of the attempts made to ameliorate the condition of the aborigines?—Yes.

684. I understood you to say that you could not suggest any better plan for them?—Yes.

685. Did you refer to the plans already carried out, or merely to the blacks brought in contact with white people?—I refer to them generally—and to the circumstance of some of them being brought in contact with the worst portion of the white people.

686. In your early days could you not have suggested any plan of action by which might have been made available those unoccupied portions of the Province which were constantly being taken up by Europeans?—No. I cannot see how the natives are to be brought in contact with any system that may be adopted.

687. Did the kind of religion, you say existed amongst them, include any idea of a future state?—No. I never could make out anything in reference to their idea of the future, except that something living left the body at the time of death.

688. Have they any idea that their conduct here would influence their future state?—I never could go so deeply into the subject as that with them.

689. Do they draw a distinction between good and evil, or believe in rewards and punishments?—No.

690. Have they not a superstition as to the existence of an evil spirit?—Yes.

691. Can you explain to the Committee more at length?—The evil spirit they believe in the existence of was supposed to have been originally a black man like themselves. He is described as

as an enormous and powerful black man, who always comes in the night, and is the cause of all the unaccountable deaths that occur. The belief in this being seemed to be more decided in the Encounter Bay population than in that of Adelaide; but they also believed in him. They have some extraordinary beliefs in reference to beings existing in a spiritual condition.

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692. In the event of any extraordinary death occurring in one tribe, do they not seek to avenge that death by the sacrifice of a member of some other tribe?—Only when they suppose that the member of some other tribe has had a spiritual influence (something like sorcery) in the death of the individual.

693. That is another superstition prevailing amongst them?—Yes; they believe that certain blacks of other tribes have the power of inflicting a baneful influence on their own tribe.

694. You state that it is the most absurd thing in the world to collect them together in large numbers. State why you object to their being collected together in large numbers—in what respect is it prejudicial?—Because they may be of different tribes; and there is no beneficial influence can be imparted to them in large numbers.

695. Does not the collection of large numbers of various tribes generally end in quarrels and fights?—They frequently quarrel after collecting to receive goods from the Government at stated periods. Before the tribes have separated they have quarrels.

696. When they so collect do they not endeavor to steal each other's lubras and young women?—Yes, it has been done.

697. Does it not frequently end in bloodshed and ill feeling?—It is one of the principal causes of it.

698. You think that any establishment, where the members of the various tribes were collected together, would, in that particular, be a mistaken policy?—Yes.

699. You still think that female infanticide existed before our arrival; are you aware that that was carried to any great extent on the River Murray since its occupation by Europeans?—No. I have had so little information about the blacks for many years past that I am unable to state.

700. Are you aware that they have suffered much from venereal disease?—I found a great number of bad cases, which I was instructed to visit when I was Protector of the Aborigines. I have never heard much of it since.

701. Did the venereal disease exist amongst the tribes before we came here—had they any particular name for the disease which existed amongst them here, and which you imagine might have been communicated by the whites on the coast?—No; I never obtained the name of the disease—they did not appear to have any.

702. Did you ever see the disease amongst them called "koorkoo"?—No; I do not remember the name at all for any disease they were subject to. They appeared to suffer from cutaneous diseases occasionally. They have had what is called the native pock, which is certainly a different kind of disease from any kind of pock which infests Europeans. Many of the elder ones were deeply marked with some disease somewhat of the nature of small-pox, from the appearance of the skin. One of the worst cases of venereal disease I ever saw, existed in a woman at Encounter Bay, whose son—three or four years of age—had an ulcer on the foot, not constitutional, but propagated merely by contact with the mother; and at that time the mother was in such a state that the "os pubis" was very nearly laid bare. That was in 1837 or 1838, during the time of my holding office.

703. The child was at that time three or four years old?—Three or four years old.

704. The birth of the child must have been anterior to the settlement of the Colony?—I think that the child's disease was not hereditary, but was contracted from contact with the disease of the mother, by a sort of inoculation.

705. Did I understand you to say that you had been on various expeditions to the aborigines, and had not been properly supported?—I have alluded to no one—I have only stated facts.

706. Have you copies of the reports you forwarded?—I think I have copies of the whole of them.

707. If, therefore, the Committee should not be able to get them from the Government, probably you will be kind enough to supply them?—I shall be happy to supply the principal part of them, as connected with the habits and proceedings of the natives. Some may be merely reports as to the principles of the department.

708. (*By Mr. Angas*)—Am I correct in saying that your evidence has intimated that the present state of the aborigines in the Colony is materially worse than when you first knew them?—Yes.

709. Previous to going into some questions, as affecting their condition, I would ask you—have you read Sturt's voyage of discovery on the Murray?—Yes.

710. Do you not remember, in that, a statement in which he alludes to the venereal disease as having almost destroyed some of the tribes?—Yes; I have an indistinct recollection of it.

711. That led me to suppose that the disease existed to a great extent prior to the establishment of any Europeans in this part of the Colony?—Yes, that would be a natural inference.

712. Do you know of any systematic plan which was ever drawn up for the conduct of protectors by the Government, with a view to the reformation of the natives?—No: the only approach to a system was that adopted in favor of a small number of aboriginal children in the establishment here on the Park Lands in Adelaide.

713. Do you know what scheme, or plan, or system, was adopted by the German missionaries who arrived here in the earlier days of the Colony?—While I was protector, these missionaries arrived, and they were allowed to have an aboriginal location on the Park Lands; and, so far as I know, their influence went merely to benefit the physical condition of the natives—to keep them in an amicable condition amongst each other, and to acquire the native tongue, which they did to a considerable extent.

714. Was much progress made in their attainment of the native language?—Yes; they acquired a good deal of it. I supplied them with about 1,000 words; others they acquired themselves, and they afterwards published a vocabulary.

715. Could

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715. Could you converse with the natives freely?—At that time, with the Adelaide natives, freely.

716. These efforts to ameliorate their condition were confined chiefly to the locality of Adelaide?—Yes; in the earlier periods the Adelaide natives gladly embraced the opportunities afforded for their amelioration. There were a number of small groups belonging to Adelaide, and they were met with, generally speaking, near Adelaide.

717. Are you of opinion that no efforts were made to benefit the natives at a distance from Adelaide?—According as the country became populated, other tribes of natives were brought into contact with the Europeans; but there was no effort of civilization adopted towards them. They frequently had rations given to them, and they were occasionally employed; but with regard to that part, the subsequent Protector could give you far more information than I can.

718. Do you think that at present it is possible to collect the tribes together—each tribe in its native location, on its native runs?—They generally confine themselves to their own grounds.

719. Do you think that those could be defined now?—The natives have a very distinct notion of their own land boundaries.

720. Do they retain that distinction to the present day?—I presume so, in all places not occupied by the whites.

721. Have you any knowledge of any land appropriated to native uses, and placed in their possession, or under trustees for them?—There were a number of reserves, and a portion of the sections is still in the hands of the Government, and for which the Government receive a rental.

722. Do you know whether they are vested in trustees on their behalf?—Whatever is derived from them is paid into the Treasury.

723. Is it possible for the natives, individually or collectively, to claim a right and title to those lands?—In order to possess them?

724. Yes?—Oh, no; I should imagine that the Government would determine to continue the tenure of them.

725. Do you know of any efforts being made to teach the natives the European language?—Not in the mass—when I was protector myself I taught several of them English.

726. In the school at Adelaide?—No, I taught some natives, and I did so with the double view of benefiting them and acquiring their language myself. Some of them took a real interest in the matter—they came and sat down with me, and were very attentive while I communicated the language to them.

727. Did they acquire a knowledge of the English language grammatically?—No, certainly not.

728. Merely so as to be understood?—Precisely. Those who were most communicative acquired quite as much if not more of the English, than I did of their language.

729. You say that all attempts to benefit the natives have been too desultory, and were useless, because the natives came in constant contact with the worst part of the white population?—Yes.

730. Can you suggest any means by which that can be overcome—a means less desultory, and which would effectually separate them from contact with Europeans?—I am sorry to say that nothing can be done except by slow degrees; you cannot isolate them from the influence in constant operation—the vicious influence of the bad part of the white population. If any good is ever done, it must be with the general population.

731. Do you think it possible to collect the general population so as to bring them together?—It would be exceedingly difficult, but it has been partly done.

732. You state that it has been done by the appointment of infant schools?—Not in infant schools, but by general schools.

733. Yes, and you say that these were discontinued in consequence of the smallness of the attendance?—Yes, the attendance gradually got less.

734. What was that to be attributed to?—I am sure I cannot say.

735. There was no deficiency in the means of instruction and support?—No; apparently the means continued the same throughout.

736. Could it be the influence of the parents of the children?—I think it is possible.

737. Did you know a girl instructed in that institution who afterwards became a domestic servant to Col. Gawler?—Yes.

738. Do you remember her name?—Nancy, I think.

739. How long did she remain with Colonel Gawler as a servant?—She first served with Captain Grey; I saw more of her at Capt. Grey's, as I was the medical attendant there.

740. Why did she leave the service of that house?—She went away and returned to her original state, and took a man, or a man took her.

741. She never returned to civilization?—Never. I never heard of her again.

742. How many years was she in the service?—The whole time Capt. Grey was here—nearly six years, if not quite.

743. Do you know a man named Snook?—I knew Jemmy Snook very well.

744. Was he a good servant?—Yes, for a time, but I think he went back to his original state. He was servant to Mr. Bigwood, and was remarkable for the great degree of civilization he had attained. There was also a young man named Bob who went several whaling voyages. He visited Sydney with his father, where he received a great deal of attention. He subsequently gave up all that amount of civilization and went back to his own tribe.

745. Have you heard anything further of his history?—Nothing further since.

746. Is it your opinion that the blacks have declined in number since the Colony was established?—I can only judge by the Adelaide tribe, and they have fallen off considerably.

747. More than one half?—Much more than that.

748. Have they not amalgamated the tribes?—No, it is not easy for them to do so. There is a great number of these natives, from ten miles north of Adelaide down to the Goolwa, with whom I should be still acquainted if they were in existence; but I have known of a gradual falling off, and there are many others who must have gone too, because the few I last fell in
with

with several years ago recognized me, and called me "Father Williamy," a name they gave me in their own language when I was protector.

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749. To what do you attribute the diminution of the tribes, having ascertained that there is a quantity of land set apart by the Government for the native use. That seems to have no effect as the natives can merely occupy it by permission of the Government. I wish to ask you, if you can suggest any plan by which the natives can be properly put in possession of any portion of the land set apart for them, or appropriated to them—and whether, if they could get such possession it would be desirable to let them?—I do not think it would be of the slightest possible benefit to them: but I think you may probably have rather erroneous notions with regard to the land the Government reserves to the natives. They only reserve it as a means of revenue to be used for the support of the natives. It is held by the Government, and, in point of fact, kept back from ordinary sale. Whether the system is continued to be adopted or not, I do not know, but it was done for many years, and these reserves were called aboriginal reserves.

750. (*By the Chairman*)—You state, in connection with the reserves held for the aborigines, that they were merely held as reserves that the revenue derived from them should be applicable to the support of the natives?—Yes.

751. The revenue so derived would be for the benefit of the natives. Has it ever suggested itself to your mind, whether a large area of country might be made into a district for the use of the aborigines—some large district of country as a hunting district?—To settle on?

752. Not with the idea of raising a revenue from the lease—but a large portion of land for the sole use of the native population, without being subject to the interference of the white population—under any circumstances, land for hunting-grounds, fishing-grounds, &c.—a large area which should be called the black mans' land, and not the white mans'. What would be the result of such a scheme?—I do not think that the natives could be ever brought into a position to benefit by it.

753. (*By Mr. Baker*)—The first step seems to me to ascertain the limits of each tribe, and see how far each tribe can be benefited by itself, and if the tribes are too few or such a definition could not be obtained, or if they could not be induced to fall in with the plans of the Government, such a scheme would be altogether fruitless?—Yes.

754. In my evidence before a Committee of the House of Commons in 1851, I struck out a scheme of that nature—an idea that each tribe should be taken up by itself and dealt with according to its numbers or particular circumstances, and over every tribe should be placed a protector, who should be supplied by the Government with the necessary means of settling them, and teaching and instructing them in the cultivation of the ground, and on other matters relating to their support—to be partly supplied with rations by the Government, and partly by their own labor. These protectors or fathers, if I might so call them, should act for the Government, and communicate regularly with it, allowing, however, the tribe to have its own chief. That was the scheme I proposed to the House of Commons, and I believe it was generally approved of at the time; but the difficulty seemed to be how to bring these natives into communication with the several protectors. The Government should supply the natives with all that was necessary to protect them from the inclemency of the weather, and to cultivate their land. Do you think, from your experience and knowledge of the state of the case at the present day that such a scheme would be practicable?—I do not think it would, for this reason—the tribes are generally very small, and only a few individuals could be persuaded in any way. There is as much difference between a given number of blacks as between a given number of whites, and it is only here and there that a man could be acted upon by civilizing means. I have formed that opinion from the fact that all the information I have acquired with regard to their superstitions and customs, has been derived from one or two intelligent persons out of each tribe; and I believe that the little religion that they ever possessed is only intelligible to a few in each tribe.

755. I perceive here that it stated, amongst other things, that the principle of working for wages should be recognized amongst the blacks, and that the wages ought to be paid in provisions. That has been adopted by me and others, and we have paid them wages in provisions and clothing. Do you think it possible, generally to adopt that principle?—There is some difficulty in the way arising from the fact that many of the natives are difficult to be acted upon by anything likely to be beneficial to themselves. Something has been done in the south, where natives attach themselves to families and do a certain amount of work.

756. My daughter has a native washerwoman?—Yes; there are a few persons who thus employ the women in families.

The Rev. Mr. Cox called in and examined:

757. (*By the Chairman*)—What is your position?—A Congregational Minister.

758. Have you been long in the Colony?—About three years.

759. You are aware that this Committee is appointed to inquire into the circumstances relating to the aborigines of the Colony?—I am.

760. What is your acquaintance with the aboriginal population?—Simply that of passing four or five days at the native institution at Point Macleay.

761. What purpose was said to be attained by that institution?—The moral, spiritual, and physical improvement of the natives. In one view, its object was spiritual, but indirectly, also, it sought to forward their moral and material interests.

762. How was it formed and supported?—It was formed in consequence of a public meeting held in the Exchange, when a Committee was appointed to carry out certain proposed objects. An agent was also appointed. The institution was to be supported by voluntary contributions, assisted by a Government grant, to carry out our object for the temporal benefit of the natives; but, as the Aborigines' Friend Society, our object was chiefly moral and spiritual.

763. Do you conceive that the society has succeeded in carrying out the objects for which the institution was founded?—It is rather difficult to state what measure of success an institution of this kind has met with, as it is a question not to be dwelt on in part; but while I was there I saw enough to enable me to state that it was an advisable experiment. When I consider that in other parts of the world such institutions have been a long time in operation before any result

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was obtained, I am not disposed to say that this institution has not been fairly successful. In the South Sea Islands the missionaries were sixteen years without producing any direct success, so as almost to induce them to give up in despair, and after that time they met with a most triumphant success—the greatest success accompanied the efforts of the missionaries. I consider that the few months during which this institution has been in operation, have shown enough to make us think that there is a groundwork for our going on hopefully.

764. The Committee are aware that it is difficult to get direct proofs of success, at the same time, do the intelligent and benevolent individuals who form the society which has been got up suppose that their endeavors are succeeding?—Yes; certainly.

765. That is your opinion?—Yes, and I could give you some facts which lead me to suppose so. I mingled as much as possible during the four or five days I was there, not only in the presence of Mr. Taplin, but in my walks about the place on foot, and I conversed with several of them as far as their knowledge of the language enabled me. I found most of them to have some idea of the fundamental facts of religion—they knew of a God—the distinction between right and wrong—what they ought to be, and what they ought to do; and I was astonished to find how correct their opinions on such subjects were. They seemed to be quite aware of these things, and they seemed to be very much attached to Mr. Taplin.

766. Are you aware of any superstitions prevailing amongst the blacks antecedent to their connection with civilization?—Only by report from those who had more intercourse with them than I had.

767. Have you heard if they have any idea of atonement by sacrifice?—I never heard of such a thing.

768. Nor of the existence of an evil spirit which ruled their destinies?—I have often thought I found in some of the inquiries I made, traces of a kind of superstitious fear of some malignant being which leads to their being afraid to be out after dark. One of the boldest men on the station, Captain Jack, is so extremely timid on this account, that sometimes he will not go out after dark a short distance from one house to another from fear of some spiritual evil, and he gives reports of conflicts he has had with evil beings which he has met during the night. Yet that I have only heard from others—their knowledge of God having taught them differently. They expressed to me a desire for improvement; and this was particularly the case in my intercourse with the young men. One young man in particular, named Warkery, one of two or three brothers, when he was called on to be made a young man, resisted the native custom, and took refuge in Mr. Taplin's house in order to avoid the ceremony. He told me himself, that he wished to be like the white fellows, to live in a square house, and learn to be a shoemaker, carpenter, or blacksmith, and go to Goolwa. Others said, that they would like to get some land to cultivate; and one pointed to some fencing that was put up round the garden, and said, that he could do that the same as white fellow.

769. You have stated that you are satisfied with the meed of success that has attended your efforts to improve the blacks—are you satisfied with the operations of the Government, or, that it has performed its duties. You say that you look to the Government to supply their physical wants—your chief object being their moral and spiritual welfare. How far have the physical wants of the natives been supplied by the Government?—I can hardly express satisfaction, or say that I am satisfied with what has already been done; I should say, that although the result is doubtful, there is more ground for hope than satisfaction. It is rather hopefulness than satisfaction that I feel with regard to the Society's operations. With respect to the other point, I am hardly prepared to make any statement, because Mr. Taplin makes it a principle to avoid giving able-bodied blacks any food or clothing except in payment for services performed. He does not profess to bestow alms or bounty on such, but only on the infirm and sick; and I went round with him repeatedly to distribute. He took flour with him.

770. My question is more general; has the Government done its duty in supplying the physical wants of the natives congregated at Point MacLeay?—That I cannot answer; I have not knowledge sufficient to state that—whatever knowledge I have would be only derived from reports of others.

771. Are you on the Committee of management?—I am on that Committee.

772. And in that position are not all the reports of the executive officer forwarded to you?—They are.

773. Have you ever heard that these natives wanted the necessaries of life?—I do not recollect any such report; I do not remember to have heard any such one read.

774. Then, do you consider that the Government has done its duty towards the natives, so far as your connection with the institution is concerned?—I do not know anything to the contrary; I do not recollect any fact to lead me to doubt it.

775. Does your personal acquaintance with the conduct of the institution and the natives confine itself to five days?—Almost entirely, except such natives as I met with in travelling in different parts of the country.

776. You have had no opportunity of forming any opinion as to their mental capacity for grasping the truths of Christianity?—Not particularly and specifically. I sometimes took lads and children, and questioned and examined them in figures, and they replied readily; and I was surprised to find their aptitude in doing so. The acuteness of the children was equal to what you would find in most average English schools, in reckoning up small accounts. I may remark one case in particular, where Mr. Taplin was holding a kind of fish-market on the shore, where Campbell was waiting with his boat to take the fish to Goolwa for sale. The fish are kept in pounds, near the boat; and every one has his own fish. The proceeds of the sale are briefly mentioned by Mr. Taplin, who says to a man, "Your fish fetched so much; you have drawn so much on account, and you have so much to take." In most cases the men reckoned the amount correctly, but there were one or two exceptions; some were slow over it, and the others would help them out, and see that they were right. Some had accounts to reckon to the amount of 16s., and to calculate how much tobacco was to be set off on the other side; and this they could do with the same facility that an ordinary unlettered man amongst ourselves would. Some were slower and some faster; but all comprehended the arithmetical principle.

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777. This may show their aptness to accommodate themselves to civilized life, but my question is as to their capacity to grasp the truths of Christianity, the spread of which is one of the objects of the Association. You speak of their superstitions, and one of them is the atonement by sacrifice; would that lead to some remote idea of the Christian doctrine?—It would be likely to do so, but I am not acquainted with any such. My conversation was as to the existence of a God, the love of God, and the duty incumbent on them to do what He required. So far as that went, there was a general comprehension of these simple truths, and no objection was raised to them. I may say that some did raise objections, and wanted to know how the white fellow knew that God had written a book; and they also raised the objection that either the white fellow had been deceiving them, or had been deceived himself; this was one of the Warkerics. In speaking to me on these points he seemed to understand them. He seemed to admit the principles of right and wrong, the claims of God, and a state of future rewards and punishments, according as they were good or bad. We might have had such conversations on half a dozen different occasions, both with old and young; and they heard me attentively.

778. This knowledge, then, was acquired in the first instance from the missionaries?—I think it possible.

779. Do you think it was intuitive?—No; they would have received it from intercourse with the whites in a great measure. After white intercourse has taken place with the savages, it is extremely difficult to get at the native notions. The men, who formed the boat's crew, had some notion of a God, Heaven, and Hell; but these they mingled with, and adopted into, the native ideas.

780. The idea of an evil night-spirit is one that does not prevail amongst civilized communities; and, therefore, is not likely to be got by any connection with the whalers who first visited this coast. That is some form of their own superstition; the existence of an evil spirit, or something superhuman?—It would strike me, that such an opinion would be likely to be gathered even from such men as whalers and others.

781. Are you aware that infanticide prevails in the Colony?—I have heard some terrible instances of the kind, but I have no information beyond that which I have obtained by inquiries from persons who have lived more amongst the natives.

782. Is that of late years?—I think an instance was given to me by Mrs. Taplin herself, and it occurred within the last four or five years. There was a tribe in which two children were killed and eaten by the parents. The case was so circumstantially given, that I could not withhold my credit, although it was very startling case.

783. That is not a habit acquired from contact with civilized life?—Not at all; it is purely a native habit.

784. Could you suggest to the Committee any improvement in the present system adopted by the Government for the amelioration of the condition of the natives. It is one of the objects of the Committee to ascertain whether any such system exists by which the natives can be well treated. You have considered their moral and spiritual welfare, and you look to the Government for the physical support of the natives?—I am hardly prepared to suggest any plan any more than that the extension of such agencies as this would be very beneficial. If an agent, as in the case of Mr. Taplin, is capable of giving them moral and spiritual instruction, in a manner suitable to their wants and necessities; and, at the same time, can assist them in the acquirement of the simpler arts as he does, to put up houses (and one man is putting up a house, and Mr. Taplin is assisting him with his own hands), assisting the sick, the infirm, and aged, by means of such Government assistance as may be granted, seems to me to be the most efficient method. The great danger is that of pauperising them, and drawing the people together, to depend on certain temporal assistance given, which must tend to their deeper degradation, if not exceedingly cautiously done; but, if cautiously done, it might be the means of keeping them together, and weaning them, in some degree, from their wandering habits. I can see no plan more likely to be efficient than the extension of such means as are used at Point Macleay and Poonindie, where they are taught to work, and to know that everything they receive from Mr. Taplin is payment for labor, such as raising stone, going out in the boat fishing, and the cultivation of the garden, such as it is. They receive payment for that, and whatever payment they receive comes from Mr. Taplin. I think that is the most efficient means that can be used. There is no rule in the institution which prevents them from going to other places to get work, at times when labor is needed. They are quite at liberty to do so.

785. Are they not periodically congregated there for the distribution of clothing?—Not that I am aware of. We have sent down a good deal of clothing; and various benevolent persons have given us cast-off clothing, of which we have made use for the natives.

786. I allude to clothing and stores supplied by the Government?—Oh; I am not aware.

787. And if it should be a part where the blacks congregate for the distribution of these things, you are not aware of it?—No.

788. Nor of the fact?—No, I am not. I have no information on the subject.

789. Your knowledge of the aboriginal character then confines itself to five days' connection and conversation with the natives at Point Macleay?—I said that, in the course of my travelling, I took opportunities of making myself acquainted with them as far as I could, as it is a matter of interest to me.

790. Have you reason to be satisfied with Mr. Taplin's superintendence, as your conductor?—Very much so. I was surprised to see the great power that he exercises over the natives, and the confidence they appear to place in him—the considerable amount of deference they show him. He has made some efforts towards acquiring the language; and they have, it seems to me, the most perfect confidence in him, and in the establishment.

791. Will you state to the Committee the amount of his income, and whether it is derived from his private resources, seconded by the Government?—I really do not know that I can say. I should think that we have received £170 or £180—between that and £200—since the establishment started, from private subscriptions; and during the same time we have received £350 of Government grant for last year, and that is the only grant that ever we have had.

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792. I understand that you have received £170 from private subscriptions, and £300 and upwards you have received from the Government?—Yes.

793. How have these amounts been expended?—In the building of a residence for Mr. Taplin, at Point Macleay—a considerable sum of the first grant made has been employed for that purpose.

794. Three hundred pounds for building Mr. Taplin's house?—Yes. We have made a grant of £100 for the construction of a school-house and dormitories, with the intention of keeping the children, in some degree, apart from their parents. They would be thus more likely to settle down and receive instruction. There was considerable anxiety amongst the people in the neighborhood about the school-house. When I arrived there it was supposed that my coming had something to do with the school-house, and both men and women spoke to me to know when the school-house was to be built; and one woman said that when the school-house was built all the blacks around would come. Her notions might be somewhat extravagant, but still that was the fact. In the streets of Adelaide I have met people whom I have seen there, and they have immediately told me the state of things there.

795. What salary does Mr. Taplin receive?—£200 a-year.

796. From what source?—From the private subscriptions we raise, so far as they go.

797. And, of course, it must be made up from the grant?—I believe so.

798. And in addition to the £300, or thereabouts, subscribed, the Government also provides provisions to be distributed amongst the blacks, and clothing?—I believe they do.

799. Are you not aware?—The reports refer to the distribution of flour only.

800. Do you know what the financial position of the institution is at the present time?—I hardly know, I am sure, what the financial condition is. We have about £100 for the school-house, and that will about expend our funds. We are in hopes of an additional grant to come to us.

801. Have you any grant from the Central Board of Education towards the erection of the school-house?—I never heard of such a thing.

802. Do you consider that it would be the duty of the Central Board of Education or of the Government to provide a place for the instruction of the aboriginal population?—I should think it would come within the scope of the Government, if they provide for the necessities of the natives at all.

803. And to provide school-books?—I should have no hesitation in saying so. So far as a grant is made for such purpose, the natives should come in as fairly as their neighbors.

804. Provided the Government did its duty in this respect, would the Society, of which you are the representative here, be satisfied to provide the means of maintaining the superintendence of Mr. Taplin, or some other person who would look after the spiritual welfare of the natives—do you think that the means would be provided by means of voluntary contributions, if the Government provided the other parts?—I know of nothing to prevent such a thing taking place.

805. Although you undertake this duty, you do not think that it would absolve the Government from the duty of providing for their moral and spiritual wants; or do you consider that the duty of the Government is confined to the physical necessities of the aborigines?—We have striven to keep the two things as distinct as we can; but I do not think that our voluntary contributions has enabled us to do even that which was our special aim. The Government funds are obliged to be trenched on for moral and spiritual things, and for other matters, such as the support of our agent, as we have not been fully met by the contributions of the people. Still, that is not the principle upon which we would go, or have gone.

806. What I wish to elicit from you is—whether you consider that it is a part of the duty of the Government to look after the moral and spiritual necessities of the natives, in addition to their physical wants?—I should greatly prefer leaving it in the hands of a private society, which has more directly the object in view. It is only in cases of very great emergency that I would wish to see the Government act in the matter. I should much prefer the other course.

807. You speak as the representative of a particular Society—is that your general view?—I do not know that I am here in a representative character. I am here as one who has visited the station, and I would not commit the Society to the opinions I express. I would carefully guard against that. I have not consulted my colleagues on the committee as to this examination, and I should be taking too much on me to act for them.

808. Being a member of this Society, and being considered here as having some knowledge of the natives, we look to you particularly for your views on this subject?—My own private and personal views as a citizen and as a colonist would be, that such a thing with respect to the English population would be far beyond the province of the Government, and also with respect to the aborigines.

809. We are not alluding to the English people; it is a different matter from State aid. Do you consider that the Government does its duty to the aboriginal inhabitants of the Colony by merely confining its aid to their physical wants?—I think so, Sir.

810. (*By Mr. Davenport*)—It has been stated, Mr. Cox, that Mr. Taplin objected to the natives under Mr. Mason, at Wellington, inspecting his place at Point Macleay: to which institution they proposed to send their children. Do you happen to know if he did, and why?—I do not. I have no information.

811. Have you any statement of accounts, to show to the Committee what were the proceeds received from fish, and how they were expended; or any source of income?—I have no other information than just what met my own view in that way. Mr. Taplin acts as agent—commercial agent for the natives, superintending their fish sales; and he keeps an account for them of the proceeds, and pays the money to them, and sometimes will advance them money, on account, before a sale. But I do not know exactly how these arrangements are carried on.

812. Does he not forward a practical statement of accounts to the Association?—Yes; constantly.

813. What is the average number of aborigines—men, women, and children—at the Society?—It varies considerably. When I was there, there were seventy or eighty, perhaps.

814. Were

814. Were many of those half-caste?—Very few; I noticed very few. I should think not above four or five.

815. I believe the schoolroom not being completed yet, the order of the Institution scarcely established. I was going to ask you what kind of order is now followed by Mr. Taplin, for the improvement of the natives?—In the morning he generally goes out and visits the wurleys, and looks after the sick and their wants. About 11 o'clock a bell is rung, which the children who intend to come to school hear, and they assemble under a kind of shed, with four or five supports, and planks and a few branches over the top to keep the sun off; and they have benches around. Then they have school-books, and slates, and pencils; and they are taught to read and write, and the elements of accounts. Some of them can write well in copy-books.

816. Those children who have attained that degree of knowledge in reading and writing—have they attained it in the institution exclusively. In one case one of the most forward pupils had received it elsewhere—at Wellington?—I think, now I recollect, that Mr. Taplin mentioned some cases to me. I do not know the number, but some have learned to write, who did not know how to form the letters; and they have learned to spell small words since they have been under his care. I do not know whether what you say was the case or not, but I think he mentioned something of the kind.

817. The consumption of food would be considerable to the Association, I imagine, if the ground let were under cultivation, as there is so large a population of the older people. They would find assistance from the ground, and from the waters too?—That is a great object of desire with the committee and the agent—that means should be taken to cultivate, so as to enable them to find employment for the natives, and increase the means of support. At the same time, to what extent it can be done, I am not prepared to say.

818. If you interposed, as far as external aid was concerned—as far as the distribution of food was concerned—and gathered masses of natives together in one body, would it not have the effect of soon consuming the food, if supplied to them?—Of course there would be a larger number of sick and infirm, and in that case they would come in for these grants. We must be kind to them, and it would more quickly exhaust the supplies. To those who received assistance only in the shape of wages or payment it could make no difference, and it would not injure the Society.

819. With regard to the natural supply of the natives with food, would not bringing them together in one locality throw a burden unfairly on the resources of that locality; inasmuch as their natural food must soon disappear?—I am hardly prepared to see how. I know the natives are accustomed to take canoes round about the bay and Lake Albert; they come and fish on the spot. One day ten or twelve canoes came.

820. When you visited the station did the locality seem favorable, in the shape of shelter from the weather, and was the soil rich?—The locality appeared to be well chosen, in some respects it was admirable. It is rich enough for the purpose, and it is cut off from any intercourse with the wild natives and others. The soil did not appear to be very rich in comparison with other parts of the Colony.

821. (*By the Chairman*)—Do you approve of the position from its isolation from the white population?—Yes; that is decidedly a favorable feature in the locality.

822. (*By Mr. Baker*)—If Mr. Taplin interested himself in a given white population there, it would be prejudicial to the establishment?—I think it would bring evils with it if it brought advantages with it in another direction. It might bring employment, but it would also bring the natives in contact with a deteriorated class.

823. You say that the natives only receive support in exchange for labor, is it a likely place to obtain labor when Mr. Taplin has none to offer?—I should think not very likely.

824. Do you not think it inadvisable to bring natives dependent on their labor for a living into an isolated place where the amount of work is very limited?—I should say that they are not entirely dependent on their labor, but on the produce of the waters and the land. There would be, during a great part of the year, sufficient for their support and labor. They would seek, at certain times, hay-making and harvesting in the neighboring counties.

825. Is there any hay-making or harvest in the neighborhood?—I suppose none nearer than the other shores of the lake, but they have the use of a boat to cross.

826. What labor has Mr. Taplin to offer now that he has built his house?—The school house.

827. Is that not finished?—I believe not from the records I have read.

828. Supposing the school-house finished, what other labor would he have to offer?—None beyond cultivation.

829. Has he any means to cultivate?—None; except the society can render assistance to him, and they have no intention of doing so at present; and they have received no application to do so.

830. Then he has no means?—I cannot speak as to his means.

831. He has no means belonging to the society?—No; none from the Aborigines Friends Society.

832. You speak of the sick and infirm, were there any of the aborigines in ill health, and unable to work when you were there?—There were a few cases; I cannot recall the number now. There were one or two aged men in a state of very great decrepitude, and one was ill with rheumatism; and some aged women were assisted with flour; and means of that kind.

833. Has the Committee lately received a report from Mr. Taplin, in which he says that many have fallen victims to influenza during the last winter?—They have not fallen victims to it in the sense of dying, but many were down.

834. Does "down" mean dead?—I think not.

835. Did he not say that many had fallen victims who might have been saved had he had blankets to issue?—Well, I am not aware that it was so. I did not know that they were needed.

836. You speak of Mr. Taplin's first visit of a morning being to the wurley's—where were they?—Some were down near the landing-place. There were two collections of wurleys there,

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and a third little one to the eastward. The land wurleys would contain a considerable number of natives—they were in two distinct localities a quarter of a mile apart.

837. How were they constructed?—Just in the usual manner—branches of trees, strong sticks, and two or three dead boughs over. On one side branches were placed so as to afford a kind of shelter from the wind.

838. Branches on one side?—Yes; just a slight covering on one side.

839. What month in the year was it?—February.

840. During the summer months?—During the summer months.

841. You say that there is a bell rung at 11 o'clock—is that the first bell—is there not a bell before it?—I do not think there is. I do not remember that there was one.

842. Is there a bell at 7 o'clock for morning prayer?—Not at the time I was there.

843. You say that Mr. Taplin held a kind of fish market?—I say that I have seen him settling with the natives for the sale of their fish, and it had the appearance of a fish market. I should not be understood to say that he held a fish market. I said it was like a fish market, from the number of people engaged in fishing.

844. Was Mr. Taplin selling?—No; he was acting as account-keeper between Campbell and the natives.

845. Who is Campbell?—A man who landed twice a week at the station for the purpose of obtaining fish the natives had to dispose of.

846. Do you know what price he gave?—No; I cannot say exactly. I have a kind of impression that it was 9d. or 1s. a fish.

847. Were others engaged in the trade besides Campbell?—None.

848. Has he been so engaged since?—I think not. He has gone to the Murray for some time.

849. Who acted previous to Campbell?—I think for some little time Mr. Taplin's brother.

850. Do you know what price he paid?—I do not. He had left the Colony altogether before I was there.

851. Do you know whether Mr. Taplin's brother had been in the habit of occupying any portion of the Peninsula for fishing purposes, before Mr. Superintendent Taplin went there?—I am not aware at all.

852. Do you know why Mr. Taplin's brother left?—I could not speak on that subject any more than it was a want of success in doing things. It did not answer his purpose. I have no knowledge of him at all, nor of the circumstances.

853. You stated that the civilization, and the moral and spiritual instruction of the blacks should be dependant on voluntary contributions, I think?—Yes.

854. And you would not use the Government money for such purposes, except under cases of great emergency?—I think I have expressed that idea.

855. You afterwards stated that the Government money had been used at Point Macleay?—Yes. The voluntary contributions were not sufficient to carry out the full accomplishment of our object.

856. Then the great emergency has already arisen?—I suppose it may be considered to have done so.

857. To what do you attribute the circumstance?—In societies where Government money is received, it is always extremely difficult to get voluntary contributions. It has been found difficult in this case partly on that account, and partly from some distress amongst the public.

858. I understand then that voluntary contributions are precarious and unsettled?—They have not equalled the amount we should have liked to have raised.

859. You state that you were surprised at the readiness with which some of the natives reckoned and computed their accounts?—Yes.

860. Do you suppose that this readiness was acquired through Mr. Taplin's instructions or had they possessed themselves of it before coming to Point Macleay?—I do not think so. They might have done so before—with respect to the adults, at least, for they must have been familiar with white habits and with squatters a long time past. With respect to the young, it may fairly be attributed to Mr. Taplin's efforts, in part at least.

861. How long have you known Mr. Taplin?—I never saw him before then, except casually meeting him after he was engaged by the Committee.

862. You stated that, he helped one of the blacks to build a house, with his own hands?—Yes.

863. Do you think him a man who is fond of work?—I have no knowledge of Mr. Taplin any more than a casual visit, and I then saw him always ready to help in anything of the kind.

864. Are you aware whether polygamy exists amongst the natives?—It does.

865. Are you aware whether Mr. Taplin interferes with such practices, and to what extent?—I am not aware that he interferes with such practices. I never heard of his having done so.

866. Should you think it right, seeing that polygamy existed, to induce a wife to leave her husband because there might be more wives than one?—I should think it wrong—that is, of course, my own impression. If I were a missionary I should forbid it, as far as all lawful means went.

867. In fact, if the aborigines themselves think that there is no harm in polygamy, any one persuading a wife to leave her husband because he has more than one wife, would be recommending her to do that which in her estimation would be a crime?—Well, probably it might be so. The late Bishop of Calcutta required it to be inculcated in all the native churches in India, that there should be a separation from all wives but the first—therefore, there may be different views on this subject amongst Christians.

868. Are there not a variety of opinions as to the beneficial effect of the missionary efforts in India?—I dare say that there are differences of opinion; it is hardly possible but that on such subjects there should be great differences of opinion.

869. You yourself would not think it right to recommend it?—I should simply follow the Apostolic plan in the New Testament.

870. Are

870. Are you acquainted with the native habits of the aboriginal inhabitants to any great extent, or has your knowledge been confined to the information you obtained at Point Macleay?—My personal knowledge is, of course, limited, being resident in the City, and having information only occasionally transmitted.

871. You stated that the blacks paid deference to Mr. Taplin, and appeared to have great confidence in him, and he exercised great power over them—is that not always the case with any European who employs them and pays them for their labor?—I dare say it may be to a considerable extent where persons help them at their need.

872. Would not the issue of food and raiment?—I think it highly probable that it might have an influence.

873. Then any other person who exercised the same influence would receive similar marks of respect?—I could hardly say that—the conduct of many would so soon forfeit the respect of the natives, who observe these things. Some men would soon lose their confidence, although they might distribute abundance.

874. Do you think that the conduct of Europeans is generally such as to forfeit this respect?—Your question is of so general a character that I cannot answer it.

875. Do you know of any case of injustice by a European towards an aborigine?—Not of my own knowledge. I have heard of such things.

876. The cases you have heard may be unfounded?—Well, I think not. I think such cases, generally, were resting on evidence that I could depend upon.

877. Will you state any particular case that occurs to your mind as being the most prominent?—One comes into my mind which I may perhaps mention—Some white persons employed some natives at Point Macleay to shoot for them, and having got several dozens of ducks and other birds, on going away, they gave them a few pannikins of flour in exchange for that for which the natives expected a much larger amount. That is one case reported to me.

878. Who is your informant?—Mr. Taplin.

879. Did he name the persons to you?—He did not—or, at least, I do not remember them if he did.

880. Are you aware that Mr. Taplin is more largely engaged in those operations than any other man in the neighborhood?—No; I have no acquaintance at all with the fact.

881. You stated, that one object is to keep the children apart from the parents as much as possible—am I correct?—Yes. I think that the object of dormitories being constructed in connection with the school is to induce the parents to leave their children to reside there, so as to leave them more directly under the influence and teaching of the agent.

882. To allow the parents to reside there?—No; to induce the parents to leave their children to reside there, so as to be more under the influence of Mr. Taplin.

883. What number of children do you propose accommodating?—Such accommodation as I now speak of would be for any great number, not exceeding twenty-five.

884. What length of time do you propose detaining them?—I am not aware that there is anything laid down on that point.

885. What do you propose to do with them afterwards?—That has not come under our consideration. If they are educated or trained, it may be supposed that they would be more fit or employment in the Colony in any way.

886. Suppose twenty-five children to be educated and trained on the establishment for two or three years, and then returned to their wurleys, would they not be in a worse condition than when you received them?—I do not know that they would be in a worse condition—it might have some disadvantages with it.

887. Would not the instruction they had received teach them that many of the habits that they must meet in the wurleys would be sinful?—Yes; decidedly.

888. Having been taught the sinfulness of such things, would not the condition of those who returned be worse than if they had never been separated?—If their practice was equal to their knowledge, and they maintained the practices they were taught, their influence would be most beneficial on their relatives and friends in the wurley.

889. But has not the result of every effort in the Province been to convince you precisely the contrary, and to show that immediately on their return to the wurley they return to all the old habits of their ancestors?—I suppose it has generally been the case, although I have heard remarkable cases to the contrary; but if it is generally the case, our principle would be still to endeavor to do that which we believed to be right.

890. You speak of some reports from Point Macleay, have you had any application for blankets?—I am not aware. I may not have been present at all the meetings, and this application might have been made while I was away.

891. Are you aware that any blankets were forwarded to Point Macleay during the last winter?—I am not aware.

892. What are the duties of the Committee of Management?—Generally to superintend the affairs of the institution, and direct Mr. Taplin in all cases of emergency—to raise money for the support of the institution.

893. Would not one of their duties be to see that food and raiment, and blankets to protect them from the weather were properly supplied?—I dare say in those cases which come under their notice; and I dare say that the Secretary, and those who have directly the carrying out of the objects of the Society, have had such cases under their notice and have relieved them.

894. If it should be discovered that the natives have been short of food, and all the winter without blankets, and no protection afforded to them from the cold and rain during the whole season, would it not, to your mind, be an evidence that the Society has scarcely performed the duty it has taken on itself?—Not unless I knew all the circumstances of the case. The applications may have been made, and they may not have been able to comply with them. I do not know all the circumstances of the case, and, therefore, I cannot answer what opinion I should form.

895. And is the health, comfort, and lives of these poor wretches to depend on the irresponsible

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sible efforts of a Committee who appear scarcely to know what is done in reference to them?—The question, you see, would be rather implying my representative character—which I do not profess.

896. I speak to you as an individual?—The Committee, of course, would be responsible for the use of ordinary means, and the employment of right efforts to obtain such supplies as came within their reach.

897. (*By the Chairman*)—The province of the Society is to endeavor to Christianize the natives, to confine their operations to that?—That is the main thing.

898. And you are merely the dispenser of the Government bounty for their physical wants?—Yes.

899. So far as I understood you, some of your answers led to a different conclusion?—I am not aware of it.

900. Have you any further information with which to supply the Committee?—I do not know that I have; I do not think that there is anything further that I have to say.

901. You have stated that there is a great difficulty in getting voluntary subscriptions when you are subsidized by grants from the Government?—Yes.

902. In the first place, do you not find, generally, great difficulty in getting subscriptions to these efforts and institutions, when not subsidized by the Government; and again, do you not consider that one of the great causes of want of subscriptions to this institution is the fact of its being aided by the Government?—With respect to the first part of the question, I should say that, generally speaking, we do not generally find a difficulty in raising money by voluntary efforts when the public are acquainted with and have confidence in the Committee and their object.

903. Do you refer to being subsidized or not?—I am speaking of purely voluntary societies. Generally speaking, those who are acquainted with the raising of money for benevolent societies have to make an effort—but we generally find that the money is forthcoming for the purposes we require, and as we want it.

904. As refers to cases where the Government assist?—I should not be prepared to state as my private opinion that the subsidy is the only circumstance that prevents voluntary subscriptions from coming in.

905. You have stated that there is a difficulty in getting money where the Government subsidize?—Yes.

906. And you attribute your want of success to the Government subsidy?—Partly to that.

907. (*By Mr. Baker*)—Have you, as a Member of the Committee, any objection to furnish the Committee with Mr. Taplin's reports. The secretary was asked to furnish them, and he said that, individually, he had no objection, but he was not aware what the opinion of the Committee might be; have you, individually, any objection?—I should think it inadvisable. You can have any extract from them; but the reports were intended for our Committee alone. I think, if we met in Committee and discussed the matter, I should be rather inclined to take the side that we should not furnish them.

908. You have stated that the Government money is so mixed up with voluntary contributions that the Government money has been expended throughout the whole of the operations at Point Macleay?—To some extent.

909. Then, would not the House be entitled to get every information with regard to the expenditure on the establishment?—That we should be prepared to give in any way, but that hardly involves giving up the whole of the reports.

910. (*By the Chairman*)—Will the Committee have any objection to furnish us with a statement of their financial position; how they have expended the money they have received from Government. We have the power of calling for those returns, and, unless you can so distinguish the particular sums of money you have received from the Government and from private subscriptions, the Committee has no other course than to insist on having the returns of your income and expenditure?—I should think that the Committee would have no objection whatever to give a full financial statement.

911. Will you promise that such shall be forthcoming?—So far as I am concerned, I will.

Mr. Chas. Bonney called in and examined:

912. (*By the Chairman*)—Have you been long resident in South Australia, Mr. Bonney?—I was resident continuously in South Australia for sixteen years.

913. What was the date of your first arrival?—I first arrived in the Colony in April, 1838, and I resided continuously from May, 1842, to March, 1858.

914. On your arrival in 1838 had you opportunities of being brought in contact with the aboriginal inhabitants?—Not very much in South Australia. I was brought more in contact with them in New South Wales; but of course I have seen the aborigines near Adelaide, but not so much in the bush in South Australia as in the bush in New South Wales.

915. At any future period, had you this opportunity?—Merely from seeing them about the town and at the stations in the country.

916. What was their general condition and state, physically and socially, when you first had an opportunity of forming an opinion of them?—I have seen them as all other inhabitants of Adelaide have seen them—in the demoralized state to which they have been brought by communication with the white men—from drinking and other vices.

917. Then you allude to a period some time subsequent to the establishment of the Colony?—Yes.

918. You had no opportunity prior to that of judging of their position and condition before they came in contact with the whites?—No; except on the River Murray. I forgot to mention that I saw them there before they came in contact with the white people.

919. Were they subject to any diseases at that time?—I cannot speak positively on that point. My impression is that they were subject to diseases.

920. Are you aware of the existence of venereal disease on the banks of the Murray, amongst the people, before there was any possibility or probability of their having come in contact

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contact with the white population?—I do not think it is a positively ascertained fact, but my impression is that they had some kind of venereal disease amongst them before they came in contact with the white population. It is probable that it was a disease of a milder character than that which they have caught from the Europeans.

921. It now exists in a much more aggravated form?—That is my impression.

922. Were the natives very numerous when you first became acquainted with them?—They were very numerous on the Murray and down at Lake Albert.

923. Were there many aged men and women amongst them?—A great many on the Murray—more than I ever saw in any other part of Australia.

924. Have you lately been brought in contact with the natives, or had the opportunity of judging of their numbers and condition?—I have not been brought in contact with them except near Adelaide. I have not been up the Murray for some years, nor through the Lake Albert district; and, therefore, I cannot say the rate at which the native population has diminished.

925. During your first visit and your last, did not some time elapse, and did it appear that the rate of diminution was increasing?—I think there can be no doubt that they have diminished very rapidly since I first came to the Colony.

926. Is there anything particular to which you attribute their loss of numbers?—I do not think that that diminution can be altogether accounted for. Several causes may be assigned for it. Habits of intoxication, venereal disease, and probably the use of clothing contribute to their mortality.

927. When you first came in contact with the natives were they clothed with wallaby or opossum rugs?—On the Murray they wore very little clothing; on the upper part of the river they had opossum rugs, but there were not many in use on the lower part of the Murray—the part of the Murray in South Australia.

928. And in Adelaide, what general clothing had the tribes—opossum rugs?—Sometimes rugs, but generally European clothing, as far as I can remember.

929. In what way does clothing affect them physically?—They are very irregular in wearing it; sometimes they adopt European clothing, and sometimes they go without any at all.

930. Is it your opinion that if they had been left in a wild and savage state, without supplies, that their condition would have been better than it is at present?—I think it is very probable that they would not have been so liable to disease if they had had no European clothing at all.

931. You state that their condition physically is worse than it was before, and attribute it to their contact with the white population, in so far, as you state, that they had a very mild form of venereal disease, and now it is aggravated—they were originally in good bodily health, and now that they are partially provided for, their diseases are aggravated. I wish to inquire what is your idea of their moral position?—I should say that they are more demoralized—taking into account the habits of intoxication they have acquired, and those vices which have led to the spread of venereal disease amongst them.

932. The whole tenor of your remarks goes to show that the natives have lost all and gained nothing by their contact with civilization?—Yes, decidedly. I believe that the balance is very much against them—perhaps, they have a greater security of life now, but that is nearly all they have gained.

933. The security of life?—Yes; from violence on the part of their own race.

934. Tribe against tribe?—Tribe against tribe.

935. Do you consider it the duty of the Government of this country to provide for the protection of the aboriginal population, when they take possession?—Decidedly. I think so—protection from crimes committed against them both by their own race and by the Europeans.

936. I can imagine cases of crime committed by the European population, but would it not be a difficult matter to understand what is considered crime between different races of savages acting against each other?—I can scarcely enter into that question. Do you speak of the evils endured in their former state, or the evils endured in their present state? One of the chief sources of evil to them, before our coming amongst them, was the crimes committed against each other, between tribe and tribe. They were always in danger. One tribe was always in danger of being attacked by another tribe—that was a cause of a great deal of misery to them.

937. I suppose you are alluding to the feud between the Encounter Bay tribe and the Adelaide tribe—that would cause the crimes to which you allude?—Yes; the revenging of injuries—the revenge of one tribe upon another—stealing the women, and hunting beyond their proper hunting grounds.

938. On that particular point—referring to the duty of the Government, in first denuding the aboriginal population of their freehold and their hunting grounds—is it not the bounden duty of the Government to provide for their physical wants?—I believe it is.

939. Was the duty of the Government, on taking possession, confined to any particular thing—to an attempt to civilize them?—I think that the Government were bound to provide for their physical wants, and protect them from violence as much as possible. Beyond that I should not advocate any further attempt to improve their moral condition—for the present at any rate. A gradual attempt to make them adopt the habits of civilization would be very well; but I do not believe it is possible to instil moral principles into them all at once.

940. Do you consider that all the efforts of the Government and of individuals have been fruitless and unavailing?—I do not quite go to the extent of saying that they have been altogether fruitless, but I believe that very little benefit has accrued from those efforts.

941. You are personally acquainted with the working of these several institutions?—Not very minutely. I have only a general notion of the mode in which they are carried on.

942. You have an intimate acquaintance with the bush. Do you consider that the treatment of the settlers to the aborigines is kind, or otherwise?—Generally speaking, they have been kindly treated—they have been very liberally supplied with food, so far as my observation extends. No doubt, there have been individual cases of cruelty towards them; but as a general rule they have been kindly treated.

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943. Cruelty on the part of settlers?—Yes.

944. Without, or with provocation?—Some provocation has probably been given in most instances.

945. Can you suggest to the Committee any system by which the general condition of the aboriginal population might be improved—anything to benefit them physically at first?—The only mode I can suggest is the establishment of stations for the supply of food and clothing to the sick and infirm—the carrying out of that system adopted on the River Murray.

946. To what system do you refer?—To the system adopted at Moorundee—the issue of blankets; but the relief should be confined, generally, to the sick and infirm, leaving the able-bodied to provide for themselves.

947. Is it not usual for the young men to supply the physical necessities of the aged?—It may have been the custom with some tribes; but their habits have been so much changed by contact with the Europeans that they cannot depend on such relief now.

948. We have in evidence that a native woman died of starvation; and this is attributed to the fact that, before their contact with civilization, the young men or sons of the tribe would have been obliged to go and find provisions for the aged people. Now the young men get employment—they go out to the stations, and leave the old people to take care of themselves. You suggest that the young men should not be supplied with provisions, but that the old and infirm should become the care of the Government?—Yes; that is my view.

949. Would you confine your depôts to the Police stations?—No. Circumstances might render it necessary to have other establishments where there is no Police station; but I cannot see why the two should not be combined when practicable.

950. Are you aware of any evils arising from drawing a large number of the aborigines of different tribes to one central point for the distribution of food and clothing, at certain periods?—Yes; I think that there are evils arising from that cause.

951. Do any of them come under your own knowledge?—I speak generally from hearsay; but I knew as a fact, that, whenever a large number of natives are congregated together, there is almost sure to be a fight.

952. Are you aware of any religion or superstition prevailing amongst the native population?—I do not believe that they have any religious ideas, properly so called.

953. Have they not an idea of an evil spirit?—Yes; or of an evil influence on them, such as witchcraft.

954. A superstition?—A superstition.

955. How do they propitiate the evil influence; or do they attempt to propitiate it?—That I do not know. Their superstitions vary in different parts of the country. They have wise men who are supposed to have the means of averting these evil influences.

956. Are they not in the habit of offering sacrifices?—Not that I am aware of—nothing of the kind ever came under my observation.

957. Then they do not depend on these wise men, or seers, for charms?—Yes; they do for charms.

958. Have you heard of hostile natives going into another tribe, and taking the fat of the kidneys of their enemies?—Yes, that is a common occurrence. Where an enemy is killed, they take the fat from the kidneys; and, if possible, while he is living. They believe that there is a greater virtue from it, if taken while the victim is alive.

959. To propitiate the evil influence?—To protect themselves from evil.

960. You say that they have no religious sentiment?—No religious sentiment, properly so called. Superstition they have, but not religious sentiment.

961. You do not consider their minds capable of grasping the truths of Christianity?—I do not.

962. Do you consider that the Government, in their efforts, have done what is their duty towards them?—I think that the Government have done a good deal for the natives, but I am not prepared to say that more might not have been done for them. According to my view—if more attention were paid to their physical wants, combined with some attempts to induce them to take up habits of industry; and less expended for schools, it would be better. The same amount of money devoted to the relief of their physical wants, and to some simple system of training the children would, in my opinion, have been attended with better results. No attempt at moral training can be of any avail with regard to the grown up natives.

963. What success has attended these efforts?—So far as I know there is scarcely one instance of a native really adopting habits of industry, and continuing throughout to work like an European.

964. (*By Mr. Davenport*)—Do you not think that, to the native the habit of industry, like an European, is dull and insipid, compared to his own roving life?—Yes; that is no doubt the great cause why so few of them adopt steady habits of industry.

965. You are aware in former days there was an officer of the Government specially charged with the interests of the aborigines. Lately, that office has been done away with, but do you not think that if any system is to be pursued towards the management of the aborigines—if any efforts are made to conduce to the interest of the aborigines, and the performance of the duty of the white settlers toward them, it should be under the charge of some responsible person?—Yes; any system, to be effectual, should be under the charge of some responsible person.

966. (*By Mr. Baker*)—If I understand you rightly, you are of opinion that the Government should confine their efforts to some systematic means of attending to the physical wants of the natives?—In the first instance. Combined with that, there should be some attempt to train the children up to habits of industry; but attention to their physical wants, and inducing them to give up their roving life, must precede any attempts to raise their moral standard.

967. The establishment of schools, for the purpose of teaching them to read and write, and teaching them the principles of Christianity, is, in your opinion, an effort in the wrong direction?—Yes.

968. You must have had, during your residence in this Colony, many extensive opportunities of

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of becoming acquainted with, and observing the working of, any institution established for this so-called good purpose. Can you state any instance that has ever come to your knowledge where benefit has been received from such institutions?—Exclusively of Port Lincoln, and that I cannot speak of at the present time, I am not aware of any native being thoroughly weaned from his savage habits, so as completely to adopt the European customs. There was one native, before I left for England, said to be cultivating a section near Mount Barker, but I do not know the result of that experiment. The nearest approach to a complete adoption of European habits was in the case of a boy I brought over from the Melbourne side. He had been taken away from his parents when quite an infant; and although he did sometimes go with the natives, he might be said to have entirely got his living by working like a white man. He died, however, from dissipated habits, and disease brought on by drinking.

969. Do you refer to "Black Billy"?—Yes.

970. Have you not known other instances in which black children, who have been taken away from their tribes, have adopted European habits, and have been occupied in regular pursuits?—I do not remember an instance at this moment.

971. Can you suggest any system which the Government might adopt for the benefit of the aboriginal natives?—I think it is important that in every case where settlement is extended to a new country, the Government should institute a police or aboriginal establishment, so as to prevent any collision between the settlers and the natives. That is the first duty of the Government; and their next duty, after that has been carried out, is to feed the sick and infirm, and endeavor, if possible, to induce the children to adopt habits of industry.

972. You speak of black women being married to white men—was there not some inducement held out for such marriages?—Yes: at one time it was the custom to allow the man marrying a black woman to use an aboriginal section.

973. What—a full conveyance from the Government?—No; he only had the use of the section.

The Committee adjourned.

Wednesday, September 19, 1860.

Present—

Mr. Hall in the chair.

Mr. Angus

Mr. Baker.

Mr. Davenport

Mr. Duncan called in and examined:

974. (*By the Chairman*)—Your name is Duncan?—It is.

975. You are Immigration Agent?—Yes; Immigration Agent.

976. You have been many years resident in the Colony?—Yes; upwards of twenty-one.

977. During that period have you had many opportunities of becoming acquainted with the aborigines?—No; I have not had many opportunities of becoming acquainted with the aborigines. I saw a little of them when I first came into the Colony from living in the country, and I have had few opportunities besides that.

978. What was the general condition of the natives when you first became acquainted with them?—In what respect?

979. Physically?—They were very healthy. They used to come about my place, and they appeared to be in very good health.

980. Were they subject to pulmonary complaints at that period?—I do not remember taking notice that they were. When they were staying at my place they were generally healthy, and I do not remember any of them suffering from sickness at that time.

981. Were you aware of the venereal disease amongst them?—I do not know anything of it, except hearing of it and of its existence.

982. Of its existence amongst the native tribes, when you first became acquainted with them. You are not aware of any cases?—I do not remember seeing any. I know from other persons telling me—I know nothing personally.

983. You have had knowledge of cases since that time, during your residence at the Port?—I have known only one case. I do not remember that I ever saw a case. I may have done so, but I cannot call it to my memory at this moment. Indeed I have seen very little of the natives at the Port since I went there. I have seen old people passing occasionally, and making wurleys on the Peninsula. Latterly I have seen a good many of them suffering from pulmonary complaints.

984. You did not observe that on your first contact with them. They are more subject to disease now than they were at that time?—I have noticed it more lately. They have come to me and asked me to prescribe for them, and to give them medicine.

985. Can you reasonably account for the spread of that disease?—You speak of pulmonary complaints. I suppose, chiefly from exposure and not having the same active life that they had before. They are in a dirty state also.

986. The exposure used to be equal in their wild state to what it is now. Do you think that an irregular system of clothing would have any effect. It is in evidence before the Committee that they have blankets occasionally, and they are left on or off, or are worn out, so that at one time a native would be clothed and at another in a state of nudity?—Sometimes it is so; but they used to have fur clothing. It is only three weeks ago that I had to write up for blankets for two old women in a wurley on the Peninsula. They were sitting in their quarters suffering from rheumatism, and unable to move. They were both old people, and belonging to an old tribe. They used to come about my house when I first came into the Colony, and they were the only two that remained of the old tribe. The woman named Wahwey was a wife of Captain Jack.

987. Have you in your official capacity been authorized to prescribe for them, or are you expected to prescribe for the poor creatures down at the port?—As a medical officer? Yes; I do so, and charge the expense of the medicines.

988. Is

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988. Is it a part of your instructions?—No; I have none at all.

989. Are you aware of any person in that neighborhood who has any power to attend to the necessities of these people?—I have no knowledge; old Wahwey came to me.

990. They are in a very destitute condition at present?—They are very badly off for clothing at present; I think they have enough of food.

991. Where do they obtain it?—They get it from the people about.

992. Private individuals?—Private individuals. The people are kind to them, I think, and give them help; they do not suffer from want of food.

993. The Government has made no observation on the case?—They know nothing about it. I have no instructions myself. They are at the port only for a few weeks, and then go away for months, and then come back again.

994. In supplying the medicine, to whose account is that charged?—To the destitute poor—the same account as the destitute poor account.

995. Are you not aware that there is a different establishment under the protection of the Government—they come under a different department than the Destitute Board?—It may do so. It is a trifling assistance they get now and then, and it is put down in the same account as the destitute poor.

996. Had you the disposal of a depôt for clothing or provisions, it could not be usefully apportioned to these natives?—I would be glad to see some person at the port having authority to supply the poor creatures with what was absolutely necessary in the shape of blankets or even food. It might be well, as it would be only occasionally he would have to be at the port.

997. Would that be a duty you would be inclined to undertake?—I should have no objection at all, if called on to do it.

998. The object of this Committee is to report on the appropriation of the various sums set aside for the aborigines from time to time, the quantity of land reserved for their benefit and the annual income derived, and report generally on the present state and condition of the aboriginal population, and on the efficiency of the system now in force for their protection, and suggest any such alteration as they may deem expedient. These are the objects of the Committee; although we may have failed to put the necessary questions, if there is any information on those points which you could give the Committee, we should be glad?—I know very little of them, and cannot speak from any experience of my own; and I should be only giving the opinions of others if I gave any opinion at all.

999. (*By Mr. Angas*)—What is the greatest number of aborigines you have met at the port at one time within the last year or two?—Within the last year or two—a good many, perhaps there might be about ten or fifteen.

1000. What is the largest number in former years, after your settlement there in 1845?—I cannot charge my memory with it. They used to come and put up wurleys on the swamp occasionally.

1001. Twice the number?—I cannot charge my memory with it at all.

1002. Was there a large number then?—A larger number came then than now.

1003. Did you see any corroboree?—Yes, I saw a corroboree at the Port; there was a considerable number there.

1004. They have decreased then materially in numbers?—Decreased very materially.

1005. Do you account for that by the prevalence of these pulmonary complaints?—There does not seem to be much increase amongst the natives themselves; there are few children, very few.

1006. I would like to elicit your opinion as to the effect on the health of the natives of these blankets, considering that they are frequently saturated with wet, and then suffered to remain on them in their damp filthy state—does that not produce pulmonary complaints?—Any thing that interferes with the proper action of the skin, I should think would tend to induce irritation of the lungs

1007. Would not the substitution of linen or cotton, instead of blankets, be more healthy?—I should think that a woollen material would be better than linen or cotton.

1008. (*By Mr. Baker*)—You noticed two persons who appeared to be in great misery from want; have individual cases of hardship and misery frequently come under your notice amongst the aborigines at the Port, either from want of food or raiment?—They never complained much to me of being much in want. They would tell me if they wanted food, and I generally gave them something. I never saw any of them really starving, they had always something to eat.

1009. I understand that they beg for their food?—They come and say “very hungry,” and we give them something, they do not seem to be in great want at all from want of food. The people are very kind to them and give them food.

1010. (*By Mr. Angas*)—That is an advantage they have at the Port, which they have not in the country?—Yes. I am sorry I can give so little information on the subject.

1011. Our object is to elicit information as to disease when you arrived, and disease as now prevalent, and whether their contact with the white population has tended to degrade the aborigines?—I cannot call to memory that they applied to me for medical assistance in the early period of my arrival, when I came first I cannot call it to memory at all, they may have done so, but I cannot remember at present, except during the last year or two. At the Port they have suffered a good deal from pulmonary disease, and one man died there last year.

1012. Disease not having come under your observation in the earlier days, it could not have been very prevalent, or it must have come under your notice as a medical man?—I have had none, and even as a medical man I am unable to form an opinion. Some of them have come to me to prescribe for them.

The Hon. J. T. Bagot called in and examined:—

1013. You are Commissioner of Crown Lands?—Yes.

1014. The aborigines are under the control of your Department?—Yes, they are.

1015. Can you give the Committee any information as to the extent of the aboriginal reserves?—

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reserves?—I can refer the Committee to Council Paper 167, which will show the Committee the amount of aboriginal reserves.

1016. Dated 31st of August, 1859; have there been any additions to the reserves since that period?—I cannot precisely answer that question this moment. I will take a note of it, and give the Committee my reply.

1017. Can you inform the Committee on what authority these aboriginal reserves were made?—I should say that the aboriginal reserves were made under the same authority as the waste lands were disposed of—the same authority as any other reserves are made under for public purposes. But I would mention to the Committee, that I have been a very short time Commissioner of Crown Lands, and I have not been able to give much attention to the subject at the present time; any question I am unable to answer, I shall be glad to take a note of, and send the Committee in the information.

1018. This is one of our objects, and it is our wish, I take it, to obtain an answer to the question, how, and under what authority, the aboriginal reserves are made? I will again ask, if there is any system in force regulating the extent of the reserves to the necessities of the aborigines?—I am not aware that there is.

1019. Is there any officer appointed to report to the Government on these cases?—There are different parts of the country in which flour, and rations, and medical comforts are distributed to the aborigines; and it is expected by the Government that those parties who have charge of the delivery of these rations, should from time to time report as to the state in which the aborigines are.

1020. It is more particularly in reference to the reserves that I put the question—as to the requirement for any new reserves being made?—I should say, that the Surveyor-General, so far as I am aware, would be the party to give a recommendation of that kind. I do not think that there is a party, that has the power to report respecting these aboriginal reserves.

1021. Are these reserves already made let or occupied?—I have a return in my hand of the leases of the aboriginal reserves, they are almost all let.

1022. Is the annual amount of income from these reserves specially marked in the general revenue?—Yes; there is a grant taken every year for the aborigines, but that comes in under the head of "Grants." It is a part of the proceeds of the Crown Lands, and in the details you will find the aboriginal reserves.

1023. Do I understand that this is not a revenue arising from the reserves for the use of the aborigines?—No; there is a sum always granted for the use of the aborigines specially out of the revenue. If you look at page 6 of the Estimates, under the head of Crown Lands, you will find "Aboriginal Reserves, £1,071." I would mention that when the Land Fund was kept separate from the General Revenue, this was brought under the Land Fund.

1024. You have estimated the revenue for the year ending 31st of March, 1860, at £1,071 4s.? It is to be supposed that other reserves will be taken up during the year, and which are not in the returns I have given you. Some have not been taken up.

1025. And likewise others?—Many of the reserves of which you have the returns are not let; and the Treasurer calculated, that during the year, upon certain general leases, there would be as much more taken up as would bring up the revenue to £1,000. It was £840 last year.

1026. Do you advertize the Sections for lease?—I think not. I think that the course has been to send in applications for Sections by any party who is near, and if it is thought a fair offer, it is granted. I cannot positively state this, but that is my impression.

1027. As Commissioner of Crown Lands, do you think that there would be any great objection to the aboriginal reserves being offered by public auction for lease the same as the pastoral lands?—I think it would be a very proper way of doing it.

1028. We have in evidence the revenue derived from the aboriginal reserves. Can you inform the Committee of the cost to the country of the protection of the aborigines?—I was getting out the return of the names of the natives at each of the stations, and I intended to bring it down to the Committee, but it was not ready. That is another thing I can send to you—but now I can only give you the number relieved at each station.

1029. Can we have the returns for a year or two to show the comparative number relieved?—For the last three years, or the last ten years, if you like—or for the last five years.

1030. Yes, for the last five years?—Very well.

1031. (*By Mr. Angus*)—Have you not returns in the office with respect to the aborigines at Gawler Town?—Yes; there must be some at the time that the aborigines were under the control of the Governor himself. With regard to expenses, on the Estimates there is a sum of £200 for a Sub-Protector; defending prisoners and expenses of witnesses, £100; provisions, blankets, &c., including the supplies to the Port Lincoln training institution, £2,000; for blankets, provisions, &c., £1,500, and £500 to the Poonindie training institution. That grant is in all probability the last that that institution will require from the Government. I was so informed that they will not require any further vote. I may also state to the Committee that I consider that next year, on account of the large extent of country taken up and the number of places from which applications are being made for the issue of rations to the natives, a much larger sum than £1,500 will be required for blankets, and medical comforts, and flour for the sick natives. A larger sum will be required next year to purchase flour, blankets, and medical comforts.

1032. This £1,500 was specially set apart for food and clothing?—For food, provisions, and blankets—the employment of medical attendance, and freight.

1033. Is there any system under which this food and clothing is distributed?—There is. Last year there were fifteen stations at which blankets and provisions were distributed to the natives; and this year we have been obliged to open other stations. One at Salt Creek, one at Three Lakes, and one at Towley Bay—most of those are under the charge of the Police; one at Willunga, Port Elliot, and Goolwa, under Mason; one at Point Macleay, under Mr. Taplin; one at Mount Remarkable, under G. B. Smith; one at Wallaroo, under Mr. Hughes; and one at Lacepede Bay, under Mr. Foote. These parties distribute rations, and send in their requirements for the station; and they are forwarded two or three times a year.

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1034. Do you receive annual reports?—Yes; or oftener, if required.

1035. Have any of those reports been printed?—Yes. Mr. Mason's reports have been printed, and Mr. Taplin's returns are always gazetted.

1036. You state that, in all probability, a larger sum will be required next year than was required this year?—I do not say a larger sum altogether, but fully as large a sum as this year. There is £500 this year for Port Lincoln, and that will go for provisions and blankets next year.

1037. The total will be equal?—Fully as large as this year, I believe.

1038. And you are likely to draw this sum from the General Revenue?—From the General Revenue.

1039. Is it fair, according to your thought, that the land itself is the proper source from which to derive an income for the support of the natives—the aboriginal reserves?—I do not think that the rent of the aboriginal reserves would be sufficient to support the natives.

1040. Is there any necessity to limit the extent of the aboriginal reserves?—I am not aware that there is.

1041. The power which granted those Sections of which you have furnished returns, could not the same authority treble their extent?—Undoubtedly. I should say so.

1042. If the effort was made, in all probability a considerable increase would be derived?—As a matter of course, if you extended these reserves to a large amount, it would have the effect of inducing parties to take them for cultivation. You might raise a revenue that way, but, if you did so, you would diminish the revenue in other places.

1043. In what way would it be diminished?—You would be compelled to resume the lands as waste lands of the Crown; and of course, when they were resumed, your receipts would be reduced by so much, and parties renting the reserves would not purchase at the land sales.

1044. You are aware that there are many thousand acres of land surveyed, which have been offered at auction, and never sold or made available for the purposes of revenue, and which are useless to the Government at present?—Undoubtedly.

1045. Supposing that these were reserved for the aborigines, would not an income be derived from them?—An income would be derived from them; and that would be one mode of raising it.

1046. The leases of the reserves, at present, do not prohibit cultivation?—No; certainly not. If we introduced a new system, and leased lands in large amounts, it would induce a request on the part of many parties, that the land should be leased for the encouragement of agriculture, as well as the support of the aborigines.

1047. The aborigines are an exceptional case; but is there no means without drawing on the central fund for the aborigines. You show the estimated receipts from the reserves at £1,000 this year?—Yes.

1048. If the reserves were increased, do you not think we could obtain the whole amount of the expenditure?—If they are increased I do not say that we shall not obtain the whole amount, but I do not say that I should be favorable to the system. I am not prepared to give an opinion.

1049. From your experience, as an officer of the Crown, does any improvement of the system hitherto adopted, suggest itself to your mind?—I consider that the system merely of collecting the natives together at particular places, for the distribution of blankets, provisions, and so forth, and medical comforts—a distribution over which the Government have really no control—is not a very good system; and a better system might be adopted. I think it would be well, instead of employing the police, that there should be sub-protectors—men of a higher character and class than the police—for the purpose, once or twice a year, of visiting the stations, for the purpose of distributing these things to the natives; at the same time allowing the police of the different places to have charge of them. It is a question which I have not gone into very fully; but under the present system there is no control over the issue of the rations. There is one mode by which Government can check the issues, and that is by requiring returns to be sent in. Mr. Minchin, to whom I wrote in reference to returns of any help, such as flour, &c., given to the aborigines, and sent a form (*see Appendix D*) told me that he would send in a return, but such return must necessarily be "cooked," as it was impossible for a person who had anything else to do, to keep such a return as one ounce of tobacco to one man—one pannakin of flour to another. "It could not," said he, "be done." Therefore, I think that the distribution of these necessaries should be placed more under the control of the Government.

1050. It has been suggested to the Committee that, in many districts, settlers of standing and character might be entrusted to distribute food and clothing, to prevent the necessity of drawing the natives from great distances to one central spot?—I consider that that system would be much better than the present one, if you could get gentlemen of standing and position to take charge.

1051. It has also been suggested to the Committee that a protector of standing and character should be armed with authority, and magisterial powers, to try cases, and summarily dispose of them, in the different districts where offences were committed, or the natives came into collision with Europeans?—To try cases between the aborigines, or between the aborigines and the white people?

1052. In all cases between themselves, with the exception of capital offences?—Well, I do not see any objection; perhaps good might arise from the system of having an itinerating magistrate. I think the system would very likely work well. There would be an additional expense, of course.

1053. If such a gentleman could be found—if a medical man, of course it would be better to have him as a protector—he could give reports from all the different stations?—He could be visiting protector to all the stations in the Colony, or the greater portion of them. I think the system would very likely work well.

1054. The object of this Committee is, to inquire and take evidence as to the efficiency of the system now in force for the protection of the natives; and to suggest any such alterations of the said system as may, on inquiry, be found expedient. Is there any information you can give which has not been elicited by the questions put to you; or are there any suggestions you could make?—No; I think not, beyond what has been said.

1055. (*By*

1055. (*By Mr. Angas*)—From your experience, I wish to obtain from you the information whether the stores supplied to the natives are supplied by public tender?—They are supplied by public tender. They are supplied to the Crown Lands Office by tender, and are then distributed to each station, according to its wants.

1056. In your enumeration we have £1,500 for stores, medical attendance, and medicine. We have it in evidence, from the medical officer of the Board, that he has applications from the aborigines, prescribes for them, and gives them medicine, which is charged to the destitute poor. There is no provision made at the Port for the protection of the aborigines in any way, and the charge for their medicines is paid by the Destitute Board?—I am not aware of the fact.

1057. (*By Mr. Baker*)—Most of the aboriginal sections are let—are they let by private tender or public auction?—So far as my knowledge goes, it is by private tender.

1058. The Sub-Protector at Wellington has 320 acres at £18 per annum—do you not think if that was put up to auction it would fetch more money?—I think it is very possible it would.

1059. Are there leases executed for these lands?—I am not quite certain of that, but I will give you a reply if I can. I know there are as regards some of them.

1060. What is the object of public reserves in particular localities?—Do you mean aboriginal reserves?

1061. Yes?—I should suppose that the object of those reserves was to benefit the aborigines.

1062. You mean the aborigines of that particular locality?—Yes; of that particular locality, if there are any aborigines to whom medical comforts and other matters are distributed in that locality. They have to come down to the camp to receive them; and I suppose the provisions, &c., would be distributed specially to those in the locality.

1063. Tell me how the aborigines are to avail themselves of these reserves, if they are let to individuals on lease?—I cannot precisely say. I should think it was originally intended that these lands should be let on lease, and the money applied to the use of the aborigines.

1064. You speak of natives camping on the reserves—can they do so if the reserves are let on lease to a private individual?—Certainly not.

1065. If, therefore, they are let on lease, and the money paid into the general revenue, the reserves in any particular locality are not practically for the benefit of the aborigines in that district?—I stated that I believed that the reserves were originally for the benefit of the natives in the particular locality where the reserves were made; but from the mode in which the reserves are managed now, they clearly could not be intended for the benefit of the natives of any particular locality.

1066. Do you not think that some better system might be devised for the management of these reserves?—I do not know that any better system can be adopted than letting the reserves at the highest rate you can get for them, where they are not required for the natives in the immediate neighborhood.

1067. I mean where there are natives in almost every part of the Province. I understand that they must have camping grounds; and if all the land is sold, and the reserves are let—are they not deprived of the use of the reserves for the original purpose for which they were set aside?—I think if all the lands are sold in the neighborhood of a reserve, the probability is that the aborigines would not require the reserves, inasmuch as the aborigines in thickly-settled districts become very few, and are scattered about more amongst the settlers. Some of the reserves would not be required in these thickly-populated districts, for the purpose of the aborigines in the immediate neighborhood.

1068. Must not every sale and occupation of land render it necessary that they should be dispossessed?—I think it has not been found so in practice, when there has been a thickly-settled country; where land has been sold in large quantities and settled, the aborigines have diminished in number.

1069. To what do you attribute that circumstance?—That is a difficult question. They die away. Wild men coming in contact with civilized men die away.

1070. Might it not be advisable to leave the natives the reserves, and leave them to their fate?—I think not. Such a thing might have a very bad effect.

1071. Is your experience great amongst the natives?—No; my experience is very slight amongst them.

1072. Did you ever hear of individual cases of hardship and want?—Yes, I have heard of individual cases of hardship and want.

1073. In the settled or unsettled districts?—Almost in every case I have known it has been in the settled districts. One case was in the unsettled districts.

1074. What case was that?—One mentioned to me by yourself at Point Macleay, where you stated that you saw some of the natives in a very bad state. Generally speaking, what I have heard of hardship amongst the natives has been about the settled districts.

1075. Then if the reserves are not required for the immediate purposes of the natives in the neighborhood in which they are made, the land around has been sold to a great extent?—Yes; speaking from the small knowledge I have in these matters—my opinion is not very good.

1076. Do you think that reserves are required for the natives in the neighborhood where land has not been sold?—If you were to make reserves for the natives, so as to prevent the lessees of Crown Lands from driving them off the land.

1077. Would it not be more likely that a purchaser would drive them off than the lessee?—If they were there; but if the land is purchased up, you won't find natives there: at least, not in numbers.

1078. Is that because they are driven back through the progress of occupation?—There are many reasons for it. They do not like contact with white men; they pine away—they get the diseases of white men, and they do not get their accustomed food: those are the reasons.

1079. I scarcely understand the reasons you set forth for the necessity for reserves in particular localities. Supposing the reserve to be made on the run of a lessee of the Crown, what would be the immediate object of that reserve?—To give the natives a place to resort to, I should think—to give them water and so forth.

1080. If

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1080. If the reserve is so made as to leave out others, and cut off their means of living, it takes away the benefit which it was intended that the natives should receive from the reserve?—I cannot state so from my own knowledge. It has been the object of the Government to let the reserves in the unsettled districts.

1081. I would point out the case of Wellington, in the case of Mr. Mason, the Protector—is that not what is usually called an unsettled district?—Certainly; I should think it an unsettled district in one way, but there being a Protector there, we find it necessary to have reserves made.

1082. It appears that the land was let in 1856. Are you aware whether there was any other land purchased at the time of letting?—I am not aware; but, I believe, there was not at that time in the immediate neighborhood; but land was occupied many years before.

1083. Is not the whole of the land occupied for pastoral purposes in the shape of grants on lease?—It is.

1084. Then was not this reserve made out of the lands occupied by lease from the Government?—I take it for granted that it was, but I am not certain; my attention has not been called to it. I am not arguing with you, or with the Committee, as to the policy of making those reserves, because it is a matter which never came before me officially, and there might be a good deal said on both sides with regard to it.

1085. I merely wished to have the benefit of your opinion?—I thought from the way you put the conclusion that this was becoming an argument. I have not matured my opinion with regard to the aborigines. Up to the present time I have had no time to turn my attention to it.

1086. You state that the original intention of granting reserves was to give to the aborigines places that they themselves might occupy?—That was my understanding; but I explained to you that I was not convinced that that was the real reason.

1087. It appears that the original understanding has been departed from?—If that was the understanding it has been departed from; but, of course, circumstances alter cases. I may state, that reserves which were in a good position eighteen or twenty years ago might be in a bad position now.

1088. I refer to the Murray, where land is not taken up for the purposes of cultivation, and where it is still occupied for pastoral purposes in the way that the Province was first occupied?—Even speaking of that, there ought to be places where the natives ought to be protected in going.

1089. I quite agree with your opinion, and, therefore, I thought it inexpedient to have reserves for such a purpose, and deprive the natives of a place they could look upon as their own?—I believe that even in a pastoral country the natives should have a place to which they could resort without trouble.

1090. Put it thus—If the object be to obtain rent, it is immaterial in what part of the Province the reserves are made, as the object would be to make reserves where the rent received would, in the aggregate, be larger than it would in other places. If the object be to derive an income from the letting of the land for the support of the aborigines, it is of little consequence where the reserves are made?—I should make them on the best land of course; but my idea has been that reserves were originally made places of resort for the natives, and when it was found that the natives did not use these reserves they were let. That I imagine is the mode.

1091. Would that not be the best system for the future?—I think, as a general rule, it would.

1092. Do you not think that were it found no longer necessary to make these reserves for the personal wants of the natives in their immediate neighborhood, it would be better to put them up for public competition in the same way that other lands are put up?—I think so. I have answered that before.

1093. (*By the Chairman*)—You have stated that certain sums of money are allotted to the aborigines—have you found it sufficient—the vote of last year?—No; I could have wished that it had been larger. This year we have been obliged to adopt the system of reducing the supplies of flour, and giving larger supplies of rice instead. I could have wished that £500 more had been granted for the purpose; it could have been very easily expended.

1094. Have you been under the necessity of refusing compliance with requests made for stores of food and clothing sent in from the stations?—No. I would state that when I came into office it was very nearly the end of the financial year, and the money had been all expended, and the rations all sent out to the different stations, and until this sum was voted—although the reports came in as usual—there were no blankets or provisions to send out to them; and so there were some instances in which we were not able to forward provisions as soon as required.

1095. During that interregnum you had applications for a good and sufficient supply?—Yes; not at that particular time, inasmuch as they had been supplied before. There was an application from Point Macleay—not a regular application—but a conversation with respect to it; and at that time I thought it would be of benefit to supply them with blankets, but since then my opinion has been somewhat altered in that respect.

1096. Having a report that the natives were suffering from want of food and clothing, would it not be within the province of the Government to take the responsibility of sending?—We had no report of their suffering from want of food. The only application that had regard to blankets was from the North-west Bend; and they were forwarded as soon as we possibly could. That is my recollection, I cannot state precisely.

1097. In the event of the sum about to be appropriated falling short before next year, would it not still be the duty of the Government to look after the physical necessities of the natives?—Certainly. I would, as Commissioner of Crown Lands, feel bound to do so; but at the time the applications were made, I knew very little on the subject, and seeing that supplies had been sent up formerly, I thought that they should have made the supplies furnished do for all. I now think that the natives should be supplied as far as possible.

1098. You have taken memoranda of several points?—Yes; with regard to the aboriginal reserves since the date of the last return; the power and authority under which the aboriginal reserves are made; and the population and extent of the surveys, how fixed.

1099. Is

1099. Is there any system by which you can solve all these memoranda, as well as giving the number relieved at each station during the last five years?—There is.

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1100. (*By Mr. Davenport*)—There is one question I should like to add to that—Is there any form of general instruction for those who have charge of the distribution of food and clothing to the natives?—There is no fixed form, further than a letter issued from the office of the Commissioner of Crown Lands, in reply to any new application. In those cases where there have been new stations, they have been in reply to applications for blankets and flour. These have been forwarded with instructions as to the mode in which they are to be given to the sick natives, and also with regard to the returns required to be made.

1101. In those instructions, is there anything that points out a discretionary power in the person charged with such distribution—for instance, in such cases as where there is an unusual demand for supplies which the state of his stores prevents him from meeting, and under which, being so pressed as not to be able to communicate with the Government—is he authorized to purchase and do the best he can in such an emergency?—I am not aware that there is any such power given in the instructions. In one or two instances authority has been given to parties to purchase, as in the case of Mr. Jones at the Goolwa.

1102. Mr. Minchin, in his evidence before the Committee the other day, in reply to a question as to what he had known of the natives dying from starvation, stated one instance at Mount Remarkable where a woman had died. She had come to him for provisions which he was out of; he represented the want of provisions to the Commissioner of Crown Lands and was not supplied with them?—I am not aware. Within what time was it?

1103. The middle of June was the time stated?—Well, I am unaware. In every such case that I have been aware of, so far as my recollection goes, we have authorized the parties to purchase, as Mr. Jones of the Goolwa was authorized to purchase flour. I may state, from information that I have, that Mr. Minchin made rather too much pets of the natives. He has informed me, that if a native came to him, he was always exceedingly cautious and careful not to talk in a bounceable sort of way to him, as, if he did, he would lie down in the bush and die. He said that it was necessary to treat them with great kindness and care.

1104. On the subject of reserves, I understood you to say that you considered that the aboriginal reserves might be useful for the purposes of the blacks having a locality where they might retire to when driven off the runs occupied by lessees under the Crown?—That is one object.

1105. Is it the practice of the lessees of the Crown to drive the aborigines off their runs?—I did not say so; I said a place where they could retire to without being placed in such a position that they can be driven off.

1106. Is it not a condition under the leases of the Crown of the waste lands that the aborigines are to be left free to occupy their reserves?—Undoubtedly. I never yet, during my short tenure of office, knew an instance of their being badly treated.

1107. On the subject of the aboriginal reserves, if you look at the original records of the foundation of the Colony, it would appear that when the first lands were reserved, the Government were under the impression that the aborigines would be induced to settle like civilized people?—Yes.

1108. (*By Mr. Baker*)—What establishments are under the Government control for the protection of the aborigines?—I think that there are no establishments directly under the Government control, only those of Sub-Protector Mason, Mr. Jones, and Mr. Smith of Mount Remarkable; in the other cases they are merely stations at which the police and one or two private parties distribute rations. The parties I have named are the only ones the Government has a direct control over. As far as Mr. Taplin is concerned, the Government have no further control than to refuse to advance what has been voted for him. Of course, if the Government find that the mode of conducting the establishment is not such as would warrant them in advancing raiment and food, they certainly would refuse to do so.

1109. Has the Government handed over the reserves there to the Society?—I think so.

1110. Supposing they have handed over the reserve—I believe it is something considerable in extent—and the Government money has been expended in erecting a building, would you still think that the Government has no control, and that it has parted with the reserve?—No. I meant, when I said control, direct control; undoubtedly we have not parted with such control as would entirely hand over the sole right of occupying the reserve.

1111. Is it the duty of any one to inspect the establishments of Sub-Protectors?—I suppose it is the duty of the Commissioner of Crown Lands. I do not know, there being only one Sub-Protector at present.

1112. Of course the Commissioner of Crown Lands could scarcely be expected to exercise an active supervision over them—but have you been satisfied so far—have you made any inquiries touching the persons you have named as inspectors, and the conduct of their establishments?—Whom?

1113. Jones, Smith, and Mason?—I have made inquiries with regard to Jones, Taplin, and Mason.

1114. And are you quite satisfied with regard to them?—I cannot say that I am; I may make further inquiries now. I am not able to give you a full answer as to whether I am satisfied. Reports were made to me, and I considered it my duty to get the Chief Secretary to have a report made, he did so, and the report showed an unsatisfactory state of things. There was a complaint with regard to Mr. Jones investigated, and we thought his answer was satisfactory.

1115. Was satisfactory?—I think so. I still considered it my duty to give instructions that further instructions should be given to Mr. Jones with respect to some things. With regard to Mason, I have not been able to make many inquiries as to how his business is carried on; but I am informed that he is the best among them, and knows more of the conduct of the natives than any of the others; and we have been considering whether it would be better to put the whole of the Murray under his control and superintendence, making him responsible for the issue of rations at the sub-stations.

N—No. 165.

1116. Was

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1116. Was not the whole of the Murray under his control before the establishment of Point Macleay?—Undoubtedly; but since that there have been several places in which rations have been issued which do not appear to be under his control at present; in fact the whole care, with respect to the aborigines, appears to me to be rather less, and not much system in it—and as I have said before, I have not had time to give it any attention. It is a matter I am much interested in, and if I am in the same position long I shall give my attention to it.

1117. So far as you have ascertained, are the three persons you have named of sober habits, and likely to set a proper example to the aboriginal population?—Well, as I have no official report, I would rather not answer the question; but I have been informed, in some instances, of one of those parties whose conduct is not calculated to show a good moral example. I have no official report, and I would not like to make a statement without the means of proving it.

1118. Are you aware that there is a correspondence in the Government office on this subject?—I am not aware. I think that I can remember, shortly after I came into office, that there was a letter from Mr. Taplin complaining of Mr. Mason. That was the only one that came before me as Commissioner of Crown Lands, unless the correspondence with respect to Point Macleay.

1119. In what particular did he complain?—He complained of Mason being addicted to drink.

1120. Would you think that where Sub-Inspectors are appointed, in the absence of any high functionary to inspect their establishments, it would be well to give the nearest resident magistrate the power of periodical visitation for inspection. The nearest resident or other magistrate?—I am not prepared to give a reply in the affirmative to that, because I think that a magistrate in the neighborhood would be most likely a lessee of the lands of the Crown, and who might think his rights interfered with; but, at the same time, it might be well to appoint gentlemen of character and respectability who might not thus be disqualified.

1121. Do you not think that the well-conducting of an establishment of the kind would be to the advantage of the lessees of the Crown?—I do not know. It might or it might not—if well-conducted there might be more natives than the lessee would wish.

1122. Is it prudent to collect the members of the various tribes together at one place?—From any information I have on the subject, it is imprudent to collect the natives of different tribes together, unless at particular seasons of the year when they wish to come for religious purposes.

1123. If the operations were confined to the tribes in the neighborhood it would have little to do with the number—it would not have the effect of increasing the numbers?—It could not be confined to the tribes in the neighborhood, as such an establishment must bring in the natives at different seasons of the year.

1124. It has been said that it is better to visit them?—I do not think that we could afford very well that rations should be sent out to the different tribes.

1125. Used it not to be the habit of Mr. Mason to go with a boat to the different tribes?—Along the Murray.

1126. Yes; on the Lakes?—Undoubtedly it was, but he was peculiarly situated with regard to the Murray blacks.

1127. Might not that be effected by depôts of provisions at the establishments of various settlers?—Yes; it might effect an improvement in the whole management of the blacks.

1128. The matter is under your consideration?—Undoubtedly.

1129. (*By the Chairman*)—In issuing instructions to the Inspectors or the Sub-Inspectors, are they to the effect that they must confine their efforts to the providing for the physical wants of the natives?—I do not precisely recollect the form of instructions; but all that I remember at present is, that they are not prevented from examining into their moral and spiritual wants, but they are not bound to do so. However, I will give you a copy of the letter of instructions.

1130. (*By Mr. Baker*)—Would it not be the duty of the Protector of an establishment to see that sufficient winter-quarters were provided for the sick and infirm?—I think it would be his duty to do so as far as he could.

1131. Proper wurleys?—Yes; as far as possible it is his duty to do so.

1132. Can you state if any large number of blankets were issued from Point Macleay?—I cannot say.

1133. Has there been any flour issued, and, if so, for what purpose?—I cannot say. I will take a note of those two questions. You mean since last May?

1134. During the last quarter?—During the last five months?

1135. Yes; and since its first establishment, and especially during the last five months?—I have given instructions to all Protectors, and to all resident magistrates, to report as to this institution. If there is any other information the Committee would wish, I should be happy to give them any information that I have in my power, if they will supply me with a list.

1136. (*By Mr. Angas*)—There is one memorandum I should be glad of, and that is, what influence public houses, in the remote districts, have on the natives, and whether they tend to demoralize the aborigines?—I have no doubt of it. I will get the information from my own returns.

Committee adjourned.

Wednesday, September 26, 1860.

Present—

Mr. Hall, in the chair

Mr. Angas
Mr. Baker

Mr. Davenport.

Mr. George Taplin called in and examined.

1137. (*By the Chairman*)—What is your name?—George Taplin.

1138. What is your occupation?—My occupation was that of teacher, previous to my engagement by the Aborigines Friends Association. I was a licensed teacher for six years.

1139. And

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1139. And now you are?—Engaged by the Association to teach the aborigines.

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1140. The Aborigines Friends Association?—Yes. I have been employed from the 1st of April, 1859.

1141. What are your special duties?—To reside at the Association, at Point Macleay; to instruct the younger natives; and employ my influence, as far as possible, to instruct all natives in religious truths; and to look after their physical welfare, as far as in my power, and the means supplied to me.

1142. Have you any code of instructions issued to you by the Society?—No; I have no written instructions—not any formal paper of instructions. Of course I have received verbal instructions, and letters containing directions, at different times.

1143. Which letters would form a compendium of rules to regulate the establishment?—No. I could furnish the rules regulating the establishment.

1144. But it is necessary for the understanding of this case, that the rules should be furnished to the Committee. Will you undertake to furnish them?—I will get them from Mr. Monk, and furnish them.

1145. Your first object, I understand you to state, is that of the moral training of the young?—Of the whole of the natives brought in contact with me; because, when we say the young, there are many amongst them from thirteen years of age and downwards, who can hardly be held to be children; and who have been from childhood influenced by the whites, and grown up under white influence.

1146. Can you inform the Committee of the exact position in which this Institution stands with regard to the Government?—No; I could not give any information on that point. I have never received any official information on that point, further than that I have received the Government stores to distribute amongst the natives, and being informed that certain flour was to be sent, and that I was to distribute it amongst the necessitous natives.

1147. I understand that you received instructions from Mr. Monk?—I received them from him.

1148. Do you furnish no report to the Government?—I fill up the Government form, and I have instructions to fill up that form; and the filling up that form constitutes a sort of report, which I send in.

1149. I understand that this is the description of form you are to send in in future?—I have supplied the Government with filled forms, ever since they furnished them, of the goods distributed. Mr. Mason wrote to me, complaining that he had to fill up forms showing the quantity of stores distributed, when he never used to furnish any account of the flour supplied to him.

1150. You have not hitherto made reports of that nature to the Government?—Oh, yes; there are two or three reports of the nature indicated in the memorandum. I reported in June—at what date I could not exactly say, without reference to my papers at home; but I have reported several times, and the last report I sent in in June. I only report at the end of the month.

1151. That is quarterly?—Quarterly.

1152. When the Institution was first established, were the natives numerous in the district?—Yes. They are numerous now.

1153. But when the Institution was first formed?—Yes; they were numerous.

1154. What was their general state of health when you first knew them?—They were, comparatively, healthy natives.

1155. You qualified your answer—is there any peculiar meaning attached to it?—They were healthier natives on the peninsula than those at the Goolwa or Port Elliot.

1156. Are they decreasing in number since your connection with them?—No; they are increasing rapidly. There are large numbers of children.

1157. Increasing?—I think they are increasing. There are more births than deaths, so far as my knowledge extends.

1158. Can you inform the Committee of the numbers of the natives?—I cannot be certain. Should imagine that there were about sixty males round Wellington; and round Lake Albert, the Coorong, Salt Creek, and Encounter Bay, there may be 1,000 souls—men, women, and children.

1159. Do you include the Encounter Bay district?—Yes; I include the Encounter Bay district.

1160. Do you consider that the natives are improved, either physically or socially, since the formation of the Institution at Point Macleay?—Well, they are improved physically; that is to say, that they get more for their fish, and that has led to a better supply for their wants than they had before we came there. I have made it my endeavour to get as much as I could for the product they were capable of supplying. And socially, too, I believe they are improving.

1161. What evidence have you of that fact?—Of their improving?

1162. Yes?—The desire they exhibit now for instruction—they are eager for instruction, especially the young people amongst them; they are very eager for instruction, and they have been greatly disappointed because I was not able to take more than twenty in the school. At first starting I had hoped that I would be able to take sixty.

1163. You speak of a school in connection with the Institution—what are the means of instruction in that school—what is the mode?—Sometimes reading, writing, and arithmetic. I should state, that although we have a school, we have not had a school in the school-house yet. It is only a short time finished. I should have had school in it now, had it been quite ready.

1164. How long is it since the school was first opened?—We have had school up there some time. I could not say, exactly; but I believe we commenced on the 1st of January, and we had school regularly until the building commenced. When it did commence, I was so exceedingly occupied with the building, supplying the lime and stone, and superintending the supply, that I gave up school until we had finished the building. I was obliged to leave off the school. Now we commence again, and we have the advantage of the building.

1165. You commenced the first of last January?—Yes.

1166. At what period was the interruption?—From the beginning of May.

1167. Then

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1167. Then from January to May you had school?—I had children then, of course, the accommodation was limited.
1168. What progress did they make?—Quite as good progress as white children, and even better; and they attended school in a most exemplary manner.
1169. There are different capacities in wild children, did they master the alphabet?—Oh, yes,, with the greatest ease, and some boys are good hands at figures. I speak of the average of white children.
1170. What school books did you supply them with?—The usual reading books with the first lessons, books from the Central Board of Education.
1171. You say, that in three months, as far as I can understand, that these children had not only acquired a knowledge of the alphabet and of figures, but could read?—They could read words of three letters, some of them in that time.
1172. Three syllables?—Three letters.
1173. Do you think that they understood what they read?—Yes, no doubt of it.
1174. You stated that they were in comparatively good health, the natives, when you first went amongst them; what is their state of health now?—It is a great deal better than it was during the winter.
1175. With reference to what it was when you first went?—It is as good as when I first went there.
1176. Are there any particular forms of disease to which they are subject?—They suffer very much from rheumatism, and they also suffer very much from excessive smoking.
1177. Excessive smoking?—I am sure I have discovered the effect of tobacco—the lowering of the pulse and pain about the region of the heart. I have induced them to leave off smoking a day or two, and they got better.
1178. Are they in the habit of excessive smoking?—They are.
1179. From whence do they draw the supplies of tobacco?—They buy it with the price of their fish and their wages for work.
1180. Give some instance, if you can, of the ill-effect on particular individuals?—I have known a black fellow, an excessive smoker, smoke a-quarter of a pound of tobacco in a couple of days. He was constantly smoking, but I am not certain that he did not give some of it away; but I would see him constantly with the pipe in his mouth. That would be excessive smoking. I have seen its effects and discouraged it.
1181. Would it not more tend to effect the nerves than otherwise?—I believe so, I believe it would effect their general health.
1182. Is there no other cause to which you attribute the prevalence of these pulmonary complaints?—No; I think their mode of life is such as to lead them into risks. They have got clothing now on the station, and whenever they get warm they throw off the clothing and cool themselves suddenly; that is one cause of their catching violent colds.
1183. You say that they get warm and throw off their clothes; it is in evidence before us, that they are supplied with clothes periodically, and occasionally their garments are worn out before they can get a fresh supply?—That has been the case in my experience.
1184. What would be the effect of that?—That they would catch cold; they have suffered from cold from that cause during the past winter.
1185. In your position in charge of the establishment, do you make any particular requisitions for a certain amount of clothing and provisions?—I do.
1186. And you have stated that you have run short occasionally?—I have made the strongest representations of the necessity for a supply.
1187. You have occasionally run short?—Yes, I have so.
1188. Was that from an error in your calculations, or any want of sending the necessary supplies on the part of the Government?—Not from any error in my calculations.
1189. Then they did not supply you with the amount you required?—I received a ton of flour on the 2nd of January.
1190. I understand that you do make particular requisitions for stores?—I made a requisition whenever I found I was running short.
1191. Then your applications were not periodical?—No; whenever I ran short I made a requisition.
1192. Do you make periodical returns?—I make periodical returns.
1193. At that time you do not make requisitions?—At the time, of course, I shew on the return what flour I have, and I merely state it; but, if I find that I am running short in the middle of the quarter, I do not wait to the end of the quarter to make a requisition.
1194. I ask you distinctly if you make a periodical return, and if you think you have enough to carry you on to the next quarter; on what basis do you form your calculations of your requirements?—By comparison with previous quarters.
1195. So much per head?—Yes; I know pretty well.
1196. Are the number who attend pretty equal?—I could tell how many are likely to be there; of course nearly, if not quite.
1197. Can you give any information as to the data on which you form your calculations as to flour, blankets, and so on; a regular ration scale—which one would imagine, being in charge of such an establishment, you would have?—We know the quantity we give, and the quantity we have left.
1198. You say that there are 1,000 natives in a circuit embraced within sixty miles from Wellington; you, being a kind of Sub-protector, know that these 1,000 require to be clothed and fed?—Yes.
1199. Have you formed any calculation of the requirements of 1,000 natives for the quarter or the half half-year?—Decidedly I have not, as a small portion only require to be supplied with rations—the larger number get their own living.
1200. It is no matter whether it is 1,000 or 100, it is *pro rata*?—Yes; those who are ill at my place or at Mr. Mason's place.

1201. Will

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1201. Will you give the Committee what the rate is to one native, what amount of provisions and clothing would one native require during twelve months?—I would give him 10½lbs., per week, of flour, and a little tea—perhaps, I would issue a week's allowance.

1202. A little tea, perhaps, a week's allowance?—Well, I should say that I could not so far ascertain the quantity that would be given—it is generally a little measure full of sugar and another of tea.

1203. But in a large establishment like that, is there no distinct system of distribution?—With regard to flour there is.

1204. And there is a little measure of tea, and so on—do you make a return to the Government?—That is the return of the last flour we had [handing in a paper].

1205. We do not know whether this is a gallon or a bushel measure?—I have not my books with me or I could tell you the exact quantity.

1206. Is it ¼lb. weekly—I should imagine that it would be less than a-quarter of a pound, on the whole.

1207. On each person?—Per week.

1208. Per week?—Yes; my books and returns, if I had them, would show.

1209. When you were summoned to give evidence, did it not strike your mind that this information would be required?—I thought it would appear from the reports I had furnished to the Government.

1210. You say that you do furnish reports to the Government?—Yes; and they are correct.

1211. How do you calculate your expenditure of tea, when you receive it. By what?—Because I know that it would take a certain quantity of tea for a certain number of natives; and when the tea is expended, I calculate that I have expended so much tea on so many natives.

1212. Do you not think that there might be some improvement on that system—the new form of returns, does it not require you to particularize all these items?—It requires a statement of receipts and issues.

1213. You receive so much and you lump it?—No, we give only the dates on which it is given out—each day.

1214. How can you give the weight of tea issued when you only measure it?—A certain number come for tea and it is impossible to weigh for all, and I take a certain quantity of tea and distribute it amongst so many natives; and I calculate that each has received so much, and on that ground I make my report.

1215. The only thing that can be obvious is that the tea is expended. You receive a chest, and at the end of the quarter it is expended; but it is not obvious to my mind how it is expended, or have you kept your returns. You cannot suggest any improvement on the present system?—I think you misunderstand me.

1216. Will you state plainly what you mean?—It is this way—if I have twenty natives to supply, I put out two pounds of tea, and that is to last as long as it will for these twenty infirm natives, when it is distributed equally amongst them. I put it down that I have distributed so much tea to each native—that is the twentieth part of two pounds of tea to each native.

1217. You weigh it in the first instance?—Yes; it is weighed exactly in the first instance.

1218. Have you occasionally been short both of food and clothing?—I have.

1219. For any lengthened period?—I have been short of clothing during the past winter.

1220. The whole winter?—The whole winter; and I should have been short of food but for the flour given by the association.

1221. Then I understand that you have been short of clothing, but never short of food?—Yes, I have been short of food, and I should have been more short of food had it not been for the association. I would have been shorter far during the entire winter.

1222. Your supply has been supplemented by private donations?—The Government supply has been supplemented by the association.

1223. There has been, then, no suffering from want of food, although there has been from want of clothing?—Not so much suffering. I should explain that, during part of the winter, I had a ton and a half of flour from the association to supply the wants of the natives. When that was expended there was no more during the time until I received more flour from the Government. The natives, of course, were liable to suffer from want of food, but I endeavoured, as far as possible, to supply them from my own stores, and gave away 300 pounds of my own flour.

1224. Still, notwithstanding your own private flour, and what you received from the association, still there was an amount of suffering?—An amount of suffering, no doubt.

1225. There was a considerable want of clothing?—There was considerable suffering from want of clothing.

1226. Can you give the Committee any information as to the date of your application to the Government for clothing and provisions?—I believe it was at the beginning of the year.

1227. Is Mr. Monk the medium of communication?—The medium of communication with the Government.

1228. You address him as secretary to the Aborigines Friend Association?—I do.

1229. Not as the commissary?—No; as secretary to the Aborigines Friend Association.

1230. Do your instructions from the Government not require that you should address the head of the department, the Commissioner of Crown Lands?—In my reports I should address him.

1231. And your requisitions?—In my requisitions I never have addressed him. I have addressed Mr. Monk, because I considered that he was the servant of the association. We were short of flour during a small part of the winter—not the whole—and the Government gave the association flour to distribute, and they distributed that flour through their agent, myself.

1232. The date of your application?—I applied in the latter part of the summer, while it was yet warm weather, for the supply of blankets, so as to be early.

1233. When?—In February, I believe, I applied to Mr. Monk for a supply of blankets, saying that I should like them early, as I thought that we had better have them in time for the cold weather.

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1234. Not at the same time you applied for provisions?—I had just received provisions then, and I had flour on hand.

1235. When did you receive the supply of blankets you requested to be sent?—I received a reply, saying that no blankets could be supplied until after the estimates had passed, as the vote was nearly all expended.

1236. In the mean time the aborigines were unhealthy?—They had no blankets.

1237. And you attribute a great portion of their pulmonary complaints to insufficient or irregular clothing?—I do attribute it, in some measure, to irregular clothing.

1238. When did you eventually receive any supply of blankets?—I applied again for blankets in the beginning of the winter—in April, when I was told that there were none to be had; and Mr. Monk, on the thirteenth day of April, replied to me and stated that he had, as yet, heard nothing about the blankets. The old people were then suffering from cold at that inclement weather, and I received many inquiries about them. In another letter I represented the natives as suffering frequently from cold.

1239. You made frequent representations?—Yes.

1240. When did you receive the blankets?—I did not receive any until the 10th of September.

1241. The present month?—The present month.

1242. You represented the want last February, and did not receive the blankets to the 10th of this month?—I did not receive them until then. I was told that the vote was all expended, and there was no money to buy blankets; and Mr. Mason told me that he could get none either.

1243. What is the average number located on your station. I have an average number of seventy on the place.

1244. You have given us in evidence that $10\frac{1}{2}$ lbs. of flour per week, and $\frac{1}{4}$ lb. tea weekly, is about the quantity you give to the natives?—Yes.

1245. What quantity of sugar?—I think about 2 lbs. of sugar.

1246. It is not an abstruse calculation, and you can multiply it so as to make a requisition for supplies to the Government quarterly or periodically; and if you have an average attendance of seventy you might allow something more than $10\frac{1}{2}$ lbs. of flour per week, $\frac{1}{4}$ lb. tea, and 2 lbs. sugar, the calculation might easily be made as to what quantity of flour, tea, and sugar you would require?—Decidedly.

1247. Has it never been suggested to your mind that such a return might be useful to the Government?—I should state that although I have seventy natives, I do not supply them all with rations. Out of the seventy there are not more than ten on the books at a time, but I may have as many as twenty-five. It depends on the number of sick, infirm, and necessitous natives.

1248. If you allow a large margin it would be hardly possible, or there would be very little probability of that state of suffering of which you have been speaking, during the past season—if you were properly supplied?—If I had been properly supplied, of course, there would not have been that extent of suffering. It was seen to be impossible to obtain a supply, so it would have been of no use to make a calculation for what I could not get.

1249. You have given us the proportions of tea, flour, and sugar, is that all the provisions they get?—No; I have rice given to me for the sick natives. They are sent out as medical comforts.

1250. Anything in the shape of animal food?—No; they have plenty of fish.

1251. Will you inform the Committee what amount of clothing you consider requisite for a native?—I consider that if a native has a pair of blankets he has quite enough for a twelvemonth, so far as warmth is concerned. He could keep himself warm with a pair of blankets.

1252. It is only the aged and infirm that you supply with blankets?—Only the aged and infirm, and if there are others necessitous and not able to get blankets, we supply them.

1253. What do you mean?—Supposing a man is not able to get work and suffers from cold, although an able man; we would not refuse him blankets or food either.

1254. When you had them to give?—Of course.

1255. You stated yourself as well-satisfied with the progress of the inmates of your school—or your schools?—Yes; I am satisfied not only with their progress, but likewise with the spirit with which they attend. When I have been out of flour, instead of coming to school and looking out for breakfast afterwards, they were at school early, and then in due time went out for something to eat, so as not to remain in school hungry. I could not supply the children from the flour for the sick and infirm.

1256. From what source would you derive it then?—The children were, most of them, the children of parents who were getting their living, to some extent, by fishing, and so on, and they obtained supplies of food from their parents.

1257. Is there no inducement held out to them to attend school?—There has been no inducement held out to them to attend school, or worship, or anything.

1258. Have you held school since the month of May?—It is shut since we began the building. I have had no school since.

1259. Do you not think that during that long recess the children have lost all they learned previously?—I much regretted being compelled to make so long a recess, but I was obliged to look after the school buildings.

1260. Is it necessary that native children should have a roof over head while instruction is being supplied to them?—Well, Sir, I think it desirable.

1261. It is quite possible to hold school in the open air, if the weather is not bad?—In fine weather.

1262. You say that the native children are particularly anxious to receive instruction—equal to the generality of Europeans?—They are.

1263. Are you aware of any superstition or religious belief existent or prevalent amongst them?—I am.

1264. Describe it to the Committee?—They believe in a god whom they call Warrunderee, and they describe him to all intents and purposes as a black fellow, *par excellence*. He has all the good

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good and bad qualities of a black fellow—he is a great thief and steals wives. His indignation is very much to be dreaded by those whom he is angry with. He thunders; but yet they take little notice of him, and are more afraid of a number of demons, such as demons of the water and demons of the air; but the main feature of their belief is in reference to the spirits of the dead. They believe that when the spirit has departed from the body it shall be an object of dread; and the reason why they dread the spirit is that they conceive that no death takes place, except in battle, unless it has been caused by sorcery; and they believe that the spirit of the departed will be angry unless they avenge the sorcery that has caused his death. At Moorundee, they send to the tribe of the party who is the objectionable individual—knock down the first man they can conveniently do and take out his kidney fat, which is used to appease the spirit of the dead. But the natives on the Lake, instead of doing that, have a peculiar ceremony by which they pretend to discover the sorcerer or the tribe to which he belongs, and they send to them a challenge to fight a battle. The battle is more to appease the spirit of the dead man, and as a satisfaction for the injury they suppose him to have received by being made to die.

1265. Are there many aged people amongst the natives?—Yes, Sir.

1266. And on the death of one of those aged people from natural causes, the natives believe it to be the effect of sorcery?—Yes; they do in every instance.

1267. In old age?—Even in old age.

1268. Is there no natural decay then known?—They do not think it is natural decay. Their superstition leads them to believe that it is entirely through “nullia,” as they call it, and they suppose that that has caused the decay.

1269. Then old age has nothing to do with it—it is from sorcery?—Yes; they endeavour to bewitch each other, by a charm called Klondree. They put grease, red ochre, fishes’ eyes, a human ear, and mix them up together, and melt them near a fire; and they suppose that as it melts, so does the person they wish to bewitch become ill.

1270. Have they a conviction of a soul and body—have they any idea of what becomes of the spirit?—They call it Martummeree, the child of Worrunderee. It goes up to Worrunderee, who is supposed to live in heaven; but it is not confined there, it comes down to earth again. They are so afraid of the spirits of the dead, that they never mention the name of a person who is dead, for fear his spirit should be near and should be offended.

1271. With these strong superstitious feelings, do you think it possible to give them a turn, and induce them to abandon them, and embrace the faith of Christianity?—I have not the slightest doubt of its possibility—no doubt of it.

1272. What are the grounds of your belief—do you speak from experience?—Partly from experience; and partly from information gained from the missionary operations, and from other sources. The natives themselves confess that their superstitions are a source of misery to them, and could I but induce them to believe in Christianity, they would be better off; for they themselves have confessed that our religion is better than their own superstitions. Still, they can hardly give up their superstitions; they are afraid to do it. They are afraid lest their gods should avenge themselves, or the demons should avenge themselves. Yet, I do not depend on myself in endeavouring to impart the truth to them. I know that without the Divine assistance I could not produce an impression on them, and therefore I depend on that assistance to render them instruction; and I consider that, with the Divine assistance, that instruction is likely to be efficient. I have been heard with the greatest eagerness when I have talked about religion; and I have been questioned and cross-questioned on the subject. I have spoken in regard to the simple faith of Christianity; and, on one occasion, I had a young man, who came to me saying that he would no longer serve the devil, he would serve Jehovah; but he was persecuted so fearfully that he was obliged to go, and my influence over him ceased.

1273. How long had that native been under your instruction when he resolved to forsake his false gods, and turn?—Nearly twelve months, I think.

1274. Did he show any evidence by his walk, conversation, and habits of life?—I think he was resolved to turn to Jehovah. He had no distinct idea of what was meant by doing so, yet he expressed the determination, and complied with our customs. He was to have been made a young man at that time, and he rubbed the red ochre off; but they seized him, and held him while they rubbed some more on him.

1275. Do you consider that the attempts made by the Government to civilize the aborigines have been commensurate with their responsibilities?—I hardly think so. You mean to the present time?

1276. Yes?—I hardly think so. I think more labor might be advantageously employed in civilizing and Christianizing the aborigines.

1277. Have you any system that you could recommend to be adopted for the purpose of civilizing and Christianizing the natives?—I would first attack their superstitions, and endeavour to influence them to give up their religion—to cast aside superstitions, and adopt Christianity. That would be the first step I should take.

1278. Supposing that they were naked and starving?—I should consider that in teaching Christianity it would be my bounden duty to relieve them. If I taught them the precepts of the Christian community—that we should relieve the distressed, and be merciful and kind—I should be bound to exhibit an example of benevolence; so of course I would relieve them.

1279. I am speaking of duty. Would it not be the duty of the Government first to supply their physical wants?—I think it their duty to supply their physical necessities.

1280. That provision, in your opinion, should be first?—I think it would be inconsistent to teach them Christianity, and neglect their physical wants.

1281. Have you known that any natives have died of starvation?—Never.

1282. Are there natives in the district around you who are generally able to obtain their own livelihood, without drawing from your stores?—A great number of them are.

1283. Have you a sufficient stock of clothing and provisions at the present time?—I think I have.

1284. What quantity?—I have twelve pairs of blankets, and I have already given away
twenty-five

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twenty-five pairs—that would be to fifty natives, as they each receive a single blanket. I give each one.

1285. They are not congregated periodically for the distribution of blankets at the station?—Not periodically.

1286. What is the rule for distribution?—The distribution of blankets?

1287. Yes?—When the sick and infirm first look to me, I first give them the blankets; and if there are other necessitous natives, I give them the remainder; first assuring myself that they do not go to get a supply at Wellington nor at the Goolwa—they are natives who are not supplied from those places.

1288. You have alluded to Wellington and Goolwa—have you any understanding with the parties in charge of those stations, as to the particular natives under their charge? For instance, a native who could not get a supply at Wellington, come to you, and then go to the Goolwa?—Yes; I should know the tribe, and I should know if he were a Wellington or a Goolwa black if he came to me.

1289. And, in the same way, would the protectors at the Wellington or the Goolwa know your blacks?—I believe they would.

1290. Is there an understanding between you that you are not to supply each other's blacks? Yes; there is an understanding. It would be, besides, the interest of my natives to inform me, as the others would be eating their flour, and taking their blankets.

1291. When do you expect the school to be finished?—It is finished now; and when I get home I shall begin.

1292. Was it erected by aboriginal labor?—The material was supplied. They supplied 1,000 uprights, 450 bushels of lime, 150 bushels of sand, and 144 yards of stone.

1293. Did they burn the lime?—Under my directions they did. I worked with them.

1294. Had you no Europeans?—None but myself.

1295. Did they quarry the stone?—Yes.

1296. Did they receive wages?—They did. They were paid a shilling a day—a pannikan of flour, and a little tea and sugar, at each meal.

1297. Once a day?—At each meal.

1298. How many meals a day had they?—They had three pannikans of flour.

1299. Three—that amounted to about 2lbs. of flour a day?—About.

1300. What length of time were they employed—three months?—About three months.

1301. How many men?—There was an average of six men employed.

1302. Six men for three months?—Six men for three months.

1303. From what source did you get the funds to pay them?—From the Aborigines Friend Association. They have largely supplemented the Government supplies of flour, and so on.

1304. You are not particular in your details?—I may have given fourteen bags of flour.

1305. On what authority?—They had an allowance of sugar and other things. A supply of cast off clothing was distributed amongst thirty natives; while, during the half-year previous to the 1st of April, £40 was expended in their physical comforts. They had also £8 worth of flour given to them; and, besides that, the Association gave them £3 worth of hooks and lines.

1306. (*By Mr. Baker*)—You say that during the first half-year £40 was supplied by the Society, £8 worth of flour, and £3 worth of hooks and lines—how was it applied, that £40?—I could not tell unless I were at the place.

1307. Was your salary paid by the Association?—Yes; but it was not included in the £40.

1308. What is the amount of your salary?—I get £200 per annum.

1309. You received £100 during the time of the expenditure of the sum you have named?—Yes.

1310. Can you state the time your salary commenced?—The 1st of April, 1859.

1311. When was the building of the house commenced—of your own house?—I cannot be certain of the exact date—in April or May. Sometime in May, 1859, the latter end of May. I cannot be certain without referring to my private journal.

1312. When was it finished?—It was finished, or I entered it on the 1st of October; but a delay was caused of six weeks in consequence of a contemplated change of site.

1313. When was the school-house begun?—It was begun in April, I think.

1314. Do you remember when the school-room was commenced?—Not the exact date. Sometime in April.

1315. In 1859?—No, in 1860.

1316. And finished?—It was finished on the 10th of June—no, I am wrong—it was the 10th of August.

1317. And the house was commenced on the 1st of April, 1859, and finished?—I went into it on the 1st of October, 1859.

1318. And you have not kept school during the building of the house and the school-room—during what portion of time since you have been there did you hold school?—I stated from the 1st of January to May.

1319. What portion of the £8 worth of flour, and the £40 was expended in labor?—Some of it was expended in putting up a bit of a fence. I cannot say how much. I was directed by the Association to have a bit of the garden fenced. The best part of it was expended in comforts for the natives.

1320. A large portion of it was expended in the raising of stone, was it not?—Oh, no; there was some stone raised without it, but not for the building. A portion of it was expended in labor, and a portion of it was raised before the building commenced. We thought to put up the school-house directly, and so we set to work raising stone with what means we had at command. I thought I would give them employment in raising stone sooner than give them provisions for nothing. We thought it would be better to give them employment.

1321. Can you state how much was expended in payment of labor?—No, I cannot without referring to accounts which Mr. Monk has.

1322. Will those accounts give it?—I think so.

1323. Will

1323. Will you take a memorandum to attend and furnish the Committee with it?—Yes; I will.

1324. Did you build any wurleys for the natives?—I did not build any.

1325. Nor did you procure the building of any by means of flour?—I have paid the natives at various times to build wurleys, and I have kept them in provisions so that they might have something to eat while building them; and I have persuaded the black fellows to assist in putting up a "wattle and dab" house, and they have worked for a week, but they cannot live in it as the floor is too hard. They will sleep in the sand which is softer, so that it is almost a failure.

1326. Where are the wurleys built?—They are on the place, but are not tenanted. They were good wurleys at the beginning of the winter, but towards the latter end of the winter they got turned out of them by the fleas—which they frequently do. They have been turned out of the last wurley some time in August; and I gave them a lot of reeds and tried to persuade them to build some more wurleys. They said they did not require them as they were going to corroboree, and they did not like building new wurleys—they must have a make-shift wurley. I paid them to get the reeds.

1327. What became of the wurleys the fleas took possession of?—They are there in a dilapidated condition.

1328. Did you come up by way of Wellington?—No.

1329. Have you ever seen the winter habitations built there?—Yes, I have; and Mr. Mason said that he had better ones than we had.

1330. Have you seen the ones at Wellington now?—No; I have not.

1331. Do you remember, on the occasion of my visit to your establishment, three sick natives on the sandhills?—I remember three natives on the sandhill; one an old man, who had the palsy in his lower limbs, and who had not worked since he was a young man. There was another infirm old woman; and there was also another, who I do not know was particularly sick.

1332. Had they any covering over them, any shelter from the rain?—No; because they built all the wurleys open so as to let the rays of the sun in. They uncover them on a warm day, so that the sun might shine in; they cover it again towards night. It does not take above an hour to put up.

1333. Are the wurleys referred to, at Mason's, in which he stated he exceeded you, covered with clay, are they not so?—I do not know them; I have not seen them.

1334. Did you ever see a wurley built for the winter, covered so as to be an effectual protection against rain?—Oh, yes; I have some at my place with a thatched roof; I persuaded them to try this roof.

1335. Were there any such thatched wurleys while I was there?—No, there were not; they were wurleys put up in the ordinary way merely.

1336. Had there been some very sharp frosts at that time?—There had been some sharp frosts.

1337. Was that old man, and that sick woman shut in, in any way, during the continuance of those frosts?—They were in a good wurley during the continuance of the frosts. The good wurleys were made after you went away.

1338. How many days after?—I cannot say; but it was a comfortable wurley.

1339. Do you think that anything I said on that occasion might have had the effect of turning it into a comfortable abode?—No; not the slightest. I put them on reeds, and induced them to put up a wurley. I cannot do more than supply them with materials.

1340. Do the sick natives receive rations from you?—They had been receiving rations from me, but they had not been receiving any flour for the previous three days before you were there; but I knew that they had something to eat.

1341. What had they to eat?—Fish, muscles, and roots.

1342. Did you not tell me that you had sent a man to get muscles for them?—No; I said a woman had gone to get muscles for them.

1343. Had you seen them on the morning of my visit, before I came there?—I had Sir. I will not be certain; I did unless I had been very much occupied with something else.

1344. Do you know, when you saw them, that they complained and cried for flour?—No doubt they would complain; if they had just had a good dinner they would complain of being hungry. I have known them complain an hour after they had received food, and had had plenty.

1345. Cannot a person, who has generally seen the natives, generally tell the difference of their cry when they are not hungry, and when they are?—I doubt it.

1346. Did you, or did you not, on my pointing out that these natives were hungry or complained of hunger, say that you were very sorry that you could not help them, as you were out of flour?—I told you that I had no flour; and, so far as that was concerned, I could not help them.

1347. Did you express sorrow?—You told me that these natives were exceedingly hungry—and I said, "I do not fancy they are so." You said that they were exceedingly hungry; that you knew what the natives were, and they must be hungry; you could see they were. Well, I said, I am sorry for it, if they are; I said that the woman had gone out for muscles, and that they would also have some fish. I found, after you had gone, that these three natives had eaten a turkey, which weighed about ten to fifteen pounds; and, even then, had some on the fire.

1348. You found out the turkey after I left?—They had had it before you came.

1349. It was after I left that you found out the circumstance?—After you had left, I saw that they had had a turkey; but I did not know what they had done with it.

1350. Why did you say that you afterwards found, if you knew of it before?—I did not know that those three had eaten it; I knew that they had taken a turkey, and I found, afterwards, that these three had eaten it.

1351. Did you send over to my station for some flour?—By your directions, I told a man to go over.

1352. Was it not on my offer to give you flour?—Yes; I sent, and you sent back ten pounds of flour.

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1353. I did so because the natives were hungry?—Because you said that they were hungry, and you said that you would give them flour; and I thought you might give them some, if you liked, even though I did not see any great necessity for it.

1354. What other natives were at your place besides these three?—Another wurley was under the side of the hill—I do not know whether you saw it—but there were two women in it; one just confined, and who could not walk about. Altogether there were about eight natives on the place.

1355. Did I not ask you how many natives there were, and did you not tell me there were only those under the sandhill?—I do not think I did; I do not know that I did.

1356. Did you not leave me the impression that they were all away except these three natives, and the children at your house?—I cannot answer for the impression, what I said, produced on your mind.

1357. Did I not ask you, if these were all of them?—I told you that these were all I knew of just then about the place.

1358. If you had others on the place, why did you lead me to suppose that these were all that you had on the place?—I do not remember that you asked me if that was all that I had on the place; I do not remember your asking me.

1359. Just now you told me that you had said that they were all that you had about the place?—I do not remember, Sir; I said that these were all that I had in that wurley. I do not remember your asking if these three were all that I had about the place. I remember your asking me if the children you saw were all I had got—and I said, I think it is; but, as to all the natives, I cannot say. If I did tell you that they were all I had about the place, I must have forgotten, at the time, that there were those under the hill. I knew they were there, for Mrs. Taplin had been down to see the woman just confined; but one reason why I might have forgotten it was, that I did not think it proper for me to go down where a woman was just confined.

1360. You say that it is the custom of the natives to cry and whine for food—even when they are not hungry—and that a person accustomed to them cannot judge whether they are necessitous or not?—Not always. I have known natives come to me for food, and say that they were dreadfully hungry—and to look at them you would think that they were in a bad way—but they had had food before, and very shortly too; and yet they presented a very doubtful appearance.

1361. If, from your establishment, I should have happened to have gone to Mason's, and found a larger number of natives who did not ask for food—would that not be to the contrary of what you state?—You might consider it so; all I can say is, that Mason has told me that he had no flour—so that he could not be better supplied there than I was at my place. I have a letter in my pocket, in which Mason says that he has had no flour for months; so that their not asking for food could not be evidence that they had plenty from him.

1362. Would not the absence of inquiries for food be evidence of the absence of hunger?—Well, I do not know; I do not think it would be very good evidence, for they might be hungry, and yet must reasonably conclude, that as you were a mere casual visitor, that you would not have food to give them; you were a person, merely a person passing by.

1363. Does your system of teaching the natives accord with that pursued by Mason?—I did not know that Mr. Mason did teach the natives.

1364. Do you know anything of the conduct of the establishment under Mason?—No, I do not know how it is conducted; all I know is, that he gives them flour.

1365. Do you object to the inspection of your establishment by Mason?—I should be happy to see him over, if he chose to come; I have looked on him as a fellow-laborer to some extent, and I have availed myself of his advice, as far as possible.

1366. Did you have a conversation, as to the inspection of your establishment by Mason?—I said, when we were talking about the reports in circulation about his drunkenness, that I should not like a person who got drunk to inspect my establishment, as he might come under the influence of drink; and I could not be certain what sort of a report he would make.

1367. Did you not tell a policeman, who came there, that he came drunk?—I told you that I was informed by Mr. Delahay, a fisherman, that a person had come to his house drunk; and that was on the last time that he came up. When you left me I went down to the wurley, and saw some parties there whom I had not seen for some time. I asked them if the party was drunk; they said no; that they did not believe he was drunk. I wrote to say, that I could not answer for the accuracy of the reports in circulation as to the drunkenness of Marsden, the messenger who came.

1368. You received a letter, and you wrote to Marsden?—Yes; I wrote.

1369. What was the message you sent?—I wrote to Mr. Mason, and enclosed a message to Marsden in it.

1370. What was the message?—That I had heard a report of his being drunk, and that I had inquired of the natives about it.

1371. Did you say whom you had heard the report from?—Delahay. I never mentioned it without saying that it was from Delahay that I heard it.

1372. Did you not mention the fact of this man's state to show how improper it was that such an example should be set?—You mentioned reports that you have heard about him; and said that, if such reports were true, it really was a proof that the man was inefficient, if he got drunk in the way described. I said that I certainly had heard the same reports, and I was sorry for it; and that I had written to Mr. Mason about it, and expostulated with him on the subject of his drunkenness; and I have had letters from him, in which he expresses his intention of endeavoring to reform.

1373. Then there are grounds for stating that Mason is addicted to drink?—That he has been addicted to drink, unfortunately.

1374. And set a bad example to the natives?—Of course; I believe so. I have heard the reports in the same way that others have done, both from whites and blacks.

1375. Do you establish any labor test in the issue of rations to the blacks?—When we have work

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work to do, or if there is work to be done, and a black-fellow comes and says he is hungry, we tell him to go and work, and we will pay him the same as we would anybody else.

1376. You do not feel yourself bound to supply the able-bodied blacks with food, except on the performance of labor?—Well, if we have no work to do, and they cannot get work, it is hard and preposterous to say that you will not give them anything if they are in a necessitous condition.

1377. Have you work for them now?—No, Sir.

1378. Do you contemplate taking any work, or not?—I do not at present—we have no work; I only wish we had.

1379. Are you pretty successful during the season in the fisheries?—Yes; the natives are.

1380. What was the object of your disposal of the fish?—When I first went there I got 3d. each for their fish which averaged 13lbs. I considered that that state of things must cease, and I immediately got a person to take them at 6d. per fish, or an increase of 100 per cent. I thought it necessary to get the trade, by some means, into my hands; and there was a cousin of mine, of the same name as myself, on the Lake, and I told him that I would see that he would not suffer loss if he would buy the fish and take them to market and get the highest price that could be found for them. I got him to take the fish so as to get the trade into my own hands, so as to make the other dealers give more. He took the fish to market, but they did not improve from 4s. per cwt. for some time; but then he got a larger price, but still wanted to give only 4s. per cwt.; and I then told him that I could dispense with his services, and that he wanted to make money of the natives to a greater extent than he should do.

1381. Then he did make large profits?—No, he did not. He wanted to do so, but I would not let him,

1382. What was the highest price they ever received from him?—Nine shillings per cwt.

1383. What was the highest price he ever received himself?—I cannot say. He went up to the Goolwa so as to be able to retail the fish.

1384. Have you the trade in your hands now?—No. I am attempting to get it into my hands again, and I wish I could.

1385. What did other persons give for the fish—taking them across?—I do not know what they paid, but they generally gave 4s. per cwt.; but, last summer, Mr. Campbell paid 6s. per cwt. to the natives for their fish. It is a ridiculous low price, and I thought that they ought to give 10s. per cwt., and I shall not be satisfied till I have that.

1386. Have not others in the neighborhood paid 10s. to the natives?—Not in any instance that I know of. Nine shillings per cwt. is the highest they ever got, and that only for a short time, as my cousin threw it up.

1387. Was your cousin in the habit of going to the Peninsula before you went there?—He was on the Lakes, or employed by parties on the Lakes, and, of course, he lived there.

1388. What was his mode of occupation?—A fisherman.

1389. Was he great hunter?—I do not know. I did not know of his being on the Lakes until after I had selected Point Macleay.

1390. Did you ever hear of his making himself objectionable and a great nuisance on the grass in the neighborhood?—No.

1391. Of his being ordered off?—Now, you call it to my memory, I remember that your manager, Mr. Mason, had words with him.

1392. Were you often with him?—Never. He never came until after I went up there to reside—until just as my house was finished.

1393. You speak of blankets you have recently received—I think you said on the 10th of the present month—do you know if they were sent from town?—No, I do not.

1394. Who forwarded them to you?—I think that they were forwarded immediately, before I received them, from the Commissioner of Crown Lands.

1395. Would they take long to go there. Did you hear of their being delayed on the road, or were they received in due course?—In due course.

1396. Have you been in the habit of serving out flour on a Sunday?—Of course, the aged and infirm must have it on Sunday as well as on other days. Those in the habit of receiving rations, I give flour to on Sunday just the same as I would on another day.

1397. Did you ever serve it out after service to those who attended?—Sometimes the people who attended service, instead of making two journeys, would come down and have their flour after service, and that is the only time; I never gave flour as a reward for attending service.

1398. You merely issued it after service was over?—I gave it to the aged and infirm, who were accustomed to receive flour every day; we made no arrangement that the natives should come to service and then receive flour.

1399. Have demands been made, after service, which you have not been able to comply with?—When I have been out of flour, the old people may have asked me for flour; on such occasions I may have given the old ones bread; I have given it to some old people.

1400. Have you not given it to the young people and to the able bodied after service?—No; I merely served out flour to such as I would have served it out to, on any other day.

1401. They never received it because of their attending service, or as payment for attending service?—When I first went up they wanted to be paid for going, and I said no.

1402. If such an impression existed, or any one made such a statement, it must have been made in error?—It must have been made in error; it is untrue at any rate, and I can produce witnesses.

1403. You have spoken of their believing in one God, and many evil spirits; do they believe in a future state of rewards and punishments?—They believe in a future state; but whether they believe in a state of rewards and punishments, I cannot say. They think that they are taken to Wahire Warre, that is Heaven; but I cannot say whether they believe in a future state of rewards and punishments. I know that they believe in a future state, as they have a name for the spirit apart from the body.

1404. Is there any punishment for incontinency on the part of the lubras?—The men dislike the

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the idea of incontinency on the part of the lubras, yet they wink at it; and the consequence is, that half the children are half-caste.

1405. Is there no punishment amongst themselves?—No; they cover it up amongst themselves, by pretending that the white children are produced by the lubra eating too much flour while pregnant; yet the lubras have told Mrs. Taplin that it is a mere rumour circulated—as they preferred to have white children, as they were the least trouble, and the whites sympathized more with them.

1406. Does infanticide exist amongst them?—To some extent; but I do not think so badly as it does at the Coorong.

1407. Does it exist on the Coorong?—I believe it does.

1408. Did any case ever come under your knowledge?—Not to my knowledge; I have known children to die from neglect.

1409. Does cannibalism exist amongst them?—No.

1410. I have heard of natives destroying a child, and eating the flesh?—Not with us; I have heard of it at Guichen Bay.

1411. From common report?—I was told by a party who received it at third-hand.

1412. What were the circumstances attending it?—An innkeeper's wife related it. She said that a native woman had had twins; she felt a sympathy with the woman, and took her some necessaries and comforts. The next morning, and to her horror, they were eating the children. She said, "What for you do that;" and they said that they were hungry and wanted something to eat. The Guichen Bay tribes are quite different tribes from the lake tribes; they are confined to the Tatiara tribe.

1413. That does not appear to be a well authenticated case, it may be wrong?—It may be; but the Tatiara tribes are nearly extinct; they have killed one another. A man told me, that the last Tatiara fellow was dying at his house then.

1414. If a native woman leaves her husband, is there any punishment?—They might waddy her.

1415. Kill her?—No; give her a good punishment.

1416. Have you heard of cases where they are beaten to death?—No.

1417. Do they not think that the husband has unlimited power over them?—It would depend on her relatives; the husband must suffer for it, if he kills her, if she had powerful relatives.

1418. Does polygamy exist amongst them?—Yes.

1419. To any extent?—Yes.

1420. Do you think it justifiable?—Decidedly not.

1421. Do you teach them to work?—Yes.

1422. Have you women at your station who have left their husbands?—There was one girl there, but she is not there now. She had left her husband because he got another wife, and she was neglected.

1423. She was very young?—Very young. They got the children away when they were ten years old or less.

1424. Is there not another woman belonging to your establishment who has left her husband?—There was at that time. She left her husband with his consent, as he had two other lubras. It was a commercial transaction between the Murray tribes and the Point Malcolm tribe. They gave the woman to the Murray tribe, but she would not live with them, and was taken by force from the Point Malcolm blacks.

1425. Supposing that she has a half-caste child, and falls in with her husband, is there any probability of his waddy her for leaving him?—She has gone back to him.

1426. Was she one of those on whom you considered that you had made some impression? Well, I thought so; but the poor girl was in a distressing position on account of her husband getting another wife. She was like an outcast in the tribe, for she could not reconcile herself to the idea of his having another wife.

1427. How long did she remain at the establishment?—Some time.

1428. Had she made any progress in reading?—She was the best reader of the lot. She can read words of two syllables.

1429. On the whole, she was one of those to whom you considered that you had imparted the greatest amount of instruction, and had made the most serious religious impression?—Yes; she was a very intelligent girl, indeed.

1430. Yet she has left you?—Yes; because her position there was considered disgraceful by the other natives.

1431. Would not that feeling always have the effect of driving them again to the bush?—Unless you attack their superstitions, it would have; but if you attack their superstitions, by and by the young men and women cannot have them. There is a fair prospect of doing so while they continue young. Young men, of twenty-five, see the folly of their superstitions, and yet they do not like to give them up, because of being laughed at, and because they do not like to violate those superstitions.

1432. You speak of a young man who had left his tribe, abandoned his tribe, and said that he would believe in Jehovah, will you tell me his name?—Warkarec.

1433. Where is he now?—He has left my place.

1434. Do you think his belief induced him to refuse to be made a young man?—No doubt of it.

1435. Is it a painful process?—It is a painful process, but like some others he avoided it.

1436. Do not many young men avoid it?—They do not like it—but I have not made you understand. This young man not only demurred to the painful operation, but he announced his belief in Jehovah, and cast off his paint. That did away with the effect of the operation, and, therefore, exposed him to ridicule.

1437. Do you allow card-playing?—I have taught them that it is wicked and fallacious.

1438. Supposing that a native is so taught that it is wicked and fallacious, and that card-

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playing is held to be wickedness amongst Christians, has it come to your knowledge that the Governor and others in the community are in the habit of card-playing, would it not lead to the conclusion that your teaching is erroneous, or that the persons indulging in the practice are wicked persons?—I could not help that. If I thought it the truth I should tell them so; if I thought that the practice was wicked, notwithstanding that the Governor was addicted to it, I should say it was wrong—it would make no difference to me as to whom it inculcated. They often speak of playing cards; and I say if a fellow is industrious and earns money, he meets a fellow, is induced to play cards, and loses all his earnings. It discourages him from working, and the other fellow encourages him in his laziness, so that it is a most pernicious system.

1439. Do you not think that it is questionable whether such an impression is qualified to do good?—They ask me what is right and wrong, and I am obliged to reply.

1440. But is it likely to convert them to Christianity if you teach them that the great majority of Christians, especially the Government men you speak of, would be lost, from the fact of their playing cards?—I am obliged to tell them that I consider that it is wrong.

1441. I ask you these questions because I know that an impression has been made by you on some of the natives, that those who play cards, and I specially allude to those high in office, will go to hell. They have received that impression from you, and do you not think that the creation of such an impression on the native mind is calculated to do harm rather than good?—It depends on the impression as created. I say that all wickedness is wrong, and punishable by going to hell; and I say that playing cards is wicked, because it is a waste of time, and induces a desire to get money for nothing. If your win you neighbor's property, it is almost like stealing it—that I consider.

1442. You have created that impression?—Yes, I have; and I have said that it is against the laws of our country—it is against the law and therefore it is wicked.

1443. You have stated that you are of opinion that the attempts to convert them to Christianity have been partially successful and will be more so?—I trust so, with the blessing of God.

1444. Will you state your reasons?—My reasons are these—Many savages equally degraded, by simply preaching the gospel, have been converted. I refer to Robert Pringle and the natives of South Africa, who now occupy its fields. Mr. Moffatt, the father-in-law of Mr. Livingstone, who preached for eight years without success, and yet now they have a newspaper circulated amongst them. There are the natives of the South Sea Islands, who held superstitions almost identical with the superstitions of these natives here, and the New Hebrides—they have been successful, and similar efforts are likely to be similarly successful. The simple preaching of the Cross of Christ has a wonderful effect.

1445. Are the cases you refer to parallel?—I think they are parallel; because they are uncivilized races in the presence of a white community.

1446. Do I understand that it is from reading that you receive your general impressions?—Of course; my hopes are built by such things, and by perceiving that the natives understand what I teach them. At the wurley, after I have been preaching, I have been sifted on the subject on which I have been preaching—difficulties have been started, questions asked, and I have gone over the whole subject again. I have had the natives argue with me on the truth of the scriptures—and I could refer to the instance which I put down at the time—and a native produced the same arguments as those who were sceptical.

1447. What was his name?—Warkaree, brother to the one named.

1448. Is this the only case?—As I have said, the natives frequently question me, and hear me with the most intense attention. I have been accustomed to address a white congregation during the last ten years, and I was never heard with such attention. I believe if I can manage to use some of the native language in addressing them, it would increase the powerful effect.

1449. You cannot state any number, of course, of cases in which the instruction has been of permanent good?—I do not consider that the length of time I have been engaged in the wurleys sufficient.

1450. You stated that you were ordered not to supply the children with rations, I think?—Mr. Monk said something on the subject to me during the winter. I asked him if I should give the flour received from the Government to supply them a dinner for coming to school, and Mr. Monk said that it would not be thought right to apply the Government flour to give the native children a dinner every day, unless necessity compelled, though if their funds permitted, he would be glad to allow the means. When I saw the children in necessity, I gave them flour when they came; but even of that, their parents have something. I have told them that they must get something from their parents.

1451. Have you heard of any particular cases of cruelty towards the natives?—Yes; I have heard of an instance of cruelty.

1452. Do you think that the settlers generally are cruel?—Some.

1453. Can you state any?—Yes. A party came out and wanted some ducks, and they got the natives to shoot some—they got some seventy ducks—the natives brought them and put them in the boat, and they gave them seven pannikins of flour, and when the natives were out of the boat, they went off and did not pay for them. That was a case of extreme hardship. I have known cases in which they have been cheated out of money, and I have told the parties I would summon them if they did not pay.

1454. Can you name the parties?—Who cheated them out of these ducks?

1455. No; whom you threatened?—A fisherman named Wm. Grant was one party whom I threatened.

1456. I allude more especially to the settlers in the neighborhood. Have they been kind towards the natives?—In some instances. In the neighborhood, of course, there are only one or two. Mr. Macbeth treats them kindly; I cannot say the same of Mr. Mason, your manager. There is something wrong with regard to Mr. Mason; he wanted the blacks to get some bullocks out of a swamp for him, he promised to pay them, but they would not go with him until I guaranteed that I would be answerable that he would pay them, and then they worked for him.

1457. You got them to take out the bullocks?—Yes.

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1458. Do

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1458. Do you mean to say that Mr. Mason is not just in his dealings?—I cannot say. The blacks would not take his word that he would pay them—they would not stir a step.

1459. Can you state a case in which he has dealt unjustly or cruelly towards them?—No, I cannot. I can state what I heard by report, I cannot state of my own knowledge.

1460. In that instance did you agree to pay the natives?—I told them I would be answerable, and I did pay them.

1461. There was no injustice to the natives?—No. The only thing I supposed was, that he had dealt with them before and they would not trust him.

1462. Do you not think that these circumstances are slight grounds on which to accuse Mr. Mason?—I merely state what I observed, and leave the conclusion to be drawn. My simple conclusion is, that I found that the natives would not trust him.

1463. Do you know of any cases in dealing with the settlers there, in which cruelty or injustice can be fairly chargeable to them?—As against the natives—not of my own knowledge. I cannot state anything of my own knowledge, as I do not know of any case.

1464. I mean about the peninsula and the lake?—Well, I have had the natives complain to me that they had been cheated out of money by various parties, but I do not remember their names. I believe they have been cheated out of money.

1465. At what part of the lake?—On the other side, the Milang side.

1466. I allude especially to the home stations?—Well, I heard a complaint to the effect that some blacks working at your station agreed for 5s. a-week and their tobacco, and it was very bad tobacco. I heard that once; but that, of course did not affect me.

1467. I presume it was such tobacco as the men themselves had?—Well, the natives said that it was poor tobacco, and they are tolerable judges of tobacco too.

1468. Are the natives always to be relied on in these reports?—Well, Sir, not always. I would not have stated that only it has come to my knowledge. Mr. Macbeth, I believe, treats them kindly. I have every confidence in his kindness to the natives.

1469. I think you wrote to him some time ago, saying that the natives had been in the habit of killing calves for me?—Yes.

1470. Did they kill bullocks for me?—I do not know.

1471. Are you aware that men were formerly selected, and sent from choice to kill calves?—I have known them do so, but I cannot say why.

1472. Are you acquainted with the mode of managing a cattle station?—No.

1473. Do you know that it frequently happens that cattle in a yard have to be disposed of, and it is necessary to go on with the work, although Sunday may intervene?—You may deem it so.

1474. If you do not understand it, is it right of you to make any statement. It is necessary frequently to conduct the work on a cattle station on Sunday?—I cannot see how the necessity is; but notwithstanding these things might be done so as to avoid the Sabbath.

1475. State an instance in which work has been done on the Sabbath, which it was not absolutely necessary should be done?—I have observed that they have gone repeatedly to market on the Sabbath. I have seen them bring them back, and they have asked me to buy the fattest of them, and I refused.

1476. Why did you make a memorandum?—Because it might be of use.

1477. When did you do so?—The day before I left home.

1478. Why did you do it?—Because I thought it probable that there might be an inquiry on the subject. I have no hesitation in saying that Sabbath-breaking sets a bad example before the natives.

1479. Are you and Mr. Mason on good terms?—Yes, decidedly; we never had the slightest ill feeling—we never had a disagreement. I have not the slightest animus against him; but I object that the blacks should see a mob of cattle start for Adelaide on Sunday.

1480. May not my superintendent, perhaps, be a better judge of the necessity of the case than yourself?—I have to teach them that Sabbath-breaking is wrong, and of course I complain of the bad example of Sabbath-breaking, as opposed to my instructions, and likely to injure the effect of those instructions.

1481. In the same way you teach them that all those who play cards must go to hell. Would it not be well that you should inform them that necessities may exist for working on the Sabbath?—I have informed them that there are necessities, in which it is justifiable to work on a Sunday, but those are cases of absolute necessity.

1482. Are you prepared to say that these works are not works of absolute necessity?—No; of course I am not.

1483. Does the society pay you for all your time—do you devote the whole of your time to your duties?—I devote the whole of my time to them.

1484. I think you were taking a week's rest when you were down there?—I had been working hard, and was exceeding unwell. I had also overstrained my back from carrying logs of wood, and I also suffered from lumbago.

Committee adjourned.

Thursday, September 27th, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas

Mr. Baker.

Mr. George Taplin called in and re-examined :

1485. (*By Mr. Angas*)—I wish to know where and how you were engaged before you went to Point Macleay?—I was a licensed teacher for six years at Port Elliot.

1486. By what means did you become so intimately acquainted with the aborigines in the neighborhood?—By having them constantly coming to my house at Port Elliot, I was well known amongst them.

1487. What

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1487. What induced you to take up the establishment at Point Macleay?—I saw an advertisement advertising for an agent to conduct the operations of the association, and I replied to that advertisement.

1488. Did the idea of that establishment originate with you or some one in Adelaide?—With the association in Adelaide.

1489. What induced you to fix on that locality?—I have some letters here which were written at the time, which will show more clearly than I can by any other means, how and in what way I was led to fix on that locality. I received instructions from the association to travel on the lower Murray, to see where was the best situation to hold the institution, and I was informed that it should be in the place where the greatest number of natives were likely to assemble. I went round to the Milang side of the Lake. I saw the natives of Wellington, and then I went to Mr. Mason's, the sub-protector; when I got there I met Mr. Goyder, who, with Mr. Mason, told me that Point Macleay was about the best place; and Mr. Goyder said that it was very good unoccupied land. They directed my attention to it, and Mr. Mason said that it was the best place—as there was good fishing at the place, the natives were likely to assemble in suitable numbers. I went to Mr. McFarlane, and saw that gentleman, and mentioned to him the place that Mr. Mason had recommended, and that gentleman said that it was a central place and ought to be selected as the best place. Of course I went back to Point Macleay immediately, and saw it, and after going about a little more and seeing other places, I recommended that place to the Committee.

1490. Did you know at all on whose runs the place was?—I had not the slightest idea when I landed there.

1491. You did not know it was Mr. Baker's run until after the arrangement had been made?—Until I had recommended Point Macleay.

1492. Are you of opinion that the establishment at Point Macleay has been injurious to the interests of Mr. Baker?—It has taken three good sections off his run.

1493. In other respects has it been so?—I am not aware that it has.

1494. Do you think that there was any unfriendly feeling towards Mr. Baker in the arrangements which have been made to establish the station?—Not the slightest. We merely acted on instructions we had received to place the institution where it was likely to be most efficient.

1495. You think that there has been no kind of effort on the part of individuals, so far as you know, in any way to damage Mr. Baker in respect to the location of the institution?—No; not by any means.

1496. Have you ever, from your experience, devised a plan for the improvement of the condition of the aborigines generally, in the Colony?—I have an idea of a plan which I should pursue in carrying out the operations on the aborigines. I would, first of all, preach Christianity and attack their superstitions as far as possible, and at the same time minister to their physical necessities. I do not think that that should be neglected; and I would, likewise, instruct the children.

1497. Do you think it desirable to train them to the arts and habits of civilization?—I think the children it might be necessary to train to civilization; and I would endeavour to make the native pursuits productive as far as possible.

1498. You think that by giving a general inspector the control of the natives, it might be a useful arrangement?—I do.

1499. Would you recommend that he should itinerate throughout the Colony?—I would just in the same way that the Inspector of Schools is itinerating.

1500. Have you any other suggestions to make in respect to their amelioration?—I have felt that the way in which the Government flour and rations are given is destructive to industry amongst them, as it leads them to sham illness when they really are not ill, and that is a thing I have very much to guard against. Two young men went to the whale-fishery, and they came back to me, having earned nothing but the clothing they stood in. I had nothing. I was almost out of blankets, as I had given them away to the sick and infirm; but when they came to me, I thought the young men deserving of a blanket each, and I gave them clothing although they were not sick and infirm.

1501. As to the half caste—do you conceive it possible, and if possible, desirable to remove the half caste from their parents—from the mother—to remove them to some other locality, and train them up in Schools and other institutions?—Decidedly so. I would train both children and parents.

1502. (*By the Chairman*)—I understand you to say that the issue of Government rations is, in some cases, a bar to industrious habits; and you instance the case of the two young men who had been to the whale-fishery. I did not see the force of your illustration?—These young men were suffering from cold, and were likely to contract disease; and as they could not get work, I thought it mere humanity to give them blankets; but if I had confined my operations to the sick and infirm natives, I should not have given them any.

1503. Then does that point out any bar to the issue of rations?—If they had not received the blankets, you would see that next winter they would not go to work. They would sit down, or they might have come pretending illness or sickness and infirmity. I have known natives pretend to be sick merely for the sake of getting a little flour. I would suggest that instead of the young men receiving supplies from the Government, they should be supplied with work when they are out of work.

1504. That is to teach them the arts of civilization, that they should have some employment?—It would require a grown man, between thirty and forty, to induce them to follow their native pursuits.

1505. (*By Mr. Baker*)—Do I understand you, in the last answer, to say that you would establish a sort of labor test?—I would have it, decidedly.

1506. Are the aborigines as capable of enduring continuous labor as the European population?—I think not as they are.

1507. Yet you think it just, having deprived them of the means of subsistence, to establish

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a labor test before supplying them with the necessaries of life?—We give them labor as it is injurious to him to keep him in flour, and let him live in idleness; and even as a kindness, I would give him work. It would be neglectful and wrong to encourage him in idleness.

1508. What kind of work?—Work that he would be capable of performing.

1509. What kind of work is that?—Digging and fencing. There are many amongst them capable of stock-riding, looking after the sheep-shearing, reaping, mowing, supplying wood, raising stone, burning lime, and all those kinds of work.

1510. Can all that kind of labor be supplied at the location?—I cannot say that all that kind of labor can be supplied—some of it can be.

1511. Will you point out what kind of labor can be supplied?—Gardening can be supplied, farm work can be supplied, and fencing can be looked after in such a place.

1512. Supposing the station to be wire fenced in, would not their occupation cease?—The fencing would require repairs, and the land fenced in would require to be worked.

1513. You recommend farming operations?—I do; and gardening operations.

1514. Is Point Macleay a spot favorable to gardening operations?—I have no doubt of it.

1515. Who is the gentleman, Mr. McFarlane, to whom you refer, and the Rev. William Andrews?—

1516. Had you any previous knowledge, or had he, of Point Macleay?—Not the slightest; so he stated.

1517. I understand you to say that he recommended it?—No; Mr. McFarlane turned to him and said, is not that just the kind of place we were now speaking of.

1518. With Mr. McFarlane?—Yes.

1519. You stated that you were keeping school previously; how many pupils had you?—I had an average attendance of fifty for some years.

1520. How many years?—As near as I can remember, six years; during which I was a licensed teacher.

1521. Have you any objection to state what your income was?—Not the slightest, £150 per annum.

1522. Had you a house besides?—No.

1523. A garden?—No.

1524. Any other indirect means of emolument attached to the school?—Not attached to the school.

1525. Did you commence with that school on your first arrival?—No.

1526. How were you previously occupied?—I was variously occupied; I had been twelve months in the Colony—eleven or twelve months. I arrived in 1849, and I was, at one time, clerk in an office in Adelaide.

1527. How long were you clerk?—I cannot say how long ago.

1528. How long is it since you left?—In October, 1849.

1529. Were you ever in the service of the Rev. Mr. Stow?—I was.

1530. Of the Rev. Mr. Giles?—No.

1531. Did Mr. Giles recommend you to your present situation?—I do not think I applied to him for a recommendation; he may have done it, I do not know.

1532. Were you ever in the service of Mr. Partridge?—I was.

1533. Were you as well off, when thus employed, as you are now?—At Port Elliot.

1534. Not at Mr. Partridge's, at Mr. Stow's?—No; I was a comparative youth then.

1535. I think you have already stated the origin of your connection with the Association?—I think I have.

1536. You, yesterday, referred to an advertisement in the newspaper?—I knew of the existence of such an association before seeing the advertisement in the newspaper; but I did not know that they wanted an agent.

1537. Had you been in communication with any one upon the subject?—I had written a letter, stating what I knew about the natives, and I thought my information would be of value; what became of the letter I never heard—I never received a reply to it.

1538. But you stated, in reply to Mr. Angas, that no injury had been done to Mr. Baker's run through your election of Point Macleay?—Not that I knew of.

1539. Has it been stated by any one that such an injury existed?—Well, Sir, I heard once that it was said that we occupied the watering-place, and that that would injure the cattle; but I never could see that it did.

1540. Are you not aware that it was a watering-place?—It has been a watering-place; yes.

1541. Do you not know that the shore all along there is not applicable for watering cattle, except at a certain point?—There are some places near us.

1542. Do you not know that cattle will not come within a short distance of where there are blacks?—They have come down lately.

1543. Have they come down as they did before?—I cannot say that; they have come down since I have been there.

1544. How many?—I did not count them; I have seen both horses and bullocks at Point Macleay.

1545. You state that you never saw Point Macleay before you went into the employ of the association, and how can you give an opinion as to whether an injury has been done or not?—I can only state my belief that no injury has been done.

1546. How can you arrive at that conclusion if you never saw the place, and did not know the quantity of cattle accustomed to water there?—I do not see how I was to know of any injury. I believe I was asked if any injury had taken place to the run, on account of our occupation, and I said that I did not think that there had been any. If any had been done, you could have stated it, and I should have believed you.

1547. I understand you to say that no injury has been done, and therefore I ask you these questions to ascertain how you came to the knowledge of that fact?—When? You say that I stated that no injury had been done, I only said that I did not know of any injury being done—that makes a great difference.

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1548. Are you in the habit of supplying the blacks with fire-arms for shooting purposes?—I sometimes send a black fellow out with my gun to shoot ducks.

1549. Do you know that they go over the run continually with a large number of dogs?—I do not know that they are in the habit of doing so—it is probable.

1550. Did you not state to me, when I was there, that you had complained of the circumstance of their doing so, and had taken some steps towards procuring the destruction of some of the dogs?—I said that we had a great deal too many dogs, and that I wished some of them were dead.

1551. Why did you say that?—Because I believed the dogs useless.

1552. Do you not think that useless dogs do a great deal of harm on a cattle station when going out and hunting with them?—Well, they may do harm; and if the dogs were destroyed it would be all the better. The dogs are utterly useless to the natives for hunting, as they do not hunt with dogs—at any rate, not to any extent.

1553. Do you not think that you would have sufficient influence with the blacks at your station to prevent the injury complained of from useless dogs?—Yes. I have often recommended the blacks to have their dogs destroyed, as they are utterly useless, and only eat up the provisions; but I have not said that they shall have their dogs destroyed. I did not want the blacks to think that I was too hard with them. I have told them many times not to go over your run with dogs to drive the cattle about; of course, if they have done so, it is not with my consent.

1554. No objection has ever been made by myself or my servants to their hunting over the ground with a reasonable number of dogs; but various complaints have been made of the useless curs they have, which, without doing good to themselves, are a great injury to me?—Yes; if the dogs were killed, I should be all the better pleased, as they are a nuisance to me too.

1555. Is Point Macleay in an exposed place?—Exposed, do you mean, to the sea and lake, or exposed to the weather?

1556. To the cold winds—is it sheltered or exposed?—I think it is better sheltered than most places along the shore.

1557. Is the place you are now located in the spot on which you first settled?—Certainly. I first thought of another place, but I found it ineligible, and I therefore selected the present one. There was another spot at Point Macleay.

1558. Explain what you mean?—That there was a better place for the institution in some respects, I found afterwards; but there were certain difficulties I had not thought of there.

1559. What were the difficulties?—It was not such a good landing-place for one thing.

1560. Where was that spot?—Down towards the bluff, opposite Point Malcolm, on the other side. At the time I looked at it, I was under the impression that the lagoon was accessible to the river that leads into Lake Albert; I afterwards found that the lagoon was not accessible from the river, a belt of rocks shut it off and formed a complete bar, and I found it would be impossible to land our things.

1561. That is the place where you first went to?—The first place I went to; the contractor and I camped there one night.

1562. Did one of the difficulties you speak of arise from the fact of the land being purchased by me?—No; for the spot was beyond your land. I looked for your corner pegs, and found them; they happened to be there.

1563. What was the number of pegs?—I forget now.

1564. Had you a plan containing the whole of the purchased land?—I had a map showing nearly where yours were. It is at my house.

1565. Do you mean to say that it was not on purchased land?—It was not on purchased land; at least, I did not believe that it had been purchased.

1566. Were there not many corner pegs?—No; a few.

1567. How many Sections were purchased?—Three or four.

1568. Has not every Section four corner pegs?—Yes; but I cannot say how many there were.

1569. Well, if you did not find the corner pegs, how can you say it was not purchased land?—I found the corner pegs of a Section formed at the bluff.

1570. I have been informed, on good authority, that it was the chief objection to the first establishment of the location, that it was purchased land?—You are misinformed; I thought of locating the institution beyond the spot marked out by the corner pegs.

1571. You intended to locate to the westward of what you imagined to be purchased land?—No; not to the westward, it would be to the eastward.

1572. Eastward; that is between the purchased land and the fence?—Between the purchased land and the fence.

1573. The plan you have drawn up is not at all a correct one?—Probably not.

1574. Are you aware that there is very little land, between the Section and the fence, which is not purchased?—Which shows that I could have bought.

1575. Is there not a watering-place in the immediate neighborhood?—In the neighborhood of the land I first thought of locating on?

1576. Yes?—I do not know that there is; I did not think anything about it when I went there.

1577. Is there a landing-place somewhere?—No, that was the objection; the lagoon was inaccessible for my boat. We could land at the shores of the lagoon; but we found that the lagoon was inaccessible, and of no use as a landing-place.

1578. (*By Mr. Angus*)—Did you sit down on that land?—First of all, I inspected Mr. Baker's corner pegs; and I sat down on the extremity of the land, on the slope where it is not purchased land.

1579. (*By Mr. Baker*)—Has the map you speak of the numbers of the Sections on it?—Yes, it was a map published by Government; and Mr. Goyder informed me that the map was reliable. I asked him, and he said that the map was perfectly reliable.

1580. I have before asked you whether you intended to give the whole of your time to the education of the aborigines?—I do so; the whole of my life, if I am well.

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1581. But

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1581. But you stated that your cousin, at one time, purchased fish from the natives, and sold them at the other side of the lake?—I did.

1582. Did you and your cousin quarrel?—No, we did not quarrel.

1583. How came you to separate?—Because he would not give enough for the fish, and I would not allow him to give too little.

1584. Did he make a large profit?—He wanted to do so, and I would not allow it; I would not let him make an unfair profit on the natives.

1585. Where did he live at that time?—He lived with me, while on the fishery, at Point Macleay.

1586. At Point Macleay. Have you any other relations there?—A sister of mine living with me.

1587. Are you in the habit of bringing the natives from various tribes to Point Macleay?—They come to my place.

1588. For what purpose do they come?—Sometimes to carry on their peculiar superstitious rites; sometimes to meet as friends and see their relatives; they sometimes come to see me.

1589. Would it not be more to their interest if you occasionally went to see them?—I have done so sometimes.

1590. Have you a boat belonging to the establishment?—I have.

1591. Do you not think that there are various other tribes in the neighborhood who, in their physical requirements, would be benefitted by your visiting them, and issuing rations and clothing?—I am enjoined to issue them to the sick and infirm; and most of those are at my place, except those at Wellington or Goolwa, on each side.

1592. But may not persons become sick and infirm in other localities without coming to you; may they not be taken ill, and not have the power of coming?—If I heard of such a case I would go to the native and fetch him to my place. I know no means of providing for such casualties, except by endeavoring to find where the natives are, and when one is ill, sending to fetch him.

1593. Where were the three in the wurley fetched from?—They came in a canoe.

1594. Where from?—I do not know where they came from. The old man had been at Wellington, but he belongs to the Point Malcolm tribe.

1595. Are you aware that at any time he has asked to be taken back to the lake?—The old man once said to me—"If the Government does not send us more flour I shall have to go back to Wellington;" and I said—"As long as I have any flour you shall not want." I never allowed him to go short, except when the claims of my own family were paramount.

1596. Did it come to your knowledge that he begged me to have him sent back to Wellington because he had not sufficient food?—I did not know that he did.

1597. Did you inquire to ascertain whether that was the fact that they had nothing to eat?—I inquired particularly, and I found as I have related, that they had had something to eat just before the turkey I spoke of yesterday.

1598. Who shot that turkey?—It was obtained by some blacks who went to Lake Albert to fish. They caught it in a singular way. They found it in the lagoon, just killed by an eagle hawk; they got the turkey and brought it home and found it was fresh—they were the old man's relatives, and they handed it over to him.

1599. At what time did they return?—In the evening I had been over to Mr. Macbeth's, and found them back, I think, when I returned.

1600. You returned about two in the day?—Yes, about that, perhaps. I was not present when the turkey was given.

1601. What did you go over to Mr. Macbeth's for?—To pay for some sheep I had bought for the use of my family.

1602. The turkey you speak of, was that all that you knew they had the day before?—On the evening before they had this turkey.

1603. You say that the blacks who brought it came home about two, and you say that you did not know that they had the turkey when they came?—Yes.

1604. As far as you knew then, they had nothing the day before?—I knew that they had come from Lake Albert, and that they all go shares.

1605. How many natives had you at the place at that time?—Reckoning those who were away with the boat getting mussels, in all thirty-one—twenty-five slept there that night.

1606. Do they all go shares in food, game, and all—if so, thirty-one may have participated in the turkey, and it is possible that the three invalids may have been badly off?—They told me of it themselves.

1607. Would they not require something the next day?—I hardly think so, having eaten a ten-pound turkey.

1608. Are they different in habits and constitution to the Europeans?—They are.

1609. I presume when you have got supper you want something the next day?—Yes, I do; but I presume if I had a turkey weighing ten pounds, I would have some of it for breakfast.

1610. Was there any of it when you entered the wurley?—No; they had finished.

1611. Did you inform me on the night when you sent to say that you had discovered the report about the policeman that was injured, that you had also found that the natives had had food?—I do not remember that I did.

1612. Did not you think it right, that seeing that I left under the impression that they had none, to remedy that mistake and remove that impression, as well as to remove the drunkenness of the policeman?—I did not think of doing it.

1613. You stated that you paid the natives for assisting to pull the bullocks out for Mr. Mason?—I did.

1614. Have you ever asked Mr. Mason to pay you?—No; I forgot it.

1615. Have you ever heard Mr. Mason or anyone else complain that the natives have been less civil or willing to work since your arrival at Point Macleay than they were before?—I do not remember. You told me, when there, that you could not get the natives to work for you.

1616. I

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1616. I did tell you so, and I said that my overseer told me so?—You might have.

1617. Are you aware that I have not been at the lake for two years?—I am not aware. I heard that you were in England.

1618. Did you know that when you went up there?—Yes, I was aware of that.

1619. Is it more likely that I should have spoken of the fact of my overseer not being able to get them to work than I myself—not being able to be at the place there?—I cannot say precisely what expression was used, you said that the natives were not to be got to do work.

1620. Why do you make a point of it in your answer?—I did not. You asked me if your overseer had complained that the natives were less civil, and willing to work; and I said that I had not heard any one complain; but I have heard you complain that you could not get the natives to work for you—of course, I meant you or your agent. At the same time I knew that he had engaged a few a few days before.

1621. You stated yesterday, that the house was commenced in April, 1859, and finished in three months; have you copies of the official reports to the Committee?—No, I have no copies of them.

1622. Are you aware that Mr. Mason, the Inspector, at Wellington, used to be in the habit of visiting the various tribes, in his boat, to distribute blankets and relieve the necessities of the sick?—I am aware that he did just at intervals do so.

1623. Have his visits lately been as frequent as they used to be?—I know from himself that he used to visit them, and sometimes he would come down to us in the boat; but he told me that he had not been at the Coorong for two years.

1624. It has been stated that you refused to allow any inspection of your establishment by the parents of the children you had sent to your school?—I received a letter from Mr. Mason, in which he said to me—I shall bring down the parents of the children, to see what accommodation you have at Point Macleay. Immediately on receiving this letter, I came to the resolution that I would discourage such an idea, as it would make it appear that we were under an obligation to the parents of the children for sending them to us. I wished to discourage that idea, and to lead them to conceive that they were under an obligation to us for educating their children.

1625. Is it not a natural feeling that the parents should desire to inspect the establishment for their children?—Undoubtedly, but I did not wish to encourage such an idea as seemed to be in their minds, that we should be under an obligation for their allowing their children to come. I have not the letter with me, or else the language would bear out my idea more clearly. Now the accommodation we were going to provide was far superior to anything they had got.

1626. What would have been the objection to allow the inspection?—Because it would lead to an idea that would be erroneous, and lead them to suppose that we were under an obligation to them.

1627. When did you receive that letter?—I cannot specify the date.

1628. Was it twelve months ago?—I do not know.

1629. State as near as you can?—Some time last winter; that is as near as I can state.

1630. Was it in the early part of the winter?—Towards the middle of the winter, I think.

1631. Can you not state what month it was in?—No, I cannot.

1632. You state that the school-room was commenced in the month of May, I think. When was it finished?—In August.

1633. Before the school-room was finished, had you any accommodation for the children?—Of course, there was no accommodation then.

1634. Is that quite consistent with what you state, that your accommodations were superior?—I said the accommodation we were going to provide.

1635. (*By the Chairman*)—Do you know a native named George?—I know many, it is a common name.

1636. Yes, possibly, but I am able to put a distinguishing mark on him, he is a native who has escaped from gaol?—I do not know him; I have heard of him as Laugaringaranga, for that is the name he goes by amongst his tribe.

1637. Do you know a policeman named Rickaby?—I do.

1638. He stated that the man is concealed amongst the reeds on the Lake?—Who is that?

1639. He is an escaped murderer?—Manslaughter is his crime.

1640. Do you know the native?—Yes.

1641. Where is he now?—In gaol.

1642. Is he a different native from George?—Quite different.

1643. Do you think it possible that he can be secreted between Point Macleay and Point Malcolm?—I have not the slightest idea that he can be secreted there.

1644. Is it possible that he can be secreted without your knowledge?—I do not think it is.

1645. You don't believe that the statement is correct?—I do not believe it is at all correct, and I have good reason for my disbelief.

1646. You yesterday stated that you estimated the population within sixty miles round Point Macleay?—From sixty miles by Wellington, and round Coorong on the left, and Encounter Bay on the right.

1647. There would be about 1,000?—I imagine about that.

1648. That estimate differs very materially from all I have previously heard. Your estimate is very much higher. Have you any good grounds for arriving at the conclusion that they are so numerous?—From my own observation, and conversation with persons living around.

1649. You state that they are increasing in number?—The Point Malcolm tribe is increasing in numbers, and the Point Macleay tribe is also increasing its numbers.

1650. An excess of births over deaths?—There is an excess of births over deaths.

1651. Are the half-caste children numerous?—Very numerous—four out of five that have been born are half-caste.

1652. Have you any of them under your training?—I have had half-caste children under my training.

1653. Are

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1653. Are they particularly apt, or otherwise?—Very apt.

1654. Do you consider them to be more vicious than the aboriginal children?—No; I never observed any particular viciousness about them.

1655. Is there any possibility of tracing the parents of these children in many cases?—No, I think not.

1656. At Point Macleay, where there are many half-caste children, the difficulty would not be very great, I should imagine, to convict many Europeans there?—The difficulty would be to get the women to state who they were.

1657. (*By Mr. Davenport*)—When you state that the aboriginal population has increased since you went there, you must allow that your experience is very short in the neighborhood?—Of the Point Malcolm tribe it is short, that is, the tribe where the location is situated.

1658. Your experience of that tribe is short?—Yes.

1659. Before you went there, had you much intercourse with the natives, or the means of ascertaining their number and condition?—Of the Port Elliot natives. I had encouraged them to visit my house.

1660. I think you stated that from information derived from settlers about the lake, you are of opinion that the number of the aborigines has increased?—I do not think that that was my answer. My answer was, that the number was greater than I had originally imagined it.

1661. Were the persons you referred to, persons who had been many years resident in that neighborhood?—I think they had. One of them was resident for several years, Mr. Hack.

1662. Is he long resident in that neighborhood?—I think so. I will not be sure as to the length of time.

1663. If I told you that he had not been there above three years, would you call that a long time?—No, I could not; but it is my impression that he has been longer.

1664. Is there a farming population in the neighborhood of Point Macleay?—No.

1665. Is the land there generally suited for agriculture?—Undoubtedly round Point Macleay it is.

1666. I suppose you have been out a good many miles round it?—Yes.

1667. That is your own opinion?—Yes.

1668. Would not advantage accrue to the vicinity, by having a settled farming population in a neighborhood like yours, so that the natives might take work?—Advantages might accrue, but disadvantage might arise to overbalance the advantage.

1669. You seem to have great difficulty in finding labor for the aboriginal population who may be attached to your institution?—Yes.

1670. I suppose you would consider your establishment successful in proportion to the number of natives who were attracted to it?—I should consider it successful in proportion to the number of natives instructed in reading and Christianity—that they should become Christians. No numbers would ever satisfy me—nothing but their conversion to Christianity would ever satisfy me that we had met with what I should call success.

1671. Has it not struck you that success to a great extent, is a matter of impossibility at an institution like yours, which must educate for the purposes of its success—that the natives should be in the immediate neighborhood?—No; I never thought so.

1672. Do you not think it impossible in the sense of the supply of food?—No. One of the reasons why I selected the institution was because there was an abundant supply of fish, which the natives can live on to a extent, so that we have a large supply of native food there.

1673. Do they not require other food than fish?—Well, they also have other food.

1674. In the winter season are they able to catch fish?—Yes; but not to so great an extent as in the summer season.

1675. Is it not the habit of the natives, in the cold winter season, to shelter themselves by the fire in the wurley, even though hunger be excessive on them, rather than face the weather?—No; not always.

1676. You have not seen it?—No. I have known them go out in the very cold weather.

1677. You selected the point as a suitable site. Did it not strike you that it was exposed to the cold weather?—No; I considered them in a sheltered position.

1678. Is not all the coast facing to the west and south-west extremely exposed and cold?—It does not face to the south and south-west.

1679. Look at the map?—The map will shew what I say; it does not face the west and south-west.

1680. Does it not strike you as very possible, that the convocation of the natives in any number on any one spot, like your institutions, for a short time, might drive all the game on on which they can live, far away from there?—It would not drive the fish away; they seem to be illimitable in the supply.

1681. Would it not drive away the land game?—Yes; it might.

1682. Do they not live on land game many months of the year?—Yes.

1683. If a system be devised for the aborigines of this country, to supply them generally by these establishments, with the benefit of secular instruction as well as religious instruction, very many institutions would be required in various parts of the country?—More than one would be required.

1684. Do you not think that more than all these institutions, the labors of a few zealous missionaries, who had learned the native language, and periodically visiting the natives at their camps, and attending to the wants of the sick, would be the best means of discharging the duty which the whites feel they owe to the aborigines?—No. I do not; it would be almost an impossibility.

1685. Have you ever observed that the removal of the aborigines from their own district, and fixing them at an institution like yours, or even at some private stations, is a hardship to them, and is felt by them to be so?—It is a great hardship to an aborigine to be removed from his own country; but the institution would not remove him from his own country. It stands on the favorite meeting ground of the whole tribes round the lake.

1686. Have

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1686. Have you ever heard the opinion expressed by settlers, that from their experience, young aborigines taken from their own people pine away and die?—I have not. I should object to have the aborigines taken away by force from their fathers and mothers; it would be a great hardship.

1687. If by such an institution as yours you can maintain the natives only by labor and the results of labor, do you think it is for their physical good?—I think so.

1688. Do you not think that exercise and the excitement of a hunting-life, which is natural to them, is to some extent necessary for the maintenance of the race in any degree of physical prosperity?—With regard to a man of thirty years, who had lived a hunting-life; but the natives who have grown up with very different habits are almost a different race.

1689. Do you think that the native mind is so constructed by their former habits of life, or by its innate construction, that the toil—to them the unmeaning toil—of civilized life will ever suit the race?—Do you mean that civilized labor would be an unmeaning toil to them?

1690. Yes?—They do not regard it as such.

1691. Is it not the fact, with one or two exceptions, you cannot get the aborigines to labor at the toil of civilized life for a long period together?—I have known them work for some months at civilized labor.

1692. You have not had much opportunity, probably, of seeing them?—I have known them work for other people besides myself for the period I have alluded to.

1693. But you have not seen it?—I have seen them work for months at civilized labor.

1694. I think you stated that, as far as you know, the natives did not hunt with dogs?—I never saw them.

1695. You have only seen them at Port Elliot and Point Macleay?—

1696. Do you not think if we gave them sheepskins in place of blankets, we should supply them with better clothing?—No, I do not; and my reason is, that if we offered them sheepskins, and dressed them in them, they would encourage fleas, so as to make it impossible to wear them.

1697. Do you not think that if the skins were given to them to make rugs of they would be of a warmer nature, and it would be a good plan?—No, I do not think it would be.

1698. When you looked for a site for the institution, had you *carte blanche* to go anywhere?—I received a letter from Mr. Monk, in which he said I was to look out for a site, and to take care to have it on the Government land. Those were the only instructions I got.

1699. When you went on the land you knew that it was already in some degree alienated from the Government, did you not?—I was under the impression at the time that it was occupied by runs—who it belonged to I did not know.

1700. You knew that the country was occupied?—Yes, as a run.

1701. Did it not strike you that it would have been at least courteous and morally right to communicate with the parties who had a right to the ground as well as the Government, before the selection of the site?—I did not consider it a part of my duty to do so. I considered that that rested with the Committee—if they injured any one by this occupation to communicate with him.

1702. Would it not have been right and just that they should have done so?—If they had done so it would have been courteous.

1703. (*By Mr. Baker*)—Supposing the occupation was under a lease from the Government, would it not have been right to have taken some notice?—It would have been the duty of the Committee to have done so. I pointed out the spot; and of course the Government would know who the land was leased to, and would inform the Committee of the fact.

1704. You state that you object to taking children away from home by force—have you ever heard of such a proposal?—Yes, I have.

1705. From whom?—I read it in the minutes of the Legislative Council of Victoria.

1706. In this Colony, I mean?—I have heard people propose to do so; I cannot specify whom, but I have heard it proposed.

1707. You state that if any persons are sick belonging to any tribe about the Lake, you think it a duty to fetch them to Point Macleay?—Yes; I should fetch them decidedly, and take care of them.

1708. Who is the nearest medical man?—Mr. Hill, of Port Elliot. Mr. Machin is nearer.

1709. How far is it to him?—I do not know,

1710. How far is the home station on the lake from the Lake Albert station?—I cannot say how many miles it is, I have not been to your station.

1711. Have you no idea?—I should think it was fourteen miles.

1712. I asked you round by land?—By land, I should think it was fifty miles.

1713. Suppose it should be seven miles further to Dr. Machin's, you would have to go sixty miles to meet a medical man?—I should go by means of the boat, as it is less distance to Dr. Machin's—it cannot be more than ten miles by the boat.

1714. Not more than ten miles?—Not more by the boat. I cannot be certain, of course.

1715. How far is it from your station to Point Malcolm?—I imagine about three or four miles.

1716. To whom would you apply for medical aid in case of the sick requiring it?—If I had a sick person that I could not attend to myself, I should, if able to remove him, take him to Dr. Machin, or I should go to Dr. Machin's for assistance; but I have never had such a case, I have always attended myself.

1717. Has any medical man attended at your institution during the time you have been there?—No.

1718. Is there any medical man, whose duty it is to attend to the sick?—I do not know of any.

1719. Why would you apply to Dr. Machin?—Because he is the nearest. I would pay for it myself.

1720. Are you in the habit of administering to their medical wants yourself?—I am. I have given a great deal of medicine away. There is the amount I have given away out of my own pocket.

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1721. Have

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1721. Have you studied medicine?—Yes, as most people living in the bush do.
1722. So £2 8s. is charged for medicine—what kind of medicine?—Of different descriptions, Castor oil, liniments for diseases of the chest, as we find them better than blisters; senna, as a purgative; rhubarb; and in the event of its being recommended by a medical man, a limited dose of iodide of potassium, as a remedy for rheumatism. I have given it in small doses, so as to be perfectly safe in its administration; I have also had salve to form different kinds of ointment. I cannot remember any more at present.
1723. You limit your own practice to such medicines as you consider simple remedies, and not in extreme cases, or cases of extreme necessity?—I should apply to the nearest medical man, as I would for my own family.
1724. Do you know Mr. Hill?—I do not; I know Dr. Clendinning.
1725. Do you know Dr. Hill, who once practised in your neighborhood?—I think he would be a good person to examine as to their medical wants.
1726. You say you have good reason to suppose that George, who escaped from gaol, is not in the immediate neighborhood of Point Macleay?—Yes; I have said so.
1727. What are your reasons?—One reason is, that twice a policeman from Wellington has told me that the inhabitants of Campbell House have stated that they have seen him lurking near the house for a long time. That is one reason, that it is his country near Campbell House; he would be afraid of sorcery if about Point Malcolm or Point Macleay—afraid of being bewitched; and I have always heard from the natives that he is a Campbell man.
1728. How often has Rickaby been down for the purpose of finding him?—Two or three times.
1729. Do you know anything of the circumstances leading to the murder?—I do. The circumstances were, from the accounts of the natives, that he and a friend of his thought they saw the man he murdered bewitch his own father by means of the kloudee; he came to his own race, and the old man died, they thought from the effects of sorcery. It is a principle that if a person is supposed to kill another by sorcery, his life is forfeited; and he killed this man because he supposed he had committed a murder by sorcery.
1730. How did he kill him, and who did it?—He with another black fellow named Jemmy, who is imprisoned.
1731. Did you ever hear of Jack Porter, and that he had something to do with it?—I heard it; but I did not know that he was present at the time of the murder.
1732. Did you give information to Rickaby that you had heard of him?—I have several times.
1733. Have you inquired of the natives in the neighborhood if they could find him?—I have several times, and I have offered to reward them if they would give him up.
1734. Have you any intention of keeping a dairy?—No. I should like a cow or two, as it is a deprivation to be without milk for a family. I applied to your manager, Mr. Mason, to lend me a cow or two, but I never had one.
1735. Did you apply to him as if you were going to keep a dairy?—Not to keep a dairy at Point Macleay. I know I once wrote to you to let a section to a friend of mine; not, however, telling you the name. I asked you whether you would let him a section or not; and when you came, I told you it was Rickaby.
1736. I suppose that Rickaby is a friend of yours, and would give a fair report of the state of the establishment?—I have no reason to suppose that he would be improperly influenced by the friendship existing between himself and my family. His wife is an old pupil of mine, in whom I take a very great interest.
1737. You stated that the natives were increasing in number, and that four out of five of the children are half-caste?—Yes; I know it is the case since I have been up there.
1738. Is that amongst the natives belonging to your location?—Belonging to different tribes; and many come to my place to be confined, as they get comforts there and attention they cannot get elsewhere.
1739. It is not usual for natives to leave their own tribe?—It is very common for a woman to do so, as they endure miseries in their own tribe.
1740. In such a case do the relatives consent to the mother?—It is a natural thing that they should go where they can get attention.
1741. Are you sure you are correct in your position as to the half-caste births—it is so contrary to all our received notions?—I am sure that four out of five born at my location are half-caste.
1742. Are those in the habit of residing at your location, in the practice of wandering about as natives usually do?—I have had my attention drawn to it.
1743. How many have been born at your location?—I cannot say exactly. I have a record, and I can tell by referring to it.
1744. As near as you can remember?—Six, I think.
1745. How many of them were half-caste?—Well, I think five of them—four or five. There are a great many fishermen on the shores of the lake camping there.
1746. You state that the number of blacks is something like 1,000—do you think it likely that throughout the whole of these thousand persons that the children amongst them are half-caste, as five to one?—No, I do not. I do not think I stated that. I said, that of the children born at my place since I have been up there, four out of five were half-caste.
1747. I want to know if your observation is to apply generally to the blacks, or to particular tribes or children?—To the particular children born at the location, and nearly half of the children of the total number are half-caste.
1748. If 1,000 blacks are said to exist, how many do you suppose are children of whites?—I cannot say; I should not like to guess.
1749. What is the greatest number of half-caste children ever visited your establishment?—Two-thirds out of fifteen at school. I had twelve one day, and I made a memorandum of it in my journal.

1750. Twelve

1750. Twelve out of fifteen, and two-thirds half-caste generally?—Yes.

1751. Where do they come from mostly?—Some from Milang, Wellington, and Goolwa.

1752. How many of them belong to the immediate vicinity of Point Macleay?—I cannot remember, Sir.

1753. You say that the natives are increasing in numbers?—I believe that the Point Malcolm tribe are increasing in number—there are more births than deaths.

1754. Does infanticide exist amongst them?—I have never seen it. I have known a child die from neglect.

The Committee adjourned.

Monday, October 1st, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport

The Hon. the Chief Secretary

Mr. Baker.

The Very Rev. Dean Farrell called in and examined:

1755. You have been a long time resident in the Colony?—I have; about twenty years.

1756. Have you been brought much in connection with the aboriginal inhabitants during your stay?—Not much.

1757. From the knowledge you possess of them, do you think that their condition is improved by contact with civilization—judging of them as you first met them, and judging of their condition at the present time?—It is right to suppose that there are some cases in which it has benefitted them. If I said not, most persons would say that the opinion was not fair; but I fancy that the number of natives is much smaller now, at least in all the settled districts, than when they were first colonized.

1758. Do you attribute that decrease of numbers to anything particular, yourself?—It seems to be a kind of law that the natives shall waste away before the white man; but I believe, in particular instances, their habits and food, &c., are altered, where they are brought constantly in contact with the white man, as in such places as the Poonindee District Mission; this is injurious to their health, from the different kind of living; that is my impression at the moment.

1759. When you first met them, did they appear to suffer from any particular attacks of disease?—Not that I am aware of; and I may mention the fact to correct some sort of a mistake which appears to be on the minds of some colonists, that no exertion was made for the well-being of the aborigines. Captain Grey was known to take great interest in the natives; he paid great attention to the subject, and he was always ready to receive the recommendations of the Committee consisting of ministers of all denominations of Christians in this Colony. A good many other persons and ministers took great interest in the well-being of the native population of this Colony. To every application made to him the Governor gave a ready ear, and he always professed his anxiety, to aid any plan, without regard to expense, for the well-being of the natives, if any practical plan could be pointed out to him. But that was the great difficulty. There was one plan thought to be the best—though some persons objected to it—to take the children, at an early age, from the parents; which I still believe would be the most effectual way of producing any valuable result for their well-being, either temporal or spiritual. However, it was contrary to the law of England; they were recognized as British subjects—and it was opposed to the law, both in letter and spirit, to alienate the children, and take them away.

1760. I wish to elicit from you whether you have any idea, whether there was any particular type of disease prevalent amongst the natives at that time; were they suffering from pulmonary complaints, syphilis, or any other particular complaint?—Syphilis, I have heard of; I have never heard of pulmonary complaints.

1761. You are aware that they have suffered lately very considerably?—I have heard of it, in places where they have been domesticated and brought into the habits of the English people.

1762. You speak of a Committee; what year did it sit?—In 1841 and 1842; a considerable part of that time.

1763. You were a member of it?—I was a member.

1764. You say that you approve of the separation of the children from the parents, with a view to their benefit?—I do not know how far I can say I approve of it, as it is contrary to the law of nature.

1765. I understand you to say, that your opinion is still that that would be the best plan?—I believe it would.

1766. Was it acted on, in one instance, in the school under the management of Mr. and Mrs. Ross?—It was acted on with good effect, at least, to some extent; the difficulty to be contended with arose from the fact of the school being in the town, where the children were constantly in contact with the natives who came in the night; that and their early habits of life were exceedingly difficult to overcome. I have heard Mr. Ross say over and over again, that the children, almost mere children of ten and eleven years of age, went away with the native men.

1767. That school was given up; on what account particularly?—I do not remember very accurately. The Government, I think, had ceased to contribute funds to it; I think that the cause of their doing so was, from the Poonindee Mission being established, and taking the children there, it was thought, that it would answer the same purpose better.

1768. You have alluded to an objection taken to the separation of the children from their parents, on account of their being British subjects, and of it infringing their liberties; on what ground was that objection taken, and who took it?—Captain Grey principally. When that, amongst other plans, was proposed to him, he said, when the members of the Committee waited on him for his assent, that he had considered and consulted on the subject, and he had no objection, on the part of the Government, to provide funds to any amount required—provided the plan proposed to him was practicable, and could be carried out; but mere fancy or ideal schemes were

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were not those which he would like to support, and that this scheme was one of those. There was an objection taken to it, as it would raise a great outcry in England. The plan proposed was that they should be removed to a distance—to Kangaroo Island.

1769. Are you not aware of any representation to the Home Government?—I am not.

1770. You were at the establishment of the Poonindee Mission?—No.

1771. What was the object of Mr. Hale, when he established it?—To civilize and Christianize the natives.

1772. Had he not great dependence on drawing supplies from the school in Adelaide?—I believe he had.

1773. Did not the preliminary work commence there?—I believe it did; but that was not the cause of his undertaking the matter—for when he came here first, he declared that he would not have come to the Colony as a minister of the Church of England, if not with the hope, sooner or later, of devoting his attention to the natives; that was one great object of his coming out here.

1774. How long after the establishment at Poonindee was the school given up?—I do not remember; I had ceased to take all interest in it afterwards. The cause of the large Committee being formed, arose from the circumstance of four German missionaries to the natives having got into a state of pecuniary distress, from funds not being sent to them from the parent society in Dresden, or, at least, some of the German States; I forget precisely which. The occurrence of their being destitute was brought forward at a public meeting, and a committee was appointed, not only to raise funds to take them out of the difficulty, but to see that instruction was given to the natives in a more comprehensive way, and in a way that would be most available to them.

1775. Was there a protector of the aborigines at that time?—I think that there was a protector of the aborigines up to the time of the resignation of Mr. Moorhouse. There were two or three different protectors at different times; I think that Dr. Wyatt was the first protector.

1776. Do you consider it not necessary for the due protection of the natives that there should be an officer of that description?—Scattered as they are, I cannot say. Such an officer should be responsible to the Government, you might have sub-protectors in the country places who might be entrusted with the distribution of flour and blankets; and the superior officer would see that they discharged their duties properly.

1777. There is only one sub-protector at present, and an inspector must attend to the duties?—There is one in the north and south, and for a long time there was one on the Murray; I believe Mr. Scott.

1778. Are you acquainted with the present position of the Poonindee Mission, or do you know anything of the position of the mission at Point Macleay?—Not at all; it was in connection with the latter that I made a remark as to persons connected with the mission. It would appear that neither the Government nor the colonists took any interest, as they ought to have taken in the welfare of these people, until these later movements were made. So far as I have known of the Governors, up to the times of Captain Grey and Colonel Robe, they made it a kind of hobby—and were all anxious for the well-being of the natives.

1779. I gather from your evidence that you consider that the native population has decreased in number since your arrival?—Such is my impression; that they have decreased very considerably.

1780. And neither improved physically or morally?—I should think physically, there can be no doubt about it. On the latter, I should not like to give an opinion, as there may be individual cases in which they have improved morally.

1781. Individual cases?—Yes.

1782. (*By Mr. Baker*)—You say individual cases; have you known any since you came in the Colony?—Yes; two or three cases. One was the case of a native, who died here. He seemed to have serious religious impressions—I do not say that they were very clear. There was a want of forgiveness entertained towards persons who had badly treated them; whether the result of early teaching, or some feeling of the native, I cannot pretend to say. I have met three or four intelligent natives, and they have answered questions put to them, on common subjects, with a great degree of cleverness.

1783. Those instances are not very common?—I have not been in the habit of coming in contact with the natives for the last seven or ten years.

1784. I understand you to say that, during the administration of Colonel Robe and Colonel Gawler, all that could be done for the natives was done by the Government; but, since their time, efforts on their behalf seem to have ceased to a certain extent?—That is not exactly what I wished to convey. I mean that under the Government of these persons they were so kindly disposed towards the natives, that they were anxious to do all that they could to benefit them. They would not care for any expenditure of money for the purpose, and they were always anxious to hear any plan that had even plausible grounds for supposing that it could ameliorate their condition. They took great interest in them; and were even ready to entertain any suggestion at all calculated to be beneficial. I do not say that the Governors since have been indisposed to do so.

1785. You have stated that they were always disposed to entertain any practical proposition for the benefit of the blacks, but not to encourage any ideal schemes?—Precisely.

1786. Will you be kind enough to indicate to the Committee the kind of scheme you have referred to as ideal?—When the Committee, after several meetings, proposed some plans, that were likely to ameliorate the condition of the natives, Captain Grey, before whom they were brought, gave a great deal of time and trouble to their consideration, and pointed out that some of the schemes were impracticable. I look on it that he himself thought it would be advantageous to get the children as young as possible, and to separate them from their parents; both on account of their physical and moral training, and prevent the evils arising from taking them at a later period of life, and housing them and keeping them confined—that if taken in early life this might be obviated. I think that that plan might have met his approbation, were it not for the feeling that it might excite disapprobation in England.

1787. Do

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1787. Do you not think it would be a good plan if the parents could be induced, by the issue of rations and clothing, to part with the children?—It was not intended to take them by anything like force—it was intended to give them something like a *quid pro quo*; but it was given up, as the parents would be allowed to take the children whenever they liked. That was found to be one of the evils to be contended against.

1788. Do you not think that some plan somewhat similar to that followed in England with reference to the destitute—by which they can be taken care of, educated to a certain extent, and apprenticed—might be followed here?—I am not sure that, with regard to the law, it would be competent to introduce any system different from that now in force. Destitute children of British parents are received by the Destitute Board; but the parents have a right to claim them when they like, and it would be hard if the natives were prevented from exercising the same right.

1789. I understand, in reference to destitute children, that they cannot be reclaimed after such a period has elapsed, and the child can provide for himself?—I belong to the Board, and I am not aware of any such regulation. They are taken by persons who make application, and are approved of; but strong precautions are taken that the child is as well or better off than at the Destitute Schools.

1790. Can they be taken at any age?—Sometimes they are applied for at such an age as they can be supposed to be in some degree useful as little nurse-girls; and in some cases they are applied for by those who have no children themselves, and are anxious to adopt one.

1791. Were the children you have referred to, orphans?—Not always; and the parents could re-demand them if they liked.

1792. Do you think it can be right to leave the guardianship of the blacks to such an institution as that at Point Macleay; where the means of providing for them depends, in a great measure, on irregular voluntary contributions?—I know nothing about the Point Macleay Institution, except what I have read in the papers.

1793. Any institution, then?—The object of any such institution is to serve out temporary relief; and, as far as possible, to make it of permanent value to some. Relief is given to the old and young to endeavor to reclaim them from their wild habits, and to give them instruction and food—that is the object.

1794. The chief object of that institution appears to be to convert the aborigines to Christianity. Do you think that, as a general rule, that such efforts have been successful in this Colony?—I should be very sorry to suppose anything that would limit the operation of God's grace to persons of any age, or rank, or society; but I think, as a general rule, Christianizing them or civilizing them is not likely to be successful.

1795. Do you not think that the first effort should be to civilize, and provide for them physically?—I would not separate those things; if they were separated it would not be judicious. As far as I know the natives here, for their future well-being, they ought to be taken very young, if ever they are to intermix with the European races, and to be brought up as a people that are to continue. This can only be done by making efforts when they are young.

1796. Do you not think that the operations, so far as the Government is concerned, should have for the leading features of their establishments, the civilization of the blacks, and the providing for their physical wants?—I believe that the Government if they omitted such, or did not make them almost the leading objects in view, would certainly not be doing wisely.

1797. It seems to me that, depriving them of their hunting-grounds, and taking from them the means of earning a living, it would be our first duty to provide for their physical wants, and endeavor to civilize them, so as to accustom them to the altered state of society in which they are placed. Do you not think that such is the case?—I believe it is the duty of the Government to provide for their physical wants, when it deprives them in some degree of the source from which they supply those wants; and I believe that without doing this, and civilizing and Christianizing them as a body, they will not be successful at all.

1798. Is it not the fact that children who have been brought up at school, and have held the doctrines of Christianity, after a time return to the bush with their tribes?—I believe it has been the case, but less with persons brought up and in contact with civilized society, and left for a long time with settlers, and brought up to English ways without any regard to an attempt to Christianize them. They have done so; it is the nature of a native, I believe, in some degree, in whatever way he is taught.

1799. Do they not, if engaged in operations at a distance from their own tribes, return to them, and to the habits of the aborigines?—I am not sufficiently acquainted with them to say. I have known them to live a long time with the settlers, and make good servants.

1800. I understand you that when you were on the Committee you were not able to suggest any practicable scheme for the purpose?—I never suggested any scheme that has been worked out since; there were several attempts, of one kind or another, made for the purpose of settling the question. I think that any fixed plan, like that of Poonindie, was never struck on; and that might have arisen from the difficulty of getting persons to carry it out. The German mission here went on the system approved of by most Christian ministers; and that was, to attempt to Christianize them before they were at all civilized, or rendered orderly in some degree. I do not think it was successful. I know that in stating this I am stating an opinion not generally entertained by persons of my profession.

1801. Have they any religion of their own?—The natives?

1802. Yes?—Not that I have heard of. They might have some such idea; but it is difficult to form an opinion.

1803. It has been stated that they believe in one God, and the existence of a number of evil spirits—have you ever heard, or been led to suppose, that such was the case?—In 1840 I was out on the Murray with two natives, who came down from Sydney; they alluded to the subject. They seemed desperately afraid of the "black-fellow;" but whether it was a fellow-being or a God, I could not make out, but they were terribly afraid. My impression was, that it was some imaginary being—some fellow in the shape of a ghost. I overheard some such idea; but that was almost the only idea of a spiritual being which they possessed.

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1804. You

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1804. You are Colonial Chaplain, are you not?—Yes.
1805. Are there seats set apart in Trinity Church for the aborigines?—Yes; there was a gallery erected by Colonel Robe, at which the children from Mr. Ross's school attended, to the number of some fifty or sixty.
1806. Since the discontinuance of that school, have you had any natives at church regularly?—Sometimes when a native from Poonindie comes over, he comes into church; but they generally go to the Bishop when they do come. After the children left it was rare that the parents came, although they used sometimes to come. The children themselves were as well conducted, or better, perhaps, than European children.
1807. Could you form an idea of what has become of these children?—Not much; some went to Poonindie, one went as a servant, and one was married to a white man.
1808. Do you know what becomes of the children sent from here to Poonindie, on their leaving that establishment—are they returned to this place, do they join the original tribe they have left, or do they go to the bush?—I do not know how they act. I was under the impression that they were never intended to leave at all, or if they did, that it was looked upon as a loss.
1809. If the children were sent to Poonindee, was that not taking them from their parents, as the Poonundee tribe is different from their own?—Yes; it was done subsequently to the time I allude to, and I suppose it was an objectionable thing.
1810. I think Mr. Hale used to give them permission to come to Adelaide?—Yes, often.
1811. Do you remember cases in which, on having such permission, they gave way to drunkenness, and returned to their own bush habits?—I do not know it personally. I have heard such a thing stated; but I also heard, with regard to some three or four, that they came up, and were living for a short time in a wild state, and, at length, they not only returned, but brought some natives with them, which, I supposed, might have arisen from the idea that they were better off at Poonindee.
1812. Was it, in your opinion, a judicious thing to give up the school in Adelaide?—I certainly thought it would have been judicious not to give up the school, although it was not in a good locality. On the contrary, I think the school might have been made better; and, at any rate, it was better to have it than to give it up. They had a good master and mistress, and upon that, I fancy, a great deal depends.
1813. Do you think it advisable to establish schools of a similar kind in other parts of the Province now?—I think it would be advisable to establish schools, and I had rather see them brought together than their differences perpetuated.
1814. Where would you suggest that schools should be built?—I would suggest Kangaroo Island, so that they should not come in contact with their own tribes or the lower class of Europeans. Of course I know that the class most objectionable is the lower class of Europeans.
1815. Is there anything else you could suggest besides those schools?—No.
1816. Having established a school of that sort for the children, what course would you pursue with regard to the adults?—I do not know anything except to do as we have done—to prevent them from suffering from physical want.
1817. I understand that you think that our duty is to guard against the adult from suffering from physical want, at the same time to provide for the establishment of the children, so as to wean them from the habits of their fathers, and place them so as eventually to mix in the general population?—I think so; and I think it can only be done by taking them when very young, as otherwise, even physically, they are not fit to bear the existence of Europeans. If I have learned anything of the Poonindee mission, it is that the natives are not long lived, and that is principally attributable to their adopting European habits.
1818. (*By Mr. Davenport*)—You speak of one school at Kangaroo Island—from what you saw of the one in Adelaide, do you think that the school in Adelaide might be of more advantage to the young natives?—It would have its advantages but also its disadvantages. One great advantage we should have would be that we should have such men as Mr. Peacock to attend to the improving and teaching of the natives. They would be deprived of that, but then they would be subject to the influence of the native men—the girls—and night after night one had to watch the children, for they go off with the men, children who, from their age, one would imagine to be almost incapable of thinking of such a thing.
1819. Still there would be a little difference between that time and the present, on the ground that there are so few grown up aborigines in the neighborhood of Adelaide?—Yes; if the school would not be an inducement for the men to come to town and take the girls. Sometimes six, seven, or eight went off in a night, and at one time twenty-five or thirty were overtaken and caught in the scrub, twenty or thirty miles from Adelaide.
1820. In some respects, do you not think that schools established amongst a considerable population of a civilised race would be more advantageous in civilising them than a school in the bush, where they would not have much intercourse with white people?—It is a commonly received opinion that they receive more disadvantage from mixture with the white people than advantage.
1821. (*By Mr. Baker*)—There would not be the same chance of the young people being taken away now that there would be at the time you referred to, as there are fewer natives now within the Colony, and they are at a long distance from town. At that time the tribes in the neighborhood of town were numerous?—Yes; it might be, supposing there to be something like the same proportion of male infants. I see, from time to time, young natives loitering about, although not so many as there used to be.
1822. It has been stated in evidence that the births, at Point Macleay, of half-caste children are as 5 to 1, compared to the births of the pure aborigines. Could you suggest some course with regard to the half-castes?—I do not see any different course to be suggested. It may be done with a greater degree of ease, training the half-caste than the pure native. The father would not have the same claim, and probably would exercise none, or wish to exercise it. I think the feeling was, fifteen or eighteen years ago, that it would be cheaper and more easy to deal with them, as they would not be reclaimed or could not be reclaimed. I speak of the physical welfare

welfare of the children, early trained to civilized habits, as when they are older they cannot be so easily dealt with. There are natives living as man and wife at Poonindie, but there has been only one birth—there has been no increase, except from externally. There have been only one or two instances of births, as I am informed.

1823. (*By the Chairman*)—Do any of the half-caste come under your hands—the training of them?—No; not any of the training since the school was given up.

1824. At that time were there many?—Half-castes were nothing like 5 to 1; the proportion would more likely be 1 to 5, perhaps.

1825. Do they show more aptitude than the pure aborigines?—I think not. I know that the impression was that the aborigines showed as much aptitude as the children of British parents, in some things.

1826. Has there no case of particular vicious habits come under your notice, in respect to the half-caste children?—I never saw the half-caste children grown to such an age as to show vicious habits. When young no vicious habits were seen.

1827. I understand you to say that you approve, generally, of any system a part of which would be to train up the young separate from the contaminating example of the parents, and trying to civilize them in that way?—Such is my opinion, notwithstanding the difficulties in the way of accomplishing it in the way to which I have alluded. I believe that the earlier they are taken the greater, humanly speaking, are the chances of success.

1828. One great reason why the system was discontinued was the objections taken to the locality, and the means of separating the children?—The locality, and the feeling that they might do that which was contrary to the law of the land and the law of nature in separating the children from their parents.

1829. And at no time was it ever attempted to separate the parents and children by force?—Not that I am aware of.

1830. Carrying out a mutual contract would be the only way without affecting the law of liberty?—It must depend on how far they were aware of the contract; and if you do not give the parents afterwards their right it must be considered as, in some degree, kidnapping them into a contract.

1831. Do you think it advisable to treat the aboriginal inhabitants strictly according to the letter of the law which regulates Europeans?—I should think it hardly meets the even course of justice, when a breach of the law is committed amongst themselves, according to the habits and practice under which they quarrel with and even murder each other, that it should be visited in the same way as amongst Europeans. It is a nice point to decide.

1832. Do you not think that if some protector, armed with judicial powers, was enabled to itinerate and summarily settle such matters as you have alluded to, without bringing them down to undergo the form of a trial in the Supreme Court, it would be better?—As a matter of expediency, I cannot say anything about it. I can see the value of a protector who would take an interest in their habits, and mitigate the severity of a sentence, by showing what were their habits when a breach of the law took place amongst themselves.

1833. Have you anything further to state?—No; and I am sorry to say that I am enabled to give very little information on the subject—not near so much as I ought to have from my position and long residence in the Colony.

The Committee adjourned.

Tuesday, October 2nd, 1860.

Present—

Mr. Hall in the chair.

The Hon. the Chief Secretary
Mr. Davenport

Mr. Baker.

Mr. Thomas Rickaby called in and examined:

1834. (*By the Chairman*)—What is your name?—Thomas Rickaby.

1835. Are you in the service of the Police?—Yes.

1836. How long have you been in the service?—Three years and five months.

1837. How long have you been in the Colony?—Three years and a-half.

1838. Then you have been in the service of the Police since your first arrival?—Yes.

1839. Do you know much of the habits of the natives?—I have been a good deal with them, and I have seen a good many of their habits and customs during that time.

1840. Were you early brought in contact with them after your arrival?—Yes, immediately.

1841. Immediately?—Yes, about three months after.

1842. Do you remember their general condition at that time?—Yes, their condition from that time down to this.

1843. What is their condition now, compared to what it was when you first became acquainted with them?—Well, they are getting reduced—they are very much less in number than they were at that time, their health is also much more impaired than it was.

1844. They are decreasing in number?—Yes.

1845. Are there any particular forms of disease to which they are liable?—Syphilis is very prevalent.

1846. Was it prevalent when you first knew them?—Yes.

1847. Do you attribute the decrease of their numbers to the ravages of disease, or from what other cause?—Disease, and irregularity, and cold.

1848. Disease and exposure to cold?—Yes.

1849. Are they not supplied with clothes by the Government—with blankets?—Some of them.

1850. Some of them only?—Some of them were.

1851. They would give them only to the aged and infirm?—To the old people.

1852. Only

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1852. Only to the old people?—Yes.

1853. And the young, able or not, went without; it was only the old people that were supplied?—Only the old people.

1854. Then were the others unclothed?—Some of them are, and some of them are able to earn clothes for themselves—they earn money to enable them to purchase clothing for themselves. Many of the children suffer from want of clothing.

1855. From want of clothing?—Yes.

1856. Are you aware of much suffering from lack of provisions—want of food?—No, not at Goolwa; I knew in other parts they have.

1857. How are they supplied with food at Goolwa?—By the Government, the old people.

1858. The old people by the Government?—Yes.

1859. Are you aware of the amount of the supply given daily?—It is not daily, twice a week.

1860. What is the nature of the provisions given out?—A little flour, seconds flour.

1861. And tea and sugar?—No.

1862. No tea and sugar?—I remember their getting tea and sugar when Mr. Allen was in charge.

1863. At present they only get flour?—At present they only get flour, except those who are ill. I believe when they are sick they have tea and sugar.

1864. When are the clothes served out?—The blankets are served out to them at the commencement of the winter at Goolwa, to the blacks of Goolwa.

1865. To the whole of them?—No, to the old people.

1866. And the young people are able to earn money enough to buy clothes for themselves?—Some of them.

1867. Where do they labor, and what description of labor do they perform?—With the settlers, some of them take a blackfellow, and they labor round the township for the people there, cutting up wood and carrying water and different things.

1868. They are employed by the settlers in the vicinity?—Yes.

1869. Then you consider that they have decreased in number?—Yes; I have buried fourteen blacks in one day—their bodies had become a nuisance.

1870. What?—Fourteen blacks bodies I have buried in one day; they had become a nuisance.

1871. What was the cause of death?—I do not know; they had camped convenient to Mr. Younghusband's place.

1872. You say that fourteen were buried in one day. From what did they die?—I cannot say, they were wrapped in the usual way.

1873. Not from violence?—Not from violence.

1874. Is there no person appointed to minister to them in case of illness, no medical man?—No.

1875. Was it not known to you before, that this great number of blacks were suffering from sickness?—Yes.

1876. Did you make any report on the subject?—Not an official report. I did make a verbal report to Inspector Hamilton, who was there.

1877. Who was the Sub-Protector at Goolwa?—Mr. Jones.

1878. Was he aware of, or did you report to him the state of these natives?—No, I never reported to him, he should have seen it himself. It was clearly for him to have taken notice; but he did not interfere.

1879. Did they appear to have died closely after each other, these fourteen?—I cannot tell how long they were dead, they were rolled up in the usual way.

1880. What is that?—They roll them up in blankets and dry them, and keep them in the wurley for a certain time.

1881. You buried fourteen?—Fourteen in one day.

1882. Are there many young children?—Yes, a good many young children.

1883. Are there many half-caste?—Not many half caste about Goolwa, very few; there are more amongst the lakes, higher up.

1884. Have you made any estimate of the number of natives round the lakes?—I think about 600.

1885. What districts do you include?—From Wellington to Salt Creek, on both sides of the lake, and taking Encounter Bay, Port Elliot, and Goolwa.

1886. Do you know a native named George?—Yes.

1887. The native I refer to was committed to gaol, and afterwards made his escape?—Yes.

1888. Have you any idea of his whereabouts at the present time?—I believe he is between Point Macleay and Point Malcolm, on Lake Albert.

1889. You have made attempts to catch him, have you not?—On various occasions.

1890. Is there no means of prevailing on the other natives to intercept him, and give him up?—I tried myself. I offered some of the natives 10s. and a pair of new blankets, for to lay me on to where I could catch him. They promised that they would, but they never did so.

1891. You went on a particular occasion to visit the station at Point Macleay, by order?—Yes, Sir.

1892. Will you state the instructions you received, and how you carried them out?—I received instructions for to visit Point Macleay, and report as to the condition I found the natives in there, as to their health, cleanliness, comfort, and so on.

1893. Can you give me the date of that?—The 29th of August.

1894. And what was the nature of your report—how did you find the natives in these respects?—I found them in very great distress, indeed.

1895. In great distress?—Great distress.

1896. Of body?—Yes, from the want of covering.

1897. By covering, you mean blankets?—Yes, Sir.

1898. Were

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1898. Were there wurleys erected—were they camping in a wurley?—Yes.
1899. Such as they usually have?—Such as they usually have.
1900. Were they suffering from want of provisions?—I do not think that they were at that time.
1901. You said at that time—have you reason to believe that they had had provisions?—To the day or so before.
1902. How do you know?—They told me on that occasion that they were lucky enough to catch three or six fish, which they had not done for a month before.
1903. They were suffering from want of clothing, and had previously been suffering from want of provisions?—Yes.
1904. That is what you heard. You cannot state it to be a positive fact, which came under your own observation?—Oh yes, I can.
1905. That they were suffering from want of food?—Yes.
1906. What I understand from your evidence is—that you heard that two or three days before your arrival they had been suffering from want of food, and had been lucky enough to catch fish?—They had fish when I was there.
1907. I want your actual observation, and what you know to be a fact; and not what you have heard. Make your statement from your own knowledge. Can you state as a fact, coming under your own knowledge, that they were suffering from want of food?—Well, I cannot say on that particular occasion.
1908. Can you on any other occasion?—Yes.
1909. State it?—On various other occasions I saw the natives very much in want of food.
1910. At Point Macleay?—At Point Macleay.
1911. That is since Mr. Taplin has been resident there?—Yes; in the last winter.
1912. You mean the last winter?—Yes, Sir.
1913. Have you not, in other districts you have visited, found the natives suffering from want of clothing and food?—Yes.
1914. In an equal degree to those at the Point?—Not quite so bad.
1915. To what districts do you refer?—To Salt Creek, McGrath's Valley, and the Coorong.
1916. Is there any depôt there?—No, Sir.
1917. How are the natives in that district supplied with blankets or food, or does the Government supply them at all?—I do not think they have anything, unless they go the whole way to Mr. Mason, at Wellington.
1918. I gather from your remarks, that you consider that the natives at Point Macleay are as ill off, or, generally worse off, than the natives in the other districts?—Yes, I do.
1919. As ill off as any, and worse off than the most?—Yes; worse off than the natives at McGrath's Valley, or Milang, where there is no protector.
1920. Have you reason to believe that there is a scarcity of fish at Point Malcolm?—Yes; for the last four months the floods have been down the Murray very heavily, consequently it leaves a large quantity of mud; and when the lake is muddy, the fish will not bite. Where the fish is so abundant, is on the Coorong.
1921. On the Coorong?—Yes.
1922. We have it in evidence that there is an inexhaustible supply of fish at Point Malcolm? There has not been for the last four months. They have none there, and I have known the blacks to come down to the Goolwa to get fish from the blacks there.
1923. Are the natives generally willing to go fishing in cold weather?—No, Sir; they do not like going into the cold water in cold weather.
1924. Would that not account for the short supply of fish for the last four months?—No, I do not think it would.
1925. Not their unwillingness to go out to fish?—No; although they may be unwilling to go into the water to fish, yet they will always go out to get enough to eat, although they may not like to go out to catch fish for sale.
1926. Did the natives at Point Macleay, when you went to inspect them and report on their condition, tell you anything about a turkey?—No; they complained of suffering very much all the winter especially the old women. The young men said that they did not want anything, and that they would have been better off if the old people got enough to support them, and let them go away to work for the settlers round the station. They did not want anything from Government themselves, only the old men; and that would enable them to go away and get employment for themselves. The consequence of their having no provisions was, that they had to stop and look after the poor old people, and they all suffered. If they went away, the old people would not be able to go out and find anything.
1927. Talking about finding employment—if they had liberty, and were not in charge of the old people, could they find employment for themselves?—Yes, they can. I know that Mr. Baker has given them employment on various occasions, and Col. Gawler has employed the blacks.
1928. Do they generally visit the other side of the lake?—Yes; especially in harvest time.
1929. Are they employed by the settlers in those duties?—Yes; they are anxious to get them.
1930. Do you know cases of ill treatment of individuals by the settlers?—Yes, I do.
1931. Cite one case?—Of cheating them. A shoemaker at Goolwa employed one of them to go out and catch him some swans. He cheated the native; and I had to bring him into Court to recover the balance of the man's wages.
1932. You succeeded?—Yes: and I have recovered other sums for them.
1933. What is the general rate of wages they receive in comparison with European laborers for reaping or any other piece work?—About half.
1934. About half?—Yes.
1935. Do they generally continue steady at their labor?—They do not like to remain long in one place.
1936. They remain during the harvest?—Yes.

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1937. Do they make regular engagements?—Yes.
 1938. They do not break their engagements generally?—Not generally.
 1939. Do you not think that there is plenty of employment to be found during the season for any number of blacks who liked—for any number of the young men able to work?—Yes.
 1940. At Point Macleay the labor is confined to the cattle, there is no agriculture?—No agriculture.
 1941. Do not these cattle stations often supply a good deal of meat, calves and so forth, to the poor natives?—Yes; I have heard that Mr. Baker has given as many as forty calves at one time to the poor blacks.
 1942. Also at Mr. Malcolm's station, is it the same?—I have heard it is the same. The blacks have told me repeatedly, themselves, that they could get plenty of meat when they wanted it there.
 1943. Do you think that one cause of the number of the aborigines decreasing is the disproportion of the sexes?—I think it is.
 1944. Do you think another cause is the insufficient supply of food and clothing?—Yes.
 1945. When they get money from the settlers for work performed, how do they usually expend it?—In drink, if they can procure it by any means.
 1946. Then their own inclination appears to lead them to drink?—Yes.
 1947. Do you find that the law in that respect is carried out with difficulty?—No; I have had several prosecutions myself since I have been at Port Elliot.
 1948. Then they succeeded in bringing the guilty party to punishment?—Yes.
 1949. But it is insufficient to check the sale to the natives?—Insufficient to check it.
 1950. In your district, who are the parties whose duty it is to superintend the supply of food, clothing, and medicine to the blacks?—Thomas Jones.
 1951. No other?—Mr. Taplin, of Point Macleay.
 1952. No other?—Mr. Mason, of Wellington.
 1953. That is all?—That is all.
 1954. With these three persons in charge of such a duty, do the whole of the persons included in what you call your district—extending from the Salt Creek to the Coorong—benefit by their services?—By no means.
 1955. How is that?—I do not know of any blacks reaping any benefit, with the exception of the blacks located in the places where the Protectors are located.
 1956. Why do not the other blacks derive a benefit—is it that they are afraid to travel?—They are afraid to travel.
 1957. Why are they afraid?—They are afraid of others killing them.
 1958. Therefore, in the district you speak of, with three persons in charge to supply them with food and clothing, a great many natives are not relieved at all?—A great many.
 1959. The natives up the Coorong—are they better supplied with clothing of their own manufacture than those natives nearer to the location?—No.
 1960. Are wild dog skins, opossum skins, and kangaroo skins, not more abundant?—They do not have recourse to them.
 1961. Is not the station at Point Macleay situated in rather a bleak and cold place for the natives—very cold?—Very cold.
 1962. You do not consider it a well-sheltered spot?—No, Sir, the reverse.
 1963. I think you have stated that a supply of fish is not always to be had at all seasons of the year?—No.
 1964. The wurleys you saw at Point Macleay were to all intents and purposes as good as the natives usually possess?—Yes.
 1965. You state that the great deficiency in the supplies had reference to food and clothing?—Yes, to food and clothing.
 1966. Besides fishing, do the natives obtain food from hunting?—Yes.
 1967. Do you think that the constant location of so many natives at one particular spot has had the effect of destroying the food they could generally derive from the chase?—Yes; in a great measure.
 1968. (*By Mr. Baker*)—What is the description of wurley occupied by the blacks at Point Macleay?—Fenced all round—a lot of reeds put up all round, and the top of it is open.
 1969. Have you seen the wurleys at Wellington?—I have been there, and I saw some of them—they were covered in with reeds, and they were more comfortable.
 1970. With reeds and clay on the top. Were there any of that kind at Point Macleay?—No, none—the wurleys I saw at Wellington were more comfortable than those at Point Macleay. I saw one or two of them.

Mr. George Mason called in and examined :

1971. (*By the Chairman*)—What is your name?—George Mason.
 1972. Sub-Protector of the aborigines?—Sub-Protector of the aborigines.
 1973. Stationed at Wellington?—Yes.
 1974. Have you been many years in the Colony?—Twenty-one, and all the time at Wellington.
 1975. During the whole of that time you have been acquainted with the aborigines?—Yes.
 1976. At the time you first became acquainted with them were they numerous?—Shortly after I went down there, they mustered about eight hundred strong.
 1977. What year was that in?—In 1839.
 1978. In 1839?—Yes; they then mustered eight hundred strong. Dr. McDougal, agent for Mr. Davenport, was with me at the time.
 1979. What districts did you draw them from?—About forty miles from the Murray.
 1980. Forty miles from Wellington?—Yes; and ninety miles to the eastward to the scrub, the whole of Encounter Bay to the eastward, Lakes Albert and Victoria; and to the westward, the Angas and Finniss, and that way.
 1981. Did you go to the Salt Creek?—I came to the Coorong.

1982. In

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1982. In that area they mustered eight hundred?—Eight hundred men.

1983. What was their general condition at that time?—Much better than it is at present.

1984. Were they subject to disease—was syphilis prevalent?—I was going to say that it was bad. They soon found that Dr. McDougal could cure them, and they came to him from a distance.

1985. Does it now exist in a more aggravated form than it did then?—It is rare to see it amongst them now—you hardly ever see it. They have so many friends amongst medical men, that they can go and get cured in a few days.

1986. From what other disease do they suffer?—Mostly from rheumatic pains; and the young men from pains in the chest, which carry them off.

1987. They were not subject to this complaint when you first became acquainted with them?—The young men were not, the rheumatic pains existed then.

1988. No pulmonary complaints?—No, I do not think that they ever had them.

1989. To what do you attribute the introduction of these forms of disease, any particular cause?—Do you mean the rheumatic pains?

1990. Yes; and the other complaints?—Being well clothed for one or two days and then throwing off all clothes and going naked.

1991. What description of clothing had they when you first saw them or knew them?—All the tribes on the west side of the Lake had oposum rugs. The Tatiara tribes had rugs made of kangaroo skins.

1992. They were all furnished with clothing of one description or other?—Yes, mats or rugs,

1993. Were they not in the habit at that time of wearing them and throwing them off?—No, they generally had them on one shoulder, they never threw them off entirely.

1994. What description of clothing are they now supplied with?—Generally they are common cast off clothing. There are a few blankets sent down to them, but that is not sufficient.

1995. How many natives can you muster at the present time?—I think if there were any inducement to bring them together, I could muster about 300.

1996. No more?—No.

1997. I mean the tribes—men, women, and children?—I mean men.

1998. When you refer to 800, you mean 800 male adults?—I said men.

1999. At the present time you could muster not more than 300?—I could not, I think.

2000. What proportion do the sexes bear to each other—are there as many women as men?—No, there are not. I should say, about one woman to three men. They have not so many children now as they had.

2001. Were there many births in the earlier times?—A great many.

2002. Was not infanticide rife?—I never saw it.

2003. Never heard of it?—I have heard of it, but I never saw it.

2004. Had you reason to believe that it was carried on to any extent?—Yes, I believe it was amongst the young women.

2005. At present it does not exist?—Not to such an extent as it did amongst the young women, when I first came there.

2006. Are there many half-castes amongst the births?—Yes, more half-castes than any other.

2007. Are there many of those half-castes advanced in life, or who have attained to any age?—We have one living with us, thirteen years of age, now. My wife taught her to read and write, and made her a useful servant. She took a black husband and went to Mr. Taplin. She has left him again and come to my place. Before she left me she had left her husband.

2008. Is that the only instance of a half-caste having attained that age?—There are three, I know of, of that age.

2009. All girls?—Yes.

2010. What are the habits of the others?—The other girls?

2011. Yes. Besides the one you speak of?—Their habits are very bad.

2012. Do you think that the half-caste are more vicious than the aborigines?—No, I do not think they are.

2013. In what way are the habits of those two girls so very bad—is there anything remarkable about them more than any other natives?—When I speak of them as very bad, I mean the same as other black girls—they are going round on the sheep stations.

2014. Is that with the consent of their parents?—If they are married, it is often with the consent of their husbands.

2015. You have remarked that you occasionally get a supply of a few blankets, but not enough for the claims of the natives?—The few that I have got are not nigh enough.

2016. Do you make any particular report to the Government, as to what number you are likely to require before the winter sets in?—Yes.

2017. How do you estimate your requirements?—By the number of aged natives and the number of sick natives.

2018. Before the commencement of last winter, what was the number of blankets you applied for?—I could not tell you without referring to my papers; I have a copy of the letter I wrote.

2019. Do you estimate a pair of blankets to each black?—No; a single blanket for each.

2020. And you apply for so many single blankets as you conceive there are aged and infirm natives in the district?—Yes.

2021. You did not receive that quantity?—I did not.

2022. How far short is the supply—did you receive half what you asked for?—About half.

2023. Have you any rule to regulate your requisitions with regard to provisions?—Only when I find that the provisions are running short, I apply in time for more.

2024. But what regulates it—what data do you go upon when you send in a requisition to the Government for provisions. Do you calculate as with the blankets—so many natives, so much flour—and this will do for such a length of time for the sick and aged natives?—Yes.

2025. You only include the sick and aged?—Only those. I never give to a healthy native unless he is in actual want and is not able to get his own food—I sometimes do then.

2026. What

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2026. What is the average number of sick, aged, and infirm natives about your station?—During the time the influenza was very bad, I had as many as twenty at a time in some places.

2027. Did they suffer much from the epidemic?—It carried off a great many of the aged people, and a great many of the young children.

2028. Then you attribute the decrease in the number of the natives to the fact of these diseases being more prevalent now than they were before—to their change of habits entirely—to the fact of their being induced to change their habits?—Yes; and the young men drink very hard.

2029. How do they procure the intoxicating liquors?—Nearly all the young men at my place are going sheep shearing now; and, of course, they earn a deal of money. When they get that, they go to a shepherd, and a man will say, “I will take care of the flock, will you go and get me a gallon of grog.” That is the way they get the intoxicating liquors.

2030. Is there not a heavy penalty incurred by the supply of natives with intoxicating liquors?—There is; but the publican does not know that he supplies a native when he supplies the shepherd.

2031. Do you know that to be a fact of your own knowledge?—They have told me themselves. I have asked them—“How you get liquor?” and they say openly, such a one got it for me.

2032. Would that individual not be amenable to the law who procured this liquor for a native?—I believe he would.

2033. As Sub-Protector, has it not struck you that it would be your duty to investigate these acts, and endeavour to bring the people to punishment?—The only evidence would be that of the native, and would that be sufficient?

2034. Are you not aware that the native testimony is admitted?—Without any other?

2035. Is it not your duty to bring them to punishment, and did you ever do it?—I certainly thought it my duty, but I never tried it, as I thought it was of no use, as the evidence was not sufficient.

2036. How could you prove it without making the attempt before a magistrate—prove that the native evidence was not sufficient—you never tried it?—It might possibly lead to some other matters to corroborate the evidence of the aborigine.

2037. There would be the fact of their having the liquor. Has there been much suffering from want of food in your station this winter?—No, there has been no suffering from want of food, as I have always some of my own in the house, and I never let them starve while it lasted.

2038. Any suffering from want of clothing or medical comforts?—Medical attendance you require very much.

2039. Is there no suffering from want of medical comforts?—There is not in my knowledge round the lake.

2040. In sickness, who attends to the wants of the natives?—I try to do the best I can for them.

2041. You are not a medical man?—I am not a medical man—they require one very much.

2042. In simple cases I suppose you can assist, but in extreme cases do you ever call in a medical man?—I am allowed to do so in extreme cases.

2043. You are allowed only in extreme cases. Is there a medical man residing within a moderate distance?—Yes.

2044. Easy of access?—Yes.

2045. During the epidemic was he in attendance on the natives?—Frequently.

2046. What remuneration does he receive?—I do not know. When he sends in his account to the Government he is paid.

2047. Is that certified by you?—Yes, there is no salary.

2048. He charges so much a visit?—Yes, Dr. Blue, of Strathalbyn, generally attends them there.

2049. After attending to the physical wants of the natives, what attempt do you make to civilize and Christianize them. Is that part of your duty as Sub-Protector?—To civilize them I have attempted; but to Christianize them I have not made the attempt.

2050. What progress have you made in civilizing them?—They were savages when I first went down there—what are they now?

2051. Inform the Committee what condition they were in then, and what they are now, so far as the station is concerned. You say that they were savages when you went there?—They were savages when I went there. I was the first white man they had seen.

2052. What are they now—are they civilized now?—I consider them so.

2053. Have they acquired steady, industrial habits?—They are able to shear sheep, to reap corn. They can break-in horses, act as stockkeepers for shepherds, and they are capital boatmen.

2054. Do they remain steady in service?—For some time they do.

2055. Not a long period?—They like to go back to their own country, occasionally.

2056. Are you aware of any religious superstitions the natives have?—Yes; they believe in a future state.

2057. They believe in a future state?—Yes.

2058. A state of rewards and punishments?—They do not believe in any punishments.

2059. Would you give the Committee any general idea of the nature of their superstitions?—Yes, I could if I had time.

2060. Well, you have it at your disposal—make it as concise as you can?—They believe in a god they call Worrunderoo, and that he made them. And they believe that they have a soul or a spirit that leaves the body after death, and that it goes to Worrunderoo, their god. I never could learn that they believed in any punishment hereafter, whatever crimes they commit. What we consider crimes they do not, such as avenging the death of a friend. Killing another they consider no crime.

2061. You have stated that you considered your duty done when you had attended to the physical wants of the natives and attempted to civilise them, and as to Christianising them, you never attempted it, as you thought it useless. You state to the Committee that they hold superstitions,

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stitutions, and specify their belief in a God and in a future state, and that they have a soul which parts from the body—a spirit. Are these superstitions very much akin to the faith of Christianity; and if they have minds capable of grasping these superstitions, they must be fully able to grasp the simple truths of Christianity?—I believe they might, Sir; but they must first understand the English language properly.

2062. Is it to be understood that a native who holds these superstitions is more likely to be acted on by the truths of Christianity than if his mind was a perfect vacuum, and he had no idea of a God or anything else. This leads me to put a question to you, why you thought it useless to attempt to Christianise them. You say that they are capable of grasping the truth of a subject?—I believe they are.

2063. Then why did you not attempt to impart those truths?—I have not seen any good done yet in trying to do it.

2064. Where were the attempts made that ended so fruitlessly—you say you never made the attempt?—I never made the attempt.

2065. Then what attempts do you allude to?—I saw the attempt made some years ago in King George's Sound.

2066. This Colony, if you please?—I have seen the attempt made at Port Lincoln.

2067. Do you know anything of the native schools in Adelaide?—I know native schools. I remember seeing some of the school natives on the Murray, and they were just as bad as the wild ones.

2068. After having been trained?—After having been at school for a long time.

2069. Have you lost sight of these now?—I believe they are dead.

2070. You do not know any of them?—I do not know any of them.

2071. Could those natives you refer to read and write?—Yes, they could read and write.

2072. Had they been instructed in the truths of Christianity?—Yes, they had.

2073. And they turned out?—Quite as bad as the others.

2074. And that is the reason that you thought it useless on your part to attempt to teach them?—Yes.

2075. Do you consider that the native population now is in a worse condition than when you first came in contact with them?—Yes; I think they are.

2076. Could anything of a system be adopted by which their condition could be improved?—Let them go to work; there is plenty of work for them round the lakes. All the young men can work at sheep shearing; they are all going to work now.

2077. We hold that there is a different system that the Government can adopt?—The best thing the Government can do is to let them alone.

2078. Then what would become of the aged and infirm?—Feed them and take care of them.

2079. Then why did you say leave them alone?—It is not to interfere with them at all—I mean not the young people.

2080. Not the young people?—Yes.

2081. How often do you report to the Government?—Once a quarter.

2082. Have you sent in a report lately?—I should have done so at the end of last month if I had not been in town.

2083. Have you visited the station on the Coorong, or do you do so?—Whenever I get a stock of flour I do. It depends on the state of the wind and so on, as I have to go by boat.

2084. Do you find in your requests for flour and provisions that they are always complied with?—Yes, they are always complied with; but they have taken some time after we made the application before we got them round.

2085. Then you can pretty well calculate what quantity of food you require for the quarter or six months, for instance, within half a ton of flour?—Oh yes, I can.

2086. Do you supply them with tea and sugar?—They have had tea several times, but not lately; they scarcely have had plenty.

2087. The supplies are irregular?—Yes.

2088. And they get discontented when you supply an article and then stop it?—Yes; they would do so if I had not a large stock of my own, and I never let them want.

2089. I understand you that when you are not supplied with tea by the Government, you supply the natives out of your own?—Yes; some we had in April.

2090. When you send in your reports, do you make a requisition with each report for the kind of provisions such as you think you will require?—Yes, I always make my requisitions in time.

2091. You do not say it as a matter of course, that a requisition goes with your report?—No, I send in a requisition if I want clothing. The only clothing they give us is blankets.

2092. Comparatively speaking, what is the condition of the natives of Coorong compared with your station, their physical condition?—At present they are all very ill.

2093. All ill?—Yes, ill from colds caught by going to Coorong to get fish; turning out of their warm beds at night, and rushing into the river with the other natives.

2094. Is it usual for the natives to fish in the winter time?—That is the best part of the year for fishing.

2095. How long is it since you have been at Coorong?—Not for a long time. I have been by land.

2096. How long ago?—Nearly six months ago. I was just ready to go, when I got the summons to come into town. I was going to take a quantity of flour with me, as they could not but be very much in want of it.

2097. How do you become acquainted with the condition of the natives?—By the overland mailman.

2098. Have they a supply of provisions there? Who supplies them with provisions, or medicine, or attends to their wants?—They have none unless I take it to them.

2099. Nothing except from you?—Yes.

2100. And it is six months since you went?—Yes.

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2101. Did

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2101. Did you take provisions and clothing?—They have had no clothing supplied during the last year; and I know I have not blankets enough for the natives round the Lake.

2102. Did you represent that fact to the Government?—No, I have not made a report yet; but in last quarter's report I should have mentioned it.

2103. There must have been two quarters since the commencement of the winter?—Yes, I did not know the wants of the natives then. It was of no use going on land on horseback, as I could take nothing to them.

2104. Have you a supply of blankets for them: what did you intend to take down by the boat?—Flour and four pair of blankets, all I had left.

2105. What is the number of the natives at Coorong, about?—About sixty men, and women and children besides; perhaps 100 altogether between the Salt Creek and the mouth of the Coorong.

2106. On an average of them, what is the average number of aged sick and infirm—you could calculate that?—At this time of the year about thirty.

2107. About one-third?—Yes, about thirty.

2108. This refers to this season of the year, which I suppose is usually unhealthy?—In warm weather it is not so—they do not catch colds. They are all laid up with colds now—pains in the chest and colds.

2109. Now, in making your requisition, there must be some datum to go upon, as to the quantity of clothing you required on the Coorong—you state, as an average, about thirty infirm and sick?—Yes.

2110. It is only on a principle of that sort that you could come to any knowledge of what you are likely to require, or the Government could make provision for those wants. Have you ever gone into any system of the sort, calculating the number of aged and sick?—Yes: sometimes there is a great number, at others there are none.

2111. Yes; there might be an epidemic, as one may calculate. I suppose that in every winter there is some particular disease that attacks them in great numbers?—In every winter I should say there were one-third sick.

2112. That makes it an easy task for you to calculate on your requirements?—

2113. Is there any other district you visit, besides the lake and the Coorong?—Milang and Encounter Bay.

2114. You go there—is that your own district?—To the Goolwa also—that is considered my district.

2115. Do you know anything of Point Macleay?—Yes.

2116. Have you visited that station?—I have been twice.

2117. Is there a large supply of fish there?—At certain seasons of the year they are very numerous.

2118. Not at this season?—It appears that they cannot catch any.

2119. What is the reason of that?—The muddy water of the Darling I believe has risen, and when that comes down the fish get scarce.

2120. Does not that affect the fishing down in other portions of the lake?—Yes, at Wellington.

2121. It does not affect the waters of the Coorong?—For a certain distance up it does—nearly a mile, unless it is blowing a westerly gale to force it up.

2122. The institution at Point Macleay is placed in an exposed position?—No; there could not be a better place in the Colony for such an institution.

2123. What I mean is—is it exposed to the blast and the cold wind?—No, I do not think it is.

2124. You state that there could not be a better spot selected for such an institution—will you give the Committee your reasons for making that statement?—It is out of the way of all traffic, and in a place where there is plenty of fish nearly all the year round—at least three parts of the year; plenty of firewood, no neighbors to interfere with them, unless the cattle.

2125. Are there any public-houses?—None nearer than Milang or Wellington.

2126. You think the absence of public-houses, and the prevention of the aborigines procuring intoxicating liquors, would be a very great advantage to them—one of the great advantages?—It would be one of the first advantages.

2127. Do the natives ever return to your station in a state of intoxication?—They never show themselves to me if they can help it.

2128. Sometimes, when in that state, they cannot help themselves, and you have seen them?—Occasionally.

2129. Have you any system of punishment—what do you do in these cases?—Some years ago I was in the mounted police, and we had some natives appointed as native policemen. Whenever they got so, we took them up in the stock-yard, and flogged them.

2130. That is some years ago; but now there is no means of punishment: but you have some means of expressing disapprobation of such a course?—Yes; not to speak, and not to give them food when they want it.

2131. Do you carry out that as a punishment?—Yes.

2132. (*By Mr. Davenport*)—What is your opinion of the capabilities of the aborigines for sustained day work?—Sustained day work?

2133. Yes; I mean their physical ability to work from day to day, steadily?—I believe they can do it for a week or ten days.

2134. If they did that for longer, would they not suffer physically?—I do not think that they have the strength to carry it on much longer—not one in a hundred of them. They are splendid sheep-shearers, cooks—I prefer them to white men; and if they have work to do, they do it with intelligence and well, but they cannot remain at it any long time. I do not think that they could sustain work six months at a time—with hard work.

2135. Is the pay given in your district a sort of common rate, and what relation does it bear to the pay given to a white man for the same kind of work?—They generally make their own bargains with the white people, and I never hear them complain.

2136. The

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2136. The white people in your district generally use them well?—They always treat them well; if they did not, they could not get them to work when they wanted them.

2137. In their natural state, have they not been accustomed to eat fish; and they do very little to furnish their food?—On the Murray they are accustomed to cultivate a root, equal to the potato, and they get it in immense quantities; but they have given it up after they have got flour.

2138. Do you think that the fact of their being able to come and receive food, causes an indolent spirit amongst them?—No, Sir; the young men never get it from me unless it is blowing a gale of wind, and is cold weather, and they are unable to get work. They never have food from me without that.

2139. Do you not think it would be desirable that the native children in your neighborhood should have the benefit of some education on the spot?—Yes, I do; they do not like the idea of going to Point Macleay. I have been trying to persuade them to go to Mr. Taplin, and say that they must go for a short time; and they might come back again, and they have come back very soon.

2140. What is their objection?—Going into a strange country, and amongst strange tribes.

2141. You think, generally, then, that the natives to be educated, or to be supplied with food or clothing, must have these things taken to their own country?—Where their own tribe claims the country, as nigh as possible; and you remove them from it they should be allowed as much liberty as possible, and not confined.

2142. Do you think any plan that would take the children from the parents, with the view of bringing the children up in the habits of civilized life, and tending them, and educating them, is a kind act to them and likely to succeed?—It would be a kind act to them, but they would not take it.

2143. Do you think that a native child removed from its parents, although ever so kindly treated, does not pine?—Yes; it does. It pines very much.

2144. Grows sick sometimes?—It pines for its country and friends, and is glad to get back again and lead their own miserable life; and give up Port Lincoln to come back. Any of the Murray natives will do so.

2145. You mean Poonindee?—Yes.

2146. Have you occasionally met with Murray natives who had been there?—A great many were sent down to me to look for wives; and I inquired their opinion of the place. They were glad to go back again, because they had no place to go to on the Murray. They brought money, and offered to purchase wives—girls. They went to live in their own country, and they could not.

2147. When you speak of a native home what do you mean—friends, relatives, and a settlement?—Yes; but, perhaps their friends were all dead, and the settlement broken up.

2148. Have they not a superstitious feeling which raises an objection to the civilization amongst the whites so that the old people try all they can to keep the children from going?—Yes.

2149. Is that from prejudice, or from love of the children?—Love of the children, that is one reason; and they do not consider that they will do any good by learning to read and write; and so it has been said to them that learning to sheep-shear, reap corn, and bring the money home to them, is better than Poonindee.

2150. Are not the young, in some sense, necessary to the old and sick, as they are attendants in infirmity, old age, and sickness?—The only ones they have to attend on them, are the sons and daughters.

2151. Have you noticed, amongst the natives generally, an affection between the members of a family?—Very great; much more so than amongst white families.

2152. Can you point to any particular instance, more prominent than another?—Just before I left home, I saw a young girl carrying her crippled mother about, round the lakes, feeding her and keeping her, and bringing her up to my place to get food.

2153. Do you remember, years back, a crippled and aged black woman, that used to be carried about Wellington by her sons, on a bed, from camp to camp; she being quite unable to help herself?—Yes, I do; and there was a very old man, the father of Jack McLean, who had got a spear wound in the neck, which paralysed him, and he lost the use of his legs, and for years he could not use his legs from the palsy. He was lifted and carried about by his son, and wherever he went to, the boy carried him. He was named Moórankc, and used to crawl on his hands. For years his son carried him from place to place; if he wanted to move he had to crawl on his hands and knees.

2154. I think you have stated as much as we want to know; they possess abundant intelligence?—Yes; I believe they do.

2155. (*By Mr. Baker*)—Have you visited any of the districts up the river?—Not more than thirty miles up the river. The natives are all dead up there.

2156. Are the whole of them dead?—There are only four living, I think, Sir.

2157. At what distance do they live?—Between Wall and Wellington. I am not supposed to go farther. At Wall there is a different dialect.

2158. When were you up there last. It is distant about 130 miles, is it not?—Yes. I was up on the Murray side of the river, on the eastern side, about a month ago.

2159. Have you both sides of the river, or only the eastern side?—Both sides of the river should be mine, but I cannot be on both sides at once.

2160. When were you up on the western side?—About six months ago.

2161. Were you up there six months ago?—Yes, I was.

2162. When you went up the eastern side did you travel on horseback?—Yes. When I went up the western side I was not on horseback.

2163. You went up the river?—I went up the river.

2164. You stated that Milang and Encounter Bay are in your district, will you inform the Committee how many times you have been at the District of Milang during the last twelvemonths?—Four times.

2165. You visited it in a boat?—Yes.

2166. On

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2166. On each occasion?—Yes, in a boat.
2167. When were you at Encounter Bay last?—I have not been there for twelvemonths.
2168. Have you any idea how many natives are at Encounter Bay and its neighborhood?—
Not having been down there for twelvemonths, I could not tell anything near the number.
2169. Can you give any idea of how many men there were twelvemonths ago?—About sixty.
2170. You stated that you were at Coorong six months ago, did you travel down on horseback?—I went on horseback partly, and by the Coorong with a boat—not the whole way.
2171. Did you go up with a boat six months ago?—Yes.
2172. You stated in your evidence that you had not been up the Coorong for the last two years?—Not up the whole length of it.
2173. How far up have you been, or did you go, six months ago, with your boat?—About abreast of the lower point of Lake Albert.
2174. That would be just merely the entrance to the Coorong?—A few miles within the entrance.
2175. How far did you go on horseback?—I left McGrath's paddock about a mile to the left of me in going there. I did not go to the paddock.
2176. How far did you go?—In going overland I did not go one mile off McGrath's Valley.
2177. How far did you go south?—Close to McGrath's Valley.
2178. You went past that point?—And further.
2179. Had you blankets with you?—I had nothing to give them.
2180. How long is it since you distributed to the natives on the Coorong?—I have not had blankets given to me to supply them.
2181. How long is it since you distributed blankets or provisions to the natives at the Coorong?—I could not be certain without referring to the papers or journals I have at home—not for the last year or two.
2182. Not within twelve months?—I could not be certain of the time without referring to my journal.
2183. How many blacks are there at Milang?—They do not settle there; they are wandering tribes going between the Goolwa and Strathalbyn, and the lakes sometimes.
2184. How many tribes do you reckon there are in your own district, including the Coorong and thirty miles above Wellington?—Different tribes?
2185. Different tribes?—There are nine tribes, I consider, calling themselves families or tribes.
2186. Do they generally agree well together, or are some tribes hostile to the other?—Not now; they occasionally rise to carry out quarrels, and little disputes, by a fight.
2187. Are not the Coorong natives and the Lake natives generally afraid of each other?—They are afraid of each other, but they do not injure each other.
2188. Do you think that the schools for the instruction of children would be better in the neighborhood of the tribe for whose benefit they are intended, or would it be better to bring the children belonging to the tribes afraid of each other together?—To make them friends?
2189. To have them together, or to have separate establishments?—Not to bring them together.
2190. How many schools would be necessary to provide for these nine tribes in your district?—Not speaking of the Point Macleay station?
2191. Including Point Macleay station?—Two others, I should say, besides that.
2192. Where should they be situated?—One at Goolwa, one at Milang or Wellington; it would not matter which.
2193. You stated that the white people have always treated the blacks well; if, therefore, it should have been given in evidence that they have been cruelly used, and cheated by the European population, you would be of opinion that there was no foundation for the statement?—Not if I had good evidence.
2194. If such evidence has been given, you would be of opinion that there was no foundation for it?—So far as I am concerned it is not true.
2195. So far as your observation goes?—No.
2196. Have you other stations that you visit besides Milang, Encounter Bay, the Coorong, and three miles above Wellington?—Round the lakes; that is all.
2197. When were you last round the lakes for the purpose of issuing rations and blankets?—Three months ago; and I was ready to start when I was summoned into town.
2198. What number of blankets have you?—Four pair.
2199. Four pair for the whole district?—Yes.
2200. What quantity of rations?—Six bags of flour, a bag of sugar, and some tobacco.
2201. How would you dispose of the six bags of flour?—Whenever I found a large party of natives, and sick and aged people amongst them, I would give the sick and aged ten or twelve pounds each.
2202. And at which points would you distribute it?—Near the salt lagoon is one place.
2203. How many sick and infirm did you find?—It is impossible for me to say.
2204. You do not remember?—No, I do not remember.
2205. Which is the next place you went to?—Near the lower end of Lake Albert, near Warringa—I found a few of them there.
2206. What was the next place?—From round the peninsula, near the mouth of the Coorong, on the Coorong side.
2207. You have distributed the flour at these various points in proportion to the number of natives you found at them, as I understand?—Yes, I did. I generally gave it to the old and infirm. The young people never came to me unless it was very bad weather, and they could not get food.
2208. What is the largest quantity of flour you left at any one of those places?—The most that I left was on the sea side of the Coorong, the mouth of the Coorong.
2209. How much was it?—Two bags.

2210. How

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2210. How would these bags be distributed—would it be thought that it was appropriated to the sick or infirm, or shared?—I gave it to them, and they could do as they pleased with it.

2211. Generally speaking, you have no means of telling how it is disposed of?—Nothing is gone in my sight; but, after I have left, they can do as they like with it.

2212. You stated that the wives of the blacks are in the habit of visiting the shepherds' huts with the consent of their husbands. Might they not be induced to do so for the sake of obtaining provisions when they are short?—Yes; I dare say they would when they are hungry—it is often an inducement.

2213. Have you been out of flour lately?—I was for about a fortnight, but I had plenty of my own at the time, so I could not say that I was out of flour.

2214. Only for a short time?—Only for a fortnight.

2215. Did Mr. Taplin, of Point Macleay, ever make application to you for flour?—I do not remember that he did so. I do not think he did. I have applied to him for flour, and had he had it, he certainly would have supplied me.

2216. You do not remember writing to him to say you had none?—No, I do not.

2217. Do you remember his writing to you at all?—No, I do not.

2218. Was there any sick or infirm native taken from the neighborhood of Wellington to Point Macleay in a boat?—In the Government boat?

2219. In any boat that you know of?—I do not know of any.

2220. Have you erected wurleys at your place for the protection of the blacks during the winter weather?—Yes; last year we erected a comfortable house that would hold forty men.

2221. Do you refer to last winter?—No; this winter and the winter before that, the same.

2222. Do you not think it necessary to erect some such shelter as that for their protection during the winter months?—It is very necessary, but they can do it themselves; they only require flour and food while they are working.

2223. Whilst at work?—And to be encouraged in the performance of the work by the issue of rations. They have plenty of pine, and they have plenty of reeds—they have only to go across and cut them. They are a sort of house that might elicit your praise.

2224. What has induced you to cause the erection of these huts for the winter protection of the aborigines?—I saw that they suffered from rheumatism so much, that I got them to erect these large huts. One house holds twenty men. I am obliged to pull them down at the beginning of every winter, as they have got full of fleas, and I build them on new ground.

2225. I presume that the weak and infirm especially require a protection of that sort?—Certainly.

2226. Are you aware that any such necessary precautions have been taken at Point Macleay during the last winter?—Yes; I believe Mr. Taplin made them build huts.

2227. Have you seen those huts?—No, I have not.

2228. You cannot state of your own knowledge?—No; I have not seen them. I have only heard of them from the natives.

2229. Did they allude to huts such as yours, or to stone huts built by Mr. Taplin?—No; they meant such huts as I have; such as are near where I live.

2230. You alluded to a half-caste girl named Agnes, I think—was she taught to read and write at your establishment?—My wife taught her to read and write. She was just beginning to write.

2231. Your wife taught her to read. Do you remember when she left Wellington for Point Macleay, how long she remained at Point Macleay?—About nine months, I think.

2232. She could read before she went there?—She could, and she made a good servant before she went there. She has taken a black husband.

2233. Had she taken the black husband before she went to Point Macleay?—Yes.

2234. She has returned to him now?—She has returned to my station without her husband; she has gone away from her husband.

2235. What use is made of the land reserved for the aborigines at Wellington?—One Section is reserved for these huts, and Government buildings are on it. The other three pay rent for pastoral purposes. I pay £18 a year rent for the Government Sections.

2236. How long have you rented them?—About four years.

2237. What use was made of them before?—Mr. Cope rented them at a shilling an acre.

2238. Do you know the area?—Three 80-acre sections.

2239. You stated that the young men drink very hard?—When they can get it they cannot resist it.

2240. And you also said that the shepherds were in the habit of leaving their flocks for the purpose of obtaining spirit for them at the public house—does it not sometimes happen that the men about the public house obtain it for them, grooms and others in the employ of the publican?—A publican would be afraid to allow his servant to purchase liquor for them.

2241. No such case has come within your knowledge?—No.

2242. Do you think that the force of example has anything to do with drunkenness amongst the natives?—No, it is a love of the drink.

2243. Do you not think that an example of drunkenness set them by one whose duty it is to protect and prevent them from drinking might have a prejudicial effect?—It might, I see numerous cases of that kind.

2244. You mean numerous cases of drunkenness in persons whose duty it is to protect them?—No; I see numerous cases of drunkenness.

2245. Suppose the example should be set by one whose especial duty it is to protect them and prevent them from indulging in drink, would the effect be prejudicial?—Yes, it might.

2246. It would be scarcely right to punish them for drunkenness, and at the same time set an example of insobriety would it?—It would not be right.

2247. It has been stated in evidence by Mr. Taplin—You state that you do not remember receiving any letters from Mr. Taplin. He has stated in evidence that he wrote to you and remonstrated on the example you set the natives yourself; did he ever do so, or not?—

Y—No. 165.

Well,

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Well, he may have done so, but I do not remember it; I do not deny it, but I do not remember it.

2248. He also stated that he had received letters from you in reply, in which you stated that you would abstain from the course which he pointed out to you as wrong. Do you remember writing to him to that effect?—I do.

2249. Surely if you remember the reply you ought to remember his letter?—No, I do not remember his letter. I am speaking the truth.

2250. Do you not think it imperatively necessary that some one should have the inspection of all establishments, for the benefit of aborigines—that either yourself or some other person, as there are various establishments about the Lake and in the district, should have authority to inspect those establishments?—Yes, it would do a deal of good. When Mr. Moorhouse had it years ago, he did a deal of good, a great deal.

2251. In speaking of Christianizing the blacks, you stated that you thought it was useless to attempt it with the adults; and I understood from what you said, that that arose from there being no means of conveying the idea of Christianity through the medium of their own language?—No, until they learn the English properly.

2252. Therefore it is impossible to teach them Christianity unless they are sufficiently acquainted with the English to have the matter explained to them in that language?—Yes, that is what I mean.

2253. Any attempt to Christianize them on the part of a person who does not understand their language, by going amongst the blacks who did not understand him, would be frivolous?—I think perfectly useless.

2254. Do you not think that for the future your visits to the Coorong and other places might be more frequent than they have been of late years?—If I have better supplies of flour and other stores for them.

2255. You were in the habit, some time ago, of visiting them more frequently?—Once a month.

2256. You have a boat sufficient for the purpose, I presume?—Yes.

2257. And never found a difficulty in getting a native canoe?—No, never. I had her loaded and ready to start with a south-west wind against her, and Mr. Tolmer had offered to row me down, when I had the summons to start to town. I had to take out the flour and leave it; I was then going up, as the mailman stated there were a good many sick in McGrath's Valley.

2258. Do you not think it necessary that there should be a medical man in the neighbourhood of the station for the protection of the sick and infirm?—It is very much wanted indeed. During the winter time a great number go to Strathalbyn, where Dr. Blue attends them. He offered to take such an appointment, and he took it for nothing.

2259. You are only authorized to call in medical assistance in extreme cases?—

2260. Do you not think that the attention of a medical man at an early stage of the disease might frequently prevent serious illness?—Certainly.

2261. Do you not think that some medical man should have the duty of visiting an institution like that at Point Macleay?—Yes; unless Mr. Taplin has any knowledge of medicine.

2262. Do you know whether he has, or has not?—I do not. I never interfered with him in any way.

2263. Would there not be great difficulty in procuring the services of a medical man there?—None at all; Mr. Taplin has a boat.

2264. How could it be arranged?—He has a boat, to go to Milang. It is a very short distance from Milang to Strathalbyn, and at another short distance is the house of Dr. Blue: he attends on them for nothing, and has done so for the last two years.

2265. Do you always find him ready to attend, when asked; and the natives, do they find him ready to attend?—They go to him—they make a rule of going to him when they are sick.

2266. How far is it from Wellington to Dr. Blue's place?—About thirty miles.

2267. Is not that a long distance for a sick native to travel?—The natives should not travel—a medical man should attend them.

2268. You allow your natives at Wellington innocent amusement, such as card-playing, do you not?—I do not stop them; I let them do as they like in that way—they do no mischief.

2269. Do they not seem happier when they are so occupied, and less likely to get into mischief, from the fact of their being able to pass their time pleasantly?—I can see no harm in card-playing.

2270. Nor do I, but I ask your opinion of its effect?—It is one means of adding to their happiness, and I do not consider that it does them harm, soul or body.

2271. Pitch and toss, and all these little amusements are enticing?—I can see no harm in it at all, especially marbles to the young ones.

2272. Do you think that the natives about the lakes have now the means they once possessed of forming canoes?—No; decidedly not. The land is all purchased round the lake, and the owners wont allow them to go in to cut the bark off the gum trees.

2273. Do you not think it would be of benefit to the natives if they could be placed in possession of canoes, such as they used to use?—One of the greatest gifts the Government could confer on them would be to give a canoe to each family. About twenty would be sufficient to go round the lake.

2274. Do you not think, if you had instructions, you could, assisted by the natives, go up the river and find a sufficient number of trees to bark, for the formation of canoes?—By going high up above Wall; and there are plenty towards Moorundee, and even further than that.

2275. Supposing you had to go 100 miles up the river, do you not think that your object would be effected, and cheaply earned by the expedition?—It would for the natives' sake. There is one canoe they made for me, and it is very much approved of by everyone who has seen it. Some of the natives' canoes are made of deal, and so light that two men could carry it on two sticks. It costs about £3.

2276. But

2276. But if they could have the bark—anything giving them occupation is better than having these things made for them, and therefore I suggest that you should encourage them to make canoes for themselves. Would it not have a better effect than having canoes made for them?—Yes, it would be better; but they are afraid to go far by themselves.

2277. Canoes are sometimes necessary, are they not, for them to procure food on the lake?—They cannot procure food without them.

2278. And are not some of the complaints of the scarcity of food arising from the want of canoes?—Yes, that is one principal reason.

2279. (*By the Chairman*)—Is there any other point on which our questions have failed to elicit information you have not given to the Committee in connection with the aborigines. Is there any suggestion you can make in their behalf?—None, except the appointment of a medical man, and finding them canoes and plenty of netting twine.

2280. Have you made the suggestion to the Government previously?—Not yet. About the canoes I have.

The Committee adjourned.

Thursday, 4th October, 1860.

Present—

Mr. Hall in the chair.

Mr. Angas
Mr. Baker

Mr. Davenport.

Mr. Fredk. William Howell called in and examined:

2281. Your name is Fredk. William Howell?—It is.

2282. What is your occupation?—Superintendent of Convicts.

2283. Have you been long employed in that capacity?—Nearly six years in this Colony.

2284. During that period you have had many aboriginal natives under your charge?—Yes; about four per cent.

2285. About four per cent. of the whole of the convicts, or the aborigines?—Of the convicts. We have now fifteen per cent.

2286. How many aborigines have you at the present time?—Sixteen.

2287. And the whole number at the Stockade?—107.

2288. Do you give the natives labor?—Yes, those sentenced to hard labor; in fact all are sentenced to hard labor.

2289. Do you make any difference between their hours of labor and those of the Europeans?—We make some distinction, we give them a little longer to learn than we do Europeans.

2290. To learn?—Yes, to perform the work allotted to them.

2291. But after they became acquainted with it, do you give them an equal number of hours?—Yes, the same time.

2292. With Europeans?—Yes, they go out to work at the same hours.

2293. Do you allot them task work?—Some.

2294. What is the greatest length of time you have had an aborigine under your charge, individually?—Five years.

2295. One individual during five years?—Yes.

2296. Has he been constantly kept to hard labor?—Yes, during the whole five years within a few days—within six days of that time. He is at present performing the same labor as the Europeans; in fact he is one of the best workmen we have.

2297. What has been the effect of this on his bodily health—this continuous labor?—It all depends, it has a different effect on different tribes.

2298. The individual you are instancing—by appearance he has not suffered?—This case has not, he is a man in good health, and his spirits are good. He has a long sentence, it is for life, but he hopes to get out. Continued hard labor is no detriment to him.

2299. Not in this case; in other cases it is different, is it not?—Yes.

2300. State those cases?—The Port Lincoln natives.

2301. They are not able for continuous labor?—They are not. I have eight at present.

2302. Is there any peculiarity in their physical formation that would account for that difference?—No more than I find that the treatment and food does not agree with them.

2303. Do you notice it with respect to any other tribe save that at Port Lincoln?—No others; from Yorke's Peninsula and Mount James, they stand it pretty well.

2304. And are competent to continuous labor?—Yes.

2305. They do not suffer from labor?—Unless we receive them in ill health.

2306. Do you find them apt in acquiring the knowledge of mechanical labor, such as the use of tools?—Oh yes; in one or two cases they are very expert workmen. I give them blasting operations; and I put this native to instruct the Europeans not accustomed to the work. He is one of the best quarrymen we have, and will do more work than any other man.

2307. Do you instruct him in any other labor than that of quarrying and breaking stones?—No other.

2308. How many hours in the day do you keep him employed?—Ten hours.

2309. Every day?—Every day except wet weather and Sundays.

2310. During wet or boisterous weather how do you employ him?—They go on the works and work between the showers.

2311. What place is erected to shelter them?—There is a place.

2312. Do they receive the same dietary scale as the Europeans?—Just the same.

2313. And with the exception of the Port Lincoln tribe, the regular diet does not seem to affect them much?—No.

2314. Is there any religious instructor provided in your establishment?—Yes.

2315. Does it take oversight of the aborigines?—We have schools for the aborigines. We have

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have two services, one by the Church of England Minister, and the other by the Congregational—two services on Sundays in one day.

2316. By the Episcopalian and Congregational?—Yes.

2317. Have you had applications to preach from Ministers of any other denomination?—No; it is open to all.

2318. They are only attended by these two?—These two.

2319. With regard to the school?—We have only just commenced it.

2320. What do you consider your prospects—what instruction do you intend to impart?—Their sentences are so short that we cannot do much; and the Port Lincoln tribes know nothing of the English.

2321. On what principle do they receive instruction?—Teaching them to read and write—that is all we can do.

2322. Has the native who has been five years under your charge made any progress on this principle?—Oh yes.

2323. Can he read?—Yes, and assist to instruct the other natives. A great drawback to the cause would be his not understanding their particular dialect.

2324. Do you think that the native to whom you refer is reconciled to his changed condition?—No, he is in hopes of getting out shortly, by good conduct, and he expects to claim the same indulgence as an Englishman, and therefore he is looking forward to get his liberty.

2325. For what is he sentenced?—For a violent assault on Police Constable Nixon, five years ago; also an attempt at rape.

2326. What is his general tone of behaviour?—Good.

2327. (*By Mr. Angas*)—Do you keep any separation between the natives and the Europeans, in the prison?—Yes, you cannot carry out the same discipline with a native that you can with a European.

2328. Why?—On account of their being under-spirited—sometimes while in prison.

2329. You are at liberty to adopt your own measures as to the natives?—Yes, they have to be indulged a little at first, but it is soon over with them. They get depressed, and we let them have their native habits. They have a fire to sit round and so on, until they get accustomed to the diet.

2330. Have they any notion of the value of money?—I cannot say, they are not allowed any in the prison.

2331. The regulation of the prison was, that they should be allowed a certain compensation for overwork?—No, nothing of the kind.

2332. As far as you have ascertained, do you conceive them capable of being instructed in the simple truths of Christianity?—Yes.

2333. Generally speaking, do you consider the natives more peaceful and manageable than the Europeans?—Much more.

2334. From your experience of the native character, could you suggest to the Committee any scheme by which their condition could be ameliorated?—Such a system would only apply to particular tribes, and only so far as tribes went with whom you were acquainted.

2335. But the same system would apply to them as to the other prisoners?—I have no doubt that if we had 100 of them, we could make them support themselves, with officers to act as agents for them. At certain seasons of the year they could see their work, and see justice done to them in each case.

2336. Are you acquainted with the system of management of the Chinese in the neighboring Colony, where there are overseers over certain tribes?—No.

2337. You consider that the natives are more likely to be benefited by a well-regulated system of supervision and concentration, than by efforts of a desultory character?—Yes.

2338. Would it be possible to establish an institution of that kind in the walls of the prison, by the voluntary consent of the natives?—It could be done with the single ones, but not with the married ones. That is the difficulty—there are impostors amongst them, who will be supported by those willing to work—and another has wives or lubras to support; and unless you could apply the system to the whole, it would be of no use.

2339. Have you had any women in the prison?—No.

2340. (*By Mr. Davenport*)—Do you think, as a result of your experience of the aborigines under your charge, that they are able to bear constant labor from day to day. Would you reason from that, that any number of men of a tribe in sound health, and not too old, could endure the same amount of labor?—Yes, I am of that opinion.

2341. You speak of forming an establishment-- do you speak of it as such a one as might be established for the blacks beneficially, looking at the natives as they now are?—I am not acquainted with many tribes, but with certain tribes it would.

2342. When you spoke of 100 in one establishment, and you said that you could make their labor pay, did you mean 100 men, without reference to their wives and children?—I included the whole, of course—there might be twenty infirm and aged.

2343. Supposing the able-bodied to be one-fifth, out of the work of twenty men you would support 100 persons?—Yes.

2344. Do you think it could be done by raising corn, or food from the soil?—Yes, that would have to be done, where another establishment could not be procured.

2345. You do not think that such establishments could be supported by the labor of the natives themselves, but that the means of support would be aided by the many demands for labor elsewhere?—Yes.

2346. In reference to such a scheme, I would ask you—if you think that to secure the available labor from such establishments, it would be necessary to have a sufficient superintendence over them in the shape of white overseers or managers?—I think thirty is quite enough for one overseer.

2347. Do you think—assuming that in your establishment of 100, there are twenty only laboring—one superintendent over twenty would be sufficient to secure a satisfactory result to their labor?—Yes, over thirty.

2348. Do you think, supposing that there were two or three operations going on at a time—fencing, ploughing, another putting in potatoes, another digging, another taking charge of sheep—it would not be necessary, where four or five blacks were engaged, to have a white man immediately superintending them?—They would do so; but they are most intelligent, and would get on with very little instruction—not half the instruction that others receive.

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2349. Would you introduce gangers?—Yes; a ganger to every twelve or fifteen men.

2350. Have you a difficulty in selecting, out of the number of the natives, men of intelligence?—No; after they have been three months under instruction, they are capable of instructing others.

2351. Have you had an aboriginal more than once under your charge—a second time committed?—Yes, twice; but they were not natives of this Colony, but of New South Wales.

2352. For what offence?—Larceny, in each case.

2353. For what length of time was the first confinement?—Twelve months the first; three years the second.

2354. What description of larceny?—Food—flour.

2355. Under what plea?—That the New South Wales natives were out of employment, and had no means of returning.

2356. The plea then was hunger?—Yes; they do not like to pass through hostile tribes.

2357. Do you think that, under certain circumstances, these gangers would act the part of officers of free natives, and would be able to instruct them?—Yes.

2358. Do you know the history of the two natives you have spoken of?—I have had three twice convicted. They were brought over by some stock-keepers, years ago, and turned adrift; and they have lived about the Colony.

2359. Frightened to return?—Yes.

2360. Is that since the time of an aboriginal protector?—Since; oh, yes.

2361. If these natives had any one to lead them, would they have had the same dread of returning?—Yes; that is the only reason for their not returning.

2362. Have you ever been able to test that, after these two aborigines had been confined in the Stockade, and liberated?—No; I have heard no more of them. They came perfect strangers, with the exception of Black Billy, who was a stock-keeper: he came with them. The natives were not deterred by the old class of punishment.

2363. I wanted to ascertain whether it is usual, when they have acquired these habits of continuous labor, for them to go into service?—They generally return to their tribes from want of constant employment. The native I have now, says that he will not live with the blacks again: he will get a situation as soon as he is out.

2364. Have you any other information you can give the Committee, with regard to the treatment of the aborigines. We shall be happy to receive it; or can you suggest any improvement in the treatment of black prisoners?—No, I cannot.

The Hon. Samuel Davenport called in and examined:

Hon. Samuel Davenport,
October 4th, 1860.

2365. (*By the Chairman*)—You are one of the Trustees of the Poonindie Institution?—I have been for three years.

2366. What are the objects of the institution?—The Venerable Archdeacon Hale, who by his own funds commenced, and continued, and held the institution under his own personal control and management, on leaving South Australia, conveyed his interest in the sheep and stock of the institution, for the religious, moral, and physical well-being of the natives of South Australia, not to include half-caste. I have a copy of the trust deed, but it is not in my possession. I think it is in the hands of Bartley, Bakewell, & Stow.

2367. Is it a long document?—It is not so, I think.

2368. I ask in reference to its insertion in the evidence?—It is not long.

2369. Have you been successful in carrying out the objects of the institution?—That is a difficult question to answer, because a question arises as to what is meant by success in reference to such an establishment. The physical well-being of the natives has been attended to at a considerable cost of money to the trustees. There is no question but their moral well-being has been watched over; and it is also true, that what means have been successful, I could scarcely state in words. A medical man and a religious instructor are always resident at the institution, whose duties are almost exclusively to look after the moral and physical well-being of the inmates there. His time, and that of an instructress, has been devoted to the education of the children. Some of the natives in the institution might be called highly intelligent individuals of the aboriginal race; and the trustees have reason to believe and hope at last that an impression on the minds of the inmates, in respect of religious principles, is felt more or less extensively. Some of them can read, and retain a knowledge of what they do read, and can answer questions as to the facts and views they have been reading. They have musical talent, and two of the aboriginal natives of the institution, out of their own money, have purchased flutes, and can play on the flute and read music very fairly indeed. They hold singing at service at the Church of Poonindie, and one of them frequently reads the Church Service to the other blacks at the institution. Both his ability to read and his declamation, so far as I understand, are most proper.

2370. You have charge of the finances of the institution?—For a few months past I have had a certain charge.

2371. Can you give any information as to its present financial position—is it encumbered with debt?—It is encumbered with debt exceeding £2,000. That debt has grown from year to year. It is generally stated to have commenced through a little excessive expenditure in the production of stone and bricks for buildings for the habitations of the aborigines at the station. We may refer to the fact, that the annual expenditure of the institution has gone on at about the same rate for some years, whereas the income of the institution has diminished from one source, and that is the public fund supplied at the rate of £500 per annum; whilst the stock producing capabilities of the institution have not been nearly so much increased by the annual return.

2372. You state that you are £2,000 in debt?—About that.

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2373. For which you pay interest?—On the debt, interest is paid at twelve and a-half per cent. When I state that I include interest and charges, it is ten per cent., and two and a-half for commission.

2374. Can you place before the Committee a synopsis of the revenue and expenditure of the institution since you have joined it?—I have no document already printed—a financial statement; but I could place before the Committee a summary of expenses—what it is since the commencement of the present year, and the material property of the institution. The financial management of it has lately undergone a change. The system, as now introduced, is, that all accounts of the institution are balanced every quarter. The wages due to the whites, and to the aboriginal people at the station, are balanced every quarter. The special superintendence of a practical man has been secured over the stock of the institution, from which peculiarly beneficial results may be expected to follow, because his duty will be to regulate the consumption of stock. There cannot be a question, that for some years at the institution, and perhaps by the management of the natives themselves, there were numerous visitors whom they attracted to the place. They took advantage of the stock and received benefit in the shape of provisions. And further this so happened that for some time the Poonindie institution was not so well managed in its resources as it should have been. The consequence was the discharge of an officer and the substitution of a competent person in his place. There was nothing in the conduct of that officer, except that he could not be said to have exercised a sufficient charge; but, perhaps, his instructions were such as would not have enabled him to do so. He was a person appointed by Mr. Hale, and his term of appointment continued after Mr. Hale had left, so that the Committee had not the same control over him as if he had been their servant.

2375. You propose to give us a summary of the income and expenditure of the institution—could you give us an account of the quantity of stock at the last returns?—The number of stock, according to the last return made up, and received by me, and that is up to the first of July last, is as follows:—7,828 sheep, 324 head of cattle, and 387 horses.

2376. The return is of the previous quarter. Have you a return previous to the date at which you joined the institution?—The returns are in print in Council Paper No. 96. The sheep then numbered 5,950, the cattle 338, and the horses 39—the sheep have increased a thousand. That return is to the first of July. This is the summary of expenditure and receipts. (*See Appendix*).

2377. I see, by the return you have put in of receipts and expenditure, that you are gradually increasing the debt?—That is due to the fact I have stated that the expenses of the institution are continued the same, and the income has been diminished.

2378. On this debt, is the interest provided half-yearly or annually?—There is a statement of account of the financial state of the institution up to the end of last year, to the commencement of the present year, when the management has been on a different footing. In the estimate of expenses and receipts the charges are inserted, such as interest on the debt; but the intention and hope of the trustees is that they would be able to liquidate the debt, by the aid of the stock of the institution, within a few years of the present time, without materially damaging the remunerative stock of the station, and thereafter to make the institution self-supporting. But, when I state that, it will be obvious that I state what is the hope and intention of the trustees, and the course to which they feel themselves bound. At the same time, their position is recognizable as one in which, when they made such an assertion, that peculiar circumstances will allow of a reconsideration of their cause, and a reconstruction of the institution. The institution is bound to receive any of the aborigines of the country that the Government may choose to send to them. It is also open to a class of expenses over which it has comparatively small control. The result of one year has shown, to some degree, what the extent of that control would be. It has been found unadvisable, and, perhaps, impossible, to prevent the country natives from visiting the institution. They come from the bush to see the inmates, and camp in the neighborhood and become thrown on the institution for medicine and food supplied to the aged, and sometimes to others who are unable, for a time, to get food.

2379. Then you hope that you will be able to make the institution self-supporting, but under present circumstances you have not been able to do so. With reference to the number of natives, is it compulsory on you to receive all natives sent by the Government?—There was a contract entered into with Sir Henry Young, when he agreed to supply the institution with an annual vote. It might be a question as to how far the reduction of that vote, or its withdrawal altogether, left the trustees bound by the contract to receive the natives; but I may say it is long since the Government have exercised such power.

2380. That is not what I wished to elicit?—Under the present management of the material means of the institution there is much chance of more food and money value being raised from the institution and of the black labor, as well as from the stock of the institution, than ever has been raised before; though for a year or two years, it may be, that the sale of stock, to pay the debt, will cripple those means. Should the number of the aborigines, for a year or two, not increase materially, there will be profit resulting from it.

2381. (*By Mr. Anjas*)—Is the institution wholly in trust?—Yes; Mr. Hale has gone out of it. We paid him £500, and he surrendered his personal interest in it. We have appointed one of the aboriginal women, who has been converted, to a considerable recognition of the principles of religion, and whose feelings are considered right in fact; and seeing that she was industrious, and felt the full value of religious knowledge. She was very anxious to obtain admission into the institution; she was married to an aboriginal. The Bishop of Adelaide saw them, and her husband was very anxious to go to Poonindie; and one day, when the Committee were sitting, I was asked to give an order for sailing by the *Marion* steamer. I wrote to say, that these natives were passing from Adelaide to the institution; that the husband was a competent shearer, and would at once be useful. The result was that they had difficulty in overcoming the natives raising objections to our institution. I have not ascertained what the nature of those objections was.

2382. As a sort of domestic he was to be employed; was it objected to by the relations, or by the tribe?—By the relations.

2383. I was going to ask you whether, in the event of the appointment of a protector of aborigines, would he be admitted to any control over the establishment at Poonindee?—It would be difficult for me to state what might be the views of the general body of the trustees, until I have had the opportunity of consulting with them. After all, when he saw the improved management of the institution, and its main object, and the cultivation of its resources, he could not object.

Hon. Samuel Davenport,
October 4th, 1860.

The Hon. J. T. Bagot, re-examined :

Hon. J. T. Bagot,
October 4th, 1860.

2384. Have you any further information to give to the Committee?—On the last occasion the Committee asked me some questions which I was not prepared then to answer.

2385. You took a note of those questions?—Yes; I will read the questions, and I will also read the answers, the first is—

2386. Have any aboriginal reserves been formed since the last return—if so, where; to whom are they let, and how are they used?—No native reserves have been made since the last return, dated No. 167, 1859; and none since 1856. The Poonindee station was reserved in 1851.

2387. Under whose authority are the aboriginal reserves made?—In accordance with clause 3 of 5 and 6 Vic., cap. 36, as in the *Gazette* of 1843, page 51.

2388. How do the Government know when aboriginal reserves are required, and how is their extent fixed; are these reserves made in accordance with the requirements of the natives, or how?—These reserves appear to have been made on the recommendation of Mr. Moorhouse, the Protector of the Aborigines, who notified to the Government the areas of suitable localities.

2389. What is the number of natives relieved at each station, during each year, for the last five years?—I have forwarded the returns for such periods as the departmental records will allow of.

2390. Why is it that the medicines supplied at the Port, have been charged to the Destitute Poor?—The medical officer at Port Adelaide reports that, on a few occasions he had prescribed for the aborigines at the Port; and the charge for medicines had been put to the same account as the Destitute Poor. He thought it the proper head under which to place the charge, and it had never been objected to.

2391. Are these leases granted for the reserves, and, if so, will you supply a form?—Leases are granted for the reserves. I have forwarded a form.

2392. Are these reserves let by public auction, or tender?—The leases were formerly let by tender, but now they are put up to public auction.

2393. What blankets have been issued to Point Macleay since the establishment was founded, and when, and on whose recommendation?—Twelve pairs were sent on the 12th of September, 1860, in compliance with a requisition from Mr. Taplin, in reply to a circular from the Crown Lands Office; in addition to which authority had been given, a short time previous, for the purchase of twenty-four, for the sick at Point Macleay and Milang. These latter were granted on Mr. Monk verbally representing that they were much needed.

2394. What instructions are issued to protectors as to the issues of stores?—I have forwarded those instructions.

2395. You have given the returns for such places as the records will allow?—I have.

2396. Have you any idea of the number relieved?—Yes; I have a return of the number of natives relieved at each institution, but I have only been able to get it complete for the last six months; inasmuch as, before that time, there was no regular record of the relief of the natives. When applications were made for food, they were sent in; and no returns were made until Mr. Milne was Commissioner of Crown Lands—when he sent round a circular, calling on all parties to show what rations were issued. The return shows the issues for the six months ending 30th of June, 1860; it shows the number of natives to whom issues were made; it tells the cost of the rations, and the average cost of each native.

2397. Is any form of notice given?—Yes.

2398. Does it show the issue, when filled, of rations for a given time?—It has to be divided by the number of days, and the number of natives.

2399. (*By Mr. Angas*)—Have you any idea of what is the aggregate of natives in South Australia?—No; I have made every inquiry, and I could not get the slightest knowledge.

2400. (*By Mr. Davenport*)—You asked for the return, but you could not get it?—Yes.

2401. (*By Mr. Angas*)—I am told that there were once 4,000 natives, and now there are only 2,000—is that so?—The answer to the fifth question, as to the supply of medicines to the Port, will show the diminution there.

2402. On the application of the medical officer at the Port, have you given him leave to allow certain necessaries?—Yes; I have on a few occasions.

2403. Have any of the leases of the aboriginal reserves been sold by auction?—Yes; they have.

2404. At Point Macleay the same circular was sent round as to the other aboriginal stations, requesting a return of the amount of rations required during the year?—Yes.

2405. (*By Mr. Davenport*)—At what date was that?—I cannot say.

2406. (*By Mr. Angas*)—Then there is only one other question, with respect to what effect the public-houses have in the outward districts, on the morals of the natives?—From all the information I have received, undoubtedly the public-houses do not improve the morals of the natives; and I have had some complaints from the south-east districts some time ago, which I investigated, and prosecuted parties for supplying the natives with spirituous liquors; but I can give no special report on the question.

2407. Is it a part of the instructions to the Sub-Protectors to take special notice of such cases?—The fact is, that no special instructions are issued, beyond those issued on the 2nd of October.

2408. We have had it in evidence, that the natives are addicted to drink, and get it with great facility by going to the out-stations and giving the shepherds money; and the witness considered it useless on his part to prosecute, as the native testimony would not be admitted on oath—there is no Act in force to prevent it.

2409. When

Hon. J. T. Bagot,
October 4th, 1860.

2409. When you next issue the instructions, mention that fact?—Yes, it shall be mentioned, as it would be mentioned with propriety. I am considering, as well as I can, and I shall be much assisted by the Committee, what rules and regulations must be laid down for the aborigines. Up to the time of Mr. Milne, at Poonindie, rations were issued, and no charge nor official return of any kind was made.

2410. With respect to your answer to one question, you refer to the *Gazette* of 1843, p. 51, clause 3 of 5 and 6 Victoria, cap. 36, being an Act to regulate the sale of the Waste Lands of the Crown in the Colony. That Act is repealed by the Act 18 and 19 Victoria, under which these arrangements were framed; but up to that time there was no authority under which aboriginal reserves were made?—Clause 3, provides that nothing in that Act contained shall extend to any person acting under the authority of Her Majesty, or prevent his excepting from sale such land as may be required for internal communication, or for the benefit of the aboriginal inhabitants of the country. Clause 3 of 5 and 6 Victoria, cap. 36.

2411. Since the repeal of that Act no reserves have been made; and would it be necessary to have an Act of Parliament passed to enable you to reserve more land?—That is a curious question. I am inclined to think that Her Majesty's Government alone could do it; but I am not prepared to give an opinion.

2412. (*By Mr. Davenport*)—Her Majesty's Government having granted to Parliament the entire right of control over the waste lands, do you think that you have left yourself the power of reserving?—I do not think that any portion of the prerogative is taken away unless it is taken away by express enactment.

2413. You have referred to a statute law, under which Her Majesty's Government has the right to reserve for the aborigines. If a statute law was necessary, does not that presume that Her Majesty's Government never had the power to make such reserves?—That is a declaratory Act, declaring that nothing shall prevent Her Majesty's Government from exercising the powers of the Act.

2414. (*By Mr. Angas*)—The Committee would wish to get a return of what proportion of money has been used for the aborigines, from April, 1840, to June, 1860. The object of that question was to further these reserves, and, if it were possible, that the Committee should recommend that additional reserves should be made; provided that the funds arising from the working of these lands should be kept distinct and sacred for the aborigines. On that account I wished to elicit, whether you had the power?—I should certainly say, that if the Committee sent a recommendation of that kind, it would be the most politic course they could adopt; as the Government has authority for making these reserves.

2415. It is self-evident that the rights of the aborigines to the soil were recognized in the first instance, or rather, the rights of a portion of them?—It is one of those questions of international law as to the right of the strong arm.

2416. The first Act of Parliament relating to South Australia did not admit that there was a living being in it, and did not allude to their existence; and it was on the evidence given before a Committee of the House of Commons that the Committee were induced, in part, to recognize the existence of the natives; and an Act of Parliament was founded on their Report?—The only other observation I was about to make, if the Committee will allow me, refers to a question put to me in regard to the issue of rations, even before the financial year had commenced. I wish to say that it has been generally the practice of Sub-Protectors of the aborigines to purchase rations when they were entirely out of them, until they were able to communicate with the Government; and I find in one case, Mr. Minchin, on the 5th of March, sent down a requisition for stores; and on the 27th April he was informed that the requisition had been complied with, and the flour came to hand on the 12th of May. He could not have supplied the natives up to the time when he received his supplies; and I find on the return he has made, that he has charged, and has been allowed for, what he purchased for the aborigines. When his flour was exhausted, he purchased; and continued to do so until he received flour. He had power to purchase meat and flour, and they all have authority.

2417. (*By Mr. Davenport*)—Is that discretion granted in the instructions?—No; it is merely a practice that has grown up.

2418. The reason I ask the question is, in reference to Point Macleay. Mr. Taplin has not stated that he had power to make purchases of any flour, in case he himself was out?—Well, the case of Mr. Minchin will show that we considered that, if required, a Sub-Protector might purchase for sick natives. Mr. Mason, of Wellington, has supplied them out of his own store. Of course, as soon as flour is sent down to him, he is repaid; and it is the same as purchasing for them. Mr. Jones also purchased.

2419. In one case have these charges been objected to?—Not within my own knowledge.

2420. You have not issued any instructions to parties to give them this latitude?—Yes; I propose to give them a discretion.

2421. We have elicited, in evidence from Mr. Mason, that he estimates that about one-third of the natives come under the description of sick, aged, and infirm. It might be well if you instructed the protectors, in the periodical returns, to estimate their requirements, and go into the calculation?—A portion of the instructions I intend to issue related to a question of Mr. Angas, with regard to the number of natives. I intended to have written a circular to the protectors, to estimate the number of natives in their neighborhoods.

2422. (*By Mr. Angas*)—You consider it most important to obtain an accurate knowledge of the number of natives in the Colony, to regulate the proceedings of the Government?—It is most important; but it would be very difficult to obtain the number with anything like accuracy. I believe that, next year, it will be necessary to take a much larger vote for the supply of the natives than has been taken this year.

2423. The source of income you derive from the reserves does not remove the necessity of your waiting for the financial year to give effectual relief?—It does not.

Committee adjourned.

Tuesday,

Tuesday, 9th October, 1860.

Present—

Mr. Hall in the chair.

Mr. Davenport

Mr. John Baker.

Mr. John Barton Hack called in and examined:

Mr. John Barton Hack,
October 9th, 1860.

2424. (*By the Chairman*)—Your name is John Barton Hack?—Yes.

2425. How long have you been a resident in this Colony?—I have been twenty-three years resident in South Australia.

2426. During the time you have been here, have you had any opportunity of observing the natives—the aborigines of this Colony?—I should think so; I have had many opportunities of seeing them, and also of studying their peculiarities.

2427. Now, Sir, previous to your coming to this Colony, did you take any particular interest in the condition of the aboriginal tribes?—Well, yes; my attention was chiefly directed to them from the fact of my connection with the original Aboriginal Society in London. Dr. Hodgkin was the principal individual in connection with that society.

2428. Then the aborigines of this Colony came, so to speak, under your particular observation?—Yes; they did come under my particular observation.

2429. Have you taken any particular notice of the natives since your arrival in this Colony; and, if so, from your personal knowledge of them, what do you consider their position to be, in regard to numbers, physical, social, and moral?—Every tribe that I have had any opportunities of observing, have gradually gone on diminishing, and the children have decreased. I have never considered that, after the first few years settlement, it would be possible to do anything to prevent this; efforts have been made to ameliorate their condition. I have never been able to suggest any feasible plan to ameliorate their condition. In my last letter to the Society at home, I believe I stated, that nothing but a native missionary travelling with them would do them any good. No European could ever do them any material good.

2430. Did they, as far as you have seen, suffer much from disease, when you first came here?—Not more so than they do at present. I do not think they were worse then than they are now. There may be new forms of disease; but there is, I think, no difference in regard to its extent.

2431. Does venereal disease exist among them to any great extent?—There were many cases in the earlier stages of the Colony, but there has not been so much since. In later years the natives have come more under the notice of the Protectors.

2432. You have referred to certain efforts which have been made to ameliorate the condition of the natives—to what do you allude?—I referred to those efforts which were made under Mr. Moorhouse and the German Missionaries, who devoted themselves, for years, in endeavoring to ameliorate the condition of the natives, but failed to do them any good. These are the only serious attempts which have been made, to my knowledge, in the Colony to do the natives any service.

2433. Do you not recollect that certain schools existed for the training of native children?—Yes; Mr. Moorhouse had a large school, near Adelaide.

2434. What may have been the result of your observations in regard to this effort?—That the children who were at that school did not receive much good from it. I never met with any native who appeared to show it. If good was done, it has not led to any visible amelioration of their state; indeed, the children appear at a certain age altogether to resume their old habits, and to forget everything which has been taught them at school.

2435. Was it not occasionally the case that children were forcibly taken from the school by the natives?—Not to my knowledge. I believe the children ran away from school, or allowed themselves to be taken from it, out of dread of the master, of flogging, and so on.

2436. Don't you think that there would be good done by forcibly separating the children from their parents and tribes?—That is the only thing that could be done. How far it would be justifiable is another question; but the children are, undoubtedly, susceptible of very great improvement, if they could be prevented from resorting back again to their various tribes at the age of puberty, but we lose them here. There is no conceivable plan for preventing this. It was thought that to keep them in some secluded spot would prevent it, and Kangaroo Island was mooted some years ago, but the project was never carried out.

2437. Are you aware that a station has been established at Poonindie?—I was never there, but I was aware there was a station established there.

2438. You are, I believe acquainted with the tribe at the Coorong?—Yes; and I consider their condition the best of any tribe which I have seen in the Colony. They are amply supplied with provisions—cockles, fish, and yams of native growth which they get on the sand hills. They are well fed, as a whole; the only difficulty is as to the aged, infirm, and sick; and there are a great number who cannot obtain a living, unless the other blacks will supply them with food. They then have to live on cockles which are the horror of the blacks, and are only resorted to when there is nothing else to be had.

2439. Are the aged and infirm then dependent in this way on the younger blacks?—Yes.

2440. Do the able-bodied men among this tribe manage to find employment?—Oh yes; they are always eager to obtain work; indeed black labor is the only sort of labor which I employ.

2441. Are there many natives about you?—No; there are about from fifty to 100 about us.

2442. What number are there in the tribe at the Coorong?—I should think from sixty to eighty individuals.

2443. I thought you mentioned that there were a hundred?—Yes; that is when the Goolwa tribe come up.

2444. Did the blacks last season go to harvest?—Oh yes; they all leave their camps in the harvest time and go to reap.

2445. How are the aged, sick, and infirm supported then during this period?—They are left in charge of the lubras.

2 A.—No. 165.

2446. Are

Mr. John Barton Haack,
October 9th, 1860.

2446. Are you acquainted with the Sub-Protector in that district?—I have seen him. I have been three years in that quarter, and I never saw him down there.

2447. Are you aware that clothes are served out to the blacks?—I never heard of any.

2448. Then how do they get clothes?—Oh they manage to get clothes by trading in fish with the drays going to the diggings and Mount Gambier. They sometimes get clothes in exchange, and sometimes money. I have seen several of them change notes; and altogether they get a good deal of money.

2449. Do you think the sufferings of the sick would be alleviated if they could be supplied with blankets and medical comforts?—I think that their sufferings would be alleviated if they were supplied with comforts. I consider that the sick should be attended to at reasonable intervals, and supplied with such necessaries as blankets, or a little flour, or something which would render their condition easier. They have an undoubted claim on some one for assistance; and, although they do all in their power, yet the able-bodied have enough to do in taking care of themselves.

2450. Do you consider that the blacks are decreasing in numbers?—Oh dear, yes; the statistics which have, from time to time, been taken, and the results of my own observation, lead me to suppose that they are on the decrease to a very considerable extent. The Coorong tribe have been very largely reduced in numbers during the last ten or fifteen years.

2451. Can you attribute this rapid decrease in numbers to any particular cause?—Well, I should say that the influence of only partial clothing was one of the principal reasons for it; exposure inducing pulmonary complaints, which are the chief cause of death. It is according as they are more or less exposed to the cold that they are subject to these pulmonary affections.

2452. How were the natives supposed to be clothed before the Colony was established?—In opossum rugs.

2453. Were they universal?—Opossum cloaks or rugs? Yes. They were then more in the habit of lying altogether naked than now. Of late years they lie in their clothes, and this is very prejudicial to them, as they are often wet and damp.

2454. Do they wear many opossum rugs now?—No; they seem to prefer blankets.

2455. Is it not on account of the decrease of the game that there are not so many rugs?—No; they might have them if they chose.

2456. They are not then now inclined to hunt so much?—Well, I don't know; they are as eager in looking after food as before. There is no lack of exertion on their part; they are fishing nearly all the day.

2457. Don't you think that if an Inspector of Aborigines was appointed it might be of some use. Some one who would visit the camps, render them assistance, and report their necessities?—I can't conceive that such an officer could have any great influence. He might keep the Government supplied with information, but the appointment could have no other effect.

2458. Do you think of any other point which you should wish to refer to?—Well, I don't know.

2459. (*By Mr. Baker*)—Do you know anything of the Poonindie Institution, or its results?—No; I can't say I do. I know the general principles upon which the Institution is based; but I know nothing of it personally—only from the published reports. It appears the mortality among the young blacks there is very great; the young men and women under it don't seem to wear well.

2460. You seem to have taken an interest in the blacks since the settlement of the Colony, do you remember a girl at Government House in whom Lady Grey took an interest?—There was one of that description I know, but I have lost sight of her.

2461. Do you know what became of her?—I do not. We have had several of Mr. Moorhouse's last scholars with us. They were well educated. Only one of them was caught coming out of the kitchen with some flour, rice, and other things which she had stolen. This was the only instance of theft by a native which we have had on the Coorong.

2462. You speak of the separation of the children as a means of ameliorating the condition of the natives, indeed, as the only way—do you think it would be possible to induce parents to part with their children?—I do not.

2463. Not in exchange for clothes and rations?—Well, they might be purchased in exchange for clothes or rations in that way. We have a boy, whom we have taken from a tribe in that way, and he is, I think, likely to remain with us. He can read and write. He is a half-caste. We give his father every month a quantity of flour and tobacco to prevent his interfering with the boy.

2464. And would he do this?—Well, in this case it was in part acceded to by the father, in consideration that we would not move the boy away; and he imagined there would be but little difference. The blacks, however, become exceedingly attached to their children; indeed, they are just like white people in this respect. If they did not know where their children were, they would not part with them. The women especially become attached to children; and I doubt very much whether they could be brought to agree to part with them. I may mention that another of the Coorong tribe is on a farm at Noarlunga, and is well employed in tending cows. The great difficulty experienced by Mr. Moorhouse was, to keep the children after they had arrived at the age of puberty. I believe this is nearly impossible, as they are sure to go back to their tribe at that age if they can.

Mr. Matthew Moorhouse,
October 9th, 1860.

Mr. Matthew Moorhouse called in and examined :

2465. (*By the Chairman*)—Your name is Matthew Moorhouse?—Yes.

2466. You were lately a Protector of Aborigines?—Yes; I held that office for about seventeen years.

2467. What was the date of your first Commission?—June, 1839.

2468. Were the natives at that time very numerous?—Yes; they were much more numerous than they are now.

2469. Did you ever endeavour to get any census return, so as to form an idea as to their actual numbers?—We did, as far as possible, make up an annual return.

2470. Did

2470. Did those returns show the annual decrease of the numbers?—Yes; as nearly as it could be approximated.

2471. What was the physical condition of the natives when you first came amongst them?—They were living very much in a state of nature.

2472. Was there much apparent disease amongst them?—Not when I first came amongst them. In some parts there were a great many cases apparently of pox, especially during the first six years; this generally resulted in a pitting of the skin, like small-pox. The question was, from whence came this pox? About ten years afterwards the itch appeared amongst them, and it was found that it left a pitting of the skin similar to that left by small pox. It was, therefore, believed, that the former cases observed, resulted from this itch.

2473. You say the natives were in a wild and savage state when you first came among them. What efforts were made to civilize them?—When I arrived first the great difficulty was to find interpreters. We, however, formed a school; and two missionaries went into the country, paid partly by Government. Two missionaries also joined us, connected with the German Lutherans. A school was opened; but the efforts were confined chiefly to the Adelaide tribe.

2474. Do you remember a school under Mr. Ross?—Yes, that was a subsequent school. It was tried to bring the Adelaide and Murray tribes together under one roof; but all the Adelaide tribe left shortly afterwards.

2475. Was the system compulsory?—No.

2476. At what age were the children taken into those schools?—We took them from the age of five to fifteen, as soon, in fact, as they could leave their parents. We found them in clothing and did all that could be done for them. We had 107 in the school during the whole of one winter.

2477. Did you find them apt to learn?—Yes; up to a certain point. We had forty of them who could read and write very well. When they came to arithmetic, however, they were very slow; some were apt and some dull, and some could not learn it at all.

2478. Did many of the children's families try to take them away?—Yes, and frequently succeeded, and took them into the country.

2479. But for that, do you think that permanent improvement would have been effected?—In a degree only, as they would have gone at the age of puberty. No institution could keep the young natives after that period.

2480. How do you account for this?—The boys will go to associate with the native women; and the girls are compelled, under native law, to go to those to whom they have been betrothed.

2481. Are the female children always betrothed?—Yes, they are bartered away, one daughter for another so soon as born; and when they reach the age of puberty, they must go to their husbands. It was proposed at one time, to have an institution at Port Lincoln, where we could take the boys and girls and have them properly married.

2482. Was it not at one time the object of the Government to open an establishment on Boston Island?—At one time, yes; and to take the boys and girls from the training schools and settle them there.

2483. And they failed in carrying out this project, and the institution was suddenly broken up?—No, it was not altogether broken up, there was a difficulty in finding fresh water; and Archdeacon Hale took a great interest in the matter. The idea was fully gone into, and Archdeacon Hale said he would go as a missionary himself; he named Boston Island as the site for the institution, to cut off communication with the other tribes.

2484. Supposing that the institution had been properly settled, and the boys and girls sent there, do you think it would have produced any permanent effect?—I can scarcely say. If they had been isolated, perhaps it would have been possible to keep them.

2485. Would keeping them isolated in this way not occasion them to die off?—It would, and did occasion a decrease in Archdeacon Hale's time; and they were decreasing when I went England, about four years ago.

2486. Were the natives, at the time you speak of, well supplied with opossum rugs?—Yes, they used to supply themselves well, and find rugs for sale besides, on the stations.

2487. Do they get sufficient skins now, or are they in want of clothes?—Few are in want of clothes now. There are some districts where they have not rugs.

2488. What description of clothes then do they wear?—Principally wallaby, kangaroo, and other skins. They don't seem to care for clothes much in summer.

2489. What is your opinion. Do you think the natives suffer much from want of clothes?—I don't know. When they are about the towns they cannot find animals to supply them with rugs; and, if they want them, they must go several miles away.

2490. But are not the greater part supplied with European clothing?—They earn a good deal, and they used to work for old cast-off clothes. If they work, they could get plenty of old garments.

2491. You say there were 107 children at one time at the school?—Yes.

2492. Have you ever been able to trace the history of any of those children?—Yes; any child who had made any proficiency. Of those who could write and read well, I know nearly the history of all.

2493. What generally came of them?—The boys went into the country principally as shepherds and stock-keepers. They were found generally intelligent, and spoke English well. Those who remained about town, of course, spoke English better.

2494. And the girls went as lubras?—They went to the men, and they were generally found handy about the house. They frequently became bad, however.

2495. Could'nt they, by being properly placed, receive any benefit?—Perhaps, by being among European women. They generally become common, however; and, consequently, would not breed. They became, in fact, prostitutes. This was one reason of the natives dying off so rapidly.

2496. If you had to introduce a new system, would it be the same as that previously in use?—I don't see that a very different one could be adopted. As far as educating the native in civilization,

Mr. Matthew Moorhouse,
October 9th, 1860.

Mr. Matthew Moorhouse,
October 2th, 1860.

civilization, I believe, in most instances, it is utterly hopeless. The only thing that can be done for them is to soften down their life, and, by humanely treating them, to make it as easy as possible.

2497. Was any trial made to Christianize them?—Yes; we tried to enlighten them in the truths of the Christian religion.

2498. Do you think it had any effect with them?—Yes; I thought it had.

2499. Knew you of any instances of conversion?—Yes; there were two boys who died expressing themselves believers in the Christian religion.

2500. They were dying at the time?—Yes; at the institution.

2501. During the time that you were Protector, had you many disputes?—Yes; frequently.

2502. What steps did you take in such cases?—If there were a number engaged in the quarrel, I used to send for the police; but, if confined to a few, I, assisted by the German missionaries, could generally settle them.

2503. Did you take them before the authorities for punishment in such cases?—No; we dealt with each case separately. I did not take them before the authorities.

2504. Was the law the same as it is now?—In a great measure, yes. In cases of an important nature, however, they were brought before Judge Cooper's Court as British subjects.

2505. Are you not aware that, in many cases, witnesses have been brought in from a great distance?—Yes.

2506. And that, in such cases, they have been subjected to the same treatment as felons?—Yes; and, during a court time, they were liable to be sent to gaol, and to be made fast there, so as to ensure keeping them.

2507. That was in consequence of the trouble of keeping them?—Yes. If a native was sent to gaol, he always had to be made fast at night. They used at one time to be taken to the Police Barracks; but then they had to be secured.

2508. Was it never suggested to try cases by means of a local committee?—That was mooted; and it was also proposed to give summary jurisdiction to a single magistrate, saving in exceptional cases. It would, however, be almost necessary to have a separate law for the natives.

2509. Is it not the case that very many of the crimes for which the natives are punished under our law are not crimes amongst themselves?—No; murder is punishable by death. I opposed one or two cases, objecting to the trial of natives by our tribunals; and I took this ground, that, if found guilty or not by our laws, when the culprit returned among his tribe, he was almost sure to be killed. He had always to be brought before his tribe afterwards, and was duly arraigned before their tribunals.

2510. (*By Mr. Baker*)—Do you know any case wherein summary punishment has been inflicted on a native?—Yes; I remember a case which occurred in 1841 or 1842. A native living at Mr. Eyre's station had been stealing. He was placed before his fellow-blacks, who declared him to be guilty; and Mr. Eyre had him flogged on the spot by another native—but Mr. Eyre was reprimanded; I fancy by the present Lord Derby, then Secretary of State for the Colonies. The home authorities were very strongly against it, and even the Governor saw that it was opposed to English law and feeling.

2511. From your opinion I gather, that it would be much preferable to bring them before some summary tribunal?—Decidedly; for they cannot be made to understand our forms well.

2512. Were there several reserves made for the use of the aborigines?—Yes; a good many in the neighborhood of Adelaide. The first idea was to induce them to marry and settle on the reserves; but we found that we could not get them to settle into distinct families. I reported that the effort was impracticable, and the Government put up the reserves to auction. At that time Lord Stanley sent out a despatch, that one-tenth was to be apportioned from the General Land Fund for the use of the aborigines.

2513. The General Land Fund?—Yes; that one-tenth of the Land Fund should be set apart for the aborigines, and that was carried out until the land sales began to swell considerably; and, after the discovery of the Burra Mine, the Government stated, and the view appeared to me to be a correct one, that they thought that amount of land was not required; and that the natives must have food and clothing, and holding the Colony responsible that there should be no cases of starvation. The natives were to have what was absolutely necessary, and the ten per cent. was not to be enforced.

2514. Did you take any steps to see that the ten per cent. was levied?—In 1841 or 1842 we exacted one-tenth; when the North Kapunda Mine was sold for £2,000. One-tenth of this was £200, and the Government built a school-room at a cost of £400 or £500. After this we did not strictly carry out the one-tenth reserve.

2515. I wish the Committee to be informed on what authority these reserves were made?—In the first place, on the responsibility of Governor Gawler, who afterwards procured the sanction of the Home Government; and a despatch came out on the subject, urging him to be more liberal in his reservations.

2516. After that period you ceased making reserves?—Yes; after the sale of the North Kapunda Mine, I think in 1843.

2517. You mean the reserves of land for the natives to locate on?—Yes; it was found that there was no limited place upon which they could be induced to locate.

2518. They were leased?—Yes; they were leased, and they raised a revenue.

2519. As it has been a source of supply to the natives; would it not be judicious, on the part of the Government, to reserve more sections of land?—It would be the easiest way of raising a permanent revenue for the natives, but it would give rise to difficulties hereafter; as they died off it would be difficult to know what was to be done with the money.

2520. If the funds were subject to the scrutiny of the Parliament?—Yes; the question was raised, closely considered, and the Government thought that they had better trust to the revenue; and I still think it is much the easiest way of dealing with the question.

2521. It is stated that the funds raised have been expended, and that the natives have been unprovided during the whole winter, having no particular fund from which they could be relieved?

relieved?—Good management would have prevented this. I never had difficulty in getting a supply of blankets. I purchased the stock in February so as to get them to the out-stations before winter.

2522. At that time you were Protector?—Yes; but the office is now abolished.

2523. Do you think it possible, or within the powers of the Crown Lands Commissioner, to do justice to the natives?—It is impossible to do the natives justice, unless there be some one in the office whose duty shall be to attend to all such points.

2524. Do you think that the clergy has that power?—Well, it will depend on what you require to be done. My duties were to act as a reference in cases of dispute. I had to go as a magistrate and a medical man beyond the country of local magistrates, and a local police.

2525. The Committee would like to have your views as to the advisability of the re-institution of the office of Protector, and that he should be an itinerating magistrate, armed with judicial powers, so as to dispense summary justice?—It would be advisable, and his duties would lie in outer districts, beyond the reach of Local Courts.

2526. (*By the Chairman*)—The question is, Would it not be advisable to have a Chief Inspector, and not have the necessity for Sub-Protectors; or that they might have the power to hold a summary Court, and report to the Government?—Yes; these Sub-Inspectors might have the responsibility of supplying the food and clothes, as I had. For instance: I generally had my supplies before the winter rains. I never found any difficulty as to the appropriation of the money.

2527. You had no difficulty in obtaining it?—No; the vote was passed in the Estimates, and I had the power of obtaining money when I thought proper; and I could get necessaries cheaper in the summer months.

2528. I judge that you generally approve of the appointment of an Inspector, and that it would be advisable to apportion certain land, of which the revenues should be applied to the maintenance of the natives?—That would be the least objectionable way, so long as natives exist upon whom to spend the proceeds; but the question may arise, What would become of these lands 100 years hence—would there not be all sorts of irregularities and jobbing with them?

2529. The question would be exceedingly simply. We have returns of all the reserves made, and there seems to have been no difficulty. These reserves were made under certain conditions for certain purposes. We have a moral obligation, and this would be the best plan of raising a revenue for them; and it would be better to have an itinerating magistrate, than bringing them into the Supreme Court; and very much more in accordance with equity?—Yes; if the Justice could lawfully try one native for killing another. I argued that point with the solicitor of a native arraigned for murder.

2530. I understand that the tribes always try the natives?—Always; and a man who is sentenced to be imprisoned is tried by them after his liberation.

2531. Are you aware whether the natives entertain any superstitious views?—Yes; they do not believe in a good Spirit at all, but they believe in an evil one: not universal in his way—he has a local influence.

2532. Then there are a number of evil spirits?—Yes; and they are allotted to particular spots. I have known difficulties in inducing them to take medicine, for they think when they get better that the evil spirit is gone; and that if they made a hole in the ground he would escape. I always saw that from them when they were getting better.

2533. (*By Mr. Davenport*)—I would ask, Why are there so many natives in the neighborhood of Adelaide?—Are there many?

2534. Yes, I think so?—They frequently visit here at the beginning of the hay harvest.

2535. (*By Mr. Baker*)—It has been stated by one of the witnesses that the natives do believe in a Supreme Being, and that he is a black-fellow of an exalted kind, who is a capital hand at stealing wives; and I gather, from what you state, that this must not be true?—I never heard any statement that there was a Supreme Being, of any kind, believed in by the natives.

2536. Have you conversed with them on the subject?—Yes, frequently.

2537. From your knowledge of the language, you never have any difficulty in communicating what you want?—Very little difficulty; on many subjects, none.

2538. You have stated that the boys always will leave the institution at the age of puberty?—Yes.

2539. What induces them?—To go amongst the women.

2540. Amongst the black women?—Yes.

2541. Do you think that their habits are such as to lead you to the conclusion that these youths do go about with unmarried women?—Not with unmarried women, but with the girls. There are no unmarried women amongst the natives.

2542. On the meeting of two tribes they interchange their wives?—They frequently do so.

2543. Does a native usually get his wife from his own tribe—the young men for instance?—He never takes his wife from what he calls blood relationship.

2544. Are they not in the habit of stealing each other's wives?—Yes; they like to do it, to get fresh blood into the tribe.

2545. The native female children, then, if sent to the aborigines, would be likely to be stolen?—They would have to live with their betrothed husbands, and would allow sexual intercourse with their friends; and the fact that they do not breed shows the practice to be common.

2546. This shows what are their native practices?—Yes; in our native schools we did not think that anything of the kind went on. We made separate institutions, or wards; and we made the approach of the boys as inconvenient as possible; but, in spite of our vigilance, they occasionally came in contact. They seize every opportunity, and try every means. We did not think much of this, as we only met with three or four instances; and Archdeacon Hale, I believe, did not meet with it for the first eighteen months. But when I saw that the girls did not breed, it struck me that they were too common.

2547. Did that circumstance arise from communication amongst Europeans, or themselves?—Amongst themselves.

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2548. Perhaps when those of a certain age are brought together, this kind of sexual intercourse occurs?—Yes.

2549. Do they indulge in it at a very early age?—I have known a girl sleep with her husband, and, after having sexual intercourse, return to the mother's breast. She was, in fact, not weaned.

2550. At what age?—At six or seven, I have seen it.

2551. Do you think such things are of common occurrence?—Yes; they will have sexual intercourse with the men when they are from eight to ten years of age.

2552. Is there any issue?—No; I have not seen any family until they are sixteen or seventeen.

2553. Did infanticide exist?—Yes; and does still.

2554. Have you observed any great disparity in the sexes?—No, there is not any great disparity. I kept a statistical return for ten years, but as the families are so apt to change, I did not think it was accurate.

2555. Do they generally more carefully save their male than their female children?—I do not think myself that they are more careful of the boys than the girls. What I have observed is, that a woman could seldom keep a third child; as a rule, she always killed those that came after to avoid the inconvenience of carrying them. The only exception would be when the former children would be able to marry. We have in one tribe of adults, six children in one family; the woman would not have them killed.

2556. From what you have stated, you are of opinion that any attempt to Christianize them is useless?—Well, I think that what we did at the native institution, in teaching the Christian faith, shows the contrary, and I have heard of three or four cases of conversion at Port Lincoln.

2557. Do you think that the confinement at an establishment of that sort is likely to injure their health?—Yes; it does, undoubtedly, as I have seen. On my return from England, there were a very few of the original lot taken by Archdeacon Hale. I have been told that it does affect their health; and the effect of keeping them in one locality is incompatible with their lives and health. You cannot keep them in one locality more than a certain time.

2558. You would not think it advisable to multiply such efforts?—It is a question whether the public would think it worth the expense. These institutions are certainly not so successful as people hoped they would be—they have not realized all the expectations that the Christian community trusted they would. The Poonindie institution has been the most successful I have heard of.

2559. You think that the best plan would be to relieve their physical wants when necessary and leave them as much as possible to themselves, and try to wean the children away from their parents?—Experience rather leads me to doubt that, as the children, if taken away, do not live.

2560. You have stated that in case of one black murdering another he is tried by his own tribe?—Yes, always.

2561. Have they trials for minor offences?—Not exactly trials. They say so and so has stolen my waddy, and the man fights it out with him.

2562. But if one of the aborigines murdered a white man he would not be tried?—No; he would not.

2563. Then, in reference to crimes perpetrated in regard to each other, there would be some mode of inflicting punishment; but with regard to offences against Europeans, there is none?—Offences amongst themselves should be settled amongst themselves, but offences against Europeans should be settled by British Law, summarily administered.

2564. You have referred to summary punishments, do you not remember any conspicuous example?—No; I do not call it to mind.

2565. Of some men being hanged?—Yes, I do.

2566. Do you not think that that was in the end a merciful act, and, in fact, saved the loss of much life?—Yes; decidedly, and no other would. If those people had been brought here it would not have had half so beneficial an effect as the execution on the spot.

2567. Had they not previous to that been in the habit of committing attacks on overland parties?—Yes.

2568. (*By the Chairman*)—What was the offence these men were hanged for?—The schooner *Maria* was wrecked, and they killed a number of the passengers for the value of their clothing. Major O'Halloran was sent out to these people, and executed three, and I fully acquiesced in the justice of the sentence inflicted. In all probability, if these same men had been brought to Adelaide, they would have escaped punishment by some legal technicality, and would have returned, perhaps, to repeat the offence. There would have been no possibility of bringing them in guilty, as only natives saw it, and native evidence was not admitted at that time.

2569. An impression seems to exist that the natives when taken into custody, by the police, for offences committed, and are brought down to take their trial, unnecessary cruelty is used. Do you think that any unnecessary cruelty has been exercised?—No. I cannot say that I have seen or heard of much. I once saw a man's leg injured by travelling in leg irons—this is the only case.

2570. You say that it is not fair to look at the subject in this view. If handcuffs had been put on their hands in any sort of way, they might have escaped, and would, so that the Police are obliged to use extra precautions.

2571. Is it right that public opinion should interfere with the best mode of treating them?—It is an inference; I did not think myself it was cruel, but it appears cruel in European eyes.

2572. I think you have stated that you object to the formation of native reserves?—Yes.

2573. Thinking that the object was departed from when the reserves were let on lease?—Yes, it was intended to locate families, and encourage them to marry and settle down upon the reserves.

2574. Do you think that that was the best way?—Yes; I did then.

2575. Then there is no legal motive for making these reserves?—I would not adopt such a system. It is not an alienation of the land; the Government only withholds it from sale.

2576. The effect would be simply that of setting aside a certain portion of the land?—It is the same thing, but the money revenue accruing is brought now into the general revenue. If you organize

organize a system of that kind, it would be desirable to carry it out and make reserves extensive enough to supply the natives with necessaries.

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2577. With respect to the reserves hitherto made—if supposing at the present time that the natives were extinct, and no further requirements were necessary, would those reserves thus made not be of very much enhanced value?—Yes, and there is nothing to prevent the Government advertising them and selling them.

2578. And the same effect would result from the present reserves if they were to be brought into market twenty years hence?—They could be sold, and the Colony could hardly be a loser by reserving.

2579. You do not think that the Colony would lose?—No.

2580. (*By Mr. Baker*)—Do you think that the half-caste have shown intelligence greater than the natural aborigine?—Decidedly.

2581. Do you not think that this intelligence might be made a means of dealing with the aborigines, so as to prepare them for civilization. Is it not a matter of polity that some mode should be taken for educating the half-caste?—There is an act in existence enabling the Government to take all half-caste children by force; it is dated 1841, as the protector stands *in loco parentis* to all the aborigines.

2582. Are not their propensities more evil?—There are few fully grown half-castes—only in one or two cases. A question, by a high authority, has been put to me about their intelligence—they are decidedly more intelligent.

2583. Do you not think that their physical nature is such that they can be more readily brought to a civilized life?—Yes; I brought two from Rapid Bay—one of them lived with Mr. Hughes, Town Clerk, many years.

2584. Do you know her subsequent history?—Yes.

2585. Did you bring her up in virtue of that Act?—Yes; but I did not take her by force.

2586. Do you remember “Nanny”?—Yes.

2587. What has become of her?—She lived at Government-house for two or three years, but eventually ran away with a native of the Murray tribe—a boy.

2588. Has that not always been the case with regard to the blacks?—Always when they have arrived at puberty.

2589. What led to your resignation?—The declaration of a new jurisdiction; and the matter was placed in the hands of the Commissioner of Crown Lands—a Responsible Minister.

2590. Have you observed the working of that system?—No; for I have been two years in England.

2591. Is there any other point on which you can give information?—No, there is nothing which strikes me just now.

Several aboriginal blacks, two men and a woman from Port Lincoln, were then examined:

Aboriginal Blacks.
October 9th, 1860.

2592. (*By the Chairman*)—What name had you in the Central School?—Panyarra.

2593. Are any of the black-fellows living who first went there?—No.

[*Mr. Davenport*—I can tell you, ten out of eighteen are dead; there are eight still there.

On my return in 1859, it was said that ten were dead and eight remained.]

2594. (*By the Chairman*)—Have you been at school?—Yes.

2595. Can you read and write—can you read now, or have you forgotten it?—Yes.

2596. Where have you been since you left school?—Amongst the country.

2597. What tribe?—The Moorundee.

2598. Are any of the black-fellows living who went over some time ago?—Yes.

2599. Are they all dead, or all living?—Some of them are living.

2600. Where you lived—tell me the names?—Tolbouk.

2601. Is he living?—Yes.

2602. Who is the next?—Wirrop.

2603. He went back the first?—Yes.

2604. Who went the second?—Tolbouk.

2605. Did you go to Port Lincoln?—Yes.

2606. I thought that you went down and began again?—Yes.

2607. I understand that the two first came down?—We have Wirrop.

2608. And who besides?—Wark, Miamee, Marieboroo, and Waroo.

2609. How do the natives like it?—Very well.

2610. Are any of the native girls living?—Tombolin and Mareewarrow.

2611. Is there any one of the girls living?—Yes, Tombolin.

2612. Do the blacks like to be at Port Lincoln?—Yes.

2613. Why do they like Port Lincoln, do they pay you?—We like Port Lincoln, we are away from the old black fellows.

2614. Why do you like to be away from the old black-fellows—tell us why?—Because we do not like to be wicked.

2615. What are they wicked in?—Fighting and doing anything.

2616. What is anything?—Robbing and swearing.

2617. What else?—I do not know.

2618. Drinking?—Yes.

2619. They do not like these black fellows taking the young men's wives. Is that true?—Yes.

2620. Would you like to be a white fellow, and to live in Adelaide?—Yes.

2621. What for?—[No answer.]

2622. Which do you like best—this country, when the white fellow was not here, or since he came?—[No answer.]

2623. Would black fellow be plenty pleased if white fellow went away?—[No answer.]

2624. How old are you?—I do not know.

2625. What

Aboriginal Blacks.
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2625. What do you think ; how much do you think ?—I do not know how much.
2626. Tell us what you think ?—I can't say.
2627. (*By Mr. Baker*)—Do you remember when white fellow first came ?—Yes.
2628. Were you a laborer then ?—I am a laborer since then.
2629. Do you remember when white fellow first came ?—Yes.
2630. How big were you when he first came ?—Oh, small.

Lubra Parako,
October 9th, 1860.

Lubra Parako examined :

2631. Were you at school ?—Yes.
2632. Where have you been since you left school ?—On the Murray.
2633. Have you a husband there ?—Yes ; he is dead.
2634. Where did he die ?—On the Murray.
2635. Was he an old man or a young one ?—[No answer.]
2636. What was his name ?—[The witnesses looked to the ground and were silent.]
2637. Why did you leave school ; did the black fellow come and take you ?—Yes.
2638. Who told you to leave ?—I do not know.
2639. Why did you not like to go to Port Lincoln ?—Because the black boys were there.
2640. Would the black children like another school in Adelaide ?—Yes ; they would like to go to school again.
2641. Which would they rather—come to school, or have plenty of blankets and flour ?—They would rather go to school first.
2642. Do you get plenty of blankets on the Murray ?—Only the old ones get them.
2643. The young ones can work ?—Yes.
2644. What do you do with the sick and old people when they are bad ?—Give them something to eat.
2645. When you cannot give anything, they go without ?—Yes.
2646. Do you get flour from the Government ?—Not the young black fellows.
2647. The old ones, and not the young ?—Yes.
2648. Where ?—At Moorundee.
2649. Who gives it ?—Solomon.
2650. Is he a policeman ?—Yes.
2651. Do the lubras ever kill the piccaninnies now ?—[The witness hesitated.]
2652. Do they ever kill them ?—No ; not at this time.
2653. Have you had a child ?—Yes ; two.
2654. They are dead ?—[Witness silent.]
2655. How long did they live ?—One was a month old, and the other was dead born.
2656. What killed the one dead born ?—I was bad myself.
2657. Had you black women with you ?—Yes ; my mother.
2658. Did you hear it cry when it was born ?—No.
2659. Was it full grown ; big enough ?—Yes.
2660. The other was a month old ?—Yes.
2661. Where were you when it died ?—On Mount Barker.
2662. What did it die of ?—Cold.
2663. How long was it bad ?—Only one night.
2664. Did you ever know your mother kill children ?—No.
2665. Do the black women kill them ?—I do not know.
2666. Where did you get your blanket ?—It is a Government blanket.
2667. Have the black fellows been very bad this winter ?—Yes, yes.
2668. Where do they feel bad ?—In the chest.
2669. Were you bad ?—Yes ; in the throat.
2670. Have they got any medicine ?—No.

Committee adjourned.

APPENDIX.

GAZETTE NOTICE.

Government House, Adelaide, July 3, 1839.
His Excellency the Governor directs that the following general rules which have been furnished to the Protector of the Aborigines, for the guidance of that officer in the discharge of his duties, be published for general information.
By His Excellency's command,
GEORGE HALL, Private Secretary.

General duties of the Protector of the Aborigines.

1. He will devote himself wholly to the duties of his office, without following any other occupation.
2. A great part of his time must be spent among the natives in such a manner that he may acquire their friendship and confidence.
3. He must make himself acquainted with their language and dialects, their customs, their habits, their prejudices, their tribes, numbers, and peculiar districts, and with all other particulars concerning them which may be of importance.
4. He must see that all persons who receive pay or emolument from the public funds for performing services of any kind to the natives do their duty actively and faithfully, and he must also take care that all agreements entered into between the natives and Colonists are, if possible, strictly fulfilled.
5. He must use every exertion to promote and maintain good understanding between the settlers and natives, and must assist, as far as he can with propriety, in discovering and bringing to justice those of either party who may commit offences against the other.
6. He must most diligently endeavor to instruct the natives in reading, writing, building houses, making clothes, cultivating the ground, and all the other ordinary acts of civilization.
7. Above all things, he must most perseveringly endeavor to bring them to the knowledge of God, and of the fundamental truths of CHRISTIANITY.
8. He must carefully observe their means of subsistence, and while leaving them in this respect as much as possible to their own exertions he must see that they do not at any time fall into destitution.
9. His intercourse with the natives must not be confined to those who are to be found in the neighborhood of Adelaide, but he must visit frequently all the tribes in the Province, to which Europeans have access.
10. He must keep notes of all the information that he may acquire concerning them, and a detailed journal of all his proceedings. Copies of these must be laid quarterly before the Council.
11. He must report to the Government, without delay, any circumstances of a very extraordinary and pressing character that may occur among or in reference to the aborigines.

I hereby declare that I have examined attentively the above duties of the Protector of the Aborigines, and shall endeavor to perform them as effectually as I am able.

MATTHEW MOORHOUSE.

Adelaide, June 26, 1839,

No. 47. Colonial Secretary's Office, Adelaide, 9th January, 1847.
Sir—Mr. Nation having resigned the appointment of Resident Magistrate at Moorundee, which was temporarily held by him during Mr. Eyre's absence on leave, it is the Lieutenant-Governor's intention to devolve the duties of that station (until that officer's return to this Colony) connected as they are chiefly, if not entirely, with the aborigines, upon an officer to be under the immediate directions of the Chief Protector, in Adelaide.

Your acquaintance with the native tribes on the River Murray, as well as your knowledge of their language, has recommended you to the Lieutenant-Governor as a fit nominee for this service; and I am directed by His Excellency to request that you will be good enough to inform me whether such employment will suit your views—bearing in mind its temporary nature.

The salary attached to this office will be £150 per annum.

In order that you may have sufficient power in the exercise of your functions as Protector, you will be appointed a Magistrate of the Province—but you will nevertheless, in all respects, consider yourself as attached to the Aboriginal Department, and conduct your correspondence with the Government, unless it be strictly of a magisterial nature, through the officer in charge of that branch of the service.

Mr. Nation will be directed to hand to you all instructions which he has from time to time received; and, in giving them effect, His Excellency will rely upon your best exertions to preserve the amicable relations which now happily exist between the Europeans and natives on the River Murray—and any suggestions which you may at any time make, tending to improve the condition of the latter, will meet with his due attention and consideration.

I have, &c.,

A. M. MUNDY, Colonial Secretary.

G. B. Scott, Esq.

No. 436. Colonial Secretary's Office, Adelaide, March 31, 1849.

Sir—I have the honor to inform you that His Excellency the Lieutenant-Governor has been pleased, upon your recommendation of the 28th instant, to appoint Mr. George Mason to be Sub-Protector of Aborigines at Wellington, from the 1st proximo, inclusive, with salary at the rate of £150 per annum.

His Excellency approves of your issuing to Mr. Mason similar instructions to those formerly given to Mr. Scott, with the addition suggested by you, that a yearly, as well as a special report be made on every matter connected with the aborigines.

Mr. Mason has been informed of his appointment, and has been referred to you for instructions.

I have, &c.,

A. M. MUNDY, Colonial Secretary.

The Protector of Aborigines,
a—No. 165,

Circular

Circular Instructions to Issuers of Stores at Aborigines' Depôts.

954-59.—Circular Memo.

Crown Lands and Immigration Office, Adelaide, 27th October, 1859.

Forwarded herewith are twenty forms of a Quarterly Return of Receipts and Issues, which the Commissioner is desirous should be kept regularly at all the stations where food, &c., is distributed to the aborigines.

Stock should, therefore, be taken without delay, and the quantities on hand inserted in the proper columns—all future receipts or issues to be entered, with date.

These returns to be made up at the end of each quarter, so as to show what remains on hand available for the ensuing quarter. Any supplies not mentioned in the form sent herewith should be included in a separate quarterly return. Any requisition for further supplies, if made at any other time than the end of the quarter, should be accompanied by a statement of the stock on hand.

In forwarding the above returns, a report should also be sent, stating the number of births or deaths which may be known to have occurred, and any other circumstances which may be thought worthy of mention, such as whether the natives have been employed by the settlers, whether there have been any disturbances, &c., &c.

In the first of these reports the Commissioner will be glad if each officer will state what he considers to be the boundaries of his district, and his estimate of the number of its aboriginal population; and, as many of the tribes are in the habit of changing their haunts at various seasons of the year, it should be further stated if such migrations are at any fixed time, or to and from any particular district.

The Commissioner does not wish issues to be made to able-bodied natives if there is reason to believe they can get work, or can obtain a subsistence by fishing or hunting. Tobacco, &c., should only be given by way of payment for service rendered.

In cases of sick or infirm natives, however, nothing should be withheld which can reasonably add to their comfort, or conduce to their recovery.

E. T. WILDMAN, Secretary.

1063-59.

Crown Lands and Immigration Office, Adelaide, 15th December, 1859.

Sir—In consequence of the verbal representations made by you to the Commissioner, I have been directed to forward the stores mentioned in the enclosed list to the Superintendent of the Tramway at Port Elliot, with instructions to hand them over to Mr. Taplin, on his applying.

They will, accordingly, be sent to the shipping agent (Mr. Newman), to-morrow, with orders for the shipment by the first opportunity.

I am further directed by the Commissioner, to enclose copy of a circular memorandum addressed to officers charged with the issue of food, &c., to the aborigines, and to request that you will desire Mr. Taplin to act, as far as possible, in accordance therewith.

The stores now forwarded will be all that the Government can allow, until the close of the present financial year, viz., 30th June, 1860.

I have, &c.,

E. T. WILDMAN, Secretary.

F. S. MONK, Esq., D.A.C.G., Hon. Sec., Aborigines' Friends Association.

List referred to.

Date.	Flour.	Sugar.	Tea.	Tobacco.	Netting-twine.	Fish-hooks.	Fish-lines.
	lbs.	lbs.	lbs.	lbs.	hanks.		dozen.
7th January	2,000	190	33½	12	50	150	2

RETURN showing NUMBER of ISSUES made at each ABORIGINAL DEPÔT during the undermentioned periods, and the AVERAGE COST of such ISSUES.

Station.	Period.	No. of Natives to whom issues were made.	Total cost of rations issued.	Average cost of each Native.
			£ s. d.	s. d.
Chowilla	Six months ending June 30, 1860	247	30 15 0	2 6½
Venus Bay	" "	510	67 14 0	2 7¾
Overland Corner	" "	1,067	75 17 0	1 5
Blanche Town	" "	196	29 16 6	3 0½
Mount Serle	" "	2,224	29 19 8	0 3
Port Lincoln	" "	643	41 12 3	1 3½
Robe Town	" "	1,173	14 10 5	0 2¾
Wellington	" "	3,876	66 10 10	0 4
Goolwa	" "	1,371	82 5 7	1 2½
Point McLeay	" "	886	39 7 9	0 10½
Mount Remarkable	Six months ending March 31, 1860	1,836	72 10 5	0 9½
Franklin Harbor	" "	118	8 4 6	1 4¾
		14,147	£559 3 11	

The general average for all the Stations will, therefore, have been about 9½d.

E. T. WILDMAN, Secretary, Crown Lands and Immigration.

Police Station, Goolwa, September 20th, 1860.

Sir—According to your request, I have the honor of forwarding the following report of the different efforts made by myself to recapture the aboriginal native George, who escaped from the Adelaide Gaol on the 1st of October 1859. On the 21st of October I sent Police Trooper Drought to Baker's Station, Lake Albert, and Baker's Station, Peninsula—at which place he met Police Trooper Morgan, from Wellington, employed on the same duty—returning to station on 26th without hearing anything of him. On the 5th of November I employed an African black, giving him rations, to proceed to the Peninsula and remain amongst the natives there to try and find out the whereabouts of George—this man I knew, and could depend upon to do this work—but after remaining amongst the blacks for some time, and being unable to procure any information, he returned. On the 19th of March I left myself for the Peninsula, attended a native fight, and was absent until 24th; I could get no clue whatever, although I employed an aboriginal native of a different tribe, promising him ten shillings and a pair of new blankets if he would put me on the track of George. On the 17th of April I attended a native fight at Currency Creek, thinking that George might be there; I have since then visited the Peninsula several different times, and the different native encampments both day and night, but as yet, never succeed in getting sight of him. He is supposed to be secreted between Point

Point McLeay and Point Malcolm on Lake Albert, where he has every chance of evading the police; and the blacks giving him notice directly anyone appears. His chief hiding place is the reeds and scrub; very rarely remains over one night in same place. I have never as yet met a white man that has seen him, although I have inquired frequently at the different stations on the Peninsula.

I have the honor, &c.,

THOS. RICKABY, Police Trooper.

To Geo. Hamilton, Esq., J.P., Chief Inspector of Police.

APPROPRIATION OF MONEY made for the benefit of the ABORIGINES of SOUTH AUSTRALIA, showing the nature of the APPROPRIATIONS, and the several CHANNELS of DISTRIBUTION, from 1st April, 1840, to 30th June, 1860.

	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Salaries	260 4 0	383 4 5	230 0 0	419 7 6	490 5 0	520 0 0	135 18 4	465 19 6	655 11 0	757 2 3
Defending prisoners	—	—	36 19 8	38 10 0	48 15 0	22 0 0	—	—	—	52 19 0
Medical attendance	—	—	—	—	—	—	—	—	—	15 2 8
Provisions, blankets, clothing, &c.	155 7 0	74 11 5	106 7 2	148 16 10	379 10 4	561 5 0	324 18 4	875 11 10	615 15 8	568 0 1
Transport of stores, natives, &c.	—	—	30 15 0	5 0 0	—	17 4 6	14 10 0	—	—	21 0 0
Cottages for Aborigines, Location, &c.	—	—	—	—	—	72 0 0	23 8 0	—	—	—
Fencing Aboriginal Sections	—	—	—	—	—	—	—	—	—	—
Chapel and school-house, Adelaide	—	—	—	—	—	351 0 0	253 14 0	—	—	—
Sinking well at Location	—	—	—	—	—	25 0 0	—	—	—	—
Rent, school-house, Walkerville	—	—	—	—	—	10 10 0	—	—	—	—
Rent, Port Lincoln	—	—	5 0 0	—	—	—	—	—	—	—
Forage	—	—	70 0 0	—	—	—	—	—	—	—
Alterings sheds for Aborigines	—	—	—	—	—	—	—	—	59 10 0	—
Additions to Sub-Protector's house, Wellington	—	—	—	—	—	—	—	—	—	—
Total per annum	537 7 5	568 1 6	588 18 8	611 14 4	918 10 4	1,578 19 6	822 8 8	1,341 11 4	1,330 16 8	1,445 5 0

G. W. HAWKES, Assistant Treasurer.

Treasury, 23rd June, 1859.

	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1st Jan., 1859, to 30th June, 1859.	1st July, 1859, to 30th June, 1860.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Salaries	850 10 0	871 6 3	787 4 11	813 8 4	820 0 0	1,259 3 4	596 13 4	282 11 11	240 0 0	100 0 0	200 0 0
Increase to ditto and gratuities	—	—	—	365 0 0	432 10 0	—	—	—	—	—	—
Allowances	45 12 6	45 12 6	45 15 0	345 12 6	33 18 6	54 12 0	18 4 0	—	—	—	—
Provisions, blankets, clothing, tools, &c.	763 11 7	971 15 9	476 15 2	1,145 5 8	1,230 6 3	1,094 2 4	733 8 2	201 4 9	1,461 12 3	793 11 9	1,065 6 7
Transport of stores, natives, and travelling expenses	16 3 0	38 2 0	66 0 0	47 7 6	—	—	—	—	—	55 10 6	202 15 7
Defending prisoners and expenses of witnesses, &c.	39 6 0	68 5 0	15 15 0	47 5 0	5 5 0	15 15 0	34 18 0	40 11 0	112 19 9	56 15 8†	135 7 5
Rent of school-room at Port Lincoln, and of House at Currency Creek for Sub-Protector in 1852	11 13 4	20 0 0	23 0 0	1 13 4	—	—	—	—	—	—	—
Expenses for two years of a native boy in England	—	—	117 10 0	—	—	—	—	—	—	—	—
Ditto, manufacture of tar and charcoal by natives	—	89 10 0	—	—	—	—	—	—	—	—	—
In aid of Port Lincoln Institution	—	199 17 2	600 0 0	1,081 17 7	1,166 13 4	1,000 0 0	916 13 4	1,083 6 8	583 6 8	250 0 0	500 0 0
Ditto Aborigines Friends Association	—	—	62 0 0	—	—	—	—	—	—	500 0 0	—
Additions and repairs to Native School, Adelaide	—	705 6 8	—	—	—	—	—	—	—	—	—
Erection of Native Hospital, Port Lincoln	—	—	—	—	145 0 0	—	—	—	—	—	—
Ditto house for Sub-Protector, Port Augusta	—	—	—	—	146 18 6	—	—	—	—	—	—
Total per annum	1,726 16 4	3,019 15 6	2,103 0 1	3,517 9 11	4,020 11 7	3,423 12 8	2,299 16 10	1,607 14 4	2,397 18 8	1,685 17 6	2,103 9 7

† Includes rations to, and transport of, prisoners, native witnesses, allowances, &c.

The above amounts were distributed through the Protector and Sub-Protectors, until the close of 1856, and since then through the Commissioner of Crown Lands, excepting the grant-in-aid to Port Lincoln Institution, which is disbursed by the Trustees—and that to the Aborigines Friends Association, which was disbursed by that body.

W. L. O'HALLORAN, Auditor-General.
E. T. WILDMAN, Secretary, Crown Lands and Immigration.

Adelaide, 21st September, 1860.

Sir—With reference to a statement made by me, before the Select Committee of the Legislative Council on the Aborigines, that I could not furnish the Select Committee with any documents of the Aborigines Friends Association without the sanction of the Committee of that Association, I have now the honor to inform you that the Committee have passed the following resolution on the subject:—

“That, inasmuch as the reports of Mr. Taplin contain many details only intended for the private information of this Committee, and the evidence both of the Secretary of this Association, and of Mr. Taplin himself, may be obtained by the Select Committee of the Legislative Council, it is not necessary or desirable that the reports referred to be supplied to the Select Committee, but that the Secretary be requested to furnish extracts having reference to the prevalence of influenza among the natives, or any other point connected with Mr. Taplin's mode of procedure, on which the Select Committee may desire to be informed.”

In

In accordance with the decision of the Committee, I have now the honor to enclose extracts from Mr. Taplin's letters, having reference to influenza, and to state that I am prepared to furnish the Select Committee with extracts on any other point on which they may desire information.

I have the honor, &c.,

FRED. S. MONK, Honorary Secretary.

The Hon. George Hall, M.L.C., Chairman of Select Committee on the Aborigines,

Extracts above referred to.

"The natives are suffering dreadfully from influenza. Four men have died of it at Milang. Poor souls, they have scarcely any blankets, because Government has not sent any, and they suffer awfully from cold. Mr. Jones has given out some blankets at Goolwa, which, I believe, he saved from last year. The blacks here say, 'What for Government not send blanket until the winter is gone away.' The Milang blacks had some blankets from Mr. Jones. The country where they used to get opossum skins, for rugs, is nearly all taken up, and they can scarcely get any, so they are dependent on blankets."

"23rd July.

"The natives generally, have been much afflicted with influenza during the last month. Indeed we have all it. I have treated the natives to the best of my ability, as far as my resources have extended."

"4th August.

"No native has ever died at this station of influenza. Some died at Milang—fifteen miles off."

"13th September,

June 1st, 1855. Peter Brown was murdered by natives at Franklin Harbor.

Four natives were convicted and executed at Franklin Harbor for above murder.

October 19, 1856. James Mitchell was murdered by natives at Angepina.

Three natives were arrested for this murder; two of whom escaped, and the other died of wounds received at the time of his arrest.

May, 1860. John Jones was murdered by natives at Mount Joy.

Two natives were arrested for this murder; one was discharged for the purpose of giving evidence against the other, who was convicted and now awaits execution.

The natives who committed the robbery at Point McLeay in April, 1860, and violently resisted the police, belonged to the Point McLeay tribe.

P. EGERTON WARBURTON,

Commissioner of Police.

24th September, 1860.

The Lodge, Strathalbyn, October 8, 1860.

Dear Sir—I observe you have a Committee of the House sitting, taking evidence so as to guide you in devising means if possible for the amelioration of the state of the native population.

It has often struck me that a material want to this end has been that of medical superintendance. For the last eight years I have been in the habit of administering to their requirements in this respect; great numbers regularly congregate in this neighborhood, and no doubt were they aware that their ailments would be attended to by a recognised medical man, the sick and the maimed would be brought from distances for relief, instead of being allowed to pine away in the wurley. The poor creatures suffer dreadfully at this season of the year—in fact, generally in wintry weather—with rheumatic affections of limbs and joints; and of late years I have observed influenza is having its baneful effects amongst them. Ophthalmia also seems to be a source of much annoyance to the children and the aged; the young men generally are pretty healthy.

I am not personally acquainted with any of the Ministry but yourself, so as to let them know my views on this matter, which if you deem worth anything, no doubt will make them known. A very trifling annual cost would insure the requisite attendance with medicines, &c., &c., embracing, if considered desirable, a tour of inspection, with report.

I remain, Dear Sir,

Yours truly,

SINCLAIR BLUE, Surgeon.

The Honorable Alex. Hay.

ESTIMATE OF NATIVE POPULATION, showing the rate of DECREASE, since brought in contact with EUROPEANS.

	Natives.		Natives.
During the year 1841	650	During the year 1849	360
During the year 1842	630	During the year 1850	330
During the year 1843	560	During the year 1851	320
During the year 1844	550	During the year 1852	290
During the year 1845	520	During the year 1853	270
During the year 1846	500	During the year 1854	230
During the year 1847	420	During the year 1855	210
During the year 1848	400	During the year 1856	180

This return includes an area of 80 miles north and 60 miles south of Adelaide, running parallel with the coast 20 miles, = 2,800 square miles; being one native in about 4½ square miles.

M. MOORHOUSE.

10th October, 1860.

To the Hon. Geo. Hall, M.L.C.

The enclosed is an account of the expenditure for wages and rations from the 10th June to 5th December, 1860.

GEO. TAPLIN.

Wages, £5 15.

Rations for labor:—1000lbs. flour, 15lbs. rice, 75lbs. sugar, 5½lbs. tobacco, 3lbs. tea.

This is the proportion of the money which was devoted to labor.

MEMORANDUM relative to the FORMATION of a NATIVE SCHOOL.

The first thing to be considered is, Who shall attend the School? I think we shall find it desirable that there shall be—

1. Boarders.—These should consist of children between the ages of ten and fifteen, selected from this and the neighboring tribes. The reason why it is desirable to have boarders at all is, to withdraw the youth of the tribes from

from the contaminating and demoralizing influence of the vile practices carried on at the wurleys. Not to withdraw them by force, but by kindness, and the offer of superior comforts; and, if possible, by moral influence. I am aware it is probable we shall fail to secure permanent influence over some, but yet I have known cases where such an institution as this would have been taken advantage of, as a refuge against the attempts of the older blacks to force compliance with superstitious customs. I rather look upon provision for boarders as an arrangement to meet probable contingencies. I have no doubt but that if two or three natives were to become Christians, their lives would not be safe amongst some of the older blacks for a time. Such a refuge as this would then be needed. At any rate its existence would place a power of assisting converts in my hands which I do not possess now. As regards its effect upon the natural relationship of parent and child, I do not think it would interfere with that relationship. The children are very much off their parents' hands when they are twelve years old, and almost entirely dependant upon themselves for support. The girls at that age have generally been given to some man for a wife. I would not prevent the boarders from seeing their parents, or forcibly detain them at the institution. I should rely upon persuasion, and the fact that they would lose certain advantages if they went away, as means of retaining them. But, as I said before, we must expect many failures. As regards your questions—the natives will entrust their children of these ages as freely with us as with natives of the other tribes of their own nation. They expect children of these ages (ten to fifteen) to begin to pick up their own living, and do not prevent them from going where they please to do so. The children are only deterred from straying to other tribes by fear partly of the people of the tribe, and partly of sorcery; and yet I have known boys go the round of all the tribes between Wellington and Encounter Bay, and girls too. The whole of the tribes are related by marriage; and a boy can scarcely go into a tribe where he has not relations. Do away with their superstitions, and the distinction of tribes at once ceases. But to return. I always tell the children to reverence their parents, and never attempt to interpose between the parents' authority and the child. But yet if we teach the children, we must undermine the parental influence as we impart knowledge; but I anticipate the result will be, that either the children will become Christians, and the parents bitterly oppose them; or else the children, as they obtain knowledge, will also obtain the influence which it gives, and very much guide their parents. I think it will be wise to make it a privilege to admit boarders into the school, and not to admit children indiscriminately from the different tribes. I shall avoid all persuasion of the parents to let their children board at the school. Many of them are now eager that their children should be boarders; and any such persuasion as led them to believe that they were conferring a favor in entrusting their children with us would defeat its own purpose and produce the worst effects. I believe that the true policy is to make it appear that they are under obligation to us for allowing their children to come, and then to make a selection of the most suitable for our purpose, and those whose parents are of the best character; not, however, making this latter indispensable, but only desirable. Mr. Mason speaks in his letter of bringing the parents to see the accommodation which we offer. I do not think this is wise. The natives' own provision for their children is of the slightest possible description, and I cannot think that they will be so particular about ours. I believe we shall be able to accommodate about thirty boarders in the buildings.

2. I would allow all the children living near the institution to attend the school, subject to certain regulations. Under these regulations I would give these children breakfast and dinner every day, and supply them with clothing. I think, therefore, that children between the ages of seven and fourteen years, and residing near the institution, should be allowed to attend as day scholars.

3. I intend to have an evening school for all adults who choose to attend. If it were possible I think that it would be very satisfactory to conduct the school under the regulations, with respect to reports, of the Central Board of Education. If an Attendance Book, and a set of Forms for Returns could be procured from the Board, I should be very glad to use them, and send the Returns to the Committee.

The following are the regulations which I should propose:—

Daily Routine.

1. At six o'clock, a.m., the bell to be rung, and all the boarders upon hearing it be required to arise from their beds, dress, fold up bed-clothes, and wash.
2. At seven o'clock, all boarders and children attending school to assemble in the schoolroom for morning worship. After worship, breakfast.
3. At nine o'clock, school to commence, and continue until twelve; except on Saturdays, when it will close at eleven. No sewing classes on Saturdays.
4. Dinner at 12.15.
5. At two o'clock sewing classes for girls to assemble in the schoolroom, and work until four. The rest of the children to be allowed to amuse themselves as they please, except such as may be employed at any work. (Note.—I thus give myself the afternoons for visiting the wurleys, and perfecting my acquaintance with the language.)
6. At 5.30 p.m., the boarders to assemble for supper.
7. At 6.15, the adult pupils to be admitted into the schoolroom, and evening worship to be held; after which, the boarders may either retire for the night to their sleeping apartments, or receive further instruction with the adult classes.
8. From a quarter to seven until half-past eight, adult school.
9. On the Sabbath, public worship to take the place of the school in the morning, but to commence at ten o'clock. Sabbath-school at two p.m. till four. After supper I wish to invent some method of spending the evening socially and pleasantly with the children, and shall try to do so.

General Rules.

1. No child to be admitted to any meal who is dirty or unclothed, or be allowed to eat his food away from the common table.
2. Every Sabbath morning each child to be supplied with clean clothes, on his producing the ones he had worn during the previous week.
3. Each boy to be supplied with a blue checked shirt, fustian trousers and braces in summer, with the addition of a blue serge jumper in winter. Each girl to be supplied with a frock and under garment.
4. Each boarder to have a stretcher and double blanket and rug allotted to him in the dormitory.
5. No clothes of any kind, either bedclothes or wearing apparel, to be lent by the wearers to other natives. No boarder on leaving the school to be allowed to take his or her bedclothes away with them.
6. All wearing apparel to be numbered with the numbers against the child's name in the books.
7. If any child shall fail to produce his clothes on Sabbath morning, such child shall be inadmissible to school or meals until they are produced, and not to be supplied with more clothes.
8. The parents of each child to be required to put their marks to a document, promising that their child or children shall attend school six months, which they are willing to do.

Household Regulations.

1. The diet to be on the following scale per diem for each child:—1lb. flour, $\frac{1}{2}$ lb. soup, meat, rice, or fish; 2oz. sugar, $\frac{1}{2}$ oz. tea. Rations in this proportion to be weighed from the stores daily for the number of children at school, and cooked in such portions as to serve for breakfast and dinner for the whole, and supper for the boarders.
2. One woman to be appointed to cook, one to clean the rooms, tables, stretchers, &c., and one to do all the washing. Each woman to have clothes, bedding, and food, for their work. Two boys to be appointed in rotation to fetch wood and water.
3. All bedding to be taken into the open air daily, weather permitting. All stretchers and stools to be washed once a week. Tables to be scrubbed daily. The schoolroom, dormitories, &c., to be whitewashed every three months.
4. All blankets to be washed once a month; clothes, weekly. All clothes as soon as washed and aired to be divided into two portions—those which are whole and those needing repair: the latter to be put in a basket by themselves, and handed to the sewing classes to be mended.
5. The lamps, &c., to be cleaned daily, and made ready for use.
6. All rooms to be closed and locked by 10 p.m.

(Signed) GEORGE TAPLIN.

To the Chairman of the Select Committee on the Aborigines.

Sir—With reference to the case of an aboriginal native woman stated by me to have died from starvation whilst I was supporting the husband of the same individual, I beg to say now, on consideration of the matter, that the woman alluded to died whilst I was from home, and when it was entirely out of my power to relieve her from my private resources. Her husband has been fed by me for the past three months from my own private means, excepting at such times as I have been absent from my dwelling.

With reference to the question put to me by you, viz.:—“Whether I considered I had done my duty as a Protector of the Natives in this case,” I would wish to state now, that at the time this native woman had died I was not in possession of any Government stores, and had, previously to the death, intimated to the Government that a further supply of provisions was necessary. I was informed by the Government, when in Adelaide about two months ago, that my request would receive immediate attention. Such has not been the case, however; to this day no rations of flour or rice has been sent to Mount Remarkable for issue to the aborigines.

The Hon. George Hall, Chairman Aborigines Committee.

I have, &c.,
HENRY P. MINCHIN.

LEASES OF ABORIGINAL RESERVES.

Hundred and No. of Section.	Area.	Lessee.	Annual Rent.	Term of Lease.
	Acres.		£ s. d.	
Adelaide—				
864.....	80	Wm. Waite	42 0 0	From April, 1856, to 31st March, 1870
2031.....	54	J. Lewis	81 0 0	April, 1856, to April, 1870
2038.....	80	—	—	—*
2039.....	52	F. Twining	46 0 0	July, 1857, to July, 1871
2082.....	54	T. Pasfield	71 0 0	July, 1857, to July, 1871
Clare—				
172.....	80	J. Erwin	10 0 0	July, 1856, to July, 1863
172.....	80	“	15 0 0	July, 1863, to July, 1870
Encounter Bay—				
14.....	80	T. Higgins	7 0 0	July, 1859, to July, 1873
173 and 174 ..	160	T. Tapson	16 0 0	July, 1856, to July, 1870
235.....	80	W. Glassenbury	7 0 0	June, 1854, to June, 1861
Goolwa—				
2131.....	86	R. Sunman	12 0 0	April, 1857, to March, 1871
Kondoparinga—				
3336, 3337, 3338	251	R. Paris	19 10 0	April, 1856, to March, 1870
Macclesfield ..	80	H. Lewis	10 0 0	June, 1854, to June, 1861
Moorooroo	233	J. & W. Angas	15 0 0	April, 1856, to March, 1870
Lincoln—				
9.....	98	A. J. Murray	5 0 0	November, 1854, to November, 1861
Louth—				
109 to 116, 118 } to 128, 130 } to 142, 200 } to 204, 207 } to 231, 7 } sections not } numbered... }	5,575	—	—	—†
234.....	80	—	—	—*
Murray—				
42.....	83	T. W. Harvey	15 0 0	April, 1857, to March, 1871
46.....	83	E. T. L. Heyward	5 0 0	July, 1856, to July, 1870
204.....	80	W. Barnett	3 0 0	April, 1856, to March, 1870
200 to 203, } 205 to 208 } 220 and 255 ..	—	—	—	—*
1011, 1012....	160	G. Barclay	8 15 0	July, 1856, to July, 1870
1076, 1077, 1079	160	Hughes & Ray	14 0 0	July, 1856, to July, 1870
1078.....	240	G. Mason	18 0 0	July, 1856, to June, 1870‡
1078.....	80	—	—	—
Noarlunga—				
859.....	80	E. W. Kernot	20 0 0	November, 1854, to November, 1861
Onkaparinga—				
5001.....	82	M. Leak	20 0 0	July, 1857, to July, 1871
5003, 5005 ..	160	W. Jenkinson	6 0 0	November, 1854, to November, 1861
5004.....	82	J. & W. J. Burls	50 0 0	April, 1856, to March, 1870
Para Wirra—				
1697.....	82	Blackham & Taylor	12 0 0	April, 1856, to March, 1870
Port Adelaide—				
7567.....	80	C. Burden	48 0 0	April, 1856, to March, 1870
7568.....	76	S. Mudge	45 0 0	April, 1856, to March, 1870
Talunga—				
1673.....	80	J. Turner	35 0 0	April, 1856, to March, 1870
Upper Wakefield—				
346.....	81	W. G. Long	30 0 0	January, 1859, to December, 1872
3055.....	80	—	—	—*
Waterloo—				
1178, 1185....	160	E. & A. Copper Company	41 5 0	October, 1858, to September, 1872
Yankalilla—				
1130, 1131 ..	160	C. K. Ward	45 0 0	April, 1856, to March, 1870
1134.....	80	J. Treasure	5 0 0	June, 1854, to June, 1861
1512.....	80	—	—	—*
Yatala—				
411, 2069	113	J. Knox	59 4 0	April, 1856, to April, 1870
2067.....	71	C. Davis	80 0 0	April, 1856, to March, 1870
2174, 2175 ..	164	Kirk & McEwen	14 10 0	April, 1856, to April, 1870
Total Area.....	9,692			

* Unoccupied.

† Reserve for Poonindee Institution.

‡ Sub-Protector's Residence.

19th September, 1860.

E. T. WILDMAN,
Secretary, Crown Lands and Immigration.

RETURN

RETURN OF THE ANNUAL RECEIPTS OF RENTS OF ABORIGINAL RESERVES, FROM 1840 TO 30TH JUNE, 1860.

From 1840 to 1849.

	£	s.	d.
1840	—	—	—
1841	—	—	—
1842	111	13	0
1843	77	8	6
1844	84	8	0
1845	99	2	3
1846	33	18	3
1847	61	11	0
1848	68	18	0
1849	112	7	0

From 1850 to 30th June, 1860.

	£	s.	d.
1850	301	4	3
1851	299	15	9
1852	285	17	6
1853	367	7	6
1854	308	17	6
1855	308	18	3
1856	958	7	9
1857	728	14	4
1858	995	9	0
1859, 1st January to 30th June	659	7	0
1859-60, 1st July, 1859, to 30th June, 1860	842	16	6

E. T. WILDMAN,

19th September, 1860.

Secretary, Crown Lands and Immigration.

RETURN OF DEPÔTS FOR ISSUE OF FOOD, &c., TO ABORIGINES.

Situation of Depôt.	Issuer.
Blanche Town	Police
Chowilla	Police
Overland Corner	Police
Wellington	Sub-Protector—G. Mason
Port Elliot and Goolwa	T. Jones, Superintendent, Port Elliot Tramway
Point McLeay	G. Taplin, Agent of Aborigines Friends Association
Mount Remarkable	G. B. Smith, Esq., S.M.
Mount Scarle	Police
Franklin Harbor	Police
Port Lincoln	Police
Venus Bay	Police
Walleroo	W. W. Hughes, Esq.†
Robe Town	Police
Willunga	Police
<i>Intended Stations*—</i>	
Tunby Bay	Police
Three Lakes	Police
Salt Creek	Police
Lacepede Bay	Mr. J. Foot†

* It is intended to forward supplies to these places in consequence of the representations which have been received as to the necessity for so doing.

† These gentlemen have kindly undertaken to make occasional issues to the natives, there being no Government Officer in the neighborhood.

E. T. WILDMAN,

19th September, 1860.

Secretary, Crown Lands and Immigration.

RECEIPTS AND EXPENDITURE AT POONINDIE, FROM 1ST JULY, 1856, TO 31ST JANUARY, 1860, STATED IN PERIODS ENDING 31ST JANUARY IN EACH YEAR.

Receipts.

Periods.	Whence derived.			Totals.								
	Government.	Wool.	Other sources as sales at Station.									
	£	s.	d.	£	s.	d.						
Seven months, to 31st January, 1857	583	6	8	556	0	10	110	13	11	1,250	1	5
Twelve months, to 31st January, 1858	500	0	0	1,185	11	0	126	6	8	1,811	17	8
Twelve months, to 31st January, 1859	500	0	0	735	8	5	121	1	10	1,356	10	3
Twelve months, to 31st January, 1860	500	0	0	1,113	9	2	151	14	0	1,765	3	2

Expenditure.

Period.	Sum,	To Cr. and Balance.	To Dr. and Balance.						
	£	s.	d.	£	s.	d.			
Seven months, to 31st January, 1857	1,238	1	4	12	0	1	—		
Twelve months, to 31st January, 1858	2,493	6	0	—	—	—	660	8	3
Twelve months, to 31st January, 1859	2,163	15	7	—	—	—	1,476	13	7
Twelve months, to 31st January, 1860	2,180	19	9	—	—	—	1,892	4	6

Adelaide, 1st October, 1860.

E. & O. E.—S. D.