

1897.  
—  
QUEENSLAND.

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R E P O R T

ON THE

NORTH QUEENSLAND ABORIGINES

AND

THE NATIVE POLICE,

WITH

APPENDICES.

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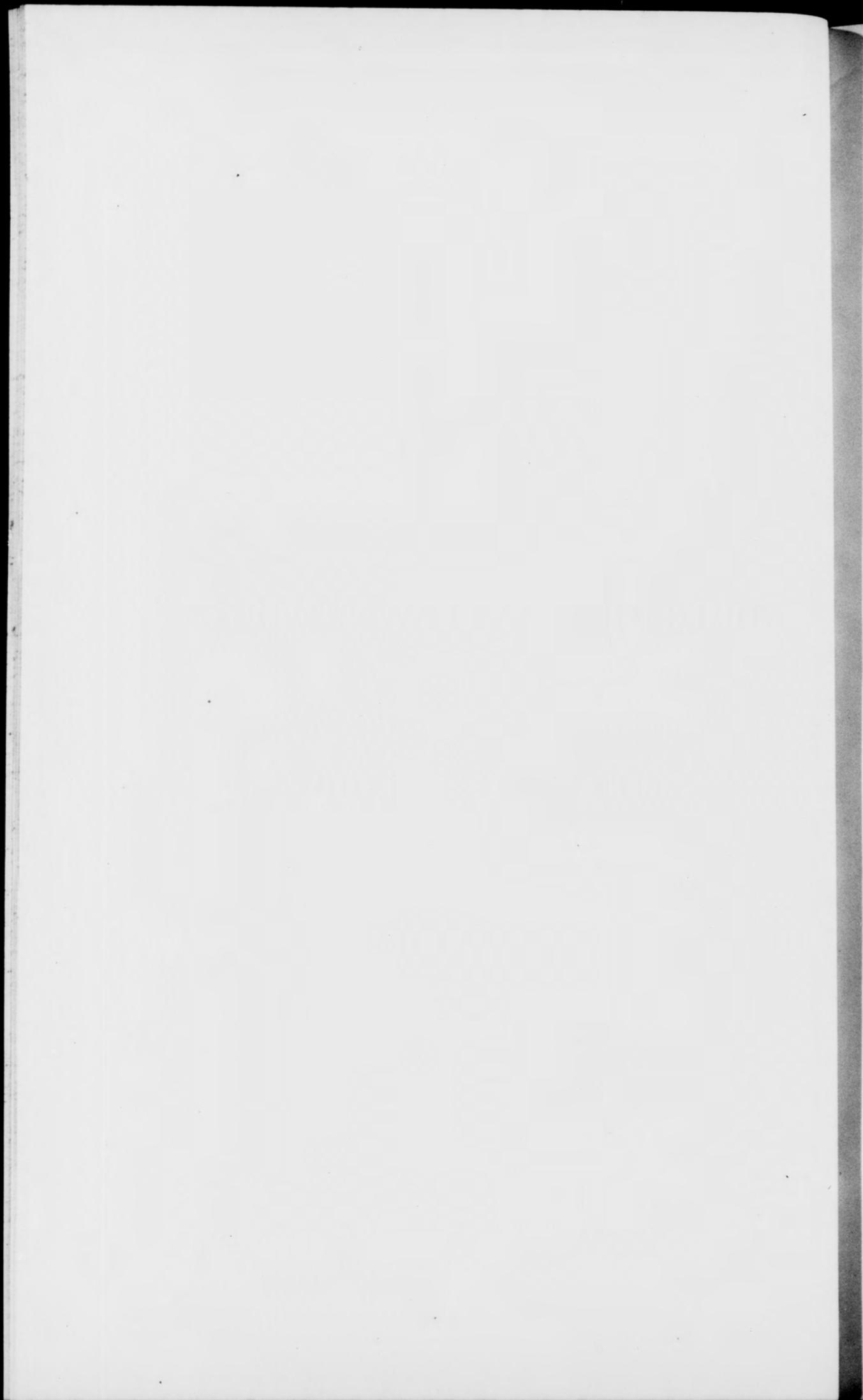
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Police Department,  
Commissioner's Office,  
Brisbane, 19th February, 1897.

SIR,—I have the honour to submit my Report on the Aborigines of North Queensland and on the detachments of Native Police stationed in that part of the colony.

For convenience I have arranged the report in five principal parts, with marginal sub-headings and appendices, the latter containing returns of strength and present cost of native police, with estimates for the maintenance of the reorganised force as I hope to see it in the near future, from which it may be seen that the annual cost of the new arrangements, including the working expenses of a police steamer, only exceeds the present expenditure by £2,436 8s. 7d.

In addition to the further provision required for building, fencing, and purchase of extra horses, it would be necessary—if the suggested appointment of a doctor and the recommendation contained in the draft Bill anent a protector of aborigines should be approved—to provide for salaries and contingencies.

I have the honour to be,

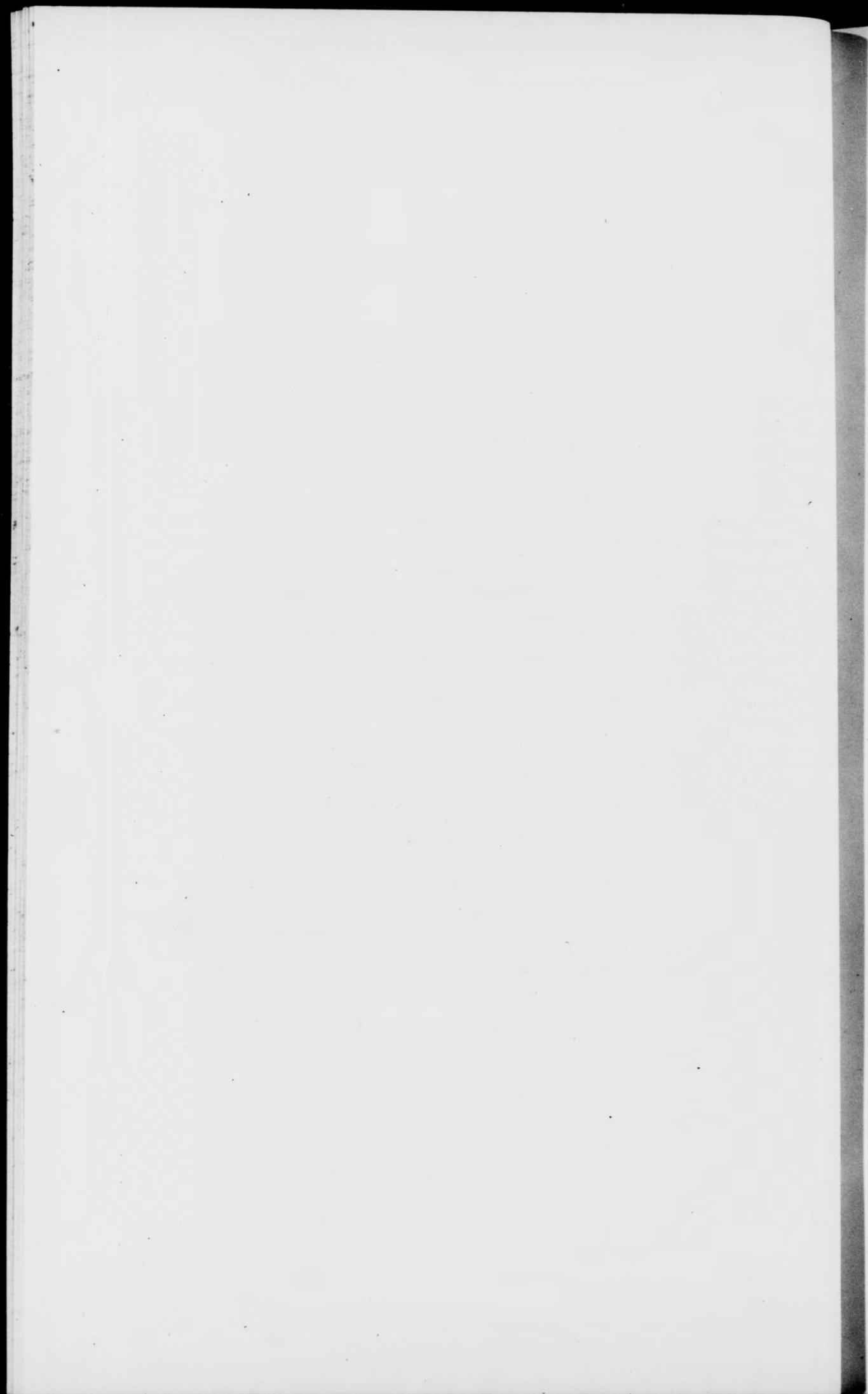
Sir,

Your most obedient servant,

W. E. PARRY-OKEDEN,

Commissioner of Police.

The Honourable Horace Tozer,  
Home Secretary, Brisbane.



# REPORT.

## PART I.—PRELIMINARY.

SIR,—Soon after I assumed control of the Police Department my attention was directed to the frequent depredations and many serious outrages committed by the aborigines in the F Police District which includes the whole of the Cape York Peninsula and the many islands of Torres Straits, and the territorial waters of Queensland northwards from Cairns to the boundary between this colony and British New Guinea. The impunity with which these things were alleged to have been done caused several squatters and other persons in the Peninsula, to make representations to you strongly reflecting upon the efficiency of the Native Police, and, at the same time, the unsatisfactory relations said to be existing between that arm of the Police Force and the telegraph officials on the Cape York line were brought under your notice. I called for special reports from Inspector Lamond, the officer in charge of the F District, and I am aware that other independent investigations were made under your direction.

Remarks on  
aboriginal  
depredations  
and efficiency of  
Native Police.

It was decided that a thorough departmental investigation into the working of the Native Police was required, and I was honoured with your instructions to proceed north and personally inquire closely into the matter, with a view to the establishment of a better police system; and, as it was your desire that a systematic attempt should be made to improve the general condition of the aborigines in Queensland, I was directed to further this object in every way possible during my tour. I understood also that I was to take notes and gather such information as might prove useful to you when considering the best means to be adopted for the amelioration of the condition of the Queensland blacks, and concerning which a special commissioner, in the person of Mr. Archibald Meston, was then inquiring in North Queensland. The work that he was engaged upon being so closely allied to that I was about to undertake seemed to indicate that advantage would accrue if I were made acquainted with the special commissioner's views before I started on my journey. Mr. Meston's report was not to hand until the middle of October last, and on the 24th of the same month I left Brisbane for Cooktown, the headquarters of the F Police District.

Recapitulation  
of instructions  
received.

The special  
commissioner.

The implied strictures on the Native Police scattered through the report, and the air of finality with which conclusions, admittedly largely arrived at on *ex parte* aboriginal testimony, were stated, made the matter appear one of such urgency as to preclude delay, notwithstanding that the season was most unfavourable for travelling in the extreme North, which on account of the then prevailing drought and great heat was sure to be attended with much difficulty, and the time during which it was possible to get about the country being limited by the near approach of the wet season would compel me to hurry my work of investigation.

Cause for  
urgency.

## PART II.—NARRATIVE OF JOURNEY.

Leaving Cooktown on the 2nd November, 1896, I travelled, accompanied by Inspector Lamond, up the peninsula and inspected the Native Police camps at the Eight-mile, Musgrave, Coen, and Clay Hill on the head of the Batavia River. Owing to the drought-stricken state of the country and the great heat, my horses and mules suffered so that I relinquished my original intention, which was to go overland to Cape York, or *via* Bertiehaugh to Port Musgrave, and I returned to the Coen.

I do not apprehend that it is desired I should report in detail all things done or noted at the various Native Police stations during my tour, but any special orders given or temporary changes made in the methods of working the detachments, as well as incidents connected with the aborigines that came under my personal observation bearing on their relations with the police, or tending to show generally their bearing towards whites, it is right you should know. To the officers in charge of detachments of Native Police I explained the wishes of the Government with respect to bettering the condition of the blacks, and special verbal orders were given to them in lieu of certain clauses of the old "Instructions" for their guidance, issued in 1866, and which had never been rescinded. They were formerly enjoined to "use every exertion to prevent their troopers from having any communication with the aborigines in their districts," and they were "at all times and opportunities to disperse any large assembly of blacks without unnecessary violence." Pending your decision with regard generally to the Native Police and the working of that branch of the force, my orders to the officers in charge were—to make a beginning to establish friendly relations between whites and blacks, by keeping up frequent and extended patrols among the latter. I impressed upon them the necessity for extreme caution at first, and pointed out that by abstention from any unnecessary demonstration of hostility and by the performance of acts of friendliness, such as the occasional distribution of a little food and tobacco, for which last all blacks seem to have an insatiable craving, which induces even the wildest, when once they have smoked, to try and become friends with and hang round the haunts of the whites, gradually confidence in the police would be secured. I am quite alive to the difficulties of even this tentative action in the present state of the Native Police, but I was anxious to make some kind of a beginning in what I believe will be, under a new regime, a better order of things.

Instructions  
given at Native  
Police camps.

Report of friendly relations with blacks at Musgrave.

As will appear in the course of this Report, I personally made such efforts in the direction of conciliation as time and opportunity allowed, and from a report dated 2nd January, 1897, from the officer in charge at Musgrave Native Police Camp, I learn with pleasure that my instructions are being carried out and are bearing some fruit already. The officer reports that at Christmas he with his detachment met by arrangement a mob of some 200 blacks, to whom he distributed rations and tobacco, and, after passing a friendly night with them, left them after an exchange of promises of good behaviour on the part of the blacks and protection from the police in the future. I mention this as a hopeful indication of what may be accomplished later on on a larger scale.

At Coen, Inspector Lamond and I parted company, and with Mr. Glen Massey, of Rokeby Station, on the South Archer, as a companion and attended by two black troopers, I rode down to the east coast, making the Chester River early on the morning of the 14th of November, having completed a land journey of 400 miles. I had been informed that a white man, one Peter Poulsen, lived among the blacks (Oumbilla group) near the mouth of the Chester, and that he kept a whaleboat with which he ran stores in from the Clermont Lightship, eighteen miles out, and, with the aid of black carriers supplied the few diggers at the Rocky River.

Our object was to reach the lightship and catch the steamer "Maranoa" going north. We found Poulsen's bark humpy deserted, but there were numerous fresh tracks of blacks about the place, so one of my troopers suggested he should go and try and find them on the seashore. Having seen it stated that the blacks in this locality were "still in their original condition, living as they lived 1,000 years ago," and remembering that we had camped the night before only nine miles back, and not far from the place where poor young Bamnon, the Rocky-Coen mailboy, was treacherously murdered last February by the blacks, and that the two boys I had with me had been after the murderers, I demurred, as I did not think it safe. The "boy," however, laughed, and said the blacks about there knew "all about black policemen." Then, again, remembering what I had seen stated with regard to the "work of this force," and as the "boy" was in Native Police uniform, I suggested he should leave his cap and jumper behind lest he should scare the blacks away or provoke them to hostilities, for I had lately read that these blacks "in most cases would either be hostile or retreat out of sight," but he laughed again, and unarmed and in full uniform he went off. He returned after an absence of three hours, and reported that he had found the blacks and also Poulsen's whaleboat on the beach. We hobbled our horses and mules, packed up and crossed the Chester, and after a tramp of about a mile or two through heavy sand and mangroves, we were met by seven blacks who spoke very good pigeon English, and were all more or less clothed with shirts and trousers, and who knew excellently well the value of money, as they drove a hard bargain with me (a shilling each and a piece of tobacco) for carrying our swags the rest of the way. Close to the seashore were a whole party of blacks, who all had a sleek and well-fed look and an independent air. It was here I first saw a slate-grey slimy paste (made from the roots of the mangroves) eaten. I found that these blacks in common with those of the Coen, Upper Archer, Mein, and head of the Batavia River spoke the "Karnthen" dialect, with which I had made myself somewhat familiar, and of which I had secured a fairly full vocabulary, which I checked with different blacks at Mein, Coen, and the Chester.

Interview with Chester River blacks.

For tobacco down and a promise of half-a-crown each at the lightship, I secured two "boys" to help us with the whaleboat. After an unsuccessful attempt to get out that evening we returned, and, having camped the night on the beach, my "boys" fraternising during the night with the blacks, we again got underway at daylight next morning, and, after a run of three and a-half hours, safely made the lightship, and before noon Mr. Massey and I were on board the "Maranoa," bound for Thursday Island. My two troopers returned with the other blacks. I have since learned they camped a night with the blacks on the Chester, where they found the horses, mules, and saddles quite safe, and afterwards returned to the Coen. The portion of the east coast between Cape Grenville and Princess Charlotte Bay where I had the personal experience just related, had been thoroughly patrolled by Native Police several times when in pursuit of murderers, and it was most gratifying to me to find that these blacks were neither wild nor dangerous, and evidently looked upon the Native Police as friends.

Departure for Thursday Island

Condition of the east coast blacks.

Of the condition of other groups on the east coast within the north and south limits mentioned, I have had no opportunity of judging personally, but I believe there are none of them "wild," and that they have come very much in contact with whites. Years ago, between Cape Direction and Cape Sidmouth, from Hay's Creek, for eighteen months or a couple of years, regular packing was kept up by them to the Batavia rush, and between the years 1889 and 1896 two parties of miners worked reefs for gold on the coast, one at Lloyd's Bay, south of Cape Weymouth, and another at Temple Bay, south of Cape Grenville. Mr. J. Beardmore had a bêche-de-mer station on Forbes Island, and obtained numbers of blacks to work for him from the neighbourhood of Cape Melville, and there were other fishing stations on the Claremont and other islands which all drew their labour supply from among the east coast blacks. The coast and islands were frequently visited by the police in the Government vessels "Eileen" and "Albatross." Broken English is freely spoken all along the coast, and the blacks possess iron tomahawks, blankets, and even a few firearms, and a distribution of blankets has taken place annually for some years past from the Piper Island Lightship to the blacks at Fair Cape, so that far from being now in the "same condition that they were 1,000 years ago," the east coast blacks have been for years in close contact with Europeans, with the usual results, and I am of opinion that the assertion can only be truthfully made now in respect of a few groups of blacks inhabiting unexplored portions of the west coast of the peninsula and perhaps the shores of the Gulf westward of Burketown and the adjacent islands.

While I was at Coen I collected over fifty blacks and induced them to come to the Native Police Camp, where I had a bullock killed for them and a fig of tobacco given to every man, woman, and child. I had a long talk with them and, as I said before, having gained some knowledge of their dialect, I was able to explain generally the intention of the Government regarding them, and informed them that the police would only punish actual criminals, who must not be sheltered, and that if need for protection or food arose they were to go at once to the police.

Blacks at the Coen.

They camped about a mile from the police station, and at night I took down the officers and troopers of the Musgrave and Coen detachments and organised a corroboree, in which all the troopers took prominent part. It was kept up till after midnight, the utmost good feeling and all-round friendship prevailing. Though it is not long ago since the Coen miners decided by vote that the blacks should be "allowed in," already I noticed signs among them of the evil habits and diseases that invariably follow the adoption of the vicious habits of the whites, and which surely and rapidly work the blackfellows' extinction. On the following night I again visited the camp, and found many more blacks had "come in," the news of my sayings and doings having travelled apace. I spent a couple of hours with them, and distributed tobacco.

Relations of blacks with miners. Signs of disease.

At Mein, Mr. O'Sullivan, the telegraph manager, succeeded in getting in seven aborigines (four men, two boys, and one gin) to meet me. Here the slight knowledge I had acquired of the "Kardheu" dialect was again most useful. After a long talk I persuaded them to travel with me to the "Clayhole" camp, the furthestmost north Native Police station in the colony. These blacks were a very wretched lot. They were ill-conditioned, intensely suspicious and nervous, and had distinctly a hunted look. This was largely accounted for, as I learned from the blacks themselves and from others, by the treatment they received from a man located in the neighborhood, whose fame as a "boss combo" and as a "terror to the niggers" had reached me long before I saw him. I caused fifty rations of flour, sugar, and beef to be issued to them, and I camped by myself close to them, and at some distance from the main camp. After they had a good feed and a smoke, we had a long talk, and then I got all the police, white and black, down, and the troopers corroboreed for them for a couple of hours. There were several packers and other men in the camp that night, and they came down to the corroboree also. Unfortunately, one of these proved to be the man of all others these miserable blacks were most afraid of. It was extremely annoying to me, and a significant indication of a bad state of things, to find such a fellow on friendly terms with the police and permitted to visit their camp. By oft-repeated assurances to the blacks that they had nothing to fear I thought I had succeeded in allaying their misgivings, and they were apparently satisfied; but when I went to sleep they lost faith. I waked up before daylight, and they had vanished.

Blacks at Mein.

Reasons for their timidity.

I arrived at Thursday Island at 8 o'clock on the morning of the 16th November, and left again by the "Maranoa" at 3 p.m. same day for the Gulf; reached the anchorage off Karumba at 11:30 a.m., 18th November; within an hour we were on board the tug "Dugong," and, after being transferred to the "Amy," reached Normanton at 11 p.m.

Arrival at Normanton.

The morning after my arrival, Dr. Roth, who has devoted himself to the scientific study of the aborigines, called on me, and I had the privilege of seeing the manuscript of his book, entitled "Ethnological Studies among the North-West-Central Queensland Aborigines," containing upwards of 300 pages and many drawings, the whole work showing great skill, much patient research, and wonderful powers of acute observation; and, in view of the closely scientific studies of the etymology and ethnology of the aborigines contained in its pages, I am of opinion that it will form the most valuable contribution to the anthropological literature of Queensland that has yet been produced.

Dr. Roth and his book on the aborigines.

I have previously had the honour of mentioning this work to you, and I sincerely hope you may see your way to assist in its publication, and thus largely help to enrich our somewhat meagre stock of knowledge of Australian ethnology.

One of the most remarkable and interesting portions of the book is that relating to the existence among the aborigines of a perfect sign or gesture language. The skilful and masterly drawings with which the author has illustrated his manuscript on this subject are a marvel.

Aboriginal sign language.

The use of signs among the Australian aborigines, first mentioned by Sturt over fifty years ago, and subsequently by other writers, has been cited by some as an indication of their mental inferiority, and by others as evidence of the possession of remarkable intelligence. Dr. Roth's researches and elucidations distinctly prove the latter, and his chapters and illustrations explanatory of their marriage laws, ceremonial observances, and practices at the initiation of boys to manhood, and descriptive of their various foods and weapons, are all most excellently done.

The rapid decadence of a race which has been said to be "the lowest now on earth representative of savage humanity" before the advance of a civilisation that has emerged by the slow progress of evolution from similar conditions of primeval savagery, renders such a book as Dr. Roth's of the highest value as a scientific record by a trained and painstaking observer of facts in the life history of mankind, which, after the passing of a few more generations, will be wholly unattainable.

Considerations enhancing the value of the book.

The last stand of the aboriginal race in Australia will be in the Northern portion of Queensland and in South and Western Australia, and I have already pointed out how small that portion of this

colony is in which aborigines can now be found living in a really primitive state, and, this being so, it will be readily understood how near is the time when all original native customs will have passed away, for, rapid as has been the extinction of the aboriginal race in the older settled Australian colonies, it has been slow compared with the remarkable celerity with which the traditions and customs of the old blacks have been lost among the young. Not only, therefore, should every possible help be given Dr. Roth in bringing out his book, but every inducement should be offered to him and other observers to continue and amplify his work in the future. The time is all too short for ethnological research, for although such good work as I saw being done by the missionaries at Mapoon (of which I shall speak again) among blacks who are almost entirely removed from the influence of the fatal allurements to which those of their fellows who frequent the haunts of white men have invariably succumbed may lengthen their days in the land, it nevertheless, by the training they receive in our mode of life, tends more surely and readily to the quick disappearance of all really primitive aboriginal customs.

Blacks at  
Normanton.

At Normanton I got together over 100 blacks and distributed tobacco freely amongst them. They were the most miserable, disease-stricken wretches I ever saw, but I was assured these were "kings and queens" compared with those to the south-west and further along the coast west of and around Burketown. I saw one leper who was segregated under police supervision near the town. His gin had followed her man from their own country, fifty miles away, and was camped quite close to him. She was in a fearful condition from syphilis.

An aboriginal  
leper and his  
gin.

Suggested  
appointment of  
doctor.

It would indeed be a blessing if a doctor were appointed by the Government whose whole time would be devoted to work among the aborigines. He could always be moving about with the Native Police detachments, prescribing for the sick and instructing the officers and others how to treat syphilis and other prevalent diseases, and attending to quarantined blacks.

From Thursday  
Island to Port  
Musgrave.

Dr. Roth informed me that over 600 blacks have been in Normanton at one time. They are principally from the north-east, from the Gilbert and Norman Rivers. I went from Normanton to Croydon and back, and returned to Thursday Island in the "Maranoa" on the 24th November. Here I expected to get the "Albatross" to take me down the Gulf to Mapoon Mission Station, but the steamer was away, so I secured the Government schooner "Governor Cairns," and in her, on the morning of 29th November, I left for Port Musgrave, taking with me my son, Lieutenant Okeden, and the coxswain and two men of the Water Police. Near Booby Island we sighted, but did not speak, the steamer "Red Gauntlet" returning with the Government Resident, the Hon. John Douglas, and Dr. Salter from Mapoon, where they had specially gone a few days before to attend the Rev. Mr. Hay, reported dangerously ill with fever. We anchored between two and three miles off Cullen Point on the morning of the 1st December. I immediately had a boat lowered and provisioned for a three days' trip up the Ducie River to Bertiehaugh, a station belonging to Mr. F. Jardine—Mr. Harry Price, a Samoan, in charge—where I had arranged to meet Mr. Scott Lindeman, with the Moreton blacks, whom I had been prevented, by the difficulties which necessitated my return from Mein to Coen, from seeing when travelling overland. I took two casks of beef and several bags of flour and some tobacco I had brought for the Moreton and Ducie blacks, and also some Christmas supplies for the Moreton telegraph officers. We pulled into Port Musgrave, and landed at the Mission Station about 11 o'clock a.m. We found Mr. Hay was out of danger, though very weak. I procured the mission whaleboat, she being more suitable for my purpose than the one I had, and recruited two of the mission blacks to assist. The ladies at the mission gave me a bag full of clothes, handkerchiefs, &c., for distribution among the blacks. We left directly after lunch was over, and after twenty-five hours almost continuous and very hard rowing arrived at Bertiehaugh. Here I was met by Mr. Lindeman, according to promise, with thirty men of the Moreton blacks. They were a healthy enough looking lot. Many of them could speak a little English, and appeared to understand very well all I said to them—that I was the head of the Police, what they might do and what they must not do, that punishment followed wrong-doing by either whites or blacks, who had equal claims to police protection and friendship when in the right, &c. There were only a few Ducie blacks present. They were very quiet and intelligent. I had with me a report by one of my officers that in 1889 he had seen over 200 Ducie blacks at Bertiehaugh, and that "most of them could then speak some English and were perfectly friendly." The same officer said there were "over 100 there in December, 1895."

Arrival at  
Bertiehaugh,  
and interview  
with Moreton  
blacks.

Friendly  
relation of  
blacks with  
station people.

Reasons for  
visiting  
Bertiehaugh

Mr. Lindeman  
and his relations  
with blacks.

I found they were on excellent terms with the station people. I gave the blacks as much flour and beef as they could carry away, and after giving to each one some article of the clothes sent by the Mapoon Mission people, I gave Mr. Lindeman the remainder to take back to Moreton for the gins. My principal reason for visiting Bertiehaugh was to see if it would be a suitable place for a police camp and feeding-station. Mr. Scott Lindeman undertook to aid my work among the blacks in every way he could. Mr. Lindeman has been over five years in the telegraph service in the Peninsula, and has taken great interest in the blacks. He said, "I know they trust me, and perhaps even like me to a certain extent"; but I observed that although he befriends the blacks as much as possible, his knowledge of them is such that he never moves about without a loaded revolver. He had his camera with him, and took some photographs of the head station.

Mapoon Mission  
Station

We commenced our return journey at 5:30 p.m. on the 2nd December, taking with us one of the Moreton telegraph labourers, who was very ill with fever. We got back to Mapoon at 8:30 next morning, having pulled off the fifty miles in fifteen hours. Mr. Hay had still further improved in health, and was able to get about again. The mission party was the same as when Mr. Meston visited the station.

I lost no time in going over the place. The site, in many respects a bad one, has been described by the Special Commissioner. I saw over 300 blacks; seventy men were working in the bush or field gang under Mr. Brown; sixty-seven young people were in school. I heard these last sing several hymns remarkably well. Their reading, writing, and mental arithmetic surprised me, and they showed a good knowledge of Bible history. Mr. Hay informed me that 300 was about the average attendance at the mission, and that it was never under 100. Two days before I first visited they had over 500 in church.

These were chiefly Mapoon, Batavia River, and Port Musgrave blacks, but remnants of the once "wild" groups belonging to the Coen River, Duyphen Point, mouth of Mission River, Pine River, and Albatross Bay have now made Mapoon their home, and the missionaries said, "It would be quite impossible for anyone visiting here to distinguish these 'wild' people from the 'quiet' Mapoon blacks." All those who work are fed, and on Sunday flour is given to all who go for it. The baking and cooking are done by gins, as, indeed, are all the domestic duties.

In addition to bread they all get rice and, when they have them, sweet potatoes. The first thing in the morning all the young people have to swim in the sea; then breakfast; then school goes in from 8 to 10; then change clothes and work till 11; school again from 2 to 4; change again, and another hour's work till 5. Outside working hours, by bush gangs and others, are from 8 to 11 a.m. and 2 to 4 p.m. There is no trouble with the old people. Mr. Hay speaks the Mapoon dialect, and settles all disputes by appealing to their sense of right. He also arranges marriages. No young man can get a wife till he has, by his behaviour, proved to Mr. Hay he is deserving. He must then build a house of approved material and design, and otherwise make provision. The young couple then get a bag of flour, &c., and start fairly in married life.

Knowing, as I claim to do thoroughly, the characteristics of the aborigines, I was surprised and much impressed with the good work done at Mapoon, and Mr. J. T. Embley, L.S., who knows more of the western portion of the Cape York Peninsula, from Port Musgrave to the Mitchell, than any white man living, in an interesting paper lately read before the Royal Geographical Society of Queensland, wrote thus:—"As I am in a position to speak from experience regarding the condition of the natives before the establishment of Mapoon Mission Station and their present condition, I am pleased to be able to say that the improved change in the young natives is very marked, and shows the result of patient work and kindness on the part of good Christian people."

I returned to Thursday Island in the "Governor Cairns" on the 5th of December. I immediately wired for and obtained your permission to send some Christmas comforts to the missionaries for the Mapoon blacks, and on the 19th December Inspector Lamond accompanied Mr. Douglas to the Mission Station in the s.s. "Albatross," and took the goods down. Mr. Lamond, in reporting his visit, says:—"While I was at Mapoon there were about 500 blacks in that neighbourhood, all peaceful and quiet, and many willing to work. Previous to the missionaries' arrival one's life would have been in danger. No murders have been committed in that locality for three years, and those who land on the coast are now safe. In case of shipwreck or other disaster now the blacks take survivors who land to the Mission Station, as was the case with the 'Kanahooka' survivors."

On the 7th December I took the police cutter, "Opal," and ran across Endeavour Strait to Possession Island to see Mr. Embley, who is working an auriferous reef he has discovered there. I got a large amount of useful information from him.

On the 10th I left Thursday Island by the Eastern and Australian Company's s.s. "Menmuir," and returned to Brisbane on the 19th, having been absent eight weeks and travelled 4,500 miles.

### PART III.—THE ISLANDS OF TORRES STRAITS.

I much regret that neither time nor opportunity offered for personal inquiry on my part into the conditions prevailing among the natives of the islands in Torres Straits, but from the Hon. John Douglas, Sub-Inspector Urquhart, who served there, Inspector Lamond, and from other officers and various residents of the Straits, as well as from official returns and reports filed in my office, I have been able to collect a mass of information, from which I have sifted the salient facts and compiled this portion of my report, and I confidently present it as a reliable account of existing circumstances in the islands.

The islands dealt with in this report within the jurisdiction of Queensland lie chiefly between the 144th and 147th parallels of longitude, and between the 9th and 17th meridians of south latitude, and this large area of sea and land is included in the F Police District, having its head-quarters at Cooktown.

No distinction between "wild" and "quiet" blacks at Mapoon.

System of life at Mapoon.

Mr. Embley's opinion of the work at Mapoon.

Inspector Lamond's report on Mapoon.

Return to Brisbane.

Sources of information.

Geographical situation.

The following table shows the names of the principal islands, their population, and the numbers of native police assigned to each:—

Tabulated Statement of Population and Police in the Islands of Torres Straits, not including Thursday Island.

Name of Island.	Population.	No. of Police.	Remarks.
Murray	400	4	Patrols adjacent islets.
Daruley	250	2	
Stephen	50	1	
Saibai	200	4	
Mobiag	100	4	These four are large islands, with population much scattered.
Badu	130	4	
Moia	50	3	
Prince of Wales	50	2	
Totals	1,230	24	

Resources of the Islands.

The larger islands, especially Murray and Daruley, are exceedingly fertile, and under native cultivation produce large quantities of coconuts, bananas, sweet potatoes, yams, and pumpkins; on some of them wild pigs exist. Many of the natives possess fowls, and with the waters teeming with fish at their doors there is no dearth of food for the inhabitants. There is no doubt that on Murray and Daruley quantities of semi-tropical produce could be grown, and on the former a Mr. Bruce, formerly connected with the London Missionary Society, has started the manufacture of desiccated coconut with imported machinery. The successful development of this industry and of the fishery for turtle and béche-de-mer might soon cause Murray Island to become of some importance as a centre of production.

Mr. Bruce's industry.

Minerals.

On Moia traces of gold have been obtained, and on West Island, a smaller uninhabited island, galena is said to exist in considerable quantities, while on Hammond Island, Horn, Prince of Wales, and Possession Islands gold-bearing reefs have been worked—hitherto with somewhat doubtful success.

Government organisation.

In matters of government the islands are worked upon a system instituted by the Honourable John Douglas, and carried out by him, with the assistance of the police at Thursday Island, to what I regard as a most successful issue.

Functions of the chiefs.

Under it the hereditary native chief or "Mamoose" of each island is installed as chief magistrate. He is given a Queensland ensign as insignia of office, and has native policemen selected for the purpose in the numbers shown in the table to uphold his authority and repress crime or disorder.

He presides in the court-house (built by the natives themselves for the purpose) and deals with minor offences committed by natives by means of a simple penal code drawn up by Sub Inspector Urquhart and sanctioned by Mr. Douglas for use in the native courts. Beyond arrest and conveyance to Thursday Island neither chief nor police have any power to deal with serious offences, or with offences committed by Europeans. The proceedings of the native courts are recorded, and all fines are remitted to Thursday Island, and are subsequently, under the direction of Mr. Douglas, devoted to various purposes of benefit to the islanders, such as the purchase of medicines, &c.

Pay and clothing of police.

Mr. Douglas receives from the Government £25 annually, being £1 per year for each native policeman, and also one suit of Queensland Native Police uniform for each paid man; and this, with a trifling amount expended on tobacco, forms the whole expense of the organisation.

Results of the system.

This has now been working upwards of eight years, and the result, as I gather it, is that over the very large area of sea and land I have described the law is firmly upheld by means of a system popular with the natives and respected by the beach-combers and other amphibious riff-raff of the Straits, though its outward symbols are no more than the blue ensign flying from a bamboo in front of a chief's hut or a native policeman walking on the beach, and this for an expenditure of about £50 per annum.

Reason for arming police at Saibai.

The only island at which the Native Police are armed is at Saibai, close to the mainland of British New Guinea, where they have been provided with Snider carbines and ammunition to enable them to repel the attacks of the Tugeri, a marauding tribe of head-hunters who make descents on the islands from the New Guinea coasts.

Schools for the natives.

At Murray Island, formerly the headquarters of the London Mission, there is a school for the children of the natives conducted by a European teacher paid by the Queensland Government, and on most of the other islands are stationed mission teachers, mostly Samoans or other South Sea Islanders.

Arguments in favour of present administration being continued.

The larger islands are described to me as very beautiful, fertile, and populous, and though the system of government may be perhaps somewhat *ultra vires* it appears to have answered excellently, and as the only rational attempt to govern natives by means of natives that has been known in Australia, I hope it will be carried on by Mr. Douglas, to whom I shall be happy to afford the cordial co-operation of the police at Thursday Island for the purpose of maintaining the general supervision necessary to ensure a continuance of the best results.

Valuable ethnological information concerning the natives of these islands is contained in Professor A. C. Haddon's "Legends from Torres Straits—Folk Lore," and in a smaller work by the same author, beautifully illustrated, entitled "The Secular and Ceremonial Dances of Torres Straits," kindly lent me by Dr. Salter, of Thursday Island, and from these and other sources I learn that these people are strongly differentiated from our own mainland aborigines on the one hand and from the Papuans of New Guinea on the other, and, while in some respects approximating to some islanders of the South Seas, they still retain a marked ethnic individuality of their own.

Ethnological notes.

As contrasted with our mainland aborigines they present a type of humanity advanced several stages in mental evolution beyond that reached by their continental cousins, as is evidenced by their habit of living in houses in settled communities, of cultivating the soil, and by their skill in agriculture, in the construction and navigation of canoes, and by the use of the bow and arrow. Owing to the efforts of the missionaries most of them have some knowledge of Christianity, and many can read and write their own language. It is not necessary to say more to show the difference between the two races and to make clear the fact that different methods of management are requisite in dealing with them; but although the great superiority of the islander is manifest, I incline to the opinion that sufficient racial affinity exists to justify the belief that island natives would prove valuable auxiliaries in civilising work on the mainland.

Comparison of island natives with mainland aborigines.

#### PART IV.—THE PEARL-SHELL AND BÈCHE-DE-MER INDUSTRY.

On this subject my report is not the result of actual personal experience, the facts given being drawn from information collected from much the same sources made use of in Part III., and I regret to say that the result of inquiries in this direction has been by no means so satisfactory as that of similar investigations regarding the islands.

Sources of information.

Though I find it necessary to strongly reflect on persons engaged in the bêche-de-mer industry in their relations with the blacks, I wish to guard against the idea that all alike are blamable, and to put it on record that there are a few honourable exceptions to the general condemnation.

Mainland aborigines are not employed to any extent in the pearl-shell industry, as they are not reliable enough to act as tenders to divers or as pump hands, and are useless as dress-divers; but two or three owners of small boats employ a small number of them as what are called "swimming divers" in shallow water. These are mostly well treated, and are regularly shipped on proper articles and duly paid off at the Thursday Island shipping office.

The pearling industry.

In the bêche-de-mer and turtle fishing, however, a considerable number are always engaged, and it is in this branch of the fishing industry that all the abuses and outrages so much heard of occur.

Bêche-de-mer and turtle fishing.

The bêche-de-mer business is a dirty one but profitable, and seems to possess attractions for the lowest class of whites and Manilla men, who have no scruples whatever in dealing with their black employees.

By a local arrangement among the Government officials at Thursday Island no mainland blacks can be shipped on the fishing boats until passed for the purpose by the officer in charge of police, but this and all other regulations are easily evaded by the following or similar methods:—A bêche-de-mer man owning a small vessel will sail from Thursday Island with two congenial ruffians (usually coloured men of nondescript nationality) shipped as mate and cook for Cape Melville or the Batavia, Pine, or Coen rivers. He will then by presents and promises induce as many blacks, male and female, as he can carry to come on board, and with them he will make for any island as near settlement as he thinks safe. There he will land all the blacks except four or five males, with whom he will proceed to Thursday Island, get them regularly shipped, and then make all haste back to his depot, where he will pick up the temporarily marooned blacks and sail for his ultimate destination—some islet or lonely sandbank in the Eastern Fields, in the Great North-east Channel, or far out on the Barrier Reef. Here he will erect his "smoke house" and commence real operations. Taking all the male blacks, he will sail to another sandbank perhaps fifteen or twenty miles distant, will there land them, and leaving them a small dingy in which to reach the neighbouring reef, where the bêche-de-mer is to be collected, he and his mates will return to their headquarters, where they will revel in the society of the grass widows of the fish collectors, whom they will occasionally visit for the purpose of bringing in the fish obtained by them to the "smoke house." Meanwhile the blacks will work patiently for a time, fed on a small allowance of "sharps" (an inferior kind of flour), and such fish as they can catch. Those that get sick die unrelieved and unrecorded, and they all live the hardest possible life, generally on the verge of starvation, and frequently in want of water.

Local regulations for shipping aborigines. Method of evasion.

Operations of the bêche-de-mer fisher.

Treatment of the blacks employed.

They weary of this after a time, and cast about for means of returning to their country, when perhaps the bêche-de-mer man and his mates will be suddenly tomahawked and thrown overboard, and the whole mob of blacks will return triumphantly to their country, where, having stripped and gutted the vessel, they will leave her on the beach to be presently found and towed into port by the "Albatross." Or they will essay the voyage in the little dingy, when they will in all probability be drowned and never heard of, and they will even attempt escape by swimming. A case occurred in 1889, in which two boys and a gin swam from a bêche-de-mer station sixteen miles from reef to reef till they reached one near the Piper Lightship, where they were seen and picked up and landed on the mainland by the lightship's boat.

Reprints by and escape of blacks.

Further proceedings of the beche-de-mer man.

But if no tragedy occurs and the blacks do not abscond, when the beche-de-mer man has a sufficient cargo of fish he sails for the nearest point of the coast, and there lands his blacks quite regardless of where they originally came from, giving them perhaps some tobacco and a few coloured handkerchiefs as the reward of months of work, and goes on to Thursday Island with the four or five regularly shipped blacks, who he virtuously pays off at the shipping office, and having realised his cargo will spend the proceeds in drink and debauchery.

The blacks are not to blame.

It is hard to blame the blacks in this matter whatever they may do. Many of these beche-de-mer men are the lowest of the low; they wield absolute power at the lonely fishing stations, and the moral and material welfare of their employees is for the time being entirely in their hands, and there is no doubt that they cruelly wrong and oppress the blacks who work for them, and thereby provoke the so-called "atrocities."

Methods of dealing with abuses.

There are two ways of dealing with the matter: First, by absolutely prohibiting the employment of aborigines in the industry; this is the simplest and most inexpensive, and I believe the best, but it would mean the extinction of the industry, and probably, as a proposal, would meet with very great opposition. The second is to place a small steamer similar to the "Vigilant" in the Straits in charge of a police officer, who should be also an inspector of fisheries and a deputy shipping master.

Police steamer in the Straits.

The powers given under the Shipping and Fisheries Acts would enable a competent man to soon put down all abuses, and the vessel would besides be useful in connection with the pearl-shelling, and be of great assistance to police operating on the mainland, and in the general supervision of the coasts and islands. The steamer should burn wood, should carry two white men besides the officer in charge, and six natives—three from the islands and three from the mainland.

Proposed aboriginal industry.

I think that beche-de-mer and turtle fishing, if worked under proper supervision for the benefit of the aborigines, would prove a most suitable outlet for their labour, possessing as it does such relation to their native occupation of hunting as to be congenial to their nature and habits, and harmonising perfectly with the idiosyncrasies of the coast black; and if successfully carried on it would turn out to be of valuable financial assistance in carrying out any scheme for the general amelioration of the blacks.

The blacks as experts. Exploitation of their labour.

No other people could walk and wade about the coral reefs collecting the fish as they do. They are unapproachable experts in the business, but their labour now, instead of doing them any good, is exploited for the benefit of unscrupulous ruffians, who pass their degraded lives in the indulgence of every form of vice at the expense of their miserable employees. The question of dealing with these employees and regulating the relations between these and their masters is distinguished from that of the non-seagoing aborigines by the fact that the existing shipping and fishery laws are ample for the purpose if thoroughly carried out, so that the whole matter is merely one of administration, and does not call for any legislative action.

Difference from the question of non-seagoing aborigines.

#### PART V.—GENERAL SUMMARY AND RECOMMENDATIONS.

Limitation to full inquiry.

It is unfortunate that owing to the lateness of the season my time was too limited to enable me to make a complete inspection of all the Native Police detachments, and the rapid rate (over eighty miles a day throughout the whole tour) at which I was compelled to travel in order to get through all the work I had in hand, prevented me from doing much by way of personal investigation into the general condition of the groups of savages scattered over the vast areas of country in North Queensland. Anything like such careful or exhaustive inquiry into this subject, and the number of others necessarily dovetailed with it, as would justify any person in making recommendations for, or laying down with "cocksure" finality, a solution of one of the most difficult problems which the British race has had to grapple with in every country opened to its colonising operations, would require more like the space of two years than two months. Any report or document of such a didactic nature as I have referred to would, in order that its true value might be undoubtedly assessed, and the general recognition of it lead to sure practical and useful results, have to be full of detailed facts as to dates, distances, methods of travel, inquiry and investigation, and, above all, evidence in support of conclusions. Generalisation without apparent foundation is not, I am aware, convincing. But however much I may regret that, for lack of anything like sufficient time and opportunities to personally exhaustively investigate the matters referred to and to collate and arrange the results in such form as to carry conviction at once as to the soundness of my views, I have come to certain conclusions concerning the general condition of the aborigines in the North, and shall make recommendations for the amelioration of their condition which will involve not only the maintenance of the Native Police, but the strengthening of several of the detachments. This statement I know (though I hasten to add that I entirely condemn the Native Police system, as I found it working, as unsuitable to present conditions and that I propose a complete change) commits me to a policy diametrically opposed to the very first recommendation made in the Special Commissioner's report as essential for the attainment of the end we both have in view—namely, the bettering of the blacks. But though I condemn the Native Police system, as *at present working*, and because it is unfortunately true that grave wrongs have occasionally been done in the past, it is not for a moment to be inferred that I in any way join in the wholesale implications against the force, that I know are not justified. The Native Police have had in the past a most difficult duty, and their officers have borne a heavy burden of responsibility. In the carrying out of that duty under most adverse conditions many of them lost

Conclusions arrived at.

Opposition to the special commissioner. The Native Police.

their lives, some have been severely wounded, and others have spent a lifetime of hardship in protecting life and property and in honestly carrying out on the very outskirts of civilisation the responsible work thrust upon them. Let the outside squatter, the pioneer, and the prospector, whose evidence is really of value, testify.

Among the best, most valued, and trusted officers and sub-officers now serving under me, are many who spent long years in the Native Police, with credit to themselves and the force; and I should require clear, or at least strong circumstantial, proofs of improper conduct on the part of any of these men before my confidence could be so shaken as to deter me from recommending or detailing any one for service in any branch of the Police Force. Former officers of the force.

The first desideratum in any scheme for bettering the blacks is to establish friendly relations between those who are wild and uncivilised and the whites, thus begetting mutual confidence and trust; and the wild or "Myall" aborigines are naturally *trusting*, though among their other characteristics they are impulsive, fickle, cunning, and very *treacherous*. This last I say without hesitation, notwithstanding that this belief in their treachery has been asserted to be a "mischievous delusion." Instance after instance of the blackest treachery could be given, though, I grant, isolated instances of the most touching fidelity and even noble forbearance have occurred among them; still as a race, like nearly all savages, they are most vilely treacherous. Friendly relations can only be established by affording equal protection, and dealing out even-handed justice to both races.

In working this out I hold there is no such potent factor ready to hand, or indeed anywhere else, as native troopers properly officered, controlled, and worked. They are capable of being trained to a high state of discipline. In this condition they display great courage, and will follow a good leader to the death, and implicitly obey his orders to shoot down whites or blacks. But, by reason of their very light-hearted genial nature, they will, with much greater relish and celerity, join in a friendly "yabba," hunt or corroboree with, or help to feed their fellows. The whole question of working native troopers, for good or bad, is a matter of *leadership, control, discipline*. To condemn the Native Police as unfit to be brought into contact in any way with their fellows, because in the past under some cruel, cowardly, or inefficient officer they have done wrong, is as absurd as it would be to wilfully smash your best rifle on the eve of a rifle-shooting contest because in the past it had fallen into the hands of a fool, madman, or murderer, who had worked harm with it.

It is a well-known fact that the only control possible to be obtained at the outset and maintained over wild or uncivilised blacks is by the exercise and exhibition of superior force by people whom they recognise as capable of competing with them in their own tactics, tracking, bush cunning, lore or living, and by whom, in the fastnesses of their native mountains, scrubs, or mangrove swamps they know they can be followed and found when "wanted." The only white men in the police at the present time at all capable of undertaking, even in a very modified degree, such work, are those few who have gained experience by service in the Native Police, and by association with the native troopers, and observation of their methods and tactics. For bush craft there is only one teacher—Nature—and only one school—the bush itself—so that if all the qualified men now in the police are to be held ineligible for the work, and Native Police are to be wholly abolished, and white police, accompanied by a single unarmed tracker, to be substituted for them it will be necessary to establish, at great expense, a corps of young, strong, expert bushmen and riders, inured to the climate of Northern Queensland, and well acquainted with the habits, customs, general characteristics, countries, and above all the dialects of the various groups of blacks to be dealt with. To find even a few such men it would be necessary to recruit from the stations in the far North—that is, from a place and from a class where and among whom at the present time are to be found, masquerading under white and yellow skins, some of the blackest scoundrels alive—wretches who have wrought deeds of appalling wickedness and cruelty, and who think it equal good fun to shoot a nigger at sight or to ravish a gin. So long as such villains escape hanging and live in our country, the blacks must be—and shall be, if I have a free hand and my Native Police—protected. So long as bushmen, pioneers, prospectors of our own race require protection, or lost persons and criminals, white or black, are to be tracked in the wilds of the bush, and so long as we have wild uncivilised blacks to control, punish, or in any way look after, deal with, or even feed in their native haunts, I consider strong native police detachments a necessity. An isolated tracker here and there at stations far apart, with a few white policemen, who would, because of the climate, fever, &c., have to be continually changed, and who would from the same causes and from the nature of their work be prohibited from family life, would be worse than useless; and I regard the idea as wholly impracticable and unadapted to prevailing circumstances. Difficulty of employing white police.  
Protection shall be afforded.

Bearing in mind that among savages demonstrations of strength of a character that they will respect are necessary to submission, which is the essential prologue to gaining an influence over them for good, I reiterate that strong, well-officered Native Police detachments constantly patrolling among them are absolutely necessary.

Occasional distribution of tobacco, &c., would make police visits welcome, and incline the blacks to heed the good advice, which should be constant, not to molest the whites or their belongings, while prompt arrest and punishment should follow the commission of depredations.

The blacks hunt consistently, are always on the move, and only Native Police could find them at all times.

Similarity of aboriginal habits, &c., all over the North.	The habits, customs, and condition of the aborigines all over the North on the mainland are the same, the only differences being linguistic.
Main classification.	They may be classed in two main divisions—viz., "inland" and "coast" blacks.
Subdivision into groups.	The larger groups may be subdivided into bush or forest, scrub, mountain, and "salt water," or mangrove blacks. These are again broken up into numerous smaller groups, which are called after the native names of the tracts of country they live and hunt on. These groups are called by many "tribes," but I have avoided the use of this term, as there are no such things as tribal chiefs, tribal laws, or organisation among them, and therefore, in the absence of any recognised native authority among them, to expect them to arrest and surrender their criminals to us, until a system of head-men akin to that so successfully adopted in the Torres Straits Islands is established, is absurd.
Term "group" preferable to tribe.	
Possibility of a system of head-men.	I am sanguine that this may be accomplished, for, after all, the difference between island and mainland natives is not so much one of kind as of degree, and if the system of organisation is further simplified to suit the less developed race, and if head-men, selected and appointed by us, were substituted for the hereditary island chiefs, and they received proper recognition and support from the police, with some insignia of office and some small privileges beyond their fellows, I think that gradually the blacks would come to acknowledge their authority, and they would become intermediaries of great value between the police and the aborigines. At present the only persons among them who wield any influence, and that generally for evil, are the old men and women, who, by reason of their age, appear to inspire the others with a mingled feeling of respect and awe. They have many weirdly childish superstitions which act as the underlying cause of their tribal feuds and personal quarrels; they attribute deaths, sickness, or other calamities to sorcery, and I believe that many of the apparently unreasoning outrages committed by them on unoffending whites are prompted by some vague idea that the victim, by necromancy or witchcraft, has brought some affliction upon them.
Authority of aged people. Superstitions the cause of feuds, &c. Probable reason for unexplained outrages.	
One dialect common to many groups.	It is by no means the case that every group speaks a different language; one language may be common to many, and one dialect will often cover a large area of country.
Natural food supply.	In their native state, for the greater part of the year, when good seasons prevail, they can obtain a fair supply of natural foods, consisting of wild animals, fish, birds, various nuts and roots, fruits, and wild honey, but inland, forest, scrub, and mountain blacks fare badly in years of drought, or in very rainy seasons. They then have to subsist on the coarser kinds of roots, on reptiles, and baked clay; and at these times even white ants and other gastronomic horrors form part of their diet. It is during these times that such food distribution as may be found necessary should be carried out, but where country has been at all closely settled and heavily stocked, to the serious diminution of the natural food supply, and the blacks have become accustomed to hang round the habitations of the whites in consequence of not being allowed to hunt freely on their former feeding grounds, they are always in need of sustenance. The coast blacks never stand in great need of food, and beef need only be supplied when game is not plentiful, and at times when meat-hunger prevails strongly among them; and surely there could be none so capable of judging whether any particular tract of country can provide the natural supply of food for the groups inhabiting it, or when the white man's aid is required to be extended to the blacks, as the Native Police, constantly patrolling, endeavouring to influence the blacks for good, deterring them from crime, and insistently working up friendly relations.
Present work of the Native Police.	As the Native Police has been lately working, it has apparently confined its operations to retaliatory action after the occurrence of outrages, and seems to have dropped all idea of employing merely deterrent or conciliatory methods; but I intend to change all that. It is the craving for animal food that urges the blacks to kill cattle, and I think that in many instances they are not conscious of interfering with property not belonging to them, but regard cattle roaming in the bush as food natural, and as such their lawful prey, and in many instances there is much contributory neglect of their stock on the part of the owners. The facilities thus afforded for gratifying their carnivorous instincts has had considerable effect in lessening the prevalence of cannibalism.
Causes of cattle-killing by blacks.	
Decrease of cannibalism.	
Missionary auxiliaries.	As a valuable auxiliary to the work of the police I strongly advocate the forming of additional mission stations, to be subsidised by the Government during the continuance of good work, the sites to be carefully selected and approved of by Government.
Western Australian method.	In Western Australia a special organisation, with its own financial resources, has been constituted for dealing with the aborigines; but it seems hardly to justify its existence by results, and does not appear to carry out in any satisfactory manner the work entrusted to it. I do not consider anything of the kind is required here, but I do regard legislation, of a kind which will allow of considerable play within its four corners, as necessary, and in an Appendix to this Report I attach a rough draft of what, in my opinion, is desirable, and I lay some stress on the advisability of a clause distinctly legalising punitive action on the part of the police when deemed by proper authority to be necessary. I also regard the clause on education as important, as it is from the rising generation that good results are to be hoped for. All that can be done for the old people is to smooth their way and let them pass off in ineradicable but tranquil savagery to the blackfellow's elysium.
Proposed legislation.	
The punitive clause.	
The education clause.	
Blacks' blankets.	I should like to see something done to prevent trafficking in Government blankets, and a penalty provided for any person, other than an aboriginal, found in possession of a black's blanket, but I have experienced difficulty in putting this into shape.

On the question of reserves, I may draw attention to the localities in the Cape York Peninsula suitable for agriculture mentioned in a paper by Mr. Embley, read to the Geographical Society by Major A. J. Boyd, entitled, "The Western Watershed of the Cape York Peninsula," and in another, by Mr. Urquhart, of my department, read before the Royal Society, entitled "Albatross Bay and the Embley and Hey Rivers," which I think indicate that there are tracts of suitable country available for reserves and mission stations.

I also attach a return showing the present strength and cost of the Native Police, and an estimate of the cost of maintenance of the reorganised force which I propose, with your sanction, to establish; also a map I have had prepared showing proposed reserves and approximately the distribution of black population and the areas inhabited by the various groups, the names of which I have been personally unable to check. I do not pretend that this Report is by any means thoroughly exhaustive—the subject is a large one, and my time and opportunities for recent and thorough inquiry have been very limited—but I can see no reason to apprehend that further investigation would affect the principles of my recommendations, though it might occasion some modification or elaboration of details, which is my reason for reserving exact particulars as to localities, personnel, and so on, until further information enables me to present them to you in an accurate and final form. But I stand by the principles, and if they are adopted, and put into practice on a sufficient financial footing, I expect to see police camps and mission stations become in the near future nuclei of peaceful aboriginal settlement. Time and patience will do the rest, and I look forward hopefully to the date when, instead of being spoken of as a disgrace to the Colony, the aborigines will be referred to as a credit to Queensland and to the Government that first took their amelioration seriously in hand.

I have, &c.,

W. E. PARRY-OKEDEN,  
Commissioner of Police.

## APPENDICES.

- A. Rough draft of legislative proposals.
- B. Return of strength and distribution of the existing Native Police.
- C. Return showing the future strength and distribution of reorganised Native Police.
- D. Present expenditure on existing Native Police.
- E. Estimated expenditure for maintenance of reorganised Native Police.
- F. Estimated working cost of police steamer.
- G. Map showing distribution of black population and areas available for reserves.

## APPENDIX A.

## A BILL

TO PROVIDE FOR THE PROTECTION AND BETTER GOVERNMENT OF THE ABORIGINES OF QUEENSLAND.

*Short Title.*

1. This Act may be cited as "*The Aborigines Act of 189 .*"

*Definitions.*

2. For the purposes of this Act, the following terms shall bear the meanings herein assigned to them :—
  - "Aboriginal"—Any aboriginal native of Queensland, whether male or female, adult or infant, full-blooded or half-caste, and any similar native of any other part of Australia living in Queensland ;
  - "Aboriginal Area"—Any portion of the colony of Queensland proclaimed as an aboriginal area under this Act ;
  - "Protector"—The officer charged under the Commissioner of Police with the supervision of everything pertaining to the welfare and protection of the aboriginals ;
  - "Employer"—Any employer of aboriginal labour within an aboriginal area ;
  - "Employee"—Any aboriginal engaged in labour for an employer within an aboriginal area ;
  - "Reserve"—Any portion of the colony of Queensland set aside and reserved for the exclusive use of aboriginals under the provisions of this Act.
3. The Commissioner of Police, under the direction of the Home Secretary, shall be charged with the general administration of this Act.
4. It shall be lawful for the Governor, with the advice of the Executive Council, to—
  - (a) Proclaim any portion of the colony an aboriginal area ;
  - (b) Proclaim any portion of the colony not being freehold, selected land, or land held under license or lease, or otherwise for mining or other purposes, as a reserve for the exclusive use of aboriginals ;
  - (c) To appoint a Protector of Aborigines.

*Employment of Aborigines.*

5. An aboriginal apparently under the age of twelve years shall not be employed to labour in any occupation or business whatever, whether on shore or afloat, and any person so employing any aboriginal apparently under the age of twelve years shall, upon conviction before any two justices, forfeit and pay any sum not exceeding five pounds nor less than one pound for every month or portion of a month during which he may have so employed such aboriginal, and any person convicted of a second offence against this section shall forfeit and pay a sum of five pounds, and shall be prohibited from employing any aboriginals for any period not exceeding five years, and any person having been so prohibited who employs any aboriginal during the period comprised in the prohibition shall, upon conviction, be imprisoned for any period not exceeding three months nor less than one month.
6. No aboriginal shall be employed by any person to labour in any occupation or business at a less wage than five shillings per week for males and three shillings per week for females, with sufficient food and clothing to maintain him or her in health and reasonable comfort.
7. No employer of aboriginals shall make any deduction from the wages of his employees on account of goods supplied by the employer during the term of the engagement.
8. Upon engaging any aboriginal to work the employer must immediately notify the senior police officer of the district of the name of the employee and the terms of the engagement, and that officer will register the particulars in a book to be kept by him for the purpose, and for this registration the employer will pay a fee of two shillings and sixpence.
9. Upon the discharge, dismissal, or death of any aboriginal employee, the employer will immediately notify the senior police officer of the district, who will make the necessary entry in the register kept by him, for which the employer will pay a fee of one shilling.
10. Where aboriginals are employed at sea upon articles regularly signed before a shipping master, the two sections of this Act next preceding shall not apply.
11. Penalties on sections 6, 7, 8, and 9.
12. It shall be lawful at any time for the Protector to terminate any agreement between an employer and an employee upon giving one week's notice to the employer for any of the following reasons :—
  - (a) Neglect of the employer to fulfil the conditions of the agreement ;
  - (b) Any improper treatment of or conduct towards the employee by the employer ;
  - (c) Ill-health of the employee ;
  - (d) Employer supplying or permitting to be supplied to the employee any alcoholic liquor or any opium or other deleterious drug.

*Prohibited Townships.*

13. The senior police officer of a district, with the consent of the Protector, may at any time prohibit all aboriginals from approaching nearer to any township situated within an aboriginal area than three miles, and no aboriginal shall then approach such township without a special permit in writing from such officer, and any aboriginal disobeying such prohibition shall be liable to ; and any person harbouring any aboriginal in a prohibited township shall be liable to

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*Quarantine.*

14. Upon report by the Protector that venereal or other contagious or infectious diseases prevail among the aboriginals of any locality, the Commissioner of Police may cause all affected aboriginals to be mustered and removed to some island or other place appointed for the purpose, to be there detained until cured.

*Education.*

15. Where mission or other schools exist, whether only subsidised or wholly supported by the Government every child of any aboriginal mother who is apparently between the ages of six and twelve years shall attend one of such schools, and it shall be the duty of the Protector, assisted by the police, to enforce such attendance.

*Reserves.*

16. Upon the proclamation of a reserve it shall be unlawful for any person to enter thereon without, permission in writing from the Protector. Penalty

And no person shall trap or kill any wild animal, bird, or fish, or take any bees' nest or bird's eggs, or consume any food plant or any of the natural means of subsistence for aboriginals within the limits of the reserve. Penalty

*Repression of Outrages.*

17. Where outrages have been committed by aboriginals, and the arrest of the actual perpetrators cannot readily be effected, the Commissioner of Police may direct that all gatherings of aboriginals in the neighbourhood may be followed up by the police, and disarmed and dispersed by force.

18. No person shall supply any firearms to any aboriginal without the permission of the Commissioner of Police in writing. Penalty

The Governor in Council may from time to time make regulations under this Act.

## APPENDIX B.

RETURN showing the STRENGTH and DISTRIBUTION of the SIX EXISTING NATIVE POLICE DETACHMENTS for ONE YEAR, from the 1st JULY, 1895, to the 30th JUNE, 1896.

Name of Detachment.	NUMBER OF MEN, TRACKERS, AND HORSES.					
	Sub-Inspectors.	Sergeants.	Acting Sergeants.	Constables.	Trackers.	Horses.
Coen ... ..	...	...	1	1	6	18
Eight-mile ... ..	...	...	...	2	5	14
Highbury ... ..	1	...	...	2	11	31
Mein (Clayholes) ... ..	...	...	...	2	5	19
Musgrave ... ..	...	1	...	1	5	17
Nigger Creek ... ..	...	...	...	2	5	12
Totals ... ..	1	1	1	10	37	111

## APPENDIX C.

RETURN showing the FUTURE STRENGTH and DISTRIBUTION of FIVE REORGANISED NATIVE POLICE DETACHMENTS.

Name of Detachment.	NUMBER OF OFFICERS, MEN, AND HORSES.				
	Officers.	Acting Sergeants.	Constables.	Trackers.	Horses.
Number 1 ... ..	1	1	1	10	40
2 ... ..	1	1	1	10	40
3 ... ..	1	1	1	10	40
4 ... ..	1	1	1	10	40
5 ... ..	1	1	1	10	40
Totals ... ..	5	5	5	50	200

## APPENDIX D.

RETURN of PRESENT EXPENDITURE for ONE YEAR on EXISTING NATIVE POLICE DETACHMENTS.

1 Sub-Inspector at £260 ... ..	£260	£25	£27 7s. 6d....	£	s.	d.
1 Sergeant at £154 ... ..	£154	...	£27 7s. 5d....	312	7	6
1 Acting Sergeant at £142 ... ..	£142	...	£27 7s. 6d....	169	7	6
4 Constables at £132 (2 at 1s. 6d. and 2 at 6d.) ... ..	£528	...	£73 0s. 0d....	601	0	0
6 Constables at £126 (4 at 1s. 6d.) ... ..	£756	...	£109 10s. 0d....	865	10	0
37 Trackers at £8 2s. per annum ... ..	...	...	...	299	14	0
Rations to Trackers and Gins, £1,279 17s. 1d.; Stores and carriage thereof, £546 6s. 5d. ... ..	...	...	...	1,826	3	6
Say for Contingencies, 6 Camps at £100 each per annum ... ..	...	...	...	600	0	0
				£4,855	10	0

## APPENDIX E.

RETURN of ESTIMATED EXPENDITURE for ONE YEAR on NATIVE POLICE DETACHMENTS when reorganised.

	£	s.	d.
5 Sub-Inspectors at £200 (4 at 1s. 6d.) ...	£1,000	...	£118 12s. 6d.
5 Camp Sergeants at £142 (4 at 1s. 6d.) } (1 at 6d.) }	£710	...	£118 12s. 6d.
5 Constables at £122 (5 at 1s. 6d.) ...	£610	...	£136 17s. 6d.
50 Trackers at £8 2s. per annum ...	...	...	...
5 Sub-Inspectors, Travelling Allowance at £25 each per annum ...	...	...	...
Probable Cost of Rations, &c., to 50 Trackers ...	...	...	...
Say for Contingencies, 5 Camps at £100 each ...	...	...	...
			£6,191 18 7

NOTE.—A further sum will be required for buildings, fencing, and purchase of horses, but the amount cannot be correctly estimated at present.

## APPENDIX F.

ESTIMATED WORKING EXPENSES of POLICE STEAMER in TORRES STRAITS for ONE YEAR.

	£
Salary of Officer in Charge at £200 per annum ...	200
Salary of Officer—Allowances ...	50
Fireman Driver £120 per annum ...	120
One European Deck-hand at £8 per month ...	96
One European Cook at £8 per month ...	96
Native Crew of 6, at £1 per month each ...	72
Rations for Crew ...	219
Fuel, £100 ...	100
Stores, £100 ...	100
Repairs and Incidentals ...	47
Total ...	£1,100

Price 1s.]

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

# MAP OF QUEENSLAND



## GROUPS

BOORORARA	CHOCKULL	YELLINGE	162
CUNCIJGIRA	ORLOW	YETTKIE	6
BUNNABILARA	BULUM BULUM	MOOKA	125
JULACARA	CHEWLE	KOONGARIE	320
NOORORARA	KOOLGOTTA		
BULPINARA		MAIMBE	50
CANDORA		WOCCH	40
MOORARA		GIOW	25
WALPARARA		KITBA	61
YALMARA		WARRA WARRA	40
KOONARA		OHALO	50
WOLODMOOPANARA		DEBA	70
TUHOOLCOORARA		CERRAH	50
KYAHARA		GILLAH	80
CHOKOWARA		BOOL BOORA	50
TONDAYARA		WARRY BOORA	60
BULKANARA			
KAPURA			
		MANGORINBA	30
		UKEMO	
		KIRRAMA	300

NOTE B.P. SIGNIFIES BLACK POPULATION

