

ONE LAND,
ONE SPIRIT



My Story

MY NAME

ONE LAND,
ONE SPIRIT



HELLO
I am Joe Sproats
This is my Story



WHERE I LIVE

ONE LAND,
ONE SPIRIT



I live in Ingham North Queensland with my
wife Jennie Ginger.

WHERE I WORK

ONE LAND,
ONE SPIRIT



I work as a psychologist with Wakai Waian Healing Services in Central Queensland, and do community work in Yarrabah, and tourism work with the Queensland Tourism Industry Council

WHERE I WAS BORN

ONE LAND,
ONE SPIRIT



I was born in a hospital corridor in 1953 in Melbourne, a post war baby boomer.

MY TRIBES AND COUNTRY

ONE LAND,
ONE SPIRIT



- Ngarigo on Snowy Mountain and Monaro plains and Diringanji on Yuin Nation, South East NSW
- Lifou (Drehu) Islander from Loyalty Islands, New Caledonia
- Irish from the area around Belfast, Ireland
- English from the area on the Scottish border, Britain

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



- Last pre-colonial Ngarigo family members were my great great great great grandparents in the 1820s
- Great great great grandfather Britten arrived in 1791, a soldier of the NSW Corps (step family)
- Great great grandfather Hogan arrived from Ireland in 1829 a convict

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



- Great great great grandfather Lifu arrived from Lifou Island in 1847 a slave
- Great great grandfather Edward Barber arrived from England in 1847 an assisted migrant
- Great great grandfather Sproats & family arrived from England in 1858 as assisted migrants

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



Aboriginal woman of
the time

- Great great great grandfather Lifu met a local Ngarigo woman, had a daughter
- Great great grandmother (Ngarigo) and her family are still the subject of an intense search for reconnection



Pacific Islander of
the time

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



Charlotte Barber

Great great grandfather Edward Barber had a daughter called Charlotte with great great grandmother (Ngarigo)

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



Step Mother Anne Britten

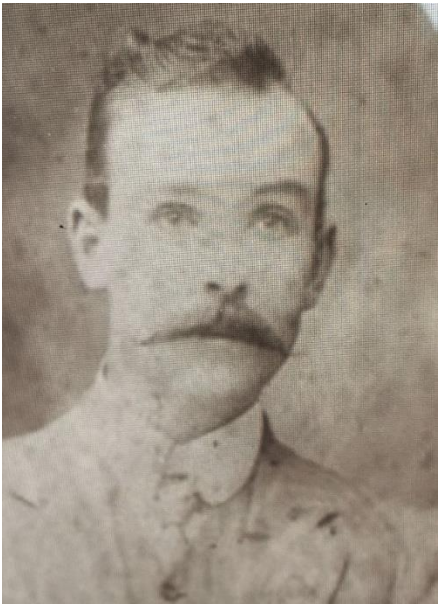
Edward Barber with his wife Anne Britten raised Charlotte as a white girl

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



← Family Lines →



Step Great
Uncle
Thomas Barber



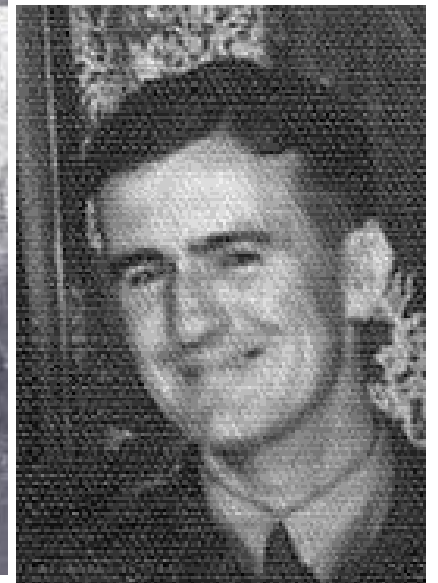
Step Great
Great Grandmother
Anne Barber



Great Grandmother
Charlotte Barber/
Nee Sproats



Grandfather
Ernest Sproats



Father
Jack Sproats

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



- Great grandfather Sproats was born in Wollongong and married Charlotte Barber
- They had 5 children including my grandfather Ernest Sproats
- Great grandfather Hogan had six children including my grandmother Nellie Hogan



Ernest and Nellie Sproats

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



- Ernest and Nellie had six kids including my father Jack who married Betty Nolan
- They had five kids including myself, Joe Sproats



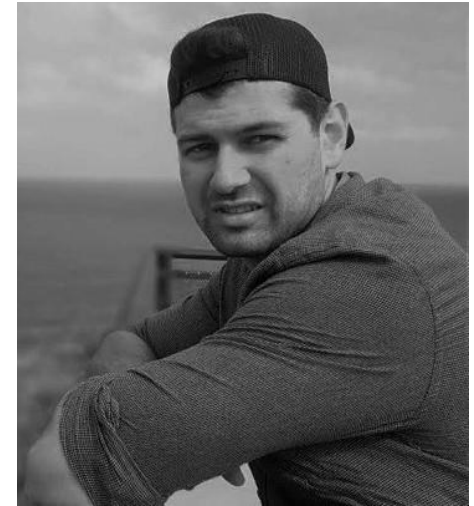
Betty and Jack Sproats

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



I married the fabulous Jennie Ginger who was born in Sri Lanka and had a fabulous son Sebastian



Jennie

Sebastian

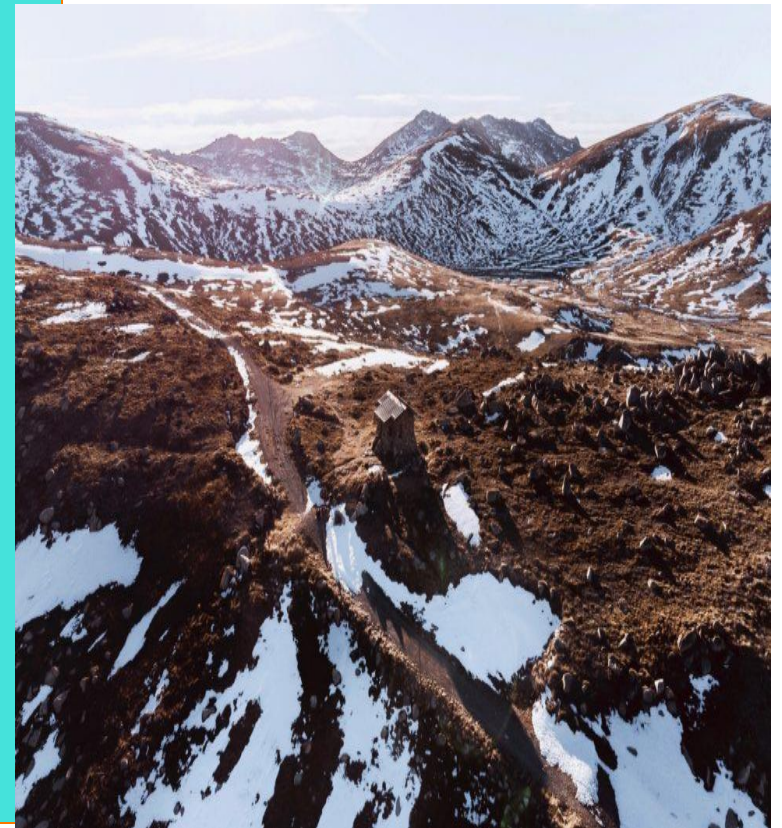
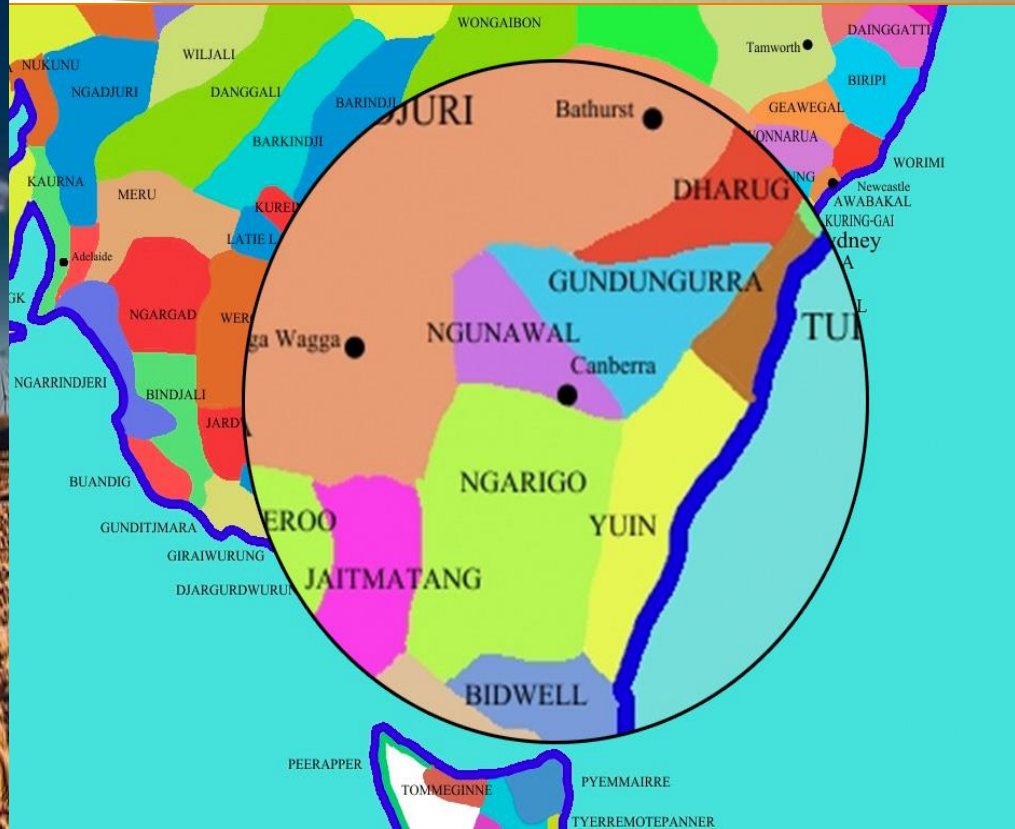
PLACES OF ORIGIN



NGARIGO COUNTRY



‘Monaro Plains



‘Snowy Mountains

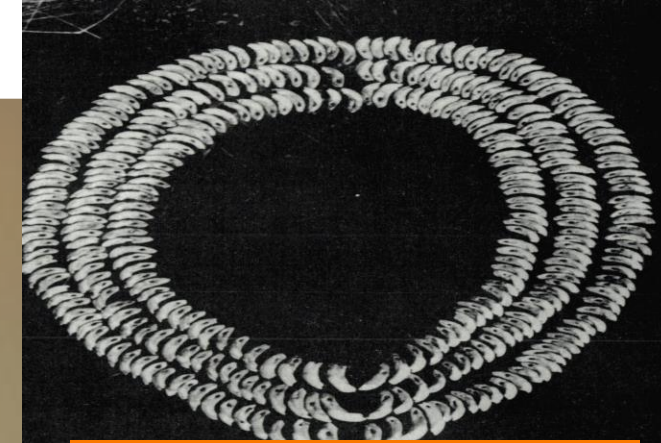
NGARIGO PEOPLE



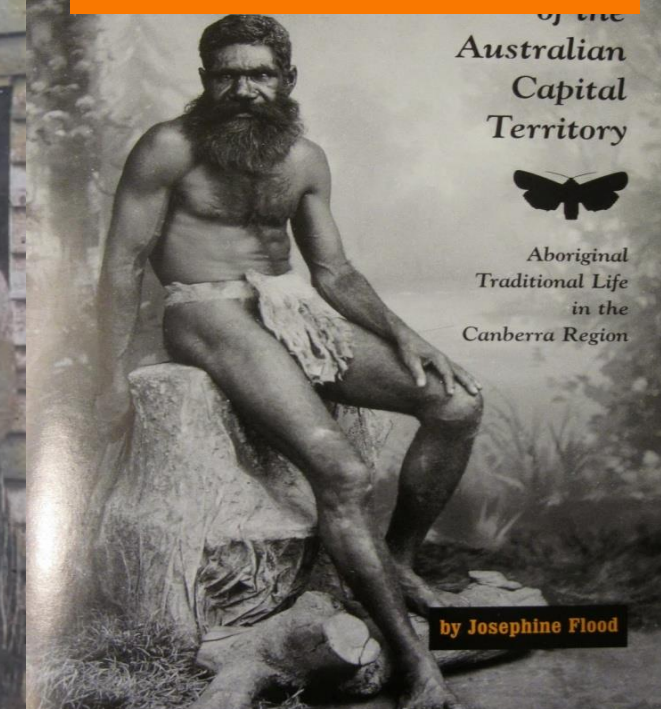
Ngarigo hunter



Mundy family of the Ngarigo people on the Delegate Aboriginal Reserve, taken around 1906-1916. The family were stockmen, descended from those who worked in the Snowy Mountains. Picture courtesy of Ellen Mundy



Coma burial site: Kangaroo teeth arranged to form a necklace



Ngarigo moth hunter

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE THE ISSUE OF LOST KNOWLEDGE

- The fragments of Aboriginal history remaining in the Monaro and Snowy Mountains region are few and indistinct....With no traditional owners as visible permanent residents however, nostalgia for the 'lost' past casts a misty haze over what exactly the Aboriginal history of the area might be. *Telling Absence: Aboriginal Social History and the National Museum of Australia. Christine Frances Hansen, December 2009. A thesis submitted for the degree of Doctor of Philosophy of The Australian National University*
- The hazy conflated past overwritten with a heroic history of horses and cattle and rustic mountain huts pays little attention to the Ngarigo men and women who lived alongside the high country pioneers. "More often than not," historian Keith Hancock noted, "the white man did not trouble to give his black guide a name, or, at any rate, to record it; thus we read of 'the native who was with us', or 'my blackfellow', or 'my tamed black'." ³¹Hancock, W. K. (1972). *Discovering Monaro; a study of man's impact on his environment*. Cambridge, University Press.
- The comprehensive dislocation of Aboriginal populations, following European settlement, has led to a high proportion of Indigenous Australians, particularly those living in urban settings, who do not know their traditional origins. *Our Kin Our Country ACT Government Genealogy Project August 2012 Report*

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE

THE ISSUE OF LOST KNOWLEDGE

- Tracing family history can be frustrating and time consuming because of the degree of lost information. In many cases the information available is contained only to living memory. In other cases, the true story has to be surmised with incomplete data.
- “Family history and lineage are important to the contemporary Davison family, but what is held in oral history does not extend past living memory, that is both the direct memories Deanna has of her own life, including of her mother and grandfather, as well as the memories of her mother’s early years as told to her. There is no way of knowing for example what the exact first moment of contact was between Deanna’s ancestors and the colonial invaders: no records were made by either participant and no oral history remains extant.” *Telling Absence: Aboriginal Social History and the National Museum of Australia*. Christine Frances Hansen, December 2009.
- Poor oral and written records are a problem for all Ngarigo descendants. However, in the haze of forgotten historical connections, other facts do slowly come to light about other Ngarigo family connections.

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE **THE ISSUE OF COLOUR**

- The Ngarigo connection with Charlotte Barber is based on the premise that she was born coloured, born on the Monaro (according to her death certificate) and most likely born at Holt's Flat, part of the Mt Cooper Squatter Run near Nimmitabel.
- This is supported by a photograph showing a coloured woman. The predominant coloured people on the Monaro in the 1860s were Ngarigo people, the traditional people of the Monaro.

TRACING FAMILY CONNECTIONS -NGARIGO PEOPLE

FALSE, MISLEADING OR NO DOCUMENTATION-

THE ISSUE OF BIRTH LOCATION

- The Eden-Monaro Pioneers Website it states Charlotte Barber was born in Hill End. This is incorrect, the family left this area well before Charlotte's birth.
- On the death certificate of Charlotte, it states the place of birth was Monaro.
- On the marriage certificate of Charlotte to Obadiah Sproats, it states the birthplace was Bega.
- The baptism certificate was registered in Bega.
- Bega is a possibility but it more likely reflects the place where Charlotte was christened and raised when she was older.
- The most likely birthplace was Holts Flat on the Monaro where the Barbers lived for a long time.

TRACING FAMILY CONNECTIONS -NGARIGO PEOPLE

FALSE, MISLEADING OR NO DOCUMENTATION-

THE ISSUE OF BIRTH LOCATION

- Charlotte's white presumed father Edward Tomlin Barber was a shepherd at Holts Flat from the early 1860s to 1869 when he died on the property from an overdose of opium and was buried at Mt Cooper cemetery.
- Her brother John died falling off a horse in May 1873 and was also buried at Mt Cooper cemetery.
- Another brother, Edward Tomlin Barber junior had 10 children, 8 of which were born at Jettiba, Holts Flat from 1872 until 1883 when the last two children were born in Bega (1885, 1889).
- This suggests the Barber family were in the Holts Flat area for a long time before there was a move to Bega.

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST-COUNTRY

- As early as 1848 Henry Haygarth was writing with nostalgia for an era that had already passed:
- ... to the lover of the picturesque perhaps this is the most beautiful scene that Australia can afford... Plains and 'open forest', untrodden by the foot of the white man, and, as far as the eye can reach, covered with grass so luxuriant that it brushes the horseman in his saddle; flocks of kangaroos quietly grazing,... emu crossing and recrossing his route; the quail rising at every step; lagoons literally swarming with wild fowl – these scenes are reserved for the eye of the enterprising settler...
- Haygarth's work has been cited as the first environmental history of the Monaro to map the beginning of the fall.

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST -CAMP LIFE

- Their camp... presented in the delightful evening a tolerably good appearance. The men and women (some of the latter were out hunting) were sitting under their Gunyas, either without any particular occupation, or preparing Opossum skins for cloaks, making nets of currigiong etc.
- Upon a fine round Plain the male youths were playing with a ball made of wool, which they threw to a great height, catching it with much dexterity.
- It was very interesting to see these fine, naked, athletic bodies in such a gymnastic exercise; they were almost all muscular and smart people...*Lotsky*

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST- INDEPENDENCE

- Haygarth's work charts the deep collision of cultures that underwrote the occupation.
- The replacement of Ngarigo open-range farming of native fauna with 'stations' or 'runs' stocked with hoofed herds was the outcome of what he termed the 'cool occupation'.
- The temperature of this theft, in Haygarth's view, marks its true nature: no hot headed impulse but a cold calculation, underpinned by an imposition of governance, as he goes on to tell us, which moved the Ngarigo from self-governance to subjection without consultation.

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST- PARADISE

- Once the squatters arrived with their new animals, the pre-contact routines of the Ngarigo were damaged beyond sustainability almost instantly.
- The vast fields of yams that grew by the rivers were trampled by hooves, the permanent waterways fouled and the hunting grounds over-grazed.
- The trauma of that change must have ricocheted through the community during those first decades as the realization dawned that what were once dependable resources, to be returned to seasonally, had vanished.
- The necessity created by these changes drove the Ngarigo to experiment with the emerging colonial economy and they quickly had to learn how to exploit new possibilities as the old ones were extinguished.

LIMITED CHOICES FOR NGARIGO PEOPLE

THE FIRST INVASION

- The earliest of them was Captain Richard Brooks in 1827 who, with his son, herded a mob of cattle south and reached what was afterwards known as Cootralantra Lake, “where consequent upon the blacks proving hostile, he lost his cattle which he later found on ‘Gejizrick Flat’.
- The rich pastures the cattle had found for themselves decided Brooks to settle where he landed and the first of the great Monaro stations was founded.
- Intelligence of the new country reaches the settled districts, and countless flocks and herds are poured into the land of promise. It is divided into stations, and ‘improvements’ are everywhere erected on it... the wild blacks, indignant at the cool occupation of their territory, spear the cattle, and the settlers retaliate. The governor establishes a ‘protector of aborigines’, who perhaps has most need of protection himself. Henry Haygarth

LIMITED CHOICES FOR NGARIGO PEOPLE

INVASION RESISTENCE

- The Ngarigo's resistance to Brooks' incursion, for example, was strong. Although he erected a homestead of timber slabs with a thatched roof in the bush "the blacks, proving still unfriendly, caused him a few years later to erect in the open another house."
- Eventually some sort of truce was reached when Brooks persuaded one of the Ngarigo men to stop the others from spearing his cattle, in return for an annual 'gift' of a bullock. "This they roasted whole and had a great feast near the homestead."

LIMITED CHOICES FOR NGARIGO PEOPLE

MOUNT COOPER RUN

- Mount Cooper, which was named after Frank Cooper included Jettiba, Native Dog and Holts Flat. Charles Campbell and Merchant Campbell took these up either at the end of 1832 or early in 1833. Donald Rankin was manager. They sold or gave the Native Dog portion of the run afterwards to Rankin. Donald McNee succeeded Rankin as overseer.
- Successive owners were:
 - -Charles Campbell and Merchant Campbell
 - -The McKeachie Brothers
 - -O'Donnell
 - -William Buckley, a son of William Buckley of Buckley's Crossing. He was thrown from his horse between Holts Flat and Mt. Cooper, and killed.

LIMITED CHOICES FOR NGARIGO PEOPLE

THE BIG INVASIONS

- Amongst these land holders was Ben Boyd, reportedly the largest land holder on the Monaro who had accumulated most of the land in two years. *(The Invisible State: The Formation of the Australian State By Alastair Davidson.)*
- His fourteen stations in the Monaro and four in the Port Phillip District included 426,000 acres (172,398 ha); the pastoral rights to most of this land were bought from their former holders, and according to Gipps the stations were 'well-watered, and in the best parts of the Colony'.
- By 1844 he had 20,000 sheep and 10,000 cattle in the Monaro. During the 1840s the Royal Bank, or Boyd & Robinson, had more than 160,000 sheep and controlled over 2,500,000 acres (1,011,715 ha) in the Monaro and Riverina alone, for a trifling annual licence fee.

LIMITED CHOICES FOR NGARIGO PEOPLE

THE BIG INVASIONS

- In the Government Gazette firstly referred to, Ben Boyd is shown as the prospective Lessee of the following runs: -
- | Name. | Area. | Cattle, | Sheep. |
|----------------------|---------|---------|--------|
| Mowera and Batangaby | 200,000 | 600 | |
| Cudgee | 50,000 | 600 | |
| Mafra | 25,000 | | 5,000 |
| Moyallan Downs on | | | |
| Mamjellack | 20,000 | 1,200 | |
| Bibbenluke | 76,000 | 2,000 | |
| Wog Wog | 20,000 | 600 | |
| Boco Rock | 25,000 | 800 | |
| Cambalong | 60,000 | 1,200 | |
| Genwong | 20,000 | | 4,000 |
| Matong | 32,000 | | 5,000 |
| Bondi | 50,000 | | 6,000 |
- A total of eleven runs - aggregating 278,000 acres carrying 7,000 cattle and 20,000 sheep

LIMITED CHOICES FOR NGARIGO PEOPLE

FINDING WORKERS

- For his pastoral activities Boyd had much trouble in recruiting suitable labour. In evidence before the select committee on immigration on 27 September 1843 he claimed that he employed some 200 shepherds and stockmen, but despaired of the colony's prosperity 'unless we have cheap labour, and can bring the wages of the shepherd who will undertake large flocks to £10 a year with rations'; these included meat and flour, but not tea and sugar which he considered luxuries.
- The meagre supplies of immigrants and former convicts who were willing to go to outback stations often proved unsatisfactory, and Boyd looked for alternative sources. He suggested a plan whereby convicts with tickets-of-leave in Van Diemen's Land might be granted pardons conditional upon them going to work in New South Wales, but it did not appeal to the government.
- He then envisaged recruiting labour from the Pacific Islands.

MONARO SLAVERY

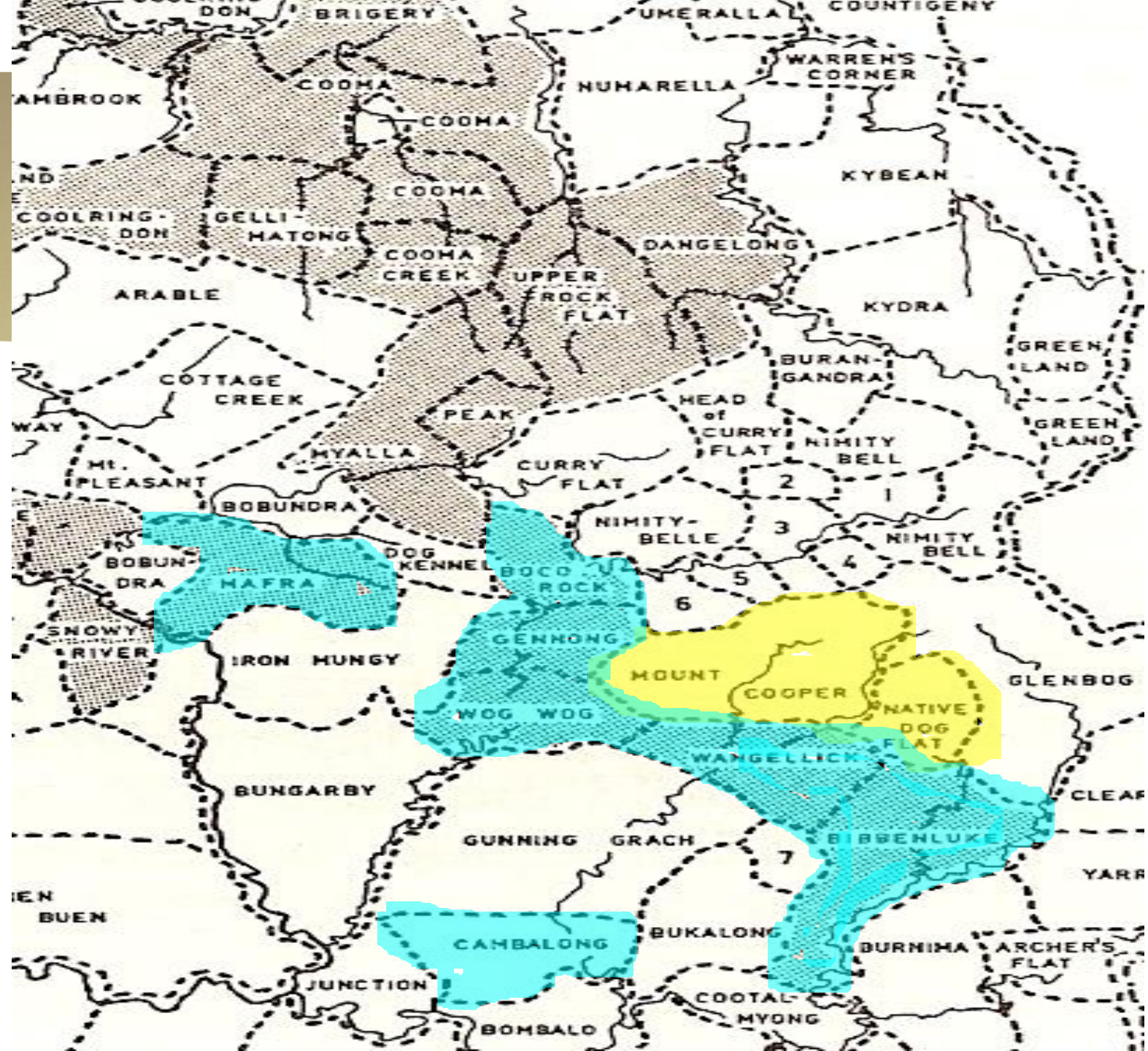
SQUATTERS ARRIVE IN THE 1820S

DESTROY TRADITIONAL LANDS AND
HUNTING IN 20 YEARS THROUGH SHEEP

NGARIGO PEOPLE STAYED ON
STATIONS TO SURVIVE

MT COOPER STATION WHERE
CHARLOTTE WAS BORN

SOUTH SEA ISLANDER SLAVES PLACED
ON BEN BOYD PROPERTIES 1847-48



LIMITED CHOICES FOR NGARIGO PEOPLE

RESOURCES DECLINE

- As early as the 1840s many Aboriginal people from south-east NSW were looking for work with the new settlers, primarily as sheep washers or agricultural labourers.
- With their resources severely contracted, Aboriginal people were forced onto the fringes of towns or onto the reserves at Wallaga Lake and Lake Tyers.
- By the 1860s the pre-colonial economy of Aboriginal people on the far south coast had been effectively dismantled.

LIMITED CHOICES FOR NGARIGO PEOPLE

RESOURCES DECLINE

- The Weatherhead family took up residency at Nungatta Station in 1840. The Ngarigo had begun clustering at these stations seeking food and employment, their presence increasing over the following decade as the viability of their resources diminished.
- Station records show that Aboriginal people moved between the large runs, looking to supplement their food supplies with station rations and take advantage of seasonal work opportunities.
- Travelling between locations within their country for cyclic exploitation of resources had always been part of Ngarigo life.

LIMITED CHOICES FOR NGARIGO PEOPLE

LIMITED SUPPLY AND SEXUAL ABUSE

- European women were in very short supply and Aboriginal women were comparatively plentiful.
- The 1839 Census of the Maneroo Squatting District identified a non-Indigenous adult free population of 781 males, 151 females and 558 male and 7 female convicts. The Aboriginal adult population of the area was given 177 males and 142 females.
- That is 1339 white males, 158 white females and 144 deadly, beautiful Ngarigo women
- The desperation of the situation is captured in a letter sent to the Sydney Morning Herald on Friday 1 August 1845: Destitute State of Maneroo
- “A squatter from the district of Maneroo has sent us a very fervent address to the young ladies of Sydney, urging them to take pity upon the unfortunate bachelors of Maneroo, who, according to him, are driven to a state of desperation from the paucity of marriageable ladies, and indeed in one verse he darkly insinuates that no young lady ought to cross the border of the counties of St. Vincent or Argyle without being accompanied by her papa and a parson. “

LIMITED CHOICES FOR NGARIGO PEOPLE

LIMITED SUPPLY AND SEXUAL ABUSE

- With no European women available, it was inevitable that the men would turn to the Ngarigo women sooner or later.
- Not infrequently Aboriginal women were taken by force, often detained in the huts of their captors by being chained to the furniture.
- Governor Gipps was so alarmed by reports of this behaviour that in 1837 he was forced to explicitly outlaw it, making clear the link between the mistreatment of Aboriginal women and the escalating violence between the black and white communities. In almost certainly a direct reference to the Monaro, he began the decree with:
- "... beyond the limits of location, Overseers and other Persons in charge of Cattle and Sheep in those remote Districts, are not unfrequently guilty of detaining by force, in their Huts, and as their companions abroad, black women of the Native Tribes resorting to their neighbourhood, an offence not only in itself of a most heinous and revolting character, but in its consequences leading to bloodshed and murder."⁹

LIMITED CHOICES FOR NGARIGO PEOPLE

SEXUAL RELATIONS WITH THE SHEPHERDS

- There were frequent conflicts between shepherds and Aborigines. “a lot seems to have been triggered by the taking of women. On the other side, there is no doubt that shepherds raped Aboriginal women and killed Aborigines in retaliation for real or imagined offences.
- “It would be incredibly naive to think that squatters and shepherds did not have sexual relations with Aboriginal women: willing partners, rape victims or prostitutes.” *Pickard*
- A typical example is ‘a shepherd [who] attacked because he had taken an Aborigine’s wife without giving damper in payment for her[the district Protector of Aborigines] believed that most disputes originated from this cause’ (*Nance, 1981: 546*).
- Convicts and others infected Aboriginal women with syphilis, who transmitted the disease back to the whites (*Goldsmid, 1988: 73*).

LIMITED CHOICES FOR NGARIGO PEOPLE

UNSYMPATHETIC WHITE GOVERNANCE

- John Lambie's sympathies in his role as Protector of Aborigines, were with the European population. His annual reports to the Colonial Secretary document his increasing frustration with the 'natives' whose conduct displayed what he saw as an incomprehensible (and ungrateful) lack of enthusiasm for the new regime, for example:
- *"[they] continue to roam from one station to another... and are generally supplied with food for the time by the Settlers near whose Establishments they encamp, and by whom they are occasionally employed in odd jobs but which are performed in the usual listless and indolent way."*
- Lambie's admission to the Select Committee on the Condition of the Aborigines in 1845 that the Ngarigo people's "ordinary means of subsistence had diminished, inasmuch as the kangaroos retire as soon as the land is stocked" displays his talent for obfuscation.
- Hancock insists that Lambie with his overall lack of affection for and disinterest in the Ngarigo contributed significantly to their fortunes during this early period.

LIMITED CHOICES FOR NGARIGO PEOPLE

FRINGE DWELLERS

- Many Ngarigo people stayed on the Squatter stations or on the fringes of other white settlements after their hunting grounds had been ruined or made inaccessible in the early days.
- On the Monaro there were no staffed mission stations at that time: at Delegate a reserve was gazetted in 1892, but with little assistance from government, most of the twenty or thirty Aboriginal people who lived there had moved to Wallaga Lake by the 1920s.

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE

- In 1845 the Aboriginal population on the entire Monaro, which probably included the south coast areas, was about 1,382.(J Lambie)
- Other records during the 1840s, and later, describe groups of about 500 being seen regularly
- A census in 1856 showed that there were 166 Aboriginal people in the Cooma district
- By 1892 reports state that only two Aborigines were still living on the Monaro.
- Contrary to reports of the early 20th century that the Ngarigo tribe was extinct it is now believed that many moved out of the area,

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE

- John Lambie believed that the Ngarigo were fast decreasing in numbers and “it is needless to say that generally they retain their wild wandering and unsettled habits and seem as much as ever disinclined to remain long in any particular place”. linked their unsettled and uncivilised ways with their decline in numbers.
- Lambie’s successors were also concerned with the disappearance of the Aborigines. The next Commissioner of Crown Lands, HH Massie, picked up the theme of extinction in his 1856 annual report when he lamented that In all human probability at no very distant period, this singular and in many respects interesting race of beings will have perished from off the face of the Earth and the place thereof shall know them no more.
- The motif was reiterated by the following Commissioner, Spencer Bransby, who added speculation to the cause of their demise in his 1859 annual report:
“They are rapidly diminishing in number from disease engendered by promiscuous sexual intercourse and intemperance. From these causes there are very few births and an infant is rarely seen”.

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE-THE MURDERS

- Alexander Weatherhead, from Nungatta Station, had killed many Aboriginal people.
- Part of the milk-making process was to put the milk pans out to let the cream settle on top. Attracted by the offering, Aboriginal men and women would skim the cream off.
- Weatherhead was apparently so annoyed that he laced the milk with strychnine and later, when the poison had done its work, disposed of the bodies.
- Burgess claimed he had heard this story from the manager of Nungatta Station in the 1960s. More than 120 years after Weatherhead had allegedly poisoned a large number of Aboriginal people, the story lived on, passed down from one manager of the station to the next.

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE-THE MURDERS

- Aston Run
- Aboriginal name Curronaggen and sometimes called "Lenois" by Sir I. A Mr. Atkinson of Bong Bong took up Aston about the same time as the Campbells took up Bombala Station.
- A man named Black Tom was left in charge of sheep. "Black Tom" killed a lot of blacks at Aston in 'self-defence' and the bodies were burnt.

LIMITED CHOICES FOR NGARIGO PEOPLE NAMING

- It was a reportedly common practice to give the name of the land owner or manager to an Aboriginal in the 19th century
- LAND OWNER NAMES ON THE MONARO 1862
- Daniel Moore,
- William Keigh
- Robert Mason,
- Charles Fergus,
- Thomas Brogan,
- James Devereux
- William Goodwin,
- Robert Goodwin.
- George Goodwin.
- James Hain,
- George Hain,
- James Litchfield
- *This material was transcribed from the 'Back to Cooma' Celebrations Book pp28-31- Patrick Mould 2002*

LIMITED CHOICES FOR NGARIGO PEOPLE NAMING

- Nungatta station was owned by a man named Alexander Weatherhead. He had sons, not sure how many but more than one.
- It was reported to him that his sons were having relations with the local Aboriginal women. He told them that he did not care what they did with the women but if there was a child it would not take their family name but that he would name it.
- In time there was a child and he named it Brindle. This was a reference to the cattle that he bred – the first of the cross breeds being known as a brindle. *Iris White*

LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

Names from the 1845 census in Bega

- H Bookellar
- W Brierley
- A Carter
- W Chapman
- L Green
- D Johnson
- R Macbored
- J Mumbla
- H Thomson
- J Walker
- E Walkerden
- A Whyno

Names from the Mt Cooper cemetery

Tongai
Cooper
Ashby
Pickalla
Brierley
Priestly
Campbell
Bond
Dixon
Luff
Bell
Townsend

NGARIGO TOTEMS

The Ngarigo Tribe was one of many with a female descent and a two class system of totems. The first class was Merung (Eagle hawk)

NGARIGO TRIBE Classes.

Totems.

Bellet-bellet

lyre-bird

Nadjatajan

bat

Bulemmba

flying-squirrel

Mundarung

tuan

□ Merung Eagle hawk

Mumung

black-snake

Mulan or Munja

a fish

But-the-wark

the mopoke

Kauunga

black opossum

Waat

red wallaby

NGARIGO TOTEMS

The Ngarigo had a class system of totems. The second class was Yukembruk (Crow)

NGARIGO TRIBE
Classes.

Totems.

Bra-ar-gar
Tchuteba
Baua

a small hawk
rabbit-rat
flying-squirrel next in size to bulemba

□ Yukembruk Crow

Burru
Berribong
Budalaklace
Kuriur
Kauar
Ulunbau

Kangaroo
emu
-lizard
native companion
spiny ant-eater
sleeping lizard

BLACK COCKATOO TOTEM

The Black Cockatoo has been actively with me since 1979.

It always comes when something significant happens in my life. The most dramatic presence was when I was researching my family history in Bega (Djiringanj country).

We had just stumbled across the Male Initiation Pools at Mumballa Falls, the very first activity to occur when we arrived on Djiringanj Country. This was a very significant experience in itself.

Upon leaving, we decided to go for a random drive along an isolated dirt road in the area and were surrounded by hundreds of black cockatoos. They flew in on all sides and sat in small groups, feeding and looking at us. We were there for many minutes and left. The cockatoos remained.



Black cockatoo Dan Bursell

WAMBURAN GADAI GUNDIGAN

Black cockatoo search for leaves



Gugai njarala yalaganj, buban
Gugai njarala yalaganj ,nadjan
Wirigara wirigara wirigara wirigara
Damaradj wamburun, damaradj wamburun
Wirigara wirigara wirigara wirigara
Damaradj wamburun, damaradj wamburun
Yabiyaliga, yabiyaliga,
Damaradj wamburun, yarabi waraganj
Damaradj wamburun, yarabi waraganj
Yabiyaliga, yabiyaliga,
Njaban wamburun, njaban wamburun
Gadai gundigan

Hey listen good, father
Hey listen good, mother
Whereabouts, whereabouts, whereabouts,
whereabouts
Beautiful black cockatoo, beautiful black cockatoo
Whereabouts, whereabouts, whereabouts,
whereabouts
Beautiful black cockatoo, beautiful black cockatoo
Look out, look out,
Beautiful black cockatoo, go to snow gum
Beautiful black cockatoo, go to snow gum
Look out, look out
Hungry black cockatoo, hungry black cockatoo
Search for leaves

THE BIDUELLI TRIBE OF THE Ngarigo

There was a small tribe called the Biduelli, who occupied the forest and jungle covered country between the high coast ranges of the Ngarigo and the immediate coast along which the Kurnai lived in Victoria.

This tribe was an appendix to the Ngarigo, Murring, and Kurnai, being a mixture from them all.

They had the two sex totems of the Kurnai, some of the Murring totem names, and also the two class names of the Ngarigo.

↑This name is derived from *brida*, "scrub," and *uelli*, "dweller." Their land was of very poor quality



BIDUELLI WOMAN WITH BASKET

YUIN NATION



Djiringanj Cricket Team



Djiringanj Men painted with artefacts

YUIN NATION

Charlotte Barber moved to Bega with her family in the 1870s and married Obadiah Sproats in 1880. All their children were born there including my grandfather Ernest.

There appears to be a connection with Charlotte's Ngarigo family line and Djiringanj people/ country, but what this is is not clear at this stage.

When I first went on Yuin country, the first place we were guided to was the male initiation pools at Biamanga Park. We had never heard of them.

It was an overcast day, very atmospheric and we had the place to ourselves. To me, this was a welcome home. I still feel a special connection to the whole area. It was also on the same day in the same area that I experienced my strongest connection with my totem, the black cockatoo.

This Djiringanj connection is still the subject of intense research.



YUIN MAN WITH RAISED SCARS ON CHEST, IN CEREMONIAL DRESS

DJIRINGANJ COUNTRY

ONE LAND,
ONE SPIRIT



Biamanga Park Male
initiation pools



Biamanga (Mumbulla Mountain) is the central feature of Biamanga Aboriginal Place which can be seen from across all of the Bega Valley and draws Aboriginal people back to the area.

YUIN NATION BLACK DUCK TOTEM

Back in the old days, a man called Merriman had his totem called Umbarra the Black Duck. Umbarra, the totem, warned Merriman everywhere he went of the danger.

How did he warn him of the danger? he fluttered dived down into the water and made splashes. When Merriman, the old man, saw that bird doing that, he knew that something dangerous was going to happen.

One day, all the tribe was eating fish. Suddenly, Merriman saw Umbarra diving in the water, splashing about, ruffling his feathers up and so Merriman knew there was some people coming.



Black duck painting by George Milpurrru

LIMITED CHOICES FOR-YUIN NATION

- In the period 1797-1800, the Yuin or Coast Murring occupied territory from Cape Howe to the Shoalhaven River and inland to the Great Dividing Range,
- The population pre 1788 was estimated at about 11 000 between Cape Howe and Batemans Bay, comprising two main tribes; Walbanja, north of Narooma, and Dyiringanj from Narooma, south to Bega and west to the top of the range.
- Smallpox epidemics in 1789 and 1830 plus tribal battles and some venereal disease from whalers is believed to have reduced population by 95 percent, i.e. only about six hundred survivors. Massacres by whites had little effect.

LIMITED CHOICES FOR-YUIN NATION

- Some aspects of the difficulty encountered by the Aboriginal people in their quest for survival on the South Coast and/or adaptation to white laws are presented here in sequence:-
- 1830s: The main aim was to prevent Gulaga, (Mt Dromedary) a sacred site, being desecrated by removal of trees for building etc.
- 1850: Merriman's father, the most significant of the Wallaga Lake community founders, died. Fortunately Merriman (Umbarra) was able to maintain the integrity of the community with regard to customs etc..

LIMITED CHOICES FOR-YUIN NATION

- 1860s: Pastoral land was being fenced, preventing access to traditional tribal hunting grounds and ceremonial sites and sometimes fences were damaged, causing friction.
- 1870s : Miners were staking claims on Mt Dromedary, the sacred mountain. Some contamination of full blood aborigines by white intrusion had commenced.
- 1880s : Adapting slowly to white activity, in many cases aiding settlement by way of food and water sources, Yuin people worked at whaling and timber and on farms, but not mining (taboo on sacred sites) They were employed seasonally and in some cases owned land. They became involved in sporting activities, being natural athletes.

LIMITED CHOICES FOR-YUIN NATION

- 1882: Bega white population was about 1200, Aboriginal people were much less numerous and lived in fringe areas of town which persisted for some years. The Aborigines Protection Board was established in NSW.
- 1887: They sought education so a school was established at Wallaga Lake.
- 1890: Fielded a cricket team which continued for many years. Queen Narelle or Nerelle, wife of Merriman, died.
- 1891: At Wallaga Lake the Aborigines Protection Board established 132 hectares but inhabitants were virtual prisoners and far removed from their normal lifestyle. Prices for all commodities were higher.

LIMITED CHOICES FOR-YUIN NATION

- 1900: The Aborigines Protection Board severely restricted activities and forced Aborigines to be state dependent. After 1909 it forced all able bodied persons off the reserves to become farm laborers and domestic servants.
- 1904: King Merriman (Umbarra) of the Black Duck totem died.
- 1919: Jack Mumbler or Mumbulla (Biamanga) died. He and King Merriman had
- initiated the last generation of men including Percy Davis, Marram (Murrum) Alf
- Carter, Bickel (Bukel) Albert Thomas, and Eric Roberts (d. 1983).

LIMITED CHOICES FOR-YUIN NATION

- 1917 - 1941: Mr and Mrs Sampi supervised the Wallaga Lake Government Mission station and supplied food and clothing. She taught sewing, child care and nursing and was like a mother.
- The Sampis issued food, clothing materials and blankets supplied from government stores in exchange for Aboriginal labour. The Sampis left during World War II.
- The Depression put 85 percent out of work and many returned to the community.
- Between 1921 and 1939 the population at Wallaga Lake rose from 73 to 159 and
- by and large, were respected by the white population.
- 1940s: Seasonal labour picking beans, peas and corn, logging and mill work.

LIMITED CHOICES FOR-YUIN NATION

- 1949: The Akolele area was excised from Wallaga Lake Reserve and sold to developers without Aboriginal consent.
- 1950s: Aboriginal pick and shovel labour was used to initiate the water supply to Bermagui from Mt Dromedary via Couria Creek.
- 1960s: Aboriginal people picked beans for Art Riches and were good workers. The houses at Wallaga Lake Reserve were renovated by Bill Crome and Art Riches.
- Aborigines became citizens and thus eligible for social welfare benefits.
- 1970s: Some deterioration in attitude to white government. "King Billy" Hammond died.

LIMITED CHOICES FOR-YUIN NATION

- 1971: Aboriginal people were counted in the census for the first time. Neville Bonner became the first Aboriginal member of any Australian parliament as Senator for Queensland.
- 1974: Merriman Island in the centre of Wallaga Lake was the first Aboriginal site of significance in NSW to be declared an Aboriginal Place under the National Parks and Wildlife Act.
- 1978: Guboo Ted led campaign to stop logging on Mumbulla Mountain because of intrusion into initiation sites. 1980: Agreement was reached to establish an 1100 hectare area known as Biamanga Aboriginal Place to be jointly managed.
- 1983: Aboriginal Land Councils set up at Batemans Bay, Mogo, Bodalla, Narooma Wallaga Lake, Eden and Bega.

LIMITED CHOICES FOR-YUIN NATION

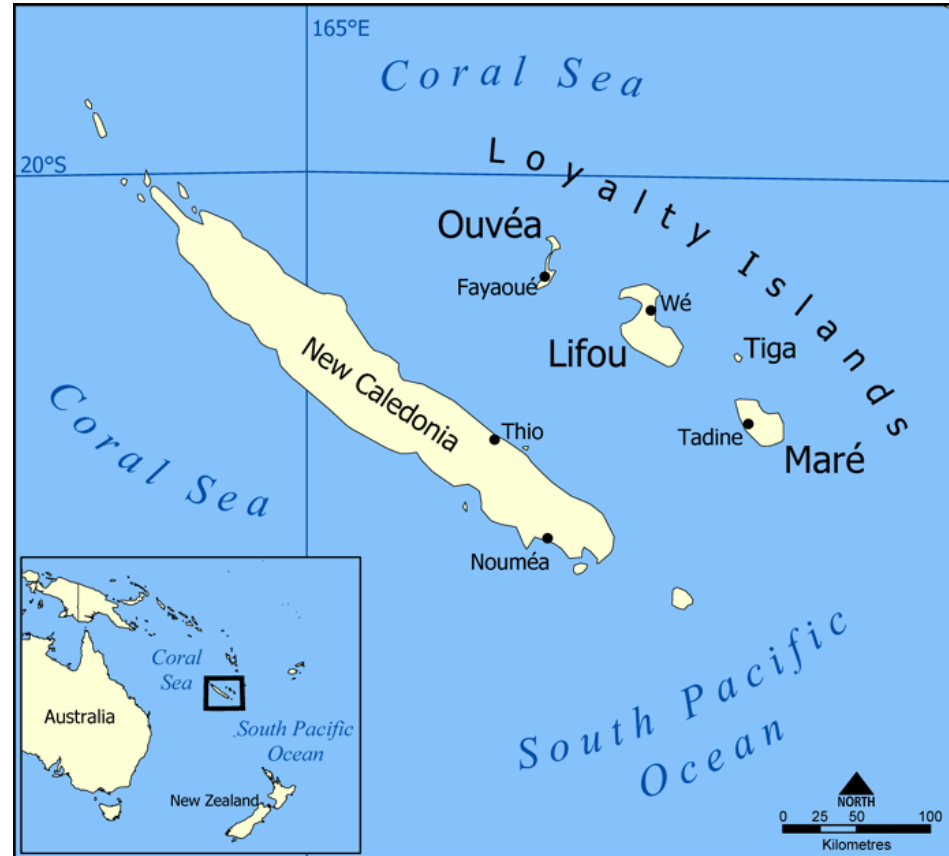
- 1989 : Arthur Thomas died. Good mate of Edgar Jaggers and DMR worker most of his life.
- 1991 : Development application was submitted to Eurobodalla Shire Council for cultural centre on Aboriginal land at Wallaga Lake. It contains displays of culture and history Guided tours of sites and demonstrations of food and medicines.

ANCESTRAL ROOTS - LIFOU ISLAND (DREHU)

ONE LAND,
ONE SPIRIT



AUSTRALIA



LIFOU ISLAND (DREHU) PEOPLE

ONE LAND,
ONE SPIRIT



Drehu people descend from Melanesians and Polynesians. They are called Kanaks.

They now represent just under half of the total population of New Caledonia which is still part of France.

There are a total of 19 different tribes inhabiting the three Loyalty Islands, six of which are on Lifou.

LIFOU ISLAND (DREHU) PEOPLE

ONE LAND,
ONE SPIRIT



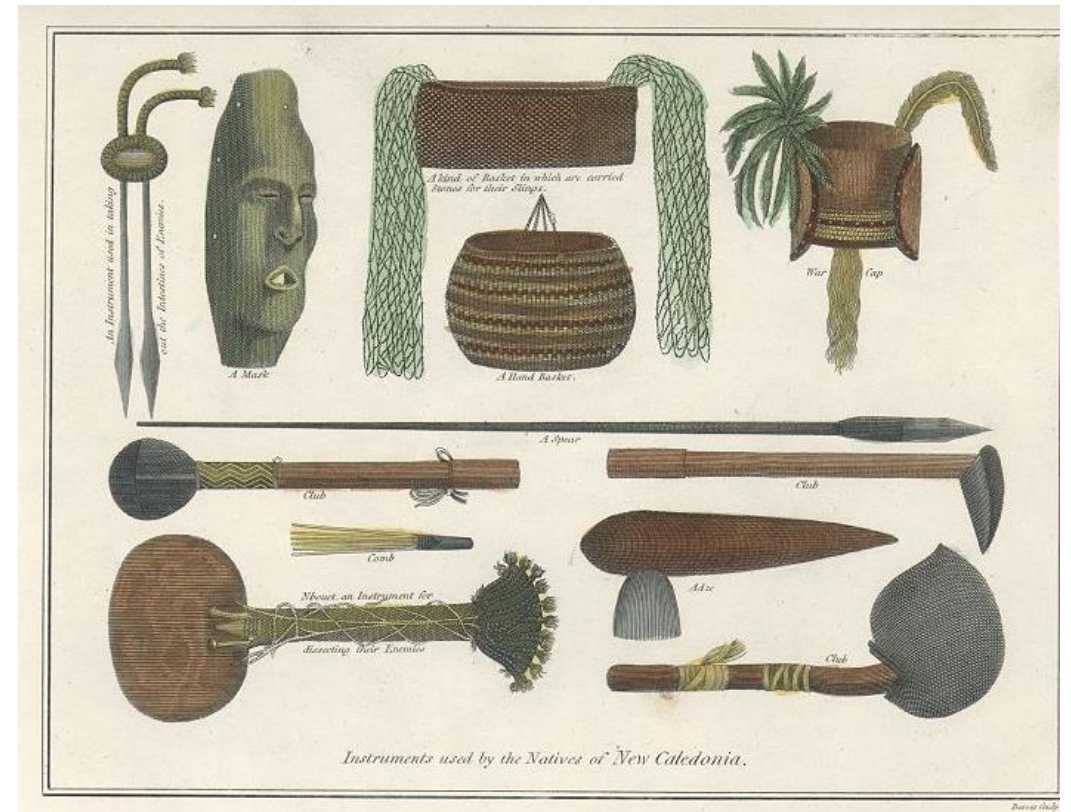
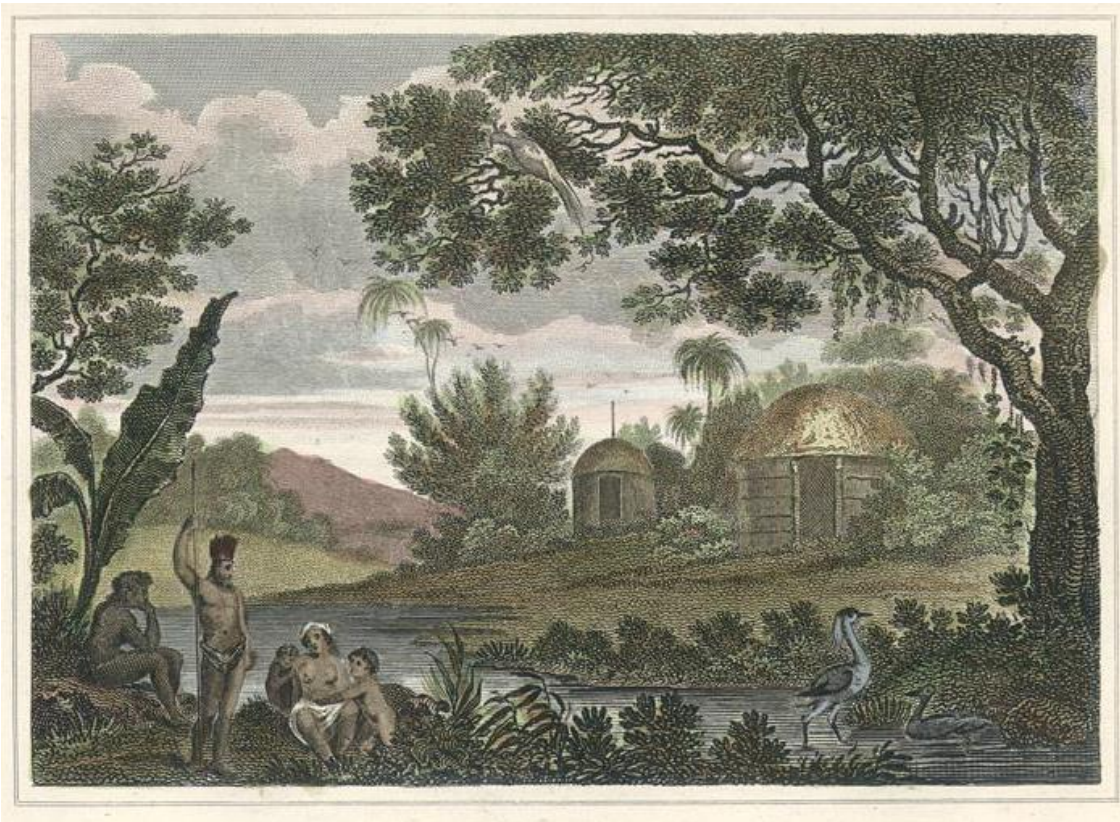
Drehu people descend from Melanesians and Polynesians. They are called Kanaks.

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LIFOU ISLAND (DREHU) AND CULTURE

ONE LAND,
ONE SPIRIT

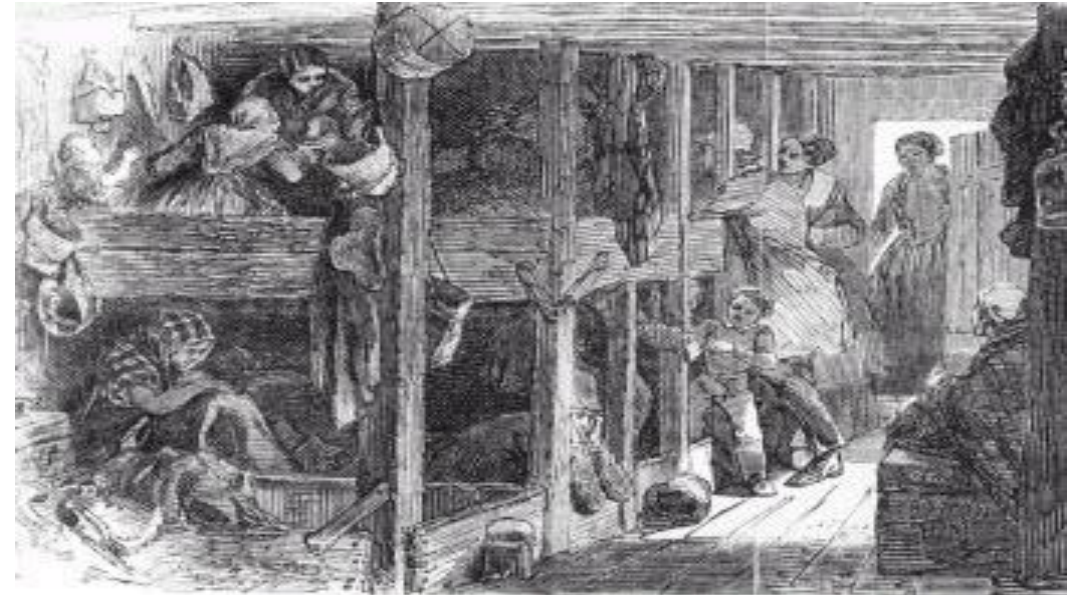


ANCESTRAL ROOTS - IRELAND

EXPORTING PEOPLE AS CONVICTS
WHO MAINLY STOLE FOOD AND CLOTHING TO SURVIVE



ARRIVING AT BOTANY BAY



CONVICT SHIPS AND COFFIN SHIPS

IRELAND LAND OF THE STARVING

ONE LAND,
ONE SPIRIT



1847 THE
FIRST YEAR
OF THE
GREAT
POTATO
FAMINE IN
IRELAND



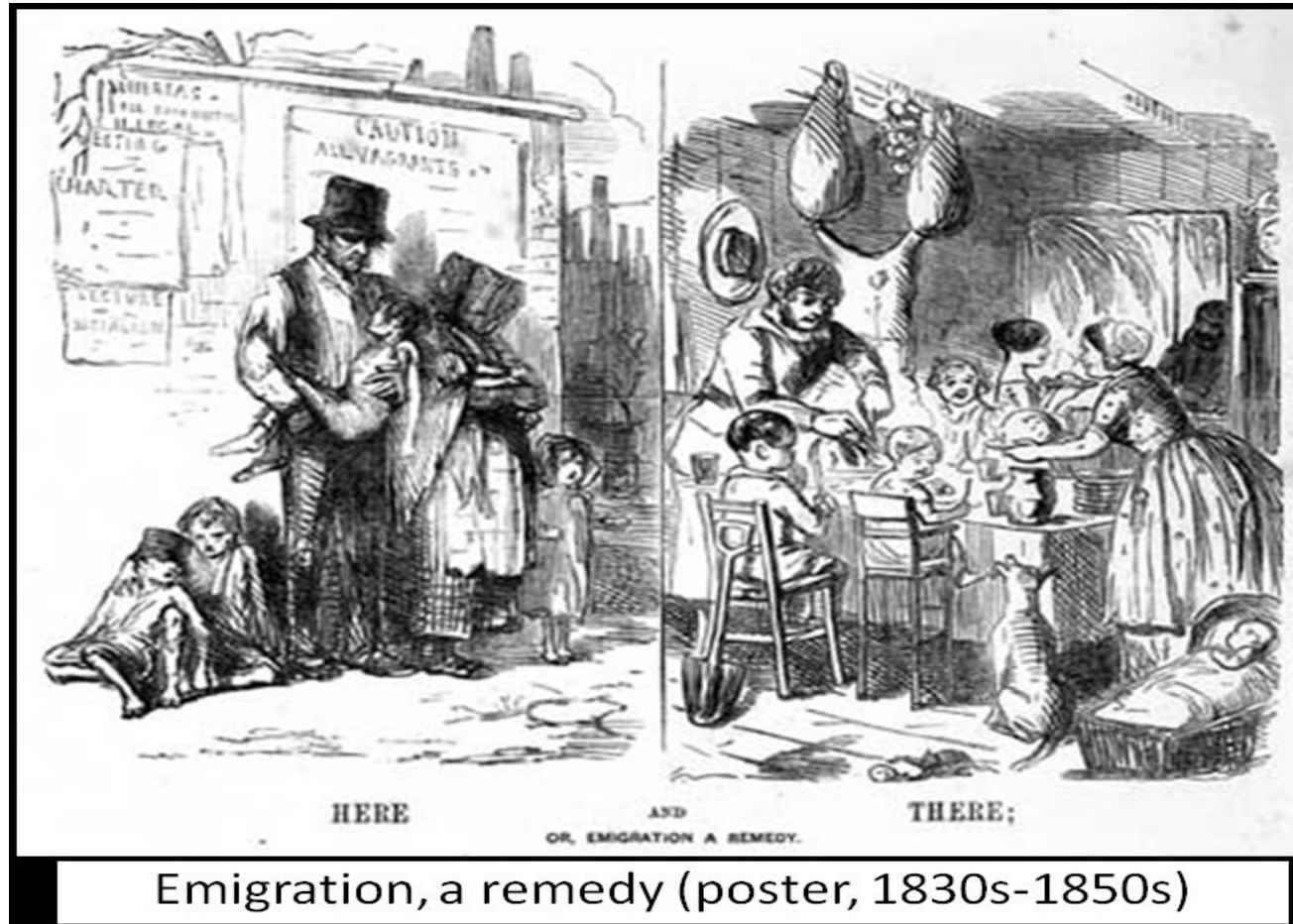
1 MILLION
PEOPLE
STARVED
TO DEATH
AND 1
MILLION LEFT
THE COUNTRY

ANCESTRAL ROOTS -ENGLAND

ONE LAND,
ONE SPIRIT



In the 1840s
the colony
was desperate
for free settlers
because
convicts were
seen as a bad
influence



They decided
to give free
passage to
those who
wanted a
better life from
poverty in
England.

WHO WE ARE TODAY

ONE LAND,
ONE SPIRIT



I am a mix of many peoples and so is Australia.

Many of us have had a rough history. If we are to be the best that we can be, we need to become one land, one people and one story.

The story started 60000-120,000 years ago, it contains a quiet and deep wisdom which is always evolving.

More recent and future stories must be added to it to become the true Australian story.

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