



**Aboriginal Heritage Office**

Ku-ring-gai, Lane Cove, North Sydney, Northern Beaches,  
Strathfield and Willoughby Councils

[www.aboriginalheritage.org](http://www.aboriginalheritage.org)

**Yarnuping Education Series**

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By Karen Smith

Yarnuping 11 contains images of Aboriginal People who have died

## Yarnuping 11 – Aboriginal Diaspora

### Invasion

Following invasion, Aboriginal peoples' lives changed forever and came under total control of the Protection Act. The Aboriginal Protection Act began in Victoria in 1869 and was enacted in NSW as the Aborigines Protection Act in 1909. In NSW during this period the Aborigines Protection Act controlled all aspects of Aboriginal life. Before this occurred the story of the frontier was a time of land grabs, lawlessness, war, disease, and death. Dispossession, control and death continued well into that century and the next.

Aboriginal people - Country, Law, People, with connection to their Songlines, Creation Stories and Law. We never gave our Country up. This is what discussions of Treaty are about, acknowledging legally the fact that Aboriginal people have been here 60,000 years plus.

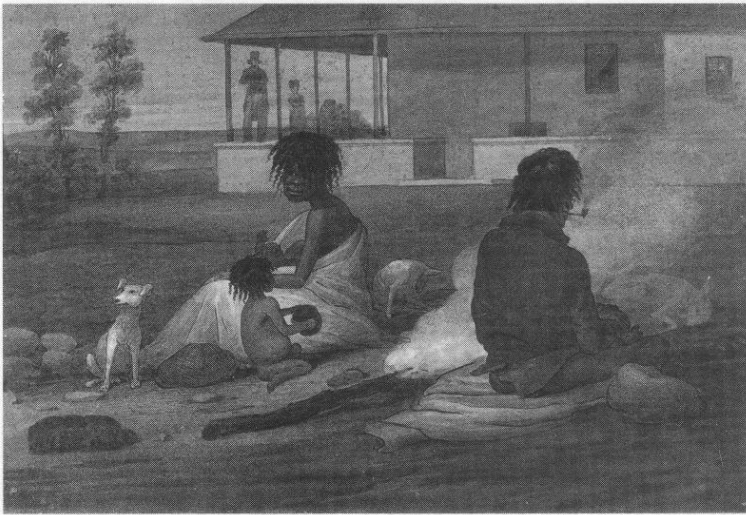
*"A treaty forces you to see me as an equal with a separate identity, history, and culture that has existed for tens of thousands of years. Recognition forces me to ask to be seen by you in a colonial system that I don't want to legitimise. Fuck that."*

Nayuka Gorrie *Eating the Future*

The destruction and removal from Country has had a deep and lasting impact on Aboriginal people. The taking of language, song, dances and the loss of family, clan and autonomy has had a deep and lasting impact on Aboriginal people. The horror of the diaspora has had a lasting, deep and continuing impact on Aboriginal people.

### The Diaspora

The Country west of Sydney quickly became the land grants for convicts and others. Pemulwuy's attacks on the farmers and flocks and the massacres and killings of large numbers of Aboriginal people resulted in Martial Law being declared. In coastal Sydney reformed or new groups of Aboriginal people gathered together, trying to be near water and food on the fringes of the ever expanding land grab. The use of tobacco and alcohol became important for some Aboriginal people. They may indeed have been token payment for work done and also Aboriginal people were plied with alcohol to make it an easy way to manipulate their submission.



One of the most famous images of Aboriginal life around Sydney in the early 1830s, this painting by Augustus Earle perfectly captures the profound effect of dispossession.

press.anu.edu.au  
Aboriginal History Journal:  
Volume 35  
camp with children  
Augustus Earle, 'A native  
family of New South  
Wales sitting down on  
English settlers farm',  
c.1826



This 1834 lithograph by Charles Rodius is titled 'Scene in a Sydney street'. Its depiction of brawling, drunken Aboriginal men reflects the influence white society was having on the local community.

Charles Rodius  
acms.sl.nsw.gov.au  
Charles Rodius "Australian  
Aborigines fighting and  
drinking" State Library of  
New South Wales, Sydney.



<https://www.menziesartbrands.com/blog-post/135-augustus-earle>

'1824 Natives of NS Wales  
drinking boo' (Bool)  
Augustus Earle

Oral stories passed down through the families of the clans of Western Sydney talk of children being tied up behind carts and dragged along the tracks.

*"One of the largest holders of Sheep in the Colony, maintained at a public meeting at Bathurst, that the best thing that could be done, would be to shoot all the Blacks and manure the ground with their carcasses, which was all the good they were fit for! It was recommended likewise that the Women and Children should especially be shot as the most certain method of getting rid of the race. Shortly after this declaration, martial law was proclaimed, and sad was the havoc made upon the tribes at Bathurst. A large number were driven into a swamp, and mounted police rode round and round and shot them off indiscriminately until they were all destroyed! When one of the police enquired of the Officer if a return should be made of the killed, wounded there were none, all were destroyed, Men, Women and Children! The reply was;-that there was no necessity for a return. But forty-five heads were collected and boiled down for the sake of the skulls! My informant, a Magistrate, saw the skulls packed for exportation in a case at Bathurst ready for shipment to accompany the commanding Officer on his voyage shortly afterwards taken to England.*

*L. E. Threlkeld, Australian Reminiscences and Papers, ed. Niel*

RELATIONS OF GENOCIDE: LAND AND LIVES IN THE COLONIZATION OF AUSTRALIA Tony Barta

As the frontiers began to expand conflict became an all too familiar pattern.

"Frontier wisdom was that Aboriginal people were naturally treacherous and only waiting for the chance to attack the unguarded; the best policy was to 'teach them a lesson' first. The inhumanity of frontier attitudes can only be explained in terms of the dehumanising effects of terra nullius-and the fear and guilt of people who lived in an alien environment which they knew was stolen ground".

Teaching Aboriginal Studies / edited by Rhonda Craven (1999:104)

## Protectionist Policy / Slavery

*"Slaves are always recruited from among persons menaced with death"*

Orlando Patterson

Kings in Brass Crescents - Defining Aboriginal Labour Patterns in Colonial Queensland

Article 1 of the United Nations Slavery Convention says:

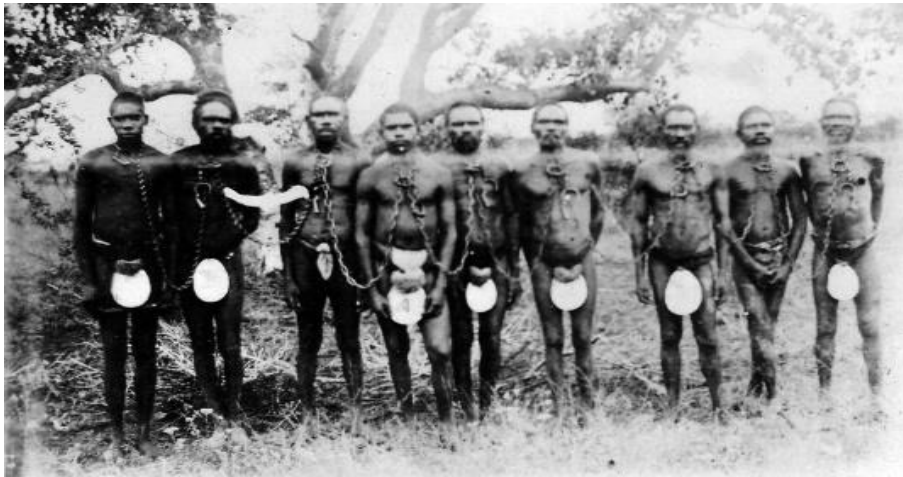
*Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised.*

<https://www.ohchr.org/EN/ProfessionalInterest/Pages/SlaveryConvention.aspx>

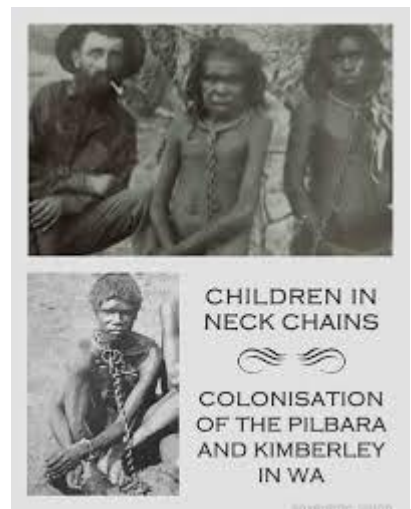
These powers might include non-payment of wages, physical or sexual abuse, controls over freedom of movement, or selling a person like a piece of property. In the words of slavery historian Orlando Patterson, slavery is a form of "social death".

The following images shocked England when they were published in 'The Sun' Newspaper from the UK. The images are from WA, and the Pibarra, Kimberley area. I wonder if we had cameras in 1788 what images we would have captured.

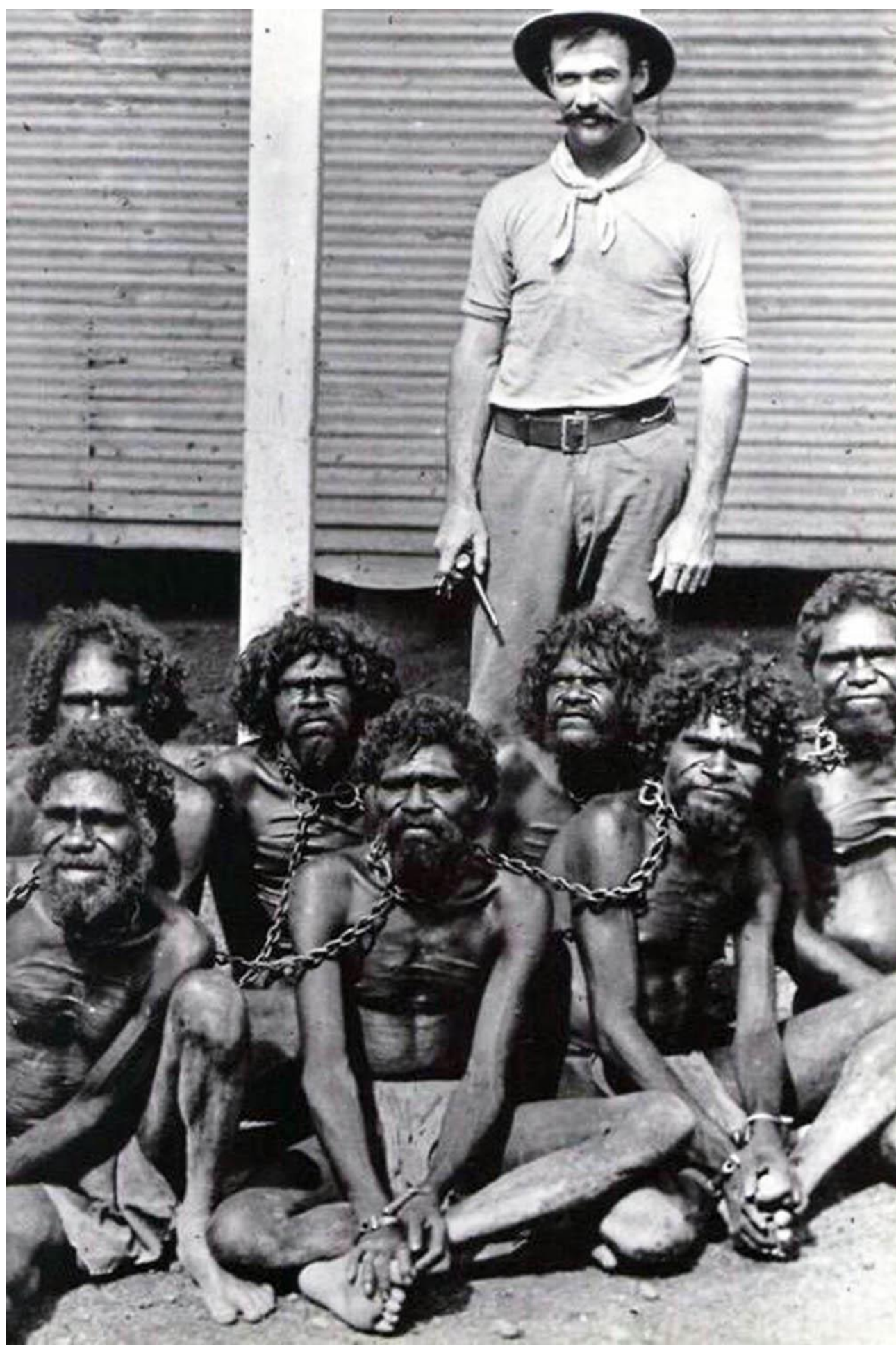
<https://www.thesun.co.uk/news/4456954/aboriginal-slaves-australia-chains-united-nations/>

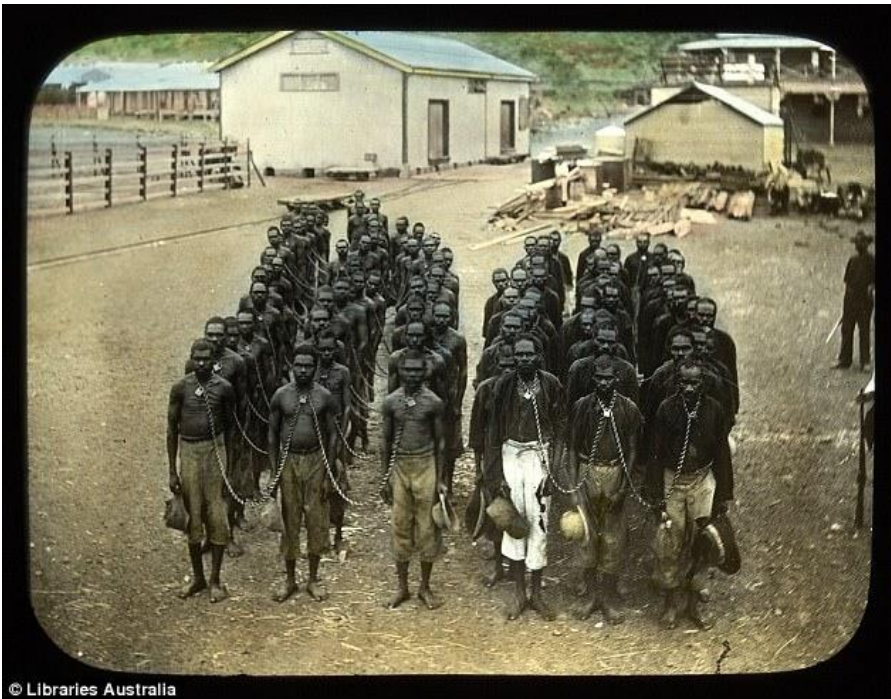


Chained  
men of the  
Kimberley  
area









Aboriginal prisoners in neck chains at Wyndham Police Station, Northern Western Australia. 1904 State Library of Victoria.

## Fighting Words: Writing about Race

by Ramond Evans

Kings in Brass Crescents

Defining Labour Patterns in Colonial Queensland

Quotes in this work come from *The Black Police: A Story of Modern Australia* 1890  
New Zealand Journalist Arthur J. Vogan

A reproduced map in the 1891 Anti Slavery Reporter depicted "a broad swathe of the Australian mainland, encompassing most of western and northern Queensland, the Northern Territory and the coastal area of Western Australia" where, it alleged, the enslavement of Australian Aborigines was customary.

The account Vogan assures his readers, was 'chiefly the result of my personal observations and experiences: the remainder are from perfectly reliable sources, 'gathered during a tour of outback in Queensland in 1888 – 1889'.

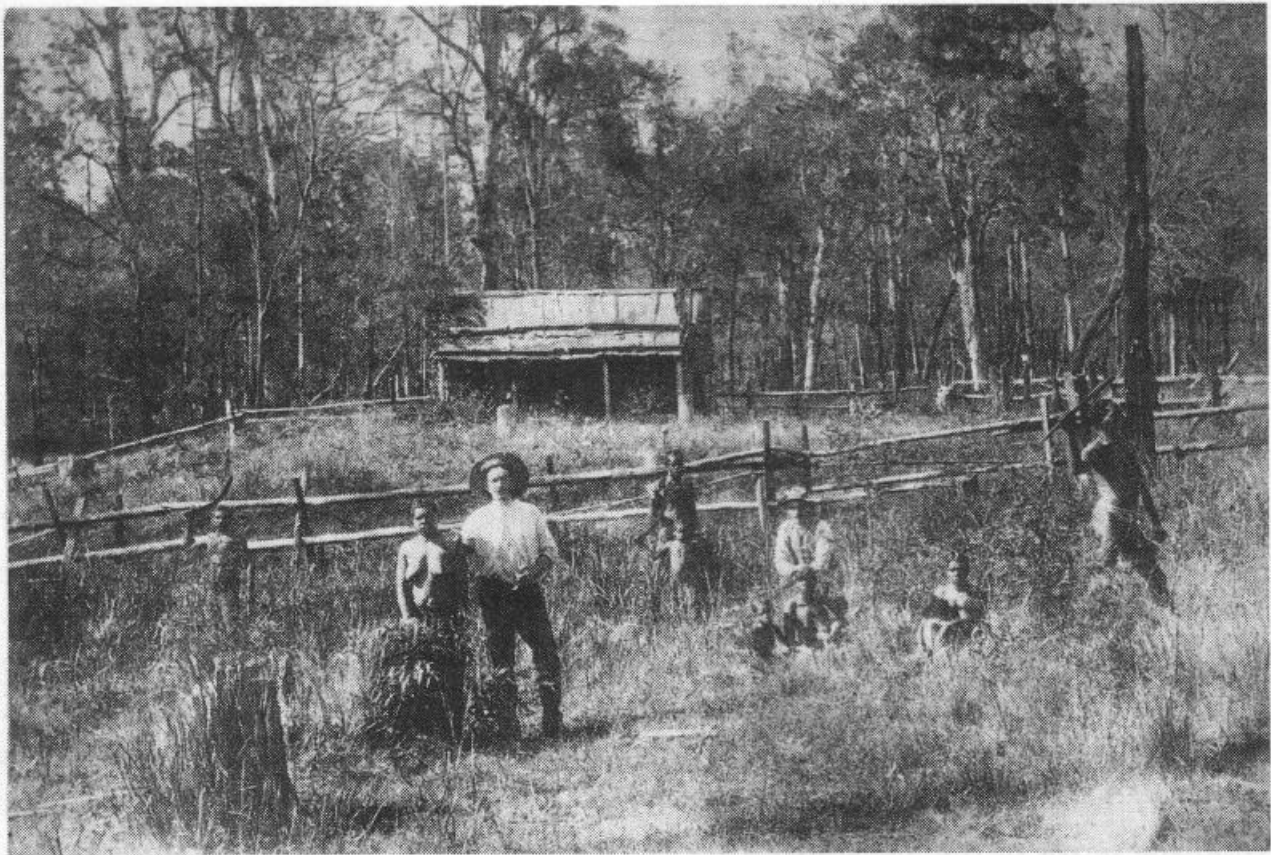
In Vogan's work he relentlessly attacked the 'rampant demon of cruelty and slavery' which characterised colonial race relations - the frontier process of 'exterminating sundry nests of human vermin' on the one hand, and 'the "unpaid labour" of the blacks on which the pastoral industry depended.

The buying and selling of Aboriginal children in Frontier Queensland was instanced as the "custom of the place", while adult blacks were depicted as 'the poor wretches one sees forced to work by brutal squatters carriers, "cockatoo" settlers, and others. Calling on local press support, he quoted from an account of the *Brisbane Courier* of September 1888, which charged 'the "grassdukes" (the



Northern Squatters) and their subordinates with "murdering abducting children for immoral purposes, and stockwhipping defenceless girls".

The *Northern Miner* asserts that the picture is not overdrawn, and that the atrocities mentioned have even been exceeded. It refers to "squatters branding blacks, keeping harems of black gins and finding their slaughtering record has no bar to advancement to high office in the State".



*This photo gives a unique view of the life of the early settler — the simple hut, the crude fences, the Aboriginal woman for sexual purposes, and the group of Aboriginal men as casual labour.*

In the pastoral industry, employers exercised a high degree of control over "their" Aboriginal workers, who were bought and sold as chattels, particularly where they "went with" the property upon sale. There were restrictions on their freedom of choice and movement. There was cruel treatment and abuse, control of sexuality, and forced labour.

A stock worker at Meda Station in the Kimberley, Jimmy Bird, recalled:

'... whitefellas would pull their gun out and kill any Aborigines who stood up to them. And there was none of this taking your time to pull up your boots either. No fear!'

Aboriginal woman Ruby de Satge, who worked on a Queensland station, described the Queensland Protection Act as meaning:

'if you are sitting down minding your own business, a station manager can come up to you and say, "I want a couple of blackfellows" ... Just like picking up a cat or a dog.'

<https://theconversation.com/was-there-slavery-in-australia-yes-it-shouldnt-even-be-up-for-debate-140544>

Vogan recalled in 1931

*"All I did (and it was little enough, God knows, but all I COULD dare to do) ...is now forgotten...my book was considered so 'anti - Australian' as to exposing the atrocities being perpetrated....that I was anathema to all Australian papers but the Bulletin, the British Courier and the Northern Miner. I lost my position on the Australian press and had to give up writing altogether for some years."*

It is important to reflect on the **story** of from "Little Things Big Things Grow". This fight began in 1966.

*"Gurindji were working for nothing but rations, where once they had gathered the wealth from the land."*

Kev Carmody and Paul Kelly

## The Stolen Generations - Aboriginal Protection Act

Victoria enacted the *Neglected and Criminal Children's Act 1864* and the *Aboriginal Protection Act 1869* and began removing children.

The Board for the Protection of Aborigines was established by the NSW Government on 2 June 1883.

1915: NSW Government gains power to remove Aboriginal children from their families

Generations of children were taken into institutional care, in missions and homes, suffered racism, sexual, mental and physical abuse, physical controls and deprivations and were taught domestic and labouring work for servitude.

The first Native Institution was in Blacktown in 1814.

The first inland mission was in Wellington NSW.

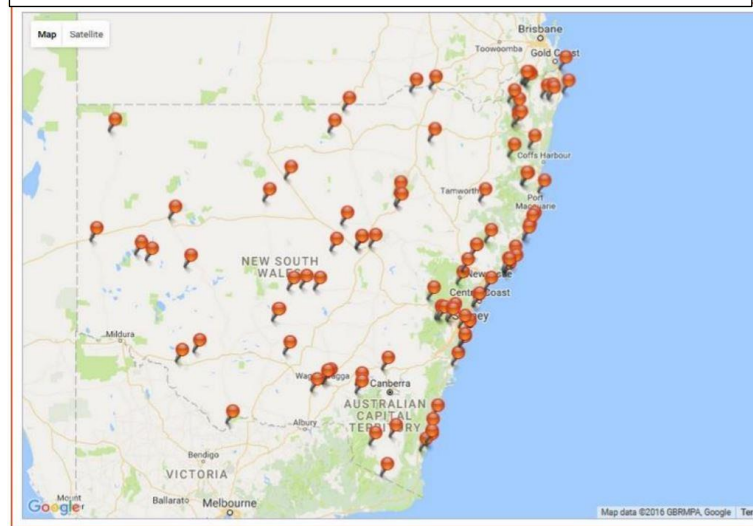
Sent out to work when older they then had all their wages taken by the Aboriginal Protection Board and remained in poverty and deprivation.

Generations of Aboriginal children had their family, their Country, their law stolen from them.

Please read *Yarnuping 5*

<https://www.aboriginalheritage.org/wp-content/uploads/Yarnuping-5-Sorry-Day-26th-May.pdf>

<https://aiatsis.gov.au/explore/articles/mapping-nsw-aboriginal-missions-stations-and-camps-1883-1969>

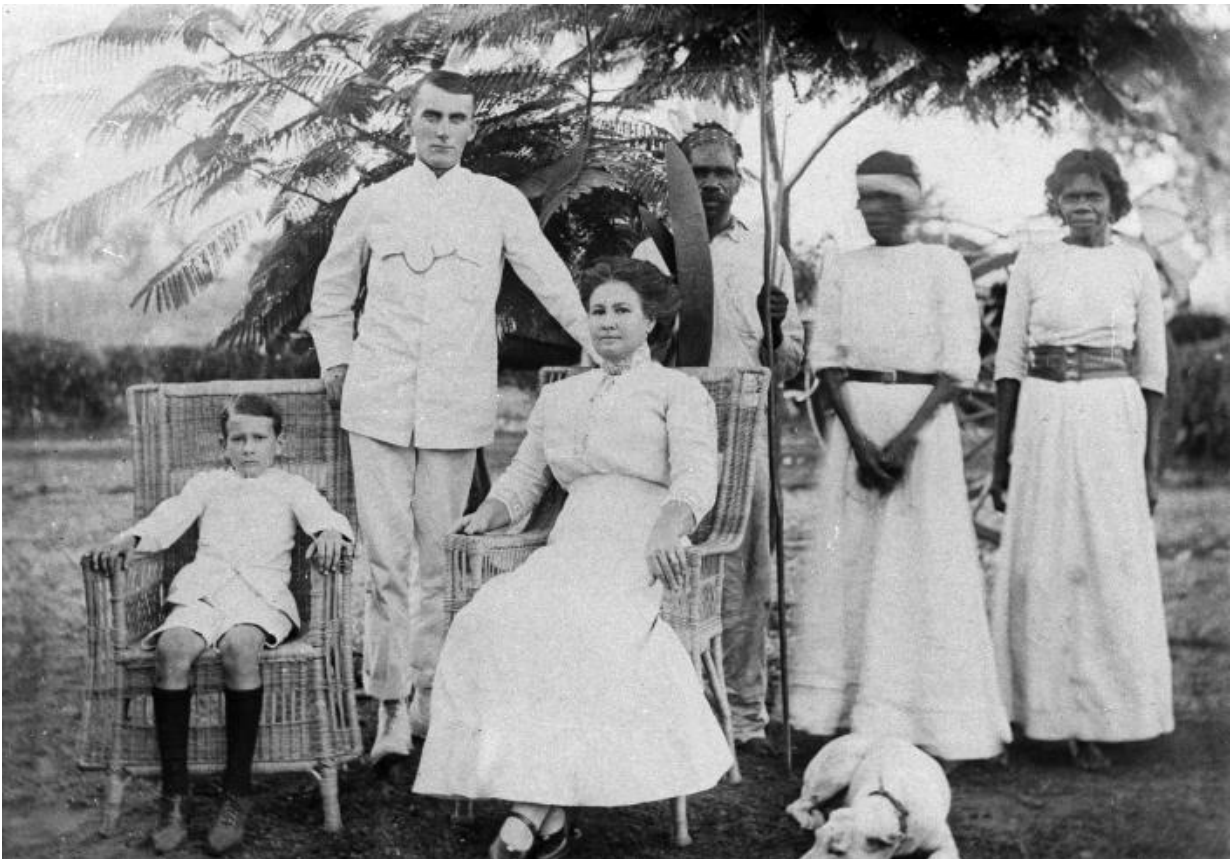




## ABORIGINAL GIRLS AS DOMESTIC SERVANTS



**Above:** the Sydney-Mail-24-May-1922-p23  
**Right:** Women and girls of the local Noongahburrah Aboriginal clan dressed for domestic duties at Bangate Station in the 1880s. In My Bush Book, Katie Langloh Parker tells how her black servants enjoyed dressing up in the uniforms she provided. (Marcie Muir photograph) <https://www.theland.com.au/story/4373604/bangate-station-a-narran-narrative/#slide=0>



Captain Hilliard with his family and Aboriginal domestic servants c. 1900s. Hilliard's wife often stayed on her husband's boats, bearing several children at sea. To evade government taxes he operated out of Koepang [Kupang, West Timor] under the Dutch flag. Jordan Collection, courtesy WA Maritime Museum MHP 0058/31 <http://museum.wa.gov.au/explore/lustre-online-text-panels/master-pearlers>

Today

## Incarceration

Bureau of Statistics

<https://www.abs.gov.au/ausstats/abs@.nsf/mf/4512.0>

### ***Aboriginal and Torres Strait Islander prisoners***

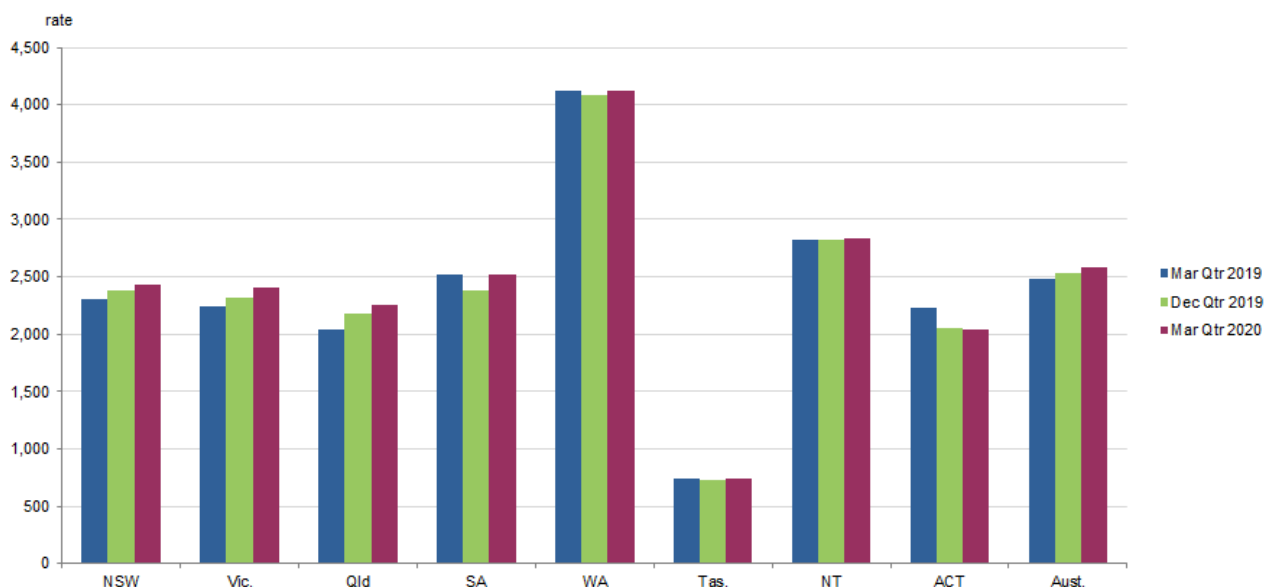
The average daily number of Aboriginal and Torres Strait Islander prisoners increased in the March quarter 2020 by 5% (580) to 12,902, compared with:

- 12,322 in the December quarter 2019; and
- 12,144 in the March quarter 2019.

Of all Aboriginal and Torres Strait Islander prisoners:

- Almost three quarters were in New South Wales (3,683), Queensland (3,142) or Western Australia (2,766);
- 90% (11,591) were male; and
- 10% (1,312) were female. (Table 11)

### **Aboriginal and Torres Strait Islander imprisonment rate(a), By states and territories, Mar 2019, Dec 2019 and Mar 2020**



**Footnote(s):** (a) Rate is the number of prisoners per 100,000 adult Aboriginal and Torres Strait Islander population. Based on average daily number.

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Eric Whittaker



<https://www.welcometocountry.org/aboriginal-man-in-chains-on-life-support/>

Eric Whittaker died in custody after living on the streets of Sydney for many years. In this photo Eric had passed away and is still chained. His family and the Aboriginal Community spoke out over his death and degradation.

Dylan Voller



<https://www.abc.net.au/news/2016-07-25/child-hooded-to-mechanical-restraint-chair-in-nt-detention/7659008>

This shocking still photograph is from video footage obtained by the ABC Four Corners program. The boy in the chair is Dylan Voller, who was a detainee at the Youth Detention Centre in Alice Springs at the time. Shocking video shows the 17-year-old boy being strapped into a mechanical restraint chair in the Northern Territory in March 2015.



Dylan was tear gassed earlier with 6 other children at the Don Dale Youth Detention Centre in Darwin. He was repeatedly stripped, assaulted and this mistreatment and abuse is hard to see.

<https://www.abc.net.au/news/2016-07-25/young-boy-victimised-in-youth-detention-in-northern-territory/7657708?nw=0>

"The incidents, which occurred between 2010 and 2012 at the Alice Springs and Don Dale Youth Detention Centres, show him being forcefully stripped naked, held in a hog tie position, carried by the neck and thrown across a room as well as being knocked to the floor by staff."

Dylan wants to leave this image behind as he wants to forget the trauma, but he recognises that the image can provide a catalyst for change.

[https://www.vice.com/en\\_au/article/neewdg/dylan-voller-is-the-prison-reform-activist-australia-needs](https://www.vice.com/en_au/article/neewdg/dylan-voller-is-the-prison-reform-activist-australia-needs)

<https://www.abc.net.au/news/2017-08-10/elijah-doughty-vigil-in-canberra-hears-from-dylan-voller/8791402>

## Mr Ward



*Ngaanyatjarra elder, Mr Ward. The Human Rights and Equal Opportunity Commission described his death as 'cruel, inhumane and degrading'.*

A respected WA Aboriginal man, Mr Ward, of only 46 years of age was arrested for drink driving. A coroner found that that he was "cooked to death" after being transported by contractors for prison transport company, GSL. He spent four hours in the back of a security van as it travelled 250 miles from Laverton to Kalgoorlie in 47 – 56 C heat. In this searing heat and with no air conditioning Mr Ward an Aboriginal elder suffered third degree burns after collapsing in the heat and falling to the floor of the van.

The coroner said Mr Ward suffered a "terrible death" that was "wholly unnecessary and avoidable" and he died as a result of a "litany of errors".

He accused the people driving the prison van of collusion and giving false evidence.

<https://www.abc.net.au/news/2009-06-12/coroners-damning-findings-on-elders-prison-van/1713428>

<https://www.sbs.com.au/nitv/nitv-news/article/2018/01/31/cooked-death-ten-years-after-shocking-death-custody-has-anything-changed>

<https://www.abc.net.au/4corners/who-killed-mr-ward/1711330>

## BLACK LIVES MATTER

### Jack Davis in Gilbert (1988)

#### The First Born

Where are my first born, said the brown land, sighing;  
They came out of my womb long, long ago.  
They were formed of my dust-why, why are they crying  
And the light of their being barely aglow?  
I strain my ears for the sound of their laughter.  
Where are the laws and the legends I gave?  
Tell me what happened, you whom I bore after.  
Now only their spirits dwell in the caves.  
You are silent, you cringe from replying.  
A question is there, like a blow on the face.  
The answer is there when I look at the dying,  
At the death and neglect of my dark proud race.