APPENDIX A

James Morrill's Account of Aboriginal Life

Below are reproduced, from Chapter III of The Story of James Morrill, extracts describing the life of the Aborigines in area (a): from Cape Cleveland to Port Denison. Morrill dictated his account to Brisbane journalist, R.E. Johns:

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APPENDIX B

1(a) Morrill's Vocabulary for Aborigines in Area (a): from Cape Cleveland to Fort Denison

These words probably refer specifically to the Mt. Elliott local group with which Morrill spent (12-13) of his seventeen years among the Aborigines in area (a). This vocabulary is taken verbatim from Chapter III of The Story of James Morrill.

They can only count five (Woggin) 1, (Boolray) 2, (Goodjoo) 3, (Munwool) 4, (Murgai) 5. For any number beyond these they put up their ten fingers together; beyond that again, the ten fingers of another person, and so on for three or four persons, till they come to a moon; and when they have reference to fish, roots, or things in general, they can only say a few or plenty. They measure time by moons and wet and dry seasons.

The language is very irregular and seems to me totally impossible to systematise it in any way. The following is a list of the principle words -

Nannie - earth
Ejugah - fire
Doongalla - water
Ingin - sun
Warboonburra - moon
Durgin - rain
Milgoolerburda - stars, comets
Terebare - rainbow
Teagoora - thunder
Timulba - lightning
Mogoor - clouds
Bundara - sky
Munyah - man
Youngoorah - woman
Morwdruman - boy
Murgunman - girl
Colaman - babies
Deenah - feet
Tabaray - legs
Toobun - arms
Cabankabun - hands
Coode - heads
Taeburra - eyes
Deeragun - ears
Wair - hair
Telli - tongue
Tingool - teeth
Moolin - lips
Mooda Mooda - neck
Ugar - breast
Nhannon - teats
Booloo - belly
Doolga - back
Woolgoora - cance, ships
Cargoon - sheep, named after small kangaroos on the mountains
Cockool - cattle, named after large kangaroo
Cobmal - horses, named after dogs
Codra - kangaroo, large, on the plains (male)
Bourgoola - kangaroo, large, on the plains (female)
Coondoola - Emu
Prorogwan - native companion
Moongun - opossum, or wild cat
Mumbrebare - flying squirrel
Cundulmule - wood, or kangaroo rat, because of the hoof of the foot being like a kangaroo's
Kooroongun - common rat
Gungur - iguana, (green, harmless) there are three kinds of iguanas
Coombinmulla - light dark speckles, short thick tail (harmless)
Coobirangil - all one colour light brown (rather dangerous)
Carbul - carpet snake, very harmless and good eating
Carmoolulle - black snake, yellow belly, lives both in water and on the land
Othubuda - a long thin light brown snake, lives in the grass, to be bit by which is certain death. They have no antidote against snake bites.
Dungaburre - a large brown snake
Bindebudda - a large brown snake, with red spots on his belly, these are all good eating.
Mooraynburra - turkey, named after the red current, because they are fond of it
Boocon - albatross
Noegooral - goose
Yamarah - duck
Waboora - small
Wadoobil - large
Queearilla - plenty
Enugedy - enough, that will do
(b) J. Beste Jukes's Vocabulary for Aborigines in Area (a): Encountered at the Mouth of the Baralkin River

This brief vocabulary can be found in J. Beste Jukes, Narrative of the Surveying Voyage of H.M.S. Fly Volume I, p.68.

boomerang ... barbarra
scars of the skin ... mambong
beard ... nittigalla
eye ... nitte or niddes
mouth ... mallagana

2. Sergeant H. Shea's Vocabulary for Aborigines in Area (b): from Port Denison to Cape Gloucester West to the Headwaters of the Proserpine River

These words were submitted to Curr for inclusion in The Australian Race. The vocabulary is printed in the same form as in that book to indicate the information Curr requested and to make easier comparison with the vocabularies of Chatfield and Tomp. This vocabulary can be found in The Australian Race, Vol. III, pp. 6; 7.

Kangaroo - roca
Opossum - koolachu
Tame dog - kria
Wild dog - ulaire
Emu - goondooloo
Black duck - kocroola
Wood duck -
Pelican - yangatia
Laughing jackass - kourkura
Native companion -
White cockatoo - dingari

Crow - worjigan
Swan -
Egg - gomorro
Track of a foot - dina
Fish - wina
Lobster -
Crayfish -
Mosquito - pigina
Fly - kocopulla
Snake - warcoor
The Blacks - kabulla
A Blackfellow - mari
A Black woman - worniwoma
Nose - woroo
Hand - mala
2 Blacks -
3 Blacks -
One - warpa
Two - kotoo
Three - mundula
Four - kutoora
Father - yahoo
Mother - yanga
Sister-Elder - kotha
Sister-Younger - nappona kotha
Brother-Elder -
Brother-Younger -
A young man - koloona
An old man - kutha
An old woman - kummi
A baby -
A White man -
Children - patchilla
Head - korea
Eye - dilli
Ear - wolloo
Mouth - elginba
Teeth - era
Hair of the head - korea (same as head)

Beard - nunga
Thunder - thegaroo
Grass - goothu
Tongue - talong
Stomach - buloo
Breasts - ngommona
Thigh - tumbarra
Foot - dinna
Bone - bippo
Blood - gulga
Skin - ingarra
Fat - thome
Bowels - yapoo
Excrement - doongalla
War-spear - githa
Reed-spear - wolliburra

Wommera or - wangalli
throwing-stick - (not in us
Shield - goolmarri
Tomahawk - balgoor
Canoe - vinde
Sun - kari
Moon - karka
Star - nooroo
Light - baringa
Dark -
Cold - kedoo
Heat - mongooloa
Day - koondawinda
Night - woroo
Fire - buree
Water - kamo
Smoke - pothana
Ground -
Wind - kana
Rain - uganna
God - matcha
Ghosts -
Boomerang - wangalla
Hill - bia
Wood - baree
Stone - paree
Camp - yamba
Yes - yay
No - oolago
I -
You -
Bark - bigo
Good - bungunna
Bad - gooo
Sweet - bungunna
Food - nikkan
Hungry - kangoola
Thirsty - kamo
Eat - nikkan
Sleep - coka
Drink - barana
Walk - yanina
See - nugana
Sit - etomme
Yesterday - nuinda
Today - nilla
To-morrow - burganda
Where are the Blacks?
I don't know - koota
Plenty - munda
Big - comba
Little -
Dead - mudaya

By-and-by - dago
Come on - kowa
Milk - nammoona
Eaglehawk -
Wild turkey -
Wife - bero

3(a) William Chatfield's Vocabulary for Aborigines
in Area (c): the Cape River

This vocabulary can be found in Curr, *The Australian Race, Volume II*, pp. 482; 483

Kangaroo - oora
Opossum - tungaroo
Tame dog - wunti, moora
Wild dog - wunti
Emu - goondooloo
Black duck - cooberri
Wood duck - ungue
Pelican - booloon
Laughing jackass - go-goberri
Native companion - kooltheroo
White cockatoo - tercon or
deegoon

Crow - wathun
Swan - (none)
Egg - koocoobeen
Track of a foot - diner
Fish - goyo
Lobster - (none)
Crayfish - cunder
Mosquito - boothun
Fly - nein
Snake - moonda
The Blacks - murri
A Blackfellow - murri
A Black woman - wongo, munkine
Nose - ninde
Hand - mulla

2 Blacks -
3 Blacks -
One - wigin
Two - bullaroo
Three - goolburra
Four or more - moorga
Father - yaboo
Mother - yunguna
Sister-Elder - koothoona
Sister-Younger -
Brother-Elder - cuthun
Brother-Younger - wabo
A young man - cowla
An old man - boorgam
An old woman - boorgam
A baby -
A White man - maero
Children - cundoo, wongora
Head - kutha
Eye - dilie
Ear - walloo
Mouth - mai
Teeth - ear
Hair of the head - kuthy
Beard - unga or yarrang
Thunder - pulbine
Grass - boorgan, mooloo
Tongue - tarrine
Stomach - burnner
Breasts - ammoona
Thigh - yungra
Foot - diner
Bone - bulbun
Blood - kooma, goor.
Skin - peetee
Fat - tommi
Bowels -
Excrement - goonna
War-spear - moorga
Reed-spear -
Wommera or throwing stick - tumulla
Shield - koolmurray
Tomahawk - polgo
Canoe -
Sun - kurri, kie
Moon - bullanoo, kugera
Star - buthi
Light
Dark
Cold - wera
Heat - kie
Day - quongolu
Night -
Fire - burry
Water - kommo, ammoo
Smoke - tugar
Ground - nannee
Wind - ebara
Rain - yoongaloo
God - booralu
Ghosts - youngal
Boomerang - wogulu
Hill - byee
Wood - tular
Stone - byee
Camp - yaambaa
Yes - yie, yee
No - kurra
I - ia
You - inda
Bark - goga

Good - booralu
Bad - wotoru
Sweet -
Food - murga, munda
Hungry - conongo
Thirsty - commo boomul
Eat - bungul
Sleep - umbera
Drink - boomul
Walk - denergo
See - naggalee
Sit - binda
Yesterday -
To-day -
To-morrow - werowu
Where are the Blacks? - murri undee?
I don't know - inuggalu kurra
Plenty - moorga
Big - bullongo
Little - wapitu
Dead - goonga
By-and-by -
Come on - wingialla
Milk - ammoona
Eaglehawk - coorathullu, cooraga
Wild turkey - burkum
Wife - pigoona
(b) Inspector F.M. Tompson's Vocabulary for Aborigines in Area (c); the Cape River

This vocabulary can be found in Curr, The Australian Race, Volume II, pp. 480; 481

It will be noted that many words are the same as or similar to Chatfield's, the spelling differences being probably accounted for by (1) the attempts of the Europeans to represent Aboriginal speech in unphonetic English writing (2) possible dialectal variation among the Aborigines interviewed (3) possible personal variation which can exist within the same dialect (4) variation in auditory perception among the Europeans.

The completely different responses to European words can probably be accounted for by (1) imperfect communication between the European investigator and the Aborigines (2) more than one Aboriginal response for a European word (3) dialectal variation.

Kangaroo - hoora
Opossum - thung-er-oo
Tame dog - noota
Wild dog -
Emu - gun-du-la
Black duck - coo-hid-dy
Wood duck - now-wow
Pelican - bool-loo
Laughing jackass - ka-koo-burra
Native companion - gool-du-ra
White cockatoo - dick-a-ry
Crow - wuth-a

Swan - (none)
Egg - wum-bulla
Track of a foot - wun-da
Fish - coo-e-yu
Lobster - (none inland)
Crayfish - (unknown)
Mosquito - coca
Fly - nin
Snake - moon-da
The Blacks - murry
A Blackfellow -
A Black woman - noolba
Nose - nindy
Hand - bu-ka
2 Blacks -
3 Blacks -
One -
Two - buller
Three - goolburra
Four - moorga
Father - yahbo
Mother - yung-er
Sister-Elder - goothoona
Sister-Younger -
A young man - cowla
An old man - brin-gul-lo
An old woman - boor-rung-un
A baby - gundoo
A White man - coo-in
Children - cul-burroo
Head - cuth-a
Eye - thilly
Ear - wulloo
Mouth - thar
Teeth - e-ar
Hair of the head - boo-e-line
Beard - ren-ga
Thunder - moo-ral-la
Grass - bookun
Tongue - thulli
Stomach - bunna
Breasts - am-moon
Thigh - thrur-ra
Foot - thin-na
Bone - bul-bun
Blood - coo-ma
Skin - bit-ty
Fat - thum-my
Bowels - yung-er-un
Excrement - goona
War-spear - cul-ga
Reed-spear - coo-beeroo
Wommera or throwing stick - thoo-mulla
Shield - cool-merry
Tomahawk - balgo
Canoe - koo-ga
Sun - cur-ray
Moon - bul-la-no
Star - buth-oo
Light - bun-hey
Dark - coo-ra
Cold - we-da
Heat - wul-lee-ry
Day - ad-ge-la
Night - goo-rung-a
Fire - bur-ree
Water - coon-no
Smoke - thoog-er
Ground - nanny
Wind - ebur
Rain - tha-cow
God -
Ghosts -
Boomerang -
Hill -
Wood - thooll-a
Stone - burray
Camp - yam-ba
Yes - ya
No - cur-ra
I - i-ar
You - yin-da
Bark - bul-gun
Good - thrur-nil
Bad - muk-coo-ra
Sweet - goon-gil-win
Food - mun-dar-uri
Hungry - cum-gun-oo
Thirsty - eu-ka
Eat - bun-jul
Sleep - oo-ka
Drink - brung-gul
Walk - thoool-a
See - nuth-ulla
Sit - in da
Yesterday - coom-bool-booong-a
To-day - ad-gilla
To-morrow - we-dar-roo
Where are the Blacks? - murry-un-da?
I don't know - unda-wira
Plenty - coor-un-by
Big - boonga
Little - wab-ba-roo
Dead - goon-ge
By-and-by - thu-co

Come on - cow-a
Milk -
Eaglehawk -
Wild turkey -
Wife -

(c) William Chatfield's Additional Vocabulary for Aborigines in Area (c): the Cape River, Adjacent to Natal Downs Station

This vocabulary can be found in E.M. Curr, The Australian Race, Volume II, pp. 477; 478; 479. It is probably derived from the same local group as his previous vocabulary even though Curr adds the specific locality, Natal Downs Station, to this vocabulary and not to the other.

Kangaroo net - boojoroo, boogaroo
Wallaby net - wyang
Fish net - mabbe
Net worn on forehead - tarwoo
Net bags made of grass - widgee
Men's waist-belt - moogooba
Fringe worn as an apron by the women - womby
Spinifex - mungulla
Tree - boboro
Leaves - di-i
Bush rat - mabberoo
Rabbit-rat - tubberoo
Flying fox - goondi
Porcupine - bubbera
Bandicoot - ugulla
Iguana - tukkin
Alligator (long iguana) - tukkinā

Dew or Jew lizard - bungara
Lice - koolen
Wooden water vessel - egara
Bone needles or awls - pegororo
Flakes of flint - tarine (i.e. sharp)

Emu-call - boothera
Flint knife - kunga
Chisel - tango, tangoroo
Opossum-rug - coomby
A spear barber - minke
Grass-tree spear - culga
Sword - quinkum
Nulla-nulla or club - mirroo, dimmy-dimmy, bullen-bullen

Honey - carpa
Three sorts of - carpa, wothul wild bees goomra
Pigeon - marmala
Common hawk - peiga
Sparrow-hawk - kurgine
Quail - burrandool
Scrub-turkey - coocoobeen
(i.e., eggs)
Bat - mooonya-mooonya
Oh dear! - yukkii!
Feathers - boona
Snake in general - moonda
Carpet snake - carbool
Green snake (tree) - warrowa
Brown snake - yabbeya
A stick - tular
Flowers - mangga
Lily root - coomy
Lily seed - pundi, pundoo
Cabbage-tree - ungun
Bottle-tree - binge
Mulga-tree - boonoroo
Gidyah-tree - coobarool
Yams - monilla, cuthia
Cycas nut - deweal
Rock kangaroo - kargool
Forest wallaby - tomba
Rock wallaby - gooniooloo
Kangaroo-rat - wier
Flying squirrel - mungoroo
Diamond snake - moongilly
Water snake - ammoondoro
Black-head snake - goyogoro
Deaf adder - munnum
Black snake - coobree
Black bream - weaner
Eel - wakul
Dew-fish - doongooloo
Fresh-water turtle - congerree
Throat - booa
Chest - toonga
Arms - peigar
Lower part of leg - yungera
Knee and elbow - magin
The liver - yarkery
To go - ninbago
To sing - mombo
To hear - walloogo, nuggalee
To hunt - yungundiana
To smell - ninde go, nuggalee

To flog - wuminera
To beat (to excel) - boomal:
To come back - yandogoingal
To bite - curraburra
To pretend - ugatheringo
To tie up - ondigano
To cry - barry
To cooce - congul
To wipe - ongo
To lose - umbully
To laugh - yie
To hide - niroo
To dream - pidgoring
To kill - goondaty
Scrub - muther
Plains - burgulla
Charcoal - mether
Ashes - booo
Perspiration - culgara
White - bumbera
Black - coorehila
Red - nameroo
Green - boorba
Grey - bingara
Sand - culba
A sandy creek - culbara
A native hut - bulgunna
Salt-water or sea - commo
cungal, coogera
A young woman - munkine
A maid - oolbo
Uncle - mamy
Aunt - tabina
Male cousin - kungun
Female cousin - kunguna
Husband - goongul
God, also good - boorala
Evil spirit - goee, goin
A bad man - murre goee
Ghost - yungal
The Milky Way - tugar (lit.
smoke)
The Southern Cross - goondoo (lit. emu)
Pleiades - munkine (lit. a
young woman)
Mine – ichu
Yours – uno
Come here – ulumbago
Put down – etar
There or here – ule
Where? – undee?
A long way – yurgo
Near – yathan
Fight – uthulla
I have had enough
   to eat; literally, – bunner
   stomach-tight – uthulla
Tired – dilnurra
A large person – ballongo
A wild person – bungineme
Long – goorgan
Short – wapitu
Quick – wokker

Names of Men
Yungadoo
Moogathoo
Toombre
Moimoorga
Moorgan
Tandeningo
Indamingo
Pullamiago
Bibinothe
Goonothe

Names of Females
Woolinu
Bingwee
Munguree
Bubalinga
Indalinga
Emar
Pinchallu
Toonombinga
Milga
Nooky

To break – coongelee
To tumble down – coongering
Be gone – munga-munga
Go on – umbaga
New – yagilla
Old – coolbaroo
Stop – mungoindee
Sharp – tarrine
What is your
   name? – numbera inder?
What is your
   tribe – anyburra inder?
Sunset – kie burra
Sunrise – kie wedera
Noon – kie kungat
Lightning – betmallen

These names are said to have no meaning
APPENDIX C

The Loss of Life in the Bowen District

For various reasons no attempt has been made to quantify the loss of life in the Bowen District. At the risk of repeating substantial extracts from the body of the thesis, an attempt will be made to justify this.

Firstly, there is no historical evidence of the Aboriginal numbers before 1861. When the Europeans estimated the original Aboriginal population of a district, they often made wild guesses that largely reflected their anxiety. Thus Dalrymple wrote of 'the necessity for not regarding the Aborigines with which we have to cope on this coast with those of other parts of this Colony. Their numbers as I have always stated are larger, their physical force superior, their ideas of combination more perfect than any I have met or heard of in this country'. Yet Leichhardt thought the North Queensland Aborigines comparatively few in number. The first government estimate was not taken in Queensland until 1897 by which time there was no tribe south of Cardwell worth counting. The residents

1. Dalrymple to Col. Sec., 28 April 1861, op. cit.
of Bowen merely guessed at the numbers before contact. Thus, the Rev. I. Black counted thirty male Aboriginal survivors of the 'keeping them out' process but suggested there had previously been hundreds.⁴

Black's estimate indicates a second problem. It is often impossible to determine what area the population estimate represents. This is as true for the time after the pacification of the Aborigines as it is for the pre-1861 period. The Europeans did not understand the nature of tribal organization and frequently referred to hordes or local groups as tribes. They did not realize that the local groups only occasionally gathered as a tribe and most likely would not have been able to distinguish a supra-tribal assemblage from a tribe. Thus the Europeans' estimate of a population could have referred to a local group, several local groups, a tribal assemblage, or a supra-tribal assemblage which they may have considered was the whole of the tribe because of its unusual size.

Thirdly, European estimates after pacification most probably ignored the disturbance which their

⁴. P.D.T., 17 April 1869.
presence may have occasioned among the various tribal
groups. For example, Aborigines who had already found
it impossible to live their traditional way of life on
their ancestral lands would probably have been attracted
to sanctuaries such as the Bowen township as the
squatters and Native Police did not at first have a
uniform policy towards the Aborigines they encountered.
Thus, the estimate of the Editor of the *Port Denison
Times* that there were only about two hundred Aborigines
in the vicinity of Bowen four months after they were
let in could indicate that a tribe, which could be
conservatively estimated at five hundred for this area,
had been very drastically reduced. It could also
indicate that the two hundred referred only to several
local groups of one or more tribes close to Bowen while
other local groups remained in hiding or were being
attracted to various hospitable stations. Similarly
when the Bowen Bench estimated it could distribute
blankets to 1500 Aborigines in February 1870, it is
impossible to ascertain which Aborigines were denoted.
Most likely a rough estimate of the Aborigines near
Bowen had been made and added to the estimates supplied
by those pastoralists concerned to help or placate their
local Aborigines. As well, there is no indication of how Chatfield arrived at his figures for the Cape River Aborigines.\(^5\) One must then ask how accurate were these estimates. It is impossible to tell.

Moreover, by February 1870 the material attractions of European society were beginning to change the Aboriginal way of life. The Aborigines were forming fringe settlements around the town.\(^6\) They worked and traded in the town and on the stations. It is impossible to gauge how much and for how long this attraction had distorted European estimates of Aboriginal numbers. Stanner has recorded in 'Durumugam, a Nangiomeri' how Aborigines were attracted to European settlements giving the Europeans the idea that the outside country teemed with Aborigines whereas it was relatively depopulated.\(^7\)

Sadly missing in this region are several estimates of one discrete area which could be used for comparison. As recorded in Chapter IV, the one common factor in the various estimates of the Bowen District is the numerical disproportion between the sexes when the Aborigines were

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first let in. The European commentators noted that there were considerably fewer men than would be normally expected. It must be remembered that women and children were not always regarded as sacrosanct so the disproportion between the sexes possibly minimized the estimate of the number of men killed. As well, one would like to know at what age, approximately, Europeans considered Aborigines were 'able-bodied men'. One suspects that it would be when they were thought potentially dangerous as warriors i.e. soon after they were initiated in early adolescence.

It was for the above reasons that no estimate was made as to the Aborigines killed in frontier conflict beyond the rather lame conclusion that 'there is a strong suggestion that, in many areas, a great number of men were killed and the numbers of women and children depleted, but less noticeably so'. Supporting the fact that 'a great number of men were killed' was the noted unbalance of sexes together with such contemporary descriptions as Morrill's account which was published in 1863. He wrote: 'The tribe I was living with is far

8. e.g. Curr, The Australian Race, Volume II, p. 470.
9. ibid.
less numerous now than when I went among them...",\textsuperscript{10} a fact which can be directly or indirectly attributed to frontier violence. He gave various accounts of massacres and recorded, for example, fifteen men killed in a fishing expedition.\textsuperscript{11} The writing of Europeans not concerned at the killing of Aborigines also supports the above conclusion. The pioneer squatter, Cunningham, reported that the Native Police gave the Aborigines trying to attack the Bowen settlement 'such a severe drubbing as will be remembered by the tribe for many a day to come'.\textsuperscript{12} Strong language for describing something as common as shooting aggressive Aborigines. Similarly a settler asking for 'A Black Protector' was more concerned for the Europeans than the Aborigines. Yet while he justified the Europeans' actions, he concluded that keeping them out had led to 'the most dreadful results'.\textsuperscript{13} As most of the action taken against the Aborigines was obviously not recorded, the above conclusion was reached from impressions received while surveying such primary source material as the above. Other less restrained accounts were also read.

\textsuperscript{10} The Story of James Morrill, p.26.
\textsuperscript{11} ibid., pp. 16; 17.
\textsuperscript{12} Black, op. cit., p.24.
\textsuperscript{13} P.D.T., 20 November 1869.
In 1930 when Radcliffe-Brown published an estimate of the 'Former Numbers and Distribution of the Australian Aborigines', he concluded, with regard to Queensland: 'There is abundant evidence that many thousands of Aborigines were shot in order that the white man might enjoy undisturbed their tribal lands'.

This study of the Bowen District suggests that his conclusion may be sound.

In this thesis, it has been stressed that the Aborigines constantly threatened the lives of the Europeans. The _Port Denison Times_ regularly recorded the spearing of whites from all over North Queensland and commented in 1865 with surprise that it had no attack to report. Robert Gray estimated that (10-20)% of the white population of North Queensland lost their lives to the Aborigines in the 1860's while a police officer claimed (20-30)% was nearer the mark. It is impossible to say with certainty whether the murder of Europeans in the Bowen District approached these figures as many were obviously unrecorded. However, the threat


15. Bolton, _op. cit._ P.38. Of course, not all attacks resulted in death.

to life and property was probably more important than the actual number of Europeans murdered. The settlers remembered such tragedies as the Mills Massacre of 1861\(^{17}\) and heard almost every week of Aboriginal attacks somewhere in North Queensland. They were constantly aware of their vulnerability and took strong action to defend themselves. Despite the unorganised guerilla warfare the Aborigines practised, the victory of the Europeans was never in doubt as each passing year saw the increase of European power and the erosion of the Aborigines' capacity to resist.

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17. P.D.T., 20 November 1869. 'A Black Protector'. 