

The Westlake Papers:

Records of interviews in Tasmania by Ernest Westlake, 1908 - 1910

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Cover: A page from one of Westlake's notebooks (WI:57; W2/42) with translation.

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INTRODUCTION

This paper is an attempt to present the records of interviews by Ernest Westlake with people living in Tasmania who had a knowledge of the Tasmanian Aborigines either from personal contact or from report by those who had known them; or were those descended from Aboriginal women, especially Tasmanian Aboriginal women, and non-Aboriginal, principally British, men who had for the most part been sealers. The records of these interviews present a number of problems of interpretation, and these will be discussed hereafter.

Ernest Westlake was born on 16 November, 1855, at Fordingbridge in Hampshire. His parents were Quakers and his father, Thomas Westlake, owned a watermill on the Hampshire Avon where sail-cloth was manufactured from flax. The father hoped that the son would join the business, but found that this did not interest Ernest, who was of a scientific bent. With great understanding the father accepted this situation and told his son that as there was no need for him to make money, he could devote himself to the pursuit of science. To undertake such studies had always been the father's secret ambition, only realised in small part by his interest in astronomy - he had a 12 ¹/₂ inch reflecting telescope and built a small observatory to house it.

Released from business, Ernest threw himself into scientific work, studying geology at University College London under Thomas Henry Huxley and John Tyndall. He decided eventually to concentrate on this subject, then a young and vigorous science, and to this he remained devoted for the next thirty years, though he never took a degree. However, in course of time he became a Fellow of the Geological Society (1879) and a Fellow of the Royal Anthropological Institute (1909).

During the time he was absorbed in his geological studies, Ernest Westlake made a comprehensive collection of fossils from the chalk. He had unique opportunities for doing this because he could examine the chalk which was being excavated by hand from the cuttings being made for the new railway lines. His collection of chalk fossils is said to be one of the best there is, and it is now housed in the Geological Department of Southampton University and in the Salisbury and South Wiltshire Museum.

Westlake also collected in the terrace gravel pits near where he lived, there being many of them in the district, all roads being then made up with gravel. In this gravel he found paleolithic implements and, he believed, eoliths also. This collection was purchased later by the Geological Department of Southampton University.

Westlake was married in 1891 to Lucy Ann Rutter of Mere in Wiltshire and there were two children of the marriage, a boy, Aubrey, born in 1893, and a girl, Margaret, born in 1896. His wife died ten years after their marriage, in 1901.

In 1904 Ernest Westlake decided to go on a cycling tour through France and Spain with his young daughter and her governess, but he got no further than Aurillac in the Cantal because he found there, *in situ*, a large site under 150 feet of lava in which there were eolithic flint implements. Over the next two years he made a vast collection, contending that the eolithic controversy, whether these implements were man-made or natural, could never be solved unless there were enough specimens from which to make a real decision. Hence the size of the collection; and it was so big that at first the French Government would not allow him to take it to England, on the ground that "he was removing the soil of France". The importance of this collection lay in the fact that if from such a quantity of material it could be decided definitely that the implements were of human workmanship then they could be dated, the geological age of the flint bed being known because it had never been disturbed owing to its covering of lava. This would date back *Homo sapiens* to two million years. Other sites of eoliths are in gravels which have been washed down from their original sites and so cannot be dated.

Westlake had intended to make a comprehensive study of the French material he had collected, but his death in 1922 prevented this. After his death W.J. Sollas, Professor of Geology and Palaeontology in the University of Oxford, asked whether he could have the collection for study. The son was only too glad for him to have it and sent it to Oxford in 1923, a preliminary statement about the work appearing in the third edition (1924) of Sollas's book *Ancient*

hunters. However, Sollas did not complete his study because of other commitments, and it was only after his death that anything more was done.

J. Reid Moir, the expert on eoliths in England, now asked whether he could have Westlake's collection at Ipswich, and so it was sent there from Oxford. Moir made a detailed study of it, coming to the conclusion that the implements were of human origin, and finally wrote a paper entitled "The eoliths from the Upper Miocene deposits of the Cantal, Central France". This paper was lost in a bombing raid during the Second World War and Moir did not live to rewrite it. Aubrey Westlake did not become aware of Moir's death until some time afterwards, and it was then found that although the collection was still intact all the data had been lost.

Donald Baden-Powell, a lecturer in the Department of Geology at Oxford, then asked whether he could have the collection of eoliths back there. This was agreed to and Baden-Powell set to work to make a detailed study of them, coming to the conclusion that there was no doubt "they represent a Pre-Palaeolithic flake industry of Pliocene age".

Now at last we can come to Tasmania. Apparently after Ernest Westlake returned from France in 1906 he went to the British Museum one day to look at their collection of flint implements. Among them were some of those of the Tasmanian Aborigines, and Westlake was so struck with their resemblance to his French eoliths that he felt that if he could make a similar collection of Tasmanian implements it might be of great help in solving the eolith problem; and what was even more important, to obtain data on the various uses of Tasmanian implements could perhaps indicate the uses of the prehistoric implements - so far these uses had been mainly conjectural. So Westlake went to Tasmania in 1908 and spent about eighteen months there collecting stone implements and interviewing people; and he brought back to England a large collection. He was disappointed with the use-data he obtained about the implements, finding that he was just too late on the scene, the traditional knowledge having already died out among the mixed-bloods and others who had known the Aborigines. However, he set to work to collect what information he could about the Aborigines from interviews and from written records.

There is a provisional title for his account of the Tasmanian stone implements jotted down on one of the first pages of his first Tasmanian notebook -

On the Upper Miocene (Hipparion) gravels of Aurillac and a comparison of their chipped flint with the aboriginal implements of Tasmania. [I : 6; W1/3]

And after carrying out a large number of interviews, he wrote -

It apparently never entered into any white man's head that the few Blacks in Tasmania were more important to human progress than the whole white population, and that the reason they were important to progress was because they had not progressed - so this incomparable opportunity of studying this stage of human progress arrested a hundred thousand years ago was lost. [II : 66; W4/120]

After Ernest Westlake's death in 1922, his son did not know what to do with the Tasmanian collection; his father had not been able to study it as he had hoped because of the First World War, and the son was troubled that now it might never be done. On making enquiries Aubrey Westlake found that Henry Balfour, Curator of the Pitt Rivers Museum at Oxford, was interested, and he asked him if he would like to have the collection at Oxford to work on. Balfour said he would be delighted, as it had been his ambition, never so far achieved, to have ample material from Tasmania for study, and he published one paper dealing with it, entitled "The status of the Tasmanians among the stone-age peoples", a presidential address to the Prehistoric Society of East Anglia, which appeared in the Society's *Proceedings* in 1925. Balfour published a second paper on the subject in 1929. Ernest Westlake's Tasmanian collection is now housed in the Pitt Rivers Museum.

In addition to Westlake's collection of Tasmanian stone implements, there are some of his papers in the Pitt Rivers Museum. These include the six notebooks in which he recorded his interviews with people in Tasmania about the Aborigines and which I first saw about 1957, when I obtained a photocopy of them. Although I had intended to study them then I was not able to do so owing to other commitments and did not work on them to any extent until recently except for using some of the vocabulary in my *A word-list of the Tasmanian Aboriginal languages* (1976).

Within the last three or four years some more of Ernest Westlake's papers have been found at the Pitt Rivers Museum, and these have been made use of in the present paper. They

comprise some letters which Ernest Westlake wrote to Aubrey and Margaret Westlake while he was in Tasmania, as well as some correspondence with people in Tasmania, including J.W. Beattie and J. Paxton Moir, after he left there in 1910. There is also a correspondence between Professor E.B. Tylor and J.P. Moir of Hobart about stone implements, dated between 1893 and 1905. Lastly, there are a number of notebooks in which are recorded extracts from or summaries of articles about the Tasmanian Aborigines in the local newspapers and the records of the Colonial Secretary. None of the latter are of much interest because the originals are readily available in the Tasmanian State Archives and these have the advantage of being complete statements rather than Westlake's summaries of them.

Ernest Westlake sailed from England for Tasmania in 1908, travelling on the White Star Line's *Afric* via South Africa. He reached Melbourne about the end of November 1908, but seems to have stayed there only a day or two to visit the National Museum before going to Hobart, because on 6 December he travelled from there to stay with Edward Cotton, a Quaker, at "Kelvedon", a few miles south of the East Coast town of Swansea.

It is difficult to arrive at a satisfactory account of how Westlake spent his time in Tasmania over the next eighteen months. His records of his interviews are not always dated, and when they are there is sometimes doubt whether there were also other interviews with the same people on quite different occasions. The letters which he wrote to his children each week from Tasmania are even more disappointing, giving little clear information about what he did or even where he was. Westlake was evidently deeply religious and his letters are little more than religious exhortations and instructions about his children's schooling and reading, and say little or nothing about his activities. There is also the major defect that the writer's address is usually shown as care the Post Office in Hobart even though he was not living there, and so where he was often cannot be determined from the letter or has to be inferred from some comment in it. Thus, Launceston is usually identified from references to visits to the Gorge.

So far as can be determined, Westlake's visit to Tasmania was spent as follows. On 6 December, 1908, he left Hobart to stay with Edward Cotton at "Kelvedon", and he remained there at least a fortnight collecting stone implements and doing some excavation. During that visit he came to realise that he could learn nothing about the manufacture and use of stone implements by the Tasmanian Aborigines, or about much else relating to them because "they are dead and their knowledge has died with them".

After the visit to Cotton, Westlake spent more than a week in the Little Swanport area. He went to Hobart on 10 January, 1909, paid a short visit to the Derwent Valley, and returned to Hobart about 18 January, staying there until 10 February when he went to Launceston. A few days later he went on to the Furneaux Islands on the *Linda*, first visiting the Cape Barren Islanders, then Flinders Island and Settlement Point, and back to Cape Barren for further interviews with the Islanders. Westlake returned to Launceston on 13 February, 1909.

It seems that Westlake remained in Launceston for the next twelve months, but this is very difficult to prove because his letters give so little information. The time did include a visit to Pipers River to do some excavating, and another to Devonport. It appears that while he was in Launceston he lived in a rented room and cooked his meals there on a primus stove. He used a bicycle to get about, and was twice arrested because his cycle lamp was out: the first time he was fined (the fine was paid against his wishes by the Revd. Wilkinson), and the second time he spent two days in gaol.

The reason Westlake stayed so long in Launceston and the way in which he occupied his time is scarcely known. He does refer again and again to difficulties he was having in obtaining satisfactory photographs of the stone implements he was examining in the large collection got together by Revd. C.G. Wilkinson. There are a number of photographs of stone implements in the Westlake collection at Oxford, of which about fifty can be assigned definitely to the Wilkinson collection of stone implements. There are a couple of hundred others which are classified by type but are not otherwise documented. There are 246 specimens from the Wilkinson collection in the Queen Victoria Museum, but no others have been traced.

Otherwise, Westlake spent a lot of time writing, and it is to be presumed that this dealt chiefly with the stone implements of the Wilkinson collection and those he had gathered himself at "Kelvedon" and elsewhere, because he had as yet visited only the Cape Barren Islanders, some residents of Flinders Island, and those he had interviewed on the East Coast.

Even so, and although we know from his letters that he experienced much difficulty in obtaining photographs of stone implements of the standard he wanted, it is difficult to understand why he spent so long in Launceston. There is no record of any other activities

there which would have taken up much time. There were not many interviews; there was one lecture, in October 1909, on the Older Stone Age in England and France. Otherwise nothing that receives mention.

On 16 January, 1910, Westlake was at Devonport, having started from Launceston at least a week earlier on his bicycle. At Devonport he had a rewarding interview with Mrs Holmes; and he had interviews with people at Northdown and Latrobe on the way, as well as with some of Fanny Smith's family at Elizabeth Town. On 24 January he returned to Launceston, thence to Hobart by train.

In the middle of February, Westlake visited Thomas Dunbabin at Bream Creek, spending four days with him, and as well he interviewed half a dozen others in the region. On his return to Hobart at the end of the month he settled down to note-taking in the government records of the 1820s and 1830s, made extracts from the newspapers of the period, and worked in the Royal Society's library - which Fritz Noetling tried to prevent, for he had made up his mind that Westlake was a serious rival. The results of this work are embodied in several notebooks in the Pitt Rivers collection but, as already explained, are of little present interest. Westlake also interviewed various people in Hobart.

On Easter Saturday, 26 March, Westlake travelled north by train and visited Melton Mowbray to collect in an Aboriginal quarry near there. Continuing northwards, he was at the Mole Creek caves on 6 April, and from there travelled eastwards to Pipers River, finally reaching Launceston by train via Scottsdale on 22 April. There he packed up everything of his year's stay and went to Hobart. From Hobart he went straight to Bruny Island, arriving about 28 April, excavated at Adventure Bay and had several interviews. Returning to Hobart, he accompanied a small party to the top of Mount Wellington to photograph the eclipse of the sun on 8 May, and the next day left Hobart by steamboat for Kettering and over the next fortnight interviewed people at Oyster Cove and other places along the Channel. Back in Hobart, he spent only a short time there completing his work. Between 7 and 12 June he spent two days collecting at the Aboriginal quarry at Syndal, and about 13 June he left Tasmania for Melbourne where, after an interview with Professor Baldwin Spencer and examining the Calder manuscripts at the Melbourne Public Library, he sailed for England at 4.15pm on 16 June, travelling on the White Star Line's *Afric* via South Africa. Westlake had decided on this route because he would have ample opportunity to continue the writing up of the results of his eighteen months stay in Tasmania. The *Afric* reached Plymouth about 13 July, 1910. It seems that at least another week passed before he was united with his children. His collection of Tasmanian stone implements was sent on to him later by friends in Hobart.

Unfortunately, all Ernest Westlake's writings about Tasmania, except the notebooks in which he recorded interviews, seem to have been lost. While their importance today has declined from what it had been at the time he wrote them because of changing ideas, the accessibility of the collection of stone implements at Oxford and the archival collections at Hobart and elsewhere, his views and assessments would have been of great interest. In some ways it is especially fortunate that we have the rough notes of the interviews rather than Westlake's writings about them, because in reviewing a series of interviews dealing with the same topic, an editor tends to emphasise those statements which seem most plausible to him and to play down or omit those which seem unlikely. In the notebooks we have instead a picture of what each of those interviewed believed to be the case, and this variety is of much greater value than an assessment.

To present the records of Ernest Westlake's interviews in a form in which they can be used in the study of the Tasmanian Aborigines, requires a good deal of attention. There are several problems, of which the (early?) realisation that his interviews with those who had known the Aborigines or who were related to them were not likely to produce anything of much value, seems to be basic to the defects in his notes. He let his informants ramble on without direction and not only failed to edit his record but did not seek the explanation of obscurities, so that his notes are disorganised, repetitious and often obscure.

Nevertheless, Westlake's notes are of great interest, because not only do they show how the Tasmanian community was thinking about its Aborigines, but give us a real picture of a living people, however defective it may be in fact. Let us consider some of these matters.

The impression given by the responses generally is that no one was much interested in facts about the way of life of the Tasmanians in their natural state. Perhaps this was an aspect of

feelings of guilt at the way the settlers had treated the Aborigines and sought their extermination. Even the mixed-bloods took little interest in their Aboriginal progenitors, being concerned almost entirely with problems of their own special community - which was neither Aboriginal nor European. Moreover, those mixed-bloods, although brought up by fullblood mothers, knew little of the natural lives of their mothers, either not remembering what they had been told, or ignoring it deliberately.

With Fanny (Cochrane) Smith, a half-caste who was brought up at the Flinders Island Aboriginal Settlement, the records of what her children told Westlake deal much more with Fanny herself than with the Aborigines, and are interesting more from this point of view than from any other. Fanny's love for Christianity was something belonging to her and was not an expression of strong religious feelings among the natural Aborigines, whose lives seem to have been influenced by general or personal devils who sought to harm them. Fanny's "extrasensory perception" about the deaths of relatives and others living some distance away, did have a parallel in the shamanism of the natural Aborigines, but may well have been developed more highly in Fanny.

On such topics as tree-climbing, foodstuffs and cooking, food gathering and customs, Westlake's enquiries did produce some useful information, but the question of fire-making cannot be settled; and there are no answers at all about many social matters, if indeed Westlake ever asked any questions about them.

One large cause of error and confusion is the description of Australian Aboriginal customs and artefacts as Tasmanian. With the mixed-blood community of the Furneaux Islands this is understandable because some of the original women allied to the sealers were mainland Aborigines. The confusion is seen also in the statements by people in Tasmania, and here it seems to have arisen because some of them had had experience of the mainland Aborigines either through visits or through employment. Once there were such influences they would have spread by word of mouth and become fixed there because knowledge of the Tasmanians themselves was so slight. Generally speaking an absence of reasoning about events characterised the population, as everywhere happens, and included not only the poorly educated small farmers but also the leaders of the Tasmanian community.

In preparing Ernest Westlake's records of his interviews an attempt has been made to provide meaningful statements by a re-ordering of what he has written; the removal of the repetitions to be found even in single interviews - this is even more pronounced where one person has been interviewed more than once; the deletion of words and phrases which are neither connected with the topic being dealt with nor with any other topic in the record; and by discussing topics under headings. The whole record is almost unreadable in the original and its defects, it is suggested, relate to Westlake's view that there was little worth recording.

In addition, the various records have been assembled under the various groups of informants, such as those of Flinders Island and the mixed-bloods, and the residents of Oyster Cove and the Channel. By so doing, the reader can obtain a view of the type of person interviewed and can therefore make a better judgement about the validity of the records.

So far as known there has been little reference in the literature to the Westlake notebooks; Plomley (1976) made some use of the vocabulary. There are otherwise few statements which have drawn on the Westlake record, and most of them are single quotations and not a review of a series of similar quotations, and therefore almost valueless.

There is an index of topics which locates them in the six Westlake notebooks.

Westlake's reports on his interviews concerning the Tasmanian Aborigines bring out some answers to our present attitude towards them. Basically they show that by 1909 nearly all real information about Aboriginal life had been lost and there remained only some garbled comment. Such ignorance did not apply just to the Tasmanian population generally, who had never been interested, but to the mixed-blood descendants of the Tasmanian Aborigines, among whom there were several first-generation halfcastes still alive in 1909 and of whom Westlake interviewed three, Henry Beaton, John Maynard and Philip Thomas.

Let us deal first with the non-Aboriginal population of Tasmania, who in 1909 were almost all the direct descendants of the settlers who had occupied the lands forming the territories of the

Aborigines or had been their servants, bond or free. These people had a purpose in life, and it was to gain undisputed possession of the lands they occupied. This had meant, of course, the removal of the Aborigines, and those settlers involved themselves in any method of destruction which would lead to this, either killing the Aborigines or destroying their communities or bringing about their removal from the lands they claimed by incarcerating them at an island settlement. Once removal had been effected no further interest was taken in the Aborigines and the only times the settlers became vocal was in resisting expenditure upon their keep. Even the scientists of that time took no interest in preserving any factual information of worth and the last fullblood died without any attempt having earlier been made to learn from her or her compatriots anything of the Aboriginal way of life; and eventually even Trucanini's skeleton was destroyed without describing it adequately. No real attempt was ever made by Tasmanian scientists to study the skeletal and other remains of the Tasmanian Aborigines which were to be found in the State's museums and other collections, the most extensive in existence. Such work was left to the occasional visiting scientist, whose studies were incomplete because each was pursuing his own special line of investigation, not the more general one of the material as a whole.

So much for the settlers and their inheritors. When we come to those claiming to be Tasmanian Aborigines through descent from them, we find that some are little different from the European colonists who were bent on destroying everything relating to the Aborigines. The present destruction of skeletal remains by cremation is no more than a continuation of this tradition. Why the total destruction by cremation when funeral rites are known to have differed among the Tasmanians, and included burial? This being so, why not bury skeletal material, as is frequent practice elsewhere in Australia?

One outcome of the destruction of the skeletal and mummified remains of the Tasmanian Aborigines is that all information about their origins and relationships, as well as many of their special characters, can never be known. Because of this destruction, advantage cannot be taken of the new technical procedures by means of which detailed genetic information is becoming available. Recent research using new techniques has enabled Paabo (*Nature*, vol. 314, pp.644-645, 1985) to carry out chromosomal cloning on tissues taken from ancient Egyptian mummies; and recently Lawlor and his associates (*Nature*, vol. 349, pp.785-788, 1991) have been able to determine gene sequences from human remains about 8,000 years old recovered from an ancient Indian burial ground in America (Florida).

The Tasmanian Aborigines who were in contact with the European settlers, these including not only their servants and employees but also the sealers of the Straits, soon came to realise that they had no future unless they adopted European ways, and as might be expected, the ways they adopted were often not the most estimable. One of the first to reach this conclusion was Trucanini, who became G.A. Robinson's bell-wether. She adopted essentially a European way of life and only on her deathbed did she remember her religious roots. Fanny Cochrane Smith, a half-caste who was brought up at the Aboriginal Settlement on Flinders Island and lived with the Aborigines at Oyster Cove until her marriage to a European, knew nothing of the Aboriginal way of life and clearly had no wish to learn anything, her one claim to fame being the corroboree songs she used to sing, it seems without an exact knowledge of their meaning. Much of this is clear from Westlake's enquiries.

The women associated with the sealers in the Straits must early have come to realise that European ways were the only ones for them and for their children. The records of Westlake's interviews with these people show that they knew nothing of the way of life of their Aboriginal forbears. Moreover, they seem not to have been instructed in Aboriginal matters by their Aboriginal mothers, the women living with their sealer fathers. Apart from a few words, many of them those of food plants, the Aboriginal language had clearly been lost, as well as almost everything else, quite early. The mixed-blood community became a community of European Christian peasants, having the strengths and weaknesses of such people.

The people who claim descent from the original Tasmanians also lay claim to what they call their sacred sites. Some of these are the true sacred sites of the original inhabitants of Tasmania, others are sites of ancient occupation by them, and still others (including "Wybalenna" and "Oyster Cove") are places associated with the history of the Tasmanian Aborigines under the conditions of European settlement. These latter have the same association for the present people as has the Bastille for Frenchmen.

Claims to possession of parts of the Furneaux Group are based upon the postulate that those islands have been continuously occupied by the Tasmanians since the time of the first arrival of Aborigines there. Continuity has been implied in a sequence beginning with the original occupiers of the Islands isolated there at the time of that rising of the waters of Bass Strait

which separated them from the Tasmanian mainland, and followed by the presence on the Islands of sealers and Aboriginal women from the beginning of the nineteenth century and the Aboriginal Settlement from the early eighteen thirties until 1847. Such continuity is fictitious. That earlier people had died out some thousands of years before the Islands were first occupied by the sealers and their Aboriginal women and the people at the Aboriginal Settlement, dying out perhaps not long after their isolation there some eight thousand years ago. Moreover, whether the original occupiers of the Islands died out soon or late, they would have evolved quite independently of both mainland and Tasmanian Aborigines, and in directions of which we have no knowledge.

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CHANNEL

BATGE, Henry	farmer	Wattle Grove
BENBOW, Sarsfield	farmer	Oyster Cove (perhaps Ernest Benbow, farm labourer, or Sarsfield Benbow, fruit farmer, both of Gordon. 1902 shows a Charles Benbow, fruit grower, of Oyster Cove.)
BLYTH, William C.	teacher	(in 1902 directory; not it 1912)
BROWNLOW, Mrs Eliza		Lovett [can't locate]
DAVIS, George	farmer	Adventure Bay
DENNE, Henry T.	no occupation	Woodlands Station, Barnes Bay
ELMER, William J.	hotel keeper	At New Norfolk 1902; apparently dead by 1912
GALAGHER, James	farmer	Woodbridge
GEEVES, Osborne	sawmiller, J.P.	Geeveston
HARVEY, Robert	store keeper	Lovett
HUGHES, Alfred	brickmaker	Kettering
IMMS, Edgar H.	fruit grower	Kettering
JUDD, Henry	fruit grower	Franklin North
McGUIRE, Mrs		perhaps Robert J. McGuire, Margate
MASON, (Captain)	owner (?) Huon Steamer	Browns River (Kingston)
NEW, Henry	not identified	perhaps living with Charles New, farmer, Woodbridge
OATES, Charles	fruit grower, (J.P.)	Huonville
PYBUS, William B.	farmer	Kettering
PYBUS, Mrs		North Bruny - three Pybus families listed for Kellys Point
PYBUS, J. Hunter		not identified
SKINNER, John	J.P.	Huonville
SMITH, Mrs		perhaps Charles O. Smith, Birchs Bay; but others along the Channel
THOMAS, Henry	probably W.H. Thomas, fruit grower	Lovett
WALTON, Mrs	probably Robert or Thomas Walton, fruit growers	Huonville
WATSON, Horace	chemist	Kettering (visitor?; see Horace Watson, Hobart)
WEBSTER, (Sub-Inspector)	police officer	Port Cygnet
WILLIAMSON, William	shell collector	Kingston

BATGE, Mrs

Wattle Grove post office. Interviewed 17 May, 1910.

Miscellaneous:

1. Knew Fanny Smith intimately twelve or so years ago. Her mother knew if any of their people were sick. When Mrs Stanton's grandmother was dying her mother knew it and went off and got there before she died.
2. When FS was dying she said she could see her mother, and was talking to her in English (I think she was in her mind). Did not mention other relations.

3. FS said that all knew when anyone was sick or had died; did not say how. Sometimes out in a boat someone was afraid, and FS said was nothing to be afraid of and the great Being would take care of them. Believed in God and in evil spirit.
4. FS very superstitious. Firmly believed that spirits were seen and that she had seen apparitions on the Irishtown road, a ghost of a white woman that had been killed there. Walked down the road and disappeared. Said the blacks saw apparitions; used to sing round a stone and then a spirit appeared. FS firmly believed in it and had not slightest doubt she could and had seen them.
5. FS was a very strong woman and worked very hard when she married. Great swimmer and diver; used to dive off the rocks and get mussels and things. Used to weave baskets out of grass; made them for different people. Had a shrill voice, not clear. Sang through her nose a little.
6. Don't think family had much affection for her. Had a lot of worry with her children over their property; was in little difficulties and said she did not care to live. They worried her nearly to death, and she wouldn't stay there [Irishtown] but came over here. Ill only eight or nine days and used to say she wouldn't get better.

BENBOW, Mrs

Born 9 November, 1843; age 66. Interviewed 27 January, 1909 (and comments by her husband).

Cooking:

1. Put a stick right through meat. Put mussels and oysters in the ashes of the fire, in the coals. Eat fish, oysters, grubs, anything. All observers agree as to the men sitting in circle and devouring the best bits and flinging the refuse over their shoulders to the women.

Foodstuffs:

1. Native bread - natives could always tell where it was; would go along with a stick, push it in the ground, and pull it out and smell it. Usually five or six inches under ground.
2. Black man's potato - like a kidney potato; a blue flower on a long inflorescence, growing like an ear of corn.
3. Punk - when blacks got punk young and green they would eat it raw. Tried it but it didn't agree with me.
4. Snake - my sister has seen a black cut off the head of a black snake, roast it and eat it.
5. Eels - knew where eels was by the blue water around the hole; would poke sticks in the holes. Could spear a fish for amusement were so true in throwing it. Said "pish" for "fish".
6. Oysters - blacks would say when they were picking up oysters, "good GIBLI".
7. Grubs - great fat grubs in bark and logs, big thick ones with black heads. Used to roast them and eat them. "As fat as Mary Ann [Arthur]."
8. Pigface - used to eat the green leaves raw like a salad with mutton fish ("dead men's fingers").
9. Eat raw dog fish in the shell, called "Jackasses".

Miscellaneous:

1. Throw the waddy ("wad.dy" as in bad) with either hand; the end would strike the object as true as a bullet; knock it over. When hunting would walk with waddy behind neck and would throw it with either hand. Ends were blunt like ordinary walking stick. The waddy was the only thing I've seen them use with both hands. Used right hand for throwing spears. Some were right handed and some left handed just like us. Take kangaroo by the tail and knock its head end with stones.
2. If had a sore or a gathering would use broken bottles to lance themselves.
3. The blacks were lazy and when sitting round their fire picked up chips with their feet - there wouldn't be a chip within reach of their feet. Gripped it just as with your hand; curled in the toes like fingers. NINGINA: get it.
4. "How did we all come here?" "Me think one man breed 'em all", pointing upwards.
5. HOO-O-IH: end of song in a corroboree.
6. I've seen the natives at Oyster Cove get fire by rubbing two pieces of wood together to show what they could do. Plane surface with a little groove in it and then get a pointed stick and rub it to and fro in the groove very quick. I've seen them get a light in that way, and white people too.
7. In bad weather would make a shelter (MIMI) of boughs tied together at the top, with an opening.
8. Used to be a tree near here notched which they went up for parrakeets to sell for white

- money to get GIBLY, beer. Everything to eat or drink was GIBLY. MEENA: water.
9. Used to carry little bundles of wood, MOOMERA, on their backs. Whenever saw them always had a rope coiled round them.
 10. Women would sit on the rocks looking into the water and when they saw a crayfish crawl out of the rocks, would dive after it like a shot. The women did this.
 11. Made rings of small stones into pond five or six feet wide. Fish caught and took them at low tide.
 12. Mrs Benbow about four years old when blacks landed at Oyster Cove in 1847. Blacks used to cultivate little strip of potatoes on northern side of creek; government supplied them with spades and hoes; but were very lazy, had not been brought up to it, and liked hunting and fishing.
 13. Would go in a string round the fire, singing their wild songs; men and women.
 14. After they came down here they never had children. Has heard the Dr [Milligan] gave them medicine to prevent this. Many I was very fond of and used to cry when anyone] died.
 15. Young lubras were taken by the whites and it was this that led to the murders. Such loads of bad men about it shortened their lives; they led bad lives. If they had let them alone and not meddled with their young women. They [the blacks] burned and committed murder too, wholesale bloodshed, the land soaked with blood.
 16. Beautiful swimmers. Very strong muscularly. Soles of their feet white, tops black. Had very sharp eyes, like a hawks; could see a distance, and sharper than a white person's. Good hearing. Voice had a crackle in it. Were great smokers.
 17. A photo of the Aborigines showing L to R: Billy Lane, Bessie Clark and TRUCANINI (as in "truck") seated, and standing between the last two, Mary Ann Robinson, a halfcaste.
 18. Bessie was found dead, and Lally said Billy [Lanney] kicked her in the stomach when drunk. Lally used to live with Billy as man and wife.
 19. Had an idea of a spirit land. Made fire at night to keep away the bad spirits; were easily frightened. In their religion spirit land. By and by I get white and you black.
 20. Put shells [for necklaces] in vinegar all night; rub in fat and then a black wood - charcoal (ping bush or dog tree) which gives a very fine ground charcoal. Would make the holes in the shells with anything sharp pointed. MERE-NA the blue shells for necklets.
 21. Heavy black cloth used to be their dress. Reddened their faces with ochre.

BLYTH, William

Age 76(?); Oyster Cove. Interviewed 19 January, 1909 (2 interviews).

Miscellaneous:

1. A very harmless and innocent race. I knew Truganini well. They had the prettiest hands and feet of anybody I saw in my life. They were easily taught, very bright, sparkling and intelligent. Would play like children till they were driven to the reverse. I think the race was Aryan.
2. My own uncle got Billy's head. I was very fond of Billy [Lanney]. He would get drunk whenever he could; that was the fault, but most hilarious people will, especially blacks.
3. Lady Franklin made her [Mathinna] a perfect pet. Doctors said climate [in England] wouldn't agree with her; I have often wondered whether it was the true reason. She died a miserable outcast; among sawyers, splitters and rum drinkers she soon came to grief.
4. My wife told me they used to swim backwards and forwards to Bruni with picaninnis on their back.
5. Woolreddy was a very quiet man. They were all very quiet with those who wouldn't hurt them, laughter loving.
6. Were villainously treated, first at Risdon by a cowardly lieutenant. The natives would encircle game and came yelling and shouting, driving kangaroos and wallabies in front of them. Some of them were shot. That yarn is sniggled up but true enough.
7. The reason people put them down as the lowest, no habitations; but no need for it. Necessity did not compel them to work; the country supplied all they needed (swan's eggs were a periodical hunt at Swansea). Not by any manner of means stupid, far from it. Far and away from being ape-like, but too simple altogether for Europeans.
8. Halfcastes at Port Cygnet very intelligent. Men with very soft musical voices. Mary Ann a halfcaste weighed 26 stone. She was tall, well built, round featured. Very nice and kind in her manner. Tell halfcaste by shape of nose and sparkling laughing eyes; when they speak to you see their eyes glint again. Modern halfcastes have hand like a lady.
9. Never saw Billy [Lanney] in a rage; I never saw one of them in a bad temper. I don't think they were revengeful unless they were made so. Dr Stokell said Billy the most muscular man he had ever cut up in his life. Physically a fine cross, and hence the loss.
10. Senses very perfect; eyesight and hearing mighty keen. In physique would have made fine

- soldiers and sailors. Very moral till contaminated with whites. Saw a man dandling a baby and playing with it. Used to swim from Oyster Cove over to Woodcutters on Bruni. The women would dive for crayfish. Men were jealous of their wives.
11. Believe they used to climb trees for ringtailed opossum. Used a bark loop, sitting the loop and shifting it up. Used to roast their meat on the coals.
 12. Old way of getting fire - a tea tree stick or spear. Told by eyewitness that in year natives brought from Flinders Island to Oyster Cove [1847] he saw natives make fire twirling a stick. They would put the spear point in the hard wood and two or three would twirl it in their hand. Another way is to work a hard pointed stick in a groove in a flat wood; I can get the smoke and then I am knocked out; don't know where I heard they did this second way.
 13. Wouldn't eat snakes or an eel, or fish, only crayfish. I once offered them an eel and they were quite horrified.
 14. For snake bite they cut the leg through the skin with a sharp flint, above the wound, and extracted the blood. Rev. M. Garrard told me how Trugannini had bared her leg and showed him where she made the three incisions. After being bitten by a snake they would go and hide themselves in the bush for a week, and not speak to anybody.
 15. Stone tools and chips were used for scraping spears and skinning, I think. Probably used some larger pieces for helping them to climb trees. WHINGLA the wood used principally for spears.
 16. Hair - used the firestick to shave it. Mary Ann had a beard; either singed or more probably shaved it off.
 17. Robinson got them on false pretences.
 18. Bad water at the settlement killed them.

Vocabulary:

BOOMER or BOOMAH	the kangaroo
CUNNYGONG	fruit of pigface; red-purple; sweetish taste like slightly rotten apple
GIBLEY	food; "gather us GIBLY"
HEPONACOOKEE	ringtailed opossum
KANGAROO	I don't understand you
LANAPANA	native yam, very bitter; brown stem with bell flowers
LACHRA or LAKRAH	common bracken fern; used to roast and eat
MERRINA	shell used for necklaces
MULLA or MULLAH	native fuchsia, dark blue berries; used to throw them in the coals, eat the berry
TOOGALILLY	the oyster
WARRENA	halfcaste pronunciation. Gulls break them by dropping them on flat rocks
WHINGLA	wood used principally for spears
WOOLIES	young shoots of fern stem just as come above ground

BROWNLOW, Mrs (née Eliza Ferguson)

Age 60; Lovett (but had lived at Tinderbox); aged 13-25 when saw natives. Interviewed 18 May, 1910.

Miscellaneous:

1. Saw Mary Ann, Truc, Bessy Clark, Wapati, Flora, Emma, Jack Allen, Billy Lanny and Patty. Mary Anne married Walter. He was drowned and then she married Adam Booker; had curly hair.
2. Very quiet docile sort of people unless got drink, and then ferocious.
3. Had a corroboree to fighten away the rain; five or six joined hands, danced, stamped their feet, jumped about and jabbered away; used to whiten their faces (with flour?).
4. Put opossum on fire, not cleaned; when it burst they would eat it. Kangaroo put on coals and when all hair frizzled off Wapati would eat it.
5. Women were small. Their face came out [prognathism] especially when they were asleep and especially Wapati. Emma a very treacherous looking woman. Never saw them scratching themselves.

6. Very keen hearing: just speak to them in a low voice and they always heard; would hear a cooee in a minute.
7. Sight seemed right enough. Wapiti was blind of one eye; think one of them in a temper poked it out with a hot poker.
8. In sleeping would turn on their left side, a hand on the ground under the face, the legs crumpled a little, with a bend of the knee.
9. Didn't seem to have any fear at all of going about at night; think they had eyes like cats.
10. FS said once when out with a basket catching crayfish a shark came; gave the shark the basket containing the crayfish and while he was eating it they escaped (Cowen).
11. FS said at a native "song-sing" the blacks were going round a stone thinking it was a spirit (or a spirit in the stone) (Dr Thomas).
12. Blacks believed in another life; never heard them say they were afraid of death. Saw Lalla about a month before she died and then she told me "lonely big one" (all the others had died. When Wapiti ill, asked her "where will you go when you die", she said, "back to Ben Lomond"; never said anything to me about spirits.
13. Swim and dive beautifully.
14. Eat any kinds of fish; very fond of fish.
15. Used to have stone split with sharp edge and a thick piece which they would hold.
16. A wild native girl on Bruni Island put her hand through an oblong iron ring and turned it so that wouldn't come off; hadn't sense to turn it. She cut her hand off and put the stump in the fire to sear it to stop it bleeding.
17. Used mirinas for necklaces (?).
18. Would pick up oysters in the water with their feet.
19. Mrs Roberts, the Minister's wife, went and prayed with FS before her death.

Vocabulary:

BULRELPIA
LEMONEENA

thunder and lightning
Jack Allen (?)

DAVIS, George

Oakwood, South Bruni; age 76. Both George Davis and his wife took part in the interview.

Children:

1. Had few children; wouldn't be bothered with them; let girls die especially, not so good hunters; reared more boys.
2. Used to carry infants in kangaroo skins, sewn with the sinews of the kangaroo's tail to make a sort of bag. One woman had two infants and she carried them both hung over the shoulders.
3. Granny said at the birth of a child the husband separated it with a flint and seared the navel string with a piece of hot flint; washed the child and wrapped it in a piece of wallaby skin, which is very soft and fine in texture. The woman would be on her side with her face in her hands. One woman does not attend to the other; shows the husband's tenderness, which you mightn't expect. Very fond of their children.
4. Would occasionally skin an animal for carrying the youngsters, did it with a stone as thin as they could get it so as to get a sharper edge. Open the skin out (with a sharp knife) and it will all peel off when the beast is hot.
5. They were careless with children. If sickly or delicate were thrown away; if fine strong boys were saved, if not just let go. Probably many babies died in winter from cold; never much wrapping up, the skin to hold them being their only covering. Not long before they could run; much sooner than our babies; were naturally stronger. Have heard them say how quick they could run; were strong on the feet naturally. Suppose when infants died had been born in wet weather.
6. Would soon teach the infants to swim.
7. One young woman had an infant which was very cross; she threw it away.

Camps:

1. Always camped on a dry sandy spot of a night, never on the wet cold ground. In dry weather would lie stretched out on the sandy soil.
2. Very seldom made shelters for the night. Would get on the sheltered side of trees; might break off a few boughs, but very rarely. If it was wet the man would squat down on his hunkers and put a piece of silvery tassocky grass on his head, and there he would sit still, not moving, and his wife would make a fire in front of him.

3. Two or three of the single men would have a fire together. Each married man would have his own fire, and his children would come too; a very small fire and would squat close to it.
4. The women were servants; they would get the wood for the fires.
5. They would like to be where the shallow water was; the place had to be sheltered, never bleak.
6. Cloudy Bay was a great resort, a summer residences; great quantities of fish, oysters, eggs, birds and game. In winter would resort to North Bruni for kangaroo and opossum. In the inlet at Cloudy Bay great quantities of oysters left bare at low tide; blacks would walk and get them dry footed at low tide, or up to knees or middle in water at high tide. Never heard of using feet for picking up things. Also frequented Great Taylor Bay where great beds of oysters. If plenty of game and fish and water, might stop a week in a place, but not longer.
7. When food cooked, the husband or man would eat what he wanted, his wife what remained and the rest would go to the children last of all.
8. Never travelled far in a day, a mile or two from camp to camp. When came to a suitable place towards night they camped. Had an idea there was something that used to frighten them; never travelled about at night much.

Cooking:

1. A small fire made and the animal placed on top of the coals, being half cooked. Cooking was so much easier and better in the different fires; usually done by the women. A kangaroo cut into, say, eight or nine pieces; used a flint. Fish cooked on a flat stone, as on a plate; kept hot with a bit of fire under it. Oysters opened themselves on the fire. Never saw them skin a thing.

Customs:

1. Would sit on the soles of their feet with posteriors not touching the ground and in as small a space as possible; would sleep that way as they were so used to it (refers to men?).
2. Swam much lighter than we would, more out of water, the shoulders and back out. Seemed to keep on the top so that could swim faster than whites.
3. Never heard of any witchcraft, as bone pointing.
4. Has seen them jumping about in the corroborees and throwing their arms up.
5. Seemed to have a fear on them at night; never moved much at night.
6. Has not seen them make fire with two sticks but has seen the sticks. They would habitually carry these sticks. Got fire by rubbing two sticks together; never heard that they twirled two sticks. Used tea-tree or sheoak.
7. Carried fire by a fire-stick; suppose one or two would carry them in case one went out. Sheoak the best, would burn all day; gum next best.
8. Would make drawings on the rocks with flints of birds, beasts and fishes. Would be cut in freestone, sandstone.
9. They cut their hair, both men and women probably. As far as remember, the women had longer hair than the men.
10. To show affection the women would pat another woman on the shoulder.
11. Never wore skins; wore nothing till the whites got about.

Food gathering/hunting:

1. The men did all the hunting and the women the fishing (all round the beaches). The men could swim but did not consider going into the water was their work. Never saw them skin a thing.
2. When they was hunting on Bruni, the men mostly walked a little distance apart, with the two sides further forward like a half moon so that if any game put up would get a better chance to kill it. All the gang might go, twenty, thirty or forty. Spread out twelve or fifteen yards apart. Surround bits of scrub and go all round and hunt game out. Would eat everything: no badgers on Bruni but plenty of porcupines.
3. Has seen the women fishing for crayfish. Just like ducks in the water, would play about just like porpoises. If saw a crayfish would go down directly on top of it, but a little to one side and then go on hands and feet along the bottom. They could see as well under water as they could above. Would go down ten or twelve feet. Has seen them in shallow water for oysters; walk and get them dry footed at low tide, or up to knees or middle at high tide.

Foodstuffs:

1. Used to eat mutton fish, oysters and crayfish. Would eat other fish if could spear them in the creeks; been seen eating fish. In the summer the bream would come up the creeks and would be speared. Would eat any kind of fish they could get, including freshwater eels;

- however, never saw them personally eating fish, only kangaroo and opossum. The kingfish used to come ashore.
2. Haven't seen them eating vegetables. Used to eat native bread; also a bulb that grows in the ground; the native bread would be roasted in pieces up to seven or eight inches in diameter. BREADLI: bread.
 3. For digging would use any sort of stick or hard bit of wood; would not keep sticks for the purpose as did little digging. Would hook native bread out of the ground.
 4. Would eat the fruit of the pigface but not the leaves.
 5. Never heard of their eating fern root, which is very bitter stuff.
 6. Very fond of tea.

Marriage:

1. When going to get married they would have fires at night and a corroboree, singing and beating things to make a good noise and singing out themselves. Then the man and woman cleared right away by themselves, and if he could maintain his wife for a full moon, i.e. if he could support her, he could keep her after the moon had gone through one process. Then they were recognised by the tribe as man and wife. Have heard it would always come off so. Think they were free to choose among their own tribe; never heard of any complicated rules of marrying. I think in marriage they were very true to one another; women had children only by their own recognised husbands.
2. Black girls would not have children till after marriage.

Physical characters:

1. Were pretty strong in the arms and legs.
2. Very quick in the hearing and sight. They could see as well under water as they could above.
3. Blacks had fine teeth, splendid; fine as anything, last their lifetimes.
4. Limbs of blacks fine and active, not fleshy like whites.
5. They were thin, that is, more slight.

Sickness:

1. If a man was sick would give him food (meat or fish) and water for three days. Some came back after three days and if alive make a bit of fire and leave food alongside (my father saw this many times).
2. Never heard of incisions for pains.
3. If sick and thought going to die, could do so nearly when they liked; would lose all heart and die.
4. Grandmother told of a case of dying of grief very quickly. A woman saw a man digging up potatoes (with a little yam stick) and told him he would be taken to Hobart Town and hanged. The man gave the woman one terrible look and said there was one good lubra (my grandmother) and one bad (the woman); he (Big Jack) then went about nine miles to Kellys Point and just stopped there and died there in about three days from that time. He had believed what he had been told and died of honest grief.

Spear and waddies:

1. Throw spear 100 yards, and at forty or fifty yards make sure of anything. Throw waddy 50 yards and make sure of anything about twenty yards. Waddy would be thrown in vertical plane so that it turned over and over; might hit on the point (or on the side just as it happened, and if broke leg would get animal). Where a lot of them were hunting together they would get almost everything they put up.
2. Always seemed to have spears by them, 4, 5 or 6 in a little bundle tied up with a bit of grass. Would carry one ready to throw. Would burn the ends to harden them. Think they used the tea tree pretty well; and the young cherry trees, the first shoots of which are straight and run up six or seven feet without any branches till old: just made for a spear. They wanted a hard wood and cherry wood is very hard when dried; the young wood is also tough. Spears at Bruni six, seven or eight feet at the outside; seven feet the average.
3. Never heard or saw any boomerang or throwing stick.

Stone implements:

1. Would cut with a stone by drawing it backwards and forwards, as in quartering or cutting a kangaroo into eight or nine pieces. Have heard father speak of cutting a tree; sure they never chopped; used a stone with points like a saw; made cuts top and bottom and then

- scooped the bit out. Have seen them at a fire cutting a large fish.
2. Stone not sufficient to cut it at one cut.
 3. Thinks would have used stones to cut adductor muscles of bivalves.

Tree climbing:

1. Cut notches and stuck in point of big toe and put one arm round the tree. They were after opossums, ringtails. Cut with flint stone, the bark only, working it backwards and forwards with the rough edge till they cut through the bark (most trees have one or two inches of bark). Didn't cut trees much because those where the possums were mostly low scraggy old trees with holes in. Never heard of using a grass rope to help them up the trees. If a possum in a tree there was quite a traffic up and down, always in one place - the blacks could tell in a second if a possum up a tree by his tracks.

Watercraft:

1. When used to cross from Bruni to the mainland, got pieces of wood and put them crossways and triangular, and bound them together with grass. Would pick their weather and drift across the channel on the raft with their legs dangling in the water. If didn't get across would jump overboard and swim the rest.
2. Would roll the cutting grass together into a rope, like a hay rope, that is, the long silvery grass in bunches about the beaches.
3. Could swim to mainland, at Barnes Bay Point or Simpson Point, but usually used a raft. Did not often go backwards, but forwards in warm summer season, as to Port Huon for eggs, a great place for them.

Miscellaneous:

1. Her grandmother collected all the information about the woman Nelson for Mr Robinson (arrived VDL with Turnbull family, 1825). Nelson's arm was perfectly healed over. They seared it with a hot flint till the bleeding stopped; "cut it a right length", far enough off so as not to sear the belly. The arm had been broken and was in a bad way; cut it off with a flint.
2. They had an idea that WANG brought the fire-stick because black man very cold: Granny heard this from Bruni Islanders; according to their belief like a spiritual gift. "Wang the crow."
3. They greased their hair and were rather fond of it.
4. The blacks always in and out of grandmother's house (Trigy called her "Mudder") asking for "bread li" (bread).
5. The blacks did not resort much to Adventure Bay. About fifty used to resort mostly on Bruni; north Bruni is a more open country, better land altogether. Sheoak all round coast; interior scrub.
6. When grandmother first came to Bruni (about 1822?) she judged Truganinna to be about fifteen; she was engaged to be married to a man called Paraveena who was afterwards drowned by the whites.
7. Four men wanted to go down the river for eggs in the summer. They took four blacks and four women (not Truganinni?) in the boat, and when got out from Green Island in the middle of the river they made the four men jump overboard. When they came up and took hold of the gunwale of the boat, they chopped their hands off with a tomahawk and drowned them and took the women away, who told what the men had done. One was George Wheeler who afterwards died in Bruni trying to beat out a bushfire and the smoke overpowered him. Nothing was ever done to him - can't say that any white man was ever punished for illtreating the blacks. Wheeler was a very bad man. Jack Smith was another. One of the blacks was Paroveeny (Trucanini's husband).
8. Grandmother said blacks were very good natured and kindly. They would give things, but never wallaby because much better eating. Wouldn't bring wallaby to white people in the early days.
9. Were very fond of their children. Although at first terrified of white babies, but soon would give them the breast, and it pacified them. Later would come to see Granny's baby and put their hand on it.
10. The blacks killed one white man on Bruni and they ought to have killed him long before. He used to get a fire stick and stick it into them and chase them. He did it for spite and cruelty; believe he shot many a one. He was a sawyer and they killed him at last. The whites are the greatest murderers in the world, worse than any blacks.
11. G.D., who was born on Bruni about 1832, had seen the blacks many a time when they was wild. His father used to go out all day kangarooing with the blacks.
12. If good to the blacks they was just as good to you. If some of them stole, your pet ones would come to you and give them away. Believe more dependence could be put on them

than on the white men.

13. At G.A. Robinson's place on North Bruni, twenty, thirty or forty died in a very short time. When Milligan gave them medicine, it stopped them from having any more children. That wasn't fair play.
14. The blacks didn't like being at Oyster Cove so well as Bruni. Oyster Cove was all scrub right down to the beach, and Bruni was clear grass land, the north end particularly. They didn't like a man over them at Oyster Cove; they were more like prisoners than anything else and they liked their freedom, they had always been brought up to from children and their own way of living. Thinks there was nothing in the poisoning report about Milligan.
15. The blacks at Oyster Cove like to come to Bruni and go around for a few days seeing their old haunts. They felt at home. They ought to have let them run as they liked and go where they liked, but it was a good billet for Dandridge to look after them.
16. There is a place on the shore just above Oyster Cove, where a sandstone point runs out, where there is a spring of fresh water running out at low tide. The blacks would get it there; would wait for the tide to go down.
17. Drink and smoking and knocking about were what killed Mary Ann.
18. Fanny Smith said she could catch fish in a stream close to her house by tickling them, touching the fins till could get a good hold. These were English trout and salmon; perhaps when she was young they might have got the bream in the same way. She would have got right under the water after them; take half a minute say to tickle them. A black can stop two minutes under water.
19. The blacks invited grandmother to a corroboree. When they had cooked their fish they offered it to her before anyone else and before they ate any themselves. They would invite their white friends and hold it not far from the house.
20. Grandmother showed them a looking glass: they said "ah-h-h-h", and looked at the back of it.
21. At times of scarcity a black man would take slices of bread to his wife and children.
22. They were very particular with fires and would burn small patches where they knew there was game to drive it out. In the hot dry weather they never lit big fires to burn acres; it destroyed a lot of their game, and made it bad for their feet travelling.
23. Each man would carry four, five or six spears, the bundles tied up with a bit of grass. They would carry one ready to throw, in the right hand most of them though might have been odd ones left handed.
24. Handled things by the right hand chiefly, and would throw spears with the right hand in practising. Don't think they could use one hand as well as the other.
25. They red-ochred themselves when they was fightable. Inclined to be war-like.
26. Clean in wild state from frequent bathing; once clothes went on they never went off.

DENNE, Henry T.

Kellys Point, North Bruni; age over 60; saw natives when 17 or 18. Interviewed 19 May, 1910.

Swimming:

1. Swam on side with hollowed hands and [arms] not fully extended, one shoulder right out, chest out and head a lot above water. Didn't make any ripple; hands and feet seemed to be down so low. No particular speed. Wm. Lanne swam like this. Seemed much lighter in water than white people.

Miscellaneous:

1. The blacks on Bruni did not hurt the whites and vice versa. Captain James Kelly said there was hundreds of black fellows on Bruni Island; had seen a black fellow on every post, was that thick he couldn't count.
2. Used to get fat of seals and rub themselves all over with it; very fond of fat.
3. Used to pick up oysters with their feet from water 3 or 4 feet deep.
4. Used fat to plaster their hair down.
5. Uncle Edward Denne says has seen stone used in saw fashion for skinning kangaroo, etc.
6. Said to make fire by rubbing two sticks together.
7. Blacks very greedy; fond of fruit. (Mrs M.A. Denne, Barnes Bay).
8. Women see white woman's baby and want to keep it: "me keep it clean, me wash it, me feed it" (Mrs M.A. Denne). Would come and take away Mrs Davis' first child and keep it all day, and they were afraid to say anything. Women very fond of children.
9. Pounding stones 2" or 3" across, flat on two sides.
10. Blacks were cruelly used in the beginning. I've seen Robinson with them; we used to call him black.
11. Women used to have to dive for fish; seemed very hard on the females. Some of them

were very big large-made men; the women were so so big. At Oyster Cove had nothing to do but only to go and get their wood.

12. At Oyster Cove - very fond of drink and would do anything to get it, se we heard.
13. The women used to have to wait till they had finished their meals.
14. FS very attentive to her husband.

ELMER, Mrs

Born 1833, age 76/77; hotelkeeper?; Huonville. Interviewed 11 May, 1910.

Miscellaneous:

1. First saw the blacks about 1852, when they were at Oyster Cove. Was said that Dr Milligan used to give them something to shorten their lives. Used to be allowed out by the government for a few weeks, and used to camp a quarter of a mile from here. Sometimes stop a week; had a great big fire and if anyone went they would sing to them; some could sing very well in their own way.
2. In their corroborees did the Emu dance and the Kangaroo dance. In the Emu dance, when they were singing they would undulate from side to side, sinking down and down till they were hidden behind the grass. We thought they were doing it to hide from the emu. "Where, where, where; here, here, here" they sang (pronounced more like "weir" or "wee er"). In the Kangaroo dance there was jumping and bounding over their large fire, and the women would join in.
3. Their sleeping places were put together with boughs in a sort of half moon. Their dogs used to sleep with them.
4. Bessy Clark and Sarah said they had divisions for the different families (at Oyster Cove). Sarah had a red head, a fiery red; I've seen Irishmen with hair the same colour. It was natural, not with red ochre; the only one that ever I saw.
5. Fanny Smith came here with them and Trucanini. Adam was a nice quiet chap; had been educated. Used to sing "Call my brudder back again, I cannot play alone" (his brother Moriarty was dead). The men used to be good boatmen; would handle a boat and oars very well.
6. If you gave them anything, as sugar or tobacco, potatoes or rice or raw meat, all went into their bosoms. A very harmless race if they was let alone.
7. Very fond of beer (this house was licensed in 1850) and when got tipsy used to knock their women about. All looked fat and well. Awfully fond of tobacco and beer.
8. If gave one anything, wouldn't share it but kept it. The women had to do all the work; seen one clean a pot with her bare foot.
9. They used to get native bread to eat; think they found it by the flower. Did not hear or see them eating any other vegetable. See them eating kangaroo half cooked; Jack Allen just roasted it a little bit and then tore off a leg by main strength and throw it to one, then tear off another piece and throw it to another. He skinned the animal first but don't remember if he also took the inside out. GIBLI something to eat or drink.
10. Their eyesight was better than a white's; could tell people at a distance before whites could distinguish. Hence the men were taken on as whalers. Jack Allen, who had splendid eyesight, was a whaler.
11. Had good teeth as far as I know. Did not notice right or left handedness.
12. Women's clothing a thick petticoat or skirt and blouse of a thick material like a "bluey" (blanket), and red caps. Seemed to vex the women more than anything and would tie their clothes in a bundle and kick them up into the air.
13. They told us in their native state they used to make fire by rubbing two pieces of wood together.
14. They had no spears down here that ever I saw.
15. If you passed their camp at night by the roadside, the women would show you home with torches of stringy bark bound round with bark and the top fuzzed out to make a big light. They wouldn't go anywhere at night unless they had a large torch; were very frightened by night. We asked them why, and they would point up in a slanting direction saying, "debbil, debbil, debbil". One wouldn't go alone at night; there must be two or three of them.
16. I don't think they would hurt anyone. If you wanted to send a letter they would take it miles and miles and were perfectly dependable. Would do this but wouldn't work; were lazy fellows. I and my brother-in-law were going to town and passed a camp of blacks: "Where you go?". "We are going to town", and added for fun "You go and take care of my mammy while I am away". They went and stopped a week in the verandah; they touched nothing but watched everybody in the place.
17. Once we had some wheat cut, and our men took a spree. It was dead ripe and beginning to rain, and me and my mother were trying to carry in a few sheaves at a time. The blacks had

just come: "Oh my mammy what you work for?" They told mother to come home and they wouldn't let me carry a bit. They set to work and carried in every bit of wheat for us: they laid the sheaves on a rope and rose up with it, carrying a lot of sheaves like a little haystack. They saved out wheat, carried it all in for us.

18. If one came into your rooms, they would all come in. One day they brought to our place about sixty dogs. Sometimes they gave them away, but they would never stop. If all the dogs were barking at you together, one of them could just say one word and every dog would be quiet. After we objected to the dogs they would leave them all in camp with a woman as camp keeper. They would never ask or suggest to stay in our house all night.
19. Old Mr Retford was shepherding at Little Swanport; had two guns inside the hut and one shepherd and the old man went outside and one of the blacks got their guns. He said to the mate, "It's all up, you'd better clear". Killed mate; he was speared in the side but pulled it out and ran all the way to Prossers River, 20 miles, and had to cross the river there. This was somewhere about in the '20s.
- ** *Editorial note:* The report by Mrs Elmer that Sarah (= TARE.NOO.TAIR.ER) had "a red head, a fiery red" might seem to represent a chance mutation, but this is not so. There is another report of red hair among the Tasmanian Aborigines, a man seen by Captain Cook on his third voyage in 1777 and again by Captain Bligh in 1788. This was the hunchback whom both captains have commented upon. He was reported by Henry Zimmermann as having had "fiery red woolly hair" (F.W. Howay, Zimmermann's *Captain Cook*, Toronto, 1930, p.37). It is clear that red hair did occur occasionally among the Tasmanian Aborigines, and it might be remembered that the colour of their skin appears to have been (often?) reddish.

GALAGHER, James

Age 94; landed Hobart 1848; Long Bay, Channel; "a great liar".

Miscellaneous:

1. When tree climbing, cut marks with stones and used a rope of currijong bark which they shifted up the tree.
2. In trying to catch blacks you couldn't hold 'em, their naked pelt was like an eel's.
3. Always camped by waterside. Sat round a little fire in a ring, and slept by it with soles of their feet to the fire; said "me no cold me all face". Made breakwind; break boughs down and thatch a place (KOOLA) behind a log. Timber then so thick that wind would blow nothing about. They lay [camped] generally on dry land; if on hill side, lay with heads up hill.
4. Used to dig up native potatoes with pointed sticks. Women would dive for crayfish with basket carried on back; never take it off, sleep with it; currijong cords keep in place round neck and waist. Got white grubs in old trees; roasted them and ate them.
5. Ate green fern, the root good; also native bread. Very fond of vinegar. Men hunted game till it took to water; then women went in after it and soon brought it out; catch by leg or tail and hit on head with stone, or against ground or tree. When G saw blacks women did all the hunting. Opossums were thrown down from trees and others standing below would nab 'em.
6. Men held three spears with each foot.
7. Blacks wouldn't show out at night. Got fire by twirling a crooked stick. Stone with stick for handle.
8. Sawyers got a girl so black husband and another came to Birches Bay after them. They took them in a boat, and when got in mid-Channel flung 'em out and pulled away. One was drowning; other reached the gunwhale and two fingers chopped off with a tomahawk. Both drowned and girl was kept for a long time.
9. When old people asleep, black women who had fallen in love with young white men used to go away to them. Stock keepers used to catch women and chain them up.
10. At Flinders the women drugged to render them infertile.
11. When bitten by snake, tied with bark above the bite; if bitten in leg would stand in the water with bite immersed and scarify it with a flint, letting it bleed for hours and hours and keep scarifying it and the water would carry off the poison. If bitten in the hand, sucked it out.
12. The Tasmanian blacks couldn't trace [as well as those of Victoria].

Vocabulary:

FARACOOBRA

husband

CARABAW

baby

no GOBLA
GIBLI

no good
beer ["drink"]

GEEVES, Osborne

Born 1831; arrived VDL September/October 1842; Hospital Bay. Interviewed 12 May, 1910.

Miscellaneous:

1. The government allowed the blacks at Oyster Cove an annual holiday and they went up the Huon. The early settlers said that when they were up there hunting and had stripped the bark from the trees, they left the mark of a hand, the left one of a woman I think, rubbed in charcoal, with the fingers spread out. It was still there twenty years after they were dead.
2. When the blacks came to Oyster Cove they were associated with a large residue of the old prison element.
3. Lady Franklin took a little boy and girl to government house.

HARVEY, Robert

Storekeeper, Lovett. Note: largely reminiscences of Fanny Smith. Interviewed 18 May, 1910; another interview earlier.

Beliefs:

1. Whenever danger was approaching always knew by a feeling that would come over them, and which never left them till in safety. Suppose one tribe was coming against another, this feeling would come on; left them on retreat.
2. After corroboree would wait in silence and great reverence for the spirit to come; it was so wonderfully powerful to their mind that they came to a correct conclusion; the end was all right when they left the spirit to decide. If two were having a quarrel the spirit would decide which man was in the wrong. If some tribe or a person had a quarrel the spirit would decide - there was some tribal fighting but not much. With them it was no doubt very strong.
3. Used to sit in seance and ask questions. Waited for sounds and would all hear them. Someone sat in the middle and others used to sit round and waiting for the sounds, just squatting on the ground. Think asked a question and then waited, and the sounds guided what they were to do and they always did that.
4. When the blacks were dying the spirit world was close to them. They seemed to be surrounded, and always saw their mother or father and so on, who were still in this world but in a spirit form. They were more closely in touch with the departed than any nation known to me. They never could quite understand why other people did not enjoy this nearness to God and the other world. Hence they rather enjoyed death than otherwise. Had no fear at all of death. Just lay down and died, going out of one stage into another. The difference between life and death simply a going on.
5. FS used to speak of God as her heavenly parent with care over her as his child. Had a wonderful faith in God, and unlike most religious people who do not like to express their beliefs, she did so. Has heard her in meeting and her address was always with a religious strain. Not any doubt she always considered the spirit was very near and that the dead were never far away. After the death of her husband had no doubt that he could see them and that the departed ones were always watching over and very near to them, that we clothed with this earthly body could not see them. Very strong that death did not change the course of your life and that it simply went on - "If I was going along the road and death overtook me, I would still go on". I always attribute a good deal to their simple faith; think a wonderful change came over her life in her connection with the Methodist Church. Could express her views in her own way, more vivid than in any persons I have known. There was happiness in her life from faith in her Saviour and her God. No doubt that these features in the native character. She heard of the nobleness of Christianity from a little instruction by some clergyman and took her happy Christian life to her mother.
6. FS said they were all in camp one day and one man had gone away. All at once a near relative said "Bill's dead", and immediately they started to find him and found him crushed by a tree. A something that told if anything had happened to their people even at a distance. They looked on it as a certainty that if death took place they would know even at a long distance away - very much more so in the Black race.
7. Fanny made up her mind to die, having a small trouble; she had lived long enough, and died in about three days. Whenever made up mind to die, they died. She had a trouble

and her health was not as good as it had been. She thought her work was done so wasn't going to fight to live. She was one of the best natured women ever knew and one of the finest character.

8. Dr Thomas said the physical cause of Fanny Smith's death was pneumonia which was quite enough. She didn't seem to care or to make an effort to get better; did not fight it as some people will.
9. Saw FS every day till she died; no will to live; thought it little change and would still be very near to all of them. To the native it was always a great thing that at death they were going to meet their relatives; very easy for them to die; had no doubt of future condition.
10. Not an idea of God but of a good spirit, very powerful and taking care of them. If did things that was wrong belonged to bad spirit. This their way of expressing goodness and badness.
11. Great source of joy that spirits appeared to them at their death because felt not going into new state alone but with somebody to introduce them. Not only so with FS but throughout whole tribe.

Miscellaneous:

1. Think would have heard if didn't eat scale fish.
2. Never heard of totems.
3. Quite sure that all wild animals could talk to each other, with a language of their own.
4. Fish a great food; native bread; get great quantity of eggs.
5. With a stone could skin a beast beautifully or open fish or build canoes or strip bark.
6. Made canoes of stringy bark, and used some for building the rafts. Would scoop out logs, scratching it out along the grain.
7. Know a great deal about the stars which they thought were favourable to their prosperity. Made a study of them. Had names for certain stars. When certain stars appeared thought everything would go well with them. All through her life the stars meant a great deal to FS, and she would sit for hours and watch them.
8. There was a good spirit and a bad. If anything happened, as sudden death, they had displeased the good (?) spirit. A way of expressing goodness and badness; thought these spirits very close to them and that the least thing they did wrong was displeasing to the good spirit. Didn't bother much about the bad spirit. Strong belief in a future state.
9. Each tribe had its own territory; would drive a tribe off its territory; but if went back of its own accord never bothered no more.
10. Learning to swim - FS would take the children on her back till they got confidence.
11. If death took place, even at a distance, they would know of it; never doubted it when told it had occurred. When a person made up mind to die, did so.

HUGHES, Mrs Alfred

Age 69; Oyster Bay, Kettering. Interviewed 27 January, 1909 and 9 May, 1910.

Miscellaneous:

1. Mrs Hughes was née Sarah Ann McKenzie, the adopted daughter of Sinclair Keith Davey, assistant superintendent and coxswain at Flinders; and storekeeper and dispenser.
2. Aborigines had everything they wished there, wasn't denied anything.
3. The houses at Flinders had thatched roofs, and all were well bricked outside.
4. They were too well cared for, and that made them die.
5. Water brackish at Settlement (Flinders Island); got it out of a lagoon, hateful stuff. Had lovely crops. Kept pigs, geese.
6. Mother saw visitors dress children, and blacks would undress them and lay them on blankets before the fire.
7. In making spears Mrs Hughes showed how scraped away from them. In making waddies pared them with a piece of glass or flint; would get a thick bottle like a porter bottle and break the thick part. Made transverse cuts by drawing the piece of glass towards them, with a saw-like cut in one direction only. Thought the blacks scraped in both directions, but could not remember clearly. Waddies were smoothed before the ends were hatched. Always saw them use their right hand.
8. On hunting expeditions the dogs went first, then men with spears and waddies, then lubras with bedding and rations.
9. At Oyster Cove all had beds, but preferred sleeping on the floor - had been more used to it.
10. Troocanine (sound as in "crook") would swim across from Bruni Island to Woodbridge (Peppermint Bay), about three miles, formerly when wild. Was very afraid of sharks.
11. Picked up all sorts of things with their toes curled under to save stooping; sometimes pick up oysters. If couldn't cut hair nice would burn it and put it out quick with the hand.
12. When Dr [Milligan] was coming down in the dark, would lay head on ground and could

- hear the click of the horses' feet about two miles off; would lay head on hand to keep face off ground but the ear not touching it, just clear. Had good sight.
13. Feet very hard, great cracks in their heels like dry bread cracks. Always went barefoot. Never saw them scrape their feet; going in the saltwater and the sand would take the roughness off.
 14. When returning from hunting, dogs first, then men and then women.
 15. At Oyster Cove made breakwinds with boughs and bushes.
 16. The Ben Lomond tribes were splendid natives, big tall blacks, the finest I knew. The Bruni tribe was smaller.
 17. Waddies would be thrown to hit you, would break your leg. Very good marksmen with waddy.
 18. They used to tattoo themselves with a glass bottle or shell off the beach - a few marks on the arm.
 19. Before used steel rubbed two sticks together to get fire. Used punk for tinder. Have not heard that used to rub wood.
 20. Would burn red ochre in the fire and mix it with a little grease and rub face and hair with it. Used this ochre to redden the wooden floors at the station (Oyster Cove).
 21. In climbing would chop a piece out of the tree to put their foot in.
 22. The government used to let them have the best black cloth for their clothes. They wouldn't work; sometimes, but very little. Both men and women thought work a disgrace, but the women were more industrious. Governor Denison used to be fond of them, and played ball with them. Called on Sir William and his sister when in town. Had to have sugar every day because they couldn't keep two days sugar. Had beautiful voices and could sing in church. All died very young.
 23. Would dig up LONAPONA, a root like a sweet potato, with a stick and eat them as they dug them; and sometimes roast them. Another with a long leaf like a lily and a pretty blue flower.
 24. NICAMANIC (Eugene) had a clubfoot; don't know if that had to do with name.
 25. Had very kind dispositions - I liked poor old Harriet. The chief objection to them was that they were thoroughly dirty people; wouldn't wash; would shake their clothes in the saltwater or fresh, never rub them. Would keep under water longer than white people; would hold themselves right up splendidly on the water.
 26. George Arthur, with drink in him, fell overboard at Sandy Bay and in a coat and top boots, and was drowned.
 27. Were very timid at night. Were very nervous, very superstitious. Thought the dead walked; it made you timid to live with them. When someone died used to go into the square and howl with their dogs; could hear them howl a mile off; they would go on for half to three-quarters of an hour as hard as ever they could howl. Sewed the dead up in their blankets and laid on bench in dead house; wouldn't pass it at night and made us children that nervous, used to shut our eyes.
 28. In diving for crayfish would take it by the back to escape being clawed.
 29. Carried own children over their shoulders sitting in a skin. Would not have clothes on a baby.
 30. I used to bathe with the women. I didn't see the men bathing.
 31. Very good natured and kind. Good tempered, easy going; loved children; very dirty and slovenly.
 32. Liked money to buy LYTINSHA (drink).
 33. Cooking kangaroo first threw it on the fire, turned it over to burn all the hair off; took it off and scraped all the hair off. Throw it on the fire again and give it another doing. Take it off and open it with a knife down the middle, and throw the insides to the dogs. Blacks would eat parts of the insides. Throw it on the fire again, and take it off when it was done a bit better. Cut it up and share it round. Eat it just as it was, without bread or anything. Kangaroo rat or bandicoot - all done the same as this.
 34. Sarah had three husbands, two white sealers and one black; said she liked the white better than the black. Fanny married a black first and ran away to a white man whom the government induced her to marry.
 35. For pains used to have ashes of the deceased relatives in a bag sewed up in a wallaby's skin and wherever had the pain would put it on the place.
 36. When they were ill, they usually thought they were going to die; and then they died. Died beautifully.
 37. Ate the tuber (kidney potato) of a hyacinth with purple flowers.
 38. Would hold themselves right up splendidly on the water. Would keep under water longer than white people.

Vocabulary:

AROWA

ghost of the dead

BAWLAWINNI	to paint with red ochre
GIBLI	drinking water; if there was a jug of water on the table would say "me gibli" and pour themselves out a glass
KAN.I.KOOMS	the wild pigface; blacks would eat the fruit
KARNI	talk
do you TOONABRI my KARNI	do you understand my talk
KEETHAWATHEMA	the hair
LAKRA or LAKRAH	yellow centre of tree fern, at top; name not used for common fern
LANGENA	foot
LEEPRINE or LEEPRINI	breakwind or house of any kind
LEPAYNA or LEPANA	eye
LONA PONA	"Black man's potato"; bulbs at the root, white and water - looking inside; have a very sweet taste
LOOBRA or LUBRA	woman/wife
LUDAWINI	white man
LYNA or LY.NA	cup of tea
MANARTI	sick/ill
MIKANI	do you understand what I say?
MIRANA or MIRINA	shells for necklaces
MOOGRA	dog
MOOMERA	bring (give) me the wood
MOONA	nose
MULLA	purple berry; the blacks said the snakes ate them
NABRI	you too
NINGIN	give it here (to me)
NINGINI GIBILI	give me a drink; give me something to eat
PANAPOO	bread/damper
PICANINNI	child
RARAMUNG	I'm so glad (pleased)
ROOTIABLONIA	forehead
ROPA	smoke? [Probably confusion; c.f. LOPE.ER: fine.]
RYWELA or RYWELAR	summons to the dance; a black would walk along the row of huts calling this out
TABLETE	to go (TAB as in tabby)
TABLETE PENICKITA	to go quickly
WHINGLA or WHINGLA.PLACKLA	a white wood that the bark will strip off as clean as possible from end to end; very thin bark, won't break. "Cotton-bark" of white people
WYBRA	man/husband
YANA	teeth

IMMS, Mrs

Age 69; Kettering. Interviewed 28 January, 1909 and 10 May, 1910.

Miscellaneous:

1. The Ben Lomond and Bruni tribes had lots of words different from one another.
2. In making spears black took a long narrow sapling and shaved it down with a bit of glass to get it smooth; their spears were not jagged in any way.
3. Used the right hand more than the left, just the same as white people (but did not specially notice them).
4. They were a very simple, affectionate, good-natured and good tempered race till they got among the drink and that ruined them. Loved children.

5. You wouldn't believe what beautiful sweet voices the women had to sing, i.e. little hymns.
6. For pains in the head they would break a piece of bottle and bleed themselves in the temple and let the blood dry.
7. Their old way of getting fire was to knock two flints together and get sparks on punk. Have not heard used to rub wood.
8. Climbed trees with a rope. Put toe in the mark, rope round the waist and round the tree. Would go up for young parrakeets.
9. Carried fire with a piece of stringy bark. [When camped] the rest would come for a light to the one who carried it.
10. After their hair got to a certain length, used to put a firestick to their head and singe it off.
11. Very dirty and slovenly.
12. Very good marksmen with a waddy. Always saw them use their right hand.
13. Used a kind of rushes to make their native rope and baskets. Took the green rushes, laid them over the fire, then split them longways, twisted them with their fingers and plait it up into very neat and handy baskets.
14. Sir William Denison took a great deal of notice of them, as did his sister, and they called on him in town.
15. Little brown punk off the logs eaten; has a sourish taste. Dig roots of common fern, roast them and eat.
16. General opinion now amongst those who knew them at Oyster Cove is that the government poisoned them to get rid of them. I mention this fantastic idea to show how unaccountable their deaths appeared to those who did not realise how their constitutions had been weakened by civilisation.
17. Believed that WOOROWA came to them at times in noise, not in appearance, e.g. if they were out at night and heard a stick crack it was WOOROWA near them.
18. The Ben Lomond was a lovely tribe, fine big tall blacks.

Vocabulary:

COMICA	root the shape of an egg with pretty blue flower and leaves like a lily
GIB.LY	eating
LACHRA or LACRA	heart of tree fern; used to split, take it out, roast it and eat it
LANA.PANA	sweet potatoes
LINA	water
LITINSHA	brandy, rum, beer
MAK.A.MO	smoke from a pipe
MALA or MARLER	blue bulbs eaten (vine)
ME.MONA MONATIA	me sick
MOOMERA or MOO.MERA	wood
MONATY	sickness
NINGINA	get it
PARAWE	throw it away
PORSEAC	I don't know
PORTHECARNI	blackman's talk
ROPA	smoke
RUPA ROPA YARRA	(part of corroboree song)
WOOROWA	ghost or spirit of a dead man or woman
YARRA	fire

JUDD, Henry

Born 1835 in England; came out in 1842. Interviewed 12 May, 1910.

Singing:

1. Their time in music was correct; beat time with their fingers. Voices very sweet and plaintive and thoroughly accorded with each other.

Medical practices:

1. Father asked a black what he did when bitten by a snake. Said "cut, cut, cut all round, suck, suck, suck".
2. A white man broke his arm and the blacks came and peeled off two sheets of bark from a sapling, and got some fine clay without grit as mortar, filling the two pieces of bark with it and putting one on each side of the arm, tying it round. Told him to pour water on it when it got dry. The arm healed very quickly; the soft clay very healing; never had any pain or inflammation. That's all that was done to it. The man was Jack Sanders and he had been working for me, so I know it is truthful. The bark formed a bed for the clay which gave support to the broken part. The blacks were from Oyster Cove.

Miscellaneous:

1. Another tale, only from hearsay but came from so many that must be true: the natives when they wanted to find water - a singular thing, shows they had a kind of intelligence - would walk along the shore and into the seawater up to their knees. When they would feel a difference in temperature, showing fresh water rising, would go back to the shore and dig a shallow hole with their sticks or spears till they came to it. Was told about the water by people who had been about amongst the blacks when they were wild.
2. My brother had a spear ten feet long and beautifully barbed on one side for about ten inches near the point. Made of tea tree. Got it from the natives at Oatlands nearly sixty years ago. Has only seen one spear like this. Their spears were very nicely finished at the point and rough everywhere else, almost with the bark on.
3. When they eat kangaroo for long brings on diarrhoea and dysentery. They would always take wattle gum and eat a piece of it after kangaroo. This gum is a restringent, as they appeared to know.
4. The men were lazy and imposed on their wives to carry all their things for them.
5. If dig among the heaps of oyster shells would find pieces of flint stones.
6. Have heard they had their forms of marriage.
7. Were very frightened of the tigers, I've heard.
8. They were a race that has been badly used. They were capable of obtaining knowledge if taught in their younger days; could tell by the way they spoke to one another, they were of sensitive intelligence. I've heard that immediately knowledge came within their reach they became intelligent. Were looked on as the most degraded race under the sun but were not so; would have gained knowledge.
9. They got ashamed of their old customs.
10. Once on seeing a little boy they said, "no more piccaninny, all gone", and turned and walked away.
11. Native bread: "dig, dig, dig, dig".

McGUIRE, Mrs

Age 90. Interviewed 26 January, 1909.

Miscellaneous:

1. As long as you kept quiet and humoured them, they wouldn't molest you if you didn't molest them.
2. Hair all plastered and twisted up with red ochre; rubbed the stuff all over their hair and on their faces. Men and women both had short hair, woolly head.
3. Husband has seen them get fire many a time by rubbing two bits of stick together, keeping on till they got hot. It was the women who used to make the fire and it was their part to look after it, and they used to carry the firebrands.
4. Could cut anything with the sharp stones. Used to take the entrails of the sheep and clean them and throw them on the coals and eat them. Wouldn't touch the other part of the meat.
5. Climbed trees like a cat for gum or opossums. Wattle gum runs out after trees are barked, and they would go up and poke it off with a stick and eat it. Used to pull up roots of some sort and roast them on the coals and eat them.
6. Had big bodies, and little limbs like children, small legs.
7. Huts made of boughs of wattle trees like a boy's play house. No bed.
8. Wore any kind of animal skin.
9. Robinson decoyed them down to town and they followed him like so many little sheep.

MASON, (Captain)

Age 60; Browns River (?)

Miscellaneous:

1. First saw blacks 54 years ago [1866] at Oyster Cove, 30 or 40 there.
2. Never saw a black stoop down; pick up marbles, pocket knives, oysters.
3. To look at you always slewed the head round instead of turning the body.
4. In diving mostly feet first, with hands alongside them.
5. In boat women pull, blackfellows steer.
6. Clothes - I knew they'd sooner be without them, but they had to wear them; the cloth very thick.
7. Stand with head back and chest out. Short and squat in form with broad noses.

NEW, Henry

Little Oyster Cove. Interviewed 29 January, 1909.

Foodstuffs:

1. Native bread - very like boiled rice. (Places found described.)

OATES, Charles

Age 87; arrived VDL 1842 from England; Huonville. Note: no great weight should be attached to Oates' recollections where they conflict with those of others; they are rather vague and relate only to hunting parties from Oyster Cove. Interviewed 11 May, 1910.

Food:

1. Have seen them eat native bread; would go to a paddock and pitch on it, and dig it out with a stick.
2. Would roast kangaroo, wallaby and kangaroo rat whole and cut up afterwards. Bush used to swarm with kangaroo rats.

Knives:

1. Did not see making knives, but saw them using them. Made knives of petrified wood; very thin, as sharp as a knife. Cut wood with them or the kangaroos, just as you'd use knife (if could get an old knife they'd make a God of it).

Shelters:

1. Made by stripping the stringy bark; drove stakes with a fork, and a crosspiece and strips of bark like a half moon. Seen them stripping bark up a tree four or five feet long sheets. Sometimes get bark half round the tree, stringy bark; wet wouldn't get through at all unless split it. If bark wouldn't strip would get the "bullswool" off in thin strips, perhaps as long as the sheets, and with this would thatch the shelters.

Miscellaneous:

1. Climbed trees without a rope by notching with a tomahawk for the big toe.
2. Got fire God above knows.
3. Swim like ducks.
4. Right hand - think they are something the same [as us].
5. They'd never steal anything, not the ones here; if they wanted anything they'd ask for it.
6. If you wanted to keep a dog had to tie him up or would follow the blacks; would feed them like they would themselves.
7. Kept a good fire all night, getting plenty of wood overnight.
8. When out hunting and a kangaroo was got up, would frighten him to death with their hollering and the dogs. The men in hunting wouldn't run after a kangaroo, the women had to run. The women did all the work and carried everything.
9. Never go to bed before midnight, always corroboreeing and kicking up and stuck around the fire.
10. Spears - my God they could fling them, a long way and as straight as a gun shot.
11. They used to come down every two months from Oyster Cove. They could get anything there from the Government.

PYBUS, Mr

Age 69; Post Office, Kettering. Interviewed 19 January, 1909.

Miscellaneous:

1. Women had perfect command of themselves in the water; swim like fish. No trouble at all to keep under water, three or four minutes at the very least; bob up like a bottle and then turn over and go down head first. Would tread water and stand up out of it nearly to the waist; rise up and sink like a stone; didn't seem to be any more exertion standing out of water than standing on land. Would feel about with their hands under the rocks, eight, ten or twelve feet of water; sometimes come up with one crayfish in each hand.
2. Used to go over from Oyster Cove to Bruni for a day at the seaside.

PYBUS, Mrs

Age 80; came to Tasmania in 1833, then 3 years old; North Bruni.

Miscellaneous:

1. Saw women dive at One Tree Point; was frightened to see them stay under so long; Trucanini there; came up with a great crawfish in each hand; were a great quantity of crayfish close to the rocks then. Men did not dive, only their wives.
2. There were three females and I was frightened of them, and they thought I was. Were very quiet. Wanted to nurse my little baby.
3. Truc. awfully fond of cricket and of watching the game.
4. "Black" Robinson was their keeper in Elizabeth Street when I was a child of six or seven.
5. Maatsayker Island just a mass of bones; went down more than four feet - three years at lighthouse. Black's camp in amongst the manuka scrub. Principally muttonfish shells, few limpets, bones of mutton birds, seal bones.

PYBUS, J. Hunter

Age 50; saw blacks at Oyster Cove when about 10.

Miscellaneous:

1. Most of time swam on edge, more upright in the water than we do. Kept hands down and made shorter strokes. Seemed to be going along the water as smooth as anything; did not put hands out, kept them near body.
2. Women looking for crayfish would see one at the bottom and go straight down, swimming with the legs.
3. Father said used to go along like a shag when diving.
4. Threw youngsters into the water like a dog or cat and would swim right away.
5. Heard father say the blacks often ate snakes, but only those had killed themselves; never one killed by a white man for fear it had bitten itself.
6. Have heard old hands say blacks made bark canoes and scooped logs out; but may have been accounts of Australian natives.

SKINNER, John

J.P.; Huonville? Interviewed 11 May, 1910.

Oyster Cove:

1. Liked being there. Were well treated, better than at Flinders Island, and were supplied with rations and everything required.

Mountain River:

1. Came down pretty nearly every year and camped for a month hunting. Only men and the married women came. The men dressed in moleskin trousers and jacket. The women had a gown of dark serge like a dressing gown - at Oyster Cove they said they dressed in print dresses. Trucanini was the most talkative of the lot.
2. The women went to church but the men wouldn't. The preacher was John Andrew Arthur and it was a bark church at Mountain River.
3. I reckon Fanny Smith was a fullblooded native, from looks, manner and the way she walked. Trucaninni was the most talkative of the lot. The coxswain reckoned Billy [Lanne]

- was the best oarsman amongst them in a rowing match on the Derwent.
4. The men seemed to have no muscles in their legs, no superfluous flesh. The women were stout and fleshy. They were all active swimmers, particularly the women.
 5. Never saw them use sharp stones. Used the right hand most. Never saw them pick up with their feet.
 6. Heard they had a piece of rope round a tree and put big toe into bark in climbing trees for opossums.
 7. Would roast in the fire an opossum or bandicoot or any meat they could catch but would first skin the animal and sell the skin. Would cook opossums whole and divide them afterwards; never saw what happened with larger animals such as kangaroo. Very fond of tea with a lot of sugar in it; would roast potatoes in the ashes.
 8. Were strictly honest; never thieved. Didn't beg, but came for tea and sugar. Only one man came and asked for bread. Jolly too; any kindness.
 9. Shelters - when down here would just strip off some sheets of bark six, seven or eight feet long, and make a semicircular breakwind, with a fire in the centre and one side open. Put forked sticks in the ground and a pole along, and the sheets of bark against that. If couldn't get bark, would stand boughs upright under the pole. Went to sleep with feet to the fire, partly stretched out; if got cold one would rouse out and put another log on the fire.
 10. Remarkable divers. Women used to dive for oysters.

Miscellaneous:

1. They had thick lips and flat noses, a negroid type with their crisp woolly hair. A different race to any of the natives of the colonies.
2. Many kangaroos, wallabies and opossums about here. Had a great lot of dogs of all sorts, forty or fifty, in the fifties. The government allowed them firearms, old-fashioned muskets; they didn't use spears or war weapons.
3. In their walk all would go in single file, one after another, the men first and the women after carrying the swag and the game.

Vocabulary:

YARRAMAN

a horse (?)

SMITH, Mrs
Channel.

Miscellaneous:

1. When her father came out and took land they were a very peaceable people, but were ill-treated and took revenge. He used to allow them a gully to have a corroboree. Old friend used to give periodical feast of bread and brown sugar.
2. Heard from some of the early settlers they made fire by rubbing two sticks together but don't know how.
3. Had a very musical voice in singing. Song to babies - AVARVARA VARVARA MIA (go to sleep my baby).
4. Used large fish bones for various purposes. Sewed with thread of some kind of bark twisted.
5. I think they had more intelligence than they were credited with. Not enough pains were taken with them. They were treated very much like beasts, shot down. You can't at all wonder at their revenge.
6. When questioned about fire they said they never let it go out.
7. Used stones in their hand. Had no handle.
8. Heard they made fire by rubbing two sticks together.
9. Heard they would toss animals into the fire and get the hair off; would "strip the skin off after they were roasted". The same with birds, strip feathers and skin off after roasted.
10. Maynard, halfcaste, very intelligent and straight.
11. Blacks very apt at learning but never had a chance. Billy Lanney very intelligent.
12. Natives had a horror of caves and never went in if could avoid it.

THOMAS, Henry

Lovett. Interviewed 17 May, 1910.

Foodstuffs:

1. A grass 8 in. - 9 in. high and underneath a little bunch of root-like potatoes, 2 1/2 in. long and as thick as finger.
2. Wild cherries half inch long and stone on end, growing on bush.
3. Kangaroo apples very nice; when quite ripe crack open; just like a floury potato when boiled.
4. LACARA - old man fern.
5. Diet - shellfish, kangaroo, wallaby, opossum, bandicoot, kangaroo rats.

Snakes:

1. The blacks never could believe that a snake poisons you by biting; say that he does it with the points of his forked tongue. If bitten with a snake would get cutting grass the minute they were bit and bind round above where they were bit; and with a piece of flint stone scarify the place till the blood came, and one of the others would suck it. [My father heard said the blacks also applied fern roots to cure snake bite - L.A. Bennett.]

Miscellaneous:

1. Lived at Irishtown and knew Fanny Smith intimately.
2. FS never seemed to feel the cold much; wore as much as white person. Would gather some kind of herbs to eat if not well.
3. FS not coarse in any way; a pure-minded woman. Never remember her using an improper word no matter how angry she was. Though short tempered, never heard her say a wrong word. Very clean in her habits. Very good eyesight; think she could see very well at night.
4. FS superstitious; could tell by instinct if one of the black people had died; found him where she thought. Overheard her say she saw ghosts; had seen one of a woman that was killed. Never heard her speak about the forewarning and thumping in the arms.
5. FS said that if camped and a morepork came right over camp at night and screeched, they would be off the next day. They always reckoned it an unlucky bird.
6. If FS heard a roll of thunder in winter, would never have it that it was thunder. "Oh," she'd say, "that's snow falling" (meaning somewhere back). FS a fine judge of the weather.
7. Tribes kept distinct.
8. Houses made alongside a big log. Start at bottom with leafy boughs and thatch upwards.
9. Part of corroboree song - "My duck swallowed a snail; wasn't that a wonder." (Daniel Tolland.)
10. At Oyster Cove used to sing - "Plantee parson Freman, plantee, plantie." (John Nicholls.)
11. When saw the blacks at Oyster Cove the principal hunters were the women.
12. FS: a song - the blacks were going round a stone and they would think that this stone was a spirit, or I suppose a spirit in the stone. (Dr Bernard Thomas.)

WALTON, Mrs

Born in Hobart; age 77; Huonville. Interviewed 11 May, 1910.

Miscellaneous:

1. Knew them at Oyster Cove over fifty years ago. The government kept them there for kindness, but they called it locking them up. Had beds and blankets and all the food they could eat, but they said what they wanted was freedom. The government said they had the best of everything, and the Queen (Anne) said they got rubbish. They complained about it and it was better afterwards (no fight!) - I thought they were told "no", and they clapped their hands and screamed.
2. At Oyster Cove they fretted so the government gave them leave to go out every three months. They went to the same place, the Hermitage, thirty miles up the valley of the Huon. The women had to carry all the things.
3. They were kind-hearted, had a good heart; we never had any trouble with them. Never heard of them stealing anything out of the paddocks.
4. Some of the women would travel on the track to Hobart, and when they met Mr Walton would take his knapsack and carry it to the house.
5. "When I can read my title clear" and "mansion in the sky" was all the hymns I could get from them.
6. The women always used the right hand, that is, in eating bread and milk they always took

the spoon in the right hand.

7. They all kissed my baby and corroborated all round and clapped their hands and jumped. It got dirty and I had to wash it; I was in a state.

WATSON, Horace

Kettering. Interviewed 29 January, 1909. [Refs.: W2/46 (Kettering); W3/57, W4/103-106 (Hobart).]

Miscellaneous:

1. "Periwinkle stone" carried by Wapate for two years. The stone used for cracking shells; would be carried in their blankets; becomes saturated with opossum fat.
2. When diving water did not affect them because so well greased.
3. Used to char a piece of wood, scrape it down and shape it like a wedge, for opening tree ferns. With series of wedges could split a fern of eight or nine feet. Obtained the central pith (LACARA, LAKARA) and this thrown into ashes and roasted. Eaten to counteract effects of too much meat, shellfish in diet - an alternative action, as whites take rhubarb pills.
3. TRINUM, TRINNUM - wedge of stone or wood. Fanny Smith said "we had to have the LACOORA, and we hit it with a very big stone".
4. For making baskets, the plant used was the bush white lily with a bulbous root and three small white flowers. Leaf long and narrow; used to steep in water till soft and pliable; then plaited to use.
5. Used a digging stick to get native bread; this done by women.
6. Fanny Smith had seen the stone axe used. The large wedge-shaped stone was held overhand and given a slight downward turn with the wrist so as to make the aperture big enough to get the fingers in and turn the bark; notches in a spiral. Women always did the climbing for opossums; were fondest of these. Dive hand into hole - couldn't see it but see claw marks. Threw it down and men at foot of tree would dispatch it with sticks and dogs (no dogs at first). Women used to get hands and arms terribly lacerated with bites and scratches of opossums.
7. Fanny Smith says [the women] carried "throwing stones" for breaking the smaller shells to get out the shellfish. Watson showed FS rough bits of wedge shaped rock from the fern gully near Hobart and she recognised them at once as used for splitting.
8. Bones definitely worked at ends probably spatulae.
9. Tradition of black woman drowned in getting mutton fish off; caught by it; other blacks left her to her fate - said to be their custom.
- ** *Editorial note:* Horace Watson was born in Bendigo (Victoria) in 1862. He came to Hobart in 1886, and there he married Louise Williamson on 2nd October, 1888. She was a widow (née Keen), from Kingston. Horace Watson died in Hobart on 11th April, 1930.

Watson was a pharmacist (admitted 7th July, 1889). He was elected a member of the Royal Society of Tasmania in 1902. In 1889 and again in 1902 or 1903 he recorded Fanny Cochrane Smith's songs of the Tasmanian Aborigines.

The children of Watson's marriage were two sons and a daughter. The eldest son lived at Kettering, and this and his mother having lived at Browns River support the family's identification with the region and his father having met Westlake at Kettering in 1909.

WEBSTER, (Sub-Inspector)

Port Cygnet.

Miscellaneous:

1. In their tribal wars, which arose principally from one tribe going into another's territory, war was declared against the transgressor, and then after a council of war the warriors from each side, perhaps about twenty, would range up in line and oppose each other at a certain distance. One side would throw their spears first, and the side that was being attacked were not allowed to move from their ground, but each man had to dodge the spears as best he could by moving one foot or his body. After a certain number of spears had been thrown, the wives, who were at a certain distance behind, collected the spears and handed them to their husbands, who would then return them in the same manner to the other side; and so on till someone was wounded, and then the warfare was at an end.

WILLIAMSON
Brown's River.

Miscellaneous:

1. "The blacks only made holes in skins and for this they used points of bone. This is inferred because bones are found split.

FLINDERS ISLAND

ALLISON, William R.		Tanners Bay and Settlement Point
ARMSTRONG, Harry	farmer	Flinders Island
BLYTH, Robert	sheep owner	West Sister Island
BOYES, George W.	farmer	Flinders Island
COLLIS, Alfred	farmer	Flinders Island
KNIGHT, G.W.	schoolmaster	Cape Barren Island
SMITH, John	farmer	Flinders Island
STEPHENS, Edward	school teacher	Cape Barren
VIRIEUX, Jules	grazier	Flinders Island
YOUNG, James	Green Island	

ALLISON, William R.
Tanners Bay (Badgers Bay), North Flinders.

Miscellaneous:

1. The blacks were snared down here and handled like a lot of wild beasts.
2. The halfcastes are very honest; can leave a camp full of provisions and they won't touch them.

ARMSTRONG, Harry
Age 62.

Foodstuffs:

1. Fern roots (WOGLY) - halfcastes cook them under the ashes, but have not much taste.
2. Fish - on the islands all fish with scales eaten. Garfish, mullet, etc. caught at night coming to a lantern.
3. Grass tree - at all seasons supplies an edible pith about a foot long. Can be eaten raw; slightly sweet. Young grass tree with all green leaves source of edible top; hit the stem half a dozen times with an axe and pith will come out, breaking off where soft.
4. Guana ["blue-tongue"].
5. Kangaroo and wallaby - splendid cooked on stick; has seen old blacks do this.
6. Kangaroo apple - eaten raw. Has skin like banana, which cracks early in morning; gather these. Very nice raw, something like banana.
7. Kelp.
8. Limpets - cook by placing on a rock face down; put a lot of brush on them; when done blow off ashes, lift shells, when fish remains on rock.
9. Man fern (LAKRY) - pith edible; not so sweet as grass tree.
10. Mutton bird eggs.
11. Mutton fish - has seen Granny Polly diving for mutton fish; could keep so long under water thought never come up again, twice as long as HA could; bury in ashes to cook, like limpets and mussels.
12. Native bread.
13. Pigface - seeds very nice raw.

14. PONGRALEPRA - grows in lagoon, rush-like leaf; root eaten.
15. Porcupine - best baked; tastes like sucking pig.
16. Ringtail opossum - has seen old natives cook by singeing all hair off, open and cook on coals or on stick.
17. Snakes - never hard of blacks or halfcastes eating them.
18. Speared black fish, eels and brim in the rivers; sea fish were flathead, flounder, blue head, parrot fish, stingree and shark. Stingaree not good to eat.
19. WAKRY - grubs about 3" long in wood of honeysuckle both green and dead, and in boobyalla and prickly mimosa.
20. Wild cherry.
21. Wild currant.
22. Wombat - the "badger".

Miscellaneous:

1. Fire obtained by working stick in a groove.
2. Full-bloods - Old Mrs Mansell and Granny Maria Scott died on Islands about 40 years ago.
3. Thread - Kangaroo tail can be twisted off at the joint and sinews drawn out; about 18" long and thickness of twine; dried, and when wanted soaked in water and used as an ordinary thread (or thick one can be split).

Vocabulary:

MOOMERA	wood
PANEENA	snake

BLYTH, Robert

The Blyth (Bligh) family settled early on the Furneaux Islands (see Mollison, 1976).

Miscellaneous:

1. Robinson got them on false pretences.
2. Bad water at Settlement killed them.
3. Modern halfcastes have hand like a lady.
4. The gulls break the warrenas by dropping them on flat rocks off which they will not roll, or roll much. Drop them usually from a height of eight to ten feet, sometimes as high as a house (twenty feet or less). If a shell is not sufficiently broken the first time, they will flutter up with it and drop it again, and will sometimes do this a dozen times till they have got all out of it they want. When they have dropped a shell, they follow it down to catch it before it rolls away. They pick them off the rocks at low water and fly off with them to their customary rock. We call it the black-backed gull.
5. Story of Black Jays - one day I was ploughing on the Sisters and was followed by a flock of some fifty black jays which were picking up anything turned up, when one picked up a large lizard a few inches long. He flew away, followed by the rest, when the lizard wriggled out of his mouth. No sooner had it done so than he let out the note that means "there's a hawk coming", whereupon the whole flock flew to cover; but he picked up his lizard at his leisure and flew away with it - he knew if he hadn't made that remark he'd have lost it.
6. Native bread - not unpalatable but perhaps not nutritious.

Vocabulary:

CANNYGONG	fruit of the pigface; sweetish taste like slightly rotten apple
MERRINA or MERRINER	shell used for necklaces
WARRENA or WARRENER	the large heavy trochus
WOOGLIE	young shoot (stem) of the fern just as comes above ground

BOYES, George
 "The Hermitage", North Flinders.

Miscellaneous:

1. WARRENA - like a very large periwinkle; has an operculum; no other name heard. Gulls drop them on flat rocks near the coast; pick them off rocks at low tide.

COLLIS, Alfred Henry

Alfred Collis arrived at Badger Island with his father, Henry Collis, on 13 September, 1871, coming from Hobart. On arrival they were welcomed by Lucy Beedon. Henry Collis had been appointed the first schoolmaster to the halfcastes, and on Monday, 18th September, he began his teaching at Badger Island. After a few weeks he moved to Cape Barren island, opening a school there. Henry, born about 1867, was then aged about fourteen and he got to know the halfcastes intimately from that time. At the time of Westlake's visit in February 1909 he was aged 48/49.

Foodstuffs:

1. Fungus like yellow mushroom ("old granny") - cook and roast on the coals.
2. Grass tree - cut off crest with axe; in the butts of the stalks a sort of pith, very sweet.
3. Halfcastes used a stick or spear to get round kelp root and haul up to get shells on it.
4. LAKRY - pith of old man fern. Young halfcastes would eat tree fern heart. Cut down tree with axe and split; eat the inside, two species, one with rough bark, the other smooth; rough the sweeter.
5. Limpets - method of cooking. Knocked off rocks with stone.
6. Mutton birds - had seen Jimmy Maynard ("Long Island Jimmy") skinning young birds with a piece of glass bottle; could do it better than FC using knife.
7. Native bread - has never seen halfcastes eat it.
8. Pigface - seed eaten when ripe.
9. PONGRALEPRA - reeds; halfcastes used to eat them; said very nice; grow in water like a waterlily.
10. Ringtailed opossum - would roast on the coals in its fur.
11. She-oak apple - roasted when green, soft, young; kernel eaten, sweetish sour and astringent.
12. Tree fern heart - cut down, split, eat inside; two kinds, smooth bark and rough bark; rough bark the sweeter.
13. WOOLALILIES - egg at bottom of little bulb.

Halfcaste children:

1. Memory inferior to white but imitation very good, say in copying a drawing.

Halfcastes:

1. Majority are particularly quick in the eye. In seeing moving objects are 100% quicker than a white man; would detect a boat that whites require opera glasses. FC belived quickness of eyesight a habit acquired by an outdoor life. His father used to say they would make splendid cricketers if fonder of work.

Throwing Stick:

1. Has seen Phil Thomas using one; fifteen inches to two feet long. Could throw it 70-100 yards. Called NULLA.NULLA (?).

Miscellaneous:

1. Armstrong's family most like white people, very nice, clean and respectable. More likely to be insulted by a white man than by a halfcaste. Later said: did not hear how made fire; used punk for tinder. Mr Pearsall, old settler at Kangaroo Point (Derwent River), used to say that the trouble with the Blacks was mainly from jealousy of the whites meddling with their women.
2. Aborigines used to squat over the fires. Never lay at full length, always doubled up. Reclined on elbow. Sat on hams with weight of arms on thighs.
3. Fire made with soft piece of wood and another to push forward and pull back. Used punk for tinder.

4. No bush tea in aboriginal state.
5. Used to roast white curl grubs from rotten wood; looked on them as a delicacy.
6. All races are pilferers more or less, because they have things in common and don't regard it as stealing. For such misdemeanours they were driven to outrages by ill-treatment.
7. Henry Robinson said that in old aboriginal state the native wasn't vindictive. Blacks "did" the bad deeds of the whites; were a "cat".
8. The first cross halfcastes were strong, strapping and good looking. Are now much smaller and not nearly so prepossessing in their appearance.
9. Vessel lost on Cape Barren with spirits valued at £70,000, gave halfcastes a taste for it, and there is now more underhand drinking than formerly.
10. White man make big fire and stand long way off; black man make little fire and stand close in.

COLLIS, Mrs

Foodstuffs:

1. Bulbow root of onion like plant, blue flower.
2. Fern tree - round barked.
3. Kangaroo apples - everything eats them.
4. Limpets - cooked on a bare flat rock; sprinkle grass over and set alight; when cooked fall out of shells.
5. Mutton fish - has to be prized off rock with some sharp implement; stick or spear used by halfcastes.
6. Pigface - seed eaten when ripe.
7. PLATANINNI - opossum mouse.
8. PONGRALEPRA - bullrush; roots eaten.
9. Porcupine - eaten by all.
10. Sheoak apple - while green, soft and young; roast in ashes; remove kernel which is sweetish sour and astringent. Not very palatable, just something to eat, not for meal.
11. Treefern, rough bark - sweeter than smooth.

Lice:

1. MANGANY stick used by halfcastes for crushing lice; a particularly hard wood, chisel pointed, oval shape, 1/4" to 3/8" wide, end hardened in fire. One sits down on ground and lays with head on lap; the hair is turned over with the flat of the stick till a louse found and then crushed against the thumbnail of the left hand.

Miscellaneous:

1. Medicinal plant - the tea tree is splendid for kidney disorder; made into tea.
2. Necklaces - preparation of marina shells by halfcastes - pick off weed one by one and let flies blow them and maggots eat the fish out. Clean with spirits of salts. Pierce with awl - some halfcastes pierce with teeth.
3. Photo of Henry Beeton by Colin Nicholas, 141 Brisbane Street, Launceston; photo of his daughter, Mrs Armstrong, by Mendelsohn and Co., 80 Swanston Street, Melbourne.

KNIGHT, G.W.

Schoolmaster, Cape Barren Island.

Miscellaneous:

1. Aboriginal children - reasoning in any way very deficient; have very little reasoning power; shows itself in arithmetic and composition; put things down without knowing the why and the wherefore.
2. Seawater used by the halfcastes as a laxative. Use pigface for nettle stings; the juice of the leaf for any kind of insect stings.
3. Halfcastes eat pigface, the fruit by preference but also the leaves which they chew.
4. During sickness all the neighbours crowd in round the sick person. After burial all the relatives fill in the gravel as quickly as possible.
5. Are very fond of music and will go anywhere for a bit of singing; very fond of a musical evening; expect everything to be lent, even to a piano; very fond of dancing and behave themselves very well indeed, no shouting or noise.
6. M.A. Ferneau said they were reeking with consumption. Mrs Smith's six children have

- died since they grew up.
7. Said that a man named Pinnington from the Midlands witnessed at Ross making fire by twirling sticks; blacks made hole in piece of wood and sharpened a stick almost to fit it, twirled it with their palms, at the same time blowing with the mouth. Used to have dry wood dust (as might be got from old wattle trees) as soon as a spark showed. Preferred hole because dust sank to the bottom and kept in the hole, whereas in a groove it would work out.
 8. Soldiers would keep a native girl tied up all night and shoot her running in the morning.
 9. Cave on Mt. Munro - halfcastes frightened to look in, let alone go in.

SMITH, Mrs John
Flinders Island.

Miscellaneous:

1. Cape Barren tea (two plants, one with white other with red flowers); very good for neuralgia and toothache. Natives used to make "bush tea" of it.
2. Another bush the natives used to call AGRIMONY, made a tea of that in a quart pot, and if a little ill stand on hob for a drink whenever they wanted. Thinks they might have used a shell to heat water in.
3. Never knew natives to drink seawater, only the Europeans on whom acts like salts.
4. Never knew natives eat leaves of pigface, because if you do your mouth gets parched as if you had been eating alum.
5. For spears used hard woods which when fired would be almost as hard at the end as a bit of iron. Saw spears made at Flinders thus - cut off with tomahawk, dry by fire, bark 'em, stand them again, straighten across their knee, or teeth for small end. Then start scraping with a flint at end to get sharp.

Vocabulary:

LOOKRUPNA	sailing boats
MEENA	I/myself
MIMI	a shelter (English?)
NEENA	you/yourself

STEVENS, Edward
Flinders Island.

Foodstuffs:

1. A native was not inclined to eat any bird or beast that a white man or a black enemy had killed.
2. Mistake that blacks did not like scale fish.
3. The Blacks, as regards refusing to eat fish, refused to eat anything offered them, fearing that because a white man killed it there might be danger in eating it.

Miscellaneous:

1. He was a child with the blacks and acquired some of their religious notions that his father couldn't get.
2. Halfcastes have two natures, puzzle to others and themselves.
3. The natives were treated shamefully. The sealers treated the natives better than the government did. Robinson tried to catch the sealers wives but they hid themselves in the caves in Mt. Munro; otherwise they would have died like the others. Terrible inhumanity practised by sealers and convicts in early days. Old settler now remembers one sealer coming and taking six women off the island (Tasmania) and after he used them as he wanted, knocked those he didn't wish to keep on the head and threw them overboard.
4. Have always held, and still do, that the Tasmanian race was not the inferior race described by writers on subject. They (Vict. and Tas.) were a noble pure-minded honest race before the white people came.
5. John Maynard, a descendent of a Tasmanian woman who was a daughter of Krimmina Bunganna of the north-east coast, is both physically and intellectually himself and his children superior to any of his halfcaste brothers and their children who came from a Victorian native woman.

6. The soldiers, who through fear shot down the natives who came as messengers of peace and goodwill, waving green boughs as evidence of their kindly intentions, for ever prevented a correct idea being obtained of what the Tasmanians were in their social and domestic life. After that, until all national spirit was crushed out of them, they were only seen and known on the warpath, and I doubt if any correct estimate can be formed of the religions and social life of any people white or black by only observing their fighting elements.
7. The natives were so insensed by the white people carrying on with their gins that prevented settlement.
8. The Black War of Tasmania ought to satisfy anyone that however low a type the natives were, they knew how to take care of themselves against all the intelligence and force that the Crown and colonists could bring against them.
9. The beautiful Mathinna, after being petted and admired in the drawing rooms of Government House under the regimen of Sir John Franklin and then allowed to drift into Hobart dens of infamy and die, was in her own person a picture of the possibilities and destiny of the Tasmanians themselves.
10. With reference to the dead tree at Constitution Hill, the fact that the notches are in the wood is evidence that they were made with iron instruments, as the natives with climbing sticks cut only through the bark and, if the bark were thin, prize out the edge and insert another piece of bark to keep it out, thus making a better support for the big toe to rest on. If the women ever climbed trees they must have been hard pressed for food. I have in my time as a boy, seen scores of blacks climb trees in the way stated, but never saw or heard of a woman doing that. In fact a black fellow would feel it to be as great a disgrace for a woman to climb a tree for game as it would be for him to carry the burdens which the woman had to shoulder.
11. Said that the Tasmanians were without clothing. Now as they travelled a great deal I would like to know how mothers managed to carry their little slippery babies if they had no rugs or net baskets to carry them in? With a cold climate and an abundance of furred animals it needs a great stretch of the imagination to believe that the natives would go about in a state of nudity. That mothers were found without clothing and their infants naked amply shows the strength of maternal instinct which would impel them to cast off all that would hinder their escape from the hated white man.

Vocabulary:

1. As to native names, the greatest care should be observed in this matter. The natives were great mimics and words of foreign origin have often, through a faulty pronunciation by the natives, been reported as purely aboriginal. Take this instance: a native cannot say "water" only "watra". Hence when some surveyor asked a native near Turners Marsh "What water is that?", the native replied "that watra Karoola"; and to this day the Land's Office has Watra Karoola as a native name when it should only be Karoola.

VIRIEUX, Mr
Flinders Island.

Foodstuffs:

1. The blacks used to eat the pigface, the fruit that grows close to the ground.

Vocabulary:

KOMIKA	egg
LENA	town; probably equivalent for camp or village
MOOGRA	dog
TABLETY	run/run quickly

YOUNG, James
Green Island.

Miscellaneous:

1. Henry Robinson revised a good deal of Calder's book, e.g. the climbing of trees.
2. The women at the settlement used to come over wading and swimming during the mutton bird eggging season, taking advantage of low tides, and gorge themselves on eggs,

several dying. Soldiers had to come after them in the boat after them and take them away.

HALFCASTES

BEETON, Henry
MANSELL, Nancy
MAYNARD (Miss)
MAYNARD, John
THOMAS, Philip

BEETON, Henry
Age 75. Two interviews; 19 February, 1909.

Fire:

1. With grass tree, by twirling point of twirled stick, which must be rounded so as to bear everywhere in the hole. Had heard that quicker with the pith. Take fire out of the hole with punk. Some of the old sealers showed us youngsters how the natives used to get the fire in Tasmania. Never heard of way of getting fire by rubbing in a groove.
2. Firestick - the grass tree, especially the butt of the seed, would last the longest. Was carried about. One solid stick would give no blaze unless it was rotten.

Flint implements:

1. Have seen them break up the flint on Flinders and anywhere where used to be camping. Would see it in the bush and carry it to camp, and if had no iron tomahawk would smash it up with another stone (placed the stone on another stone to get it solid) and use it very sharp just as it splinters off to scrape the wood. I think they cut towards them, or holding it horizontal would scrape away from them. Used to be a long while at it, and used plenty of pieces of flint. Don't think I've seen any left handed natives; pretty well all the right hand; and this applies to throwing spears and waddies.
2. Don't remember seeing secondary chipping done. Just scraping would do job, e.g. a piece of glass, in scraping a stick; when needed just get another piece. Preferred flint to a knife for scraping.
3. Used to carry flints in a little bag, a pocket of kangaroo skin, by a bit of string made out of rushes.

Foodstuffs:

1. Badger - singe on a blaze rather than the coals, turning and scraping until as clean as possible. Then make a slit just large enough to squeeze entrails out; have heard would rub inside over badger before browning it. Roast, turning so as not to burn. Another method of cooking, spit on a sharp stick, which incline to the fire as required, as with mutton birds. Cook the liver separately on red hot coals; would eat liver and lights. The layer of fat on the guts would be scraped off in one piece like the caul of a sheep. Flesh and fat just like pig's.
2. "Cape Barren tea" a name given by sealers because so much drunk there. Mainland tea another plant.
3. Eels - natives would wade about in the shallow sea and kick out eels with their feet and spear them; spear had extra prong lashed on with kangaroo sinews.
4. Fern - eat the underground roots of the common fern; cook the growing end which is quite soft; WOGLY or WOOLIE the soft edible end.
5. Fish - I've seen them eat fish with scales, e.g. bluehead and parrot fish; wouldn't eat fish with no scales except eels. Eat king fish, barracouta.
6. Kelp - natives used to eat bull kelp. The seed, the part you pull off to make whistles, eaten as a novelty.
7. LACKRY - ("I" sounded as in Scottish "loch"), pith of fern tree; quite soft and young at top

- where leaves spring out. Eat butt end of grass tree where leaves spring out; knock it out with a big stick. Fine eating; call 'em the "lachry-tree" (name given to the part eaten).
8. Periwinkles - got out with a sharp pointed stick.
 9. PLONDOLIVA or PONDALLEPA which grows in soft bottoms of lagoons.
 10. Porcupine (porky) - first put on blazing fire to blunt quills; then dip in water and put on coals; water would scald the hair, like scalding a pig and becoming almost as clean.
 11. Rush - broadleafed rush that grows in sandy ground in edge of banks; very broad leaf; "sweet rush". Eat the long soft roots; as sweet as sugar.
 12. Snakes - never heard of their eating snakes (only in Victoria and harmless ones). Natives eat the tail only of the iguana. Don't think they ate frogs as native women show horror and are quite disgusted.
 13. Swan - would take the inside and cook it all and eat it just as it was.
 14. Swan eggs - had to walk a long way for them, and would put MIMI close by. Very fond of them, as well as porcupine and wombat.
 15. TOURY or TOORY - native bread; roast it on fire on bit of stick.
 16. Wallaby/Opossum - cooking wallaby and opossum, burn the hair off and scrape it all off with knives. Open it and cook it before the fire, turning it till thoroughly cooked, when smooth and dark like it was scalded off, like a pig but browner.
 17. WERRENA - shell much larger than periwinkle; has a sort of ivory button; those that won't come out with sharp pointed stick are broken open on a stone.
 18. WOOLLOOLY - the two little 'taters like a yam at the end of the root; little blue flower, and one broad leaf just like a leek. Larger 'taters in sandy soil than hard ground; can't be cultivated from roots like potato. Roasted in the red hot ashes.
 19. Butt of grass tree fine eating, where the leaves spring out.

Lice:

1. MANANY, a little insect that gets in the skin in hot weather (body louse) and makes a swelling. Scraped stick used to break it and goes "crack"; so also with lice in the hair; stick called MANG.ANY; has a flattened blade; finger nail not used.

Spears:

1. Swamp teatree from edges of lagoons for spears (blue leaf mountain tea tree best). Scraped to certain thickness; much time needed to clean smooth; tapered to nothing at hind end to make fly better.

Speech:

1. Talked broken English; did not pronounce "fish" as "pish". Others would talk broken English. For ghost said "Buggie man"; very seldom would go out at night, usually two together.

Tree climbing:

1. Used to make a little notch in the bark with a flint for the toe; and arms round the tree would do the remainder.

Miscellaneous:

1. Used BALLA-WINNI (pronounced BAULAWINNI) on heads. Smashed up into powder, mixed with opossum fat and rubbed in their heads. Would act like a southwester and run all the water off; wouldn't wet their heads at all. Think would act to keep the sun off too, as used to protect in front; and the heat too I should think as it is very hard and thick and plenty of it. It was a red stone; used it as it was found, not burnt. Rubbed it on a flat stone, a little rough, until the powder came.
2. Wybalenna Settlement - recollections mostly towards the end when the biggest part dead. Didn't like being there at all. Frightfully windy place; if roving would have made a camp in a sheltered place. Had very bad water to drink, brackish; think that killed a lot of them. I think settlement was partly to protect them from the sealers who otherwise would have taken the women. Should have had their roving life and call at the Settlement when they wanted. Used to be glad when allowed to go out in the bush for game and fish and water to drink; away week, a fortnight. Would make straight for the boat harbour opposite Vansittart, a fine watered place where could hardly feel a breath of wind, and make smokes. The sealers on Vansittart would then take the old native women over to Flinders. One year an old sealer got a party to come over to Big Dog Island, and they were there for week or fortnight helping him with his mutton birding, fetching, cleaning and scalding birds.

- Huts had brick floors; one or two windows, mostly one, no glass but a diamond-shaped lattice; only one room; two big bunks, two people in each bunk, pretty well four (a family ?) in each hut (built for this, but at first must have been more); had any amount of blankets, but preferred to lie before the fire; had beds, made of straw very likely, not feathers.
3. The Aborigines used to wear clothes made out of blankets, with collar and sleeves, and a binder round the waist with a buckle, like a canvas belt. Would wear them in all weathers; and sometimes very hot when travelling inland, and believe caused death of a lot of them. Had a pile of blankets for covering and for a tent, and lubras had to carry all, a big load. Men carried only gun and ammunition.
 4. No boots, all bare footed (one man with boots tied laces together and slung across shoulder) sole hardened and cracked. Could run over "cobbler's pegs", sharp points left just above ground after scrub burnt off; so too could his brother James. Skin of sole so hard that would crack. HB has seen Jerry walk on coals of fire - Jerry's hair just like umbrella over forehead and back of head with fat and BAWLAWINNI. Could tread of sea eggs and on prickly bum-shells on edges of lagoons or on swampy ground.
 5. When eating, the man would take charge and his lubra sit behind him, by the fire. Never picked the bones too clean; chucked penarlies over shoulder. Women would chew up muttonbird bones fine (cooked them till brown, so not so hard and easy to chew up). Old sealers cut out the tit-bits and passed rest to woman, this more than the man had. A sealer who didn't know the custom, picked bones clean and threw them away; an old native woman growled him to chuck her the penarlies. Natives, when with white men in the bush, used to eat by themselves; in a house sat on floor to eat.
 6. HB has seen natives pick off limpets with foot (sole and base of toes), first one and then another; both feet used; limpets sent flying.
 7. At settlement preferred flint to knife. To temper a spear would use a little fire, pushing it in and out among the red hot ashes till hard and sharp as teeth of rake. Preferred bottle glass (a primary edge) for scraping. To roughen waddies chopped them with edge held at slight angle and used to cut from one side only; then passed a knife over to get out the little bits in between. Scraping the spear to a certain thickness and tapering it at one end and getting out the bumps would take a lot of time. Used hard woods for spears so that after putting end in fire would be almost as hard as iron.
 8. My mother's tribe is Cape Portland; roamed from Georges Bay (St Helens Point) and Falmouth to Low Head lighthouse, all the north-east. Most of the words I know came from Cape Portland natives.
 9. Walter George Arthur, King of the Ben Lomond tribe, was very young when he was caught in the bush; splendid scholar, could read and write.
 10. Kangaroo tail can be twisted off at the joint and the sinews drawn at the broken end; about eighteen inches long, on average as thick as ordinary twine. Dried for keeping, and when wanted soaked in water and used as thread.
 11. Skin game with a very sharp flint for opening it.
 12. Rush for making baskets.
 13. The native name of the woman Patty meant ring-tailed opossum.
 14. Truganini - "She done it all, she did. She's a coaxing him".
 15. Very seldom would go by themselves at night; usually two together.

Vocabulary:

COMICA	an egg
HEMERINNA ATTATIA	name of Beeton's mother
KANICOM or KANICONG	pigface - eat seeds only. Chewed up leaves good for wound [or scald or burn, think a native remedy.]
KEBLY or KIBLEY	food
KOKERNUT	head (used when playing rounders)
LANGENA	foot/leg
LANG.ENA	leg
LOLARDERA or LOLADERA	a long way
LOOKRAPINNA	a sail (on the water)
LUBRA	woman
LUDEWINNI	man in sense of husband
MAANA	a little further
MA.ANA LOLARDERA	as far again
MARINAS	shells for necklaces

MEENA	me/myself
MEENA LINKA BLARI LONGA NEENA	I am wild with you
MEENA LUDIWINN	my husband
MENA LINKABLARI	I am wild with you
MOOGRA	dog
MOOMERA	piece of wood
NEENA	you/yourself
NEENA LINKBLARI LONGA MEENA	you're angry with me
PARMERY or PARMRIA	one
PARTEROLY	fire of any sort so long as it blazes
PEENICKITA	quick
PENARLIES	bones from which the meat has been eaten
PLENTY	snake
PLINGONA	white man (?)
POOTIA	nothing/I don't believe you
POOTIA TUNABRI MEENA CARNIA	don't understand what you say
TRINGINABIDDY	small brush wood to start a fire
TYLARLIA WOOLARLIA	glad to see old friends (drawled out mournfully = goodbye)
WA.AR (WAR.WR = WA)	look here (to draw attention)
WA.PLENTY	to draw attention to snake
WOOLLOOLLY	two bulbs like potatoes
WYBA	man
YOWLER or YOWLA or LAWLA (a=er)	mutton bird

(Don't think there were any pronouns or prepositions.)

MANSELL, Mrs Nancy
Cape Barren; 18 February, 1909.

Foodstuffs:

1. Native bread can be eaten when green and soft; soon gets hard.
2. PONGROLEEPA - "water leepas"; a thing on the water with a long root; roasted on the fire like a potato.
3. "Potato vine" - seed vessels eaten raw when ripe.
4. Wallaby cooks nicely on a spit placed vertically or horizontally.
5. WOOLLILY - "woollips"; a kind of yam; eaten on Cape Barren; also called "woolly woolys".

Miscellaneous:

1. Mrs M. thinks it no concern of mine what the natives did out here and all her remarks refer to practices of halfcastes. Mother was of the Mussel Row tribe (eastern).
2. Aborigines used to have campfire burning day and night.

MAYNARD, Miss
Probably one of John Maynard's daughters.

Miscellaneous:

1. WERENER - large trochus.
2. MARINER - green; small ones (1/2") used for necklaces; large ones (1") called "King mariners" and used for watch chains and hat pins.
3. Kangaroo tail sinews used for fiddle strings.
4. Porcupine cooked by scalding with boiling water and scraping to remove spines which come off clean. Then boil and bake.
5. Mutton fish - a woman in the straits said to have got her finger caught by a mutton fish and was drowned.

6. Kangaroo apple - green when ripe.

MAYNARD, John

Age 76; North West River, Flinders Island; 18 February, 1909.

Foodstuffs:

1. Cooking badger singe hair off, cut open; rub all inside well over the skin; bury in the ashes until cooked and then pull skin off, which comes all off clean. Other animals stuck to a stick and roasted. Roast kangaroo on coals after fire burnt down; treat it like badger only don't rub inside over it (only with badger). Think insides taken out of kangaroos before roasted; never heard of roasting animals whole. Saw badger cooked like this at Settlement. Made good big fires for roasting.
2. Cooking shellfish - get a flat rock, put the shell on the rock, fish part downwards, and make a fire on the top, e.g. limpets. Bivalves, as oysters, roasted by being put on the top of the fire, when open themselves.

Miscellaneous:

1. Old John Maynard is intelligent and reliable, and not shy.
2. Used to wade and spear such fish as flounders when tide was out.
3. Heard of one woman diving down after mutton fish and finger caught; had to screw a part off or would have been drowned. Don't know about use of spatula for this purpose.
4. Throw waddies turning over and over, so that hit animal broadside or endways or whatever it happened.
5. Breakwinds of bushes stuck up all round, and sleep there.
6. Nineteen out of twenty wild blacks would wear shoes.
7. Climb trees with sharp stick used with hands only; small trees could get legs partly round.
8. Could see better than white people. Don't know about hearing.

Vocabulary:

KIBLI	food (and drink?)
LEPRINNI	man's house
LUBRA	woman
LUDAWINNI	a man
MAMENNA	two or three of us
MANAMARETHA	over yonder
MOORGRINNI	dog's home/kennel
MURINA	road or path
NEENA TOONABRI MEE KARNI	do you understand
PALETHA	down
PANINGABRI	wait
TABLETY MULAGA	going out to have a hunt
WEETIKITA	up there, high up in sky

THOMAS, Philip

Born 1836; age 73. Two interviews: 18, 21 February, 1909.

Miscellaneous:

1. Nancy Mansell his sister, very nervous [about talking to strangers].
2. Spearing fish at night by lighting a fire on the seashore; fish come to light. Caught brim and blackfish (river); making fires on banks of rivers. Deepish water on seashore near Cape Portland. Afterwards used to make a big fire and when it had gone out smoothed it down with a stake and laid fish on coals and turned over; then laid on grass, peeled off flesh and entrails went away with the frame. This he saw as a child accompanying his mother. Ate fish with large and small scales, but not fish without scales, except eels, as they were considered poisonous.
3. Has seen sharp stones and bottles used by his mother and the natives. Used the stones for opening animals. Also would break off sticks and trim them by using the flint as one uses

- a spokeshave, using it from the holder.
4. Has seen his mother making cord by rolling a certain grass (grows on Woody Island?) on her thigh on the part just above the knee and so twisting it up into a cord.
 5. In tree climbing used a rope four or five feet long tied round one wrist and going round tree and held in the other hand. The flint held overhand, the flat side to the tree. Flings rope up every time. Has seen them going up the big gum trees, cutting through the thick bark. Used either flat edge of flint or curved as required. Would reach up hand as high as could to chop bark and with cord draw themselves up and place toe in notch.
 6. In using, stone used always to scrape away from you. NARAPA - a fine sharp stone.
 7. Waddy 18 ins. to 2 ft., called "nellies". When thrown turn over and over. Generally hits with the point, either one end or other. Pretty well all use the right hand when throwing.
 8. Making fire take a piece of stick from top of an old man tree fern; rub it quickly backwards and forwards. Have watched them doing it. The stick is held at angle of about 45 degrees and the point is trimmed to the same angle so as to fit in the groove; get a very fine powder like ashes from a pipe; turns black and catches fire very quickly. The best wood is the top of the old man grass tree, which serves for both sticks; there is a piece growing out of the top like a kangaroo's tail. Also with spindle, twirling it between the palms of the hands. One person like lightning will do this. There were two ways of doing it and have seen both used. For starting fires get dried sap from trees; gain burning quick; a particular kind of tree.
 9. For carrying fire by firesticks the natives used honeysuckle nuts; stuck into fire and carried a stick for days. Used spongy head of honeysuckle that held the seeds. One six or eight inches long will keep fire all day. Have seen this in Victoria, just as in Tasmania.
 10. Cut themselves and I suppose they thought the pain would run out with the blood.
 11. Stink bush, "oil bush" (white flowers) used for making beds. Also used for "doctor", to sleep on and take all their pains away. Some about here [halfcaste community] sleep on that, "him doctor", when ill.
 12. Eat underground roots of ferns - WETHERLOONAS. Wash clean and roast. Also the heart of the tree fern (LACHRY); and native bread. With the LACKRY tree cut open stem with stone, take out inside and roast it, burying it in the fire.
 13. PANAMLIIES, like leeks; in the lagoons, the leaf spreading out on the surface of the water as much as five feet, like the leek or English rhubarb. The root down in the mud that is eaten.
 14. Two ways of cooking limpets: either put on coals with flesh upwards, and then take off and put on clean bushes; or place flesh downwards on flat rock and make fire of brush over them.
 15. For fishing made fires along edge of water; knock fish out of the water with nellies or spear them. The fire fetches all the fish up, like birds come to light. Cooked fish on coals.
 16. Cooking kangaroo, scarify hair off, cut it open and across, and lay it on the coals.

HOBART AND THE DERWENT VALLEY

BEATTIE, John W.	photographer	Elizabeth Street, Hobart
COOK, John V.	Inspector of Police	Hobart
FYSH, Charles W.	farmer	Glenleith, Plenty
GIBLIN, Hannah		Davey Street, Hobart
GRAVES, J.W.	solicitor	Hobart
HARVEY, Joseph		Princes Wharf, Hobart
LORD, J.E.C.	Commissioner of Police	Hobart
NOETLING, Fritz		King Street, Sandy Bay, Hobart
NOWELL, Mrs E.	(Mrs Nowell's first husband was John Strange Dandridge. After his death she married Edwin Cradock Nowell on 15 April, 1884.)	63 Davey Street, Hobart
RAYNER, George W.	farmer	Woolpack, near Gretna

ROBERTS, Henry L.		Montpelier Road, Hobart
SHAW, Bernard	Police Magistrate	Hobart
TAYLOR, Alfred J.		Public Library, Hobart
WATSON, Horace	chemist	55 High Street, Sandy Bay, Hobart
WILKINSON, F. Brooks	chemist	Elizabeth Street, Launceston

BEATTIE, John W.
Photographer; 52 Elizabeth Street, Hobart.

Miscellaneous:

1. About January 1909 Beattie told Westlake that G.A. Robinson junior was killed in Melbourne two years ago by a baker's cart. Had lived at Chapel Street, Prahran.
2. The Risdon incident - "I think it was a diabolical thing to have done".

COOK, J.V.
Inspector of Police, Hobart; 2 February, 1909.

Miscellaneous:

1. Showed flints to Fanny Smith twenty years ago: only said that the large wedge shaped stones were used by the women for climbing trees to get opossums; all the rest she said were "just for cutting up game". Flints with a little point on them were used for cutting the stomach open for the purpose of disembowelling. Of certain animals they would kill only these of one sex.
2. Hair said to have been cut by rubbing together two small sharp stones.
3. Cook had a necklace belonging to Queen Flora in 1854.
4. Cook found two groups of stones, one five the other three, placed vertically. This was at "Nant", Bothwell, in March 1895. A very extensive camping ground but not a quarry. Partly covered with sand, an open place bare of vegetation; barren, a sand drift place. All the point were upwards.
5. Fanny Smith was certainly very intelligent, and what she said may be taken as reliable. She travelled with the tribes, could speak the language and sing the songs. Could keep a whole room fully entertained. Bright sparkling eyes. Was a most intellectual woman.
6. Used to dance war song quite nude. Tribal wars arose principally from one tribe going into another's territory. War declared against the transgressor; first a council of war. Warriors from each side, perhaps about twenty, would range up in line and opposing each other at a certain distance. One side would throw spears first and wives would be a certain distance behind; after a certain number thrown, wives collect these and hand to husbands, who would return them to the other side, and so on till one was wounded. Then the warfare was at an end. The side that was being attacked were not allowed to move from their ground; not his two feet off the ground, could move one foot or his body. [Ref. Webster, Cygnet.]
7. The blacks used to get sheets of bull kelp and fasten it together (tie it together) to carry water.
8. Cook has one bone awl 5 1/4" long and head 1/2" square found in cave at Rocky Cape by Mollison, who discovered cave in 1892. Bone seems to be a bird bone; undoubtedly worked, longitudinally striated with a few cross striations. [Mollison had contract for building jetty at Rocky Cape. Cave described; Cook found entrance in 1898.]
9. It has struck Cook that some stones had been used by left-handed men, but never had any direct information.
10. Remembers said that during disagreements between tribesmen used to carry stones as weapons of defence, perhaps as missiles.

FYSH, Charles W.
Clenleith, Plenty.

Miscellaneous:

1. Father saw blacks making fire by working two pieces of wood backwards and forwards in a groove; working like lightning.
2. Put spears in fire to sharpen and in V-groove in sandstone to get knots off. Took all the

bark and knots off in a cave.

GIBLIN, Miss Hannah
153 Davey Street, Hobart.

Miscellaneous:

1. Grandfather had farm at Jericho; blacks camped nearby. Some of them, including chiefs, Manalagana and Woolreddy, came to the farm. Her mother and her sister persuaded one of the men (thinks it was Manalagana) to let them cut off some locks of his hair, some of which later sent to the College of Surgeons and to Ling Roth. Hair very black and coarse, and rubbed up with ochre.
2. The blacks were the gentlest of people, such easy tempered good natured kindly people.
3. Grandfather gave them some red currants; said "no likee", rubbing their teeth.

GRAVES, J.W.
Solicitor, Hobart.

Miscellaneous:

1. Fire made by natives by getting piece of dried grass tree, about two feet of it, and twirl a stick or spindle of grass tree; do it in such a little time. Halfcastes told me this used in Tasmania. But would carry a firestick that would go on burning for hours and hours.
2. Hated the treatment of the natives at the Settlement - one chief started to swim back but was chased by soldiers and caught after a mile.
3. Never heard of Tasmanians practising circumcision.
4. Custom that when men in liquor, women had separate camp and men would be knifed if came there. Native women hated drink. All halfcaste women hated drink.
5. "I never could get them beyond five" [counting].

HARVEY, Joseph
Princes Wharf, Hobart; 23 May, 1910.

Miscellaneous:

1. Saw seventeen blacks at Oyster Cove with Milligan. As they began to be extinct government began to think more of them.

LORD, J.E.C.
Commissioner of Police, Hobart.

Miscellaneous:

1. Halfcastes at Flinders eat the buds of the sheoak and the green leaves of the pigface. Mr Knight has difficulty with the school children who bring them into school and eat them all the time.

NOETLING, Fritz
Sandy Bay; 13 March, 1910. A long interview in which Noetling gave his opinion on several topics.

Food:

1. Their food lacked carbohydrates. Hence the natives were probably relatively cold blooded; hence lack of progress and invention. Evidence of craving for carbohydrate in liking for flour, potatoes and sugar. Advance of mankind has coincided with introduction of carbohydrates by agriculture. Sufficient warmth not obtained from hydrocarbons.

Manufacture of stone implements:

1. Flaking done by single heavy blow detaching a flake clean each time; no second blow, nor must hammer enter stone; in either case the stone will merely be bruised; hence a metal

- hammer is unsuitable, for if struck with the edge this will enter the stone, or if with the face the blow is distributed over too large a surface. The hammer face should be spherical so as to touch the stone only at one point; most suitable form of hammer is a pebble.
2. The native quarries contain numerous pebbles brought there as hammers. Implements are made almost always from external flakes, i.e. those showing a part, however small, of the original crust; only a very small percentage are made from internal flakes. Implements of the same form made from flakes taken off in different ways, e.g. the bulb of a pointed or hatched shaped implement may be at the large end or at the side. Concave forms often made from the first flake taken off a pebble, which naturally take a crescentric shape owing to the way the plane of fracture arts the pebble.
 3. Elevated core-like forms are rejects in which, owing perhaps to toughness, the flakes would not split off at an acute angle so as to leave the implement thin. Doubtful if there is such a thing as a true core before the Neolithic. But why should these elevated forms usually have fine chipping nearly all round them?
 4. Finds weight of implements to lie for the most part between two and eight ounces (200-300 weighed).
 5. Points of centrally pointed implements recognised but there no known use for points. Suggests point may have been made for amusement, to imitate profiles, as in children's pictures the nose may be the leading feature and the mouth omitted. Some points too slender to be used and with any pressure would break even if used for ripping a skin - may be intended for profiles of four-legged animals (wombat ?); or to imitate leaf.
 6. Has a few patinated specimens showing rechipping which is not weathered after 80 years. Patina has probably a predominance of iron and alumina, but should be analysed.
 7. Disbelieves in use of bone.

NOWELL, Mrs E.

63 Davey Street, Hobart; June 1910.

Note: Mrs N. was Matilda Prout, eldest daughter of J.S. Prout, the artist. She married John S. Dandridge; two of his brothers, Edward and Charles, were generals in India. (Name spelt "Knowles" by Westlake.) A little of the following information came from her son-in-law, Mr Chalmers.

Death:

1. Natives when dying always seemed to see those who had gone before and would speak to them and answer. Always thought they would go back to their tribe; the Bruni Island natives always thought they would go back to Bruni Island. Their idea of heaven was "my people call". I saw them all die and they always fancied they saw those belonging to them round them - "my people take me away".
2. The howling of their dogs when they were dying at the very last was something awful. "No you cry for me Mother - I go back to my people - me going back - no you cry". "Me go back to my people", is what Lallah said. Lallah died on the floor with her dogs round her and a big fire in front. Truc didn't like King Billy at the last; he was rather cruel to her.

Miscellaneous:

1. I think the natives were very much better when they were not educated; as soon as they got educated you couldn't trust them. King Billy was at the orphan schools and he did a lot of harm. Their civilisation was half and half - I could always get on better with the wild natives. The moment you educated them they were up to all sorts of mischief.
2. Bessie and Lally both thought King Billy was their husband. I've had terrible frights with them hiding under my bed. KB - "You've got Bessie there, got Trucanini. What make you look so white?". Mrs D. - "You make my baby". KB - "That be hanged." The educated ones would try to "bounce" you into doing what they wanted.
3. ROWRA (the spirit, the devil) - the spirit was what they thought used to come to them. Rev. Mr Freeman used to preach to them: they could not bear him. They used to hate to have to dress and go into church and all that kind of thing. They liked to sit round the fire.
4. As regards right and left handedness, noticed nothing in the blacks different to white people.
5. They used to like potatoes.
6. Bessie got inflammation of the bowels and wanted meat, and then Dandridge had to coax her; she used to sulk for days.
7. Ate native bread; also "bandicoot nuts" (fungus) which bandicoots dig up.
8. Used to cut themselves with sharp stones for pains (headaches).
9. Trug would make holes in shells with her front tooth to thread them. Only saw Trug do this; tooth may have been peculiar.

10. Ate meat for three or four hours, and gave soup to dogs.
11. Has seen women carrying everything; always walked in line.
12. In dancing corroboree would get louder and go faster.
13. In making shelters, get bark at bottom a foot wide and strip off upwards. Cut into lengths afterwards eight to nine feet long (strips could be twenty to fifty feet long). Stripped it by pulling. Shelters fifteen to twenty feet long; sloped at 45° round about quarter circle. Lie between shelter and fire; never build big fires, always small.
14. At Oyster Cove government reserved a piece of land as a hunting ground. Would sell nearly everything for drink. Particularly kind to children.
15. The children of Fanny Smith could only tell something heard from their mother.
16. Bruni people would make rope with the tea tree leaf.
17. All, both men and women, were splendid swimmers, thoroughly at home in the water. Would dive in head first off the boat, and if near rocks would bring up a crayfish.
18. Used to throw waddies at an animal. In getting oysters the women used to walk about in the mud and feel them with their feet, wading in water two or three feet deep. Curled their toes round the oysters to bring them up.
19. Never built big fires, always small.

Vocabulary:

KREEMATA WUNAFOO
or PARA-NIGLI

pleased/well done; both used

RAYNER, George

Woolpack, Fairydale, Hamilton; 7 January, 1909. Born 9 April, 1819.

Catamaran:

1. To cross Derwent above here made one as big as a table, the wood held together with strips of curryjohn bark. Took over half a dozen opossums. Father said there were two pieces at the end, and a few cross pieces for a platform to put things on.

Flints:

1. Blacks used to have a block of flint - a small piece and lay it on a large one and break a piece off. Saw them working their flints at the quarry at the Plenty (just back of Fysh's cultivation quite two miles from the Derwent). Thinks secondary work in stones due to resharpening (retouching). Thinks they would use chips with edges in first instance.

Spears:

1. Father said they pulled up tea tree by the roots and burned off roots. Burned ends in fire and took off bark, twigs, etc., in V-sandstone. Spears one inch in diameter, eight feet long. Flint used for working spears.

Miscellaneous:

1. Never saw any clothes on the Tasmanian blacks, winter or summer.
2. Never heard that Blacks eat fern root.

ROBERTS, Mrs H.L.

"Baumaris", Montpelier Road, Hobart.

Hair:

1. A lock of hair cut from the head of a native, thinks one of the chiefs, Manalagan and Woolreddy, by Miss Elizabeth Pike, daughter of William Pike of Park Farm, Jericho, when G.A. Robinson brought the natives, who were camped on the plain outside the farm. The hair was curled, 17cm long, 3mm thick, and coated with ochre. Sketch.

SHAW, Bernard
28 November, 1908.

Miscellaneous:

1. Charles Meredith, who had a whaling station on the East Coast, said the natives there never ate scale fish (though very abundant); perhaps due to fish being offered by a white. Used to catch crayfish and eat half raw. The men always made the women dive for crayfish.
2. Large deposits of oyster shells at Spring Bay, the remains of the feasts of the blacks.
3. Natives killed by bushrangers (escaped convicts) and illtreated them, took their women and that sort of thing.
4. Father saw the blacks brought in by Robinson on the deck of the vessel; a woman taken ill and he saw one of the head men of the tribe with a flint knife cut about the chest for the purpose of drawing blood. Only other implement was a straight stick six or seven feet long sharpened to a point. Dr John Meredith of Swansea told him he once saw a spear jammed between the rocks which attempting to straighten. CM said he has seen spears trailed with the toes (usually where grass long) and picked up quickly and thrown.
5. Often heard people say the blacks never moved about at night if they could possibly help it. In the daytime they always carried a firestick, probably a piece of sheoak kept alight. Never heard the method of making fire described by anyone.
6. Very doubtful whether Tasmanian natives ever climbed a tree by cutting notches in the bark, those that did so having been taught by natives brought over from New South Wales (Musquito). The use of the grass rope might have been taught as well.
7. Never had the boomerang, and never a womera.
8. James Smith ("Philosopher Smith") lived at Circular Head when a boy. There were two or three families not brought in by Robinson; partly wild. He witnesses a marriage ceremony and all the natives sat round in a circle and the marriage was consummated before all.
9. My father used to say many people noticed that the blacks brought in by Robinson lavished more affection on their dogs than on their children; had an astonishing number of dogs.
10. Flints found most abundantly on the banks of streams of fresh water.
11. My father when first out living in bush. Man with him called out one day (midday) that blacks close to back of hut with firestick, which they had left burning on the ground.
12. Don't think the blacks lived much on Bruny Island as far as I ever heard.

TAYLOR, A.J.
Hobart.

Waddy:

1. 21 ³/₄" long x 4" circum; handle end notched 4 ¹/₂" - 5"; penetrating end cut 2 ¹/₂" - 3" (but fully 1" broken off); chopped by blows at right angles to grain, where hacked averaging about 1/4" apart; evidently shaved and smooth at both ends; dull red, rubbed all over with red ochre.

WATSON, Horace
Chemist, Hobart. See entries under Horace Watson, Kettering, Channel.

WILKINSON, F. Brooks
Chemist, Elizabeth Street, Hobart.

Miscellaneous:

1. Small piece of haematite found at West Beach (= Badger Beach, between West Head and Badger Head); on the sandhills and associated with worked flint.
2. Father told him that Oyster Bay blacks used to pass through their land (Swansea district) every year to get ochre somewhere in the tiers behind Swansea.
3. Used to come through Wetmore and understand they were going inland for ochre during the summer annual migration.

LAUNCESTON, THE MIDLANDS AND THE NORTH

ARCHER, Joseph		Adelaide Street, Launceston
ATKINSON, George	auctioneer	Latrobe
ATKINSON, Henry B.		The Rectory, Evandale
BUTTON, Henry		Mowbray, Launceston
BROWNE, Henry	secretary	Devonport
DWYER, R.T.		East Devonport
ELMER, Edward James	shepherd	Westbury
ELMER, Frank J.		Launceston (not identified, but perhaps Frank Elmer, farmer, Meander)
GARDAM, Henry		Northdown
GARDNER, Robert	merchant	Launceston
GOODGER, James		Prospect, Launceston
HOLMES, Mrs	state school mistress	Devonport
LAMONT, James	farmer	Invermay, Launceston
LEEK, Foster	ex-policeman	Bluff Tea Gardens, Devonport
PARRAMORE, Thomas		Beaufrons, Ross
REIBEY, Thomas	landowner	Carrick
SMITH, Charles		296 York Street, Launceston
TWELVETREES, William H.	government geologist	Launceston
WALTERS, Charles	farmer and sawmillier	Mole Creek
WILLIAMS, William	farmer	East Devonport

ARCHER, Joseph

Adelaide Street ("Hornsea"), Launceston. (Father was Thomas Archer, "Panshanger".)

Miscellaneous:

1. A thing that was not much talked about or discussed because interest in it had died out.
2. No doubt very badly treated especially by whalers who took the gins.
3. Used to steal cart grease from the wheels to rub over themselves.

ATKINSON, George

Auctioneer, Latrobe; 11 January, 1910.

Tree climbing:

1. Has seen many trees with holes made by the blacks; holes between two and three feet apart, quite three feet some of them. Usually made on trees having a bit of a slant, on its upper side; placed alternately. Holes cut through the bark and into the wood a bit, as shown after the tree died. After having been climbed once, the tree would be inhabited by a fresh opossum; the blacks would chip it afresh every time they went up.
2. Trees seen nearly all coastal; did not go as far inland as Sheffield. Generally peppermint trees in which the bark is comparatively thin.
3. When Lewis Johnson lived at Perth, his grandmother [Mrs Briggs] would go away among the honeysuckles looking for big grubs. When living at Dunorlan she used to take him on her back and go all round the Christmas Hills lighting fires all the way so that it would be known where they were. She was buried in the road between the hotel and Bury's store.

Johnson - Dalrymple family:

George Briggs X WORE.TER.MOE.TE.YEN.NER
(alias Bung, Bong, Pung, Margaret; died 13 Oct., 1847)

F1 children:

1. Dalrymple Margaret ("Dolly") baptised 18 March, 1814, age not stated; about 7 years old in 1819.
2. Eliza
3. Mary/Margaret
4. John

F2 children:

Dalrymple X Thomas Baker

1. Jane (Johnson)

Dalrymple X Thomas Thompson

2. Sarah (Johnson) I (died 12 January, 1837)

Dalrymple X Thomas Johnson

3. William I (died 6 November, 1848)
4. Thomas
5. Caroline
6. John George ("Jack")
7. Lewis James
8. Mary Ann
9. Charlotte
10. Alfred William ("Dick")
11. William II
12. Sarah II
13. Walter

Notes:

- (a) Thomas Johnson married Elizabeth Atkinson, sister of George Atkinson.
- (b) William Johnson II married Frances Ellmore (her family lived at "Woolnorth", north-western Tasmania; no record of any relationship with Edward James Elmer).

ATKINSON, REV. H.B.

The Rectory, Evandale; 27 November, 1908. *Note:* lived at Oyster Cove for ten years.

Truganini:

1. Told me that women used habitually to swim across from Kellys Point (Bruni) to the Pilot Station with babies on their backs. Used to go together and make as much noise as possible to frighten away the sharks. Swam like ducks.
2. One day a tremendous row for about ten minutes: King Billy was dead, in a whaling vessel at sea.
3. Asked with tears running down her cheeks to bury her in the deepest part of D'Entrecasteaux Channel at the Shepherd. We were in a boat at the time and I promised faithfully I would. Had a very great regard for the poor old thing.
4. When first saw her looked Simian; got to know her better, she had plenty of sense.
5. She had remarkable eyesight. Lalla described a fishhawk coming but I didn't see the bird for quite a quarter of an hour. She must have seen that bird ten miles off - "Oh, you'll see him presently", and came right overhead. Laughed at me till the tears ran down her face and called me "cranky fool".
6. Had marvellous hearing, the slightest sound. Would hear a snake gliding through the

- grass when I couldn't and didn't believe there was one there.
7. Her perception was marvellous; had no reflective faculties. Was a kind old soul; I was very fond of her. Her sense of perception infinitely ahead of ours.
 8. Was very short, about 4ft. 6in. at the outside. Sleeping out in the bush she just lay on the ground without anything over her.
 9. She would count with her fingers, but might have been taught. Couldn't read a line.
 10. Her large toe answered the purpose of a thumb; if wanted to pick up a stick would coil her large toe round it and, folding her leg back, would take it in her hand. She used to pick up oysters from the bottom at Oyster Cove with her foot, which I had to go head over heels in the water to get - she would roar with laughter: she was full of fun. Her toe must have had more sensation for she never brought up a stone instead.
 11. Used to fret sometimes and get into a melancholy about being the last. She was very emotional and it didn't take much to make her weep. Fretted about a child she had lost, her own child; died in infancy I think; I never saw it. As a rule she was reticent, sorrowful and silent. I willingly admit that I liked her very much indeed. I don't think they had any religious beliefs. Was a savage in every sense of the word, but a very kind hearted one. They had an idea of the devil (WROWA "row-a"); wouldn't go out at night sometimes in the boat and when asked why said WROWA (pronounced in a very rough guttural and very much trilled with the tongue).
 12. She didn't know the use of a tomahawk with a handle; none of them did, was below that.
 13. Belonged to the Bruni tribe.
 14. She always knew where to find water; would drink it by scooping it up in her hand. Always took brand with her. When made a fire would place sticks radiating like the spokes of a wheel, and fire going out would push them towards the centre with her foot. Wore nothing whatever on her feet; the soles were as hard as a board, too hard for thorns to go into them, as hard as shoe leather. The government gave her a single garment of dark blue serge like a dressing gown; used to tuck it up.
 15. Would take an English baby that Mrs Dandridge couldn't manage and soon have her asleep.
 16. She would carry a firebrand with her if we were going a mile or two, any kind of rotted wood, kept alight by waving it about. Don't know how made fire.
 17. Never went very far away from the water - never into thick bush.

Miscellaneous:

1. When anyone died they made a frightful row, yelling for five or ten minutes. Never made any further allusion to it, never mentioned it at all.
2. Their spears over six feet long, of very hard wood.
3. Mrs Atkinson said that their hair with grease and ochre looked like knotted rope.
4. Sure blacks never had a throwing stick.
5. Atkinson's wife as a child had seen twenty blacks from Bruni Island walking down the coast; limited a good deal by the first settlers. Blacks were simply hunted down and shot right and left.
6. The Bruni Island tribe wandered down as far as Franklin.
7. Women always did climbing for opossum; method of capture described.
8. Had sympathy, fidelity - traits above the lowest.
9. Fanny Smith described how stone implement held when cutting notches to climb trees. Sketch.

BROWNE, Henry

Secretary, River Don Trading Co., Devonport.

Miscellaneous:

1. If became attached were very faithful.

BUTTON, Henry

Launceston.

Miscellaneous:

1. On a fine day they could see Tasmania and this made them very miserable - so I was told by one of the servants employed at Flinders.
2. Made fire by rapidly rubbing stick.
3. Treated with great cruelty by many of the free colonists, and invariably so by the convict

population.

4. Had a talbot type photograph showing the blacks at Oyster Cove.

DWYER, R.T.
East Devonport.

Miscellaneous:

1. Saw William Lanne sitting with Prince Arthur, who looked like a larrikin while Lanne didn't.
2. Measurements and descriptions of fifteen round flat stones in his collection.

ELMER, Edward James
Westbury; 14 April, 1910.

Miscellaneous:

1. "A very harmless race if they was left alone."

ELMER, Frank J.
Launceston.

Miscellaneous:

1. Peppermint tree seen notched for about fifty feet; had a bit of a lean on it. On the highest side two rows notches about fifteen inches apart, alternatively. Tree was 3'6" to 4'0" diameter. Tree was felled about 1876; took about two inches sapwood off; the notches had been cut about 1 1/2" into the wood. One of the hardest of the soft woods; the original "shingle wood" in Tasmania.

GARDAM, Henry
Port Sorell.

Fire:

1. Halfcastes seen to split tail of grass tree, and holding piece in each hand rub the two together, when the smouldering dust dropped.

Foodstuffs:

1. Kangaroo - used stones (round pebbles from beach) to kill, slinging them 300-400 yards, using stick 2ft.-2ft. 6in. long with piece of kangaroo skin to cover fork, and a piece of string or string-bark with a knot which was let go when stone thrown. Saw slings used at Devonport when a boy [est. about 1860].
2. Mussels and oysters - very fond of them. Has seen halfcaste girl aged 10 diving for shells. A splendid lot of men for swimming and diving.
3. Opossum - cook by rolling up in clay and bake them just as they were. Open and take out entrails. Flesh very white and good eating. Saw this way of cooking at Tomahawk River about 1870.

Miscellaneous:

1. Very harmless race.
2. At a wake howl just like dogs.
3. Truginini called "traitor", and "bought".
4. Bill Johnson only halfcaste alive; lives at Latrobe. His mother a real black.

GARDNER, Robert

Launceston. Knew Flinders in early times.

Miscellaneous:

1. The women from the settlement, his uncle said, used to come over, taking advantage of the low tides, during the mutton bird egging season and gorge themselves with eggs. Several died, and then soldiers used to have to come down in the boat and take them away. Used to wade and swim across at low water; mostly the women.
2. Calder made an error about tree climbing and this Henry Robinson corrected, and is published in Fenton's book.
3. I fancy uncle used to say they used a rope made of opossum skins.
4. Any information Henry Robinson had he would have sent to Walker.

GOODGER, James

1 Blackstone Crescent, Launceston.

Miscellaneous:

1. When moving camp, tall sticks were stuck in the ground, leaning in the direction in which going and with the next in sight. The stoutest and strongest were the first to leave, and the lubras and weakest the last. For a tribe of fifty the trek would begin at seven or eight in the morning, and end at four in the afternoon. The men would hunt all the way and carry the game into camp. (So also in Victoria.)
2. Of course the natives were treacherous and bad, but was there any wonder? A sad side to it.

HOLMES, Mrs

State School Mistress, Devonport; January 1910.

Her father's grandfather, Samuel Thorne, of Somerset; a sergeant of marines; married about 1802; he and wife sailed for Australia on the *Calcutta*. Father's father Robert Thorne; born in Hobart in 1808; lived all his life (aged 81) in Tasmania, mostly in Sorell district (Carlton).

Father William Thorne, Morriston, Carlton. Mrs Holmes lived at Forcett, near Carlton. The following notes were made by Mrs Holmes from conversations with her father, under whose name they are indexed.

Babies:

1. When the women went hunting, they covered their piccaninnies up in warm ashes, laying them on their backs and with their faces exposed. The little creatures would be quite still. An old sleeping ground was near Charles (China?) Creek, Carlton. Cruel settlers have been known occasionally to rob the sleeping camp to rear up the child.

Camps:

1. Their shelters were made of two forks of trees with a long piece of bark bent over one end, towards bad weather. The women and children laid under the shelters at night, the family together. The single men lay around their camp fires, three men round each with his head on his comrade's hip, making a chain. Three pieces of wood would be lit, just the ends; in the middle of the night if the fire showed signs of going out a blackfellow would draw the pieces together with his toes. They would get in places sheltered by a belt of heavy trees. Get grass for a bed. In a camp stop more like three days; week a long time; always on the move.

Canoes:

1. Canoes were made of bark and held six persons. Their stones said to be hafted, bound to a stick with a piece of wattle (bark?).
2. Canoe used in going a distance, as to Maria Island, made by taking a piece of bark off a blue gum tree right round, fastening the ends together, put eight stretchers in and plastering it up with gum.

Children:

1. Their families were generally small and the children were treated very kindly, the women showing much love for them (and for white children also - in a case quoted a twelve year

old boy carrying a gun was attacked and beaten with waddies, but the baby in its cradle at home was taken out of its cot and laid on the floor, and its mouth stuffed with sugar).

2. Children put in the water very early to learn them to swim.
3. Little children would all have little flint knives as well as the grown up people.

Clothing:

1. During the hot weather the blacks went about in a complete state of nudity, but in cold weather the industrious among them collected opossum skins, which the women cut into diamond-shaped pieces about five inches long with their flint knives - they always carried two pieces of flint, one for cutting and the other for sharpening. The sharpening process consisted of chipping the cutter with another piece to make a sharp serrated edge. They were very clever at cutting out one piece of black opossum and one piece of grey opossum, making a patchwork, and they sewed them with sinews from kangaroo tails, which were like strong thread, and using a pointed stick like a needle, this of the the same sort of hard wood as used for spears. The cloak was worn over the right shoulder and came down below their hips, leaving the left arm free, the working and fighting arm. Not heard how the cloak was fastened.

Dances:

1. When a number of their tribe came together, they would have a great corroboree, very much the same as on the mainland. The women and children would be very excited at such times and it gave them great enjoyment.
2. The women had opossum skins done up, keeping time by striking the skins which made a sound like drums; the men lay on their backs and clinked two waddies together to keep time, so that they were all in unison.
3. The dancers would tap their thighs at the same time and stamp on the ground. Put the skin on the ground in front of them and hit it with the flat of their hands. They would imitate the antics of all sorts of animals, such as kangaroos and emus, when they were having a corroboree; it was their kind of dance.

Devils:

1. Had an idea of the Devil. Believed in two beings, one to be kind and the other to hurt them. Were very frightened of the night and would never knock about of a night.

Dogs:

1. There were no native dogs, but when the white people came they became very fond of their canine friends; and the dogs of them too. Dogs taken from the whites would never afterwards stop with white people.

Feasts:

1. Before a feast a pile of opossums had to be roasted, and they would be packed in a layer and then crossed with another layer until a pile several feet high was made. They were eaten cold.
2. Their feeding habits were selfish and dirty. The men sat in a row with women and children behind. The men, sitting in front, ate their full of the best, throwing the remains over their shoulders to their women, who would smash up their bones with two round waterworn stones, putting a bone on one stone and hitting it with another.
3. They were very greedy, with no socialistic qualities. If one of them came across a tasty piece of native bread no comrade would be given a taste, as he would run away at once with his prize and devour it alone.
4. As soon as their stomachs were full they lay down and slept, so even these primitive folks believed in filling their larders with their common staff of life, opossums.

Fire:

1. Carried with them, the women having torches; but they could get a fire very quickly by rubbing two sticks together and having a bit of fluffy stuff to ignite (often seen by her father).

Fishing:

1. To catch fish would make a small enclosure where fish would come near shore; would

drive stakes and interlace boughs like a hurdle and when tide went out fish would be stranded. They also speared them. All fish and shell fish too were roasted, just put them on the coals.

Food:

1. The opossum was their favourite food, liking it better than kangaroo. Opossums are fat, but you never see a bit of fat on a kangaroo. When they were going to stop for a time, would go up almost every tree that had a hole in it and get out an opossum.
2. Their favourite food was little clams. They were fond of native bread, the locality of which they seemed to know. Also ate shellfish, birds and emus.
3. A favourite place in the Forcett district was Bally Park with Spectacle Island about two hundred yards off shore. Here there was a long sandy beach with a large bank of red and yellow ochre and heaps of shells. The blacks used to come there a good deal and live on conchs and whelks. Used to get plenty of crayfish on the rocks on the seashore.
4. Would eat snakes.

Height:

1. In the south the natives never exceeded 5ft. 8in. but up north the men were as high as 6ft.

Hunting:

1. Birds and opossums were knocked over with waddies.

Left-handedness:

1. All left-handed. Used flint knives with left hand. Even civilised ones would cut with the left hand when using knife.

Marriage:

1. The men were allowed wives according to their skill in hunting and fishing, and if he could invent anything to catch extra game or fish, could get extra wives because he could maintain them.

Running:

1. Fine runners, but declined to run up hill even when chasing their white enemies, and so many a white man has shown them a clean pair of heels by running from them up hill; but woe betide the white man who was pursued down hill or on a straight road.

Shell fish:

1. Round the Carlton River are still remains of big heaps of oyster shells, evidence of choice feasts of roasted oysters. At Rabbit Islands are beds of shells twelve feet thick. A black would use a bushel of oysters at once I suppose; think they used stones for breaking the shells; have to use it to break whelks. Picked up oysters with toes from deep water.

Spear making:

1. To straighten held them over the fire and then over their heads to take out all crinkles. To sharpen would turn their heels round, using them as a block of wood on which to scrape with a flint, using as a spokeshave. Such flints were not the ones used for skinning.

Spears and waddies:

1. Made of a kind of tea tree. Always carried spears, one in each hand, held by the point with handle dragging on the ground; the woman travelled behind with bundles of spears.
2. Spears of different lengths according to the strength of a man.

Teeth:

1. Had splendid strong teeth as white as ivory; did not clean them.

Travelling:

1. When a journey was begun, the chief would start off with his waddy and spear half an hour before another. The route would be shown by the breaking of twigs, or bit of grass lying one particular way. The next man, and so on, would start in the same order and break a bough or twig in the same way; the women and children came behind. This was a safeguard for the tribe so as not to be killed in number. One tribe would spear another like smoke; if pick off one or two the news would soon get back. Don't think the chief told them where they were going when they started.

Tree climbing:

1. A hole bruised in the bark of the tree and toe put in. Active enough to spring as high as eyes. Could walk along a limb looking up all the time and ready with waddy to knock over an opossum. Should it get down the natives below would catch it. Wattle put round stone, and with this they used to bruise a hole in the tree (this from Uncle and Father, who had been in Victoria).
2. Would go up almost every tree that had a hole, and get out an opossum.

Tribes:

1. The Tasmanian blacks were in tribes whose territory lay between two rivers. If one member crossed over it caused war. The tribes of the south never moved to the north of the island, but often tried to steal women, which caused war. Each tribe had a chief who was mostly hereditary, the succession coming from the mother's side. A strong tribe inhabited Bruny Island.

Use of toes:

1. Would pick up a stone as big as your fist. Their toes were like fingers.
2. An old soldier named Pearce lived with his wife at Marshdale, Carlton. The blacks surrounded their house and speared his wife. She pulled the spear out and hammered them over the head with it. Her husband coming to the rescue helped to drive them off. He drove the chief aggressor into a corner but instead of dispatching him, acted before his eyes how he intended to kill him. The black-fellow calmly drew a big stone up with his toe to his hand, knocked Pearce senseless and made off.

Women's work:

1. The women did all the skinning and cooking for their lords and masters, and were more or less beasts of burden. The women carried their little ones in a net over their backs; the child fed putting its face over the mother's shoulder and turning the nipple up, the maternal nipple and breast being very long. This net was made out of tough grass, and in it stone knives and food were carried when travelling. The grass is very like pampas grass and grows to a good height on rocky ground; when half dry after cutting would be twisted up into a thread and woven into nets.

Miscellaneous:

1. The throwing stick had a groove that the spear lay in. These sticks were not used at corroborees, nor as an implement of war. Gratitude they possessed in abundance. Grandfather Robert Thorne told her (Holmes) that when he and his two brothers were minding cattle at Bally Park - a time when blacks and whites lived together without bloodshed - they would be joined by three black boys, whom they named Teg (Tague), Jack and Tom, and who would show them how to throw their WOMMARS or small spears. These spears were made in two pieces, something like a flail: one piece would be held in the hand and the other would fly off with lightning rapidity - a great amount of dexterity was necessary for the proper effect. These three darkies lived over fifteen years with the family, being brought home after the tribe moved away, and they became expert bullock drivers, boatmen and ploughmen.
2. Had a great regard for the sun, a good fellow.
3. Blacks very inoffensive; white people caused them to be bad; would never have been dangerous but for convicts; as a boy father could go anywhere, they would give anything, a kind race of people.
4. At Forcett after cattle spearing, black woman treading water with child in her arms shot.
5. If turned sulky, if laid down would die. Black Teague, who was with my father, offered a whale bone by the government for taking Musquito, one morning was found coiled up,

- would neither eat, drink or speak, and died. Take sulky today and next day would be dead.
6. Hair with ochre into lumps like marbles and when shook it would rattle like a bag of nuts.
 7. Would draw red and white bars across their calves.
 8. Eyesight splendid. Hearing good.
 9. Never heard that carried water in anything.

Vocabulary:

1. Place names:

CARINNA

Pieman River

TELOON

Port Cygnet (= plenty)

2. The language was said to be very pretty.
3. The words "kangaroo" and "emu" used (also in Victoria).

LAMONT, James

Invermay, Launceston.

Miscellaneous:

1. My uncle said that Milligan poisoned the blacks with arsenic at Flinders Island, and when accused of it did not deny it.
2. The trees (low gum trees) on the beach at Woolnorth by the shell mounds were nearly all notched. As far as he could remember the notches were about two feet apart.

LEEK, Foster

Ex-policeman; boarding house and museum at Heads, Devonport.

Skeletons on Pardoe beach, Devonport:

1. Skeletons found in crouching position in the sand. In all three places stones were found covering the interments. The place was a rocky promontory, with water on each side and sandy soil. The graves were shallow. In two of the skeletons the jaw bones were missing, perhaps used as amulets. [Information probably from George Atkinson, Latrobe.]

PARRAMORE, Thomas

Beaufrons, Ross.

Miscellaneous:

1. Father said the Oyster Bay blacks from Swansea used to come through their land every year and go up into the Western Tiers to get red ochre. No one knows the place.

REIBEY, Thomas

Miscellaneous:

1. The Blacks of Tasmania were cruelly treated and vilely outraged. Always felt it a great slur on the people of England, the Christian people of England. Politics of Tasmania conducted for self interest. Risdon a standing blot to the disgrace of the English nation; when Premier refused to have anything to do with the statue at Risdon Commemorating the founding of the Colony. A very harmless people and most peaceful. Would never have been enemies if well treated.
2. At the islands Reibey found the halfcastes intelligent and free from civilised vices.
3. The halfcastes at Flinders had a prejudice against the settlement there as the prison of their forefathers; and the bad water which had killed many of them.
4. Lucy Beedon had manners equal to the Queen of England.
5. Father gave them something to eat and they went to the other side of the bridge [at Hadspen] and made a fire. Darvall and I took a big basket of apples. A fat naked woman had burnt all the hair off an opossum and made the skin perfectly black, and then pulled it to pieces with her fingers and teeth and all the entrails fell down on her naked stomach.

Then ate it. She was all over blood and filth with the entrails; was very greedy and stuck to her own opossum without giving the others any. They speedily ate the apples we had brought. Then plunged into the river and washed themselves. (I was then between ten and eleven; am now eighty-eight.)

6. Shelters made of boughs, brushwood and bark.
7. Tried to make fire by rubbing two sticks together.
8. Manna from white gum tree; ground quite white with it; gave me some.
9. Robinson decoyed the last lot into Hobart. Very smart and active; would whip behind a tree; it was a job to shoot them.

SMITH, Charles
276 York Street, Launceston.

Clash with settlers:

1. Only object of the early colonists was to stamp them out. The settlers would surround their camps by night and destroy every man, woman and child.
2. Lewis, an old hand, servant assigned to the Archers at Cressy, killed many a score. The object of all the large landholders was simply to exterminate them. They murdered them - frightful. A black woman was shot by one of Field's people; she was in a tree and gave birth there. At "Bone Flat" a whole tribe was murdered at a waterhole and left unburied.

Fire:

1. They were mighty careful never to let the fire go out and always carried fire with them when shifting camp. Carry fire on dry stringy bark for miles, and when burnt out light another piece.

Fire-sticks:

1. From two pieces of wood; the natives got a groove in one piece and worked the other in the groove. ("I think I heard about this from one of Mr Smith's books".)

Foodstuffs:

1. Used to go to the lakes and lagoons in spring for eggs, and to the beaches for shellfish in summer and to the bush for kangaroo. Native bread.

Miscellaneous:

1. Blacks on a moonlit night would get on a clear patch and look up at the moon for a considerable time. Would not move after dark.
 2. A black died at Clarendon and was buried, and the rest cleared off. Would bury on the sea coast, but always cremated in the forests or put them in hollow logs or hollow trees.
 3. Used to wander according to the season.
 4. Mrs Smith recalled that Sammy Cox had said that the Aborigines always covered their graves with a large flat stone. Said they were a quiet, harmless race - he had lived with them. They were kind and good to anyone that was kind to them, this before they were knocked about and ill-treated by the whites.
 5. Mr James Smith (Charles Smith's father, now dead) said their arms would be shining with scales in the fishing season from handling; never attempted to wash off the scales; the hot sun would dry the scales on them. Believed the natives ate them raw. They caught the fish in the rivers, which were alive with them, as well as all along the sea coast. Altogether wrong to say that never eat fish with scales.
- ** Editorial note:** Biographical notes on Sammy Cox, by T.W. Monds, were published in the *Examiner* (Launceston) for 9th June, 1890 (p. 2) and 6th June, 1891 (p. 2).

TWELVETREES, W.H.
Government Geologist, Launceston. Interviewed 14 May, 1909.

Miscellaneous:

1. Aborigines produced fire by rubbing a pointed stick in cleft (groove) on honeysuckle wood, and then putting in powdered inner bark of white gum. (Information from F.O. Cotton, Kelvedon.)

2. Believe didn't make fire very often.

WALTERS, Mrs Charles

Alum Cliff Farm, Mole Creek; 12 April, 1910.

Miscellaneous:

1. Has heard it said that they ate native bread (small leaf), as well as potato yams (broad leaf).
2. Mother and grandmother came to Tasmania in same ship as Sir John Franklin.
3. A skeleton found at Mole Creek about a year ago. There were stones over it and a wall on each side. "Go down black man come up white man", is what the blacks used to say.
4. Cupit, who used to be a prisoner, shot some blacks because they used to take his cattle. He said they used to go up a tree in no time; used to chop with either hand; generally a leaning tree; go up it after opossum. Cupit used to get them to go up to show how they did go. Others used to shoot the blacks when they were up, but Cupit did not.
5. Grandmother said if give natives a piece of pork they would rub themselves with it from head to foot to keep out the cold. They always liked the highest parts for camping as could see if enemies were coming.

WILLIAMS, William

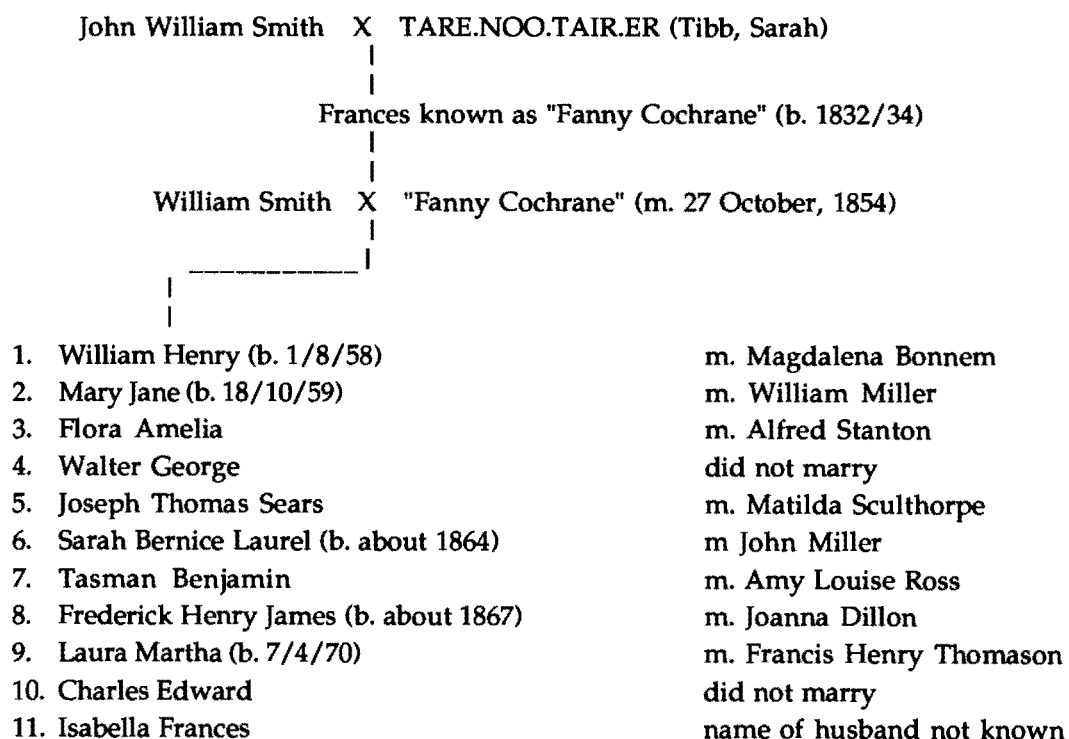
Latrobe; 11 January, 1910.

Miscellaneous:

1. His father George Williams here about 1830 and saw the natives. Would surround kangaroos in the scrub and spear them. Told him the blacks caught eels by wading; when one trod on held it underfoot and speared it between opened toes.
2. Thought the Aborigines a harmless race; not spiteful till their gins were taken away.

SMITH FAMILY (Fanny)

Relationships of family:



Notes:

- (a) "Gus" (Augustus/Gordon) was a son of Lillian Smith, daughter of Joseph Smith and Matilda Sculthorpe. He was brought up by Joseph and Matilda.
- (b) Fanny Cochrane Smith died on 24 February, 1905, that is, she died before Westlake came to Tasmania.

MILLER, Mrs John (Sarah Laurel Smith)
 MILLER, Mrs William (Mary Jane Smith)
 SMITH, Augustus
 SMITH, Frederick
 SMITH, Joseph
 SMITH, Tasman
 SMITH, William Henry
 STANTON, Mrs Alfred (Laura Smith)

MILLER, Mrs John
 (nee Sarah Laurel Smith); age 46.

Foodstuffs:

1. One race would eat the male of an animal, another only the female. My grandmother would eat only the male; not if she was starving could you get her to eat a female; applied to wild animals, of domesticated animals would eat what was put before her.
2. Would never eat raw meat; couldn't say it was too well done, but they'd have it roast. Has seen Trucanini roast it; would make a fire and have pieces of sticks put up in front of it and the animal was put on this and turned. Would't wait to get cold but would start on it at once.
3. Truc stuck a bandicoot father had shot on two sticks. Did not skin it but put it on top of the fire, turning it over and rubbing off the singed hair. Then cooked the animal with all its inside in it.
4. The women done more climbing than the men and the men looked after the fire. Father thought it wrong and the men rather lazy.
5. Blacks wouldn't eat snake under any consideration.
6. Mother would go in the water after fish (she was very fond of the water and a fine swimmer) and catch them with her hands. She would watch the big trout and if saw them under a log would tickle them, that is, touch the fish gradually until got up to its gills. Don't know whether she got this from the natives or from the whites, perhaps from father who was a Kent man.
7. Plants eaten by the natives :
 - Fern - the common sort; ate the young root before it shoots up. Roast them in the fire. Call it "pig fern".
 - LACKRA - old man fern; get the heart out and roast it.
 - MULLAS - large blueberry on a vine.
 - Native bread - believe eaten.
 - LUNNABRINAS - like a tater; dug it out of the ground; like a kidney potato.
 - Umbrella fern - eat the roots; roast in the fire; taste like asparagus. All them "brakes".
 - WILLILLA - get before it flowers (pretty blue flower) and roast it.

Miscellaneous:

1. My mother's brother Adam died at father's place (at Northwest Bay?) years before I was born, aged 18 or 19. Had been ill on and off; father thought it consumption because had a very bad cough. He died unexpectedly; didn't expect him to go; was ill through the night and died towards morning. Father had him in his arms and his last words were, "Oh Bill, oh Fanny, oh God" (all had a great belief in a Father).
2. The natives did not know he had died but they came and we found them camped outside next morning. When father asked them how they knew, said their "father had told them". Made the death cry and came up to the house to sympathise.

3. On the evening my grandmother (TANGANOOTERA = Sarah) was taken bad at Oyster Cove; mother said, "Bill, I can hear the natives calling me". Shortly after a native came with the news. My mother then went to my grandmother's, and when she got there my grandmother said, "Didn't you hear me call you", and mother said, "Yes".
4. The minute mother set her eyes on a person she could tell if something wasn't right in that person.
5. Father used to question the blacks how they had fire. All they could ever tell him was that their "father gave it them" (they believed very much in a supreme being). This was always their belief before meeting the whites. Can remember Trucanini and she could never give any account of how they got fire. Fire was always carried about by them. The first thing at the camp was to light a fire, and keep it going till they had to start again. Never heard mother or father say used to get fire by rubbing pieces of wood together, but in questioning older natives only heard them say that their "father give it them".
6. Trucaninni one day thought she would take us out to hunt, and we were all excitement to see how she would hunt. She had a waddy about two feet long. The poor old thing cautioned us to be very quiet before she shook the bushes otherwise the WERROWA would hunt the ringtail away. My sister Flora forgot what poor old Truc had told her - we always called Truc Lallah - and the minute she shook a ringtail on to the ground from a bush, when my sister saw the animal she sang out "here Lally, here Lally", and the ringtail ran up a trunk and escaped. Truc was so disgusted she took us back to mother at once and would never take out "blob-mouth" Flora no more, and told mother that WEROWA had hunted the ringtail away. This the only time I've heard the word, and I've always felt it was an evil spirit of some kind.
7. Mother was of very strong faith; I believe nothing that could happen would have shaken her faith in an almighty God that watched over and cared for her. In that way she was wonderful. She was a very active woman both in mind and body. Many a time I've heard her say that the wild blacks believed that if something was going to happen, say if travelling along a road and they felt that anyone was coming that would harm them (at that time murders was not infrequent from bushrangers and others), they would feel they had a nerve twitching, sometimes in arm or leg and would then tell that something was wrong, and go off the road a little away in the bush. The tribes seemed to know when there was a death in another tribe (Daniel Tolland).
8. Mother was a beautiful cook and a good dressmaker, had a good voice and was a sweet singer. she was really one of nature's ladies, refined and gentle. Wouldn't allow us to sing out; if we did we used to get hauled over the coals for being what she called rowdy; but had a very forgiving spirit. Yet mother was very pleasant company; there was nothing dull about her.
9. Truc was mostly right handed, as far as remember. Her hair was always short. Went bare footed in hunting; showed us how climbed a tree and make ropes out of the stringy bark, how would pull it, wind it and twist it till knowed it was strong enough. Liked to lie on the floor, curled up and lying on the side. Very fond of squatting on floor and on ground out of doors. Truc told a story of some soldiers who roused them from a corroboree, and she saw one of them stick an infant on his bayonet and put it on the fire.
10. The natives believed in a punishment and in an enjoyment after death; believed that things done they were horrified at would entail punishment.
11. Mother said that if went out fishing and the boat was followed by a shark it was because someone on board was in a bad spirit. Held different ones over the side, and when they held her the shark came as if he would eat her; they wouldn't have her any longer and sent her ashore - before leaving home she wanted to take a piece of new damper and her mother wouldn't let her have it and she was sulky with her mother. So she missed a day's outing. When we went boating mother would say to us, "Now don't come if you are in a bad temper or the shark will come for you".
12. Baskets were made of a wild lily leaf; as strong as the currijong leaf, grew on burnt ground and had a pretty white flower shaped like an iris; leaves two to three feet long. Twisted up green; never waited till became dry (the currijong is used when green); the leaves drawn through the blaze of the fire which made them soft and limp; Plaited them together till appeared almost like piece of string. Believe the basket was put round the neck, in front so that things wouldn't fall out.
13. Mode of carrying bundles, with a strap of bark over each shoulder.
14. Expect they used gesture, but don't recall.
15. Mother said the whites had never led Mathinna astray; a fine looking girl.
16. Was not with mother when she died but was conscious almost to the last minute.
17. Corroboree song: "My duck swallowed a snail, wasn't that a wonder". (D. Tolland.)

Vocabulary:

KEETHAWATHNA

hair

LIPARA or LIPARRA	throat
LUBRA	female (animal/man)
LUNGENAS or LUNGENERS	hands
LUTAWINNI	white man
MENARDIA	sick
MOOKELTINA	head
MOONA	lips
NUNGENAS or NUNGENERS	feet
PARAWAY	(no good) take it away, don't want it
PARKOOKENNA	girl
PUCKULLA	boy
PROBERRY PARTROOLA	put fire
TABLETY or TABELTY	go!
TABELTY NINGINA MOOMERA	go get wood
TARRABAR	"the Devil"
TOOREELA	bread/native bread (?)
TREENOOM or TREENUM	two sticks pointed each end and meat stuck on points of the sticks, not too far apart, and would roast him
WARRATINA LOONTA	"hell" (bad place after you died)
WEROWA	some sort of an evil thing
WOOLTA or WOOLTER	meat
WYBRA	male (animal/man)

MILLER, Mrs William (nee Mary Jane Smith)
27 King Street, Hobart North.

Cooking:

1. Roasted whole; remember Trucanini and Billy Lanney came to stay with mother, and catch ringails and throw them on the fire; never skin them.

Foodstuffs:

1. Native bread (Tooreela); blue berries on a vine (mullas). Eat opossums, ringtails, kangaroo, wallaby, kangaroo rat, wombat, bandicoot. Some natives eat all females, others all males; like a religion nearly; different tribes. Never eat wild cat or tiger or snake.

Spears and waddies:

1. Used waddies and spears to the kangaroo; burnt their sticks in the fire to make points on them. Waddy 15in. long or so. If opossum ran up a bough couldn't shake it down; knock it down with waddy.

Treeclimbing:

1. Ropes made out of currijong to climb the trees; used flint for the tomahawk to knock holes in tree to put toe in. Thinks worked up rope on alternate sides; and reversed coming down. Just the side of the the big toe stuck in a little bit of a hole. Have seen Lally and others stripping the currijong; used to twist it all up and make regular rope.

Miscellaneous:

1. Saw Truc, L.W., Wabaty, Patty and Bessy when I was young.
2. One native made a boat out of bark and they'd go in the water in it.
3. Never lived on snakes; reckoned them deadly enemies. If I had any sores used the fat of the snake to heal them. Tippoo had an awful one; killed a snake, took the hot fat and rubbed it on his leg where the sore was; soon cured it.
4. Fanny Smith got what she knew from her mother. FS born at Flinders; her parents were from the "east way". FS never very ill; only at the very last fortnight, pleurisy, then

pneumonia; kept her strength up till two hours before death. Once natives took ill always gave up; always had an awareness of death. When FS's mother was dying at Oyster Cove, one of the natives went out and said the word, and mother heard it and went there, arriving just before she died.

5. To carry fire they used to carry punk, which would smoulder for a week.
6. Wouldn't allow to marry in same tribe; have to go to another tribe. Each tribe would know one another and visit.

Vocabulary:

KEETHA.WATHNA	hair of the head
LARNTE or LA	meat
LEPAYNA	throat
MENARDIA	sick/ill
MOOKEL TEENA	chin
MULLA	blue berry on vine
PAUNA NEENA TIPA REENA	song: sung when corroborating around a fire at night
PUZIONO CARNI	hold your tongue, make no row
TOOREELA	native bread (later applied to white folks' bread
WEROWA	the Devil/bad spirit
YAH-H-H-H?	good feeling/welcome (tone rather plaintive)

Song: sung when corroborating around a fire at night - PAUNA NEENA TIPA REENA.

Story: often used to tell this story - two wild cats; there had been a big fire; they meet. One said PUTCHIA NEE PAR (you lit the fire). Other replied, "I never lit it; only a small cat."

SMITH, Augustus ("Gus")

Nichols Rivulet. Note: "Gus" Smith obtained most of his information from his mother, Mrs Stanton (Flora Amelia Smith), the rest from his grandmother, Fanny Smith. Some of Mrs Stanton's remarks appear in his record.

Miscellaneous:

1. FS had little short dumpy toes as wide as long. LALLY had little short dumpy toes.
2. William Smith was ten years older than FS: no children for six years and then seven in seven years; married when she was 26(?).
3. Eugene was grandfather's name, a coxswain at Flinders. Grandmother Sarah a real black from bush.
4. AS (Aunt Laura Smith) often heard her mother speak of picking up a ball under great toe and throwing it to another - very great on ball playing often go in with white people.

Springtime:

1. Three little stars in the east on a level only once in the year. Thought a lot of them, just to see them blinking. FS thought it a terrible thing if didn't welcome these three little stars. Would sprinkle the ashes from the hearth very early in the morning before the sun had risen, when the stars are bright.

Superstitions:

1. Used to believe that if anybody bad they would knock. Sometimes would hear a knock while at home and would say, "Someone going out", and would be right too. Sometimes would sit and wait for the knock, sometimes let it come of itself.
2. If going along a road and a beating in the muscle in the middle of the upper part of right arm [would know white man coming] and run and hide to escape him.
3. Would whistle up the wind to blow. They would take a pointed stick with a large fan of gum leaves and wave it in the air, and at the same time whistle. Would also do this when at sea.
4. If fell out with one another would whistle up the wind.
5. Wouldn't eat snakes. FS wouldn't eat an eel and was never much on fish. Would not eat anything from a pan in which an eel had been cooked.

Vocabulary:

NENA TOOLABRI MY CARNI
WEROWA

Old Nick himself [AS], spirit whether good or bad [Mrs S]. Not always a bad spirit. WEROWA CRACKNE said to reassure persons in a boat.

PARAWE or PARAWAY
PARTHEROOLA
PUKUKANA
TABELTY MINGINA
WEROWA
WEROWA CRACKNE

get away
fire
little boy
go
Old Nick himself/not always a bad spirit
said to reassure persons in boat

SMITH, Frederick

Interviewed 15, 16 May, 1910.

Death:

1. Knew about death or if anyone bad; somehow or other would know. Would all sit and wait. Sure enough someone would come and tell them so and so was bad. Think same thing applied when people died; they always knew; but don't know what way they could tell. Not tell you for certainly whether another could; it belonged to the wild native.

Foretelling:

1. Mother told him that when natives were just walking along the road they would talk to their flesh and it would jump. If white man coming then they would stop and hide till went by. "Is so and so coming?"; if yes the twitching stops, a bit of a quiver. A sort of foresight, foretelling, forewarning. The jumping would come in back muscle of left upper arm [triceps], not the biceps.

Miscellaneous:

1. In tree climbing chop with flint; used flint for skinning. Some would eat one sort of meat while others would die before they did so.
2. Stringy bark 1"-2" thick, inner part green and sappy, outer part dry and fibrous (called "ballswool") and used for lighting fires. Best wood for smouldering alight is blackwood; probably this or pear wood used for fire sticks. Old man fern afire will smoulder for a week; give it a blow and get blaze at once. Think they could get fire by rubbing two dry sticks across one another; never heard of a groove.
3. Mother could pick up a pin from the floor with her big toe, with the last two joints.

Vocabulary:

NEENA TOONABRI MY CARNI
PARAWAY
POONA or POOHNA or POOHNER

do you understand what I say
take it away
yes

Corroboree: two cats - (a) Something, a noise, in a stone and cats can't make out what it is. Accuse each other of having made the noise - a sign of something wrong, as with the blacks if anything happened. The two cats quarrel. (b) Other version: one cat makes out the other lit a fire; the second says it was the first. They quarrel.

TYANEE WITANUNNY PALLAPOKA RANALAR LURALITA PLURILITA TYANEE
ALAR

Song ends with KANALAR

SMITH, Joseph

Age 46; ["remembers next to nothing"].

Death:

1. Always knew if anyone was going to die. Some sort of token came to mother from Oyster Cove. If anyone in the neighbourhood was going to die, you could depend on it if heard three knocks come to the door. If heard a rooster crow at night could tell whether good or bad news. Would go and tell the news of the death, giving three knocks on the hive or else the bees would leave; but father [WS] from Kent.

Foodstuffs:

1. Has seen mother eating native bread; also MULLAS, a blue fruit on a vine, roasted; WILLILAS roasted; LERNER.MERNERS, these as big as kidney potatoes. Also ate the white grubs that live on dead wood.

Sickness:

1. For a headache used to bleed one another in the head.

Tree-climbing:

1. Put rope round tree and got up step after step; chopped or something.

Miscellaneous:

1. Think mother used right hand; wrote with it.
2. Trucanini would sit on the floor with elbows on knee. Has been hunting with her. Fanny Smith fond of sitting on floor.

SMITH, Tasman

Aged 44; a very good witness; 2 interviews. Includes comments by Mrs Smith and Walter Smith (brother).

Basket:

1. Made of a flat grass like cutting grass, a "sag" we call it. Leaf about half inch wide; steam it and twist it up. Grows a white flower, a "lily".

Cooking:

1. Would cut up a kangaroo or wallaby in pieces before cooking. Some parts would not be eaten: one tribe wouldn't eat fore quarters, another hind quarters; another tribe wouldn't eat the male of anything; another the female. Don't know the reason. Wouldn't cook the whole carcass.

Fire making:

1. Got two really dry sticks and rubbed them together till got a light; think wood was peppermint. When a baby saw mother do it; just done by rubbing it across, not in a groove. According to mother, Polly at Oyster Cove said the same.

Fishing:

1. See fish under bank, stone or piece of wood, feel it, wants to get away, slip hand along to its gills and then take hold. Wade into water and touch him very gently. Don't know whether native folks did it this way; old fish (trout) were little but black fish four to eight inches long and very smooth, not a bit of scale. Don't know about "not eating scale fish". Don't know if could catch saltwater fish.
2. Used to dive after crayfish; nets made out of cutting grass. I've heard Trucannini say she had got crawfish in a basket and a shark came and she popped the basket of fish in his mouth, and while he was eating it got away (WS). Mother even when 60 or 70 would jump in the creek and swim like a duck [she was 74 when she died in 1905].

Foodstuffs:

1. COMILLA - a berry growing on a bluebell and the fruit hollowed out at the side for the seed which when ripe will drop out; like a turnip seed; eaten raw. The vine can be cooked by holding it before the fire.
2. Fern root - eaten; brake fern. Very nice washed. Useful for stomach ache of whites.
3. LACKRA fern - the heart is as bitter as gall when raw, but when roasted is as floury as a potato and very palatable; takes long time to roast properly.
4. LUNNA-BUNNA - shape of a kidney potato, the thickness of ones thumb. Blue flower. When roasted, like a ball of flour.
5. Native bread - really eaten, grows something like a toadstool or mushroom.
6. WILLILA - grows about 18"; like a young oat with a thicker leaf, the large ones $\frac{3}{4}$ " wide but a grass not a vegetable. Has roots like potato, an inch long and half an inch thick; four or five. A blue flower like a potato. Roast it. Green leaves good to eat.

Sickness:

1. If person sick at distant camp, spirit would appear at every camp and all would know that someone very bad. If only two camps, before morning some or all would be making their way to the other camp to see who was ill.
2. If sick person was elsewhere, PUKERA, ball of fire, would always be watching for a spirit and would come and stop on a twig or tree limb where they were sleeping and they'd know by this. If going to be a death the ball of fire had a long spike or spear to it, and if saw this come would know. The PUKERA would watch at both camps and would tell everyone what was the matter. Don't know whether ball of fire seen by certain persons or by all.
3. To frighten bad spirit away all would get fire stick and throw them at it. Don't remember whether frightening bad spirit away would have any effect. Name of bad Spirit WEROWA.
4. One of their tribe died at Oyster Cove - after death used to hold a corroboree of wailing and touching. Fanny Smith knew at Irish Town by ball of fire on a stump or a tree or something like that outside.
5. Once seemed to TS that something said "don't stop here but get away out of this". Next day found that a tree had fallen on the spot where had been working.
6. Not certain now which the good and which the bad spirit from the names.
7. If muscle twitched would say "ah! ah-h-h-h" and others say "so and so bad?". Flesh would go twitch several times: ask question and get answer. Don't remember whether so many beats of the flesh or not. They believed in the thing and be always right according to what could understand. Don't know what part of the body it would be - has felt flesh jump but not certain whether was any particular part that used to work in. Think it would be the head person or chief with whom these things would be communicated; more than one perhaps but not all the tribe.

Spears:

1. Made chiefly of tea tree, 3" or 4" to 12" in diameter, very durable and tough. Used large flat flint mounted in a handle.

Tools:

1. Stone used for opening game. Used large flat flint mounted in a handle (heard mother say a dozen times they were mounted).

Tree climbing:

1. Get a bit of rope (currijong or kangaroo grass) seven feet long or so, enough to reach round the tree and catch hold. Notch the part and put in ball of great toe; and sling the rope up the tree with the hands and make another notch. Would go up fifty to seventy feet. Don't know whether chopped or sawed notch.

Use of great toe:

1. Ball picked up under great toe.

Vocabulary:

1. Mother could just sign her name. Could read just a little, what she had learnt herself in her later age. Don't know if had special sight or hearing.

LARNTEY	meat
LUBRA	woman
MOOMERA	wood
PARTHEROOLA	fire
TOOREELA	bread
WYBRA	man

Corroboree song:

(a) The two cats -

TYANEE WITHANUNNY PETHAPOKARN NEEPOKAIN TAMEEAN LUNATHELITA

(b) Bit of a corroboree song -

RUPA RUPA EERYWAR DUDGEMAR (and simultaneously jump high in the air.)

SMITH, William Henry

Irish Town; age 51.

Foodstuffs:

1. Native bread - don't know if eaten raw or cooked.
2. Native potato - LUNNA.BUNNA or something like that
3. Tree fern - don't know whether natives ate it but heart not bad tasting; could have cut it with stones.
4. Umbrella fern - the young underground shoots before they reach the surface; think eaten roasted.

Ill health:

1. For curing a pain in a certain place always carried with them a bone of some dead relation. Would lay that on the spot and it used to cure the pain.
2. Fern used as a medicine.

Sickness:

1. Have heard that knew people were dead before news could reach them. A way they could do it - if a man sick at a distance, speak certain words to dead friends and ask for message to be carried. If a tribe was fifty miles away they would know if anything was the matter. My mother (Fanny Smith) lived here and her mother at Oyster Cove and she heard from her if someone was dead at Oyster Cove, the message carried by someone who was dead. The natives had many signs, forewarnings. My mother knew some further things by dreams. These natives had a sort of knowledge or faith in God and the devil, and heaven and hell. Don't remember mother saying anything about visual apparitions.

Miscellaneous:

1. Tree climbing - notches to put in the joint of the ball of the great toe; native rope to go round the tree.
2. Never remember hearing mother say how they caught fish.
3. Fanny Smith was never ill at sea.
4. Thinks had good teeth.

Vocabulary:

LANGANA (LONGANA, LONGENA - without any emphasis on "ng")	
LEPANA	English
LUBRA	woman
NEENA TOONABRI MYCARNE	do you understand what I say?
PURPLER BINIA (probably 2 words)	very high up
TABELTY MARNTER	go away yonder
WYBA	man

STANTON, Mrs Alfred (nee Laura Smith)
Irishtown; 2 interviews - 2nd on 15 May, 1910.

Bone relics:

1. A large solid bone of arm or leg, such as a thigh bone; wrapped in a skin like a baby. Used it as a poultice, for pain; don't know whether unwrapped it to apply. But one bone to the mob; someone had custody of it. Always slept with it in the bed, and if let fall on the floor would head them scream out; called it "the doctor".

Camps:

1. Nick the bark and strip tree high up, and cut into lengths. Chop with a flint to get bark off. Deep bark completely removed; difficult to strip tree properly.

Death:

1. After have corroboree for hour to hour and a half would sit down still; CRACKNE WEROWA [devil sits down, the coming of the spirit]; listen till hear knock coming at the door; "is anyone here" and if anyone is sick the knock answers; if not, no knock. Then mention all the names of those in other camp till knock comes; "very muchy ill?", knock again; ask if they are come home?, knock; if not know, they go themselves to the camp. If native sick goes off quick.
2. When anyone dies, always take a bone. The dead buried by burning; put spear where corpse burnt. All stop round till burnt to a cinder.

Disposal of dead:

1. Burn till nothing but dust, all stopping around. Put up a spear, a special spear for the purpose; if take such a spear would reckon you were the deceased come back as a white man. Never no more touch them spears (don't know in what way different).

Foodstuffs:

1. White grubs roasted. Meat roasted before fire on TRINUM. Cooking opossums.

Hunting:

1. Caught ringtails; all got under bough and shook it down, then knocked it down with a waddy. Get five or six of an evening; put on top of fire; not skin but singe hair off; open and take inside out and then cook. Women never hunted [kangaroo].

Sickness:

1. Always carry a bone of nearest relative; put that bone on place where pain is felt. Fuss made if gin happened to let bone fall or gave it a knock; usually thigh bone; had faith in it.
2. If got finger jammed or bitten by snake, cut it off, the finger or arm. When chopped off or cut off, tie it. Burn the finger or arm to ashes and use the ashes to cure the stump.
3. To cure scabies, kill a snake, skin it and rub the fat on the place.
4. If cough and spitting blood, steam with stink wood.

Songs:

1. WEROWA sent the star and they rejoiced after the cold winter weather when spring coming. Had a song about it.
2. Corroboree of the two cats, who say -
NEE PAR PUTCHIEA-PARTHE POR PUTCHIA. MIAW RIAIW.
Miaw, etc. it imitate noise wild cats in bush make miowling at one another.
3. Part of another corroboree song -
RUPEE RUPEE REERY WA RUPA RUPA REERA WA AH AH TOUCHEE WA.
All standing round in a ring, and bending knees slightly and flapping elbows.

Miscellaneous:

1. Used to sew skins by poking hole with sharp stick and sew with thread of kangaroo tail or native material.
2. Corroboree several nights a week and ask after one another; also pastimes and all sorts of

- games; corroboree and song of the two cats.
3. Get up early in the morning in springtime and watch the stars; take ashes out of the fire and throw them towards the morning star to strengthen him and bring warm weather.
 4. Blacks in wild state had a firmer marriage law than the whites; a man with a woman has to take her or die. No promiscuous relations before marriage; if young man deceives a girl and she has piccaninny, has to take her to his camp.
 5. Each tribe needs a certain amount of land to live on collectively; the country divided up. All know one another, and some visit other tribes.
 6. Fanny Smith died of pleurisy. Natives if sick go off quick.
 7. A strange thing that since the blacks died God has not populated the country with animals; used to be alive with wallaby and kangaroo; opossums would come to your door to eat and now have to hunt to find one.
 8. Sit out at night and watched the stars, certain ones; had other stars they watched besides morning and evening stars. Think studied them for the weather.
 9. As soon as little nigger born would smash his nose down flat; break nose as soon as born.
 10. All squat on floor.
 11. Carried a lot of dry punk with them.
 12. Each had to do own sewing (Wabbity).
 13. All mother's family tall 6ft. 2in., mother shortest only over 5 ft. To make stunted child grow, take strongest kangaroo tail could get, strip youngster of 14 or 15 stark naked and beat from head to foot moderately (though would kick).
 14. Always took boots off to travel, even in the snow. Adam travelled from Oyster Cove to Hamilton, walking all the way without boots.
 15. If you admired anything they had, would think you coveted it and throw it at you, and be ready to knock your head off.
 16. Three little stars on a level in the east would come only once a year; used to think a lot about them. FS would think it a terrible thing if didn't welcome them (in springtime?).
 17. FS had short stubby toes; feet nearly as wide as long.

Vocabulary:

CRACKNE	coming
CRACKNE WEROWA	the coming of the spirit
LUBRA	woman
PARATROOLA	fire
PARKEETNA	horse
PINRUCK or PINERUCH	a nice looking young man (?)
POOTHECARNE	travel
PORTER	a sweetheart/girl
PUKALLA	cattle, bullock or cow
TABELTY NINGINA PROBERN	get wood and put it on the fire
TOOREELA, TOORELLA	bread
TRINUM, TREENUM	a skewer (meat roasted before fire)
WEROWA	spirit in general (whether good or bad)
WOOLTY	meat
WYBA	man

SOUTH-EAST AND EAST

CLARKE, George E.	J.P.	eucalyptus oil distillery: Nabeena
COTTON, Edward O.		Kelvedon station
DRAKE, Samuel T.	farmer	Lisdillon
DUNBABIN, Thomas	farmer	Bream Creek
JOSEPH, Benjamin	farmer	Rokeby
MAY, William Lewis	farmer	Sandford

MORRISBY

"Waterloo", Pipe Clay Lagoon - four farmers named MORRISBY lived in the Sandford region; this one has not been identified among them.

RILEY, Thomas farmer
THORNE, William farmer

Bream Creek
Carlton

CLARK, George
Mt. Communication.

Bones:

1. Almost invariably the bones (in the sand dunes) of any size are cracked to get the marrow.

Hunting:

1. Ample evidence that blacks used stones for hunting. The wallaby they used to hunt live in the heavy scrub, going round and round in narrow tracks and not leaving it. One party hunts the wallaby while the others stand by the tracks and knock them down.

Quarry:

1. Description of quarry on "Storey's Ridge", Mount Communication. A distinguishing feature is the great quantity of small chips; an absence of well marked flakes. Carried the stones some distance to their camps and finished them there.

Stone implements:

1. The finished specimens are found on scrub land where the blacks had lost them hunting. The specimens found in camps seldom the perfect ones but as a rule the imperfect ones which are not good enough and thrown away and used temporarily.

COTTON, Edward O.

Kelvedon; 8 December, 1908. "We have had this place for eighty years, from 1829 I think."

Miscellaneous:

1. The Eastern Tribe was the fiercest and the spear of the chief was 15ft. long.
2. The gins used to roll their babies with a rolling pin.
3. Told that the blacks had good eyesight; would point up at the sky in broad daylight and say there were stars there.
4. George Radford, who was in charge at Grindstone Bay, said they used to throw their spears at a piece of kelp, or a stone.

DRAKE, S.T.

Seaford, Little Swanport River.

Miscellaneous:

1. Told a white man could outrun a black up hill, but blacks could run faster downhill.
2. A man killed with a poisoned spear. Blacks were said to poison their spears with snake poison.
3. Used to make fire with two pieces of wood.
4. Has found on shellbeds several specimens of kangaroo bones with cut ends.
5. Oysters their principal living; put on fire till opened.

DUNBABIN, Thomas

Brown Creek; notes marked "2nd hand" (perhaps from Lloyd).

Cooking opossum:

1. Just roasted the fur off; never heard of them getting a skin; didn't trouble to roast them much either to eat it; splendid teeth.

Fire:

1. Made fire with two sticks, rubbing a hard stick on a softer piece till it made a groove and fluff caught fire; had to work very hard. Old hands say this was last resort; would always carry piece of fire; made women carry it; women would keep the fire going when men were hunting.

Food:

1. Never heard of blacks eating snakes. Very much doubt if a special stick used for killing seals. Used to eat the fern root at times; never heard that they found native bread. Ate the native cherry and wild raspberry.

Shelter:

1. Have heard plenty of them say they never made a shelter. Never heard anyone say they made any sort of bed or any protection from weather but sheltered under tree or log.

Spears:

1. For making spears kept burning and scraping; don't think they got them very sharp.

Tree climbing:

1. Cut a notch in the bark as high as could reach for one toe, and then a notch as high as could reach. Grandfather said they didn't use a rope; have heard him talk of the tremendous distance they managed to stretch, near four feet, or a little less. Must have used flint first in one hand and then in the other. Mostly climbed "white gum" because this the only kind of tree that possums go in pretty well. Grandfather said when he came half the trees were notched. Fonder of opossum than any other game. Never heard of other use of stone than for climbing.

Miscellaneous:

1. Do anything in the world for a dog; those they left behind were a frightful nuisance among the stock, worse than the tigers, and had to be destroyed.
2. Never heard of them using their feet to pick things up. Would dig up a king of yam with their big toes.
3. Could run pretty fast, only just an odd white man that could run away from them.
4. Could see remarkably well, tracking an animal where a white man couldn't see any sign.
5. Could swim like ducks; have heard it said they threw in the piccaninnies to make them swim.
6. When eating they simply tore the flesh out with their teeth.
7. Never moved as soon as it got dark.

JOSEPH, Benjamin

Age 94; Rokeby; February 1910.

Crayfish:

1. Women used to dive for crayfish, coming up with sometimes one sometimes two in their hands and throwing them on the shore.

Stone tools:

1. The quarry on Mount Communication consisted of two or three acres of rather refractory stone. Never seemed to finish off their tools at the places where they got their stones. Worked them at their camps. Would carry a mile great chunks as big as your head; find

few in the quarries.

Miscellaneous:

1. Blacks at Rokeby quite harmless, until they began to ill-use them.
2. Black women would go up trees like a bird; hold the stone in their hand.
3. Fire - would light the end and carry it.
4. To cut their kangaroo used their stones as sharp as razors.
5. Put oysters on the fire to cook them.
6. Danced in a ring; used to make a tour every six months, visit houses and put things in collecting bag (probably refers to Aborigines at Oyster Cove).

MAY, Lewis
Forest Hill, Sandford.

Rock shelter:

1. In valley adjoining Roaring Beach; overhangs twelve feet; a few flints; ashes of fires with remains of shells.

Shell:

1. MARRINA - shell used by the blacks.

Tree climbing:

1. The distance apart was a trifle over a foot laterally. A notched tree at Sandford was cut into the wood an appreciable amount, from the appearance not cut with a stone but with iron.

MORRISBY, Mr
"Waterloo", Pipe Clay Lagoon. 29 November, 1908.

Miscellaneous:

1. Heard father say that in wet weather the aborigines would sit under a sheet of bark for three days. Would never go under a hollow tree during wet.

RILEY, Thomas
Age 90; Bream Creek (lived at Forcett); 2 interviews; 7 February, 1910.

Fire:

1. Made by rubbing two dry sticks, split sticks of sound wood. Make a crevice in one and put in it charcoal off the logs and dry. Then rub it very quickly until it began to smoulder; it was the quickness that did it. Then roll the fire in gum bark (dry stringy bark); it would keep alight for three or four days; she oak would keep alight for a day or two.
2. Riley never saw fire made by the blacks, but knew two blacks who had been brought up at Carlton with white people from children, Charley and Shinall. They showed Riley how their people got fire, and were so quick it would soon flare.

Food:

1. Blacks would eat the long white grubs with red heads in wood; roast them. Also native taters, probably peeling off the skin after roasted. Used to half cook their game; kangaroo.

Miscellaneous:

1. Black women were stout; some of the men were tall.
2. Blacks use white, grey and blue flint. Had spears seven or eight feet long. Very fond of the white children. Would roast potatoes in the ashes by the fire. Half cooked the game. Slept under a strip of bark laid against a log; if mosquitoes plagued them would make a smoke and lie under it, the smoke drifting over them; or would bring green boughs for the shelter. Had no bed or grass to lie upon but lay naked on the bare ground. To get bark for a shelter would cut it off the trees with a flint, cutting across low down and then as high up as could

reach, levering it off with sticks (Charley and Shinall showed him how it was done). Always had a fire towards night, to lie by.

3. Put oysters on the fire, which would open them up. Swam like ducks. Toes would pick up anything, same as your hand. Picked up oysters with their toes; also mussels. Main living was shellfish.
4. For climbing used a flint to cut a notch for the big toe; and a strip of bark (currijong and cotton bark, as strong as a rope), and slip it as they went up. Charley and Shinall told him.
5. Robinson decoyed the last lot of them into Hobart Town.
6. Blacks very smart and active; would whip behind a tree so that it was a job to shoot them. Main living was shellfish. Were very sharp with a spear, like a man with a gun. Tribes had their own beats and never went out of them.
7. Charley and Shinall (pronounced "shine-all") were very sharp in using their hands, as much with one hand as the other; used a knife with either hand. Would drive bullocks with the plough. Showed how bark was cut with a flint by using it like a knife and drawing it repeatedly in the one track till they had cut it through. They wore boots. Had very white teeth, like ivory; used to show front teeth terrible. Very sharp eyesight and hearing. Had been taken young and brought up by whites at the Carlton and used to stop about Forcett; didn't know much of the country language; to keep sun from burning them rubbed themselves with possum fat mixed with charcoal. Died when about thirty years old. Carlton tribe.
8. Dogs bred by blacks afraid of whites.
9. No playthings. Don't think had stones for balls, never heard anything about it, but might have had them on the beach.
10. Very fond of white children.

** *Editorial note:* Something more is known of the history of Shinal than the above comments point to. On 8th April, 1839, an inquest was held on the body of Shinal at Pittwater, that is, Sorell - he had died three days earlier - and it was then disclosed that he had been found dead in the house of Patrick Quin (spelt "Cuin" by the coroner's clerk). He had died of a "visitation of God and not otherwise", that is, of natural causes. It is not known who carried out the postmortem, but it can be presumed that the medical officer who performed it was a surgeon in the district.

It would have been this man who removed the head and preserved it in spirit (which eventually dried up and the remains became mummified). Some time later the head came into the possession of Dr John Frederick Clarke, who arrived in Hobart on 24th April, 1840, to take up the position of Deputy Inspector-General of Hospitals. Dr Clarke gave the head to the Royal College of Surgeons in Ireland in 1845. This factual history may be compared with a current fiction that Shinal was a freedom fighter for Aboriginal rights who was murdered in a public house in Hobart and, moreover, was a close relative of someone now living. There is no evidence that Shinal ever visited Hobart, let alone had been murdered there, or that he was ever married or had children.

THORNE, William

Morrison, Carlton, Sorell district; 2 interviews - 2nd held 1 February, 1910. See also entries for "Holmes".

Activity:

1. Wouldn't run uphill; suppose that with their living their wind wouldn't be as good as a white man's. When white man pursued, if he ran up hill he would get away.

Behaviour:

1. Were very inoffensive father said. It was the white people caused them to be bad. Would never have been dangerous but for convicts. Father said when he was a boy he could go anywhere and they would give you anything. A kind race of people. They were used very bad; I think what harm the black done it was the fault of the white. The whites who came out were more like savages, and would shoot the blacks at night when laying round their fires, and that would make anybody bad. Then the blacks took it into their head to kill anything they came across. When settler's bullocks were speared, they would get wild and shoot them.

Camping ground:

1. The mouth of the Carlton used to be a great place for the blacks.

Camps:

1. Some of the blacks made a kind of place to sleep in, but did not take much trouble in doing it. Got sheet of bark from right round the tree. They wouldn't all do that. Then get grass for a bed. Laying round a fire - three pieces of wood; put foot out and draw the piece towards the fire; wouldn't stoop to ground to pick anything up, but stretch out hand.
2. The mothers made a fire and scraped ashes; the blacks cover babies up with ashes when they leave them.
3. [At Carlton] the sandbank had a perpendicular face in which made a hole, and put the boys in feet first.

Clash:

1. At Forcett (Sorell) after a cattle spearing, a black woman treading water, with a child in her arms, was shot.

Cloak:

1. Black women sewed skins together with sinews from a kangaroo's tail; sewed a lot together to make a cloak to wear over the shoulders.

Dogs:

1. Habits of blacks suited dogs; wouldn't stop with white people once had been with the blacks.

Eyesight:

1. Splendid, has heard; better than white man. According to talk could see in the night as well as white man could in the day; the three boys could shoot an opossum at night up a tree, where whites couldn't see.

Fire:

1. Fire made from two pieces of wood, working one piece across the other.

Foodstuffs:

1. Women used to get opossums; would make a stack of cooked opossum 2ft. 6in. high. Very fond of bread. Would eat snakes; catch with forked stick at back of head; cut off head; skin it; never eat snake killed by white man but want to kill it themselves. When they did eat they wouldn't know when to knock off.

Games:

1. Imitate emu, kangaroo.

Hair:

1. Hair with ochre into lumps like marbles; when shook it would rattle like a bag of nuts (heard father say).

Handedness:

1. All blacks left handed; would have to change spear from right hand to left to throw it.

Hearing:

1. Good; always put ear to the ground if wanted to hear anything. Father and uncle say that one man put his mouth to the ground and the other mob would put their ear to the ground.

Hunting:

1. According to father, in hunting kangaroo, they spread 100 yards apart and gradually closed in. They threw waddies overhead; very sure and would always hit what they threw at. The handle chequered so that it wouldn't slip in the hand. Don't think they were a cruel race;

would kill anything outright and not torture it.

Place name:

1. TELOON - Port Cygnet; means "plenty", from numbers of oysters, fish and swans.
2. The Tasmanian blacks used the words "kangaroo" and "emu" (as in Victoria).

Spears:

1. Making spears, would put crook in fire and bend it over their head and let it cool; put part of wood in fire and dip it in water in a shell. Point hard and as smooth as a piece of glass; would go right through a bullock, a man, a plank or a door without breaking. At 30 yards father has seen them practise with a target as big as the top of a hat, and would drive spear through it nigh every time into a tree. They were very strong in the arm. Spears made of very hard wood; grows more about the seashore; called "lignum vitae" or "box"; has a flower like hops. Tea tree used for spears when could get big enough; used it to make most of the spears, the heavy spears. I think it took them a good bit of time to make a good spear.
2. When running carried spears holding point, one in each hand and dragging the spears one on each side. Many got away from them because when drawing up to the middle to throw it, would catch in bush.
3. Spears different lengths according to the strength of a man.

Stone tools:

1. His grandfather, Robert Thorne, said the stones were bound on to a wooden handle with the fibres of the young wattle.
2. Used a peculiar sort of blue flinty stone. Skinned opossums with flints. Little children would all have little flint knives, as well as grown up people.

The Line:

1. Father was out on the Line; the men were twenty yards apart; tied the dogs up with grass but unravelled it and got through the following day. Father got grant of 540 acres for it.

Toes:

1. Blacks very strong in the toe, using for tree climbing. Pick up oyster with toe, just as hand. Could pick up anything with their foot as well as we could with the hand, e.g. a stone. Doubled the toes over, like our pincers.

Travel:

1. In a camp stop more like three days; a week a long time; always on the move. Blacks would travel a great way in a day. Don't all travel together; one gets hundred yards, then another; break a bough, a twig or a bit of gress. Got such sharp eyes and where one couldn't see the mark of a track they could track.

Tree climbing:

1. Many notched trees seen. Made notches in trees; cut a notch at level of eye and go up fast. When getting opossums walk on limb as steadily as if on ground. First hole place three foot up, and 2"- 2 1/2" laterally, placed alternately. A little hole made with a flint. Wound a piece of wattle round the stone: double it round to form a handle (heard father say); not cut further than through the bark. In blue gum bark is 1 1/2" thick. Not cut further than through the bark quite enough to get toe in.

Tribes:

1. The territory of the tribe lay between two rivers, so never moved away, though they often tried to steal women, which caused trouble.

Miscellaneous:

1. Blacks very fond of children; knocked about Mr Gangel, the mother ran away and left baby, and when came back had given it sugar.
2. There was good in them, as they never touched our people although they killed others all

round. I think the Line scared them.

3. Made friends with three little black boys, giving them their dinners; they were very expert with waddies in knocking down a kangaroo rat. Lived with them until grew to manhood. Black Tom, Jack and Teg - had been down to the Carlton and saw Crank Tommy; stripped off their clothes and ran after him with spears and frightened him; he said he had been chased by 300 blacks; conversation between the Governor and Tom.
4. If turned sulky and laid down, would die. Black Teague, who was with my father, the Government offered him a whaleboat for taking Mosquito. One morning he was found curled up, would neither eat, drink or speak, and died. Take sulky today and next day would be dead.
5. Could tell when rain was coming better than whites (Victorian ?).
6. Would draw red and white bars across themselves.
7. Blacks were fine swimmers. Put children in the water when very little to learn them to swim.
8. Never heard they carried water in anything.

MISCELLANEOUS

1. Identification of Plants and Animals
2. Native Quarries
3. Stone Implements
4. Spears and Waddies
5. Native Terrace Houses, Aboriginal Settlement, Flinders Island

IDENTIFICATION OF PLANTS AND ANIMALS

Plants: A number of plants are mentioned in Westlake's notes on his interviews, largely food plants, but a few species find other uses. It must be emphasised that the records here make up only part of the plant products forming food for the Aborigines or which were used by them.

PLANTS PROVIDING FOOD:

Native bread: *Polyporus mylittae* - a fungus which produces an underground false sclerotium and finally a white toadstool tinged with yellow. The sclerotium, which is the part eaten, many reach the size of a football.

Kangaroo apple: *Solanum laciniatum* - a shrub which can grow up to 3m high. The ripe fruits are about 2cm long; only eaten when ripe.

Bandicoot nuts: A fungus; probably one of the puffballs with an underground habit, which relies for spreading its spores on being dug up by one of the native animals (marsupials).

She-oak apples: The young cones of *Casuarina spp.*

Black man's potato (LONA PONA, LUNNA BUNYA): *Gastrodia sesamoides* (Potato orchid).

Black man's potato (WILLILA, WOOLLOOLY): *Thelymitra sp.*; blue flowers on a long inflorescence; a broad leaf, about a foot long.

Native cherry: *Exocarpos spp.*; widespread in Tasmania and common in open forests of *Eucalyptus spp.*

Sow thistle: *Sonchus megalocarpus* - grows in sand dunes in Tasmania. An introduced European species *S. oleraceus* is very common.

Blue berry on vine (MULLA, COMILLA): *Billardiera longiflora* (Climbing blueberry) - widespread and abundant in Tasmania. Another species *B. scandens* is common in northern Tasmania and has green or yellow berries (this may be the "potato vine" referred to by Mrs Nancy Mansell (I : 119).

Pigface (KANICOM): *Carpobrotus rossii*. The fleshy fruits were eaten; and perhaps the leaves.

Bracken fern: *Pteridium esculentum*. The young growing points of the rhizomes (WOGLEY) were eaten.

Tree-fern (LAKRA): *Dicksonia antarctica* - apical pith eaten.

Prickly tree-fern: *Cyathea australis* - apical pith eaten.

Umbrella fern: Perhaps a species of *Gleichenia*. The young growing points of the rhizomes are likely to have been eaten.

Currant: The Native Currant is *Coprosma quadrifida*, a species found from sea level to about 750m. Another species, *C. nitida*, occurs at higher altitudes, as does *C. pumila*.

Grass-tree: *Xanthorrhoea australis* - the "cabbage tree" of the early settlers. The soft apical meristem was eaten.

Bull-kelp: *Durvillea potatorum*. (The Aborigines made a water container from the broad fronds of the bull-kelp.)

Broad-leafed plant growing in lagoons (PONGRALEPRA): *Villarsia exaltata* (?)

Fungus like yellow mushroom: May be *Boletus* sp.

Native raspberry: *Rubus parvifolius*.

PLANTS USED IN MANUFACTURES, ETC.:

ROPE:

Currajong: *Plagianthus sidoides* - a tall shrub or small tree. Another species in the same genus is the ribbon-wood *P. pulchellus*.

Cutting-grass: *Gahnia* spp, of which there are five in Tasmania.

Pimelea: Some of the species of *Pimelea* have a tough bark which can be peeled off in long ribbons. This was the "cotton bark".

Rush: One of the species of *Juncus*, of which there are several in Tasmania; also *Lomandra*.

Sedge: Any species of the family Cyperaceae, e.g. *Cladum*, *Lepidosperma*.

BASKET MAKING:

The plant described here was probably the iris *Diplarrhena moroea*, but there were some lilies with a long broad leaf which may well have been used also - *Burchardia umbellata* with leaves up to fifteen inches long, and *Stypandra caespitosa* with clumps of leaves also as much as fifteen inches long. The lily *Dianella* sp. may also have been used. [Note: Tasman Smith in referring to plants used in the making of baskets, confuses the above with the "sag", a species of the sedge *Lomandra*.]

TREES AND SHRUBS:

Honeysuckle: *Banksia marginata* - a small tree, widespread in Tasmania from sea level to about 1,000m. Another species, *B. serrata*, is common on the Sisters Hills, NW Tasmania.

The large white grubs found in honeysuckle trees are those of a longicorn beetle of the family Cerambycidae. The species found in banksia wood is perhaps *Paropletes australis*, one of the Prioninae. The larvae of other longicorns are found in the wood of *Eucalyptus* spp.

Wood used for spears: *Dodonea viscosa* ("lignum vitae", native hop) was a favourite wood but species of tea-tree (*Leptospermum*, *Melaleuca*) were also popular.

ANIMALS PROVIDING FOOD:

REPTILES:

Goanna: There are two species of Blue-tongued Lizard (*Tiliqua* sp.) in Tasmania.

Snakes: There are three species of snake in Tasmania, the White-lipped Whip Snake (*Denisonia coronoides*), the Copperhead (*Denisonia suerba*), and the Tiger Snake (*Notechis scutatus*). Each species has a number of colour varieties, so that the only certain way of differentiating the species lies in the shape of the central scute of the head.

BIRDS:

Pacific Gull: *Larus pacificus*.

Sooty Oyster-catcher: *Haematopus fuliginosus*.

MAMMALS:

Porcupine: *Tachyglossus aculeata*.

Forester (Great Grey Kangaroo): *Macropus giganteus*.

Brush Wallaby ("Kangaroo"): *Macropus rufogriseus*.

Padememlon ("Scrub Wallaby"): *Thylogale billardieri*.

Bettong ("Rat-kangaroo"): *Bettongia gaimardi*.

Potoroo ("Rat-kangaroo"): *Potorous apicalis*.

Brush-tailed Opossum: *Trichosurus vulpecula*.

Ringtail: *Pseudocheirus peregrinus*.

Opossum Mouse: *Cercartetus nanus*.

Common Wombat: *Vombatus ursinus*.

Brown Bandicoot: *Isodon obesulus*.

Barred Bandicoot: *Perameles gunnii*.

Native Cat: *Dasyurus viverrinus*.

MOLLUSCS:

Jackass: The associated sketch is not definite enough to determine the animal, but it is likely that of one of the tulip shells or spindles, *Pleuroploca australasia* being a common species.

Otherwise, the sketch may represent one of the buccinid whelks, of which *Penion mandarina* is moderately common.

NATIVE QUARRIES

There are a number of references in the notebooks to quarries where the Aborigines obtained stone of special quality for their implements. However, it is not always clear whether the quarries referred to are gatherings from the literature, or information obtained from this person or that concerning the location of quarries; and little evidence that Westlake visited them.

There are only a few statements about quarries actually visited, of which the most definite are -

- | | |
|-------------------------------|------------------------|
| (a) Syndal, near Ross | II : 181; W6/130 |
| (b) Plenty | I : 92; W3/38-39 |
| (c) Coal Hill, Melton Mowbray | II : 66-67; W4/121-122 |
| (d) Kearneys Bogs | II : 181; W6/131 |

STONE IMPLEMENTS

There are a few rough sketches of stone implements in the text -

- I : 27; W1/44
- I : 72-77; W3/2-9
- I : 97; W1/48
- I : 101-102; W3/56-58
- I : 104; W3/55
- II : 58; W4/104-105
- II : 65-66; W4/119-120

R.T. Dwyer's collection of round flat stones - measurements and descriptions - II : 54; W4/96-97.

Classification of Revd. C.G. Wilkinson's collection - II : 43; W4/75.

Fanny Smith said large wedge shaped stones held overhand and gave a slight downward turn with the wrist so as to make the aperture big enough to get the fingers in and turn the bark so as to get the finger into the crevice - notches in a spiral. Women always did the climbing for the opossums. Were fondest of these. [I : 27; W1/44]

44

Plough in May & June

Wash into are very good to look for them
 Eng. at Colebrook
 lots of places in Midlands I have no
 been to - near water. 200-300 yards
 back - some near water, but can't
 some distance away

Donner's Farm, West West Bay (about 7 miles)

(Mm. Westlakenham, Co. of)

On lot 78, parish of Red, Co. of Somerset - between
 the "Split Rock" & the W. shore of the "Frodoke" stream
 40 miles distant. (Adjoining quarry workings)

Mr. Morrison, 8 miles S. of Ross on E. bank of Macgowna river

near of stream avoided probably

On Redlam Walls. shell heaps
 2 or 3 miles from the Derwent.
 At Riden Terry on opp. side
 a cliff abrupt. on the top of
 this are several camps
 grounds.

Fanny Smith said

Large wedge shaped
 stones held overhead
 and gave a slight
 beam downward

turn with the wind

so as to make the aperture

big enough to get the fingers in

from the bank so as to get

the finger into the crevice.

- notches & a spiral

women always did this

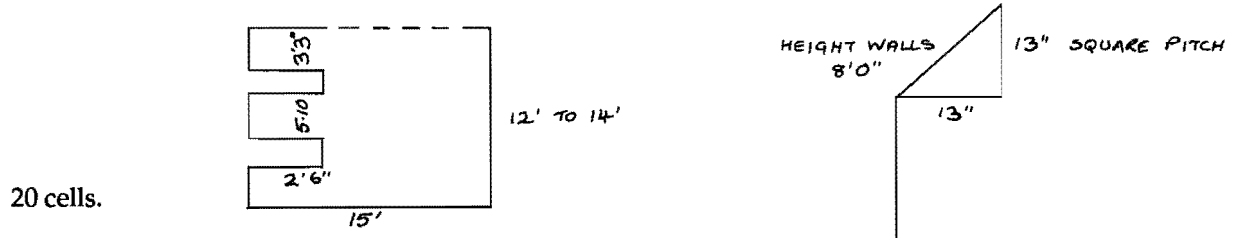
climbing for the stones

were foundest of these

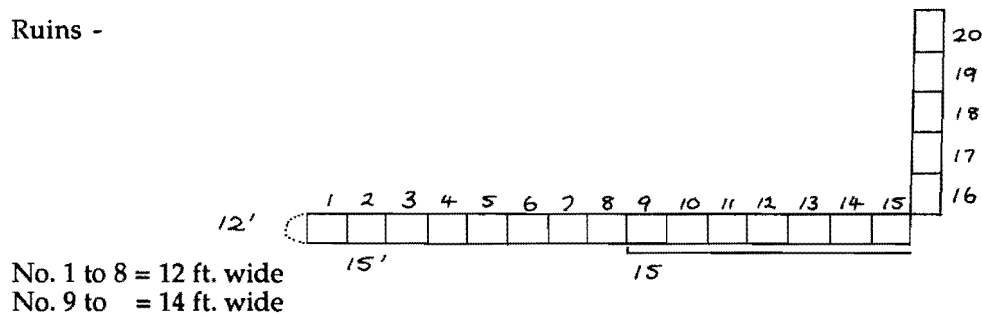


NATIVE TERRACE HOUSES, ABORIGINAL SETTLEMENT, FLINDERS ISLAND

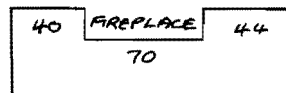
Black huts at Settlement - dimensions:



Ruins -



Casements 3 ft. x 1'6" - glass fixed with groove with strip nailed on, not made to open - a 5/8" rabbet (groove) formed by a 5/8" strip nailed on. No. 15 is 13 ft. wide.



Working out:

$$15 \times 12 \times 8 = 1440 \text{ cub. ft.}$$

height addition in roof 6 ft. = average of 3 ft.

$$15 \times 12 \times 11 = 1980 \text{ cub. ft.}$$

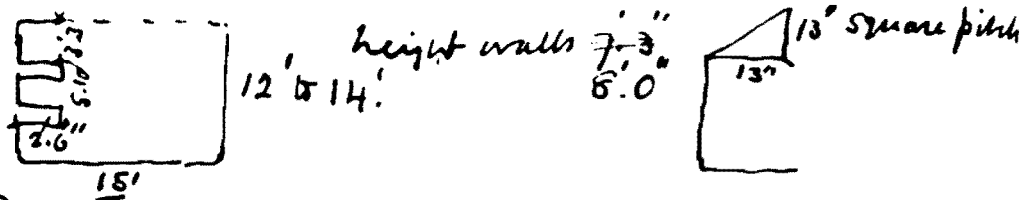
$$\text{Chimney } \frac{-160}{1820 \text{ cub. ft.} = 1800}$$

air per hour minute
 $3000 : 1800 :: 60 : 36 = 3/5$ for one person
 $7 = 1/8$ for five people
 $5 = 1/12$ for seven people

8 times

in 8 hours
 $\{1/13$ part of
 $\{1/66$ air
 $\{1/90$ required

H. Black huts at Pottlement, Dinicuense

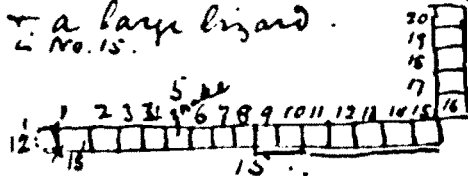


20
sq cells.

milla nulla = waddy. "I think I have read this, called this."
J. J. Gerald on Avoca. (small town) on the East Coast. (former)
Laurence (name of milligan wife) people now living on the Tamar.
daughter of W. E. Lawrence.

REVIS (continues)

In cell No. 6. (with 2 sheep skulls) a huge black snake which crept among the stones [a large lizard. skulls of sheep & oxen.]



No. 158. 12 ft. wide

No. 95. 14 ft. wide

casements 3 ft. x 1'6" - glass fixed with grooves with strip nailed on, not made to open - a 5/8" rabbit (groove) formed by a 5/8" strip nailed on.

No. 15 is 13 ft. wide. $\left[40 \frac{7 \frac{1}{2}}{20} 44 \right]$
working out

$$15 \times 12 \times 8 = 1440 \text{ cub. ft.}$$

height, add 8 in in roof, 6 ft. = answer of 3 ft.

$$15 \times 12 \times 11 = 1980 \text{ cub ft.}$$

churny =

$$1820 \text{ cub ft.} = 1800.$$

air pollution.

$$3000 : 1800 :: 60$$

minutes minutes

36 : 7/8 for one person

7 1/8 " first " } 8 lines

5 1/12 " seven " }

in hours

1/12 1/12 1/12

1/12 1/12 1/12

1/12 1/12 1/12

1/12 1/12 1/12

1/12 1/12 1/12

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1/12 1/12 1/12

1/12 1/12 1/12

1/12 1/12 1/12

SPEARS

Spears	length	length from point to C.G.	weight spring balance	diameter 1' from point	diameter 2' from point	diameter 3' from point	diameter of point	width of marks of scraping	remarks
T.M.4262	11'10 ^{1/2} "	4'3"	2lbs	22.5mm	22.5	22.5 probably never sharpened & not burned	3mm	up to 4mm	The sharpness of the ridges or angles between the scrapes point to probably use of metal knife. The three feet or so are smoothed.
T.M.4267	14'6 ^{1/2} "	5'2"	2lbs 2oz	20.5	20.5	19.5	3 to 3.5	up to 4mm	The sharpness of the ridges or angles between the scrapes point to probably use of metal knife.
T.M.4265	14'7 ^{1/2} "	4'11"	1lb 14oz	19.5	21	19.5	3 to 3.5		Undoubtedly shows use of knife.
T.M.4266	14'6 ^{1/2} "	5'0"	1lb 12oz	18	18	16.5	3 to 3.5		May have been worked with stone.
T.M.4264	13'5"	4'11"	1lb 12oz	18	17.5	15.5	2		Undoubted knife work.
T.M.4260	11'7"	4'2"	9 to 19oz ?	12.5	12.5	12	2.5		
T.M.4259	9'10 ^{1/2} "	3'5 ^{1/2} "	9 to 10?	13	13.5	12.5	1 ^{1/2} to 2		Towards the end well smoothed.

All the above spears and waddies (numbered) presented by Dr J. Milligan.

WADDIES

waddies	length	length of notched butt	weight	diameter close to point	diameter middle	diameter close to butt	length of point	width of marks of scraping	remarks
T.W.4268	2'1"	3 ^{1/4} "	9oz ?	26.5	25.5	23.5	1 ^{1/2} to 2	like knife work	Butts hacked transversely and completed roughened all over.
T.W.4269	1'11"	3 ^{1/4} "		22.5	24.5	22.5	1 ^{1/2} to 2	may be stone work	Butts hacked transversely and completed roughened all over.
no number	2'2"	none		19 to 22	19 to 21 ^{1/2}	tapering to butt	1 ^{1/2} to 2		Rescued from fire in settlement.

INDEX TO WESTLAKE INTERVIEWS

Note: the location symbols refer to -

I:37 *Page 37 of the author's copies (xerox)
of Ernest Westlake's notebooks
recording interviews - volume I
vol. I - notebooks 1-3
vol. II - notebooks 4-6*

W2/3 *Page 3 of Westlake's second notebook*

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CAMPING

Shelter

Atkinson, Rev.: I:37; W2/3. "Have slept out in bush. Just lay on the ground without anything over her." (Truganini.)

Atkinson, Rev.: I:45; W2/19. "Slept on the bare ground under a bush." (Truganini.)

Beeton, Henry: II:13; W4/15. Description of huts at Settlement - exterior and interior.

Beeton, Henry: II:13; W4/15. "I think a family would go in one hut."

Benbow, Mr: I:54; W2/36. Shelter made in bad weather (mimi).

Davis, George: II:125; W6/18. "If it was wet the man would squat down with grass on his head until his wife made a fire in front of him."

Davis, George: II:125; W6/19. "In the dry weather would lie stretched out on the sandy soil."

Davis, George: II:128; W6/25. Very seldom made shelters of a night. Would get on the sheltered side of trees.

Davis, George: II:129; W6/27. "Blacks always harboured in sheltered places with shallow water, never in bleak spots."

Dunbabin, Thomas: II:60; W4/109. "Have heard plenty of them say that they never made a shelter."

Dunbabin, Thomas: II:61; W4/110. "Never heard any one say that they made any sort of bed at all or any protection from weather, but under a tree or a log."

Galagher, James: II:167; W6/102. Breakwind.

Hughes, Mrs Alfred: I:51; W2/31. "Breakwinds made with boughs and bushes (at O.C.)."

Knowles, Mrs: I:87; W3/28. Making bark shelters.

May, Lewis: II:63; W4/115. Rock shelter near Roaring Beach.

Maynard, John: I:112; W3/24. "Breakwinds of bushes stuck up all round and sleep there."

McGuire, Mrs: I:50; W2/28. "Huts made of boughs of wattle trees like a boys play house - no bed boughs all put up."

Morrisby, Mr: I:45; W2/19. "I have heard my father say that in wet weather the aborigines would sit under a sheet of bark for three days. They would never go under a hollow tree during wet."

Oates, Charles: II:134; W6/37. "Shelters made by stripping the strong bark and make up in half moon."

Oates, Charles: II:135; W6/38. Removed bark in strips - used to thatch their shelters.

Reibey, Thomas: I:110; W3/71. "Shelters made of boughs brushwood and bark."

Riley, Thomas: II:59; W4/107. "Sleeping - strip of bark laid against a log." Describes this.

Skinner, John: II:135; W6/39. Stripped off sheets of bark to make a brakewind with the fire in the centre and one side open.

Stanton, Mrs: II:151; W6/71. Removing bark - stripping a tree - diagrams.

Thomas, Henry: II:160; W6/89. Houses - described by F.S.

Thorne, William: II:88; W5/10; II:97-8; W5/28-30. Shelters/camps.

Thorne, William: II:109; W5/52. Sleeping - some got a sheet of bark others didn't bother. Got grass for bed (drawing).

Fire

Davis, George: II:125; W6/19. "A very small fire and would squat close to it."

Davis, George: II:125; W6/19. "2 or 3 of the single men together would have a fire - each married man would have his own fire - and his children would come too."

Galagher, James: II:166; W6/101. Sat by a little fire - always camped by the water side.

Galagher, James: II:127; W6/103. "They slept with a little fire - with the soles of their feet to the fire - they said 'Me no cold, me all face'."

Mansell, Mrs Nancy: I:119; W3/88. "Aborigines used to have camp fire burning day and night."

Riley, Thomas: II:59; W4/107. Setting up a (camp) fire.

Skinner, John: II:135; W6/39. How fire place was set up - forked sticks in the ground and a pole along and sheet of bark against that.

Skinner, John: II:136; W6/40. "Went to sleep with feet to the fire partly stretched out. Their break wind was a semicircle. If got cold - one would rouse out and put another log on the fire."

Miscellaneous

Davis, George: II:130; W6/28. "If plenty of game and fish and water might stop a week in a place, not longer."

Davis, George: II:128; W6/25. "Always camped on a dry sandy spot of a night - never camped on the wet cold ground."

Elmer, Mrs: II:137; W6/42. "Mimi places put together with boughs (Mr E. - a sort of half moon) dogs used to sleep with them. Sometimes stop a week, had a great big fire, and if anyone went they would sing to them."

Galagher, James: II:167; W6/103. "They lay [camped] generally on dry land - if on hill side, lay with heads up hill."

Hughes, Mrs: I:51; W2/30. "They all had beds, but preferred sleeping on the floor - they had been more used to it."

Hughes, Mrs: I:94; W3/42. "Preferred sleeping on the floor - had been more used to it."

Judd, Henry: II:140; W6/48. "Were very frightened of the tigers I've understood (I've heard)."

Thorne, William: II:109; W5/52. "In a camp stop more like 3 days; a week a long time; always on the move."

Walters, Mrs Charles: II:119; W6/7. "They always liked the highest parts for camping, as could see if enemies were coming."

CHILDREN

Davis, George: II:125; W6/19. "Had few children wouldn't be bothered with them - let girls die especially reared more boys not so good hunters."

Davis, George: II:130; W6/28. Skinning animals - done occasionally for carrying youngsters.

Davis, George: II:130; W6/28. "Not long before they could run - much sooner than our babies - were naturally stronger."

Davis, George: II:130; W6/28. Careless with children - threw away if sickly or delicate, kept strong boys. No wrapping up - probably many babies died in winter from the cold.

Davis, Mrs: II:123; W6/15. "I suppose that when infants died might be because born in wet weather."

Davis, Mrs: II:125; W6/19. "[One young woman had an infant which was very cross, she threw it away.]" (This seems to have happened whilst the women were out looking for crayfish.)

Davis, Mrs: II:126; W6/21. Used to carry infants in skins - hung over the shoulders - kangaroo skin, sewn with the tail sinews.

Davis, Mrs George: II:127; W6/23. "They would soon teach the infants to swim."

Davis, Mrs: II:128; W6/23. "Very fond of their children."

Davis, Mrs: II:129; W6/27. Procedure at childbirth.

Dunbabin, Thomas: II:61; W4/111. "Have heard it said that threw in piccanninies to make them swim."

Harvey, Robert: II:163; W6/95. F.S. taught the children to swim.

Hughes, Mrs: I:59; W2/47. "Carried own children over their shoulders sitting in a skin."

Hughes, Mrs: I:94; W3/42. "Would not have clothes on a baby."

Judd, Henry: II:140; W6/48. "Immediately saw the little boy they said 'No more picaniny all gone' - and turned and walked away."

Pybus, J. Hunter: II:170; W6/109. "Threw young 'uns in river or in water like a dog or cat would swim right away - like a pup."

Stanton, Mrs: II:154; W6/76. "As soon as little nigger was born would smash his nose down flat - break their nose as soon as born."

Stanton, Mrs: II:155; W6/78. To make a stunted child grow - beat with kangaroo tail.

Thorne, William: II:86; W5/6; II:108; W5/51. Babies - women covered their babies with ashes when they went hunting.

Thorne, William: II:94; W5/22. Children - treated kindly - families generally small.

Thorne, William: II:110; W5/54. "I've heard father say put children in the water when very little - to learn them to swim."

Thorne, William: II:110; W5/54. "Little children would all have little flint knives as well as the grown up people."

White children/babies

Davis, George: II:126; W6/21. At first terrified of the white baby, but later touched it. (In grandmother's time.)

Denne, Mrs M.A.: II:169; W6/107. Some one with a baby and want to keep it. Me keep it clean, me wash it me, feed it. Old Mrs Davis said they would come and take away her first child and keep it all day and they were afraid to remonstrate or say anything.

Knowles, Mrs: I:87; W3/29. "Particularly kind to children."

Riley, Thomas: II:59; W4/107. "Very fond of the white children."

Thorne, William: II:95-6; W5/24-6. Women looked after white baby - very fond of white children.

Walton, Mrs: II:136; W6/41. "My baby. They all kissed and corroboreed all round and clapt their hands and jumped about and it was dirty and I washed it and I was in a state."

CLIMBING TREES

Tree Climbing - method

Beeton, Henry: I:115; W3/80. Climbing trees - method.

Blyth, William: I:60; W2/49. Climbing trees - method.

Galagher, James: II:167; W6/102. Used a bark rope and cut notches in the tree.

Hughes, Mrs Alfred: I:51; W2/31. "In climbing would chop a piece out of the tree to put their foot in it."

Imms, Mrs: I:57; W2/43. Method of climbing trees.

Miller, Mrs William: II:150; W6/68. Tree climbing - with toes in notches; making the rope.

Oates, Charles: II:134; W6/37. "Climbed trees by notching (without a rope) with a tomahawk for big toe."

Riley, Thomas: II:60; W4/108. Method of climbing trees.

Skinner, John: II:136; W6/40. "I heard that they had a piece of rope round the tree, and put big toe into bark climb trees for opossums."

Smith, Joseph: II:150; W6/69. Tree climbing - ropes.

Smith, Tasman: II:143; W6/55. Used rope and made notches.

Smith, William Henry: II:57; W6/64. Tree climbing - notches and native rope - used ball after great toe to climb (using notches) - heard this from mother.

Thomas, Philip: I:114; W3/78. Tree climbing method.

Notching Trees

Atkinson, George: II:53; W4/94-5. Saw many trees with holes cut in them.

Dunbabin, Thomas: II:61; W4/110. Chopping notches in trees.

Geeves, Osborn: II:141; W6/51. Early settlers noticed mark of hand on tree.

Lamont, James: II:57; W4/102. Notched trees.

May, Lewis: II:63; W4/44. Marks in trees.

Thorne, William: II:106; W5/46. "The blacks made notches in trees and skinned opossums with flints."

Miscellaneous

Atkinson, Rev: I:27-8; W1/44-5. "Women always did the climbing for the opossums were fondest of these - dive hand into hole -couldn't see it but see claw marks. Throw down and men at foot with sticks and dogs would dispatch it - no dogs at first. Women used to get hands and arms terribly lacerated with bites and scratches of the opossums."

Davis, George: II:125; W6/19; I:130; W6/29. Tree climbing described.

Dunbabin, Thomas: II:60; W4/109. Didn't use a rope when climbing.

Elmer, Frank J.: II:29; W4/46. Knotched tree described.

Joseph, Benjamin: II:63; W4/114. Black women would go up the trees like a bird.

McGuire, Mrs: I:50; W2/28. Climbing trees for gum or possums.

Maynard, John: I:112; W3/75. Climbing trees.

Skinner, John: II:136; W6/40. "If couldn't get bark would rear up boughs - would stand upright under the pole."

Smith, Frederick: II:153; W6/74. Tree climbing.

Stephens, Edward: I:105-6; W3/65-6. Notched tree at Constitution Hill.

Stephens, Edward: I:106; W3/66. Women didn't climb trees for food.

Thorne, William: II:85; W5/4. "A native would bruise a hole in the bark, and put toe in."

Thorne, William: II:107; W5/49. "First hole placed three feet up, a little hole made with a flint. Wound a piece of wattle round the stone, double it round to form a handle."

Walters, Charles: II:119; W6/7. Climbed trees for possums.

CLOTHING

Atkinson, Rev.: I:39; W2/7. "The Government had given her a single garment a thing like a dressing gown - used to tuck it up [re oysters]." (Re Truganini.)

Atkinson, Rev.: I:45; W2/45. "Gown was a dark blue serge." (Re Truganini.)

Beeton, Henry: II:15; W2/18. "No boots all barefooted; one had boots, but tied laces together slung them across his shoulder."

Beeton, Henry: II:15; W4/18. Wore clothes made from blankets. "which they would wear all weathers - and sometimes very hot when travelling inland and I believe it was the cause of the death of a lot of 'em."

Benbow, Mrs: I:55; W2/39. "Black heavy cloth used to be their dress."

Davis, George: II:125; W6/18. "Never wore no skins - wore nothing till the whites got about."

Davis, George: II:131; W6/31. "Clean in wild state with frequent bathing - once when clothes went on they never went off."

Elmer, Mrs: II:137; W6/42. "Seemed to vex the women more than anything to tie their clothes in a bundle and kick them up in the air."

Elmer, Mrs: II:137; W6/42. "Women's clothing a thick petticoat or skirt and a blouse of a thick material like a bluey ('blanket') and red caps for the women."

Hughes, Mrs Alfred: I:51; W2/30. "They wouldn't have clothes on a baby - when a white woman at Flinders dressed it they would undress it again and place it naked before the fire [Mrs Miligan and the doctors wives]."

Hughes, Mrs: I:52; W2/32. "The Govt used to let them have the best black cloth for their clothes."

McGuire, Mrs: I:50; W2/29. "Wore any kind of animal skin."

Mason, Capt.: II:47; W4/103. "Clothes I knew they'd sooner be without them ... But they had to wear them. The cloth was very thick."

Rayner, George: I:49; W2/26. "Never saw any clothes on the Tas. blacks - winter and summer."

Skinner, John: II:135; W6/38-8. "The men dressed - moleskin trousers and jacket. The women had a gown like a dressing gown of dark serge. At O.C. they said they dressed in print dresses."

Stephens, Edward: I:105; W3/65. Sceptical about claim that Tas. were without clothing; "that mothers were found without clothing and their infants naked simply shows the strength of maternal instinct which would impel them to cast off all that would hinder their escape from the hated white man."

Thorne, William: II:91; W5/16. Clothing - naked in warm weather - cold weather sometimes collected possum skins.

Thorne, William: II:92-3; W5/19-20. The cloak - description - how it was worn.

COOKING/EATING

Seafood

Armstrong, Harry: II:11; W4/11. Cooking mutton fish, limpets, mussels - technique.

Benbow, Mrs: I:56; W2/40. "Oysters were put on the fire - get a nice fire and put them on the coals - muscles and limpets in the same way."

Benbow, Mrs: I:56; W2/40. "Put muscles in the ashes of the fire."

Collis, Fred: II:7; W4/5. Cooking limpets (at Cape Barren).

Davis, George: II:130; W6/28. Cooking fish.

Davis, George: II:125; W6/18; II:130; W6/29. Cooking oysters, their principal living.

Drake, S.T.: I:85; W3/24. Cooking oysters.

Joseph, Benjamin: II:63; W4/114. Cooking oysters.

Riley, Thomas: II:59; W4/107. Cooking oysters.

Stephens, Edward: I:105; W3/65. "The Blacks (as regards refusing to eat fish) refused to eat anything offered them fearing that because a white man killed it there might be danger in eating it."

Smith, Augustus: II:156; W6/81. "Wouldn't eat snakes and mother wouldn't eat an eel and never much on fish. Would not anything from a pan in which an eel had been cooked."

Thomas, Philip: I:113; W3/76. Cooking limpets.

Method of cooking

Armstrong, Harry: II:10; W4/10. Method for cooking possums, wallaby and kangaroo.

Beeton, Henry: I:115; W3/80. Cooking wallaby and possums - method.

Beeton, Henry: II:14; W4/16. Method of cooking porcupine, badger, opossum, swan, muttonbird.

Benbow, Mrs: I:56; W2/40. "Cooking - stick a stick right through the meat."

Blyth, William: I:60; W2/49. "Used to roast their meat on the coals."

Brownlow, Mrs: II:165; W6/98. Cooking possum.

Brownlow, Mrs: II:165; W6/99. Cooking kangaroo (Wapati - incident).

Davis, George: II:125; W6/18. Cooking methods.

Dunbabin, Thomas: II:60; W4/109; II:61; W4/110. Cooking opossum.

Elmer, Mr: II:138; W6/45. Cooking - kangaroo.

Gardam, Henry: II:51; W4/90-91. Cooking possums.

Hughes, Mrs: I:62; W2/52. Cooking kangaroos.

Mansell, Mrs Nancy: I:119; W3/88. "The wallaby cooks nicely on a spit placed vertically or horizontally."

Maynard, John: I:112; W3/74. Cooking methods.

Maynard, Miss: II:19; W4/26. Cooking porcupine.

Miller, Mrs William: II:149; W6/67. Cooked ringtails whole - never skinned them.

Miller, Mrs John: II:176; W6/121. Never ate raw meat - roasted it. "I've seen Trucanini roast it."

Miller, Mrs John: II:177; W6/123. Trucanini - method of cooking bandicoot.

Oates, Charles: II:134; W6/37. Roasting kangaroo and wallaby - method.

Reibey, Thomas: I:110; W3/70. Cooking possum.

Riley, Thomas: II:59; W4/107. Cooking - potatoes - game.

Riley, Thomas: II:60; W4/108. Cooking and eating kangaroo.

Skinner, John: II:135; W6/39. Roasted opossum, bandicoot and any meat they could catch in the fire.

Skinner, John: II:136; W6/40. Cooked possums whole and divided them afterwards.

Smith, Mrs: I:102; W3/59. Cooking methods.

Stanton, Mrs: II:152. "Meat roasted before the fire on a Trinum = Treenun = a skewer."

Stanton, Mrs: II:153; W6/75. Cooking possums.

Thomas, Philip: I:113; W3/76. Cooking kangaroo.

Miscellaneous

Beeton, Henry: I:117; W3/85. "Never knew natives to drink seawater, only the Europeans, on whom acts like salts."

Beeton, Henry: II:15; W2/18. Men would take charge and his lubra sit behind him, by the fire; never used to pick the nones too clean and chuck PENARLIES over his shoulder.

Beeton, Henry: II:15; W4/19. "In a house they would sit on the floor to eat."

Beeton, Henry: II:15; W4/19. "The natives when with white men in the bush used to eat by themselves - i.e. as to penarlies."

Collis, Fred: II:6; W4/3. "'Granny' was very fond of the ringtailed opossum which would roast on the coals in its fur."

Davis, George: II:125; W6/18. "The husband or the man would eat what he want of it, and then the wife would eat the same, and the remainder would go to the youngsters - children last."

Denne, Mrs M.A.: II:169; W6/107. "The women used to have to wait till they had finished their meals."

Dunbabin, Thomas: II:61; W4/111. "For food would simply tear the flesh out with their teeth."

Harvey, Robert: II:164; W6/97. Food - fish, native rice [native bread] eggs.

Hughes, Mrs: I:58; W2/44. Food eaten.

Judd, Henry: II:141; W6/50. Ate wattle gum with kangaroo (otherwise caused diarrhoea and dysentery).

Knowles, Mrs: I:86; W3/27. "Eat meat for 3 or 4 hours and gave soup to the dogs."

McGuire, Mrs: I:50; W2/28. "Used to take entrails of the sheep and clean them and throw them on the coals and eat them. Wouldn't touch the other part of the meat."

Miller, Mrs William: II:149; W6/66. "Eat opossums, ring tailed opossum, kanga, wombat, bandicoot and k. rats, wallaby."

Miller, Mrs William: II:149; W6/66. "Never eat the wild cat, or tigers or snakes."

Pybus, J. Hunter: II:171; W6/110. "I have heard my father say that the Blacks often ate snakes, but only those which they had killed themselves. They would never eat one which had been killed by a white man for fear it had bitten itself."

Smith, Tasman: II:145; W6/59. Cooking - some tribes wouldn't eat the male of anything, other the female (don't know the reason for either practice).

Smith, Tasman: II:145; W6/59. Cooking - taboos on some parts of the body - some tribes wouldn't eat the fore- others the hind quarters. Wouldn't cook the whole carcass.

Stephens, Edward: I:106; W3/66. "A native was not inclined to eat any bird or beast that a white man or a black enemy had killed."

Thorne, William: II:88; W5/10. Feeding habits.

Thorne, William: II:93; W5/21. Eating possums.

Thorne, William: II:93-4; W5/20-22. Feasts.

Thomas, Henry: II:160; W6/89. Diet - "shellfish, k. wallaby, opossum, bandicoot, k. rats."

Thomas, Philip: I:111; W3/73. Fish cooked on coals.

CORROBOREE/DANCING/SINGING

Corroboree

Benbow, Mrs: I:56; W2/41. "Hoo-o-oh! end of song in a corroboree."

Brownlow, Mrs: II:165; W6/98. Description of corroborees.

Davis, Mrs: II:128; W6/24. Granny invited to a corroboree - offered her fish before they ate it themselves.

Elmer, Mrs: II:137; W6/43. "In the corroboree of the Emu dance and the kangaroo dance (jumping and in the K. dance) jumping and bounding over their large fire, and the women would join in."

Elmer, Mrs: II:138; W6/44. What happened in the Emu dance.

Harvey, Robert: II:162; W6/92-3. Would wait after corroboree (on spirit) " - the end was all right when they left the spirit to decide (not violent, some tribal fighting not much)."

Knowles, Mrs: I:87; W3/28. "In dancing corroboree will get louder and faster."

Miller, Mrs John: II:161; W6/90. Part of corroboree song.

Miller, Mrs William: II:149; W6/66-7. Description of songs and stories when corroboreeing around a fire at night.

Oates, Charles: II:134; W6/37. "Never go to bed before 12 - always corroboreeing and kicking up and stick round the fire."

Smith, Fred: II:157; W6/83. Cat's corroboree - two stories - also gives words of song.

Smith, Tasman: II:157; W6/83. Words of song/corroboree.

Stanton, Mrs: II:152; W6/72; II:154-5; W6/77-8. Corroboree of the two cats - description.

Stanton, Mrs: II:151; W6/71. "After having corroboree for 1 hour or one and a half hours then sit down still; listen for a knock to find out if anyone who's sick will die. If no knock, go to the camp to the sick person."

Stanton, Mrs: II:151; W6/71. "Corroboree several nights a week and ask after one another [also pastimes and all sorts of games at the corroboree]."

Thorne, William: II:89-90; W5/12-14. Dances - corroboree.

Dancing

Cook, Mrs: I:97; W3/49. Danced with nothing on.

Hughes, Mrs: I:62; W2/53. "'Rywela' summons to the dance - a Black would walk along the row of huts calling this out."

Knight (family): I:114; W3/78. "Are very fond of dancing and behave themselves very well indeed. No rough shouting or noise."

Singing

Benbow, Mrs: I:55; W2/38. "Would go in a string round the head singing their wild songs. Women and men."

Elmer, Mrs: II:137; W6/43. "Some of them could sing very well in their own way."

Hughes, Mrs: I:52; W2/32. "Had beautiful voices and could sing in church."

Judd, Henry: II:140; W6/48; II:141; W6/51. Sweet singing voice.

Smith, Mrs: I:102; W3/58. "Had a very musical voice in singing that sing the babies to 'Avaravara varvara mia' = go to sleep my baby."

Thomas, Dr Bernard: I:166; W6/101. "A native song sung by F.S. - The blacks were going round a stone and they would think that this stone was a spirit - or I suppose a spirit in the stone."

Miscellaneous

Brownlow, Mrs: II:166; W6/100. Describes "rain-scaring".

CRAFT/HANDIWORKS

Baskets

Batge, Mrs: II:159; W6/86. "Mrs Smith used to weave baskets out of grass. Had made them for different people."

Beeton, Henry: I:118; W3/86. "Rush for making baskets."

Imms, Mrs: I:58; W2/45. Method of making native ropes and baskets - described.

Miller, Mrs John: II:178; W6/125. Baskets made from a wild lily leaf.

Miller, Mrs John: II:180; W6/129. Making baskets.

Miller, Mrs John: II:181; W6/130. Carrying things in baskets put round their necks.

Smith, Tasman: II:143; W6/54. Description of baskets.

Necklaces

Benbow, Mrs: I:56; W2/41(?). Making shell mecklaces (from merenas).

Brownlow, Mrs: II:165; W6/98. "Necklaces from Mirinas i think."

Collis, Mrs: II:8; W4/7. Preparation of marina-shells for necklaces by half-castes.

Cook, J.V.: I:96; W3/46. Shell necklaces belonging to Trucanini given to Mrs Robinson and one belonging to Queen Flora to Mrs R. Meredith.

Hughes, Mrs: I:58; W2/45. Mirinas = the shells for necklaces.

Maynard, Miss: II:19; W4/26/ Shells: wereners = large trochus; mariners = green and small 1/2 inch for necklaces. "The larger ones are king mariners for watch chains and hat pins."

Rope/Thread

Armstrong, Harry: II:16; W4/20. Kangaroo tail - sinews - used as thread.

Benbow, Mr: I:53; W2/35. "Moomera - wood - (little bundles of wood - carry on their back). Whenever saw them they always had a rope coiled round them."

Davis, George: II:127; W6/23. Made a rope from cutting grass (which grows around the beaches).

Hughes, Mrs: I:58; W2/45. Method of making native ropes and baskets - described.

Knowles, Mrs: I:87; W3/29. "Bs would make rope with the tea tree leaf."

Miller, Mrs William: II:150; W6/68. Saw Lally and others making rope from curryjohn - we youngsters used to like to help them.

Stanton, Mrs: II:151; W6/71. "Make holes in skin with sharp stick and poke it thro. the skin used and sew with thread of kangaroos tails or thread of native material."

Thomas, Philip: I:111; W3/73. Making cord.

Thorne, William: II:55; W4/99. "Black women sewed skins together with the sinews of the kangaroos tail - would sew a lot together - to make a cloak to wear over the shoulders."

Miscellaneous

Cook: I:97; W3/49. "The blacks used to get sheets of bull kelp and fasten it together (tie it together) to carry water."

Maynard, Miss: II:19; W4/26. "Kangaroo tail sinews are used for fiddle strings - are about 18 inches... They dried stiff like a rush - are used if they are short of ordinary fiddle strings."

Miller, Mrs William: II:149; W6/67. Ropes made of curryjohn used to climb trees - also made notches (for toes) with flint stones.

Stanton, Mrs: II:154; W6/77. Did their own sewing (nothing special).

Thorne, William: II:55; W4/99. "Black women sewed skins together with the sinews of the kangaroos tail - would sew a lot together - to make a cloak to wear over the shoulders."

Thorne, William: II:91-92; W5/16-18. Clever at cutting possum skins - to make cloaking.

CROSS CULTURAL CONTACT

Peaceful Race

Beattie, J.W.: I:98; W3/51. The Risdon incident - I think it was a diabolical thing to have done.

Benbow, Mrs: I:55; W2/39. "If they had let them alone and not meddled with their young women."

Denne, Henry T.: II:168; W6/105. "The Blacks in Bruni did not hurt the whites or vice versa."

Elmer, Mrs: II:137; W6/42. "In their wild state I don't think they would hurt anyone - used to camp 1/4 mile from here."

Joseph, Benjamin: II:63; W4/114. "Was very harmless till they began to ill use them."

McGuire, Mrs: I:50; W2/28. "If you didn't molest them they wouldn't molest."

McGuire, Mrs: I:50; W2/28. "They wouldn't hurt you if you didn't hurt them. As long as you kept quiet and humoured them."

Miller, Mrs John: II:177; W6/123. "Truc told a story that when roused from a corroboree by the advent of soldiers - and her mother fled and she saw a soldier stick an infant on his bayonet and put it on the fire."

Pybus, Mrs: II:169; W6/107. Blacks cruelly used in the beginning. Their life at the Oyster Cove settlement.

Reibey, Thomas: I:110; W3/70. "A very harmless most peaceful people. Would never have been enemies if well treated. Great slur on Christian people of England."

Smith, Mrs: I:102; W3/58. "... father came out and took land they were a very peaceable people but were ill treated and took revenge."

Smith, Mrs Chas.: II:56; W4/100. (Sammy Cox) "... saw they were a quiet harmless race. He had lived with them. Said they were kind and good to anyone that was kind to them."

Smith, Mrs Chas.: II:56; W4/101. "Sammy Cox used to say how wonderfully kind they were before they were knocked about and ill treated by the whites."

Thorne, William: II:107; W5/48-9. "Were very inoffensive father said, it was white people caused them to be bad would never have been dangerous but for convicts - father said when a he was boy he could go anywhere and they would give you anything - a kind race of people."

Bad Treatment/Incidents

Allison, William R.: II:9; W4/8. "The Blacks were snared down here and handled like a lot of wild beasts."

Archer, Joseph: I:109; W3/68. "No doubt very badly treated especially by whalers who took the girls."

Atkinson, Rev.: I:47; W2/23. "Blacks were simply hunted down and shot right and left."

Benbow, Mrs: I:55; W2/38. "Young lubras were taken by the whites and it was this that led to/occasioned the murders. Such loads of bad men about it shortened their lives - they led bad lives."

Benbow, Mrs: I:56; W2/40. "They burned and committed murder too - wholesale bloodshed - the land soaked with blood."

Blyth, William: I:60; W2/48. "Were villainously treated."

Button, Henry: I:109; W3/68. "Treated with great cruelty by many of the free colonists, and invariably so by the convict population." At Flinders Island "12 men, 22 women, 10 children; 15/16 had died within 20 years." "On a fine day they could see Tasmania and this made them very miserable."

Davis, Mr: II:128; W6/24; II:132; W6/32.. Incident recalled - 8 blacks (4 males, 4 females) in boat - made 4 men jump overboard and when they came back they chopped their hands off and drowned them. Took the women away. One of the men was George Wheeler who afterwards died; Jack Smith another.

Davis, Mr: II:128; W6/24. They killed one man on Bruni - he tormented many Aborigines and shot some.

Davis, Mr: II:128; W6/25. George Wheeler - recalls circumstances of his death. Never punished for murdering Aborigines. "Nothing was ever done to him. Can't say that any white man was ever punished for ill-treating the Blacks - Wheeler was a very bad man."

Denne, Mrs M.A.: II:169; W6/107. "Blacks were cruelly used in the beginning."

Elmer, Mr: II:138; W6/44. Incident - Aborigines attack on white settlers.

Galagher, James: II:167; W6/102. Incident - sawyers (Old Joe Hollard and Sam Wilkinson?) took a girl - her (black) husband and one other came after her - threw them out of boat and chopped their fingers off when they tried to climb back in - both drowned - the girl was kept for a long time.

Galagher, James: II:167; W6/103. "When the old people were asleep, black women who had fallen in love with young white men used to go away to them. Also stock keepers used to catch women and chain them up."

Giblin, Hannah: II:121; W6/10. Incident - natives came charging towards house with spears and waddies.

Graves, J.W.: I:108; W3/67. "They hated the treatment of the natives of the settlement - one chief started to swim back but chased by soldiers and caught after a mile."

Judd, Henry: II:141; W6/50. "Race that has been badly used."

McGuire, Mrs: I:49; W2/27. "Would spear you and leave you and never touch you afterwards."

Reibey, Thomas: I:110; W3/70. "The Blacks of Tasmania were cruelly treated vilely outraged always felt it a great slur on the people of England."

Reibey, Thomas: II:60; W4/108. "Robinson decoyed them into Hobart Town the last lot of them. Very smart and active, would whip behind a tree, it was a job to shoot 'em."

Shaw, Bernard: I:40; W2/9. "Natives killed by bushrangers (= escaped convicts). Illtreated the blacks - take the women and that sort of thing."

Shaw, Bernard: I:42; W2/13. "My father 1st year out was living in the bush - and one day middle of day man called out and man said blacks close to back of hut with fire-stick, and had brought a stick which they had left burning on the ground and he picked it up."

Smith, Chas.: II:56; W4/100. Old hand named Lewis "killed many a score. About 1843 - last tribe were brought in from Circular Head - among whom was King Billy."

Smith, Chas.: II:56; W4/100. "The object of all the large landholders (including the VDL) was simply to exterminate them. At Woodnorth they murdered them frightful. Black woman shot [gave] birth in tree. Field's people."

Smith, Mrs: I:102; W3/59. "I think they had more intelligence than they were credited with - not enough pains were taken with them. They were treated very much like beasts - not enough pains were taken with them."

Smith, Mrs Chas.: II:56; W4/101. "Only object of early colonists was to stamp em out. The settlers would surround their camps by night and destroy every man, woman and child."

Stevens, Edward: I:64; W2/56. "Terrible inhumanity practiced by sealers and convicts in early days old settler now remembers one sealer coming and taking 6 women off the island (Tasmania) and after he had used them as he wanted, knocked those he didn't wish to keep on the head and threw them overboard."

Stevens, Edward: I:105; W3/64. "The natives were treated shamefully."

Stevens, Edward: I:106; W3/66. "The natives were so incensed by the white people carrying on with their gins that prevented settlement."

Thorne, William: II:55; W4/99. "At Sorell - at Forcett - after cattle spearing black woman treading water with child in her arms was shot."

Thorne, William: II:95; W5/24. Incident - white boy tending cattle hammered with waddies.

Thorne, William: II:96-7; W5/26-8. Incident - Aboriginal attack on settlers.

Thorne, William: II:109; W5/52. "They were used very very bad - I think what harm the black done it was the fault of the white." Whites more like savages and would shoot the blacks at sight; blacks retaliated by spearing the settlers' bullocks.

Walters, Mrs Charles: II:119; W6/7. "Cupit (Mr) used to tell us that he was a prisoner he shot some because they used to take his cattle."

Miscellaneous

Beeton, Henry: II:14; W4/17. "One year an old sealer got a party to come over to Big Dog Island and was there nearly a week or a fortnight helping him to do his mutton bird season. Fetching birds cleaning or scalding, I was a great help to him but the govt. was."

Collis, Fred: I:121; W3/92. "Blacks were a 'cat' who did bad deeds of the whites. All races are pilferers more or less, because they have things in common and don't regard it as stealing - and for such misdemeanours they were by ill treatment driven to outrages."

Collis, Fred: II:6; W4/2. "Old Mr Pearsall, an old settler who lived on Kangaroo Point, used to say that the trouble with the Blacks as mainly from jealousy of the white meddling with their women."

Davis, George: II:129; W6/26. "The whites are the greatest murderers in the world, worse than any Blacks."

Denne, Mrs M.A.: II:169; W6/107. "I've seen Robinson with them. We used to call him Black."

Galagher, James: II:166; W6/101. "In trying to catch the blacks, you couldn't hold 'em, their naked pelt was like eels."

Goodger, James: II:56; W4/100. "Of course treacherous and bad but was there any wonder? A sad side to it."

Hughes, Mrs: I:59; W2/47. "Liked money to buy litinsha (lytinsha)."

Reibey, Thomas: I:110; W3/70. "Politics of Tas. conducted for self interest."

Stanton, Mrs: II:155; W6/79. If you admired anything they had they would think coverted it and would take it off and throw it at you and be ready to knock your head off.

Stevens, Edward: I:105; W3/65. Role of Europeans in preventing "a correct idea being obtained of what the Tasmanians were in their social and domestic life. After that until all national spirit was crushed out of them they were only seen and known on the warpath and I doubt if any correct estimate can be formed of the religious and social life of any people white or black by only observing their fighting elements."

Stevens, Edward: I:105; W3/65. "The Black war of Tas. ought to satisfy anyone that however low a type the natives were they knew how to take care of themselves against all the intelligence and force that the Crown and Colonists could bring against them."

Thorne, William: II:106; W5/47. "I think the line scared them."

DEATH

Harvey, Robert: II:164; W6/96. Circumstances of Fanny Smith's death.

Hughes, Mrs: I:51; W2/31. "All died very young."

Miller, Mrs John: II:173; W6/115. Incident - death of Adam - natives appeared.

Miller, Mrs John: II:180; W6/129. Death of Adam.

Stanton, Mrs: II:152; W6/72. "F.S. died of pleurisy - native if die go off quick - natives don't last."

Forewarning

Batge, Mrs: II:158; W6/86. "Her mother knew if any of them people were sick. When Mrs F.S.'s grandmother was dying her mother know it and got up and went some distance and got there before she died."

Batge, Mrs: II:158; W6/86. "She said they all knew when anyone was sick or had died; did not say how."

Harvey, Robert: II:142; W6/52. "F.S. told us several instances." Re Aborigines knowing that others had died.

Harvey, Robert: II:161; W6/91. Knowledge that someone had died - wonderful power (incident recalled).

Miller, Mrs William: II:148; W6/65. Always had a warning of death.

Miller, Mrs John: II:161; W6/90. "The tribes seemed to have some way of knowing when there was a death in another tribe."

Miller, Mrs John: II:173; W6/114. Two incidents where natives knew of death from a distance (i) death of brother - Adam (ii) grandmother's death.

Miller, Mrs John: II:174; W6/116-7. Incident - grandmother's death. Mother knew of it - heard her calling.

Smith, Frederick: II:153; W6/74. Forewarning of death. "Not tell for a certainty whether mother could - it belonged to the wild native."

Smith, Joseph: II:150-1; W6/69-70. Knew if others were going to die - some sort of token came e.g. 3 knocks on the hive, or the bees would leave; also 3 knocks on the door. If a rooster crowed at night, could tell if it was good or bad news.

Smith, William Henry: II:147; W6/62. "Have heard that knew people were dead before news could reach them." Recalls details of this.

Smith, William Henry: II:147; W6/62. Fanny Smith (re knowing that someone was sick or dead at a distance).

Will to die

Batge, Mrs: II:159; W6/86. "She was only ill 8 or 9 days and used to say she wouldn't get better."

Davis, George: II:126; W6/20. "If was sick and thought was going to die could die nearly when they liked: would die out would lose all heart."

Davis, George: II:126; W6/21. "... and they died of grief very quickly." - story told of this happening.

Harvey, Robert: II:142; W6/52. Circumstances of Fanny Smith's death - made up her mind to die.

Hughes, Mrs: I:52; W2/32. "When they were ill - they usually thought they were going to die and then they died."

Miller, Mrs William: II:148; W6/65. F.S. - circumstances of death. (All natives just gave up once they became ill.)

Thorne, William: II:106; W5/47. "If turned sulky, if laid down, would die." Incident recounted.

Before Death

Batge, Mrs: II:158; W6/86. "When she (F.S.) was dying not long before she said she could see her mother - she was talking in english to her mother and I think she was in her mind. Did not mention other relation."

Brownlow, Mrs: II:165; W6/99. "Mrs Roberts the minister's wife went and prayed with F.S. before her death."

Knight (Family): I:114; W3/78. "During sickness all the neighbours crowd in around the sick person."

Knowles, Mrs: II:179; W6/126. When dying - seemed to see those who'd gone before and would answer.

After Death

Gardham, Henry: II:51; W4/91. "At a wake howl just like dogs."

Hughes, Mrs: I:52; W2/32. "Could hear their howl a mile off. They would go on for 1/2 to 1/4 of an hour as hard as ever they could howl."

Hughes, Mrs: I:52; W2/32. "When dead died used to go into the square and howl with their dogs."

Smith, Tasman: II:145; W6/58. "(After death this used to hold a corroboree) of wailing and touching."

Burial

Hughes, Mrs Alfred: I:52; W2/32. "Sew dead up in their blankets and lay in trench in dead house, wouldn't pass it at night and made us children that nervous - used to shut our eyes."

Knight (Family): I:114; W3/78. "After burial all the relatives fill in the grave as quickly as possible."

Smith, Chas.: II:56. W4/100. "A black died at Clarendon and was buried, and the rest cleared off. Would bury them on the sea coast, but always cremated in the forests - or shove into hollow logs or hollow trees."

Smith, Mrs Chas.: II:56; W4/100. "Sammy Cox said that the Aborigs. always covered their graves with a large flat stone."

Stanton, Mrs: II:152; W6/72. "... the dead they bury by burning and put a spear where the corpse is burnt."

Stanton, Mrs: II:152; W6/72-73. When anyone dies always take a bone of nearest relative; the thigh bone, and would make a fuss if you happened to let it fall or gave it a knock. Have a faith in it. Always carry it about with them, and put that bone on the place where pain is felt.

Stanton, Mrs: II:154; W6/77. Burn dead - put up a spear so that it would be known. If you take the spear they think you were the deceased come back as a white man.

The Afterlife

Brownlow, Mrs: II:166; W6/100. "Wapita ill. I asked her 'Where will you go when you die' and she said 'Back to Ben Lomond'."

Brownlow, Mrs: II:166; W6/101. "They believed in another life. Never heard them say they were afraid of death."

Harvey, Robert: II:162; W6/93. Mrs Smith - believed dead were never very far away - death seen as a continuation of life.

Harvey, Robert: II:163; W6/94. No fear at all in death - seen as going from one stage to another - felt close to deceased in spirit world.

Harvey, Robert: II:163; W6/95. "Never could quite understand why other people did not enjoy their nearness to God and the other world."

Knowles, Mrs: II:179; W6/126. Idea of heaven - would go back to tribe - "My people call" - saw many of them die.

Knowles, Mrs: II:179; W6/127. Dogs howled when they were dying - "No you cry for me Mother - I go back to my people". "Me going back - no you cry."

Miller, Mrs John: II:177; W6/122. Believed in both punishment and enjoyment after death.

DOGS

Dunbabin, Thomas: II:60; W4/109. Dogs.

Elmer, Mrs: II:138; W6/44. Dogs - large number, well-trained.

Oates, Charles: II:134-5; W6/37-8. Keeping dogs.

Riley, Thomas: II:62; W4/112. "Dogs bred by blacks were afraid of whites."

Shaw, Bernard: I:44; W2/17. Dogs: affection lavished on them.

Skinner, John: II:135; W6/38. "Had a great lot of dogs all sorts (40 or 50) in the fifties."

Thorne, William: II:99; W5/32. Dogs - "There were no native dogs, but when the white people came the Blacks became very fond of their canine friends, and the dogs of them too."

Thorne, William: II:104; W5/42. Dogs - blacks very fond of them.

Thorne, William: II:108; W5/51. Dogs taken from whites by blacks would never afterwards stop with white people.

DRINK

Alcohol

Brownlow, Mrs: II:165; W6/98. "Very quiet docile sort of people - unless got drink and then ferocious."

Collis, Fred: I:121; W3/92. "Vessel lost on Cape Barren £70,000 of spirits. Gave taste for it and is now more drinking than formerly - underhand."

Denne, Mrs M.A.: II:169; W6/107. "Very fond of drink and would do anything to get it, so we heard."

Elmer, Mrs: II:137; W6/42. "Very fond of beer, and when got tipsy used to knock their women about."

Elmer, Mrs: II:138; W6/45. "Awfully fond of tobacco and beer."

Graves, J.W.: I:108; W3/67. "Custom that when men in liquor women had a separate camp and men could be knifed if came there. Native women hated drink. All half-caste women are now teetotal."

Skinner, John: II:135; W6/38. "Didn't beg but be thankful for tea and sugar."

Miscellaneous

Atkinson, Rev.: I:39; W2/7. "Would drink water by scooping it up in her hand."
(Re Truganini.)

Davis, George: II:132; W6/32. Fanny Smith pointed out a place on the shore (just above Oyster Cove) where a spring of fresh water runs - Blacks got fresh water from here when the tide went down.

Judd, Henry: II:140-1; W6/49. Method for finding fresh water (from Charles Glover nr. Sorrell).

Knowles, Mrs: I:87; W3/29. "Would sell nearly everything for drink."

Smith, Mrs: I:102; W3/58. "... old friend used to give peroidical feast of bread and brown sugar."

Smith, Mrs John: I:117; W3/85. Never knew the natives to drink seawater, only the Europeans, on whom acts like salts.

Smith, Mrs John: I:117; W3/85. "Thinks they might have used a shell to heat water in."

Thorne, William: II:109; W5/53. "Never heard that carried water in anything."

FAT

Archer, Joseph: I:109; W3/68. Stole car grease to rub on themselves - later given to them.

Denne, Henry T.: II:168; W6/105. Rubbed themselves with seals fat.

Walters, Mrs Charles: II:119; W6/7. "If gave em a piece of pork (grandmother said) would rub themselves with it from head to foot to keep the cold out."

Watson, Horace: II:58; W4/104. "When dived water did not affect them as so well greased."

FAVOURABLE IMPRESSIONS AND INCIDENTS

Atkinson, Rev.: I:38; W2/5. "Used to say Tas. the lowest but I used to see had sympathy and fidelity - traits above lowest."

Blyth, William: I:59; W2/47. "A very harmless innocent race."

Blyth, William: I:59; W2/47. "They were easily taught - very bright - sparking and intelligent and would play like children till they were driven to the reverse."

Blyth, William: I:60; W2/48. "Necessity did not compel them to work. The country supplies all they needed."

Blyth, William: I:60; W2/48. "Not in any manner of means stupid - far from it - far and away from being ape like - but too simple altogether for Europeans."

Blyth, William: I:60; W2/48. "The reason people put them down as lowest - no habitations, but no need for it."

Blyth, William: I:60; W2/49. "Blacks were very moral themselves - and were jealous of their wives."

Collis, Fred: I:121; W3/92. [Henry Robinson said that in old aboriginal state the native wasn't vindictive.]

Collis, Fred: II:6; W4/2. "Armstrong's family most like white people, very nice, clean and respectable."

Davis, Mrs: II:128; W6/23. "I've heard granny say they were good natured and kindly and would give things..."

Davis, George: II:129; W6/27. "If you was good to them they was just as good to you. If some stole, the pet ones would come and give them away. I believe that more dependence could be put on them than on the white man."

Elmer, Edward James: II:120; W6/8. "A very harmless race if they was left alone."

Elmer, Mrs: II:137; W6/43. Used large torches at night - women would escort Europeans home with these (if they passed their camp at night by the road side).

Elmer, Mrs: II:139; W6/46. "If you wanted to send a letter they would take it miles and miles and were perfectly dependable. Would do this but wouldn't work, were lazy fellows."

Elmer, Mrs: II:139; W6/46. Incident - Aborigines stayed a week on family's verandah - watched over everyone there whilst Elmer away.

Elmer, Mrs: II:139; W6/46. Incident - helped carry wheat in - saved the wheat from rain damage.

Elmer, Mrs: II:139; W6/47. "They would never ask or suggest to stay in our house all night."

Galagher, James: II:167; W6/103. "The Tasmanian blacks couldn't trace - [as well as those in Victoria] - they would[nt] 'show out' at night."

Gardam, Henry: II:51; W4/90. "Very harmless race."

Giblin, Hannah: II:121; W6/10. "They (the Bs) were the gentlest of people."

Hughes, Mrs: I:158; W2/45. "Good tempered, easy going, good natured - loved children - very dirty and slovenly - particularly fond of children."

Hughes, Mrs: I:59; W2/47. "Very good natured and kind."

Imms, Mrs: II:134; W6/36. "They were a simple, affectionate, good-natured and good tempered race, till they got among the drink and that ruined them."

Judd, Henry: II:141; W6/51. Believes they were capable of obtaining knowledge - "of sensitive intelligence".

Judd, Henry: II:141; W6/51. "Immediately knowledge came within their reach they became intelligent."

Judd, Henry: II:141; W6/51. "Were looked on as the most degraded race under the sun, but were not so, would have gained knowledge - were a people badly used."

Knight: I:114; W3/78. "Aboriginal children: reasoning in any way is very deficient. Have very little reasoning power - shows itself in arithmetic and composition. Put things down without knowing the why and the wherefore."

Miller, Mrs John: II:177; W6/122. Describes mother's ability and character.

Oates, Charles: II:134; W6/37. "... but they'd never shake (steal) anything not the ones here. If they wanted anything they'd ask for it."

Reibey, Thomas: I:110; W3/70. "At the islands Reibey found half-castes intelligent and free from civilised vices."

Skinner, John: II:135; W6/38. "... were strictly honest - never thieved and jolly too - any kindness."

Stephens, Edward: I:105; W3/64. Tasmanian race not inferior.

Stephens, Edward: I:105; W3/64. "John Maynard a descendant of a Tas. woman a daughter of Krimmina Bunganna of the N.E. coast of Tas. Is better physically and intellectually himself and his children superior to any of his half-caste brothers and their children who came from a Victorian native woman."

Stephens, Edward: I:105; W3/64. "They (Vic. and Tas.) were a noble pure minded honest race before the white people came."

Thomas, Henry: II:159; W6/87. F.S. very clean in her habits.

Thorne, William: II:100; W5/34. "Gratitude they possessed in abundance." Showed white boys how to use woomers or small spears in return for dinners.

Thorne, William: II:106; W5/47. "There was good in them, as they never touched our people tho they killed others all round."

Walton, Mrs: II:136; W6/41. "Never heard of them stealing anything out of the paddocks."

Walton, Mrs: II:136; W6/41. "They were kind hearted - had a good heart - we never had any trouble with them."

Williams, William: II:53; W4/94. "Harmless race, not spiteful till their gins were taken away."

FIRE

Atkinson, Rev.: I:46; W2/21. Fire - how it was started and maintained.

Armstrong, Harry: II:12; W4/12. Fire-making.

Beeton, Henry: I:116; W3/83; I:118; W3/87; II:17; W4/22. Making and carrying fire.

Benbow, Mr: I:54; W2/36. Fire-making.

Blyth, William: I:60; W2/49; I:61; W2/51. Fire-making.

Button, Henry: I:109; W3/68. Fire-making technique.

Collis, Fred: I:121; W3/92. Fire-making.

Collis, Fred: II:6; W4/3. "Used punk for tinder - a bluish top - glows by night."

Davis, George: II:127; W6/23. Fire-making - carry fire sticks.

Denne, Henry T.: II:169; W6/106. Fire making.

Drake, S.T.: I:85; W3/24. Making fire.

Dunbabin, Thomas: II:60; W4/109. Fire making.

Elmer, Mrs: II:137; W6/43. Fire-making method. Aborigines told Mrs Elmer they used to make fire by rubbing two sticks together.

Fysh, C.W.: I:48; W2/25. Fire-making.

Galagher, James: II:166; W6/101. Fire-making.

Gardam, Henry: II:51; W4/90. Fire-making.

Graves, J.W.: I:108; W3/67. Making fire.

Hughes, Mrs: I:51; W2/31; I:58; W2/45. Making fire.

Hughes, Mrs: I:52; W2/32. "Blacks got punk off the tree and burnt it in the fire - and used it for tinder."

Imms, Mrs: II:134; W6/36. Fire-making.

Joseph, Benjamin: II:63; W4/114. Carrying fire.

Knight: I:119; W3/89. Making fire.

McGuire, Mrs: I:50; W2/29. Making fire.

Reibey, Thomas: I:110; W3/71. Making fire.

Riley, Thomas: II:59; W4/107; II:62; W4/112. Making fire.

Smith, Mrs Chas.: II:56; W4/101. Making fire with fire sticks.

Smith, Fred: II:157; W6/82. Fire-making.

Smith, Mrs: I:102; W3/58. Fire-making.

Smith, Mrs: I:102; W3/59. "When questioned about fires they said they never let it go out."

Smith, Tasman: II:143; W6/54; II:146; W6/60. Making fire.

Thomas, Philip: I:113; W3/76; I:118; W3/87. Making fire.

Thorne, William: II:98; W5/30-31; II:109; W5/53. Making and carrying fire.

Twelvetrees W.H.: II:22; W4/32. Making fire.

Carrying Fire

Davis, George: II:131; W6/31. Carried fire sticks. Wood used W6/30.

Davis, George: II:132; W6/33. Never saw fire produced rubbing two sticks, but he always heard they carried two sticks.

Dunbabin, Thomas: II:60; W4/109. "Would always carry a piece of fire - make women carry it. Never moved as soon as it got dark - women would keep the fire going whenmen were hunting."

Miller, Mrs John: II:173; W6/115. Always carried fire with them.

Smith, Mrs Chas.: II:56; W4/101. Carried fire with them - never let it go out.

Thomas, Philip: I:113; W3/76; I:114; W3/78. Carry fire by fire-sticks.

Thorne, William: II:98; W5/31. Carry fire stick all day.

Miscellaneous

Collis, Fred: II:96; W4/3. "Did not hear how fire made."

Collis, Fred: II:7; W4/5. "White man make big fire stand long way off; Black man make little fire stand all close in round."

Knowles, Mrs: I:87; W3/28. "Never built big fires always small."

Miller, Mrs: II:173; W6/115. Punk - description of.

Oates, Charles: II:134; W6/37. Doesn't know how they got fire.

Shaw, Bernard: I:42; W2/13. "I never heard the method of making fire described by anyone."

Shaw, Bernard: I:42; W2/13. "She-oak burns very slowly but makes a magnificent fire - and if leave it at night will gradually burn away - I don't suppose they would carry it any great distance."

Smith, Fred: II:157; W6/82. Blackwood - best for smouldering and keeping alight. Either this or pear wood probably used for firesticks.

Smith, Fred: II:157; W6/82. Burn old man fern to keep alight. Burns - blazes for a week.

Smith, Fred: II:157; W6/82. Swamp gum - description - when dry - good to burn.

Stanton, Mrs: II:154; W6/77. Kept a lot of dry white punk with them.

FISHING

Eels

Beeton, Henry: I:116; W3/83. Catching eels.

Benbow, Mrs: I:56. How they knew where eels were.

Williams, William: II:53; W4/94. Catching eels.

Crayfish

Benbow, Mr: I:54; W2/37. Women fishing for crayfish.

Blyth, William: I:60; W2/49. "They (their women) would dive off that point for crayfish if required."

Brownlow, Mrs: II:16; W6/101. "I have heard Fanny Smith say that when they went with a basket catching crayfish and a shark came, they gave the shark the basket containing the crayfish and while he was eating it they escaped."

Davis, George: II:125; W6/19. Has seen women fishing for crayfish - good swimmers.

Davis, George: II:130; W6/29. Fishing for crayfish - strong arms and legs.

Galagher, James: II:167; W6/102. "Women would dive for crayfish with basket carried on their back" - kept it on - slept with it. Curryjohn cords to keep in place round neck and waist.

Hughes, Mrs: I:59; W2/47. Method of catching crayfish.

Joseph, Benjamin: II:62; W4/113. "Women used to dive for crayfish sometimes with one, sometimes one in each hand and throw them on the shore."

Knowles, Mrs: I:88; W3/30. "All, both men and women were splendid swimmers thoroughly at home in the water would dive in head first off the boat and if near rocks would bring up a crayfish."

Pybus, J. Hunter: II:170; W6/109. Diving for crayfish.

Pybus, Mr: I:59; W2/46. Fishing for crayfish.

Pybus, Mrs: II:170; W6/108. Saw three women diving - including Truganini - stayed under a long time - came up with crawfish in each hand.

Shaw, Bernard: I:40; W2/9. "Chas Meredith used to say that the men always made women dive for crayfish."

Shaw, Bernard: I:40; W2/9. "Crayfish were very numerous on the coast they used to catch and eat half raw."

Smith, Tasman: II:144; W6/56. Used to dive after crayfish and made nets out of cutting grass.

Smith, Tasman: II:144; W6/56. "I've heard Trucanini say she had got crawfish in a basket and a shark came and she popped the basket with of the fish in his mouth and while he was eating it she got away." (Walter Smith.)

Oysters

Atkinson, Rev.: I:37-8; W2/3-5. Truganini - fishing for oysters.

Brownlow, Mrs: II:165; W6/98. Collecting oysters - used feet.

Davis, George: II:127; W6/22. Collecting oysters.

Denne, Henry T.: II:168; W6/105. Picked up oysters with feet.

Drake, S.T.: I:85; W3/24. Ate oysters (grandfather told him).

Gardam, Henry: II:51; W4/90. "Very fond of mussels - also oysters. When Blacks went away the mud oysters died out. Rock oysters still left."

Hughes, Mrs: I:51; W2/30. Getting oysters.

Hughes, Mrs: I:94; W3/42. "Used to walk in the water and get the oyster."

Knowles, Mrs: I:87; W3/29. Getting oysters.

Riley, Thomas: II:59; W4/107. Fishing for oysters.

Shaw, Bernard: I:40; W2/9. "At Spring Bay larger deposits of oyster shells - deposited by the blacks. Blacks used to feast upon the oysters here old colonists have seen the blacks eating oysters."

Skinner, John: II:136; W6/40. Remarkable divers - women used to dive for oysters.

Thorne, William: II:109; W5/52. Oysters - picked up with toes.

Scale fish

Armstrong, Harry: II:12; W4/12. "On the island they ate fish with scales."

Beeton, Henry: I:118; W3/86. "I've seen them eat fish with scales eg. blue head and parrot fish; wouldn't eat fish with no scales (except eels) not eat the goana fish eat king fish (few scales) like Barracuta - caught with a line after got with the white people."

Harvey, Robert: II:164; W6/97. "Think would have heard if didn't eat scale fish."

Shaw, Bernard: I:40; W2/9. Chas Meredith said natives on the east coast never ate scale fish.

Shaw, Bernard: II:64; W4/116. Chas Meredith's statement on the avoidance of scale fish all right for what it is worth - but possibly due to fish being offered by a white.

Smith, Mrs Charles: II:56; W4/101. "Altogether wrong to say that never eat fish with scales. I've heard my day say many a time how he has seen them covered with scales."

Smith, Mrs Charles: II:56; W4/101. Mr Smith senr. saw them with their arms shining with scales in the fishing season - believed they ate fish raw (Mr Chas Smith's father was James Smith - came out very early).

Stephens, Edward: I:104; W3/63. "Mistake that Blacks did not like scale fish."

Thomas, Philip: I:118; W3/87. Types of fish caught and cooked - ate fish with scales - did not eat fish without scales (barring eels) as considered poisonous.

Mutton fish

Armstrong, Harry: II:11; W4/11. Diving for muttonfish - could stay under the water a long time.

Collis, Fred: II:8; W4/6. Removing mutton fish - half-castes used a stick or a spear.

Maynard, John: I:112; W3/74. Story of one woman nearly drowning - finger caught when diving for mutton fish.

Maynard, Miss: II:19; W4/26. "Mother says a woman in the straits got her finger caught by a mutton fish and was drowned."

Swimming/Diving

Atkinson, Rev.: I:36; W2/1. "Truganini told me that Kelleys Pt. (Bruni) to the Pilot Stan. Women used habitually to swim across with babies/papooses on their backs used to go together and make as much noise as possible to frighten away the sharks - used to swim like ducks."

Blyth, William: I:49; W2/47. "My wife told me they used to swim backwards and forwards to Bruni with picanninis on their backs."

Blyth, William: I:61; W2/50. Swam from Oyster Cove point to Woodcutters on Bruni.

Brownlow, Mrs: II:165; W6/99. Good swimmers and divers.

Davis, George: II:130; W6/29. Good swimmers.

Davis, George: II:131; W6/30. Could swim to mainland but usually used raft.

Gardam, Henry: II:51; W4/90. "Little girl of 10 half-caste would dive for shells."

Gardam, Henry: II:51; W4/90. "Were a splendid lot of men for swimming and diving."

Hughes, Mrs: I:63; W2/54. Swimming.

Smith, Augustus: II:156; W6/81. "I've heard say they would swim in water and roll in sand to get dry - and in again in so ..."

Thorne, William: II:106; W5/47. "Fine swimmers would spear fish. Spears different lengths according to the strength of a man."

Catching Fish

Armstrong, Harry: II:12; W4/12. Fish speared - list.

Armstrong, Harry: II:12; W4/12-13. Use of fire to paralyse fish at night (ie. because of the light).

Benbow, Mrs: I:56; W2/41. "Could spear a fish for amusement were so true in throwing it."

Davis, George: II:131; W6/31. Fanny Smith - caught fish in a stream near her home by tickling them.

Miller, Mrs: II:177; W6/122-3. Mother caught fish with hands - good swimmer - quick eye.

Smith, Tasman: II:144; W6/56. Fishing - caught with hands.

Smith, William Henry: II:148; W6/64. "Never remember hearing mother say how they caught fish."

Thomas, Philip: I:111; W3/73; I:113; W3/77. Spearing fish at night - method.

Thorne, William: II:87; W5/8. Fish traps.

Thorne, William: II:98; W5/31. "For fishing on shore drive pegs in and raddle it lake a hurdle." (Sketch.)

Gathering/Preparing Seafood

Armstrong, Harry: II:13; W4/14. Cooking limpets.

Beeton, Henry: II:15; W4/19. Has seen Aborigines pick off limpets with the soles of feet.

Beeton, Henry: II:16; W4/21. Removing fish, periwinkles etc. from shells.

Collis, Fred: II:8; W4/6. Removing limpets from rocks - half-castes used a stone.

Harvey, Robert: II:142; W6/53. Cut fish open with a stone, and clean it.

Miscellaneous

Armstrong, Harry: II:13; W4/14. "Stingaree not good to eat."

Beeton, Henry: II:Beeton, Henry: II:16; W4/21. "Has heard the word fish used (not pish) as plainly as any person - others would talk broken English."

Benbow, Mrs: I:55; W2/38. "Said pish for fish."

Benbow, Mrs: I:56; W2/40. "Eat raw pink dog fish in the shell." Mrs H. has heard these called 'jackasses'.

Brownlow, Mrs: II:165; W6/99. Ate lots of fish - any kind very fond of it.

Brownlow, Mrs: II:165; W6/99. Incident - girl put her hand through an iron ring - wouldn't come off - cut her hand off - put the stump in the fire to stop it bleeding.

Davis, George: II:126; W6/20. Types of fish eaten: mutton fish; oyster; crayfish; bream; fresh water eels.

Elmer, Mrs: II:138; W6/45. "The men used to be good boatmen, would handle a boat very well."

Hughes, Mrs: I:59; W2/47. "Stood up in water to the waist - I used to bathe with the women - I didn't see the men bathing."

Miller, Mrs John: II:178; W6/125. Mother said if they went fishing in a boat and a shark followed, was because someone on board had an evil spirit - followed, held over side to find out who it was then sent them ashore (incident recalled - this happening to Fanny Smith).

Riley, Thomas: II:60; W4/108. "Main living was shellfish."

Thorne, William: II:87; W5/8. "Their favourite food (was) little clams." Big heaps of oyster shells at Carlton River.

Watson: I:101; W3/56. Tradition of drowned black woman getting mutton fish.

GAMES

Blyth, William: I:60; W2/48. "Saw a man dandling a baby and playing with it."

Cotton, E.O.: I:47; W2/23. Throwing spears at piece of kelp or stone.

Riley, Thomas: II:60; W4/108. "No playthings. Don't think that they had stones for balls, never heard anything about it - might have had them on the beach."

Smith, Tasman: II:157; W6/83. "I've often heard my mother speak and clearly remember of their picking up a ball under their great toe, and throw it with their foot to another person - very great on ball - playing after got in with white people."

Thorne, William: II:55; W4/99. "Games imitate, emu, kangaroo."

Thorne, William: II:91; W5/16. Mimicry - of animals.

GIFTS FROM EUROPEANS

Collis, Fred: I:121; W3/92. "No bush tea in aboriginal state."

Elmer, Mrs: II:137; W6/42. "If gave one anything they kept it - wouldn't share with brothers and sisters."

Elmer, Mrs: II:138; W6/45. "If gave them anything at all - sugar or tobacco went into their bosom. Potatoes, rice or raw meat - all looked fat and well."

Hughes, Mrs: I:52; W2/32. "Had to have sugar every day because they couldn't keep two days sugar."

Hughes, Mrs: I:52; W2/32. "The chief objection to them was that they were thoroughly dirty people - wouldn't wash - would shake their clothes in the salt water or fresh water - never rub them."

Reiby, Thomas: I:110; W3/70. "Father gave something them to eat and they went to the other side of bridge and make a fire."

Skinner, John: II:135; W6/39. "Very fond of tea with a lot of sugar in it."

Skinner, John: II:136; W6/40. "Only time heard one ask - was once one man came to out place and asked for bread."

Thorne, William: II:93-4; W5/20-22. "They were very greedy with no socialistic qualities - if one of them came across a tasty piece of native bread no comrade would be even given a taste, as he would run away at once with his prize and devour it alone."

Thorne, William: II:105; W5/44. "Greedy just like children."

GOVERNMENT SETTLEMENTS

Beeton, Henry: II:13; W4/15. "Didn't like being there at all. Had very bad water to drink, brackish water. I think that killed a lot of them..."

Beeton, Henry: II:13; W4/15. "... used to be glad when got leave from the Commandant to go out in the bush for game and fish water to drink - a week or a fortnight."

Beeton, Henry: II:14; W4/17. "I should have thought they should have had their roving life and call at the settlements for rations when they wanted it and go wherever they liked."

Beeton, Henry: II:14; W4/17. "I think that settlement was partly to protect them from the sealers on the other islands as otherwise (without protection) the sealers would have taken the women."

Beeton, Henry: II:14; W4/17. "They were bound up at the settlement with bad water to drink and that was the death of a lot of them. They could drink - were always drinking water - especially that because was too brackish on the stomach for them."

Beeton, Henry: II:14; W4/17. "Used to be native women on Vansitart and would make smokes, when natives arrived, and sealers would take the old native women over to Flinders - when got leave would make straight down there."

Benbow, Mrs: I:55; W2/38. "After they came down here they never had children. I've heard the Dr gave them medicine to prevent their having children."

Benbow, Mrs: I:55; W2/38. "Bs used to cultivate the little strip of potatoes on the N. side of the creek. The govt. supplied them with spades and hoes. But were very lazy, had not been brought up to it; liked hunting and fishing."

Blyth, Robert: II:17; W4/22. "Robinson got them on false pretenses below White Mark. Took them to Swan I., Vansitart, Lagoons, Settlement. ... bad water at settlement killed them."

Button, Henry: I:109; W3/68. "On a fine day they could see Tasmania and this made them very miserable. So I was told by one of the servants employed at Flinders - Swayne."

Davis, George: II:125; W6/18. "About 50 blacks used to resort mostly on Bruni."

Davis, George: II:129; W6/26. "Didn't like Oyster Cove so well as Bruni. "They were more like prisoners than anything else, and they liked their freedom (they had always been brought up to it from children) and their own way of living:."

Davis, George: II:129; W6/27. "Summer - would resort to Cloudy Bay for food. Winter - N. Bruni."

Davis, George: II:131; W6/31. "Blacks 20 died at Bruni. Say about one a week - that wasn't fair play. Thinks poisoning report about will you - the facts."

Davis, George: II:131; W6/31. "When Robinson and his doctor give the women medicine, stopped them from having any more children (parents always heard so that they knew it was so)."

Davis, George: II:132; W6/31. "The Blacks at O.C. liked to come to Bruni and go around for a few days seeing their old haunts - they felt at home they ought to have let them run as they liked and go where they liked."

Denne, Mrs M.A.: II:169; W6/107. "At O.C. had nothing to do but only to go and get in their wood."

Elmer, Mrs: II:137; W6/42. "Used to be allowed out by the government for a few weeks."

Elmer, Mrs: II:138; W6/45. "I've heard them say that the Dr M. it was said he used to give them something to shorten their lives(Dr Milligan)."

Galagher, James: II:166; W6/101. "Dr Coverdale practiced in at Flinders drugged the women to render them infertile."

Geeves, Osborn: II:141; W6/51. "The govt. allowed the Blacks at O.C. an annual holiday and they went up the Huon."

Geeves, Osborn: II:192; W6/52. "Soon after 1842 Blacks came to O.C. and were assoc. with a large residue of the old prison element."

Imms, Mrs: I:94; W3/42. "The general opinion now amongst those who knew them at Oyster Cove is that the govt. poisoned them to get rid of them. I mention this fantastic idea to show how unaccountable their deaths appeared to those who did not realise how their constitutions had been weakened by civilisation."

Lamont, James: II:57; W4/102. "My uncle said that Milligan poisoned the Blacks with arsenic at Flinders and when accused of it did not deny it."

Miller, Mrs John: II:173; W6/115. "As far as I know there was none born after they came in they died out."

Oates, Charles: II:134; W6/37. "Happen to come down every two months from Oyster Cove."

Oates, Charles: II:134; W6/37. "They could get anything from the govt. at O.C."

Parramore, Thomas: II:120; W6/8. "Father told him that O. Bay Blacks used to pass thro' their land every year to get ochre somewhere in the tiers i.e. from Swansea."

Reibey, Thomas: I:110; W3/70. "Flinders the half-castes had a prejudice against settlement on Flinders as prison of their forefathers - and bad water which had killed many of them."

Skinner, John: II:135; W6/39. "The govt. allowed them fire arms (old fashioned muskets), they didn't use spears or war weapons - in the early fifties."

Skinner, John: II:135; W6/39. "They like being at O.C. were well treated their and were supplied with rations and everything required. They were better treated at O.C. than at Flinders I."

Thomas, Philip: I:119; W3/88. "The natives were first on Swan I.; then on Vansittart I.; then abreast of Green I.; then at Settlement Point."

Walton, Mrs: II:136; W6/41. "At O.C. they fretted so, and govt. gave they leave to go out every three months." Went to the Hermitage - 30 miles up the valley of the Huon.

Walton, Mrs: II:136; W6/41. "Govt. said they had the best of everything and the Queen (Anne) said they got rubbish. They complained about it and it was better afterwards - no fight! I thought they said no, and they clapped their hands and screamed."

Walton, Mrs: II:136; W6/41. "The govt. keep them from O.C. for kindness, but they called it locking them up. Had bed and blankets and all food they could eat, but they said what they wanted was freedom."

Walton, Mrs: II:136; W6/41. "They didn't like to be taken and 'locked up', as they called it (they being kept at O.C.)."

Young, Jas.: I:120; W3/90-91. Women from settlement came across to the island in low tide. Gorged themselves on mutton bird eggs. Several died. Soldiers had to come over in the boat and take them away. Used to wade and swim across at low water.

GRUBS

Armstrong, Harry: II:12; W4/13. Grubs - native name - where found - description.

Atkinson, George: II:53; W4/95. "The grandmother of Lewis Johnson at Sheffield used, when they lived at Perth, to go away among the honey suckles looking for big grubs. When they lived at Dunalin she used to take him on her back and go all round the Christmas Hills, and light fires all the way, so that they always knew where she was."

Benbow, Mrs: I:56; W2/40. Food - grubs - roasted.

Collis, Fred: I:121; W3/92. "Use to roast white curly grubs out of the rotten wood and used to look on them as a delicacy."

Galagher, James: II:167; W6/102-3. Got white grubs in old trees and hollow logs - roasted them and ate them - description of grubs.

Riley, Thomas: II:62; W4/112. Ate white grubs - roasted them.

Smith, Joseph: II:151; W6/70. Ate live white grubs that lived in dead wood.

HAIR/OCHRE

Atkinson, Rev.: I:47; W2/23. "Mrs Atkinson said that their hair with grease and ochre looked like knotted rope."

Beeton, Henry: I:115; W3/81. Used balla-winni on heads; preparation and use described.

Benbow, Mrs: I:55; W2/39. "Reddened their faces with ochre."

Blyth, Mr William: I:61; W2/50. Hair - used the fire stick to shave it. Mary Ann had a beard - either singed or more probably shaved it off.

Cook, J.V.: I:96; W3/46. "Hair is said to have been cut by rubbing together two small sharp stones (don't know what source this is from)."

Davis, George: II:128; W6/24. Cut their hair - women had longer hair than the men.

Davis, George: II:131; W6/31. Put red ochre on - inclined to be warlike.

Davis, Mrs: II:123; W6/15. Greased their hair.

Giblin, Hannah: II:121; W6/10. "Very black coarse hair rubbed up with ochre."

Hughes, Mrs: I:51; W2/30. "If couldn't cut hair nice would burn it and put it out quick with their hand."

Hughes, Mrs: I:51; W2/31. Red ochre - use of.

Hughes, Mrs: I:58; W 2/45. Burning hair.

McGuire, Mrs: I:50; W2/28. Description of hair; red ochre.

Roberts, Mrs H.L.: II:121; W6/11. Lock of hair with ochre described. [See sketch II:124' W6/17.]

Thorne, William: II:110; W5/54. Ochre in hair. Red and white bars across calves.

Wilkinson, F.B.: II:120; W6/8. Summer migration to ochre deposit.

HALF-CASTES

Allison, William: II:9; W4/8. "Half-castes are very honest; can leave a camp full of provisions and won't touch them."

Blyth, Robert: II:17; W4/22. "Modern half-castes have hand like a lady."

Blyth, William: I:60; W2/48. "Half-castes at Port Cygnet - very intelligent - men with very soft musical voices."

Blyth, William: I:60; W2/49. "Tell half-caste by shape of nose and sparkling, laughing eyes; when they speak to you see their eyes glint again."

Collis, Fred: I:121; W3/92. "The first cross of half-castes were strong stapping good looking - are now much smaller and not nearly so prepossessing in their appearance."

Collis, Fred: II:6; W4/2. "As a boy, I think one would be more likely to be insulted by a white man than by a half-caste."

Collis, Fred: II:6; W4/2. "Half-caste children, memory inferior to white but imitation is very good, say in copying a drawing."

Collis, Fred: II:6; W4/2. "Half-castes very, very quick in the eye, particularly so." "F.C. believes quickness of eyesight is a habit acquired by an outdoor life."

Collis, Fred: II:7; W4/5. Half-castes - sit close to fires - small fires - numerous.

Gardham, Henry: II:51; W4/90. Bill John only half-caste I know; still alive, an old man; lives at Hamilton Street, Latrobe. His mother a real black.

Mansell, Mrs Nancy: I:119; W3/88. "Mrs M. thinks it no concern of mine what the natives did out here and all her remarks refer to practices of the half-castes."

Stevens, Edward: I:104; W3/63. "Half-castes have the two natures - puzzle to other and themselves."

HUNTING

Beeton, Henry: II:14; W4/16. "Used to be very fond of porcupines and wombats and swan eggs. Used to have to walk a long way for the swan eggs and if had been wild could have put their mimis/mymys close to where the swan eggs was."

Beeton, Henry: I:117; W3/84. "Used to eat mutton birds as people do now when they got them, i.e. when fresh, as long as would last."

Benbow, Mrs: I:55; W2/39. Hunting/killing kangaroos.

Benbow, Mr: I:54; W2/36. Captured "parakeets" - sold them for white money to get "gibly" (beer).

Blyth, William: I:60; W2/48. "Swans eggs were a periodical hunt at Swansea."

Clarke, G.E.: II:62; W4/113. Hunting - procedure for.

Collis, Fred (or Mrs): II:7; W4/5. "'Plataninni' native name for an opossum-mouse. Found in the grass trees. Make beautiful pets - much large than a house mouse."

Davis, George: II:128; W6/25. Hunting - procedure for.

Davis, George: II:131; W6/30. Used fire to drive game out.

Galagher, James: II:167; W6/102. Threw possums down from trees, others would grab them as they fell.

Hughes, Mrs: I:51; W2/31. "When returning from hunting dogs first: then men: then women."

Miller, Mrs William: II:150; W6/68. "If opossum ran up a bough you couldn't shake it down - knock down with a waddy."

Skinner, John: II:135; W6/38. "Came down pretty nearly every year and camped for a month hunting.
... many kangaroo and wallaby and opossums about here."

Stanton, Mrs: II:153; W6/75. Catching possums - shook trees and used waddies.

Thorne, William: II:87; W5/8. Hunting - birds and possums.

Thorne, William: II:97; W5/28; II:106; W5/46. Catching possums.

Thorne, William: II:108; W5/50. Hunting kangaroos.

Williams, William: II:53; W4/94. "Would surround kangaroo in scrub and spear them."

Snakes

Armstrong, Harry: II:9; W4/8. "Never heard of eating snakes by blacks or half-castes."

Beeton, Henry: I:117; W3/85. "Never heard of their eating snakes (only in Victoria, and the harmless snakes)."

Benbow, Mrs: I:54; W2/37. Eating black snake.

Benbow, Mrs: I:54; W2/37. "My sister has seen a black cut off the head of a black snake - roast it and eat it." [Refer also I:55; W2/39.]

Blyth, William: I:60; W2/49. "Wouldn't eat snakes or an eel, or fish, only crayfish. I once offered them an eel and they were quite horrified."

Dunbabin, Thomas: II:61; W4/110. "Never heard of the Blacks eating snakes, but I expect they ate them."

Miller, Mrs William: II:150; W6/68. "Never lived on snakes - reckoned them deadly enemies."

Miller, Mrs John: II:176; W6/121. Never ate snake.

Thorne, William: II:109; W5/53. "Would eat snakes. Catch with forked stick at back of head. Cut head off and skin him."

Miscellaneous

Armstrong, Harry: II:9; W4/9. "'The Badger' = the wombat. Big one about 60 lbs. Medium one 30, young ones 5 lbs."

Armstrong, Harry: II:13; W4/14. "Mutton birds eggs about size of a ducks egg. Rather larger than a hens egg."

Beeton, Henry: II:13; W4/15. "There was any amount of game on the island, everywhere, such as they would like to get hold - not much game."

Beeton, Henry: I:117; W3/85. "... don't think they ate frogs - as native woman show horror and quite disgusted at seeing a white man letting a frog jump down his throat."

Beeton, Henry: I:117; W3/85. "Natives eat the tails of the iguana (lizard)."

Cook, J.V.: I:95; W3/44. "Of certain animals they would only kill those of one sex (proby. I conjecture only the male)."

Davis, George: II:126; W6/20. Has only seen them eat kangaroo and opossum - not fish - not vegetables.

Miller, Mrs William: II:148; W6/64. "Some natives eat all female and others all male - like a religion nearly - different tribes. They would give it to the other tribes (?)."

Miller, Mrs John: II:176; W6/121. Some tribes only ate male of an animal, others only the female. Grandmother only eat the male - applied only to wild animals.

Smith, Mrs Chas.: II:56; W4/101. Food obtained and seasons for it.

Stanton, Mrs: II:152; W6/73. Fewer animals in Tasmania since the Aborigines died.

Thorne, William: II:109; W5/53. "I don't think they were a cruel race." Killed food outright, didn't torture it. "Not eat it killed by white man want to kill themselves."

IMPLEMENTS

Glass

Beeton, Henry: II:16; W4/20. Preferred bottle-glass for scraping.

Collis, Fred: II:6; W4/3. "Saw Long Jimmy (Jimmy Maynard = 'Long I. Jimmy') skinning birds with a bit of a glass bottle."

Hughes, Mrs: I:94; W3/42. Scraped spears and waddies with broken glass.

Stone - Uses

Beeton, Henry: I:115; W3/80; II:16; W4/20. "Preferred flint for scraping to a knife."

Blyth, William: I:61; W2/50. "Stone tools were I think used for scraping spears and skinning - with a chip I can skin an opossum as quickly as you can with a knife."

Clarke, G.E.: II:62-63; W4/113-115. Native quarry at Mount Communication. Occurrence of stone implements.

Cook, V.: I:74; W3/2. Use of stone implements (for disemboweling); sketches.

Cook, J.V.: I:95; W3/44; I:96; W3/46. Use of flints (i) large - for getting opossums (ii) others - for cutting up game.

Davis, George: II:132; W6/32. Used stones for cleaning the fish from the shells.

Davis, Mrs: II:127; W6/23. Drew on the rocks with flints (sandstone).

Denne, Henry T.: II:169; W6/106. Skinning game.

Dunbabin, Thomas: II:61; W4/111. "Not heard of other use of stone than for climbing."

- Gardam, Henry:** II:51; W4/90. "Used stones for killing kangaroo." - describes method.
- Harvery, Robert:** II:161; W6/91. Use stones to skin animals, open fish, build canoes and strip bark.
- Joseph, Benjamin:** II:63; W4/114. Cut kangaroo using stones.
- McGuire, Mrs:** I:50; W2/28. "Could cut anything with sharp stones."
- Noetling, Fritz:** II:65; W6/118-119. The manufacture and used of stone implements.
- Smith, Mrs:** I:102; W3/59. "Used stones in their hand - they had no handle."
- Smith, Tasman:** II:143; W6/54. "Stone for opening game."
- Thomas, Philip:** I:111; W3/73. Sharp stones and bottles used.
- Watson:** I:101; W3/56. "Fanny Smith says they carried this kind in their breast for breaking the smaller shells to get out the shellfish; found on camp sites"
- Watson:** I:101; W3/57. Implements used for splitting.
- Watson, Horace:** II:57; W4/103. Use of stones.
- Watson, Horace:** I:59; W2/46. Stone used as a wedge to split open the tree fern.

Wood

- Beeton, Henry:** II:16; W4/21. Scraped stick used to break body and head lice; MANANY described.
- Collis, Mrs:** II:7; W4/5. Half-castes used MANG.ANY stick for crushing lice (instead of comb); a particularly hard wood, chisel pointed, oval shape 1/4" to 3/8" wide.

Other Implements

- Cook, J.V.:** I:98; W3/50. Bone awl found in cave at Rocky Cape.
- Davis, George:** II:132; W6/32. Used sticks for digging - but did little of it.
- Dunbabin, Thomas:** II:60; W4/109. "Would very much doubt of used a special stick for killing seals."
- Miller, Mrs William:** II:149; W6/67. "Used to burn their sticks roast them in the fire to make points on them. Often heard mother say this."
- Oates, Charles:** II:134; W6/37. Knives.
- Shaw, Bernard:** I:41; W2/11. "The only other implement was a straight stick sharpened to a point as I have always understood - 6 or 7 feet not longer."
- Watson, Horace:** II:58; W4/104. Made wedges from wood - used for splitting ferns.
- Williamson:** II:57; W4/103. "The blacks only made holes in skins, and for this they used points of bone."

Miscellaneous

- Atkinson, Rev.:** I:27; W1/44. "Fanny Smith said large wedge shaped stones held over hand and gave a straight downward turn with the wrist so as to get the finger into the crevice - notches in a spiral."
- Atkinson, Rev.:** I:38; W2/5. "She didn't know the use of a tomahawk with a handle (none of them did) - was below that." (Re Truganini.)

Beeton, Henry: I:114; W3/79. Breaking up flint.

Beeton, Henry: I:115; W3/80. "Used to carry flints in a little kangaroo pocket like a little bag - i.e. the pocket of the doe kangaroo. Carry it with a bit of string made out of rushes."

Davis, George: II:125; W6/18. "Never saw them skin a thing."

Rayner, George: I:48; W2/25. "Blacks used to have a block of flint - have a small piece and lay it on a large one, and break a piece off."

Rayner, George: I:49; W2/26. Making flints and spears.

Riley, Thomas: II:59; W4/107. Types of flint used.

Skinner, John: II:135; W6/39. "Never saw use of sharp stones."

Thomas, Philip: I:113; W3/76. Narapa = fine sharp stone.

Thorne, William: II:55; W4/98. "Grandfather said [the Blacks] the stones were bound on to a wooden handle with the fibres of the young wattle - probably the young branches."

Thorne, William: II:92; W5/18. Sharpening flints.

Watson, Horace: II:57; W4/103.

MARRIAGE

Davis, George: II:127; W6/22; II:130; W6/29-30. Marriage customs.

Davis, George: II:129; W6/27. "I think in marriage they were very true to one another. Women only children by their husbands recognized."

Davis, Mrs George: II:129; W6/27. "Black girls would not have children till after marriage."

Judd, Henry: II:141; W6/51. "Had their forms of marriage. I have always heard that they were that way (can give no details)."

Miller, Mrs William: II:149; W6/66. "Wouldn't allow to marry in the same tribe (all like one family), have to go to another tribe. Wouldn't allow it, wouldn't think of it."

Stanton, Mrs: II:152; W6/73. In wild, Blacks have a firmer marriage law than whites who decline - if a young man deceives girl and she has a picanniny has to take her to his camp.

Shaw, Bernard: I:43; W2/15. James Smith - witnessed marriage ceremony.

Thorne, William: II:88; W5/10-11. Allowed wives according to their skill in hunting and fishing.

MISCELLANEOUS

Benbow, Mrs: I:56; W2/41. "Were great smokers."

Blyth, William: I:61; W2/50. "I think the race was Aryan."

Browne, Henry: II:55; W4/98. If became attached were very faithful.

Davis, George: II:125; W6/18. "The Blacks did not resort much to Adventure Bay."

Graves, J.W.: I:108; W3/67. "Never heard of Tas. practising circumcision."

Harvey, Joseph: II:171; W6/111. "Saw 17 blacks at O.C. with Milligan; as they began to be extinct so the govt. of Tas. began to think more of them."

Hughes, Mrs: I:52; W2/33. "They used to tattoo themselves - a few marks on the arm."

Riley, Thomas: II:59; W4/107. How they avoid mosquitoes.

Shaw, Bernard: I:42-43; W2/13-15. Importations from N.S.W. - tree-climbing, grass rope, boomerang, womera.

Skinner, John: II:135; W6/39. "Would 1st skin the animal and sell the skin."

Watson: I:101; W3/56. Tradition of Drowned Black Woman.

PEOPLE

Clark, Bessy
[Betsy]

Benbow, Mrs: I:55; W2/39. "Bessie was found dead and Lally said that Billy kicked her in the stomach when drunk. Lally used to live with Billy as man and wife."

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Elmer, Mrs: II:137; W6/42. "Had divisions for the different families so [Bessy Clarke and Sarah] they told us. Fanny Smith came here with them."

Hughes, Mrs: I:61; W2/51. Three last - Trucannini ["Trucanini" Mrs Hughes spelling], Betsy Clarke, Wabette.

Knowles, Mrs: II:179; W6/127. Believes natives were better when uneducated. "King Billy was a the ophan-schools and he did a lot of harm. I've had to hide Bessie and Lallah under my bed."

Knowles, Mrs: II:180; W6/128. "Bessie and Lally both thought he (King Billy) was their husband."

Knowles, Mrs: II:180; W6/128. Played tricks - hid under bed etc. - Bessie and Truc.

Miller, Mrs William: II:150; W6/68. "I saw Truc, L.W. Wabaty Patty and Bessy - when I was young."

Lanne, William
[Billy]

Atkinson, Rev.: I:36; W2/1. "One day a tremendous row about 10 minutes a hideous row and King Billies dead - in a whaling vessel at sea."

Benbow, Mrs: I:55; W2/39. "Bessie was found dead and Lally said that Billy kicked her in the stomach when drunk. Lally used to live with Billy as man and wife."

Blyth, Mr W.: I:59; W2/47. "I was very fond of Billy - he would get drunk whenever he could - that was the fault but most hilarious people will, especially Blacks."

Blyth, William: I:59; W2/47. "My own uncle got Billy's head."

Blyth, William: I:60; W2/49. "Dr Stokell said Billy was the most muscular man he ever cut up in his life. Physically a fine cross - and hence a loss."

Blyth, William: I:60; W2/49. "Never saw Billy in a rage. I never saw one of them in a bad temper. I don't think they were revengeful unless made so."

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Dwyer, R.T.: II:57; W4/102. Saw Wm. Lanne sitting with Prince Arthur, who "looked a larrikin and WL didn't".

Harvery, Robert: II:142; W6/52. "'Billi's dead' - found that a tree had fallen and crushed him. A something that told them that anything had happened to their people even at a distance - they looked on it as a certainty that if death took place that they would know even that a long distance away - very much more so in the Black race."

Knowles, Mrs: II:179; W6/127. Believes natives were better when uneducated. "King Billy was a the ophan-schools and he did a lot of harm. I've had to hide Bessie and Lallah under my bed."

Knowles, Mrs: II:180; W6/128. "Bessie and Lally both thought he (King Billy) was their husband."

Miller, Mrs John: II:175; W6/118. "I can remember Trucaninni and King Billy."

Miller, Mrs John: II:180; W6/129. "'Now Billy my gibli fine one' (my grandmother would say this on approaching a public house)."

Shaw, Bernard: I:44; W2/17. "William Lanne was born in captivity died probly. under 40."

Skinner, John: II:135; W6/38. "Coxwain reckons Billy was the best oarsman amongst them in a rowing match on the Derwent."

Mary Ann

Blyth, William: I:60; W2/49. "Mary Ann a half-caste weighed 26 stone. She was tall - well built - a light round featured very nice and kind in her manner."

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Davis, Mrs: II:132; W6/33. "Drink and smoking and knocking about were what killed Mary Ann."

Mathinna

Blyth, William: I:59; W2/47. "Lady Franklin made her a perfect pet - Drs. said climate wouldn't agree with her. I have often wondered whether it was the true reason. She died a miserable outcast. Among sawyers, splitters and rum drinkers she soon came to grief."

Geeves, Osborn: II:141; W6/51. "Lady Franklin took a little boy and girl to govt. house."

Miller, Mrs John: II:177; W6/123. "Mother said that the whites had never led Mathina astray - she was a fine looking girl. Mother was more interested in Martha."

Stephens, Edward: I:105; W3/65. Matthinna adopted by the Franklins.

Patty

Beeton, Henry: I:117; W3/84. "Patty (name of a woman I knew) = native name for the ring-tailed opossum."

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Miller, Mrs William: II:150; W6/68. "I saw Truc, L.W. Wabaty Patty and Bessy - when I was young."

Sarah

Elmer, Mrs: II:137; W6/42. "Had divisions for the different families so [Bessy Clarke and Sarah] they told us. Fanny Smith came here with them."

Elmer, Mrs: II:137; W6/43. "One woman Sarah had a red head. Fiery red - I've seen Irish men with hair the same colour. The only one that ever I saw - not with red ochre - it was natural."

Hughes, Mrs: I:62; W2/53. "Sarah - had 3 husbands 2 white (sealers) and one black - said she liked the white better than the black."

Miller, Mrs John: II:173; W6/114. "My grandmother lived with my mother for a time at N.W. Bay till my eldest brother was born. 'Tanganootera' = Sarah."

Smith, Augustus: II:156; W6/81. "Grandmother, Sarah, was a real black out of the bush."

Smith, Fanny

Batge, Mrs: II:158; W6/86. "F.S.'s grandmother died during F.S.'s lifetime."

Batge, Mrs: II:158; W6/86. "She F.S. was a very strong woman and worked very hard when she married - great swimmer and diver. Used to dive off the rocks and get the mussels and things."

Batge, Mrs: II:159; W6/86. "Don't think family had much affection for Mrs F.S."

Cook, J.V.: I:74; W3/2; I:96; W3/46-47; I:95; W3/44. Fanny Smith.

Cook Mrs: I:97; W3/49. "Was a most intellectual woman, could keep a whole room full entertained - has bright sparkling eyes."

Elmer, Mrs: II:137; W6/42. "Had divisions for the different families so [Bessy Clarke and Sarah] they told us. Fanny Smith came here with them."

Harvey, Robert: II:142; W6/53. Re Fanny Smith - "One of the best natured women I ever known. One of the finest character."

Harvery, Robert: II:162; W6/93. Mrs Smith was a very religious woman.

Harvey, Robert: II:163; W6/94. Mrs Smith - connection with the Methodist Church.

Harvey, Robert: II:163; W6/94. Mrs Smith - "A very happy christian life from a little instruction given by some clergyman."

Hughes, Mrs: I:62; W2/53. "Fanny married a black first - ran away to a white man whom the Govt induced her to marry."

Joseph, Mr: II:62; W4/112. "Mrs Smith had a daughter married in Port Cygnet. Danced in a ring - used maked a tour every six months and visit houses - and put things in collecting bags."

Miller, Mrs William: II:148; W6/64. "F.S. was born on Flinders - her parents were from the "east way".

Miller, Mrs William: II:148; W6/64. "F.S. was never wild in the bush so we never knew."

Miller, Mrs John: II:175; W6/119. Mother had a very strong faith.

Miller, Mrs John: II:177; W6/122-3. Mother caught fish with hands good swimmer, quick eye.

Miller, Mrs John: II:178; W6/125. "Mother was 74 when she died - in 1905 - in March I think."

Miller, Mrs John: II:180; W6/129. "Nee B. Sarah Laurel Smith. 3rd daughter of William and Fanny Smith. John Miller husband's name."

Skinner, John: II:135; W6/39. "I reckon Fanny Smith was a full blooded native - from looks, manner and the way she walked."

Smith, Augustus: II:156; W6/81. "Father saw mother when she was 8 or 9 swimming in the water - Smith was 10 years older than F.S. who was 6 years before she had a nipper, and then in 7 years she had 7 - she was married at 26 [?]."

Smith, Tasman: II:145; W6/59. "Mother could just sign her name, and could read just a little - what she had learnt herself in her latter age."

Smith, Tasman: II:146; W6/60. "Swimming. My mother even when 60 or 70 would jump in the creek and swim about like a duck. [Don't know] or the year. 74 when she died in 1905."

Stanton, Mrs: II:155; W6/78. All mother's family tall - 6ft 2in., mother the shortest - 5ft 11in. "Mrs Johns and Aunt Mary Ann [were tall]."

Thomas, Henry: II:159; W6/87. "Mrs S. not coarse in any way - a pure minded woman - never remember using an improper word no matter how angry she may - never heard say a wrong word - tho was short tempered."

Watson, Mr Horace: I:59; W2/46. Fanny Smith.

Watson: I:101; W3/56-7. Fanny Smith.

Watson, Horace: II:58; W4/104. "Fanny Smith said we had to have the lacoora. 'And we hit it with a very big stone.'"

Truganini

[= Trug/Trucanini/Truc/Lalla(h)/Lally]

Atkinson, Rev.: I:36; W2/1. "Asked with tears running down her cheeks - asked to bury her - deepest part of Encastr. Channel. We were in a boat at the time - and I promised faithfully I would - had a very great regard for the poor old thing."

Atkinson, Rev.: I:36; W2/1. "When first saw her looked Simian. When I got to know her better she had plenty of sense."

Atkinson, Rev.: I:37; W2/2. "[Her perception was marvellous] - had no reflective faculties. Was a kind old soul I was very fond of her. At 1st sight I thought she was the most repulsive object I ever saw in my life but that soon wore away."

Atkinson, Rev.: I:37; W2/3. "Used to fret sometimes about being the last. She was very emotional and didn't take much to make her weep."

Atkinson, Rev.: I:37; W2/3. "As a rule she was reticent sorrowful and silent."

Atkinson, Rev.: I:37; W2/3. "Fretted about a child she had lost her own child. Died in infancy I think - I never saw it."

Atkinson, Rev.: I:37; W2/3. "I liked her willingly admit that I liked her very much indeed."

Atkinson, Rev.: I:37; W2/3. "She used to fret sometimes and got into a melancholy."

Atkinson, Rev.: I:37; W2/3. "[She would count with her fingers but might have been taught.]"

Atkinson, Rev.: I:37; W2/3. "Was very short - about 4.6 at outside."

Atkinson, Rev.: I:38; W2/5. "Bury in a place called the Shepherd - the deepest part of the channel."

Atkinson, Rev.: I:38; W2/5. "[Couldn't read a line] was a savage in every sense of the word but a very kind hearted one. Would take an English baby sent Mrs T. couldn't manage and soon have her asleep."

Atkinson, Rev.: I:39; W2/7. "Nothing whatever on her feet - the soles of her feet were as hard as a board ... too hard for thorns to go into them - as hard as shoe leather."

Atkinson, Rev.: I:39; W2/7. "When made a fire would place sticks radiating like the spokes of a wheel - 'fire's going out father', and would push them towards the centre with her foot."

Atkinson, Rev.: I:39; W2/7. "Never went very far away from the water - never into the thick bush."

Atkinson, Rev.: I:45; W2/19. "Laughed at me till the tears ran down her face and called me 'Cranky Fool'. ... sorrowful but had plenty of humour occassionally laughed at my antics as she called them."

Atkinson, Rev.: I:45; W2/19. "4ft 6 in. not quite certain."

Atkinson, Rev.: I:45; W2/19. "Never saw any cracks in her feet."

Beeton, Henry: I:118; W3/87. "Truganini "she done it all, she did" - "She's a coaxing him."

Benbow, Mrs: I:55; W2/38. [Trucanini as in (Truck)].

Benbow, Mrs: I:55; W2/39. "Bessie was found dead and Lally said that Billy kicked her in the stomach when drunk. Lally used to live with Billy as man and wife."

Blyth, William: I:59; W2/47. "I knew Truganini well."

Blyth, William: I:61; W2/50. Truganini: treatment for snake bite.

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Brownlow, Mrs: II:165; W6/99. "Lalla said 'lonely big one' to us = very lonely - i.e. when the others had died."

Brownlow, Mrs: II:166; W6/101. "I saw Lalla about a month before she died - and then she told me 'lonely big one'."

Davis, Mrs: II:123; W6/15. "Trig called granny 'mudder' - granny was I think 85 when she died."

Davis, George: II:126; W6/21. "Granny said when first came to island she judged Truganinna to be about 15 and was engaged to be married to a man (Paraveena) who was afterwards drowned by the whites."

Gardam, Henry: II:51; W4/90. "Truganini called a 'traitor' and 'bought'."

Hughes, Mrs: I:51; W2/30. "Troocanine [sound as in crook] would swim across from Bruni Island to Wood Bridge (Peppermint Bay) (3 miles) formerly when wild was very afraid of sharks."

Hughes, Mrs: I:61; W2/51. Three last - Trucannini ["Trucanini" Mrs Hughes spelling], Betsy Clarke, Wabette.

Knowles, Mrs: I:86; W3/27. "Trug would make holes in shells with her front tooth to thread them - only saw Trug do this - tooth may have been peculiar."

Knowles, Mrs: II:179; W6/127. Believes natives were better when uneducated. "King Billy was a the ophan-schools and he did a lot of harm. I've had to hide Bessie and Lallah under my bed."

Knowles, Mrs: II:180; W6/128. "Bessie and Lally both thought he (King Billy) was their husband."

Knowles, Mrs: II:180; W6/128. Played tricks - hid under bed etc. - Bessie and Truc.

Knowles, Mrs: II:180; W6/128. "They liked to sit round the fire - Lallah died on the floor with her dogs round her with a big fire in front."

Miller, Mrs William: II:150; W6/68. "I saw Truc, L.W. Wabaty Patty and Bessy - when I was young."

Miller, Mrs John: II:173; W6/114-5. "I can remember Trucannini and she could never give any account of how they got fire."

Miller, Mrs John: II:175; W6/118. "I can remember Trucaninni and King Billy."

Miller, Mrs John: II:175; W6/118. "We always called Truc - Lallah."

Miller, Mrs John: II:175; W6 118-9. Trucanini - took the children out to hunt one day - recounts what happened.

Miller, Mrs John: II:177; W6/123. Truc - bare footed hunting - showed them how to climb a tree, make ropes from stringy bark.

Miller, Mrs John: II:177; W6/123. "Trucs hair was always short."

Pybus, Mrs: II:170; W6/108. "Truc was awfully fond of cricket of watching the game."

Skinner, John: II:135; W6/38. "Trucannini was the most talkative of the lot."

Wapati
[=*Wapate/Wabette/Wabaty*]

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma, Jack Allen and Billy Lay, Patty."

Brownlow, Mrs: II:165; W6/98. "Saw Wapati dead."

Brownlow, Mrs: II:166; W6/100. "One of them (I think) in a temper, poked old Wapatis eye out with a hot poker."

Brownlow, Mrs: II:166; W6/100. "Wapati was blind of one eye."

Hughes, Mrs: I:61; W2/51. Three last - Trucannini ["Trucanini" Mrs Hughes spelling], Betsy Clarke, Wabette.

Miller, Mrs William: II:150; W6/68. "I saw Truc, L.W. Wabaty Patty and Bessy - when I was young."

Miscellaneous

Armstrong, Harry: II:13; W4/14. "H. Armstrong saw when young Tasmanians - old Mrs Mansel (mother of Mrs Mansel and Phil Thomas, Granny Maria Scott (not related to anyone else) - died more like 40 years ago on the Straits Islands where had lived. H.A. was about 18 to 20 when they died. H.A. is now 62."

Batge, Mrs: II:159; W6/86. Had a lot of worry over her children - their property - was in little difficulties - wouldn't stay there but came over here.

Beeton, Henry: I:117; W3/84. "Hemerinna attatia" name of H. mother.

Beeton, Henry: II:13; W4/15. "Walter George Arthur King of Ben Lomond Tribe was very young when he was caught "ketched" in the bush. White bell topper, fine cloth coat, prayer book under his arm going to church, was a splendid scholar, soon pick up read and write."

Benbow, Mrs: I:55; W2/38. "Many I was very fond of and used to cry when anyone died."

Benbow, Mrs: I:55; W2/39. Photo: Billy Lane, Bessie, Mary Ann Robinson, Trucanini.

Blyth, William: I:60; W2/48. "Wolreddy was a very quiet man. They were all very quiet with those who wouldn't hurt them - laughter loving."

Brownlow, Mrs (nee Eliza Ferguson): II:165; W6/98. "I saw Mary Ann, Truc, Bessy Clark, Wapati, Flora Emma Jack Allen and Billy Lanny, Patty."

Brownlow, Mrs: II:166; W6/100. "Emma was a very treacherous looking woman."

Elmer, Mrs: II:138; W6/45. "Adam was a nice quiet chap. Had been educated, used to sing 'Call my brudder, back again I cannot play alone'. (His brother, Moriarty, was dead)."

Elmer, Mrs: II:139; W6/47. "If one came in to your rooms they would all come in - they would leave all the dogs in camp with a woman as campkeeper (i.e. after we objected to the dogs)."

Galagher, James: II:166; W6/101. "'A great liar'. Landed Hobart 1848. Now at Long Bay - The Channel."

Giblin, Hannah: II:121; W6/10. "Chiefs were Manalagana and Woolreddy."

Hughes, Mrs: I:52; W2/32. "Governor Denison used to be fond of them and play ball with them."

Hughes, Mrs: I:52; W2/32. "I liked poor old Harriet - they were very kind dispositions."

Hughes, Mrs: I:52; W2/32. "Nicamanic [Eugene] had a club-foot. But don't know if had to do with name."

Hughes, Mrs: I:58; W2/45. "Sir Wm. Denison took a great deal of notice of them - and sister and they called on him in town."

Imms, Mrs: I:94; W3/42. "A very old lady much taken with the Blacks when they came."

Judd, Henry: II:140; W6/48. "They got ashamed of their old customs."

Knowles, Mrs: II:179; W6/127. "It their civilisation was half and half - I could always get on better with the wild natives. The moment you educated them they were up to all sorts of mischief."

Knowles, Mrs: II:180; W6/128. "Rev. Mr Freeman used to preach to them. They could not bear him. They used to hate to have to dress and go into church, and all that kind of thing."

Miller, Mrs William: II:150; W6/68. "I saw Truc, L.W. Wabaty Patty and Bessy - when I was young."

Rayner, George: I:49; W2/26. "Father probably saw them in the quarry about 88 years (might be 90) ago - 1820 - about the year 1820."

Riley, Thomas: II:60; W4/108. "Young blacks died about 30 years of age - they wore boots - taken young and brought up by whites."

Shaw, Bernard: I:43; W2/15. "James Smith when a boy lived at Circular Head. Not brought in by Robinson and 2 or 3 families and they were partly wild."

Smith, Augustus: II:156; W6/81. "Eugene was grandfathers (mothers fathers) name a coxwain at Flinders."

Smith, Tasman: II:146; W6/60. Clergy were stationed at Franklin and used come across (lists by name).

Thorne, William: II:102-3; W5/38-40. Incident - friendship developed between white and black boys - Aboriginal children ended up living with and working for the white family as their tribe had moved away.

Walters, Mrs Charles: II:119; W5/7. "'Go down black man come up white man' - is what the Blacks used to say."

Walton, Mrs: II:136; W6/41. "Some of the women would travel on the track to Hobart and when they met Mr W. would take his knapsack and take it to his house."

PHYSICAL ABILITIES

Hearing/Eyesight

Atkinson, Rev.: I:36; W2/1. "Had marvellous hearing the slightest sound would hear a snake gliding into the grass when I couldn't and didn't believe there was one there." (Re Truganini.)

Atkinson, Rev.: I:36; W2/1. "She had remarkable eyesight ... a pish [fish] - hawks coming - I didn't see that bird for quite a one quarter of an hour - she must have seen that bird 10 miles off - oh you'll see him presently and came right over head (that's the Australian fish eagle)." (Re Truganini.)

Atkinson, Rev.: I:37; W2/3. "She could see and know things of which I had not the faintest perception. [Fish eagle 2 or 3 miles ahead.]" (Re Truganini.)

Atkinson, Rev.: I:45; W2/19. "Eagle 4 or 5 miles off 3 or 4 miles and perhaps more." (Re Truganini.)

Benbow, Mrs: I:57; W2/42. Good eyesight and hearing.

Blyth, William: I:60; W2/49. "Eyesight and hearing mighty keen."

Brownlow, Mrs: II:166; W6/100. Keen hearing, good eyesight.

Cotton, E.O.: I:47; W2/23. "Chas or George Orchard who was here when the Blacks were about said they had good eyesight. They would point up in the daylight/daytime and say there were stars there."

Davis, Mr George: II:130; W6/29. "Very quick in the hearing and sight - could see anything quick."

Dunbabin, Thomas: II:61; W4/110. "Could see remarkably well - could track an animal where white man couldn't see any sign."

Elmer, Mrs: II:139; W6/46. Better eyesight than whites "hence taken as whalers".

Hughes, Mrs: I:51; W2/30. Picked things up with their toes.

Hughes, Mrs: I:51; W2/30. Good hearing.

Hughes, Mrs: I:51; W2/31. Good sight.

Maynard, John: I:112; W3/75. "Could see better than white people. Don't know about hearing."

Riley, Thomas: II:60; W4/108. "Very sharp eyesight and hearing (the tame blacks)."

Thomas, Henry: II:159; W6/87. "Had very good eyesight - would go home from P.C. no matter how dark it was. I think she could see very well at night."

Thorne, William: II:109; W5/53. "Eye sight splendid I've heard, better than white. According to talk could see in the night as well as we could in the day. The 3 boys could shoot an opossum at night up a tree where whites couldn't see."

Thorne, William: II:110; W5/54. "Hearing was good. Would always put their ear to the ground if they wanted to hear anything. Father and uncle say that one man put his mouth to the ground and the other mob would put their ear to the ground."

Right/left handedness

Beeton, Henry: I:114; W3/79. "Don't think I've seen any left handed ones, natives, always the right hand pretty well; and this applies to throwing waddies and spears."

Benbow, Mr: I:53; W2/35. Right and left handedness.

Cook, J.V.: II:57; W4/103. Some stone implements seemed to have been used by left-handed men.

Elmer, Mrs: II:137; W6/43. Did not notice right or left handedness.

Hughes, Mrs: I:58; W2/45. "I always see them use their right hand."

Imms, Mrs: II:134; W6/36. "Used their hands (the right more than the left) just the same as white people - bit I did not especially notice them."

Miller, Mrs John: II:177; W6/122. Thinks Trucanini was right-handed.

Oates, Charles: II:134; W6/37. Thinks they were right-handed.

Skinner, John: II:135; W6/39. "Used the right hand most."

Smith, Joseph: II:150; W6/69. Thinks his mother used her right hand, but not certain.

Thorne, William: II:86; W5/6; II:108; W5/51. Left-handedness - all left-handed - used knives with left hand.

Walton, Mrs: II:136; W6/41. "They the women always used the right hand i.e. in eating bread and milk they always took the spoon in the right hand."

Squatting

Collis, Fred: I:121; W3/92. "Aboriginals used to squat over the fires. Never lay at full length always doubled up - reclined on elbow. Sat on hams with weight of arms on thighs."

Davis, George: II:125; W6/19. "Men would squat down and could sleep that way, they were so used to it."

Smith, Joseph: II:151; W6/70. "Truc would sit on the floor - with elbows on her knee (don't know if bottom on floor or feet only). F.S. was fond of sitting on the floor."

Stanton, Mrs: I:154; W6/77. "All squat on the floor."

Use of toes

Atkinson, Rev.: I:37; W2/3. "One thing was peculiar about her. Her large toe answered the purposes of a thumb. If wanted to pick up a stick would coil her large toe round it - on both feet - and folding leg back would take it with her hand." (Re Truganini.)

Atkinson, Rev.: I:45; W2/19. "In picking things up used great toe only. [Curled up like a finger and not opposed to 2nd toe]." (Re Truganini.)

Benbow, Mr: I:53; W2/35. Use of feet - picked up fire chips.

Skinner, John: II:136; W6/90. "Never saw pick up with feet."

Thorne, William: II:97; W5/28; II:107; W5/49. Use of toes.

Water skills

Atkinson, Rev.: I:46; W2/21. "She always knew where to find water, I never used to bother about it." (Re Truganini.)

Benbow, Mrs: I:57; W2/42. "They were beautiful swimmers - very strong muscularly."

Denne, Henry T.: II:168; W6/104. Description of swimming style.

Dunbabin, Thomas: II:61; W4/111. Splendid swimmers.

Hughes, Mrs: I:63; W2/54. "Would keep under water longer than white people. Would hold themselves right up splendidly on the water."

Mason, Capt.: II:57; W4/103. "In diving mostly feet first; put their hands alongside of them. Women pull, men steer."

Oates, Charles: II:134; W6/37. "Swim like ducks."

Pybus, J. Hunter: II:170; W6/109. Describes swimming style.

Skinner, John: II:135; W6/39. "All active swimmers particularly the women."

Miscellaneous

Atkinson, Rev.: I:38; W2/5. "No doubt that her sense of perception was infinitely ahead of ours." (Re Truganini.)

Beeton, Henry: II:15; W4/19. Hard skin on feet - could walk on hot coals - sea eggs - "cobblers pegs".

Blyth, Mr William: I:60; W2/49. "Senses were perfect and were very moral till contaminated by whites. In physique would have made fine sailors and soldiers."

Mason, Capt.: II:57; W4/103. "Never saw a black stoop down. Pick up marbles, pocket knives, oysters."

Riley, Thomas: II:60; W4/108. Sharp in using their hands.

Thorne, William: II:94; W5/22. Running - were fine runners.

Thorne, William: II:108; W5/50. "Most could run faster than a white man."

PHYSICAL CHARACTERISTICS

Hands and Feet

Benbow, Mrs: I:56; W2/41. "Soles of their feet were white, tops black."

Blyth, Mr W.: I:59; W2/47. "They had the prettiest little hands and feet of anybody I saw in my life."

Hughes, Mrs: I:51; W2/30. "Always went barefoot."

Hughes, Mrs: I:51; W2/31. Hard, rough feet.

Stanton, Mrs: II:155; W6/79. Travelled bare feet even in snow.

Teeth

Davis, Mr George: II:132; W6/32. "Blacks had fine teeth - splendid - fine as anything - last their lifetimes."

Elmer, Mrs: II:139; W6/96. "Had good teeth as far as I know."

Riley, Thomas: II:60; W4/108. "Had very white teeth like ivory - used to show front teeth terrible."

Smith, William Henry: II:147; W6/63. "I think they had good teeth."

Miscellaneous

Benbow, Mrs: I:57; W2/92. "Their voice had a crackle in it."

Brownlow, Mrs: II:165; W6/98. "Women were small."

Brownlow, Mrs: II:165; W6/99. "Their face came out [prognathism] especially when they were asleep and especially Wapati."

Davis, Mrs: II:132; W6/32. "The limbs of the Blacks are fine and active - not fleshy like whites. They were thin i.e. more slight."

Denne, Mrs M.A.: II:169; W6/107. "Some of them were very big large made men, the women were so so big."

McGuire, Mrs: I:50; W2/28. "Big bodies and small legs - little limbs like children."

Mason, Capt.: II:57; W4/103. "[Stand] with head back and chest out. Short and squat in form with broad noses."

Mason, Capt.: II:57; W4/103. "To look at you would always slew the head round instead of turning the body."

Skinner, John: II:135; W6/38. "Men seemed to have no muscles in their legs - no superfluous flesh. The women were stout and fleshy."

Skinner, John: II:135; W6/39. "Thick lips and flat noses. Different race to any of natives of the colonies - negroid type with their crisp woolly hair."

Skinner, John: II:136; W6/40. "Woolly hair of the negro type."

Smith, Tasman: II:145; W6/59. "Don't know if had special sight or hearing."

Thorne, William: II:85; W5/4. Height - taller in north of the island.

PLANTS EATEN

Cherries/Berries/Currants

Armstrong, Harry: II:9; W4/9. "Find wild currant and wild cherry also on Flinders."

Giblin, Hannah: II:121; W6/10. "Grandfather gave them red currants and saw 'no likee' rubbing their teeth."

Miller, Mrs William: II:149; W6/66. Ate "mullas" - blue berries on a vine.

Smith, Joseph: II:150; W6/69. "I've seen her get mullas and roast them." (i.e. his mother).

Smith, Tasman: II:145; W6/58. Used to eat Comilla, a berry.

Thomas, Henry: II:160; W6/89. Wild cherries - description.

Ferns

Armstrong, Harry: II:10; W4/10. Fern roots - how cooked - no taste - "wogly" = native name.

Beeton, Henry: I:115; W3/80. Fern tree eaten - description.

Beeton, Henry: I:115; W3/81; II:18; W4/25. Eat underground roots of the common fern - cook it - quite soft. Wogly = the soft edible end.

Collis, Fred: II:6; W4/3. "Lakry", pith of the old man fern - describes what part was eaten and how it was removed from the plant.

Davis, George: II:130; W6/29. "I never heard of their eating fern root which is very bitter stuff."

Dunbabin, Thomas: II:61; W4/111. Would eat the fern root.

Galagher, James: II:167; W6/103. Ate the root of the green fern.

Hughes, Mrs: II:62; W2/53. Central yellow part at upper end of tree fern eaten.

Rayner, Mr George: I:49; W2/26. "Never heard that Blacks eat fern root."

Smith, Tasman: II:143; W6/55. Ate the fern root, brake fern.

Smith, Tasman: II:143; W6/55. Ate heart of lackra fern - taste - how it was cooked.

Smith, William Henry: II:146; W6/61. Umbrella fern - the young underground shoots. Would roast them.

Smith, William Harry: II:146; W6/61. Tree fern - cut the heart, and could eat this.

Thomas, Philip: I:113; W3/77. Eat the lacry tree; describes preparation and cooking.

Watson, Horace: I:59; W2/46. Pith of the fern eaten.

Grass tree

Armstrong, Harry: II:9; W4/8; II:12; W4/13; II:13; W4/14. Grass trees - description - part eaten.

Beeton, Henry: I:115; W3/80. "Also eat butt of the grass-tree."

Collis, Fred: II:6; W4/3; II:19; W4/27. Grass trees - eaten - how prepared.

Kangaroo Apples

Armstrong, Harry: II:9; W4. "Kangaroo apples are eaten raw. Description of appearance - description of taste - when picked.

Armstrong, Harry: II:12; W4/13. "Kangaroo apple is rather uncommon. Don't see it often - only after heavy fires."

Armstrong, Harry: II:13; W4/14. "Thinks the fruit comes on the kangaroo apple depending on the time the bush was burnt."

Maynard, Miss: II:19; W4/26. Kangaroo apples - description.

Thomas, Henry: II:160; W6/89. Kangaroo apples - like floury potato when boiled.

Native Bread

Armstrong, Harry: II:10; W4/9. Native bread.

Beeton, Henry: I:118; W3/86. Description of native bread and how it was eaten.

Blyth, Robert: II:18; W4/25. Native bread - how it was found - appearance - taste.

Benbow, Mrs: I:53; W2/34. Native bread.

Collis, Fred: II:6; W4/3. "Native bread I have never seen the half castes eat. (Potato like plant) really an orchid."

Davis, Mr and Mrs George: II:126; W6/20; II:129; W6/26. Native bread.

Dunbabin, Thomas: II:61; W4/111. Native bread.

Elmer, Mrs: II:138; W6/45. Native bread.

Hughes, Miss: I:61; W2/51. Taste of native bread.

Judd, Henry: II:140; W6/48. Native bread - how it was found (by digging).

Knowles, Mrs: I:86; W3/27. "Native bread is generally about a foot deep."

Mansell, Mrs Nancy: I:119; W3/88. "The Native bread can be eaten when green and soft - it soon gets hard."

Miller, Mrs William: II:149; W6/66. Native bread = tooreela eaten.

New, Henry: I:61; W2/51. Native bread.

Oates, Charles: II:134; W6/37. Native bread.

Smith, Mrs Charles: II:56; W4/101. Native bread - description.

Smith, Joseph: II:150; W6/69. Native bread.

Smith, Tasman: II:143; W6/55. Native bread - description.

Smith, William Henry: II:146; W6/61. Native bread - how it grew.

Thomas, Philip: I:113; W3/77. Native bread - description.

Thorne, William: II:87; W5/8. Native bread.

Walters, Mrs Charles: II:119; W6/7. Native bread.

Pigface

Armstrong, Harry: II:9; W4/9. "Pigface (seeds of) very nice raw."

Beeton, Henry: I:117; W3/85. The pig face = kani cong/com - description of part eaten and use as a remedy for a wound or scald or burn.

Benbow, Mrs: I:56; W2/40. Ate leaves of plant ('pig-face').

Davis, George: II:126; W6/26. Would eat the fruit of the pig faces.

Knight (family): I:114; W3/78. "The half-castes eat the pig-face, the fruit by preference but also the leaves which they chew."

Lord, J. & C.: II:67; W4/122. Halfcastes at Flinders eat the buds of the she-oak, also the green leaves of the pigface.

Smith, Mrs John: I:117; W3/85. "Never knew natives eat leaves of the pig face, because if you do, your mouth gets parched as if you had been eating alum."

Virieux, Mr: I:121; W3/92. "The blacks used to eat the pig-face the fruit that grows close to the ground - eat them now."

Potatoes

Beeton, Henry: I:115; W3/81. Woolooly = two little 'taters at the end of it (i.e. fern) - description - how cooked.

Benbow, Mrs: I:53; W2/35. Black Man's Potato - dug out and eaten - description.

Galagher, James: II:167; W6/103. "Used to dig up a native potatoes with a pointed sticks."

Hughes, Mrs: I:52; W2/32. Digging up lonapona root.

Hughes, Mrs: I:62; W2/52. The "Black Man's = (lona pona) - bulbs Potato."

Hughes, Mrs: I:62; W2/53. Kidney potato.

Knowles, Mrs: II:179; W6/126. Liked potatoes underneath the ground.

Mansell, Mrs Nancy: I:119; W3/88. "The 'Wooly-woolys' (doubtless the same as Beeton's 'Wooloolies') have a gummy taste."

Riley, Thomas: II:62; W4/112. Ate "native taters" - cooking method.

Skinner, John: II:135; W6/39. "Would roast potatoes in the ashes."

Smith, Joseph: II:150; W6/69. Wililas - roasted.

Smith, Tasman: II:143; W6/54. Wilila - description - flowering potato.

Smith, William Henry: II:146; W6/61. Native potato (lunna-bunna).

Walters, Mrs Charles: II:119; W6/7. Ate potato yams.

Miscellaneous

Armstrong, Harry: II:11; W4/11. "As children we used to eat raw the sea-weed like beads on a string."

Armstrong, Harry: II:12; W4/12. Pongralepra - plant grows in lagoons, root - eaten.

Armstrong, Harry: II:13; W4/14. Guanas - description.

Beeton, Henry: I:115; W3/81. Used Balla-winni or heads (describes how this is used).

Beeton, Henry: I:116; W3/82. Eat a broadleafed rush (description).

Beeton, Henry: I:117; W3/86. Tea trees - different varieties and their uses.

Beeton, Henry: I:118; W3/87. "Natives used to eat kelp - the bull kelp - the seed - the part you pull off and make whistles - eat it for a novelty."

Benbow, Mrs: I:54; W2/36. Ate the young punk.

Collis, Fred: II:6; W4/3. Fungus eaten - description.

Collis, Fred: II:6; W4/3. Reeds eaten "pongralepra" - "grow in water like a water lily."

Collis, Fred: II:6; W4/3. "Wolalilies (half caste name) is an egg at the bottom a little bulb."

Collis, Fred: II:8; W4/7. Plants eaten.

Collis, Fred: II:8; W4/7. She-oak apple - roasted when green, soft, young; kernel eaten, astringent.

Davis, Mrs: I:123; W6/15. "Beadle = bread."

Denne, Mrs M.A.: II:169; W6/107. "Were particularly fond of fruit and what couldn't eat put inside their shirts."

Dunbabin, Thomas: II:61; W4/111. Fruit eaten.

Hughes, Mrs: I:62; W2/53. Plants eaten (vocabulary and descriptions).

Knowles Mrs: I:86; W3/27. "Also eat 'bandicoot-nuts' a fungus got for Rodway; bandicoots dig up the nuts."

Knowles, Mrs: I:86; W3/27. "Would dig up native vegetables with their big toes, a kind of yam."

Lord, J.E.C.: II:67; W4/122. Halfcastes at Flinders eat the buds of the she-oak, also the green leaves of the pigface.

McGuire, Mrs: I:50; W2/28-9. "Husband in bush at the Shannon and lagoon at Jerico. Heard him say that used to pull up roots of some sort and roast them on the coals and eat them."

Mansell, Mrs Nancy: I:119; W3/88. "Potato vine - seed vessels eaten raw when ripe."

Miller, Mrs John: II:178; W6/124. Types of plants eaten - descriptions: lunnabrinna; pig fern root; umbrella fern root; lakra; willilla; mulla; native bread.

Noetling, Fritz: II:65; W6/119. Aboriginal diet lacked carbohydrates.

Reibey, Thomas: I:110; W3/71. "Manna from white gum tree. The ground was quite white with it [gave me some]."

Smith, Joseph: II:150; W6/69. Lerner-merners - grew to size of a potato.

Smith, Mrs John: I:117; W3/85. "There are two plants one with white and one with red flowers. Cape Barren tea very good for neuralgia (faceache) and toothache. Natives used to make a tea of it [bush tea]."

Smith, Mrs John: I:117; W3/85. "Another bush the natives used to call agrimony, and they used to make a tea of that in a quart pot - if a little ill, and stand on hob for a drink whenever they wanted."

Smith, Tasman: II:143; W6/54. Lunna-bunna - description - plant shaped like a kidney potato.

Thomas, Philip: I:113; W3/77. Ate roots of "panamlies" which grew in lagoons.

Watson, Horace: II:58; W4/104. "Fanny Smith said we had to have the lacoora. And we hit it with a very big stone." LACARA (LAKARA) central pith of tree fern; how obtained; roasted in ashes.

RELIGIOUS BELIEFS

Afraid at night

Beeton, Henry: II:17; W4/22. "Very seldom would go by themselves at night usually two together."

Brownlow, Mrs: II:166; W6/100. Wasn't aware of Aborigines being afraid at night - never saw them a bit afraid. Eyes like cats.

Davis, Mr George: II:127; W6/22. "Had an idea there was a something that used to frighten them - never travelled about at night much."

Davis, George: II:131; W6/30. "Seemed to have a fear on them at night never moved much at night."

Elmer, Mrs: II:137; W6/43. Fear of the night.

Hughes, Mrs: I:52; W2/32. Superstitious - thought dead walked - very timid at night.

Shaw, Bernard: I:41; W2/11. "One peculiarity of blacks - I have often heard people say that they never moved about at night if they could possibly help it - and in the daytime they always carried a fire stick with them - probably a piece of she-oak kept alight."

Smith, Chas.: II:56; W4/100. "Would not move after dark."

Thorne, William: II:98; W5/31. Very frightened of the night.

Thorne, William: II:105; W5/44. "A bad spirit. Terribly frightened at night."

Forewarning

Harvey, Robert: II:163; W6/95. Knew when danger was approaching.

Miller, Mrs John: II:175; W6/119. Remembers mother talking about nerves twitching - to tell them something was wrong (e.g. bushrangers about).

Smith, Tasman: II:145; W6/58-59. Flesh twitched - believed they received messages this way - re sickness. Communicated to some people only, probably the head person or chief.

Smith, Augustus: II:156; W6/80. "If going along the road see a beating in the muscle of the arm - have seen it in mother's arm (Mrs S.) and she said you should ask what you want to know - middle of upper part of right arm."

Smith, Frederick: II:153; W6/74. Flesh would jump - say if a white man came - then they would stop and hide till the white man went by. (Mother told him of this.) Form of foresight.

Smith, William Henry: II:147; W6/63. "The natives had many signs - forewarnings - my mother knew some future things by dreams (I am pretty sure that certain dreams are of things that are going to happen)."

Thomas, Henry: II:159; W6/87. "I never heard her speak about the forewarning of jumping in the arms."

Future State

Benbow, Mrs: I:55; W2/39. Had an idea of spirit land.

Harvey, Robert: II:162; W6/92. "Strong belief in a future state."

Harvey, Robert: II:164; W6/96. No fear of death - just seen as a continuation.

Ghosts

Batge, Mrs: II:158; W6/86. F.S. - very superstitious - believed that spirits were seen. Said blacks saw apparitions - she said she'd seen the ghost of a white woman killed up on Irish town road.

Beeton, Henry: II:16; W4/21. "For ghost I've heard 'em say the 'Buggie-Man'."

Smith, William Henry: II:147; W6/63. "I don't remember mother saying anything about visual apparitions."

Thomas, Henry: II:160; W6/89. Heard F.S. talk about seeing ghosts.

Good/Bad Spirits

Batge, Mrs: II:158; W6/86. "Sometimes when out in boats and some would be afraid, she (F.S.) said that the great Being would take care of them and that their was nothing to be afraid of believed in God and in evil spirit."

Benbow, Mrs: I:55; W2/39. "In their religion - spirit land, hunting land."

Benbow, Mrs: I:57; W2/42. "Made fire at night to keep away the bad spirits - were easily frightened."

Brownlow, Mrs: II:166; W6/100. "Never said anything to me about spirits."

Harvey, Robert: II:64; W6/97. Good spirit - took care of those who do right. Bad spirit - those who did a lot of wrong things belonged to the bad spirit.

Harvey, Robert: II:162; W6/92. "If anything happened, as sudden death, that person had displeased the spirit (there was a good spirit and a bad) I think they displeased the good spirit. This the way of expresing goodness and badness - had names for good spirit and evil spirit - thought these spirits were very close to them, and that the least thing they did wrong was displeasing to the good spirit. Didn't bother much about the Bad Spirit."

Harvey, Robert: II:162; W6/93. Spirit would decide when there were quarrels.

Harvey, Robert: II:164; W6/97. Not an idea of God as a good spirit.

Harvey, Robert: II:164; W6/97. Source of joy that spirits appeared to them at death.

Seances

Batge, Mrs: II:159; W6/86. Seances - "They sang round a stone, and then a spirit appeared, but I can't tell the nights of it."

Harvey, Robert: II:163; W6/95. Seances - for guidance.

Stanton, Mrs: II:153; W6/75. Seances - mother attended.

Stars/Moon/Wind

Harvey, Robert: II:161-2; W6/91-2. They knew a lot about the stars.

Smith, Augustus: II:155; W6/79. Sprinkling ashes towards morning star.

Smith, Augustus: II:156; W6/80. "Also at sea (on water) if cross fell out with one another would whistle up the wind."

Smith, Augustus: II:156; W6/80. "Would whistle the wind up to blow." (Describes what happened.)

Smith, Chas.: II:56; W4/100. "Blacks on moonlight night would get on a clear patch and look up at the moon for a considerable time."

Stanton, Mrs: II:152; W6; 72. Watch the stars early in the morning. In springtime, throw ashes from the fire towards the morning star to strengthen him - to bring the warm weather.

Stanton, Mrs: II:153; W6/75. Often studied stars - thinks this was for the weather.

Stanton, Mrs: II:153; W6/75. Throw ashes towards morning star to strengthen it.

Stanton, Mrs: II:154; W6/76. Re throwing ashes at the morning star: "the hot ashes are to warm him up."

Werowa

Atkinson, Rev.: I:38; W2/5. Devil - wrowa [Row-a].

Atkinson, Rev.: I:46; W2/21. "Wrowa - pronounced in a very rough guttural and very much trilled with the tongue." (Wurrowa - Atkinson.)

Knowles, Mrs: II:180; W6/128. Rowra = (i) the spirit and (ii) the devil.

Knowles, Mrs: II:180; W6/128. "The spirit (Rowra) was what they thought used to come to them."

Miller, Mrs John: II:175; W6/118. "Werowa was some sort of evil thing."

Smith, Augustus: II:156; W6/80. Werowa = old Nick himself. Werowa = spirit whether good or bad.

Smith, Augustus: II:156; W6/81. "Werowa not always a bad spirit. 'Werowa Crackne' said to reassure persons in a boat."

Smith, Tasman: II:144; W6/57. "I don't really remember whether frightening the bad spirit away would have any effect. The name of bad spirit is Werowa [on my suggesting Awirva]."

Stanton, Mrs: II:153; W6/75. Vocabulary: Crackne = coming (hence 'crackne Werowa' = 'the coming of the spirit'.) Werowa = spirit in general.

Stanton, Mrs: II:154; W6/76. "Werowa sent the star - they rejoiced after the cold winter weather when spring coming. Had a song about it ..."

Miscellaneous

Atkinson, Rev.: I:37; W2/3. I don't think they had any religious beliefs.

Atkinson, Rev.: I:46; W2/21. "Death of last man. Never any further allusion to it whatever. Will go on like that - might make howling shouting wailing all at once."

Benbow, Mr: I:53; W2/35. "How did we all come here? Me think one man breed 'em all (pointing upwards)'."

Benbow, Mrs: I:55; W2/39. "By and by I get white and you black."

Benbow, Mrs: I:55; W2/39. "Abs. made us think "one man breed 'em all"

Cook, J.V.: I:96; W3/47. Stone arrangement at Nant, Bothwell.

Davis, Mr George: II:130; W6/29. "Never heard of any witch-craft - as bone pointing."

Davis, Mrs: II:123; W6/15; II:127; W6/23. "They had an idea that 'Wang' the Crow had brought them the fire stick in the first instance according to their belief like a spiritual gift."

Harvey, Robert: II:164; W6/97. "Never heard of totems."

Harvey, Robert: II:164; W6/97. "Quite sure that all wild animals could talk to each other (on analogy of other tribes); strong in the belief that the animal tribes had a language of their own."

Miller, Mrs John: II:173; W6/114. Beliefs in a supreme being - believed Father gave them fire.

Miller, Mrs John: II:175; W6/118. "Tarrabar - is what they called the Devil - but I never heard any other word."

Miller, Mrs John: II:175; W6/118. "Warratina loonta = hell (a bad place after you died)."

Smith, Augustus: II:156; W6/80. "They used to believe that if anybody bad they would knock." Sometimes they would wait for it, other times it just came of itself.

Smith, Mrs: I:102; W3/59. Use of bones.

Smith, Tasman: II:145; W6/58. "I've heard F.S. talk about one of their tribe died at O.C. by the ball of fire coming."

Smith, Tasman: II:144; W6/56-7. Believed if someone was sick and/or dying, a ball of fire would appear on a twig or tree limb. Pukera would watch for this. (Walter Smith.)

Smith, Tasman: II:144; W6/57. Sickness - "The pukera would watch at both camps and would tell everyone what was the matter and if there would expect going to get better - but if bad expect death."

Smith, William Henry: II:147; W6/63. "These natives had a sort of knowledge or faith in God and the devil and heaven and hell."

Thomas, Dr Bernard: II:166; W6/101. "A native song sung by F.S. - the blacks were going round a stone and they would think that this stone was a spirit - or I suppose a spirit in the stone."

Thomas, Henry: II:160; W6/88. "If F.S. heard a roll of thunder in winter would never have it that it was thunder. 'Oh', she would say, 'That's snow falling' - (meaning somewhere back). F.S. was a fine judge of the weather."

Thomas, Henry: II:160; W6/88. "More-pork" considered an unlucky bird - if came to camp at night and screeched out, they'd clear out the next day. ("Screech owl".) Considered an unlucky bird.

Thorne, William: II:98; W5/31. Idea of the Devil. "Believed in two beings one to be kind and the other to hurt them."

Thorne, William: II:105; W5/44. Sun - great regard for - Sun, "goodfellow".

REMEDIES

Blood-letting

Imms, Mrs: I:57; W2/43. "For pains in the head they would break a piece of bottle and bleed themselves in the temple and let the blood dry."

Knowles, Mrs: I:86; W3/27. "Has seen them cut themselves with a sharp stones for pains (headache)."

Shaw, Bernard: I:40; W2/9. "My father told me that he saw when the blacks were brought in by Robinson, there was a woman taken ill and he saw one of the head men of the tribe with one of those flint knives cut her about the chest for the purpose of drawing blood."

Smith, Joseph: II:151; W6/70. "For a headache used to bleed one another in the head."

Thomas, Philip: I:113; W3/77. "Cut themselves and I suppose they thought the pain would run out with the blood."

Bones

Davis, Mrs: II:126; W6/20. "'Nelsons' - a woman's arm - it was broken - in a bad way - and cut it off with flints and sear the bleeding part with hot flints."

Judd, Henry: II:140; W6/48. Aborigines successfully treated a white man with a broken arm (from Jack Saunders).

Smith, William Henry: II:147; W6/63. For curing pains - would carry a bone of some dead relation, and would lay it on the spot to cure the pain. They always carried bones with them.

Stanton, Mrs: II:152; W6/72. Bone always carried with them - put on place where pain is felt - thigh bone.

Stanton, Mrs: II:154; W6/76. Thigh bone - slept with it next to them - if it fell, they'd scream. Called it "the Doctor." Wrapped in a skin like a baby - used it like a poultice to pain.

Stanton, Mrs: II:154; W6/77. Re bone for healing - "But one bone to the mob, one out of the camp has custody of the bone."

Snake Bite

Bennett, L.A.: II:160; W6/89. "I have heard my father say that he had heard the blacks also applied fern roots to cure snake bite."

Blyth, Mr William: I:61; W2/50. Treatment for snake bite.

Galagher, James: II:167; W6/103. Treatment for snake bite.

Judd, Henry: II:140; W6/48. Treatment for snake bites.

Stanton, Mrs: II:152; W6/72. "If got finger jammed or bitten with a snake - cut it off - the finger or arm - tie it and chopped off or cut off and burn the finger or the arm to ashes, and use the ashes to cure the stump."

Thomas, Henry: II:160; W6/88. Thought snakes bit with points of forked tongue, not by biting. Remedy for snake bite - cut it, let it bleed and sucked it.

Miscellaneous

Benbow, Mr W.: I:53; W2/34. "Would use broken bottles to lance themselves - if had a sore or a gathering."

Davis, George: II:125; W6/19. "If a man was sick would give him meat or fish [food] and water for three days - and some come back after three days and if alive make a bit of fire and leave the food alongside. Often my father has seen this many a time and ones that was ill."

Davis, Mrs: II:123; W6/15. "Nelson's arm was perfectly healed over. She collected all the information for Mr Robinson. They seared it with the hot flint till the bleeding..."

Hughes, Mrs: I:52; W2/32. "For pains used to have ashes of the deceased relatives in a bag sewed up in a wallabys skin and wherever had the pain would put it in the place."

Knight (family): I:114; W3/78. "Sea water is used by the half-castes as a laxative - taken in the morning by one woman."

Knight (family): I:114; W3/78. "Use the pig face for nettle stings - the juice of the leaf - for any kind of insect stings." "Also use the sow thistle."

Miller, Mrs William: II:150; W6/68. The fat of the snake used to heal sores.

Riley, Thomas: II:62; W4/112. "To keep sun from burning them, rub them with possum fat and mix charcoal with it."

Smith, Tasman: II:145; W6/58. "Fern used as a medicine (in our time for stomach ache)."

Stanton, Mrs: II:152; W6/72. "To cure scalby or scores - kill a snake and skin him get the fat out of him - and rub it on the place."

Stanton, Mrs: II:154; W6/76. "Make a grt. heap of short moss ferns and get white white grubs and give them to eat or if cough and spitting up blood and steamed with the stink wood."

Thomas, Henry: II:159; W6/87. "Said would gather some kind of herbs, and eat if they wasn't well, but I don't know what ones."

Thomas, Philip: I:113; W3/77. "'Stink/The Sting bush' used for making beds; used for 'doctor', to sleep on, and to take all their pains away." (Description.) "... sleep on that when they were ill."

Watson, Horace: II:58; W4/104. Lakara - "... that was thrown into the ashes and roasted and eaten by them to counteract the effects of too much shell fish diet - it had an alternative action as whites take rhubarb pills."

SEX ROLES

Hunting

Davis, George: II:125; W6/18. "The men done all the hunting and the women the fishing all round the beaches. Men could swim but did not consider going into the water was their work."

Denne, Mrs M.A.: II:169; W6/107. "Women used to have to dive for fish and seemed very hard on the females."

Galagher, James: II:166; W6/101. "Women did all the hunting when J.G. saw them."

Galagher, James: II:167; W6/102. "Men hunted game till it took to water, then women went in after them and soon brought them out." - how they caught game and killed it.

Oates, Charles: II:134; W6/37. "Men in hunting wouldn't run after a kangaroo, the women had to run."

Shaw, Bernard: I:40; W2/9. "Chas Meredith used to say that the men always made women dive for crayfish."

Stanton, Mrs: II:154; W6/77. "Women never hunted."

Miscellaneous

Beeton, Henry: II:15; W2/18. "Had a pile of blankets for covering and tent and lubras had to carry all, a big load, but man had only ammunition and gun, that was his load."

Davis, George: II:125; W6/18. "Were usually cooked by women."

Davis, George: II:125; W6/19. "Women would get the wood for the fires they are servants you know."

Elmer, Mrs: II:137; W6/42. "Women need to do the work - cleaned a pot with her bare foot."

Hughes, Mrs: I:52; W2/32. "They wouldn't work sometimes but very little. Considered work a disgrace - both men and women but women were more industrious."

Judd, Henry: II:141; W6/50. "The men were lazy and need to impose on their wives to carry all their things for them."

Knowles, Mrs: I:86; W3/27. "(Man) has seen women carrying everything."

Miller, Mrs John: II:177; W6/122. Women did more climbing than men - men looked after the fire.

Oates, Charles: II:134; W6/37. "The women did all the work, and carried everything."

Thorne, William: II:88-9; W5/10-12. Women's work.

Walton, Mrs: II:136; W6/41. "The women had to carry all the things."

SPEARS AND WADDIES

Description of

Judd, Henry: II:140; W6/48; II:141; W6/50. Description of spears.

Miller, Mrs William: II:150; W6/68. Waddy about 15in. long.

Riley, Thomas: II:59; W4/107. "Had spears 7 or 8ft. long."

Smith, Tasman: II:143; W6/54. Description of spears.

Thomas, Philip: I:113; W3/76. Waddies.

Making of

Blyth, William: I:61; W2/50. Wood used for spears etc.

Davis, George: II:129; W6/26. Making spears.

Dunbabin, Thomas: II:61; W4/111. Making spears.

Fysh, C.W.: I:48; W2/25. Making spears.

Hughes, Mrs: I:51; W2/30. Scraped spears and waddies with glass.

Imms, Mrs: II:134; W6/36. Making spears.

Rayner, George: I:49; W2/26. Making spears.

Smith, Mrs John: I:117; W3/85. Making spears.

Thorne, William: II:86; W5/6. Waddy and spears - what they were made from - how they were held.

Thorne, William: II:88; W5/10; II:107; W5/48. Making spears.

Thorne, William: II:107; W5/49. "Spears made of a very hard wood."

Thorne, William: II:109; W5/53. Used teatree wood for spears - making spears.

Throwing/Use of

Benbow, Mrs: I:53; W2/34. Waddy - use of.

Collis, Fred: II:6; W4/2. "F.C. has seen Phil Thomas using a throwing stick - about 1ft. 3in. to 2ft., between 70 and 100 yards."

Cotton, E.O.: I:47; W2/23. "George Radford said they used to throw (who had charge of Grindstone Bay) their spears - either rolled a kelpball or a stone (bullkelp) probably section of a kelp stem 3in. thick."

Davis, George: II:128; W6/25. Spears and waddies - how they were used.

Davis, George: II:131; W6/31. Each man carried 4 to 6 spears - one ready to throw.

Davis, George: II:131; W6/31. Most of them threw spears with the right hand.

Drake, S.T.: I:85; W3/25. "A man was killed with a poisoned spear. The blacks were said to poison their spears with snake poison."

Hughes, Mrs: I:58; W2/45. "Very good marksmen with waddy."

Hughes, Mrs: I:51; W2/31. "Waddies would be thrown to hit you anyhow would break your leg."

Knowles, Mrs: I:87; W3/29. "Used to throw waddies at an animal."

Maynard, John: I:112; W3/74. Throwing waddies - method.

Miller, Mrs William: II:149; W6/67. "Always used waddies and spears to the kangaroo."

Oates, Charles: II:134; W6/37. Throwing spears - long way and accurate.

Shaw, Bernard: I:43; W2/15. "I have heard Chas Meredith say he has seen spears trailed with the toes (usually where grass was long) and picked up quickly and thrown."

Taylor, A.J.: II:64; W4/117. Waddy described; method of making.

Thorne, William: II:101; W5/36. Spears made by boys living with whites.

Thorne, William: II:108; W5/50. How held and threw spears.

Miscellaneous

Cotton, E.O.: I:47; W2/23. Spear of eastern chief 15ft long. Used to throw spears at a piece of kelp, or a stone.

Elmer, Mrs: II:138; W6/44. "They had no spears down here that I ever saw."

Riley, Thomas: II:60; W4/108. "Were very sharp with a spear like a man with a gun."

Shaw, Bernard: I:41; W2/11. "... Mr John Meredith told me that he was a youngster there (Swansea). He remembers the Blacks on one occasion when at F.P., and he found a spear which the Blacks were attempting to straighten jammed between the rocks - attempting to straighten it."

Shaw, Bernard: I:41; W2/11. "Not one spear has been preserved as far as we know - (would have decayed by this time)."

TRAVELLING

Davis, George: II:131; W6/30. "Never travelled far in a day - a mile or two from camp to camp. When came to a suitable place towards night they camped."

Goodger, James: II:56; W4/100. "Trail stuck sticks in the ground - leaning in direction in which going, and another in sight. Stoutest and strongest first to leave and lubras and women and weakest the last to leave. 7 and 8 a.m. to 4 p.m. for tribe of 50. The men would hunt all the way and carry game into camp. Own people have seen the sticks. Generally done when the bulk of the tribe travelling. Is the same in Victoria. Sticks were 5 or 6 feet - dead limbs."

Knowles, Mrs: I:86; W3/27. "Always walked in line."

Miller, Mrs William: II:148; W6/64. Carrying fire on pieces of punk; would smoulder for a week.

Shaw, Bernard: I:44; W2/17. "Theory that Blacks never carried impls. about but concealed them."

Skinner, John: II:135; W6/39. "In their walk would all walk single file one after another - men first and the women after carrying the swag and the game."

Smith, Mrs Chas.: II:56; W4/100. "Used to wander according to the season."

Thorne, William: II:99; W5/32. Travel - marked out route taken. A safeguard so as not to be killed in number.

Thorne, William: II:108; W5/51. Travelled a long way during the day; didn't travel together.

TRIBES

Atkinson, Rev.: I:39; W2/7. "Truganini - Bruni tribe which wandered down as far as Franklin."

Atkinson, Rev.: I:45; W2/19. "Told me she belonged to the Bruni tribe." (Re Truganini.)

Atkinson, Rev.: I:46; W2/21. "Wife as a child has seen 20 walking down the coast from Bruni I. Afraid limited a good deal by the first settlers."

Beeton, Henry: I:117; W3/84. "Mother died at 5 years old but most of the words I know came from Cape Portland natives."

Beeton, Henry: I:117; W3/84. "My mother's tribe is Cape Portland, wh. roamed from George Bay and Falmouth to Low Head lighthouse (St Helen's Point) (at mouth of the Tamar River) all up the coast to the Tamar River all the N.E."

Cook, J.V.: I:72; W3/12; I:97; W3/49. Account of tribal wars.

Cook, J.V.: II:57; W4/103. During disagreements between tribesmen stones used.

Cotton, E.O.: I:47; W2/23. "Dr Storey said that the Eastern tribe was the fiercest and the spear of the chief was 15 feet long - and the gins used to roll their babies with a rolling pin."

Davis, George: II:127; W6/23. "There would be 50 about that lived regularly on Bruni."

Davis, George: II:129; W6/27. "Seen them many a time when they was wild. I was born on Bruni in 1832 (about). My father need to go out all day kangarooing with them, died at 1890."

Davis, George: II:131; W6/31. Blacks near Trumpeter Bay, also Great Taylors Bay - many oysters there.

Denne, Henry T.: II:168; W6/105. Has been told that there used to be hundreds of Aboriginal people on Bruni.

Harvey, Robert: II:163; W6/95. Each tribe had its own territory.

Hughes, Mrs: I:54; W2/37. "The Ben Lomond tribes were splendid natives the finest I knew. The Bruni I. tribe was smaller."

Hughes, Mrs: I:57; W2/43. "The Benlomond was a lovely tribe - fine big tall Blacks."

Joseph, Benjamin: II:63; W4/114. "Blacks at Rokeby quite harmless."

Knowles, Mrs: I:87; W3/29. "I have seen them 20 or 30 strong going thro the Huon between 1853-54 to about 1865."

Mansell, Mrs Nancy: I:119; W3/88. Mother was of the Mussel Row tribe (eastern).

Mason, Capt.: II:57; W4/103. "1st saw them 54 years ago." "30 or 40 blacks at Oyster Cove when I knew them."

Miller, Mrs William: II:149; W6/66. "Tho each tribe would keep to its own district they would visit one another. Each tribe would know one another in Tasmania, but don't know if all did."

Riley, Thomas: II:60; W4/108. "Tribes had their own beats, never went out of their own beats."

Riley, Thomas: II:62; W4/112. "Two tame ones bred up at the Carlton and used to stop about Faucet."

Shaw, Bernard: I:44; W2/17. "Don't think the blacks lived much on Bruni Island as far as I ever heard."

Shaw, Bernard: II:64; W4/116. "At Circ. Head 3 or 4 families remained; and finally only one - which B.S. thinks was never 'brought in'."

Skinner, John: II:135; W6/38. "Camped at the Mt. River. Women went to church. Men wouldn't go. Preacher John Andrew in a bark church."

Stanton, Mrs: II:151; W6/71. Camp - Huonville, Peppermint Bay.

Stanton, Mrs: II:152; W6/73. Different camps all know one another - some visit each other. Each must have a certain amount of land to live on collectively - they divide up the country.

Thomas, Henry: II:160; W6/89. "Tribes keep distinct."

Thorne, William: II:85; W5/4. Tribes - boundaries - cause for clashes between tribes. A strong tribe inhabited Bruni Island.

Thorne, William: II:98; W5/30. Chiefs - mostly hereditary - succession from mother's side.

Webster: See J.V. Cook above.

VOCABULARY

Vocabulary - general

Beeton, Henry: I:116; W3/82-4. Vocabulary (various).

Benbow, Mrs: I:57; W2/42. Vocabulary.

Blyth, Robert: II:18; W4/24,25. Vocabulary.

Blyth, William: I:60; W2/48. Vocabulary.

Hughes, Mrs: I:51; W2/31; I:52; W2/32; I:54; W2/37-8; I:57; W2/42; I:58; W2/44; I:62; W2/53; II:133; W6/35. Vocabulary.

Imms, Mrs: II:134; W6/36. Vocabulary - various. "They Ben Lomond and Bruni I. tribes had lots of different words from one another."

Knowles, Mrs: I:87; W3/29. Vocabulary.

Maynard, John: I:112; W3/75; II:118; W6/5. Vocabulary - various.

Miller, Mrs William: II:148; W6/64. Vocabulary.

Miller, Mrs John: II:176; W6/120-1. Vocabulary.

Smith, Augustus: II:156; W6/81. Vocabulary.

Smith, Fred: II:157; W6/82. Vocabulary.

Smith, Tasman: II:145; W6/59. Vocabulary.

Smith, William Henry: II:146; W6/61. Vocabulary - various.

Virieux, Mr: I:121; W3/92. Vocabulary - various.

Vocabulary - specific

Armstrong, Harry: II:9; W4/8. Vocabulary: paneena = snake, moomera - wood.

Collis, Fred: II:7; W4/4. Vocabulary: "nulla nulla = waddy. I think I have heard them called this."

Galagher, James: II:166; W6/101. Vocabulary: "husband = fara coobra, baby = carobaw."

Hughes, Mrs: I:62; W2/53. Vocabulary: wild pigface (blacks would eat the fruit).

Imms, Mrs: I:57; W2/43. Vocabulary - re sickness.

May, Lewis: II:63; W4/115. Vocabulary: marina = shell.

Skinner, John: II:136; W6/40. Vocabulary: "Yarraman = horse (I think)."

Smith, Mrs John: I:117; W3/85. Vocabulary: meena = I myself, neena = you yourself, mimi (English) = thinks this would be word for a shelter; lookrupna = sailing boats.

Stephens, Edward: I:106; W3/66. Caution re native names - were great mimics.

Thorne, William: II:98; W5/31. Vocabulary: Aboriginal place names, The Pieman River = Carinna, Port Cygnet = Teloon [= plenty].

Thorne, William: II:107; W5/48. "The Tas. blacks used words 'kangaroo' and 'emu' (so also in Victoria)."

Watson, Horace: II:58; W4/104. Trinum/Trinnum = wedge of stone or wood.

Food

Beeton, Henry: I:118; W3/86; II:16; W4/21; II:18; W4/25. Vocabulary - for foods eaten.

Benbow, Mrs: I:55; W2/38. "Good gibli" - the blacks would say when they were picking up oysters.

Blyth, William: I:60; W2/48, 49. Vocabulary - for food.

Elmer, Mrs: II:138; W6/44. Vocabulary - gibli = something to eat or drink.

Galagher, James: II:167; W6/103. Vocabulary - "Gibli = beer (or as we say 'drink')."

Hughes, Mrs: I:63; W2/54. Vocabulary - "gibli" = drinking water. If there was a jug of water on the table they would say 'me gibli' and pour themselves a glass."

Hughes, Mrs: I:63; W2/54. Vocabulary - ly-na = for a cup of tea.

Mansell, Mrs: I:111; W3/73. Vocabulary - food.

Stanton, Mrs: II:155; W6/79. Vocabulary: toorella = bread.

Watson, Horace: I:59; W2/46. Vocabulary (for food and implements).

Miscellaneous

Graves, J.W.: I:108; W3/67. "I never could get them beyond five" [counting].

Hughes, Mrs: I:62; W2/53. Mrs (Fanny) Smith.

Riley, Thomas: II:62; W4/112. "Young blacks didn't know much of country language because young when brought up by the white."

WATER CRAFT

Davis, George: II:127; W6/22-3. Made rafts to travel from Bruni to mainland - would pick their weather and drift across, otherwise they would jump off the raft and swim the rest of the way.

Elmer, Mrs: II:138; W6/45. "The men used to be good boatmen, would handle a boat very well and oars."

Harvey, Robert: II:142; W6/53. Made canoes of bark.

Miller, Mrs William: II:150; W6/68. "One native made a boat out of bark and they'd go in the water in it - my mother never saw them doing it."

Pybus, J. Hunter: II:171; W6/110. "Have heard old hands (eg. Grandpa) say that they made bark canoes and scooping logs out, but this may have been accounts of Australian natives - I could not be positive."

Rayner, George: I:49; W2/27. Saw a catamaran built by the "Big River tribe." (= the Ouse.)

Thorne, William: II:105; W5/44. Canoes - made of bark, held 6 people.

INFORMATION ABOUT INTERVIEWEES

Beeton, Henry: II:13; W4/15. "I recollect mostly towards the end when the biggest part was dead."

Benbow, Mrs: I:55; W2/38. "I was about 4 years old in 1847 when the blacks landed."

Collis, Fred: II:6; W4/3. "I was with the half-castes from 5 to 18 years. Age now 42 to 43."

Denne, Henry T.: II:168; W6/104. "Saw them when 17 or 18."

Denne, Mrs M.A.: II:169; W6/107. "Arrived Tas. came aged 5."

Gardam, Henry: II:51; W4/91. "Saw slings used at Devonport when a boy." Present age 54 (1910) - [Jan. 5, 1910].

Geeves, Osborn: II:141; W6/51. Born 1831, came out in 1842, Sept.-Oct.

Judd, Henry: II:140; W6(?) /48. Born in England 1835, came out in 1842.

Oates, Charles: II:135; W6/38. "[Note - no great weight should be attached to Oates recollections where they conflict with those of others they are rather vague and relate only to hunting parties at O.C.]"

Pybus, Mrs: II:170; W6/108. "Came out in 1833 and 3 yrs old when arrived."

Pybus, J. Hunter: II:170; W6/109. "Saw a black at O.C. when I about perhaps 10."

Reibey, Thomas: I:110; W3/70. Re possum cooking - "I was then between 10 and 11. I am now 88."

Riley, Thomas: II:60; W4/108. "I was about 19, 20 or 25 years of age when I was with the tame blacks."

Robinson, Mrs: I:82; W3/19. "Came out with a Frenchman, married a lightho. keeper at Goose I. Capt. Davis and then Robinson, a son of the Robinson. She has resided in island [Green Island] nearly all her life."

Smith, Joseph: II:150; W6/69. "I knew old Trucanini and have been hunting in the bush with him."

Smith, Tasman: II:143; W6/54. "Very good witness."

Stanton, Mrs: II:154; W6/76. "I was young girl about 13 or 14. Left in the house with Trucanini."

Stevens, Edward: I:104; W3/63. "E.S. was a child with the blacks and acquired some of their religious notions that his father couldn't get."

Thomas, Philip: I:113; W3/76. Born in 1836 (aged 73/74).

Thorne, William: II:55; W4/98. "My father's father was Robert Thorne." Information mainly from Robert Thorne who was fond of and grew up with the blacks and partly from the grandfather [Samuel Thorne].

Thorne, William: II:105; W5/44. "My mother's father William Morris would not join in the 'line'."

Thorne, William: II:107; W5/48. "I have seen 2 or 3 blacks at Forcett before Oyster Cove time."

Thorne, William: II:109; W5/53. Father was on the line. Describes experiences - got land grant of 540 acres for it.

Williams, William: II:53; W4/94. "My father Geo. Williams, of Sydney came here very early as a boy with a ship from Sydney, and returned, and came out again." "... about 80(?) years ago that my father was here with them."

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