

DOWNLOAD PDF THE ABORIGINES OF WESTERN AUSTRALIA [EASYREAD LARGE EDITION]

Chapter 1 : Aboriginal groupings of Western Australia - Wikipedia

Aboriginal people of Western Australia practised an oral tradition with no written language before contact with European people. Aboriginal history in Western Australia has been grouped into five periods of time from before contact through to settlement and into recognition as a people.

Western Australia is a state occupying the entire western third of Australia. It is bounded by the Indian Ocean to the north and west, the Great Australian Bight and Southern Ocean to the south, the state has about 2. This was followed by the establishment of the Swan River Colony in , including the site of the present-day capital, York was the first inland settlement in Western Australia. Situated 97 kilometres east of Perth, it was settled on 16 September , Western Australia achieved responsible government in , and federated with the other British colonies in Australia in . Today its economy relies on mining, agriculture and tourism. The International Hydrographic Organization designates the body of water south of the continent as part of the Indian Ocean, the total length of the states eastern border is 1, km. There are 20, km of coastline, including 7, km of island coastline, the total land area occupied by the state is 2. Most of the state is a low plateau with an elevation of about metres, very low relief. This descends relatively sharply to the plains, in some cases forming a sharp escarpment. The extreme age of the landscape has meant that the soils are remarkably infertile, even soils derived from granitic bedrock contain an order of magnitude less available phosphorus and only half as much nitrogen as soils in comparable climates in other continents. Soils derived from extensive sandplains or ironstone are even less fertile, nearly devoid of soluble phosphate and also deficient in zinc, copper, molybdenum, the infertility of most of the soils has required heavy application by farmers of chemical fertilisers, particularly superphosphate, insecticides and herbicides. These have resulted in damage to invertebrate and bacterial populations, the grazing and use of hoofed mammals and, later, heavy machinery through the years have resulted in compaction of soils and great damage to the fragile soils. Large-scale land clearing for agriculture has damaged habitats for native flora, large areas of the states wheatbelt region have problems with dryland salinity and the loss of fresh water. The southwest coastal area has a Mediterranean climate and it was originally heavily forested, including large stands of karri, one of the tallest trees in the world. This agricultural region is one of the nine most bio-diverse terrestrial habitats, thanks to the offshore Leeuwin Current, the area is one of the top six regions for marine biodiversity and contains the most southerly coral reefs in the world . Preliminary planning for WAY79 began shortly after the March celebrations of Western Australias population passing one million, the success of this celebration prompted the Perth Chamber of Commerce to begin planning for Western Australias sesquicentenary. Planning proceeded slowly at first, and it was not until January that the State Government became involved, when Charles Court became Premier of Western Australia in April of that year, the government took over planning, and preparations began in earnest. The following year the WAY79 concept was launched by the premier. Dallymore was initially appointed executive officer for the celebrations, according to Bolton in , It would be fair to assume that Court and Drake-Brockman played the most significant roles in determining the character of WAY Ken Colbung had been invited to perform on the didgeridoo, the Indigenous activist used the occasion to hand an eviction notice to the Governor of Western Australia, Colbung claimed to be serving the notice on the white people on behalf of Western Australias Aboriginal people. The notice was pointedly in the form as that used by the State Housing Commission for eviction notices to Aboriginal tenants. The act was intended both as a reminder of Aboriginal land rights and dispossession, and a reference to the plight of the States indigenous people. Court was furious at the event, calling it a cheap, one of the major events held in Perth under the patronage of WAY79 was the Miss Universe pageant. Maritza Sayalero of Venezuela won the pageant, as numerous press people crowded close to photograph her, eight contestants and two media representatives were plunged to the ground, but there were no major injuries. In March Prince Charles made a visit, representing the Crown. Among his many engagements was officially opening the Avondale

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Agricultural Research Station Museum by planting a tree near the entrance and his other tree planting activity included Government House. He also followed the steps of the founders from the Swan River into what is now the city. Competitors in the Parmelia Yacht Race from Plymouth to Fremantle arrived in late November, numerous other events were staged under the WAY79 banner, from yacht races to family reunions and street parties. The government issued a commemorative twenty cent postage stamp, both official and commercial merchandise was produced to mark the occasion, from books to tea-towels. Some have noted the celebrations focussed on its perpetuation of the pioneer myth, in Bolton wrote that the WAY79 celebrations, The state of Western Australia in celebrated the th anniversary, during the premiership of Geoff Gallop 3. Nullarbor Plain

â€” It is the worlds largest single exposure of limestone bedrock, and occupies an area of about , square kilometres. At its widest point, it stretches about 1, kilometres from east to west across the border between South Australia and Western Australia, historically, the Nullarbor, considered by Europeans to be almost uninhabitable, was used by the semi-nomadic Aborigines, the Spinifex and Wangai peoples. The first Europeans known to have sighted and mapped it were an expedition led by Pieter Nuyts in â€”27, while the interior remained little known to Europeans over the next two centuries, the name Nuytsland was often applied to the area adjoining the Great Australian Bight. Despite the hardships created by the nature of the Nullarbor, European settlers were determined to cross the plain, Eyre departed Fowlers Bay on 17 November with John Baxter and a party of three Aboriginal men. When three of his horses died of dehydration, he returned to Fowlers Bay and he departed with a second expedition on 25 February By 29 April, the party had reached Caiguna, lack of supplies and water led to a mutiny. Two of the Aborigines killed Baxter and took the partys supplies and they completed their crossing in June In August , while travelling across the Nullarbor, E. Delisser in his journal named both Nullarbor and Eucla for the first time. A proposed new state of Auralia would have comprised the Goldfields, the portion of the Nullarbor Plain. Its capital would have been Kalgoorlie, during the British nuclear tests at Maralinga in the s, the government forced the Wangai to abandon their homeland. Since then they have been awarded compensation, and many have returned to the general area. Some agricultural interests are on the fringe of the plain including the 2. Madura was established prior to , the extent of the property at that time was reported as two million acres, mr Rann said the move would double the area of land in South Australia under environmental protection, to 1. The area contains species of plants and a number of habitats for rare species of animals. Crossing the Nullarbor, for many Australians, is an experience of the Australian Outback. Stickers bought from roadhouses on the highway show I have crossed the Nullarbor, the process of beating the crowds on overbooked air services at the time of special sporting events can also see significant numbers of vehicles on the road. Crossings in the s and earlier were significant, as most of the route then was a dirt track, round-Australia car trials used the Nullarbor crossing for good photo shoots of cars negotiating poor track 4. She was known among the people as Kabbarli. Her father married Mary Dillon on 21 September and died en route to the United States, so Bates was raised, by relatives, in Roscrea and educated at the National School in the town. On 22 November , aged 23, she emigrated to Australia on RMS Almora, Bates was forced to leave Ireland and she re-invented her history, setting a pattern for the rest of her life. It was not until long after her death that the truth about her early life emerged, Bates settled first at Townsville, Queensland allegedly staying first at the home of the Bishop of North Queensland and later with family friends who had migrated earlier. Bates had travelled with Ernest C, Hann, amongst others, on the later stage of her journey. Bates found temporary accommodation with the Bishop and she subsequently found employment as a governess on Fanning Downs Station. She said that she engaged to Philip Gipps but he died before they could marry. She then met John Bates and they married on 17 February , like Morant, he was a breaker of wild horses, bushman, the bigamous nature of their marriage was kept secret during Batess lifetime. Although he is shown as being a seaman he was the son of a wealthy London family and had become an officer after completing an apprenticeship. The marriage was not a one, probably because Jack, being a drover. In February , Bates returned to England, telling Jack that she would return when he had a home established for her. She arrived in England penniless but eventually found a job as

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a journalist and it was not until that she heard from her husband again, who wrote saying that he was looking for a property in Western Australia 5. Noongar –” The Noongar are an Indigenous Australian people who live in the south-west corner of Western Australia, from Geraldton on the west coast to Esperance on the south coast. Although Noongar today still recognise the existence of groups, most Noongar today trace their ancestry to more than one of these groups. Prior to the arrival of Europeans, the Noongar population has been estimated at between 6, and some tens of thousands. Colonisation by the British resulted in violence and new diseases, taking a heavy toll on the population. The census figures showed that 21, people identified themselves as indigenous in the south-west of Western Australia, in , the community claimed to number over 28, people. Nuts of the zamia palm were something of a food, though it required extensive treatment to remove its toxicity. Noongar people utilised quartz, replacing chert flint for spear and knife edges from 12, years ago, the Noongar people saw the arrival of Europeans as the returning of deceased people. As they approached from the west, they called the newcomers Djanga, there were a number of reasons for this. Although at first the Noongar traded amicably with the settlers, rifts and misunderstandings developed as land seizures went on, an example of such misunderstandings was the Noongar land-management practice of setting fires in early summer, mistakenly seen as an act of hostility by the settlers. Conversely, the Noongar saw the settlers livestock as fair game to replace the dwindling stocks of animals shot indiscriminately by settlers. He was shot by a boy and is now considered by many to have been one of the first indigenous resistance fighters. Matters escalated with conflicts between the settlement of Thomas Peel and the Binjareb people, resulting in the Pinjarra massacre, similarly struggles with Balardong people in the Avon Valley continued until pacified by Lieutenant Henry William St Pierre Bunbury. From August ten Aboriginal prisoners were sent to Rottnest Island, to pacify the Aboriginal population, men were rounded up and chained for offences ranging from spearing livestock, burning the bush or digging vegetables on what had been their own land. It has been estimated there may be as many as Aboriginal graves on the island. Bishop Salvado was a Benedictine monk from the Spanish region of Galicia, in the early part of the Colony New Norcia could be described as a beacon of hope in a sea of despair for the Noongar people. Bishop Salvado brought many Benedictine monks to New Norcia to assist him build the mission, the Aboriginal people were free to come and go from the mission as they chose 6. The region was named after John Wodehouse, 1st Earl of Kimberley who served as Secretary of State for the Colonies from to and to The Kimberley was one of the earliest settled parts of Australia, with the first arrivals landing about 41, years ago, the party started inland on 19 January On 11 February Grey was speared and became ill. The party discovered and named the Gairdner River, the Glenelg River, there they were picked up by the Beagle and Lynher and taken to Mauritius to recuperate. He subsequently set himself up as a land agent specialising in the Kimberley and was instrumental in the leasing of over 21,, hectares of land in the region during In , Philip Saunders and Adam Johns, in the face of great difficulties, early in the first five graziers, who called themselves the Murray Squatting Company, took up 49, hectares behind Beagle Bay and named it Yeeda Station. They became the first men to shear sheep in the southern Kimberley in , there was further European settlement in , when cattle were driven across Australia from the eastern states in search of good pasture lands. Many other Europeans arrived soon after, when gold was discovered around Halls Creek, in the s the area was the site of an armed insurrection of indigenous people under the leadership of Jandamarra, a Bunuba warrior. The party consisted of four Japanese officers on board a fishing boat. It investigated the York Sound region for a day and a night before returning to Kupang in Timor on 20 January, upon returning to Japan in February, the junior officer who commanded the party suggested using Japanese prison inmates to launch a guerrilla campaign in Australia. Nothing came of this and the officer was posted to other duties, the estimated permanent population of the Kimberley was 34, but it rises dramatically during winter. On Census night in it was 50,, the population is fairly evenly distributed, with only three towns having populations in excess of 2,, Broome, Derby and Kununurra. At federal level, the Kimberley is represented by the member for Durack, at state level, the Kimberley electorate takes in most of the region and all of its major towns, while Pilbara includes south-eastern areas such as Halls Creek and Fitzroy Crossing. Bunuba –” This

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article is for the Indigenous Australian group. For their language, see Bunuba language, the Bunuba are a group of Indigenous Australians, who traditionally speak the Bunuba language. They are the owners of the southern West Kimberley, in Western Australia. The traditional land of the Bunuba covers square kilometers north of Fitzroy Crossing, the native title was recognised in and are administered by the Bunuba Dawangarri Aboriginal Corporation. The area is composed mostly of cattle stations and national parks, together the properties occupy an area of 4, square kilometres and have a maximum carrying capacity of 20, head of cattle. Jandamarra, who led one of the few organised armed insurrections documented against European settlement in Australia 8. The family returned to Perth, and in moved to Adelaide where Tindale took up a position as a cadet at the Adelaide Public Library. Shortly after this, Tindale lost the sight in one eye in a gas explosion which occurred while assisting his father with photographic processing. In January he secured a position at the South Australian Museum as Entomologists Assistant to Arthur Mills Lea and he had already published thirty-one papers on entomological, ornithological and anthropological subjects before receiving his Bachelor of Science degree at the University of Adelaide in March Tindale is best remembered for his work mapping the various groupings of Indigenous Australians.

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Chapter 2 : The Customs and Traditions of the Aboriginal Natives of North Western Australia

Book Description: This short book looks at the life and beliefs of The Aborigines of Western Australia. As with most of the books from this era and dealing with this type of subject, you have to be wary of the racism that underlines them.

Aboriginal people There are about different Aboriginal peoples in Australia, each with their own language and territory and usually made up of a large number of separate clans. An Aboriginal child is being painted for a dance festival in Northern Queensland, Australia. Aboriginals themselves, however, trace their creation back to the Dreamtime, an era long past when the earth was first formed. One Aboriginal man explained it thus: In many places the great creatures changed themselves into sites where their spirits stayed. Aboriginals see themselves as part of nature – All things on earth we see as part human. It is true that people who belong to a particular area are really part of that area and if that area is destroyed they are also destroyed. How do they live? Before the invasion, Aboriginal people lived throughout Australia, although the highest population density was along the coast. Here, people seem to have moved seasonally between permanent settlements near the sea and others at the headwaters of the coast rivers. Those Aboriginal tribes who lived inland in the bush and the desert lived by hunting and gathering, burning the undergrowth to encourage the growth of plants favoured by the game they hunted. They were experts in seeking out water. Today more than half of all Aboriginals live in towns, often on the outskirts in terrible conditions. Many others work as labourers on cattle ranches that have taken over their land. What problems do they face? Ever since the British first invaded, Aboriginal peoples have had their land stolen from them or destroyed. Most has still to be returned today, and the loss of their land has had a devastating social and physical impact on Aboriginal peoples. The initial invasions also sparked huge waves of disease that killed thousands – many others were massacred. In just over one hundred years from the first invasion of their land, their numbers were reduced from up to an estimated one million to only 60, Aboriginal cave art, Australia. Today they still face racist attitudes, and there are periodic incidents of violence towards them, particularly affecting those in police custody. Their generally poor living conditions mean that Aboriginal people have a far higher infant mortality rate and suicide rate and a lower life expectancy than the rest of the population, and they make up a disproportionate section of the prison population. Many Aboriginal groups, such as the Martu of western Australia, have used the ruling to have their ownership of their ancestral lands recognized in law. In , publication of a report into sexual abuse and violence amongst Aboriginal communities in the Northern Territory caused huge controversy. How can I help?

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Chapter 3 : Department of Aboriginal Affairs (Western Australia) - Wikipedia

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

She is Dean of the School of Indigenous Studies at UWA, which under her leadership has been highly successful in developing preparatory and support programs for Indigenous students in professional degrees including Law and Medicine. The success of these programs has been recognised by two national teaching excellence awards. Professor Milroy taught Aboriginal history for 15 years and has significant expertise in Indigenous curriculum development across a range of disciplines including health, landscape design, education and law. She is currently working on a project to design Indigenous curriculum in Engineering. The key focus of her research is in Aboriginal story systems and she creates and tells stories with her mother Gladys Milroy, a Palyku Elder. The basis of their work is the rights of Aboriginal children to be born into stories. She has been a strong advocate within the national higher education arena for the formal recognition and resourcing of Indigenous knowledge systems. In she was appointed a Member of the Order of Australia in recognition of her services to Indigenous education. She was the first qualified Indigenous psychologist. She is well known for her leadership in Indigenous higher education and was Head of the Centre for Aboriginal Studies at Curtin University for 19 years. Currently she is a research fellow and an associate professor at the University of Western Australia. She is actively involved with the Aboriginal community, having an ongoing commitment to social justice for Indigenous people. He has been involved in Indigenous affairs at a local, community, state, national and international level for over 40 years. Principal Research and Evaluation Consultant: Associate Professor Roz Walker Associate Professor Walker has been involved in research, evaluation and education with Aboriginal communities building local capacity within both Aboriginal and non-Aboriginal organisations for thirty years. Roz also serves on a number of high level steering committees and national Indigenous networks. Her key areas of interest include developing transformative and decolonising strategies at individual, organisational and community levels as well as promoting system level change. She has worked in Aboriginal education in teaching, curriculum development, academic coordination, research and evaluation. She has extensive experience in translating research into policy and practice and community-based participatory action research methods and ethics to achieve health related outcomes. Roz has taught extensively at undergraduate and graduate levels in Aboriginal community management and development and early years education in remote areas. Roz co-edited both the first and second editions of the Working Together Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice and led the highly effective communication and dissemination strategy for the book which saw over 50, hard copies and 50, downloads of the first edition disseminated to mental health practitioners and students throughout Australia. Roz has published widely in Aboriginal maternal and child health and mental health and wellbeing and co-led the Close the Gap paper examining Effective Strategies for Indigenous Mental Health and Wellbeing. Dr Yvonne Luxford A professional with 20 years? She has a wealth of experience in public health, with particular interests in Indigenous health, chronic disease prevention, and equity of access to healthcare. She has been especially proud to host the Australian edition of ehospice? She has qualifications in philosophy and higher education, and her doctoral thesis explored a mixture of policy and medical issues with a focus on child oral health. Senior Indigenous Community Research Consultant: She started her working life in media and in suicide prevention. Mr Gerry Georgatos Gerry Georgatos has travelled to hundreds of homeland communities throughout Australia over two decades. For several years he forayed into journalism? He was a chief investigator on the WA Aboriginal Child Health Survey, a report on the measurement of mental health problems in Aboriginal children and young people and the first independently verified population data documenting the nature and extent of the inter-generational effects of forced separation in

WA.

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Chapter 4 : The Aborigines of Western Australia Index

We also have a section called 'Aboriginal Art Regions' where the communities are listed and there are 14 of those communities based in Western Australia. There is a link to all those communities at the base of the page.

First contact appears to have been characterized by open trust and curiosity, with Aborigines willing to defend themselves against any unwarranted intrusion. Territorial evolution of Australia for changes in jurisdiction over the western Australian area. It has been suggested that there was a "white tribe" of Aboriginal people who survived into the 19th century. He describes the Aboriginal people he met as "the most miserable people in the world". Dampier spent time observing the people at the northern end of Cape Leveque; the encounter was hostile with casualties on both sides. Survivors are known to have landed, and the story of their welcome and preservation by local Aborigines was known as far south as Perth years later. A rock carving of what appears to be a Dutch ship has been found at Walga Rock, some kilometers from the coast, up the Murchison River [6] April Arthur Phillip , Governor of New South Wales issues instructions to "endeavour by every means possible to open intercourse with the natives, and to conciliate their affections, enjoining all our subjects to live in amity and kindness to them. And if our subjects shall wantonly destroy them, or give them unnecessary interruption in the exercise of their several occupations that you cause such offenders to be punished according to the degree of that offense". He acknowledged the prior ownership of the land by Aboriginal Mineng people, and took possession of the land for the British crown. His act was premature as annexation of the west was not allowed for another thirty five years. In King George Sound, although Aboriginal people indicated they did not want Europeans visiting their campsite, amicable relations prevailed and trading occurred. The Aborigines called the Europeans "Djanga", or spirits returned from the dead land of Kurrenup Karrynyup? Flinders so appreciated their friendly behaviour that he gave a special parade of the soldiers under his command. A Kirrenup kening Noongar "corroboree" was adopted by the local people and performed by aboriginal groups along the south coast for over a century see Daisy Bates. The Swan River was explored by the French Captain Baudin in the Geographe, and his midshipman Heirisson, gives his name to the area known to the Wadjuk Noongar as Matagadup "place of leg deep". Mineng Nyungar from Albany assisted the sailors in food gathering. He was welcomed by the Mineng Noongar. Colbung, ancestor of Aboriginal activist Ken Colbung is also recorded. On Michaelmas Island he was signalled by an Aboriginal man, who had been abducted and marooned by sealers. These eight sealers led by a certain Bailey, had also killed another man and abducted their women. Randall, another sealer from Tasmania, had also been abducting Aboriginal women, and was arrested by Lockyer. Aboriginal people here expressed their anger at Europeans cutting down trees, but Lockyer chose not to intervene. Exploring the river he was attacked by Aboriginal people at Claisebrook. Nine years later the Aboriginal people of the area explained that the first party of whites they had seen was the marauding party of Randall. At Jane Brook, another party of Aboriginal men was found women and children were seen hiding , who mimicked English calls of "How do you do! Stirling explored as far as Guildford where he commented on the fine alluvial soils. He then sailed south to Albany. Lockyer was eager to return to Sydney with the Success, with Randall, the captive and to get him to stand trial for his crimes of murder and abduction. Stirling reluctantly agreed to allow Lockyer, but refused to allow the sealers and their women on board. They were released from custody, and later left Albany. He became an especially good friend of Dr Collie. Mokkare and his brother Nakina, assisted troops recapture runaway convicts, and were given steel tomahawks as a reward. The settlement proceeded with the expropriation of land and the exploitation of cheap labour and the extermination of any resistance by Aborigines. Settlers, like Robert Menli Lyon , were deterred from taking up grants in outlying areas as a result of fear of Aboriginal attack. The Aboriginal leader, attempting to throw a spear, was shot dead by one of the settlers. Several others were captured and brought to Perth, and subsequently released. Irwin regretted the loss of life, but hoped the Aboriginal people would be taught a lesson. Aborigines often shared food, and returned lost settlers to their homes. George Fletcher Moore

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was one of the settlers who allowed Aboriginal people to continue hunting on his lands. Others drove them off. Their graves are together beneath Albany Town Hall. Henry Bull was appointed Commander of the Upper Swan. The orders were that on being called out Yeomanry were "to cause the offending tribe to be instantly pursued, and if practicable captured and brought in at all hazard, and take such further decisive steps for bringing them to Punishment as the Circumstances of the Case may admit. May William Gaze, a settler on the Canning was killed. A witness identified Yagan , son of Midgegooroo as the killer, He was declared outlaw, and twenty pounds offered for his capture. Amongst four resolutions passed called for whatever conciliatory or coercive measures it saw fit, and said if instead action was not taken the settlement may need to be abandoned. September Yagan was captured and sent to Carnac Island. He escaped 6 weeks later by taking the boat belonging to his captors. No attempt to recapture him was made, the six weeks being considered adequate penalty. The country of the Daren people, headed by Weeip, was the area from immediately south east of Ellen Brook and the upper Swan River, to the Darling Scarp. The Wurerup people, were on the upper Swan River. The Beeliam , were the inhabitants west of the Canning River down to Rockingham, and were led by Midgegooroo. Private settlers were forbidden to feed natives, except in return for work done. April A false rumour of Aborigines attacking the Preston Point Ferry, saw every man in Fremantle taking up arms to kill the Aborigines. Yagan had been seen by Mr Phillips of Maddington Farm, repeatedly spearing one of the two men. Thirty pounds was offered for Yagan dead or alive, twenty pounds for Munday and Midgegooroo. They were hunted for the next three months. The three were unaware they were being hunted. Four soldiers of the 63rd Regiment stationed themselves at the spot, but Midgegooroo failed to appear. Those present expressed their satisfaction by loud exultations at his execution. Shortly afterwards Yagan approached George Fletcher Moore at Millendon, and in pidgin English insisted that it was wrong for Aborigines to steal from settlers, and also wrong for whites to kill Aborigines caught stealing. When an Aborigine was killed by a settler, Yagan insisted that it was permissible for an Aboriginal to kill the settler, as payback in accordance with their custom. Moore insisted that if a settler was caught stealing he would be shot too, as the Aboriginal had been. If killing and theft stopped, Moore explained there would be peace between the races. In Nyungar Yagan explained that the Europeans had come to disrupt the Aboriginal people in their lives, and are fired upon by Europeans in their own country. He declared they would take European lives in revenge for any death of Midgegooroo. The next day Mr Shaw informed Yagan that Midgegooroo had been executed. Settlers in Upper Swan seemed to be defying the order to capture him, and Lieutenant Ball gave orders to his servants that Yagan was not to be shot. Friendly overtures were extended to Weeip, despite the refuge he was giving to Yagan and Munday. June , the Agricultural Society Meeting discussed the growing problem with Aborigines and suggested specific measures rather than extermination be followed. A fortnight later, a party of the 63rd Regiment, under the command of Captain Ellis set out to hunt Yagan , and was promised help by Weeip in finding him, but was unsuccessful. The Aborigines were generally friendly. After two failed attempts over an extended period, William shot Yagan in the head, and was immediately speared to death by aborigines accompanying Yagan. James Keats then shot Heegan, one of the other Aborigines who was about to throw his spear, and aimed at Weeip, also about to throw his spear, but missed. William Cruse, after hearing of the affair, accompanied by six others returned to the spot, found the gun had been used also as a club, and then following the sound of crying, found the wounded Heegan and the dead Yagan. Heegan was then shot through the head, to "put him out of his misery". The Editor of the Perth Gazette condemned William Keats for his treachery in killing Yagan and warned settlers there would be another round of reprisals from Aborigines. Two weeks later, the Lieutenant Governor issued a proclamation that Munday was no longer an outlaw as sufficient retribution had been made for the death of the Velvick brothers. Lieutenant Bull encouraged Keats to leave the colony on board the Cornwallis. Lyon gave notice of a motion to set aside lands for the sole use of Aborigines in every district. He said it was incumbent on settlers who had disposed the Aborigines of their lands to do so, and that the Legislative Council effectively secure Aboriginal rights and privileges as promised, including unrestricted fishing and hunting rights on all unclaimed lands. No vote was taken and the matter was deferred

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until Stirling returned to the colony. Lyon was expelled from the society by members when Stirling had returned. Shenton was locked inside and the flour was taken. Calyute , Gunmal and Yedong were subsequently captured. Gunmal and Yedong were tied, flogged with 24 lashes at the St Georges Terrace whipping post. Calyute was transferred to Fremantle Round House, and there given another 60 lashes and released in May. A warrant was sought for the arrest of Yeendamira, the leader of the group, who was arrested, but was shot dead on trying to escape from the Barracks. In retaliation Weeip and Godaljud led a group to the Barracks where in payback they killed Private Dennis Larkin, one of the soldiers there. A jury found Weeip, Bilyomeri, Goldaljud, Beguin, Gotark, Gregad, and Narrall, all "guilty of wilful murder", insisting, contrary to British justice, that the whole group was guilty for a crime perpetrated by one. This was unpopular amongst Upper Swan settlers, who admired Weeip and they petitioned the government claiming that Goodalyat had been the Aboriginal who had speered Larkin. Captain Ellis, Captain Pegus and Mr Norcott were instructed to maintain constant patrols between the Swan and Canning and to conduct instant floggings of any Aboriginal caught committing an offence. July Calyute and twenty one other Binjareb were involved in the payback death of Thomas Nesbitt, a servant of Thomas Peel. Nesbitt had been friendly with the Aborigines and his death sparked major concern. Mr Parker, the Constable at Guildford, was told that a vessel had been seen wrecked six months earlier on the beach thirty days walking to the north and coins were found scattered on the beach. September Stirling, returning from Albany, pardons Weeip and his son, after Weeip, at the instigation of George Fletcher Moore , had travelled north looking unsuccessfully for the shipwreck and any survivors. See Battle of Pinjarra 1 January Forty three starving Aborigines, gleaning fallen grain from an already harvested field in Maylands were shot at. February John McKail wakes and shoots Gogalee, the adolescent son of Yellagonga , after suspecting Aborigines from a nearby camp were going through his possessions. Narrail, the son of Yagan was also clubbed to death.

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Chapter 5 : Timeline of Aboriginal history of Western Australia | Revolv

*The Aborigines of Western Australia (Forgotten Books) [Albert F. Calvert] on www.nxgvision.com *FREE* shipping on qualifying offers. Book Description: This short essay on the Aborigines of Western Australia is primarily useful as a historical document.*

Aboriginal history of Western Australia Save The history of the Aboriginal inhabitants of Western Australia has been dated as existing for thousand years before European contact. This article only deals with documented history from non indigenous sources since European settlement in Perth. Western Australian Aboriginal history Aboriginal people of Western Australia practised an oral tradition with no written language before contact with European people. Aboriginal history in Western Australia has been grouped into five periods of time from before contact through to settlement and into recognition as a people. The colonisation proceeded with the expropriation of land, the exploitation of cheap labour, and the quashing of Aboriginal resistance. Protectors of Aborigines were appointed by the board under the conditions laid down in the Aborigines Protection Act of 1869. In theory, Protectors of Aborigines were empowered to undertake legal proceedings on behalf of Aboriginal people. As the board had very limited funds Protectors received very limited remuneration, and so a range of people were appointed as local Protectors, including Resident Magistrates, Jail Wardens, Justices of the Peace and in some cases ministers of religion, though most were local Police Inspectors. The minutes of the board show they mostly dealt with matters of requests from religious bodies for financial relief and reports from Resident or Police Magistrates pertaining to trials and convictions of Aboriginal people under their jurisdiction. The Education Act of Western Australia gave white parents the power to object to any Aboriginal child attending any school also attended by their children, a provision which saw Aboriginal children progressively and completely excluded from the state education system. Repeated cuts in finances for the operating budget of the Aborigines Department, partly resulting from the Aborigines Act, saw this department merged in to form the Department of Aborigines and Fisheries. The sixty years from 1869 to the 1920s can be divided into two by the passage of the Aboriginal Act, which resulted in institutionalised racism and created what amounted to Aboriginal "concentration camps" in which the Aboriginal people were to be confined until the race became extinct. It began with the Fairbairn Report which first drew attention to the "Aboriginal Problem". This institutionalised racism reached its peak in the 1920s. Children were removed from Aboriginal parents, who were considered "biologically capable of having children, but not socially capable of raising them". This continued beyond this period until well into the 1950s. The major task confronting Aboriginal people throughout this period was how their cultures could survive. It, like the other periods, can be divided into two by the events of 1967, in which Aboriginal people were recognised as Australian, and by the passage of the Racial Discrimination Act, which for the first time since recognised Aboriginal people as equal under Australian law. The passing of the Mabo and Wik High Court Decisions, which recognised Aboriginal people as in possession of the land at the date of European settlement, is an appendix to these changes. The Minister for Aboriginal Affairs, Peter Collier was accused of going slow on this settlement, waiting for claimants to die. Gaps continue to increase in child mortality, Aboriginal employment and the difference between Aboriginal and white Western Australian life expectancy. Policy and governance Until dealings with "natives" in Western Australia had been the responsibility of the British Colonial Office. A Royal Commission on the Administration of Aborigines and the Condition of the Natives chaired by Dr Walter Edmund Roth "Chief Protector of Aborigines in Queensland, was conducted in 1911, and discussed the growing "half-caste problem[sic]". Most Aboriginal people were living in regional areas, where sexual exploitation of Aboriginal women by whites led to an increasing number of "degenerate" mixed-race children who were subsequently abandoned by their fathers. As the Honourable J. Drew stated I think it is our duty not to allow these children, whose blood is half-British, to grow up as vagrants and outcasts, as their mothers are now. There is a large number of absolutely worthless black and half-castes[sic] about who grow

up to lives of prostitution and idleness; they are a perfect nuisance; if they were taken away from their surroundings of temptation much good might be done with them. There is no power to do this now, consequently a half - caste who possesses few of the virtues and nearly all the vices of whites, grows up to be a mischievous and very immoral subject. This Bill will tend, in a great measure, to remedy this abuse. I may say it may appear to be a cruel thing to tear away an Aborigine child from its mother, but it is necessary in some cases to be cruel to be kind. In that year Aboriginal people had camped on the fringes of Katanning , in order to allow their children to get an education, but under the powers of the Education Act, parents in demanded that Aboriginal children be excluded from their school, and in the Katanning white community, acting on its own, had local police remove the Aboriginal fringe dwellers to what was the equivalent of a concentration camp at Carrolup. In , the appointment of A. Neville as Protector of Aborigines saw a change in policy. He saw the Aboriginal population of Western Australia as comprising two groups Full blood Aborigines, who were to be segregated from the community in order that they could become extinct. Half-caste Aborigines, who were to be assimilated through intermarriage within the white community as quickly as possible. In in interests of economy and expediency the Carrolup River Native Settlement was shut and inmates transferred to Moore River Native Settlement near Moora , and the Carrolup land taken over by local farmers. Solitary confinement imprisonment of children in the "Boob" was stated to be barbarous and must be stopped. Nevertheless Neville continued in his role as Chief Protector to argue before the Moseley Royal Commission of for an extension of his powers, and despite some opposition to this the commission agreed to support his recommendation. A new Native Welfare Act in did nothing to limit these removal powers under the Act, which continued unabated. Nevertheless the removal of Aboriginal children continued under the arbitrary implementation of the broad provisions of the Child Welfare Act of In a departmental reorganisation resulted in the functions of the then Native Welfare Department being split between two newly created Departments, the Aboriginal Affairs Planning Authority AAPA and the Department of Community Welfare now the Department for Community Development , responsible for the care and placement of Aboriginal children in the welfare sector. The creation of the AAPA led to a state housing integration program[5] and the end of the " Stolen Generation " as for the first time policies were enacted which allowed children of Aboriginal descent, considered at risk of neglect, to be fostered first and foremost by other members of their families. In the Whitlam government established the Aboriginal Land Fund. Over Aboriginal sacred sites were also removed from the register. Closure commenced for some communities, with power, water and phone lines being cut. An Aboriginal refugee camp was established by the Swan River Noongar Community for Aboriginal people who had become homeless as a result of state government policies. Documentation of Western Australian Aboriginal society The documentation of Aboriginal history is challenging,[6] due to the fact that Aboriginal people lived in a pre-literate or oral culture before Anthropology The recording of, and collection of material related to Aboriginal people had not been systematic in the first century of settler-aboriginal contact. The most significant collection in the twentieth century was that of Ronald and Catherine Berndt at the University of Western Australia Anthropology department. Since the European colonisation of Western Australia by the British , there had been relatively few Aboriginal people who had become anthropologists or historians. However at Edith Cowan University , Curtin University and University of Western Australia - centres and individuals have contributed extensively to anthropological and historical knowledge of Aboriginal history and culture. Records The study of Aboriginal history in Western Australia has been enhanced in recent years by people like Lois Tilbrook[9] who have started collecting information and records on key Aboriginal Families in WA. Due to the comprehensiveness of the records of the Department of Native Affairs, more is known about Aboriginal families than about most European families. Anna Haebich [10] has written of the Moore River Native Settlement [11] and the "Stolen Generations", which refers to the systemic removal of Aboriginal children from their families for almost a century ending in the late s. Archaeology Advances in archaeology since the s, through the work of such scientists as Sylvia Hallam[12] and Charles Dortch,[13] has increased what is known

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of the history of Aboriginal people in that area. Oral tradition The preservation of Aboriginal history through an oral tradition and stories has increasingly been recognised. Aboriginal coastal dwellers in both the south and the north of Western Australia, not only preserve stories about extinct Australian megafauna , but also preserved stories about the rising sea levels and the loss of lands offshore as a result of the sea level rise of the Flandrian transgression, at the end of the Pleistocene Ice Age. Aboriginal oral history details accounts of legendary and cultural information, and includes personal biographical accounts. The internationally acclaimed " Follow the Rabbit-Proof Fence " is an example of the autobiographies that have been written since the s. Groupings On the basis of cultural affinity, Aboriginal people in Western Australia identify on the basis of culture, shared history and sense of thinking of themselves as belonging to one of five large groupings or "people", closely associated with "country". These groupings, as culturally diverse as European nation states, before contact had significant cultural differences, which have tended to collapse and fuse as a result of European cultural contact. Nevertheless they remain strong parts of Aboriginal identity in contemporary Western Australia.

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Chapter 6 : The Aborigines of Western Australia

This short essay on the Aborigines of Western Australia is primarily useful as a historical document. Even at the time this was written there were few Aborigines remaining in this area, and so even scraps of information like this are important. The text is particularly revealing as to Victorian.

The Aborigines of Western Australia Author: English Date first posted: September Date most recently updated: September This eBook was produced by: Richard Scott Project Gutenberg of Australia eBooks are created from printed editions which are in the public domain in Australia, unless a copyright notice is included. We do NOT keep any eBooks in compliance with a particular paper edition. Copyright laws are changing all over the world. Be sure to check the copyright laws for your country before downloading or redistributing this file. This eBook is made available at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg of Australia License which may be viewed online at <http://www.gutenberg.org/licenses>: ANY attempt to fathom the depth of mystery which surrounds the history of the Australian Aboriginal must necessarily be--in the main--a failure. The subject is surrounded with difficulty. Captain Dampier was the first Englishman known to have made the acquaintance of the Australian natives, whom he calls "the poor winking people of New Holland, the miserablest people on earth," and so forth. During the intervening two centuries we have not added much to our knowledge regarding them. They have no written language, and are forbidden to speak of the dead: I am well aware that the subject is rather out of my line, and for this reason alone I can scarcely expect to do justice to the theme. Nevertheless, during my wanderings through Western Australia, in the capacity of a mining engineer, I came across a good many of the natives; and taking a profound interest in everything connected with the colony I resolved to set down in brief and simple form such facts as I could glean regarding this most curious specimen of the human race. I lay no more claim to originality than is due to one who has arranged his matter in his own way, and added a few thoughts suggested and accruing. I am likewise led to remark in passing, that our first parents before the fall did not live in a state of civilization, but of ignorance--an ignorance which was undoubtedly bliss,--for ever to be dispelled by the knowledge of good and evil. It was after the fall when they had to work, and became ashamed of their nude condition, that they bethought them of the most primitive modes of dress. Thus did civilization and sin enter the world hand in hand, soon after the creation; and the fig leaf was ancestor to the petticoat. Among the rudest tribes of men, inhabitants of the wild forests and deserts, dependent for their food and clothing on the accidental produce of the earth or spoils of the chase, a form of skull is prevalent, which is termed prognathous, indicating an extension forward of the jaws. The facial angle peculiar to this formation is low, and is strongly developed among the Alfurian or Australian races. They probably spring from a common source; and the Rev. William Ridley draws attention to the interesting fact that the blacks themselves always have in idea that their ancestors came from the north. Then the current of migration has been ever towards the south and west, and the natives of the north-eastern corner call it "Kai Dowdai" or Little Country. The anomaly is accounted for by their ignorance of the extent of country they inhabit. To those living near Cape York, and passing to and fro across the strait dividing New Holland from New Guinea, the low narrow promontory would seem insignificant compared with the great mountain ranges of the latter. Then again there is a tradition among some tribes that their first parents landed on the North West Corner from Java. All this, however, is at the best but wild conjecture. The real source from which the Aborigines of Australia originally came is one of those mysteries buried in the impenetrable depths of an unwritten past. The natives have no written language and our alphabet is totally inadequate to give expression to some of the sounds which are so volubly emitted. Then of course there are very many different dialects of which the following may be said to be the most important: Within the boundaries of Western Australia itself there are numerous dialects spoken. I will only trouble my readers with one illustration. An illustration of my meaning may, perhaps, best be given, by submitting the following exercise, written by the late J. Armstrong, Government Interpreter to the Western

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Australian tribes. In English the exercise runs thus: Why were you so angry, why did you spear the white people? We did not want to kill you or hurt you in any way. Why would you not be friends and let us learn your language? We could shew you how to use a gun, make nets, boats, and many other things; but you set yourselves against us for years, until you found that we were the strongest, otherwise you should have killed us all, as you killed the other white people. Why you us with no cause speared? We you in anger thought not beat, and so on. You why heart bad? We then your language soon understand correctly. We then you gun good use shew or tell; net and such like shew tell; boat and such like and numerous nameless things good and common. But you us angry strong, winter summer many. Then we really fought. Nganneel nureel en gurrang Kattege-broo booma-broo na-broo. Nurang nyte-juk Goordoo wendang? Nganneel garoo nureeluk mya gete katega met in Nganneel garoo nureel in gun gwabbyne wurrung-un net, na may wurrungun boat ware na ware nyteby nyteby na gwabbyne ware warra. Garoo nureel nganneeluk gurrang moordooit. Muggore, Beroke, boola, garoo ngallutta boondojil, bukadge; mureel garoo wangga-Nah! Minning ngullara babba, nurang goord nganneel in booma, moondang-um-um waame-ma mogin. The "Hodmadods," it appeared were possessed of houses, skin garments, sheep, poultry, and fruits of the earth, whereas the unfortunate people who so excited his disgust differed "but little from ye brutes. Also their "great heads, round foreheads and big brows" did not altogether please him. And their "full lips and wide months," the two front teeth wanting in all of them, men and women. I fancy Mr Dampier was mistaken regarding the women--old and young, likewise irritated him. Whether they drew them out he unfortunately "knew not. They are long visaged, and of a very unpleasing aspect, having no one graceful feature in their faces. Their hair is short, black, and curls like that of the negroes, and not long and lank like the common Indians. The colour of their skins is coal black, like that of the negroes of Guinea. Then strange to say they broiled these on the coals, the only respectable sort of thing he noticed about them; though as to how they got their fires, he confesses his ignorance. As a matter of fact they stood "grinning at him and at one another like so many monkeys! Such an account as the famous voyager gave, in England, of his visit to Western Australia, in January, , was not calculated to encourage emigration; nor, indeed, was the record of his later experiences on the same coast eleven years later. Dampier was regarded as one of the most intelligent and trustworthy of the navigators of his time, and, because his descriptions are quaint and forcible, I have quoted him rather fully. When, however, he states solemnly that "the earth affords the natives no food at all," and that "there is neither herb root pulse, nor any sort of grain, nor any sort of bird or beast that they can catch or kill, having no instruments wherewithal to do so"; it only proves how erroneous are apt to be superficial or cursory observations. Throughout Australia as in America, and elsewhere, the gradual extinction of the natives seems to be one of the inevitable results of civilization. Even where the most humane measures have been adopted, it seems the fiat of some inscrutable power that the savage race must cease to exist. The surrounding conditions of life, mental and physical being entirely changed, those who collect around townships and stations slowly but surely follow the fate of their fellows who have previously been killed in conflict with the first settlers. Upon the white man, alas! His vicious habits are too faithfully copied by the sons and daughters of the desert; drunkenness and the diseases which follow in its train being a potent factor in thinning the aboriginal ranks. It is their misfortune to have stood in the way of colonization, and it is scarcely to be wondered at if they have endeavoured to avenge occupation, invasion, and robbery of their hunting grounds by deeds of bloody atrocity. It must not be forgotten, however, that the colonists were the aggressors, and that they were oftentimes guilty of crimes against the natives of even more ferocious cruelty than those of the savages themselves. It is, indeed, a humiliating reflection, that British colonization has alone much to destroy, and British Christianity but little to save, the aborigines of Australia. Their degrading customs and brutal crimes have been put forward as a justification for their speedy extinction; while their nobler qualities, as true friends and faithful servants, have been forgotten. If degradation alone be held to justify extinction, how many subjects of Her Majesty might well be wiped off the face of the earth, within a four-mile radius of the British Museum! Civilized human nature is a strange and fantastic compound, whether it owes allegiance to the Union Jack, the Stars and Stripes, the Tricolor, or any flag that flies. Is it

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then to be marvelled at, that we find among these untaught savages a wild conglomeration of wisdom and folly, nobility and depravity, honour and treachery? Many of our habits, doubtless, they refuse to imitate. They will cook their food on the embers, but object to boiling or steaming; most kinds of work they rather object to, but smoking and drinking are of course readily acquired. Praiseworthy efforts have been made by both Protestant and Catholic Missionaries among the natives of Western Australia; the most successful of the missions being that started by Bishop Salvado. He says "Australian natives not only sing in church or study in school, but are engaged side by side with the Monks in agriculture and various other industries, also, besides playing the violin and other instruments in the Mission Band, playing cricket in the Mission eleven which visits Perth for an occasional match, and is generally victorious. The New Norcia Mission merits much more notice than time allows me to give to it. Its philanthropic and practical work among the aborigines of the Colony, has now been carried on for more than a generation year by year. With infinite pains, labours, and expense it turns a number of the natives into Christian and civilized beings. The first principle of the work at New Norcia is that it shall go beyond schooling and religious teaching. I have known a full-blooded low type savage go forth from this Mission into civilized life, not only a good Christian but an expert telegraphist. In the centre stands a good-sized chapel, with good schools near it; and the large monastery on the opposite side of the road seemed to have a splendid garden at the back, stretching down to the river-side. Such nice little fellows, black as jet, but intelligent, well-looking, and well-mannered. Passing over a period of a century and a half, during which time many other navigators were more or less disappointed, if not disgusted, by "the poor winking people of New Holland," I notice, that when in June, , a party of, officers and men, under Lieutenant Preston, R. Challenger at Browne Mount, Cockburn Sound, for the purpose of exploring the Canning River and intervening country, they were surprised at the absence of natives on this occasion. It is more than probable they did not like our appearance and avoided us; arid from the nature of the country and their superior power of vision they have easy means of concealment. Then in September of the same year Lieutenant Preston describes his meeting with the natives, having landed for exploring purposes from H. He found them most friendly and intelligent, gave them a swan, some rings, knives, beads, etc. The shooting of a kangaroo rat astonished them mightily, and they scattered in all directions at the report of the gun. Collie, we examined Geography Bay, and came across thirty-five natives near Port Vasse. They were most amiable, but shewed considerable shrewdness in bartering, parting with knives, hatchets, and spears, only after considerable arguments.

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Chapter 7 : Aboriginal people - Survival International

*The aborigines of western Australia [Albert Frederick Calvert] on www.nxgvision.com *FREE* shipping on qualifying offers. This book was digitized and reprinted from the collections of the University of California Libraries.*

So it is merely a matter of time when they will become extinct. It is quite probable that the curse of drink together with the supplanting of black children by mixed races will eventually cause them to die out, for it is reasonable to suppose that few intellectual persons will find companionship in the natives, so they merely gain the evil part of the European element from those who do associate closely with them. IT is a strange revelation to find that the natives believe in a common Creator, and that their race sprang from one man and woman. There is no mistake that this is their belief. They allow that he has a wife, who gave birth to the first couple sent to populate the earth. When their God saw that this earth was fit for man. They were to name their children by four tribal names--Banaka, Boorong, Paljarri, Kymera--and thus observe the marriage laws. Their God gave the men spears, throwing stick, and shields for protection and purposes of hunting; to the women he gave wooden scoops and paper bark from the Cajeput tree for the gathering of seeds and other uses. They were given power even over rain, and provision was made that every food they possessed should be held for the common good. But their God would never forsake them, and would receive their spirit. It thus appears from their showing that they are the direct children of the Creator, who is all merciful to them, and that for any evil doing they are punished on earth alone. It must not be thought that their worship in any way resembles ours. They have only to carry out the commands given by God to His children, and since they do not hold that their first parents sinned against Him in any way, they do not pray for forgiveness; for their wrong doings they are punished by their elders alone, and if they choose to overlook them they are forgiven. They know nothing of any Fall such as the eating of the forbidden fruit. At the same time although they do not at present have any direct form of worshipping Him, it is quite possible in ages past they had, and have fallen away in this respect; the tarlow ceremony dealt with elsewhere, the marriage laws, the circumcision, and others seem to indicate that they had. They do not worship the moon, stars, sun, or any images. Although at times they are cruel to each other, yet they are in general equally as kind as are we. The name of an angel is Mulgarra--dwelling both on earth and heaven. They define heaven as space. When the spirit has departed from the body it is called "Coodoo," and the body is called "Coudo. A TARLOW is a stone or a pile of stones set apart as a hallowed spot, dedicated to the ceremony of willing that certain things such as children, birds, animals, insects, frogs, reptiles, fishes, and grass seeds, etc. To make it clear, however, say that a family of the Banaka tribe had the tarlow of the eagle hawk, and wished them to multiply. They must journey to that shrine; for it cannot be done elsewhere. The head of the family may be accompanied by any number of Banaka, men he pleases to take part in the ceremony, but the spell would be broken if any members of the other three tribes came to the spot. Each of the Boorong, Paljarri, and Kymera tribes have other tarlows dedicated to their care, and do not intrude upon each other when such a mission is in hand. They have not the power to will a decrease in these things, and can only cause an increase. When a disease breaks out upon the young children they place them in a special spot set apart for the purpose in the hope that it may atone for and avert the evil. This place is kept covered with cajeput bark. They all have a different ceremony in willing each thing required; in some they hammer the cairn or boulder with other round stones and go through many speeches but being an outsider I unfortunately could not induce them to go through the ceremony whilst I was present. They carry with them when on this mission whatever weapons or utensils are used in gathering or procuring the thing to be willed. For instance, if they are willing grass seeds they take wooden scoops; if kangaroos, spears; if turkeys, nets, etc. They all dress differently, and make free use of feathers, charcoal, and white and red clays. The women also take part and inherit these tarlows. IN order to follow the life of the natives it is advisable to commence from their birth. It is wonderful how hardy the native women as a rule are. During the hottest part of the day they can be found pounding at grass seeds out in the open without covering of any kind, and as cooking is required in the

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preparation of the seeds they have the heat of the fire in addition to that of the blazing sun. Thus they labour in all conditions of life, and usually right up to the time of their confinement. Immediately preceding confinement they are accompanied while gathering grass seeds by an elderly woman. They seldom rest before, and walk a mile or two after the infant is born, back to their camp, and rarely ever suffer any ill-effects. The child when newly-born is of a light copper colour, but after a few hours it is covered with grease and charcoal to keep the skin soft and prevent suffering from exposure. There is a small cry amongst the rest of the women in camp, and their nearest neighbours always pay the mother a visit as soon as the tidings reach them, bringing gifts of seeds or whatever they may have. It must be borne in mind that the natives generally live in families at various intervals of a few miles down the course of each river and its creeks; while some journey down others go up to the next waters; in fact they are small families constantly moving camp a few miles in any direction they please. The same freedom is a characteristic feature of the natives throughout. The parents are very fond of their children, and indulge their every fancy. They never chastise them, and the child often strikes its mother. I have seen children fully four years old still nourished by nursing. They have no toys, but their parents bring them small birds, etc. The girls when about five years of age are promised to some man as wife by their parents, and it is quite surprising how quickly they grow up, budding into womanhood at about twelve. The children are all very happy, and learn to swim when very young. When the elders meet, the children are gathered round to pay attention to ancient stories and traditions, and thus they are preserved through ages. Prior to this season the women store a large quantity of grass seeds, etc. The families then meet at some given spot, the time being arranged by the stages of the moon, as "new" or "full," until the company present is of vast numbers. They then gather round and of one accord the youths are seized by the elders, a cord of span hair being fastened around the arm, while the "coolardie" is swung vigorously in the camp by other men. The end of the hair is held in the hand, and so the shield is swung round, making a noise like the roar of a bull. The elders then teach the novices fully and clearly all the ancient traditions, and what is expected of them on this occasion. The latter are then given about three days in camp to learn the chants and dances in connection with this important initiation. These consist of a chant and dance by the aged women only, called "Tunbagey," and another by the men only, known as "Una. The natives believe that these chants and dances were given them by their God through His son. The novices are then taught the chants or hymns called "Nambey" and "Wallawollangoe," which are sung on circumcision day. During this time they cannot converse with young women or children, using the coolardie to warn them out of the way, and are escorted everywhere by two men as guardians. After these few days in camp their guardians go out on a mission of collecting all those who have not come in, and bring everyone they possibly can in to the ceremony and feast, which they call "Nurka. Probably they may have as many as eight or ten youths to initiate, who, with the men only, proceed to the spot, the men being dressed in full war paint and chanting the "Nambey" and "Wallawollangoe"; the youths swinging their coolardies, and having feathers on their arms, a band of spun hair around their brow and waist the latter ornamented with leaves. The women cry afar off. The operation is done with a piece of yellow flint kept for the purpose by each family, and known as "Candemerrah. This is done by their uncles or tribal relatives. The mode of procedure is that the youths are held down by four or five men and the operators perform their work. They then all journey back to camp and a great feast is partaken of by them and aged women alone. The younger women and children are not allowed to be present, but have their feast some distance away. The closing part of this performance is: They then express the hope that the youth may flourish like the green tree, and the coolardies and flints are returned to their proper places among the rocks until again required. From this stage in his life the youth is not allowed to eat emu or turkey until he has been speared or the elders, considering him a man, invite him to eat with them. Young damsels are also prohibited from eating emu and turkey until they attain the age of twenty-one or become mothers. THE natives in their wild state have no covering for their bodies and are perfectly nude, possessing no shame. This hair dress is not at all picturesque. For, owing to continual grease and dirt it forms into knots, each often matted into five pounds weight, as they have no substitute for a comb. They also dress their beard in a similar manner.

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They spin hair into belts, in which they hang small game, coyleys, etc. They are particularly fond of greasing their bodies and rubbing on decayed ironstone ochre , white chalk, and char. They also use these in painting their shields, and as colouring for all purposes.

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Chapter 8 : Indigenous Australians - Wikipedia

Timeline of Aboriginal history of Western Australia This is a timeline of Aboriginal history of Western Australia. Aboriginal life in the two centuries from to , was characterized by the increased presence of Europeans around the Western Australian coastline.

Tribal Boundaries map based on Norman Tindales map. It was published in Western Australia: An Atlas of Human Endeavour by the State Government, given to every school aged child in Western Australia, in commemoration of the th anniversary of the settlement of the Swan River Colony the cities of Perth and Fremantle by a small English military force and several hundred free colonists in It includes five cultural groups: Matrilineal moieties and totemic clans. Patrilineal local descent groups. Alternate generational levels similar to Western Desert type, with patrilineal local descent groups. Includes Balardong and Nyakinyaki. Patrilineal moieties and patrilineal local descent groups. Includes Bibulmen and Minang. Patrilineal totemic local descent groups, no moieties or sections. Includes Nganda and Nandu. Sections not well defined, Patrilineal totemic local clans grouped into larger divisions. Sections corelaed with kin terms, Matrilineal descent groups. Sections with indirect matrilineal descent, with patrilineal local descent groups. Like Nyunga, but practising circumcision. Includes Galamaia, Ngurlu, Maduwongga, and Gelago. Patrilineal local totemic descent groups, No moieties or sections. Similar to the Western Desert type. Kimberley peoples - in the Kimberley region - speaking a variety of languages and affected from the s onwards, represented today by the Kimberley Land Council. Patrilineal local descent groups, no moieties or sections. Jarvis Ed Western Australia: An Altas of Human Endeavour Education Committee, WAY Education Department of Western Australia. National Library of Australia. Proceedings of the American Philosophical Society, Vol. Published by the American Philosophical Society. Australian Institute of Aboriginal Studies,

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Australian Aboriginal peoples, one of the two distinct groups of Indigenous peoples of Australia, the other being the Torres Strait Islander peoples. fish-trapping fence Fish-trapping fence in north-central Arnhem Land, Northern Territory, Australia.

Settlements were subsequently established in Tasmania , Victoria , Queensland , the Northern Territory , Western Australia , and South Australia Australia was the exception to British imperial colonization practices, in that no treaty was drawn up setting out terms of agreement between the settlers and native proprietors, as was the case in North America, and New Zealand. In the 19th century, smallpox was the principal cause of Aboriginal deaths, and vaccinations of the "native inhabitants" had begun in earnest by the s. The cause of the outbreak is disputed. Some scholars have attributed it to European settlers, [58] [59] but it is also argued that Macassan fishermen from South Sulawesi and nearby islands may have introduced smallpox to Australia before the arrival of Europeans. The skeleton of Truganini , a Tasmanian Aboriginal who died in , was exhumed within two years of her death despite her pleas to the contrary by the Royal Society of Tasmania , and later placed on display. Frontier Wars[edit] As part of the colonisation process, there were many small scale conflicts between colonists and Aboriginal and Torres Strait Islanders across the continent. Since the s there has been more systematic research into this conflict which is described as the Australian frontier wars. In Queensland, the killing of Aboriginal peoples was largely perpetrated by civilian "hunting" parties and the Native Police, armed groups of Aboriginal men who were recruited at gunpoint and led by colonialist to eliminate Aboriginal resistance. Researchers at the University of Newcastle have begun mapping the massacres. After this period of protectionist policies that aimed to segregate and control Aboriginal populations, in the Commonwealth government agreed to move towards assimilation policies. These policies aimed to integrate Aboriginal persons who were "not of full blood" into the white community in an effort to eliminate the "Aboriginal problem". As part of this, there was an increase in the number of children forcibly removed from their homes and placed with white people, either in institutions or foster homes. Between and , under the guise of protectionist policies, people, including children as young as 12, were forced to work on properties where they worked under horrific conditions and most did not receive any wages. The Yirrkala Bark petitions were traditional Aboriginal documents to be recognised under Commonwealth law. The Tent Embassy was given heritage status in , and celebrated its 40th anniversary in , [92] making it the longest, unanswered protest camp in the world. The Indigenous population continued to decline, reaching a low of 74, in before numbers began to recover. By , population numbers had reached pre-colonisation levels, and in there were around , Indigenous Australians. Despite the Commonwealth Franchise Act , which excluded "Aboriginal natives of Australia, Asia, Africa and Pacific Islands except New Zealand" from voting unless they were on the roll before , South Australia insisted that all voters enfranchised within its borders would remain eligible to vote in the Commonwealth, and Aboriginal and Torres Strait Islander people continued to be added to their rolls, albeit haphazardly. Photo taken by Herbert Basedow. Despite efforts to bar their enlistment, over 1, Indigenous Australians fought for Australia in the First World War. Dhakiyarr was found to have been wrongly convicted of the murder of a white policeman, for which he had been sentenced to death; the case focused national attention on Aboriginal rights issues. Dhakiyarr disappeared upon release. This Freedom Ride also aimed to highlight the social discrimination faced by Aboriginal people and encourage Aboriginal people themselves to resist discrimination. The referendum passed with Indigenous Australians began to serve in political office from the s. In , Sir Douglas Nicholls was appointed as the 28th Governor of South Australia, the first Aboriginal person appointed to vice-regal office. In Arthur Beetson became the first Indigenous Australian to captain his country in any sport when he first led the Australian National Rugby League team, the Kangaroos. In , a group of Pintupi people who were living a traditional hunter-gatherer desert-dwelling life were tracked down in the Gibson Desert in Western Australia and brought

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in to a settlement. They are believed to have been the last uncontacted tribe in Australia. Aboriginal art and artists became increasingly prominent in Australian cultural life during the second half of the 20th century. Australian tennis player Evonne Goolagong Reconciliation between non-Indigenous and Indigenous Australians became a significant issue in Australian politics in the late 20th century. In , the Council for Aboriginal Reconciliation was established by the federal government to facilitate reconciliation. In , a Constitutional Convention which selected a Republican model for a referendum included just six Indigenous participants, leading Monarchist delegate Neville Bonner to end his contribution to the Convention with his Jagera tribal "Sorry Chant" in sadness at the low number of Indigenous representatives. The republican model, as well as a proposal for a new Constitutional preamble which would have included the "honouring" of Aboriginal and Torres Strait Islander people, was put to referendum but did not succeed. In , the federal government appointed a panel comprising Indigenous leaders, other legal experts and some members of parliament including Ken Wyatt to provide advice on how best to recognise Aboriginal and Torres Strait Islander peoples in the federal Constitution. During the same period, the federal government enacted a number of significant, but controversial, policy initiatives in relation to Indigenous Australians. A representative body, the Aboriginal and Torres Strait Islander Commission , was set up in , but was abolished by the Australian Government in amidst allegations of corruption. The government banned alcohol in prescribed communities in the Territory; quarantined a percentage of welfare payments for essential goods purchasing; dispatched additional police and medical personnel to the region; and suspended the permit system for access to Indigenous communities.