The Macquarie Islands.

Their Early Settlement,

And Some

Characteristics of their Inhabitants

By

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for the

Royal Society of Tasmania

From a diary and notes written during many years residence in the islands, and
Compiled at the request of the Right Rev.
Launceston, October 16th, 1899.

Original too fragile
Copies to be made from this copy.
The Samoan Islands are situated between 17° 30' and 14° 30', and E 17° 30', and are about 148 square miles in area. The climate is healthy, and the inhabitants are peaceable and friendly. The fertility of the soil is considerable, and the produce is largely exported. The island is divided into two principal divisions, the north and south. The inhabitants are chiefly of the Samoan race, and are noted for their bravery and intelligence.

The islands are inhabited by the Samoans, who are a warlike and independent people, and are noted for their skill in navigation and seafaring. The language is a combination of Polynesian and American. The islands are connected by a network of coral reefs, and are accessible only by small boats.

The islands are of volcanic origin, and are surrounded by coral reefs. The climate is tropical, with a mean temperature of 75° F. The vegetation is rich and varied, with a large variety of trees and plants, including coconut palms, pandanus, and various fruits. The islands are noted for their beauty and natural scenery, with mountain ranges, waterfalls, and tropical forests.

The islands are governed by a native chief, who is assisted by a council of elders. The government is autocratic, and there is no representative democracy. The economy is based on agriculture, with a large production of coconuts, bananas, and other tropical fruits. The islands are known for their production of copra, which is a large export commodity. The islanders are noted for their hospitality and friendliness, and the islands are a popular destination for tourists.
memory of the people of New South Wales and of Tasmania. In fact the information as to the locality of these islands was such that between the years 1820 to 1876, when Mr. J. Montgomery paid his yearly visits, it was thought by persons in Hobart, whose general knowledge was extensive, that they were far away in the South seas and he had gone there.

So close, intelligent and well-meaning church folk had confounded the South Sea Islands, which were 2000 miles off with the Furneaux Islands, which were only 90 or 100 miles from Van Diemen's Land. The treacherous character of the seas which race round these islands, and other dangers to navigation in their vicinity, made a trip to them anything but a pleasure, at all times uncertain, and often took weeks to accomplish. But as I fear these works on the 16th October, 1897, the steamer Star has been detained at Port Philip for days, being unable to face the rough seas of the strait, and, with the such boats as are accessible, any attempt to make time is sooner or later bound to end in disaster, as in the case of the mail boat S.T.I., when all lives were lost. A record of some of these ships wrecked on the rough bound coasts of the Furneaux Islands, will suggest a reason for captains giving them a wide berth, and will also account for their being so little known to the outside world.

They were named after Captain Furneaux of the Adventure, who sailed by them in 1773 and thought, at the time, they were simply projections from the main land and that there was no strait between Tasmania and New Holland. Tasman, Bass and Flinders settled the fact of the existence of the strait, and that Tasmania was an island.
are too well known to require even a passing notice. The wreck of the Sydney Cove or Cape Barren Island in 1797, and the landing of the French from U.S. waters to rescue the survivors, led to the discovery of the countless thousands of seals in that locality, and the industry which soon followed. Men the industry failed to be any longer profitable to Sydney merchant, all the men who dared to go back to civilization did so. A few, who were wanted by the authorities, remained on the islands, and there made the interior of islands, their principal home and where it was not uncommon for a man to have five or six wives simultaneously. The care with which their camping places was concealed, and the means provided for retreat in case of danger, were very complete. Much of this I learned from one who was born in the locality originally referred to, in 1821 and whose knowledge was derived from the families of the black women hired "own men."

I have every reason to believe that these islands were inhabited by a dark or copper-skinned race before the advent of Europeans, and that the males were killed off by white men for the sake of getting wives, and that they were assisted in this by the women themselves possibly (after they were once seduced). It is well-known that the native women had the same preference for the white man that some white women have for the Chinese man that is an interesting and pleasing feature connected with several degrees. The fact that a plurality of wives was enjoyed, rather increased that preference by acting with increased stimulus.
on the imagination of the males.

When convicts began to escape from the penal settlement of Tasmania, it was supposed to have perished with hunger, but many managed to get to these islands and lived in comparative luxury, security, and absolute freedom. In fact only a few convicts ever perished in the Tasmanian bush. As long as they fell in line with the powers that happened to be dominant in the district, they were safe and, in their way, very happy in the charms of the drowsy dams of nature.

Then followed a system of recruiting young females from the mainland of Tasmania, which the chiefs of the tribe encouraged on condition that the white men fought the tribes with which they were at war. To such an extent was this carried out that, before 1830, females became scarce where they had been numerous. Most of these men who had settled on Flinders had died out, or had been wiped out, and then followed the beginning of the present races. The homes of the new race were made on Cape Barren Island, Van Diemen, Preservation, and others. In fact, the whole population became one scattered one. It was necessary to secure the safety of new arrivals from the convicts from Tasmania and whose presence was regarded as an acquisition to the community. There were so many points of observation that a surprise, from convicts or the military, was an utter impossibility. And no escaped convict was ever recaptured except with the consent of the principal advisers, and then again were the greatest roguery unhinged.

When recruiting for females in Tasmania began to fail, recourse was had to Port Phillip and South Australia. Seals, who had families in Tasmania,
carried away from the Australian continent as many women as they could get or want, and when the trading season was over, and the captain and crew wished to return to the bosom of their native families, they would quietly leave the dark clime of those islands, at the Strait-Islands, to become the wives of the male residents there! I have the names of these, but as the publication would be unknown to their descendant, who hold honorable positions in Samoa, and be of no historical worth, I leave them where they are.

It is doubtful if one family can be found among the coloured people, that has not descended from criminals of the worse possible type, and will largely account for the very bad character which they possess to this day. The best type of the island have evidently come from the original island race, or from the Samoanians, where they are crossed with the New Hollander, or the negro, they seem to be of exceptional bad, being either actively vicious or absolutely leprous. Here is one who is said to have had a negro, a Hollander, for a father mother. As she is said to have fed him from her mother breast, perhaps the relationship was closer than that. Our chief is certain, that, from youth up, he has been a veritable volcano devil on two legs, and he has transmitted his most distinguishing traits to several of his descendents. The third generation shows the true negro characteristics, features proving that the mix of the foremother must have been of extraordinary strength. I had the matter this way, to avoid meeting a point-blank half-cast denial, which is usually accompanied with oaths and curses. Where the Maori element comes in the subject is distinguished for a quiet dignity of manners, and beauty of eye, and features, unlike anything Australian or African. But when thoroughly aroused,
they are more docile than any others.

The limbs of those of Tasmanian origin are better developed than those from Australia. The latter being inclined to be potbellied, more humping and, in the females, actually growing well developed beards! they are round shouldered, narrow chested, and simian in their movements. There are some specimens of humanity here which would make a fortune if exhibited in the cities of the world. The weakness or undeveloped state of their lower limbs may be the cause of their sitting, squatting, or lying down on every possible occasion. About four months in the year are spent in sitting or lying on the ground; four months in bed, nine weeks in catching native birds and the balance in dancing.

They lead life very easily. They set no value upon time. In sickness they seem to have little or no fear of death.

And as to work, in the sense in which that word is understood by white people, is absolutely unknown to them. In their existence of indolent ease who will say that they are not wiser than the children of light? In most of the children there is an unmistakable leaning back towards the aboriginal nature, plainly showing that the native woman have left a deeper and a more defined impression than the white male. Not only do the dark children outnumber the lighter ones, but the aboriginal features are more pronounced with each new generation. So in it in other respects. Some, whose gentle voices and seemingly refined manners suggest benevolence towards Civilization are really inclined the other way. Their thoughts are even going back on the love of their maternal ancestors.

Their talks with their children and intimate
friends in all that way, this is especially true of the females—those who are advanced in years. On the day they love to dress as their mothers dressed; to crowd, sing, or conversate, as their mothers did. To cook their food and eat their food just as their mothers did it, and to shift their camping places just as their mothers loved to move them from place to place in their old nomadic days. I think that color largely influences them in this. They are really sorry they are dark, although the speak as if they were proud of their color, and being dark their memory leads them back on that color line. If these Indians had been far removed from the influence of the white race, I am fully convinced that they would have gone back into a savage state and practiced a jumble of disgusting and undesirable habits as the result of their mixed origins.

Among the filthy habits of some I will point out one—The habit of eating their own excrement. This is a striking evidence of their tendency to reproduce the habits of a low type of aboriginals. They do it, not as an act of religious sacrifice, but because they like the taste. It seems from a careful study of this people that there is no such thing as a race capacity for advanced civilization. Individuals may possess this talent, and from these, a race may be evolved, while those of a low type will die out or go elsewhere. There is not very interesting instance of a white woman marrying a dark man with the result that her children are all inclined towards the white race, and that her home is the happiest and most prosperous of any in the streets. Here you have the maternal force of the white race completely subduing the aboriginal element. That is how it appears, now; but should that woman be removed by death, how the children would then act it is hard to say. Perhaps the constant pressure of example has much to do with—
the happy condition of that home.

The feelings of these people, either in joy or grief, are intense for the time, but extremely short-lived. With regard to the hearts of females, there is the tendency to revert to those elongated characteristics of aboriginal races. A resemblance to the white race is kept up by a special arrangement of the dress, but, in spite of all artificial restraint, they will assert their pendulous character.

As a general rule, the moral character of the women leans to the side of virtue; but when they do break out, their intercourse with the other sex is rather extensive. I knew one case where the wife had several children by her husband, she was a white woman; she then cohabited with another white man, by whom she had two children. Her rather obtuse husband finding how matters were going, expelled the interloper, restored his wife to his embrace, and she has since had two more children by him.

This is certainly a unique presentment of marriage relationships, and be the most generous of each holds, I ever knew. As here, I do think the men are peculiar. I will give one instance at my own expense. It was the round of the islands, and was believed to be a fact, that Bishop Montgomery, on one of his visits, landed and found me sitting on the roof of the water clock, and I had only my night shirt on, and was singing the National Anthem! He asked me what I was doing, and I told him "I was showing my loyalty to the Queen." He said, "Oh come down and come inside and we will make a night of it." And we did so. They said they knew I was a drunkard, but the Bishop was a "bloody" sight worse! I could give instances in which the virtue of my wife and daughters have been impugned, and before the words have fairly had time to cool, the hearts have had the assurance to...
heg tobacco and food. To think of successfully living down slander is absurd. The thing is foreordained to the streets and touches every body, but it was permissive to those who are subordinate to authority on the mainland. If there is the least suspicion on the part of the authorities to believe these statements, then the life of the civil servant becomes an ever increasing torment from which there is no escape but by resignation or suicide.

With the death of old John Smith the only connecting link with the South Pacific was broken. He was brimful of incident and adventure respecting the early days, but the present generation has obtained its chief information from the published histories of Tasmania. Consequently, what is there printed, whether true or false, is accepted as fact, and as far as the present people are concerned, nothing original can be obtained.

Wopperty figures largely in history as a Tasmanian native from the Ben Lomond district. I am not prepared to prove that she was not a Tasmanian, but it was told me that Wopperty came from New Holland, as the wife of Mattel a New Zealander. He had other husbands afterwards, the last being Old Roy who when he became tired of her and wanted another took her to the settlement on Flinders Island and left her in charge of the Tasmanian government. From that time until her death she was regarded as a Tasmanian. She may have been a Maori. One thing is certain, her daughter Burt whom I knew and even her grand children are not like the other half-caste descendants of Tasmanians or the New Hollanders.

Two men calling themselves Rumar and Swainhouse, came very early to these islands. They do not appear to have belonged to either Tasmania or New South Wales. They were never suspected of being escaped convicts. Old John Smith, who had been to Tahiti and other islands in his youth away in the South seas, seemed to think that they were two of the crew of the Bounty of 1787. As they kept no
children, it is a matter of no consequence. But it is
evident that the account which Smith gave of them originated
the belief amongst the Pescarese sailors that they were
related to them. One of Manus’ wives (for he had about
a dozen) was a very beautiful woman with long flowing hair;
she said her home was in New Holland and that her people were
Canaries. I felt pretty sure that the number of the native
women of the Strait were “openly repudiated” in more than one
sense of the word. It is pretty well authenticated, in one
case, that a dainty feast was got from one plump child,
and that it gave so much satisfaction that the mother
was caught “going” for another. But she succeeded there
would have been one family line in the Strait. A strict watch
was kept on the movements of the old woman afterwards,
and no human life was not thought of much value in a black
woman, she soon after died.

The foregoing recollections will fairly embrace a period
extending from 1790 to 1820. From the latter
period up to 1852 was a period in which the traders
received very high prices for skins, oil, and winter bark,
with, of course, the consequent visits to Launceton, followed
by the usual scenes of debauch and licentiousness. It was
during the first ten years of this period that women ceased
to be brought into the Straits from Port Phillip or Tasmania.
The traders on King’s Island collected their valuable, and
with their black women, decided to settle on the Tamarast
group and so came eastward and had well
established themselves on various islands before
the famous, or infamous, deportation of natives was
made to Swan Island, to Van Diemen’s Island, to
the Lagoons, and finally to settlement Point in 1835.
Here they remained until 1847, when 615 survivors out
of 210 that had been sent away, lived 14 years before they were
returned to Tasmania to die. Interesting reading
Joseph Hicks Act 1899,

upon this subject can be found in the works of Robinson and Feakes. The policy which Robinson
adopted to harden the native spirit, when used with
the settlers, and such old veteran schemes as Manry
to get their wives under his power. Here we are presented
side by side, with two systems of settlement; one based on human
ability to impose nature, by some of the greatest principles that ever escaped
the negro man's gallery, flourishing, contented, happy, and
progressively victorious, and existing to this day. The other
established by law guarded by soldiers, blessed by the
Churchy, a disgrace to civilization, and perishing from
its own inherent defect in fifty years.

During the time the native ships brought stores to the native
settlement, the wives and children received the lion's share
of provisions intended only for the exiled natives. This was
done with a view to break the seals wives to leave
their husbands and join the settlement. The effect of the
bare-faced abuses of charity is seen to this day in the persistent
claiming of the half-caste for grants and concessions from
the government. All attempts to get them away
completely failed. They preferred the thought
life and freedom with the sealers to anything the
government could offer them, and it was as much as
the officers and guards at the settlement could do
to prevent the exiled natives from joining the
sealers! And there is no doubt if Laminga
Bangurana had been allowed his freedom he
would have established an interesting community
or thinkers which would have been flourishing to
the present day. A brief account of the several
families will not be out of place here. On
account of the successful business efforts and dream
of the prominence given to his name at the time
of his death, I begin with Beadon or Beeton, and
dicely Beeton was the most prominent member.
of that family. Thomas Beeton Herbert is the name
put on his tombstone at Van Diemen's Land, but Isaac
was his true name, and he belonged to an family
of goldsmiths and jewellers. I was at a loss to
account for the very pronounced Jewish features
in all the descendants of Beeton, or Herbert,
until I found that his true name was Isaac,
and so well did he assume name tend to
conceal his identity that I doubt if any who
ever "wanted" him, as the term goes, really knew
that they were actually talking to him, and
drinking with him, in a free and familiar manner.
In the early days the sealers spent much time on Tiing,
and other islands off the western entrance to Bass Strait.
They frequented the main land near Cape Grim and
mixed with the natives there. And it was from that
locality that he took his wife Eunice, who bore
him two sons and two daughters. Tom Jones and Henry
his two sons all the present Beetons have descended. Lucy was
never married, but Jane married George Event. Lucy
was the only really capable business person, of direct descent
from the aboriginals, the best of ever produced. She could
hold her own in transactions with Launceston merchants
as no other, either before or since, could do, and that
in saying much for her straightforwardness and firmness. She
was the dominant spirit in the islands. She was thought
by outsiders to be really generous and charitable.
but she was anything but that. She would never
give a pound of flour or a mottle of tobacco, without
receiving an equivalent in work of some sort.
To white visitors, of any insignificance or resplendence,
she was ostentatious in her display of hospitability.
In those days the Strait boats never came closer
to Launceston than usually in small fleets.
she was regarded as a Commodore, and very largely her will was law. The usual practice of the seamen was, after doing business and going on the sloop deck at Launceton, to go down to George Town for a final word up before proceeding home. If Lucy thought the weather was favorable she would hail the sail herself, and the news would spread amongst the half-castes, and no matter how drunk they might be, there would be a rush and scramble for the boats—no more as if carrying the drunken ones aboard, and so they would follow her lead and put out to sea. If she thought it not safe to lay a straight course for the islands she would coast along the main land and put in for shelter for the night and start again the next day. In real and personal estate she was worth a large sum when she died, but it is alleged that very little reached the persons for whom it was intended. Of this I am pretty well assured from a personal and prolonged investigation into her affairs some ten years ago. Not only in her case, but in many others, the half-castes have, I believe, been subjected to a system of commercial robbery of a most debasing character. As a case in point, and affecting myself, I received a most valuable collection of pearl shell and skins and sent them up to be dressed. These were obtained by a skin merchant without my consent and for which I never received a farthing. The system adopted was on line, and for the half-castes and their wives of stealing home these values under the guise of buying transactions in which several persons both in Launceton and the islands should take part allowing a few tramp-skin to pass without much notice being taken until the calfskin were well roped in. I may say that I not only look the skins I sell, but was shown as many fish skins which I did not send t and was told which it was illegal to buy.
further scrummed for goods which I never received, and
the time for entering an appearance was so timed that
I could not appear, and so judgement went by default.
This is only a sample of the treatment meted out to these
people, but I done by them in even a still more barren
manner. In another case the merchant paid to his
customer, in the office, two sovereigns, and called
that customer away to look at something. On his
return, the sovereigns were gone! and the said
merchant advanced the same sovereigns as a
loan to be repaid the following year!

The half-cents may be requirs, and heirs of the first
wars, but with such examples and treatment how can
they be other than what they are? In another case
the half-cents were paid $100, in three large cheques, for
birds, by a well-known lawyer. I gave my smaller
cheques for the convenience of the people in paying wages,
and when the $100 worth were presented at the bank
they were returned to me with, "Refuse to draw" or "stem!

I mention these cases not out of spirit or to gain
sympathy, but to illustrate and prove from my personal
knowledge the kind of influence that has operated
to make these people very much what they are.

I am fully convinced that, had these people been treated
fairly from the beginning, they would have been
very much better than what they are.

And as their morals have been corrupted so has
their language. When I first knew them they
spoke a most beautiful English. The tone of voice,
the pronunciation and syntax, was all that could
be desired. But frequent visits to London, and
their mixing with the beggars on the wharf and contact
with the lower grades of city life, have introduced
a style of speech which is deeply offensive to
refined ears. Lucy Peckton was a most
beautiful speaker, as a rule, but could be
a veritable vocal tornado when anything put
her out of temper. She had a high opinion of the half-caste, so she refused to marry one. The only person she had for a while was a white man, known as the Soldier. And although he was a brave fellow and had a full share in active service for his country and ultimately deserted from his regiment, he felt unhappy enough to engage Lucy as a partner for life, who could easily turn the scale at twenty stone. His eyes were jet black and glittered like diamonds. I often saw her in 1851. She was a thorough freeman in future and, completely, was a reproduction of Maclean of old.

Richard Maynard a victim of circumstances, was educated, very clever, and naturally of refined nature. He found his way to Tasmania much against his will. Escaped to the bush and was supposed to have perished, but was really adopted and cared for by a tribe, of which township Kangaroo was chief, and whose daughter he married. He received the English name of Margaret and migrated from the west coast of Tasmania to the Strath Blenkins prior to the Black War. How many children she had by him is not recorded. But it is said that when they became wise and plump, they were generously removed from the evil to come, and never had a grave to mark their last resting place.

By deed of sending duty on a large scale, two children survived, one who took life in the person of John Maynard, and the other has a numerous offspring, and a daughter, Mary, who became the wife of John Smith (Derwood) from where all the Smiths are descended. Upon the death of Margaret he married Betty, an aboriginal from Victoria, by whom he had nine children, seven of whom are still living. Two of these have very large families. The introduction of Victorian blood in this instance presents an interesting physical and intellectual contrast. Those from the Tasmanian Margaret have willy nilly, left to the honest ARV AR, very early, although in appearance it
Oct 1899.

Boots coarse. Intellectually they are bright and clever. Some of them can paint and carve with considerable taste, and are good boatbuilders—men are all round handy men. The descendants of the Victorian Betsy have about hair, are sluggish and unreliable in their habits, and many grades lower in natural intelligence for anything above hunting and boat building. In these instances the superiority of the Tasmanian native to the New Hollander is plainly seen, and also in others that I could mention. From all that I have seen, heard, and read, I am fully convinced that the Tasmanian natives were next in grade to the New Zealander, and were above the New Holland blacks, with the possibleingle stands singular exception—the blacks on the Lower Murray and of course between the Murray and Barataria Parage.

The cleanliness of these children was so marked that I remember the Bishop of Tasmania (H.H. Montgomery) on one occasion, standing behind some of them in the Cape Barren School while they were doing ornamental writing such as the Lords Prayer, the Creed, and such to him it would have been almost marvellous unless he had seen them actually at work. Much of this was shown in Tasmania and pronounced to be quite equal to the production of white children of the same age. It is remarkable also that when their descendants of Tasmanians intermarry with the descendants of New Hollanders, with the exception already named, there is a marked deterioration in the children. From a European standpoint the facial beauty of the descendant of the Hollander I admit, excels the Tasmanian, but it is these the superiority begins and ends. Here is a great lack of muscular development in the arms and legs of these, and an unusual tendency to an enlargement of the belly with a corresponding decrease in the size of the limbs.
Another family is specially interesting, that of Everett or Everall. He escaped from imprisonment and his name figures in Hawaiian history as an outlaw outlaw. He was cruel, bloodthirsty and altogether a low brute. When old Warrell was at his tent one day and Everett's wife was standing, or slopping, before the window, Everett, cooler, shot her dead and then buried her with the same want of feeling that he would have buried a dog. Human life was held very cheaply in those days. Everett and another were camped at Edelphine Point. Two native men came to them in peace, while they were cooking some meat at the fire. Everett's companion retired to the shelter of the lee side of the tent to smoke. Everett emptied the butt and pinned its doorway fast and killed one blackman—the other bounded out the door and Everett after him, another shot, and a knife threw, ended that darling's life. Everett's excuse was that these men, if allowed to go free, would have brought their tribe and killed the white man. As a sample of the devilishness of the white men I may instance Old Rice who died on the Kualoa Point a few years ago. He left his mate on Ha'iku rocks near Kaua Island and, with his mate and wife and all his earnings of savings, came on to L Bancroft, sold the cattle, spent the money left the woman, and found his way to the Eastern Islands. A man named Parish owned a raft and one passing sea elephant, forced the poor fellow and brought him to L Bancroft. Warrell, Rice, Jack Williams and another were, after that, left on sea bear rocks near Liholiho Islands, and of living on seal fat, oil, and blood, for there was no fresh water there; a raft made of skins, both frame of real boxes and clubs, was launched in which Williams and his mate were found with a view to get to Cape Barren for help. The two were drowned and shortly after a vessel appeared and saved Rice and Warrell, and, by a strange coincidence, Parish was the rescuer again.
Among the many wives, which Everett had, was Mary, who came from the neighborhood of Rafids Bay, on Nelson Hills, in South Australia, by way of Matavai Island. A man, named George Marnid, bought his and his wife to the Furneaux Islands in 1810. Marnid became a Māori chief, and was noted for dealing and eating property, and men, in his party, indulged pretty freely in kidnapping women and girls, especially when they were tired of their presence. They could not easily leave them at the islands. As their days of very decent women could be put for a few weeks and sometimes, for nothing. Mary and her mother were washed on the beach near a place now called Furneaux Harbour. By this woman, he had four children, three of whom married a Māori as the principal fūkūk. Marnid, one John Maynard's first wife, and here again we have the superior strain of the Māori blacks united to the Furneaux race. For Marnid, the Rafids Bay blacks are being pretty well re-united with the lower Furneaux blacks.

From a son (George Everett, by his first wife, all the Everett came) have come. His second wife was Betty, the daughter of Wopfury by Mataroa, a Māori. It is said that Wopfury was a pure-blooded Furneaux. Of the birth of this, I am not by any means satisfied. I may, of course, be mistaken, but to me she does not look like one. Mataroa was she from Port Phillip, her husband was a pure-blooded Māori. Consequently Betty had no blood of the white race in his veins. Wopfury means mysterious and lightening or rather a "Thunder Storm," and it was after her that Thunder and Lightning, on Cape Barren Island, was named. And Mataroa's Boat Harbour was named after a daughter of Matavai, Mataroa. However, I am inclined to believe that "Mataroa" was a Māori name, given to her by the settlers, being the short word for Mataroa.

Poor Betty was, in every way, a superior person, and one for whom I had a great respect, and against whose name I never heard a breath of evil. Hers was indeed a hard life, but at even time it was lighter. Of course, the Betty must not be confounded with the Victorian Betty, the second reputed wife of Maynard.

Mataroa, Mawaritori: Smith, and Everett, were the founders of the South Island Māori race, the Māori family originators of Cape Portland and migrated afterwards to the islands.

Edward Sidney Mansell, or old "Kiaum," son, as
he was locally known. He was, as his name suggests, from
Sydney. I have never been able to find out his real surname.
Having once got away from New South Wales, he never showed
any inclination to return, and so lived, for many years, in the
States, and, in his latter days, became very poor and respected
by all who knew him. He first married Rose, who was
sickly, and left no issue. He then married Sarah Smith,
the sister of Ben John Smith, in whose company there seems
to have been concentrated all the wickedness and cunning
that a single body could hold. He only refused when
from this union was the present Lou Sydney, who is said to
have had a Ballarat for his birth mother. However, that
away be, it is true that from that single Mansell ancestor
the present forest of Mansells has risen.

The main physical, intellectual, and moral characteristics of
John Smith, plainly separate him from all others in
the State, and could his maternal ancestors be cleared
up, it would be found that his mother was, pure and
noble, an island native. The superior strain in that
blood is seen in the girls who married
Mr. Miller of Hobart, and, who, through his life has become
a most excellent character, also in her sister, Mrs. William
Smith, and Richard Smith, all three have thrown back to
a race from which above eighty Australian and
Tasmanian Aboriginals. They have been distinguished
for a high regard for religion, and a firmness in carrying
out what they conceived to be right, absolutely different
from all other half-castes. Of course I admit that
there are others of this strain who have gone to
the very opposite extreme. In tracing the pedigrees
of their parents, difficulties faced one at every step, and
although I have spent ten years, off and on, in
this work, and had occasion to alter and coram
again and again, I am by no means satisfied
that I have arrived at absolute certainty.
This can be readily understood when it is borne in mind that marriage here was looser than among the natives themselves. There was no ceremony, no agreement in writing, no witnesses, no written record, and as to births, no register was kept in the majority of cases. A man might be father of half a dozen children and yet be only credited with two. A woman might be stated to have had as many children, but strictly speaking, a majority must be "adopted." It is so now, and what it must have been in the old days, especially at the dawn of the century, I leave the reader to guess. And what was true of the dark women was equally so of the white ones, and of these there were a great many in the streets before the Victorian diggings broke out. In fact, the population was larger than that it has ever been since. Here and their descendants, both white and colored, are very numerous in several of the Australian Colonies, New Zealand, and Tasmania. But, were I to tell them their origin, they would indignantly deny it, and I could hardly blame them. In fact, it is no disgrace of mine, or of any body else, to fly into their antecedent, accepting as to qualify a questionable curiosity. In writing these pages, I felt some times, that I might be better employed but, having begun, I must see the matter through, trusting that some good may result at a future day.

I have named the Thomas family from Cape Portland. Phil Thomas is at the head of that group, and a character he is too. Although as black as ebony he claims to be a Welshman—genuine Luffin! His father was a pilot on the Island in the early days. From the window of the room in which I write, I have a full view of a large square of land which the government gave him, in addition to a salary, and upon which the lawn of broom is now built. He exchanged the whole of that for a few bottles of rum, and then retired to live with the blacks on Cape Portland, and thence migrated to Clark Island. In waiting of earthquakes
James Milligan Esq. I.P. Commodore Flinders Island to
J. E. Beaufort Esq. I.P. the 19th August 1844,

Sir,

I have the honor to submit the following notes of an unfortunate person, of the name of Thomas, many years a pupil upon the prison island and now residing upon Flinders Island, which were distinctly perceived the ship having been driven ashore upon Cape Barren Island where he was lying at the moment and found, awake and senseless, as he says, watching the state of the weather. He is buried at Cape Portland, and it is the hope of Doctor Phil to bury his bones there by those of his father. Phil is a half-caste, and his mother was a Tasmanian native. Here again we see the superiority of the Tasmanian. Phil is a fine example of muscular development, and not lacking in brain power. Where the descendants of the New Hollanders are meddling along up to their ears in debt and difficulties, Phil has so engineered his affairs as to buy for a hulk with which he trades at Launceston, being the owner of land and cattle. Had he been kept from drink, as he has done during the past few years, he would have done well to do. He is as well known in Launceston that the mere mention of his name calls up some extraordinary reminiscences. Here is one who could rejoice in the euphemistic epithet of "Resurrection Bob"! From a personal connection he is alleged to have had in a commercial transaction with the skeletons of native from Flinders Island. The were packed in bags and labelled as "Flinders Island potatoes," and Phil sold them at Launceston. When he got inside the hulk, he thought a bucket of potatoes would go "nicely by way of supper." He descended into the dark hold, took open a bag, and nearly filled a bucket. On coming up he "fished out a sea hare" for his dinner, and had supper on land that night. All the way up the river he said he kept a sharp watch on the holdway, for, as he put it,
The suspect to see the whole cargo come on deck, with glad eyes he bade the stevedores load it to "Disol," the Newark Island, potato merchant. As reaching the wharf, after delivering the bags, he proceeded to hand up boxes of goods marked "Fatsand," and others "Malibu Whiskey." All went well until one larger and heavier drum opened on deck—scarcely rib, back bones, arms, legs, snare bones, and the usual skulls and teeth. How old Phil could stand no more, he left others to clean the mess while he swung up his horse at the sign of "Salmon and Ball." There are several versions about of this unique episode. I have toned down the affair very considerably. The circumstances connected with exhuming the bodies at the graveyard of Wybekkenon, Island, would take a whole chapter to describe and there are persons alive who would not thank me for the revelation.

Phil's experience of nominal and real marriage was both varied and extensive, and ranged from the doing to just white. The white woman's experience of worst recording. She really was a most beautiful, though indifferent, woman. She said her first husband was a good man, and loved her, but she did not know it, and so left him. The second was a bad one, and she knew it, and left him; but in Phil she met the very devil himself! The condition that Phil imposed upon her was that she should not wash herself. If she ever washed herself then they must separate. Phil afterwards thought that, if her charms were concealed, by a thick coating of dirt and stink, he might not have occasion to feel her. She bore him two daughters, then washed herself, and went to Tidmore and never came back. One daughter married a darky in the islands, the other is married to a white man in a mining district.
of Tasmania. These two visit regularly, but "old Phil" won't. When he wishes to do business
with a white man. When he is only out for pleasure, as luxurious effluvium, whaler from every pore, which I have not been able to appreciate.
But Phil is not the only one who possesses that faculty in the streets. The effect it has on me is indescribable.
I feel an almost irresistible inclination to vomit and to curse. If I give a rough pedigree of one of his grandchildren it will be enough to show how very mixed and crossed the native are of these people.

Pedigree of Ernestine Blyth

On the Maternal Side: Judith Howard (mother)
Eliza Blyth (grandmother) who was the daughter of a Port Phillip native woman by an Irishman (father
On the Paternal Side: Nathan (father) Henry (grandfather) son of Ernestine of W. Tasmania) But grandfather was known as a full-blooded Jew, that shows a considerable variety as Ernestine has about the distinct chains of blood in her although only a great-grandchild, or in other words she has the blood of an Englishman (Everett) An Irishman (Ralph) A Welshman (Thomas) A Jew (Joseph)
A North East Tasmanian (Lady) A Victorian (Eliza)
A South Australian (Mary) A W. Tasmanian from Cape Arand (Erminna)

I may again remark that the children of Phil Howard (excepting those by the white woman) have shown unmistakable signs of degeneracy, in their small limbs, narrow chests, and weaker intellect, with a falling in of the bulkasts and pigeon chested habit of walking, showing a throwing back of the Port Phillip native through Eliza Blyth.
I should not have written so much upon this fact had I not seen it stated as a truth beyond all question of doubt that the Tasmanian natives
were an inferior race, and when such a careful
word as J. B. Walter’s did not take that view of the matter,
I felt bound to record my protest, and that Mr. King,
Rott asked for my views upon the aborigines of Tasmania,
I should have been glad to have given them, and they
have saved him from arriving at such erroneous
conclusions. As it happened, he asked, through the Bishop
of Tasmania, only asked for information about the
half center of the island. When I found that Mr. Rott, in the quiet of his own study,
and the mass of materials he ought to have had at command,
should have come to so palpable and almost an error, as
to write as he did. It is very remarkable that those
who had the best opportunity of knowing the natives
best, speak very highly of them, while those who had
but little or no personal knowledge of them, speak
of them as being a low, degraded race, of human
beings, and that has been the case with regard to
most of the Australian aborigines also. We shall be
near the truth if we believe that they were neither
as good nor as bad as they have been represented.

There are other names in the short, related in
blood to the natives; viz., Armstrong, Robinson, or
Holt; Burgess, Coor & Brown. But these are
all for no special notice, save that the paternal ancestry
of some, when known by their proper names, are seen
to have had an intimate connection with the
desponders of Tasmanian early days. Of
these I could write on indefinitely.

So, on the question of whether a people
of so peculiar an origin should be as good as they
are. Name me a Christian or legal power, there
was not. The proportion of women to men was
very large. But, after a period of one hundred
years, it seems that following was a partial
failure whereas a species of polyandry, 
was an absolute success as a means for increasing 
population. Most of those who had a large number 
of wives, had only one or two, children by 
them, and those as a general ran died out. But in 
the other case there resulted a large increase to 
the population. This is certainly a most unexpected 
feature. I have met with one case; and should 
the Royal Society wish to trace out further results 
along this line, say after a period of 23 years, I 
will name two children thus originated; these 
are "Harold John" Holt (or Robinson) and "Vida" 
the reputed children of William Holt (or Robinson). 

Up to 1870 their habits were of a very poor and deplorable 
degree; then they have become more settled. The existence of a 
school for the children, and of regular public religious 
days, with a certain recognition 
of the obligations associated with the Lord's Day, have 
had an effect in quieting and regulating the 
ways of many. The claims of family life, and 
its attractions, have increased; the homes are better 
cared for, and an increased air of contentment 
prevails, which is quite unusual in this 
strait's. With the foregoing there has been a very 
great increase in the birth rate. It is essentially 
a Church of England Community. The other church 
has ever conducted a religious service there, and 
no man has done more for them than the 
present Bishop of Southwark (Herbert Montgomery) 
not only in church matters, but in things affecting 
their temporal affairs.

In the treatment of wounds and burns, the remedy is 
a mixture of pepper, brandy, and mustard. This produces 
results on the wound, and is invariably successful. In 
midwifery the females are very clever, indeed,
but in the often recurring, white patients fare
rather hard of which I could relate some
painful and narrow escapes.
In the old days the natives were extremely clever in the
causing of the few diseases to which they were exposed,
and of course, before the advent of the white man there
were very few indeed. In cases of head ache the native
women have taken a piece of broken glass, or quahy,
and made an incision in a vein in the temple,
and by letting blood effected relief. They have done
this for the scalers, after a big drink, with highly
satisfactory results, but the remedy became less
effective, with each renewal of a spree, and the
native women would give it up as a bad cause.
A native woman might get drunk once in her life—she would rarely do it a second time, whereas
the men would never weary of it. This fact is
as remarkable as it is difficult to understand.
Should I write more about these people, of course it
will be inconnection with their superstitions and advent of
as I think I have said enough about their origin.

Of the natives of Tasmania (as of that of Adelaide) I can
speak with Mr. William Williams (who wrote only two years after the
founding of that colony)" I have casually dined with an individual
among them to make an unexpected return for personal kindness,
but I have seen many instances where even trifling assistance
and attention has won their confidence at the moment, and
been remembered a long time afterwards.
When I read a few years ago of the plans proposed
for the well-being of the native of Western Australia I predicted
failure. Later events have shown that I was not far off.
No one can formulate plans for the successful treatment
of the aborigine who has no insight into their nature, and
their powers seem to be a native gift.

End of Part I