

ONE LAND,
ONE SPIRIT



AUSTRALIA

my story

MY NAME

ONE LAND,
ONE SPIRIT



HELLO

I am Joe Sproats

This is my story, a story of reconnection. It is one out of thousands. Stolen Identity in the 1800s and Stolen Generation in the 1900s. We want everyone brought home.



WHERE I LIVE

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**I live in Mt Morgan Central Queensland with
my wife Jennie Ginger.**

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WHERE I WORK

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I work as a psychologist with Wakai Waian Healing Services in Central Queensland and tourism work with the Queensland Tourism Industry Council

WHERE I WAS BORN

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I was born in a hospital corridor in 1953 in Melbourne on Wurundjeri country, a post war baby boomer.

MY TRIBES AND COUNTRY

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- **Ngarigo on Snowy Mountain and Monaro plains and Diringanji on Yuin Nation, South East NSW**
- **Lifou (Drehu) Islander from Loyalty Islands, New Caledonia**
- **Irish from the area around Belfast, Ireland**
- **English from the area on the Scottish border, Britain**

MY FAMILY HISTORY

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- **Last pre-colonial Ngarigo family members were my great great great great grandparents in the 1820s**
- **Great great great grandfather Britten arrived in 1791, a soldier of the NSW Corps (step family)**
- **Great great grandfather Hogan arrived from Ireland in 1829 a convict**

MY FAMILY HISTORY

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- **Great great great grandfather Lifu arrived from Lifou Island in 1847 a slave**
- **Great great grandfather Edward Barber arrived from England in 1847 an assisted migrant**
- **Great great grandfather Sproats & family arrived from England in 1858 as assisted migrants**

MY FAMILY HISTORY

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Aboriginal woman of
the time

- **Great great great grandfather Lifu met a local Ngarigo woman, had a daughter**
- **Great great grandmother (Ngarigo) and her family are difficult to identify because of the devastating nature of colonization during the 1820s-1850s. This search is ongoing.**



Pacific Islander of
the time

MY FAMILY HISTORY

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Charlotte Barber

Great great grandfather Edward Barber had a daughter called Charlotte with great great grandmother (Ngarigo)

MY FAMILY HISTORY

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Step Mother Anne Britten

Edward Barber with his wife Anne Britten raised Charlotte as a white girl

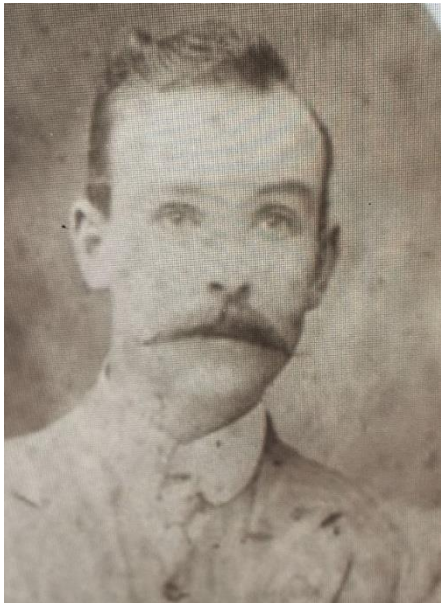
MY FAMILY HISTORY

ONE LAND,
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AUSTRALIA

← Family Lines →



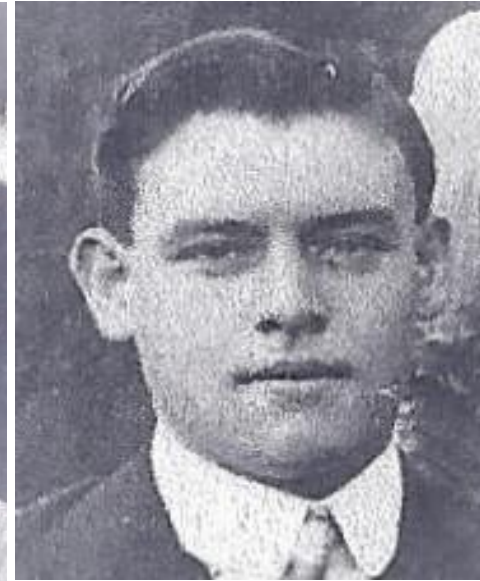
**Step Great Uncle
Thomas Barber**



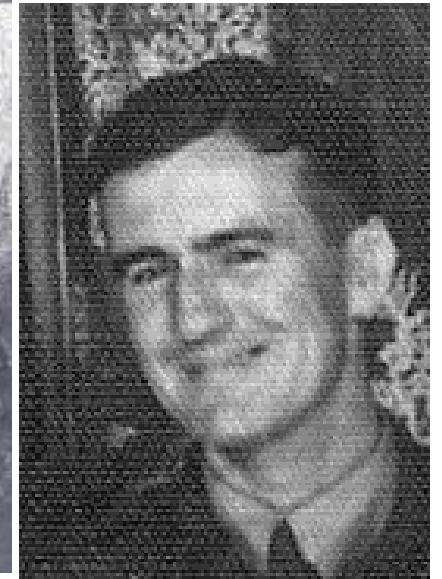
**Step Great
Great Grandmother
Anne Barber**



**Great Grandmother
Charlotte Barber/
Nee Sproats**



**Grandfather
Ernest Sproats**



**Father
Jack Sproats**

MY FAMILY HISTORY

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- **Great grandfather Sproats was born in Wollongong and married Charlotte Barber**
- **They had 5 children including my grandfather Ernest Sproats who was born in Bega on Djiranganji country**
- **Great grandfather Hogan had six children including my grandmother Nellie Hogan**



Ernest and Nellie Sproats

MY FAMILY HISTORY

ONE LAND,
ONE SPIRIT



- Ernest and Nellie had six kids including my father Jack born on Gadigal country.
- Jack married Betty Nolan
- They had five kids including myself, Joe Sproats



Betty and Jack Sproats

MY FAMILY HISTORY

ONE LAND,
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**I married
the fabulous
Jennie Ginger
who was born
in Sri Lanka
and had a
fabulous son
Sebastian who was
born on Wulgurukaba
country**



Sebastian, Jennie and myself

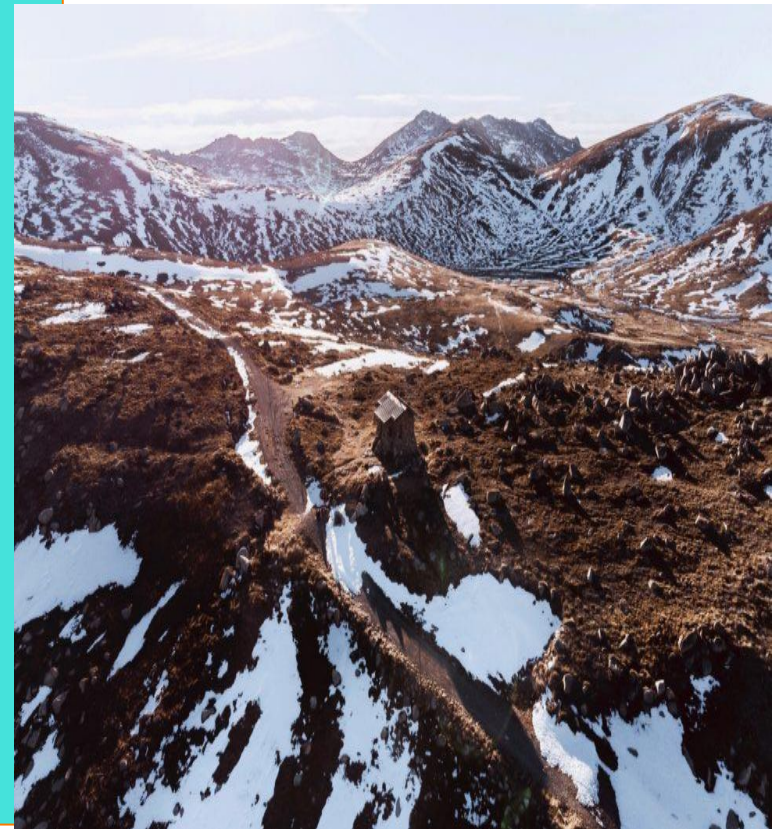
PLACES OF ORIGIN



NGARIGO COUNTRY



'Monaro Plains

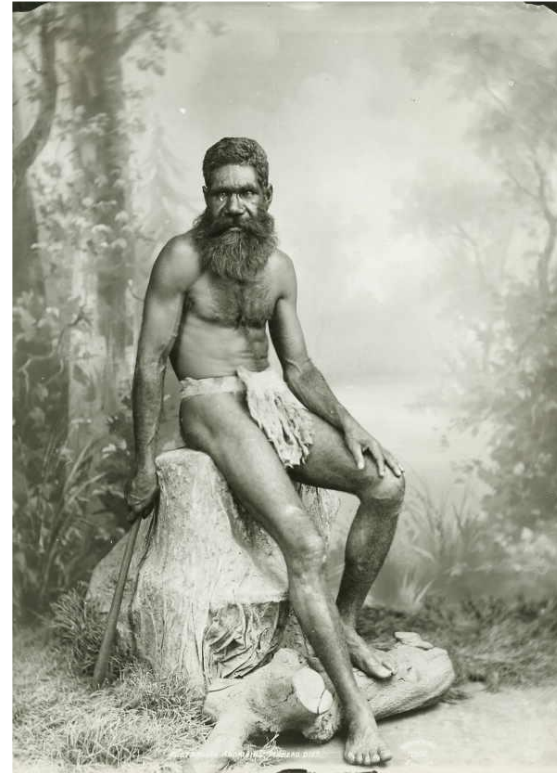


'Snowy Mountains

NGARIGO PEOPLE



Ngarigo hunter/warrior



Ngarigo moth hunter

NGARIGO PEOPLE

Ngarigo Nation are the people of the snow.

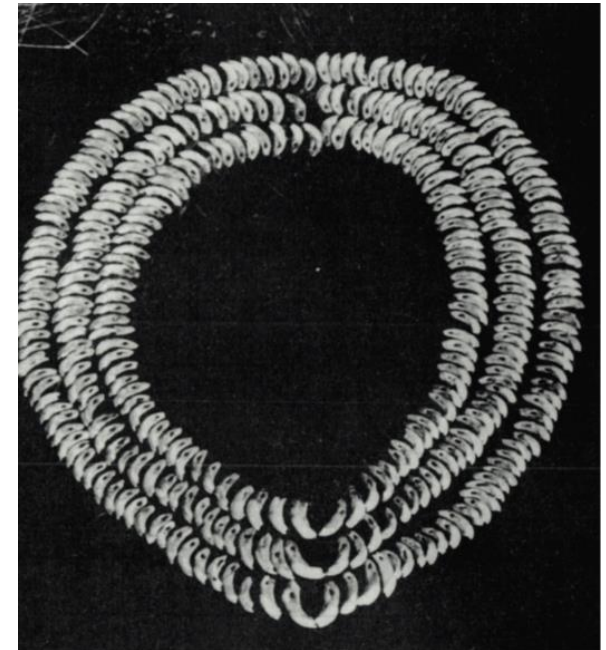
Ngarigo people are mountain people (Bemeringal), proud, determined, respectful, caring, sharing and compassionate.

Ngarigo people had seasonal journeys down the mountain to hunt, trade and participate in ceremony.

Ngarigo people look after our own. We stand up for ourselves.

Ngarigo people have been described as Bradjerak – savage people (bara, "man,"+ djerak, "savage/angry")

Ngarigo people have been described as Guramal (hostile people) by the neighbouring Wirajuri tribe which probably reflected their experiences when we journeyed down the mountain.



Coma burial site: Kangaroo teeth
arranged to form a necklace,
7000 years old

FAMILY STORY

ONE LAND,
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In 1891, the year my grandfather was born, my Great Grandfather Obadiah Sproats went bankrupt. The family was living in Bega at the time. This shattered him and for the rest of his life he wandered and struggled to find a place for himself and ended his days in a Salvation Army home.

Charlotte moved to Sydney and earned her living as a seamstress. When Obadiah came home, he could not support her or his family.

In 1897 Charlotte could not keep up her rent. She defended her family and home the Ngarigo/Bradjerak way

SPROATS V DO MELLO –DISTRICT COURT 1897

His Honour also gave judgement in these actions to-day They were brought by Charlotte Sproats of Irwing street, Chippendale, for the recovery of damages against J. H. O'Sullivan, of Marrickville, and John Do Mello, her landlord and his agent respectively. The action against Mr O'sullivan was for alleged wrongful seizure of her furniture, and that against Do Mello for alleged trespass and Assault. O'Sullivan pleaded that the plaintiff, being in arrears of rent, he was justified in descending upon her property.

De Mello pleaded that he was justified in entering upon the premises and the alleged assault consisted of his gently taking from the plaintiff a hammer and iron bar, in doing which he exercised no more force than was absolutely necessary for the purpose.

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE THE ISSUE OF LOST KNOWLEDGE

- The fragments of Aboriginal history remaining in the Monaro and Snowy Mountains region are few and indistinct....With no traditional owners as visible permanent residents however, nostalgia for the 'lost' past casts a misty haze over what exactly the Aboriginal history of the area might be. *Telling Absence: Aboriginal Social History and the National Museum of Australia. Christine Frances Hansen, December 2009. A thesis submitted for the degree of Doctor of Philosophy of The Australian National University*
- The hazy conflated past overwritten with a heroic history of horses and cattle and rustic mountain huts pays little attention to the Ngarigo men and women who lived alongside the high country pioneers. "More often than not," historian Keith Hancock noted, "the white man did not trouble to give his black guide a name, or, at any rate, to record it; thus we read of 'the native who was with us', or 'my blackfellow', or 'my tamed black'." *31 Hancock, W. K. (1972). Discovering Monaro; a study of man's impact on his environment. Cambridge, University Press.*
- The comprehensive dislocation of Aboriginal populations, following European settlement, has led to a high proportion of Indigenous Australians, particularly those living in urban settings, who do not know their traditional origins. *Our Kin Our Country ACT Government Genealogy Project August 2012 Report*

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE

POSSIBILITIES AND PROBABILITIES

- **Tracing the family blood lines is difficult because of the amount of missing, wrong and contradictory information**
- **Research requires looking for new and alternative sources of information and patterns and making judgements about what is the most probable scenario.**
- **The acute shortage of white women on the Monaro for example and the passing of legislation to stop settlers chaining Ngarigo women to their huts as sex slaves indicates a high probability that that babies of colour born on the Monaro are the offspring of Ngarigo women.**
- **Most probable interpretation through the filter of the author's bias is how history is usually recorded. Author bias is evident in many of the colonial sources presented here.**

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE

THE ISSUE OF LOST KNOWLEDGE

- Tracing family history can be frustrating and time consuming because of the degree of lost information. In many cases the information available is contained only to living memory. In other cases, the true story has to be surmised with incomplete data.
- “Family history and lineage are important to the contemporary Davison family, but what is held in oral history does not extend past living memory, that is both the direct memories Deanna has of her own life, including of her mother and grandfather, as well as the memories of her mother’s early years as told to her. There is no way of knowing for example what the exact first moment of contact was between Deanna’s ancestors and the colonial invaders: no records were made by either participant and no oral history remains extant. “*Telling Absence: Aboriginal Social History and the National Museum of Australia. Christine Frances Hansen, December 2009.*
- Poor oral and written records are a problem for all Ngarigo descendants. However, in the haze of forgotten historical connections, other facts do slowly come to light about other Ngarigo family connections.

TRACING FAMILY CONNECTIONS - NGARIGO PEOPLE THE ISSUE OF COLOUR

- **The Ngarigo connection with Charlotte Barber is based on the premise that she was born coloured, born on the Monaro (according to her death certificate) and most likely born at Holt's Flat, part of the Mt Cooper Squatter Run near Nimmitabel.**
- **This is supported by a photograph showing a coloured woman. The predominant coloured people on the Monaro in the 1860s were Ngarigo people, the traditional people of the Monaro.**

TRACING FAMILY CONNECTIONS -NGARIGO PEOPLE

FALSE, MISLEADING OR NO DOCUMENTATION-

THE ISSUE OF BIRTH LOCATION

- The Eden-Monaro Pioneers Website states Charlotte Barber was born in Hill End. This is incorrect, the family left this area in 1859 and moved to Monaro well before Charlotte's birth.
- On the death certificate of Charlotte, it states the place of birth was Monaro.
- On the marriage certificate of Charlotte to Obadiah Sproats, it states the birthplace was Bega.
- The baptism certificate was registered in Bega.
- Bega is a possibility but it more likely reflects the place where Charlotte was christened and raised when she was older (in her teens).
- The most likely birthplace was Holts Flat on the Monaro where the Barbers lived for a long time.

TRACING FAMILY CONNECTIONS -NGARIGO PEOPLE

FALSE, MISLEADING OR NO DOCUMENTATION-

THE ISSUE OF BIRTH LOCATION

- Charlotte's white (presumed) father Edward Tomlin Barber was a shepherd at Holts Flat from 1860 to 1869 when he died on the property from an overdose of opium and was buried at Mt Cooper cemetery.
- Her brother John died falling off a horse in May 1873 and was also buried at Mt Cooper cemetery.
- Another brother, Edward Tomlin Barber junior had 10 children, 8 of which were born at Jettiba, Holts Flat from 1872 until 1883 when the last two children were born in Bega (1885, 1889).
- This suggests the Barber family were in the Holts Flat area for a long time before there was a move to Bega.

TRACING FAMILY CONNECTIONS -NGARIGO PEOPLE FALSE, MISLEADING OR NO DOCUMENTATION- THE ISSUE OF ADOPTION

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Adoption was not always organised by the state. It was often organised by the church.

To make adoption official, the names of the adoptive parents were placed as the parents on the christening documentation of the adopted baby.

The result was instant adoption.

Any recognition of the natural parents is obliterated.

Record of baptism, 29 May 1864
Charlotte Barber at Bega
Parents Edward /Ann Barber

BARBER Beryl Olive	25 Feb	1903	YAS	bap	Frederick Oliver/Beryl Adelaide
BARBER Brenda Glenrock	13 Jan	1890	YAS	bap	Robert Alfred/Mary Lucretia
BARBER Catherine Jane	04 Nov	1886	ADL	bap	Thomas/Mary Ellen
BARBER Charles	14 Oct	1845	GNG	mar	HUME Mary
BARBER Charles	22 Sep	1899	BEG	bap	Charles/Annie Eliza
BARBER Charles Henry	09 Jan	1848	MLN	bap	Charles/Mary
BARBER Charles Henry	09 Jan	1848	MLN	bap	Charles/Mary
BARBER Charles Henry	04 Aug	1886	YAS	mar	BARBER Harriet Alvina
BARBER Charlotte	29 May	1864	BEG	bap	Edward/Ann
BARBER Charlotte Eliza	04 Jul	1870	BEG	bap	Edward/Ann
BARBER Charlotte Eliza	21 Aug	1895	KAM	bap	GOWARD Charles
BARBER Charlotte Pauline	02 Aug	1873	GLB	bap	William/Mary
BARBER David Barber	15 Nov	1891	BEG	bap	Charles/Eliza Annie
BARBER Dorothy Beatrice	01 May	1918	YAS	bap	Hamilton Hume/Dorothy Ann E.
BARBER Edward Tonkin	20 Dec	1848	GLB	mar	BRITTEN Ann

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST-COUNTRY

- **As early as 1848 Henry Haygarth was writing with nostalgia for an era that had already passed:**
- **... to the lover of the picturesque perhaps this is the most beautiful scene that Australia can afford... Plains and 'open forest', untrodden by the foot of the white man, and, as far as the eye can reach, covered with grass so luxuriant that it brushes the horseman in his saddle; flocks of kangaroos quietly grazing,... emu crossing and recrossing his route; the quail rising at every step; lagoons literally swarming with wild fowl – these scenes are reserved for the eye of the enterprising settler...**
- **Haygarth's work has been cited as the first environmental history of the Monaro to map the beginning of the fall.**

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST -CAMP LIFE

- their camp... presented in the delightful evening a tolerably good appearance. The men and women (some of the latter were out hunting) were sitting under their Gunyas, either without any particular occupation, or preparing Opossum skins for cloaks, making nets of currigiong etc.
- Upon a fine round Plain the male youths were playing with a ball made of wool, which they threw to a great height, catching it with much dexterity.
- It was very interesting to see these fine, naked, athletic bodies in such a gymnastic exercise; they were almost all muscular and smart people...*Lotsky*

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST- INDEPENDENCE

- Haygarth's work charts the deep collision of cultures that underwrote the occupation.
- The replacement of Ngarigo open-range farming of native fauna with 'stations' or 'runs' stocked with hoofed herds was the outcome of what he termed the 'cool occupation'.
- The temperature of this theft, in Haygarth's view, marks its true nature: no hot headed impulse but a cold calculation, underpinned by an imposition of governance, as he goes on to tell us, which moved the Ngarigo from self-governance to subjection without consultation.

LIMITED CHOICES FOR NGARIGO PEOPLE

WHAT WAS LOST- PARADISE

- **Once the squatters arrived with their new animals, the pre-contact routines of the Ngarigo were damaged beyond sustainability almost instantly.**
- **The vast fields of yams that grew by the rivers were trampled by hooves, the permanent water ways fouled and the hunting grounds over-grazed.**
- **The trauma of that change must have ricocheted through the community during those first decades as the realization dawned that what were once dependable resources, to be returned to seasonally, had vanished.**
- **The necessity created by these changes drove the Ngarigo to experiment with the emerging colonial economy and they quickly had to learn how to exploit new possibilities as the old ones were extinguished.**

LIMITED CHOICES FOR NGARIGO PEOPLE

THE FIRST INVASION

- The earliest of them was Captain Richard Brooks in 1827 who, with his son, herded a mob of cattle south and reached what was afterwards known as Cootralantra Lake, “where consequent upon the blacks proving hostile, he lost his cattle which he later found on ‘Gejzrick Flat’.
- The rich pastures the cattle had found for themselves decided Brooks to settle where he landed and the first of the great Monaro stations was founded.
- Intelligence of the new country reaches the settled districts, and countless flocks and herds are poured into the land of promise. It is divided into stations, and ‘improvements’ are everywhere erected on it... the wild blacks, indignant at the cool occupation of their territory, spear the cattle, and the settlers retaliate. The governor establishes a ‘protector of aborigines’, who perhaps has most need of protection himself. Henry Haygarth

LIMITED CHOICES FOR NGARIGO PEOPLE

INVASION RESISTANCE

- **The Ngarigo's resistance to Brooks' incursion, for example, was strong. Although he erected a homestead of timber slabs with a thatched roof in the bush "the blacks, proving still unfriendly, caused him a few years later to erect in the open another house."**
- **Eventually some sort of truce was reached when Brooks persuaded one of the Ngarigo men to stop the others from spearing his cattle, in return for an annual 'gift' of a bullock. "This they roasted whole and had a great feast near the homestead."**

LIMITED CHOICES FOR NGARIGO PEOPLE

MOUNT COOPER RUN

- **Mount Cooper, which was named after Frank Cooper included Jettiba, Native Dog and Holts Flat. Charles Campbell and Merchant Campbell took these up either at the end of 1832 or early in 1833. Donald Rankin was manager. They sold or gave the Native Dog portion of the run afterwards to Rankin. Donald McNee succeeded Rankin as overseer.**
- **Successive owners were:**
- **-Charles Campbell and Merchant Campbell**
- **-The McKeachie Brothers**
- **-O'Donnell**
- **-William Buckley, a son of William Buckley of Buckley's Crossing. He was thrown from his horse between Holts Flat and Mt. Cooper, and killed.**

LIMITED CHOICES FOR NGARIGO PEOPLE

THE BIG INVASIONS

- **Amongst these land holders was Ben Boyd, reportedly the largest land holder on the Monaro who had accumulated most of the land in two years.** *(The Invisible State: The Formation of the Australian State By Alastair Davidson.)*
- **His fourteen stations in the Monaro and four in the Port Phillip District included 426,000 acres (172,398 ha); the pastoral rights to most of this land were bought from their former holders, and according to Gipps the stations were 'well-watered, and in the best parts of the Colony'.**
- **By 1844 he had 20,000 sheep and 10,000 cattle in the Monaro. During the 1840s the Royal Bank, or Boyd & Robinson, had more than 160,000 sheep and controlled over 2,500,000 acres (1,011,715 ha) in the Monaro and Riverina alone, for a trifling annual licence fee.**

LIMITED CHOICES FOR NGARIGO PEOPLE

THE BIG INVASIONS

- In the Government Gazette firstly referred to, Ben Boyd is shown as the prospective Lessee of the following runs: -

• Name.	Area.	Cattle,	Sheep.
• Mowera and Batangaby	200,000	600	
• Cudgee	50,000	600	
• Mafra	25,000		5,000
• Moyallan Downs on			
• Mamjellack	20,000	1,200	
• Bibbenluke	76,000	2,000	
• Wog Wog	20,000	600	
• Boco Rock	25,000	800	
• Cambalong	60,000	1,200	
• Genwong	20,000		4,000
• Matong	32,000		5,000
• Bondi	50,000		6,000

- A total of eleven runs - aggregating 278,000 acres carrying 7,000 cattle and 20,000 sheep

LIMITED CHOICES FOR NGARIGO PEOPLE

FINDING WORKERS

- For his pastoral activities Boyd had much trouble in recruiting suitable labour. In evidence before the select committee on immigration on 27 September 1843 he claimed that he employed some 200 shepherds and stockmen, but despaired of the colony's prosperity 'unless we have cheap labour, and can bring the wages of the shepherd who will undertake large flocks to £10 a year with rations'; these included meat and flour, but not tea and sugar which he considered luxuries.
- The meagre supplies of immigrants and former convicts who were willing to go to outback stations often proved unsatisfactory, and Boyd looked for alternative sources. He suggested a plan whereby convicts with tickets-of-leave in Van Diemen's Land might be granted pardons conditional upon them going to work in New South Wales, but it did not appeal to the government.
- He then envisaged recruiting labour from the Pacific Islands.

MONARO SLAVERY

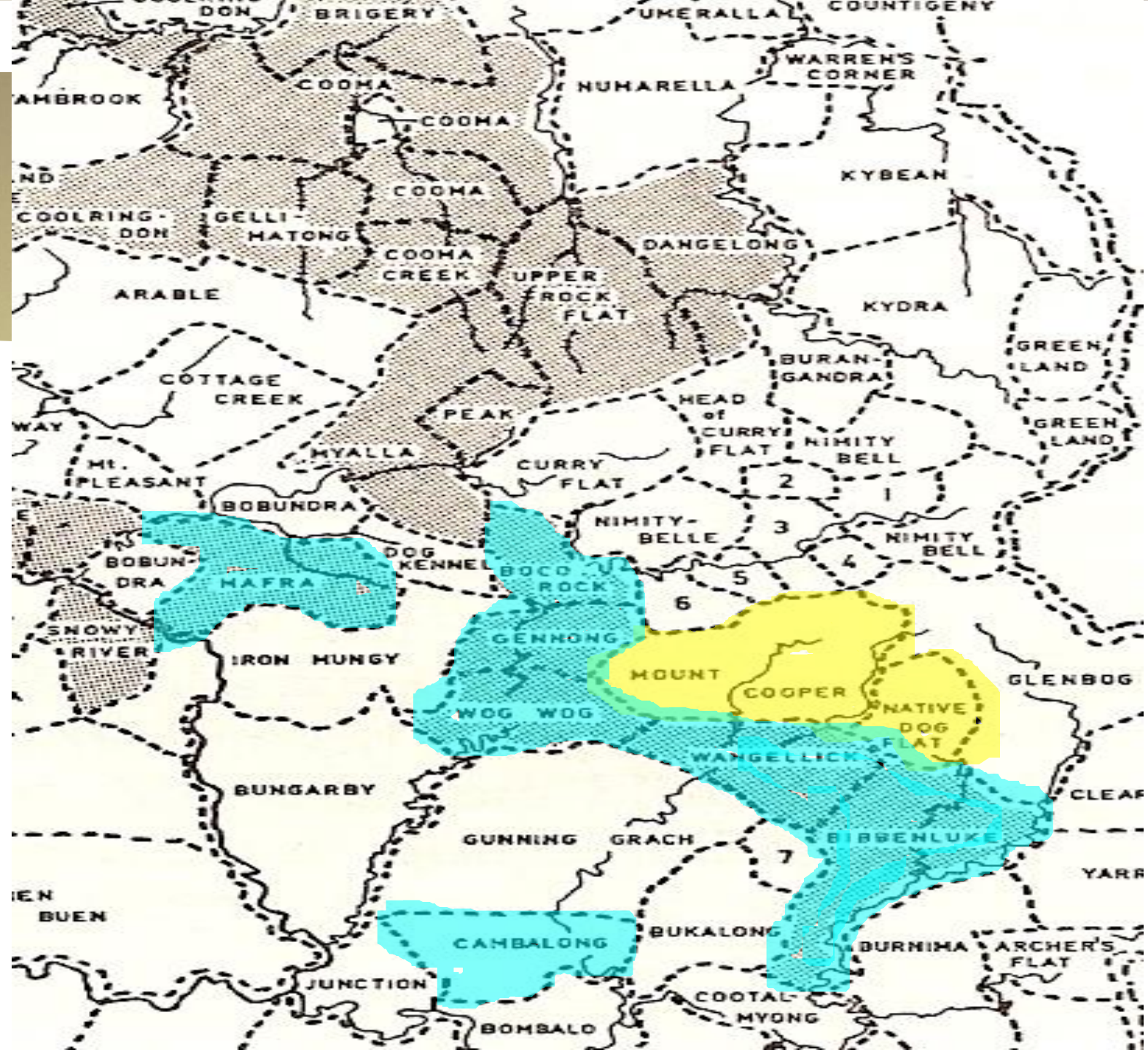
SQUATTERS ARRIVE IN THE 1820S

DESTROY TRADITIONAL LANDS AND HUNTING IN 20 YEARS THROUGH SHEEP

NGARIGO PEOPLE STAYED ON STATIONS TO SURVIVE

MT COOPER STATION WHERE CHARLOTTE WAS BORN

SOUTH SEA ISLANDER SLAVES PLACED ON BEN BOYD PROPERTIES 1847-48



LIMITED CHOICES FOR NGARIGO PEOPLE

RESOURCES DECLINE

- **As early as the 1840s many Aboriginal people from south-east NSW were looking for work with the new settlers, primarily as sheep washers or agricultural labourers.**
- **By the 1860s the pre-colonial economy of Aboriginal people on the far south coast had been effectively dismantled.**
- **With their resources severely contracted, Aboriginal people were forced onto the fringes of towns or onto the reserves at Wallaga Lake and Lake Tyers.**

LIMITED CHOICES FOR NGARIGO PEOPLE

RESOURCES DECLINE

- **The Weatherhead family took up residency at Nungatta Station in 1840. The Ngarigo had begun clustering at these stations seeking food and employment, their presence increasing over the following decade as the viability of their resources diminished.**
- **Station records show that Aboriginal people moved between the large runs, looking to supplement their food supplies with station rations and take advantage of seasonal work opportunities.**
- **Travelling between locations within their country for cyclic exploitation of resources had always been part of Ngarigo life.**

LIMITED CHOICES FOR NGARIGO PEOPLE

LIMITED SUPPLY AND SEXUAL ABUSE

- European women were in very short supply and Aboriginal women were comparatively plentiful.
- The 1839 Census of the Maneroo Squatting District identified a non-Indigenous adult free population of 781 males, 151 females and 558 male and 7 female convicts. The Aboriginal adult population of the area was given 177 males and 142 females.
- That is 1339 white males, 158 white females and 144 deadly, beautiful Ngarigo women
- The desperation of the situation is captured in a letter sent to the Sydney Morning Herald on Friday 1 August 1845: Destitute State of Maneroo
- “A squatter from the district of Maneroo has sent us a very fervent address to the young ladies of Sydney, urging them to take pity upon the unfortunate bachelors of Maneroo, who, according to him, are driven to a state of desperation from the paucity of marriageable ladies, and indeed in one verse he darkly insinuates that no young lady ought to cross the border of the counties of St. Vincent or Argyle without being accompanied by her papa and a parson. “

LIMITED CHOICES FOR NGARIGO PEOPLE

LIMITED SUPPLY AND SEXUAL ABUSE

- **With no European women available, it was inevitable that the men would turn to the Ngarigo women sooner or later.**
- **Not infrequently Aboriginal women were taken by force, often detained in the huts of their captors by being chained to the furniture.**
- **Governor Gipps was so alarmed by reports of this behaviour that in 1837 he was forced to explicitly outlaw it, making clear the link between the mistreatment of Aboriginal women and the escalating violence between the black and white communities. In almost certainly a direct reference to the Monaro, he began the decree with:**
- **“... beyond the limits of location, Overseers and other Persons in charge of Cattle and Sheep in those remote Districts, are not unfrequently guilty of detaining by force, in their Huts, and as their companions abroad, black women of the Native Tribes resorting to their neighbourhood, an offence not only in itself of a most heinous and revolting character, but in its consequences leading to bloodshed and murder.”⁹**

LIMITED CHOICES FOR NGARIGO PEOPLE

SEXUAL RELATIONS WITH THE SHEPHERDS

- There were frequent conflicts between shepherds and Aborigines. “a lot seems to have been triggered by the taking of women. On the other side, there is no doubt that shepherds raped Aboriginal women and killed Aborigines in retaliation for real or imagined offences.
- “It would be incredibly naive to think that squatters and shepherds did not have sexual relations with Aboriginal women: willing partners, rape victims or prostitutes.” *Pickard*
- A typical example is ‘a shepherd [who] attacked because he had taken an Aborigine’s wife without giving damper in payment for her[the district Protector of Aborigines] believed that most disputes originated from this cause’ (*Nance, 1981: 546*).
- Convicts and others infected Aboriginal women with syphilis, who transmitted the disease back to the whites (*Goldsmid, 1988: 73*).

LIMITED CHOICES FOR NGARIGO PEOPLE

UNSYMPATHETIC WHITE GOVERNANCE

- John Lambie's sympathies in his role as Protector of Aborigines, were with the European population. His annual reports to the Colonial Secretary document his increasing frustration with the 'natives' whose conduct displayed what he saw as an incomprehensible (and ungrateful) lack of enthusiasm for the new regime, for example:
- *"[they] continue to roam from one station to another... and are generally supplied with food for the time by the Settlers near whose Establishments they encamp, and by whom they are occasionally employed in odd jobs but which are performed in the usual listless and indolent way."*
- Lambie's admission to the Select Committee on the Condition of the Aborigines in 1845 that the Ngarigo people's "ordinary means of subsistence had diminished, inasmuch as the kangaroos retire as soon as the land is stocked" displays his talent for obfuscation.
- Hancock insists that Lambie with his overall lack of affection for and disinterest in the Ngarigo contributed significantly to their fortunes during this early period.

LIMITED CHOICES FOR NGARIGO PEOPLE

FRINGE DWELLERS

- **Many Ngarigo people stayed on the Squatter stations or on the fringes of other white settlements after their hunting grounds had been ruined or made inaccessible in the early days.**
- **On the Monaro there were no staffed mission stations at that time: at Delegate a reserve was gazetted in 1892, but with little assistance from government, most of the twenty or thirty Aboriginal people who lived there had moved to Wallaga Lake by the 1920s.**

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE

- in 1845 the Aboriginal population on the entire Monaro, which probably included the south coast areas, was about 1,382.(J Lambie) .
- This varies with population estimates passed down through Ngarigo families which put the Ngarigo people in the thousands (Uncle John Casey)
- Other records during the 1840s, and later, describe groups of about 500 being seen regularly
- A census in 1856 showed that there were 166 Aboriginal people in the Cooma district
- By 1892 reports state that only two Aborigines were still living on the Monaro.
- Contrary to reports of the early 20th century that the Ngarigo tribe was extinct it is now clear that many moved out of the area

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE

- **John Lambie believed that the Ngarigo were fast decreasing in numbers and “it is needless to say that generally they retain their wild wandering and unsettled habits and seem as much as ever disinclined to remain long in any particular place”. linked their unsettled and uncivilised ways with their decline in numbers.**
- **Lambie’s successors were also concerned with the disappearance of the Aborigines. The next Commissioner of Crown Lands, HH Massie, picked up the theme of extinction in his 1856 annual report when he lamented that In all human probability at no very distant period, this singular and in many respects interesting race of beings will have perished from off the face of the Earth and the place thereof shall know them no more.**
- **The motif was reiterated by the following Commissioner, Spencer Bransby, who added speculation to the cause of their demise in his 1859 annual report:
“They are rapidly diminishing in number from disease engendered by promiscuous sexual intercourse and intemperance. From these causes there are very few births and an infant is rarely seen”.**

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE-THE MURDERS

- **Alexander Weatherhead, from Nungatta Station, had killed many Aboriginal people.**
- **Part of the milk-making process was to put the milk pans out to let the cream settle on top. Attracted by the offering, Aboriginal men and women would skim the cream off.**
- **Weatherhead was apparently so annoyed that he laced the milk with strychnine and later, when the poison had done its work, disposed of the bodies.**
- **Burgess claimed he had heard this story from the manager of Nungatta Station in the 1960s. More than 120 years after Weatherhead had allegedly poisoned a large number of Aboriginal people, the story lived on, passed down from one manager of the station to the next.**

LIMITED CHOICES FOR NGARIGO PEOPLE

POPULATION DECLINE-THE MURDERS

- **Aston Run**
- **Aboriginal name Curronaggen and sometimes called "Lenois" by Sir I. A Mr. Atkinson of Bong Bong took up Aston about the same time as the Campbells took up Bombala Station.**
- **A man named Black Tom was left in charge of sheep. "Black Tom" killed a lot of blacks at Aston in 'self-defence' and the bodies were burnt.**

LIMITED CHOICES FOR NGARIGO PEOPLE NAMING

- Nungatta station was owned by a man named Alexander Weatherhead. He had sons, not sure how many but more than one.
- It was reported to him that his sons were having relations with the local Aboriginal women. He told them that he did not care what they did with the women but if there was a child it would not take their family name but that he would name it.
- In time there was a child and he named it Brindle. This was a reference to the cattle that he bred – the first of the cross breeds being known as a brindle. *Iris White*

LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

- **LAND OWNER NAMES ON THE MONARO 1862**

IT was a reportedly common practice to give the name of the land owner or manager to an Aboriginal in the 19th century

- Daniel Moore,
- William Keigh
- Robert Mason,
- Charles Fergus,
- Thomas Brogan,
- James Devereux
- William Goodwin,
- Robert Goodwin.
- George Goodwin.
- James Hain,
- George Hain,
- James Litchfield

*This material was transcribed from the 'Back to Cooma' Celebrations Book pp28-31-
Pattrick Mould 2002*

Names from the 1845 census in Bega

- H Bookellar
- W Brierley
- A Carter
- W Chapman
- L Green
- D Johnson
- R Macbored
- J Mumbla
- H Thomson
- J Walker
- E Walkerden
- A Whyno

LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

Names from Mt Cooper cemetery and Bega census 1845

Alexander, Nicholas

Aston, Sarah

Baker, John

Barber, Edwin

Barton, William

Bell, Idalia M V

Bird, George

Bond

Bourke, Elizabeth

Brierley

Buchanan, James

Caldwell, David

Campbell, Francis R

Chambers, Isabella

Cooper

Cummins, H

Depter, Charles

Dixon

Harvey, Elizabeth

Hutchin, Abigail

Jones, John

Luff

McKay, Louis M

Miles, E

Mudie, John

Mundy

Pickalla

Ocksenbein, Fred

Oslington, Mary

Preston, Mary J

Priestly

Ramsden, James

Rumpf, George

Rutherford, J

Solomon

Summerell, John

Sweetman, Richard

Tindall, Mary

Townsend

Tongai



Mt Cooper Cemetery

LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

Finding a connection to an established Aboriginal family name is a great breakthrough. No-one had English names at first. Some properties were very diligent in identifying and naming the Aboriginal people staying or living on their lands and others were not.

These families were largely named in the second half of the nineteenth century.

Determining a connection with a confirmed Aboriginal family line takes time and cooperation. This is not always evident mostly because people do not know their own full story.

Some family lines are probably lost forever unless DNA or some other technique can bring back connections.

LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

Mt Cooper Station



MT COOPER STATION WHERE NGARIGO FAMILIES WORKED AND LIVED



LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES



NGARIGO COUNTRY ON THE MONARO PLAINS NEAR MT COOPER



Mt Cooper Cemetery

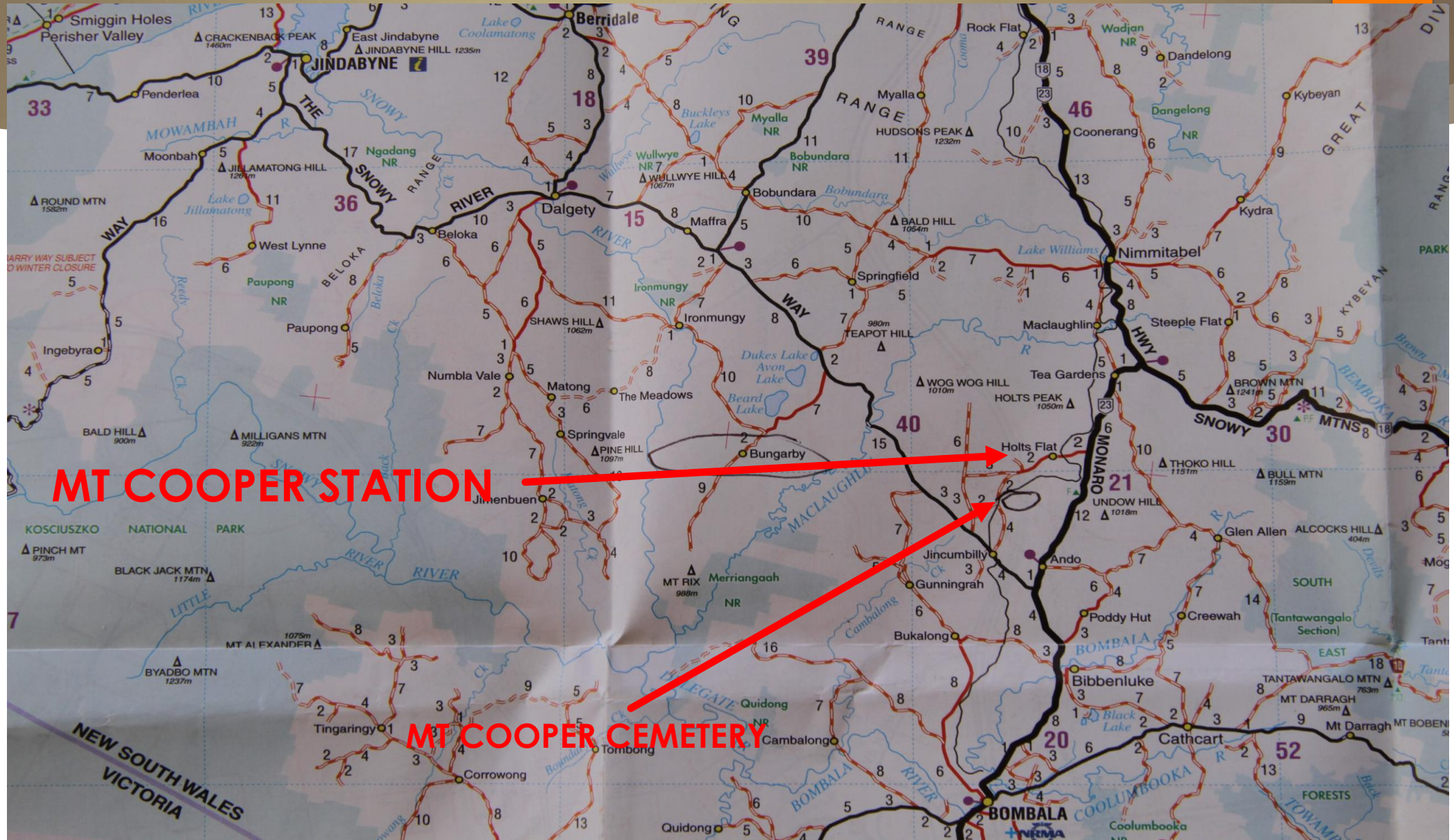
LIMITED CHOICES FOR NGARIGO

PEOPLE NAMING- POTENTIAL NAMES OF NGARIGO FAMILY LINES

Names from Mt Cooper cemetery



LIMITED CHOICES FOR NGARIGO



NGARIGO TOTEMS

The totems recognized by Ngarigo people today are:

the eagle hawk for northern clans,

the crow for western clans,

the bat for the southern clans and

the currawong for the eastern clans

Alfred Howitt gives some detail on Ngarigo totems but this does not agree with current Ngarigo perceptions.

NGARIGO TOTEMS

According to Alfred Howitt, the Ngarigo Tribe was one of many with a female descent and a two class system of totems. The first class was Merung (Eagle hawk)

NGARIGO TRIBE

Classes.

Totems.

Bellet-bellet	lyre-bird
Nadjatajan	bat
Bulemmba	flying-squirrel
Mundarung	tuan
Merung	Eagle hawk
Mumung	black-snake
Mulan or Munja	a fish
But-the-wark	the mopoke
Kauunga	black opossum
Waat	red wallaby

NGARIGO TOTEMS

The Ngarigo had a class system of totems. The second class was Yukembruk (Crow)

NGARIGO TRIBE

Classes.

Totems.

Bra-ar-gar	a small hawk
Tchuteba	rabbit-rat
Baua	flying-squirrel next in size to bulemba

Yukembruk Crow

Burru	Kangaroo
Berribong	emu
Budalak	lace-lizard
Kuriur	native companion
Kauar	spiny ant-eater
Ulunbau	sleeping lizard

BLACK COCKATOO TOTEM

The Black Cockatoo has been actively with me since 1979.

It always comes when something significant happens in my life. The most dramatic presence was when I was researching my family history in Bega (Djiringanj country).

We had just stumbled across the Male Initiation Pools at Mumballa Falls, the very first activity to occur when we arrived on Djiringanj Country. This was a very significant experience in itself.

Upon leaving, we decided to go for a random drive along an isolated dirt road in the area and were surrounded by hundreds of black cockatoos. They flew in on all sides and sat in small groups, feeding and looking at us. We were there for many minutes and left. The cockatoos remained.



Black cockatoo Dan Bursell

WAMBURAN GADAI GUNDIGAN

Black cockatoo search for leaves



Gugai njarala yalaganj, buban
Gugai njarala yalaganj ,nadjan
Wirigara wirigara wirigara wirigara
Damaradj wamburun, damaradj wamburun
Wirigara wirigara wirigara wirigara
Damaradj wamburun, damaradj wamburun
Yabiyaliga, yabiyaliga,
Damaradj wamburun, yarabi waraganj
Damaradj wamburun, yarabi waraganj
Yabiyaliga, yabiyaliga,
Njaban wamburun, njaban wamburun
Gadai gundigan

Hey listen good, father
Hey listen good, mother
Whereabouts, whereabouts, whereabouts, whereabouts
Beautiful black cockatoo, beautiful black cockatoo
Whereabouts, whereabouts, whereabouts, whereabouts
Beautiful black cockatoo, beautiful black cockatoo
Look out, look out,
Beautiful black cockatoo, go to snow gum
Beautiful black cockatoo, go to snow gum
Look out, look out
Hungry black cockatoo, hungry black cockatoo
Search for leaves

SACRED SITES OF THE NGARIGO



April 2017 marks one year since Curiosity Rocks in Lake Jindabyne was declared a protected Aboriginal place.



Coolamatong (Lambie Gorge) Aboriginal Place is a Dreaming place for the Ngarigo Aboriginal people, and was a traditional campsite. Coolamatong is the name given to a Dreaming story about the snake, frog and turtle, which is associated with the local rainmaker spirit ancestor named Dyillagamberra.

THE BIDUELLI TRIBE OF THE Ngarigo

There was a small tribe called the Biduelli, who occupied the forest and jungle covered country between the high coast ranges of the Ngarigo and the immediate coast along which the Kurnai lived in Victoria.

This tribe has been described as an appendix to the Ngarigo, Murring, and Kurnai, being a mixture from them all.

They had the two sex totems of the Kurnai, some of the Murring totem names, and also the two class names of the Ngarigo.

↑This name is derived from *brida*, "scrub," and *uelli*, "dweller."



BIDUELLI WOMAN WITH BASKET

YUIN NATION



Djiringanj Cricket Team



Djiringanj Men painted with artefacts

YUIN NATION

The Yuin people consisted of 12 clans at the time of European arrival in the area.

Three of the Yuin groups include:

- Walbanga, north of present-day Narooma
- Murramurang, north of Deua River south of Lake Conjola.
- Dyiringanj, or Djiringanj, from Narooma, south to Bega and west to the top of the range.



YUIN MAN WITH RAISED SCARS ON CHEST, IN CEREMONIAL DRESS

DJIRINGANJ COUNTRY

ONE LAND,
ONE SPIRIT



Biamanga Park Male initiation pools



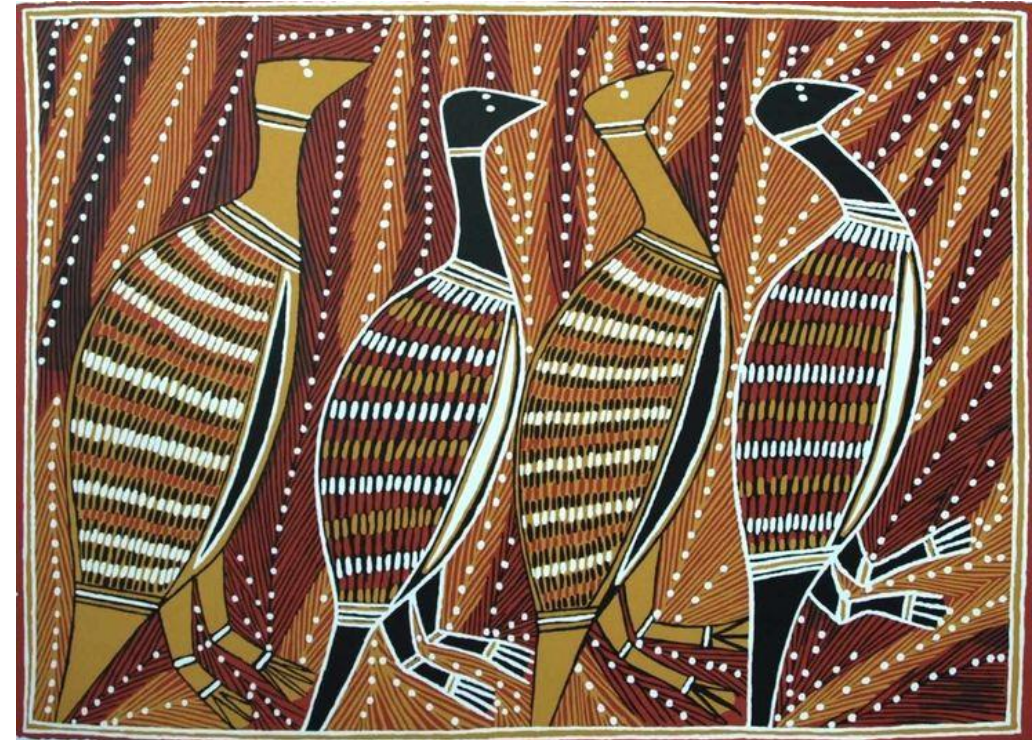
Biamanga (Mumbulla Mountain) is the central feature of Biamanga Aboriginal Place which can be seen from across all of the Bega Valley and draws Aboriginal people back to the area.

YUIN NATION BLACK DUCK TOTEM

Back in the old days, a man called Merriman had his totem called Umbarra the Black Duck. Umbarra, the totem, warned Merriman everywhere he went of the danger.

How did he warn him of the danger? he fluttered dived down into the water and made splashes. When Merriman, the old man, saw that bird doing that, he knew that something dangerous was going to happen.

One day, all the tribe was eating fish. Suddenly, Merriman saw Umbarra diving in the water, splashing about, ruffling his feathers up and so Merriman knew there was some people coming.



Black duck painting by George Milpururru

LIMITED CHOICES FOR-YUIN NATION

- **In the period 1797-1800, the Yuin or Coast Murring occupied territory from Cape Howe to the Shoalhaven River and inland to the Great Dividing Range,**
- **The population pre 1788 was estimated at about 11 000 between Cape Howe and Batemans Bay, comprising two main tribes; Walbanja, north of Narooma, and Dyiringanj from Narooma, south to Bega and west to the top of the range.**
- **Smallpox epidemics in 1789 and 1830 plus tribal battles and some venereal disease from whalers is believed to have reduced population by 95 percent, i.e. only about six hundred survivors. Massacres by whites are said to have had a much smaller effect.**

LIMITED CHOICES FOR-YUIN NATION

- **Some aspects of the difficulty encountered by the Aboriginal people in their quest for survival on the South Coast and/or adaptation to white laws are presented here in sequence:-**
- **1830s: The main aim was to prevent Gulaga, (Mt Dromedary) a sacred site, being desecrated by removal of trees for building etc.**
- **1850: Merriman's father, the most significant of the Wallaga Lake community founders, died. Fortunately Merriman (Umbarra) was able to maintain the integrity of the community with regard to customs etc..**

LIMITED CHOICES FOR-YUIN NATION

- **1860s: Pastoral land was being fenced, preventing access to traditional tribal hunting grounds and ceremonial sites and sometimes fences were damaged, causing friction.**
- **1870s : Miners were staking claims on Mt Dromedary, the sacred mountain. Some contamination of full blood aborigines by white intrusion had commenced.**
- **1880s : Adapting slowly to white activity, in many cases aiding settlement by way of food and water sources, Yuin people worked at whaling and timber and on farms, but not mining (taboo on sacred sites) They were employed seasonally and in some cases owned land. They became involved in sporting activities, being natural athletes.**

LIMITED CHOICES FOR-YUIN NATION

- **1882: Bega white population was about 1200, Aboriginal people were much less numerous and lived in fringe areas of town which persisted for some years. The Aborigines Protection Board was established in NSW.**
- **1887: They sought education so a school was established at Wallaga Lake.**
- **1890: Fielded a cricket team which continued for many years. Queen Narelle or Nerelle, wife of Merriman, died.**
- **1891: At Wallaga Lake the Aborigines Protection Board established 132 hectares but inhabitants were virtual prisoners and far removed from their normal lifestyle. Prices for all commodities were higher.**

LIMITED CHOICES FOR-YUIN NATION

- **1900: The Aborigines Protection Board severely restricted activities and forced Aborigines to be state dependent. After 1909 it forced all able bodied persons off the reserves to become farm laborers and domestic servants.**
- **1904: King Merriman (Umbarra) of the Black Duck totem died.**
- **1919: Jack Mumbler or Mumbulla (Biamanga) died. He and King Merriman had initiated the last generation of men including Percy Davis, Marram (Murrum) Alf Carter, Bickel (Bukel) Albert Thomas, and Eric Roberts (d. 1983).**

LIMITED CHOICES FOR-YUIN NATION

- **1917 - 1941: Mr and Mrs Sampi supervised the Wallaga Lake Government Mission station and supplied food and clothing. She taught sewing. child care and nursing and was like a mother.**
- **The Sampis issued food, clothing materials and blankets supplied from government stores in exchange for Aboriginal labour. The Sampis left during World War II.**
- **The Depression put 85 percent out of work and many returned to the community.**
- **Between 1921 and 1939 the population at Wallaga Lake rose from 73 to 159 and**
- **by and large, were respected by the white population.**
- **1940s: Seasonal labour picking beans, peas and corn, logging and mill work.**

LIMITED CHOICES FOR-YUIN NATION

- **1949: The Akolele area was excised from Wallaga Lake Reserve and sold to developers without Aboriginal consent.**
- **1950s: Aboriginal pick and shovel labour was used to initiate the water supply to Bermagui from Mt Dromedary via Couria Creek.**
- **1960s: Aboriginal people picked beans for Art Riches and were good workers. The houses at Wallaga Lake Reserve were renovated by Bill Crome and Art Riches.**
- **Aborigines became citizens and thus eligible for social welfare benefits.**
- **1970s: Some deterioration in attitude to white government. "King Billy" Hammond died.**

LIMITED CHOICES FOR-YUIN NATION

- **1971: Aboriginal people were counted in the census for the first time. Neville Bonner became the first Aboriginal member of any Australian parliament as Senator for Queensland.**
- **1974: Merriman Island in the centre of Wallaga Lake was the first Aboriginal site of significance in NSW to be declared an Aboriginal Place under the National Parks and Wildlife Act.**
- **1978: Guboo Ted led campaign to stop logging on Mumbulla Mountain because of intrusion into initiation sites. 1980: Agreement was reached to establish an 1100 hectare area known as Biamanga Aboriginal Place to be jointly managed.**
- **1983: Aboriginal Land Councils set up at Batemans Bay, Mogo, Bodalla, Narooma Wallaga Lake, Eden and Bega.**

LIMITED CHOICES FOR-YUIN NATION

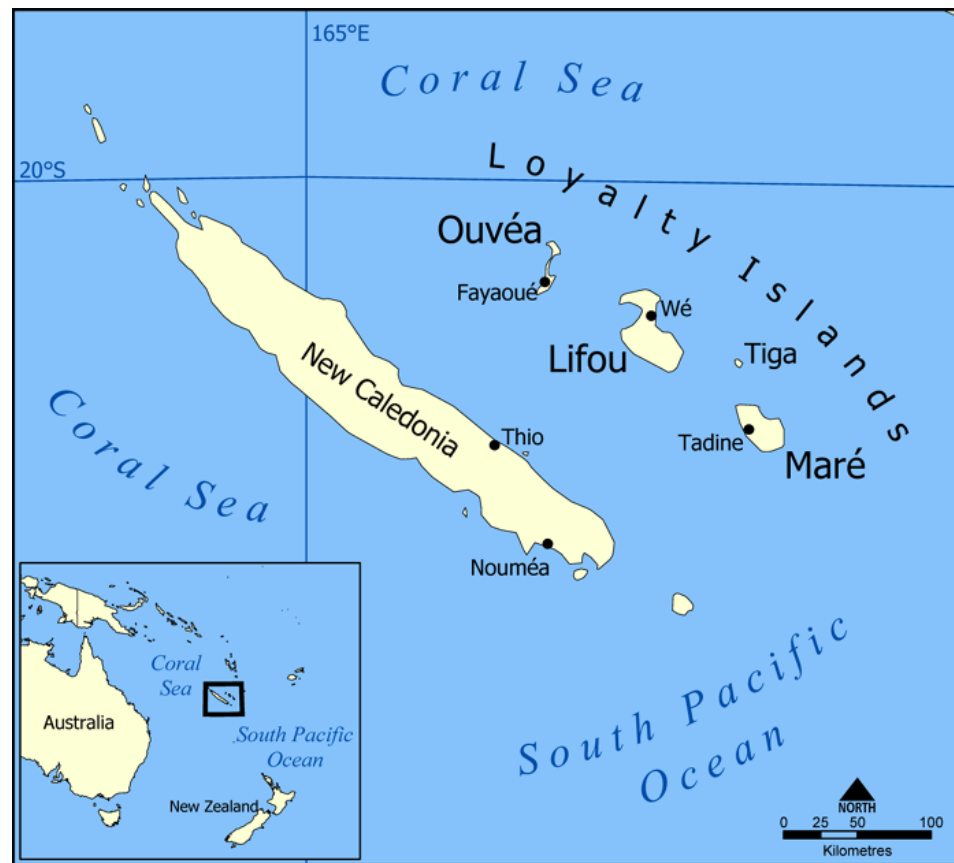
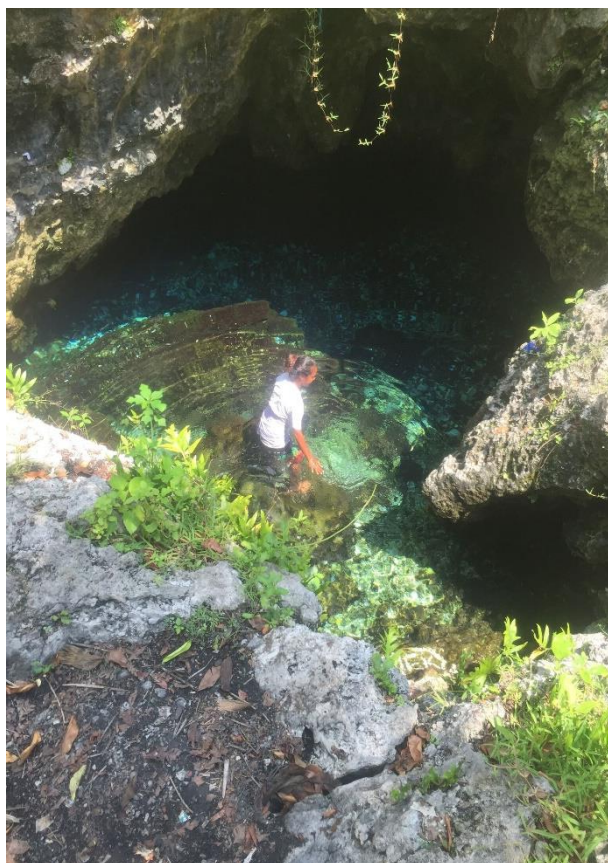
- **1989 : Arthur Thomas died. Good mate of Edgar Jagers and DMR worker most of his life.**
- **1991 : Development application was submitted to Eurobodalla Shire Council for cultural centre on Aboriginal land at Wallaga Lake. It contains displays of culture and history
Guided tours of sites and demonstrations of food and medicines.**

ANCESTRAL ROOTS - LIFOU ISLAND (DREHU)

ONE LAND,
ONE SPIRIT



AUSTRALIA



LIFOU ISLAND (DREHU) PEOPLE

ONE LAND,
ONE SPIRIT



Drehu people descend from Melanesians and Polynesians. They are called Kanaks.

They now represent just under half of the total population of New Caledonia which is still part of France.

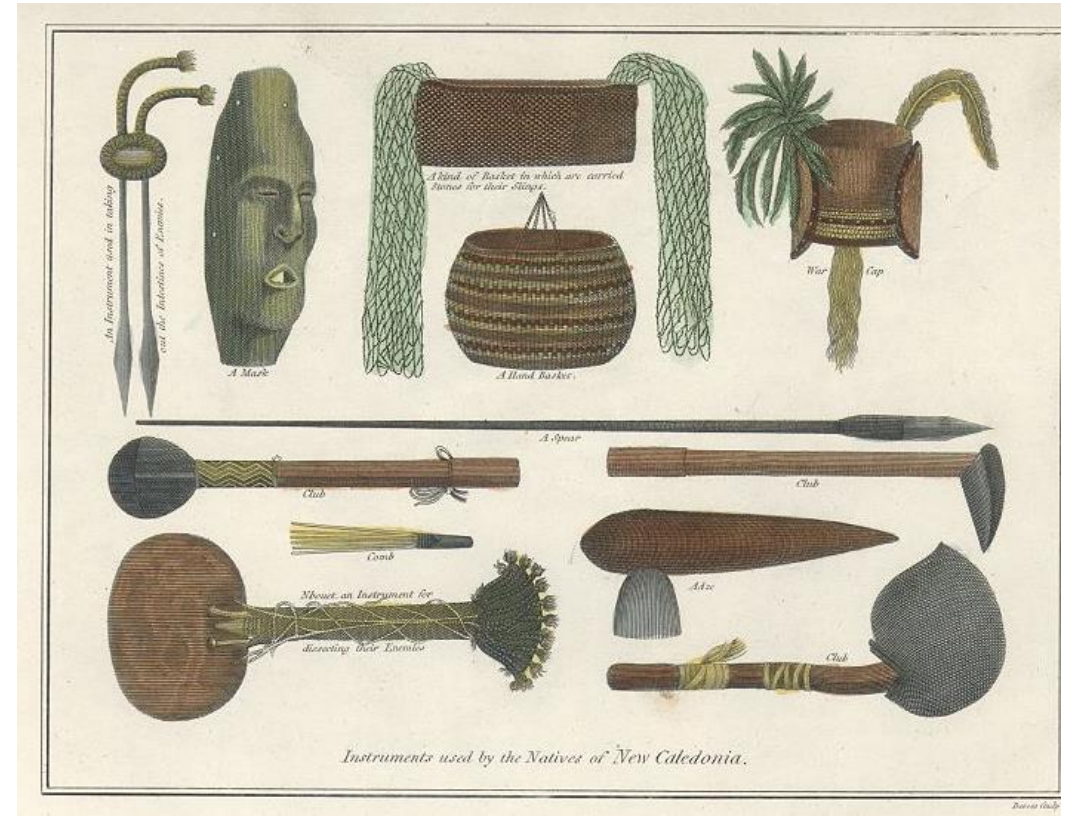
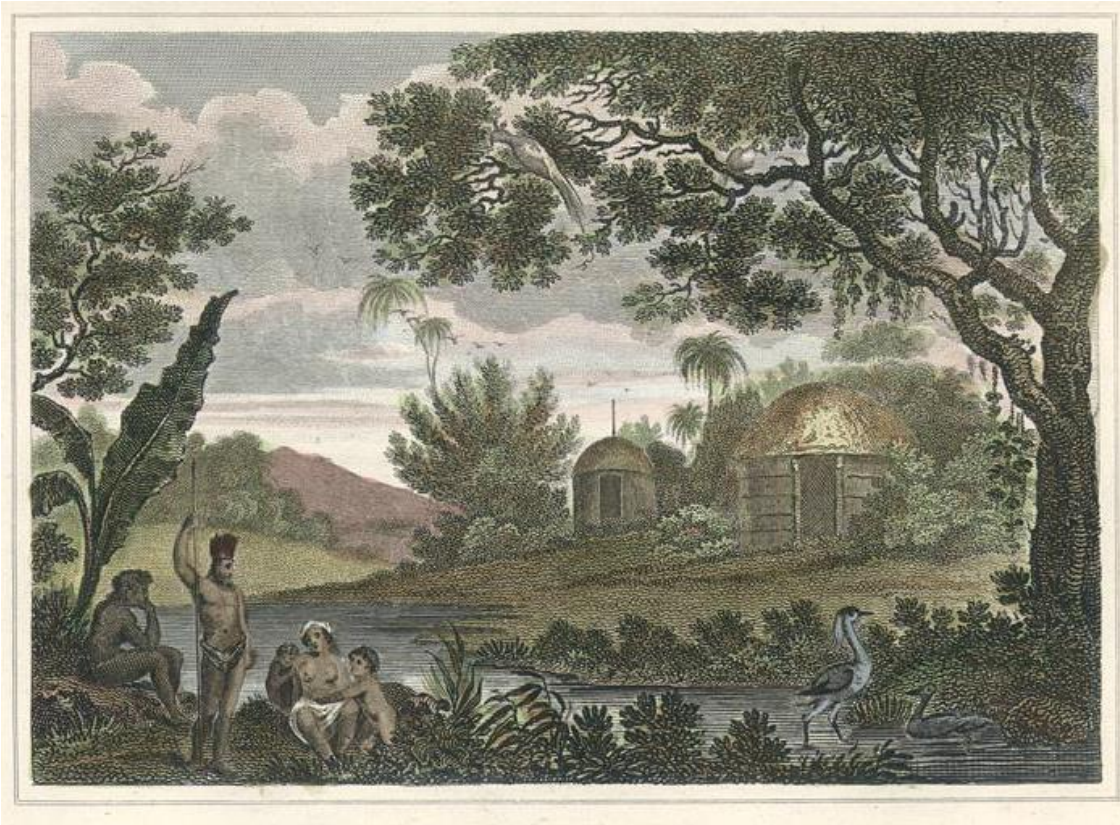
There are a total of 19 different tribes inhabiting the three Loyalty Islands, six of which are on Lifou.

LIFOU ISLAND (DREHU) AND CULTURE

ONE LAND,
ONE SPIRIT



AUSTRALIA

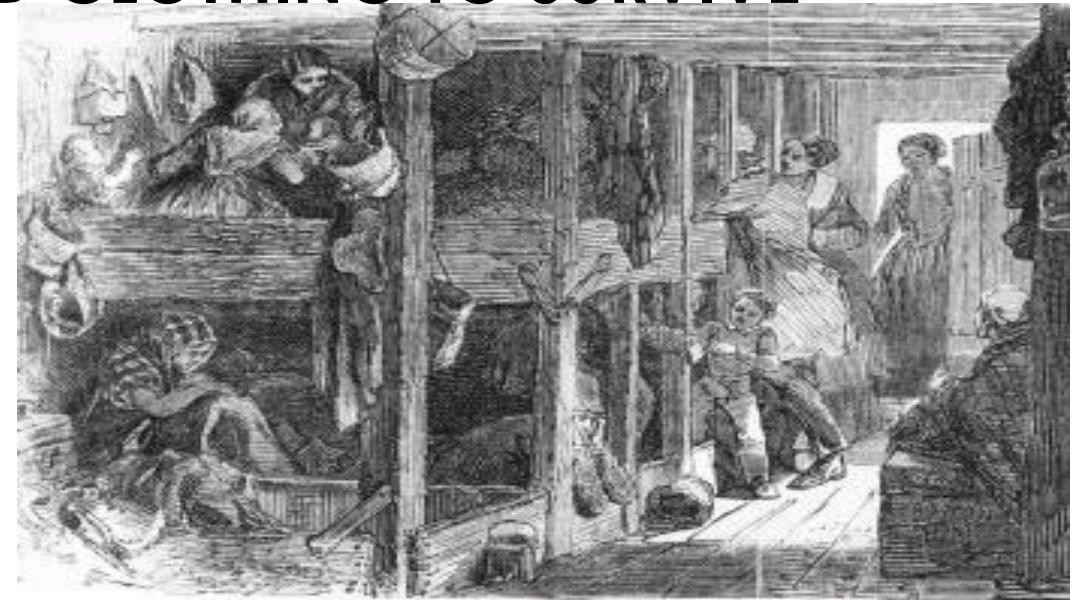


ANCESTRAL ROOTS - IRELAND

EXPORTING PEOPLE AS CONVICTS WHO MAINLY STOLE FOOD AND CLOTHING TO SURVIVE



ARRIVING AT BOTANY BAY



CONVICT SHIPS AND COFFIN SHIPS

IRELAND LAND OF THE STARVING

ONE LAND,
ONE SPIRIT



**1847 THE
FIRST YEAR
OF THE
GREAT
POTATO
FAMINE IN
IRELAND**



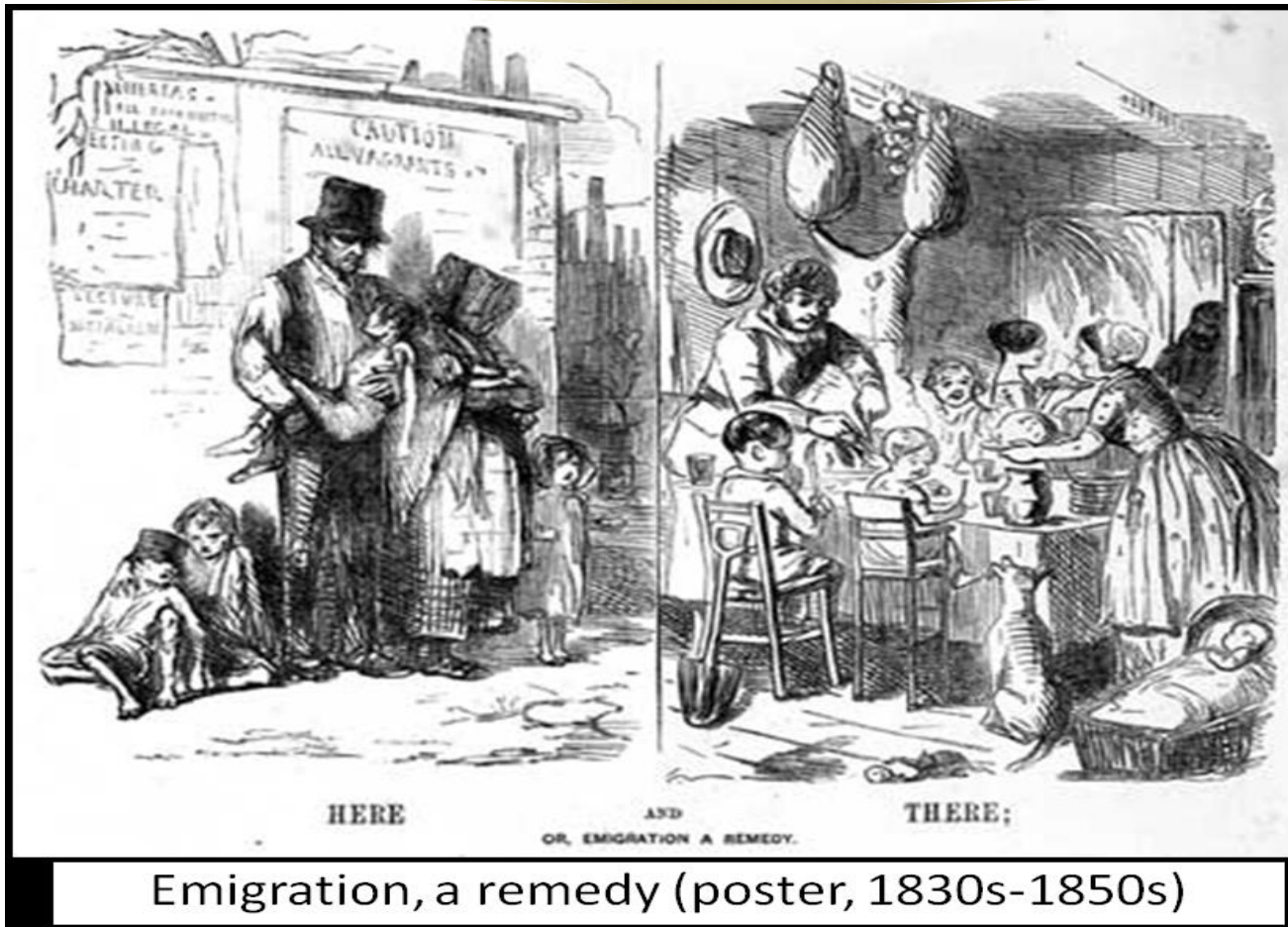
**I MILLION
PEOPLE
STARVED
TO DEATH
AND 1
MILLION LEFT
THE COUNTRY**

ANCESTRAL ROOTS -ENGLAND

ONE LAND,
ONE SPIRIT



In the 1840s
the colony
was desperate
for free settlers
because
convicts were
seen as a bad
influence



They decided
to give free
passage to
those who
wanted a
better life from
poverty in
England.

WHO WE ARE TODAY

ONE LAND,
ONE SPIRIT



I am a mix of many peoples and so is Australia.

Many of us have had a rough history. If we are to be the best that we can be, we need to become one land, one people and one story.

The story started 60000-120,000 years ago, it contains a quiet and deep wisdom which is always evolving.

More recent and future stories must be added to it to become the true Australian story.

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APPENDICES

Marriage of Obadiah and Charlotte Sproats

ONE LAND,
ONE SPIRIT




MARRIAGE REGISTERED IN NEW SOUTH WALES, AUSTRALIA.


CERTIFIED COPY FURNISHED UNDER PART V OF THE
REGISTRATION OF BIRTHS, DEATHS AND MARRIAGES ACT, 1973.

No.	Date and place of marriage	Name and surname of parties	Usual occupation	Age	Usual place of residence	Father's name mother's name and her maiden surname	Father's occupation
2078	February 25th 1984 Wapengo, Nelson or Byron	Obadiah Sproats Charlotte Barber Sproats	Bachelor	24	Wapengo, Nelson	Edward Sproats Alice Sproats	Teacher
	Married at the Wapengo, Nelson or Byron			4	Nelson	Edward Barber Charlotte Barber	Teacher

The Marriage was solemnized between us
Obadiah Sproats
Charlotte Barber
in the presence of us
Edward J. Barber
Alice Sproats
By the solemnizing officer
J. G. Casselton

I, VERNON MARK BENNETT, HEREBY CERTIFY THAT THE ABOVE IS A TRUE COPY OF PARTICULARS RECORDED IN A REGISTER KEPT BY ME.

ISSUED AT SYDNEY, 25th SEPTEMBER 1984.


PRINCIPAL REGISTRAR

APPENDICES

Death Certificate of Charlotte Sproats nee Barber

ONE LAND,
ONE SPIRIT



REGISTRATION NUMBER
1914/ 010296

NEW SOUTH WALES
BIRTHS, DEATHS AND MARRIAGES REGISTRATION ACT 1995
DEATH CERTIFICATE

Date and place of death	Name and occupation	Sex and age	Cause of Death Duration of last illness; medical attendant; when he last saw deceased	Name and occupation of father Name and maiden surname of mother	Informant
1914 30 th August 153 Emmore Road Newtown	Charlotte Sproats	female 82 years	Cerebral Thrombosis (1) R. J. Barber M.D. (2) registered 30 th August 1914	Edward Tomlin Barber (1) Miner (2) Anna Britton	A. Sproats Widower 153 Emmore Road Newtown

Particulars of registration	When and where buried; name of undertaker	Name and religion of Minister and names of witnesses of burial	Where born and how long in the Australasian Colonies or States	Place of marriage, age, and to whom	Children of marriage
E. Rossetti 30 th August 1914 Newtown.	(1) 1 st September (2) Church of England Cemetery Rothwood	(1) C. J. West (2) Church of England Arthur J. Paton Ernest Sproats	Monaro N.S. Wales	Bega N.S. Wales (1) 17 years (2) Obadiah Sproats	William 23 Annie 21 Lillian 19 Edwin 14 Ernest 12 living 1 male deceased



REGISTRY OF BIRTHS
DEATHS AND MARRIAGES

SYDNEY 22 Mar 2011

I hereby certify that this is a true copy of particulars recorded in a
Register in the State of New South Wales, in the Commonwealth of Australia

Greg Cery

Registrar

APPENDICES

Record of baptism, 29 May 1864

Charlotte Barber at Bega

Parents Edward /Ann Barber

ONE LAND,
ONE SPIRIT



AUSTRALIA

BARBER Beryl Olive	25 Feb	1903	YAS	bap	Frederick Oliver/Beryl Adelaide
BARBER Brenda Glenrock	13 Jan	1890	YAS	bap	Robert Alfred/Mary Lucretia
BARBER Catherine Jane	04 Nov	1886	AOL	bap	Thomas/Mary Ellen
BARBER Charles	14 Oct	1845	GNG	mar	HUME Mary
BARBER Charles	22 Sep	1899	BEG	bap	Charles/Annie Eliza
BARBER Charles Henry	09 Jan	1848	MLN	bap	Charles/Mary
BARBER Charles Henry	09 Jan	1848	MLN	bap	Charles/Mary
BARBER Charles Henry	04 Aug	1886	YAS	mar	BARBER Harriet Alvina
BARBER Charlotte	29 May	1864	BEG	bap	Edward/Ann
BARBER Charlotte Eliza	04 Jul	1876	BMB	bap	Edward Tomlin/Ann
BARBER Charlotte Eliza	21 Aug	1895	KAM	bap	GOWARD Charles
BARBER Charlotte Pauline	02 Aug	1873	GLB	bap	William/Mary
BARBER David Barber	15 Nov	1891	BEG	bap	Charles/Eliza Annie
BARBER Dorothy Beatrice	01 May	1918	YAS	bap	Hamilton Hume/Dorothy Amy E.
BARBER Edward Tonkin	20 Dec	1848	GLB	mar	BRITTEN Ann

APPENDICES

Death Certificate Edward Tomlin Barber

ONE LAND,
ONE SPIRIT



AUSTRALIA

NSW DEATH REGISTRATION TRANSCRIPTION		REF NO 1869/3129
NAME	EDWARD BARBER	
DATE OF DEATH	22 DEC 1869	
PLACE OF DEATH	HOLTS FLAT, MONARO	
OCCUPATION	SHEPHERD	
SEX	MALE	
AGE	54	
CONJUGAL STATUS		
PLACE OF BIRTH	MANCHESTER ENGLAND	
TIME IN AUST COLONIES	37 YEARS IN NSW	
FATHER	EDWARD TOMLIN BARBER	
OCCUPATION	UNKNOWN	
MOTHER	(GIVEN NAME NOT STATED) ADAMS	
PLACE OF MARRIAGE	GOULBURN	
AGE AT MARRIAGE	33	
NAME OF SPOUSE	ANNE BEITTEN (SEE NOTE**)	
CHILDREN OF MARRIAGE	JOHN 22, EDWARD 19, THOMAS 12, WILLIAM 10, CHARLOTTE 5	
INFORMANT	JOHN E BENNETT ESQ JP, BOMMGUMLA (? DIFFICULT TO READ), HELD A MAGISTERIAL INQUIRY	
CAUSE OF DEATH	OVERDOSE OF OPIUM	
LENGTH OF ILLNESS		
MEDICAL ATTENDANT		
DATE LAST SEEN		
DATE OF BURIAL	26 DEC 1869	
PLACE OF BURIAL	MT COOPER	
MINISTER & RELIGION	ANDREW A McKEACHIE, LAYMAN, PRESBYTERIAN	
UNDERTAKER	JOHN RUTHERFORD	
WITNESSES	DAVID BELL, DAVID BELL JUNR	
CREMATION DATE		
CREMATION PLACE		
CREMATION INFORMANT		
CREMATION RELIGION		
CREMATION WITNESSES		
REGISTERED	25 DEC 1869 - BOMBALA	
NOTES	**TRANSCRIBER'S NOTE: SPOUSE IS CLEARLY RECORDED AS "ANNE BEITTEN" IN THIS REGISTER	

Ref No 9295731

Printed 27 April 2018

NB: THIS TRANSCRIPTION IS NOT A CERTIFIED COPY FROM THE REGISTERS AND CANNOT BE USED IN ANY LEGAL PROCEEDINGS WHATSOEVER

APPENDICES

Barber Family in Hill End prior to moving to Monaro

ONE LAND,
ONE SPIRIT



HILL END FAMILY HISTORY PEOPLE AND THEIR OCCUPATIONS (B)

Name	Spouse	Address	Occupation	Year/s
Baker, Wilson			Doctor	1892
Baldwin, William	Sarah Newton	Tambaroora	Storekeeper	1858-1861
Bale, Edmund Robert	Emily Dent	"Norfolk Hotel", Tambaroora	Publican	1874
Bampton, Charles	Jean Auld Taylor	Hill End/Bourke	Saddler	1884
Bampton, Edward	Jane Nutter	Tambaroora St, Hill End	Miner	1882
Bampton, Thomas	Jane Amelia Lord	Hill End/Sydney	Boot & Shoe Maker	1888
Banks, Peter	Betsy Reid	Lower Turon River	Miner	1872
Barber, Edward Tomlin	Ann Britten	Golden Gully, Tambaroora	Miner	1856-1859
Barclay, Olive		Hill End	Assistant Teacher	Bef 1927
Bardsley, W F Waring		Tambaroora	C of E Minister	1870

APPENDICES

Birth Certificate Edwin Tomlin Barber

ONE LAND,
ONE SPIRIT



e	Barber, Edward Tomlin	
Born	23 Nov 1850	Parramatta, New South Wales [1]
Gender	Male	
Reference Number	MP37449	
Died	3 Jun 1916	Marrickville, New South Wales [2]
Notes	•Surname spelt Barker on birth index	
Person ID	137449	SE NSW Pioneers and Settlers
Last Modified	23 Jul 2015	

APPENDICES

Birth Certificates Thomas B Barber & William B Barber

ONE LAND,
ONE SPIRIT



	Name:
Thomas B Barber	
	Birth Date:
1856	
	Birth Place:
New South Wales	
	Registration Year:
1856	
	Registration Place:
Tambaroora, New South Wales, Australia	
	Father:
Edward Barber	
	Mother:
Ann	
	Registration Number:

7996

	Name:
William B Barber	
	Birth Date:
1859	
	Birth Place:
New South Wales	
	Registration Year:
1859	
	Registration Place:
Tambaroora, New South Wales, Australia	
	Father:
Edward Barber	
	Mother:
Ann	
	Registration Number:

12734

APPENDICES

Family Genealogy

ONE LAND,
ONE SPIRIT

