

SUBMISSION BY CALITA MURRAY (SNR)**8 November 2024****My personal story and family history**

My name is Calita Murray and I am currently retired. Details concerning my education, study and employment are listed in the attachment.

I want to share my personal story and family history with Yoorrook. I was born in Orbost, Far East Gippsland, Victoria, in 1947, not far from the Brodribb River/Milly Creek massacre site. I was raised by my mother's older sister, Mum Vera and Dad Billy Stewart. He was a Yuin man.

My brother Albert gave me my first name. He was in the Second World War and had a girlfriend named Calita. My first name is Calita after her. My second name is Elizabeth after my grandmother. They called her Betsy for short. She was the daughter of Charles and Annabella Hammond (nee McLeod).

My people are Gunai from the Gunaikurnai people on my great grandparents' side, Wotjobaluk on my great grandfather's side, and my great, great grandmother was Dja Dja Wurrung. Dad Bill was raised on his Yuin country. He practiced his culture. Both my mothers practiced their culture handed down to them by their Old People (Elders) and Grandfather Muns.

In the 1800s, my family, the Krauatungalung/Croajingolong people, experienced injustice both when, and after, they were attacked in the Brodribb River/Milly Creek massacre in 1851. I think people just think it happened back in the 1800s and that's where it finished. But that's not true.

There is a plaque for the cook, Dan Dempsey, who died on Orbost Station. He caused the massacre. And then there's a writeup on storyboards next to the plaque, and it just says how the Aboriginal people killed him. But the way they tell the story, the Aboriginal people were the bad ones, and they killed this cook and that's why the people (who committed the massacre) kind of formed a posse to go after them and killed most of my people in retaliation.

The plaque was done for the cook, and it's been there for a few years. But they did nothing for the Aboriginal people. Our family is telling the Aboriginal side of how the massacre happened. The Far East Gippsland Shire has given us a building in Forest Park in Orbost to tell the Aboriginal side of the story. What the Aboriginals said happened. And Uncle Phillip Pepper wrote a bit in his book. And our old people who we knew, they've probably all died by now. They tell that my family was camping and the cook from Orbost Station went and took a young girl, and he took her back to his hut and he held her for three days. And when her people, who are my people, went to get her, he, the cook, he must have planned this, because he had logs and coals around his hut, burning. And because they were barefoot, being tribal people, they couldn't get into the hut because of all the hot coals and fire, so they sat and waited for him to come out, and after three days he came out and they speared him, and he died. And that's how the massacre happened. My people, they got the girl and took her back to the camp, and that's told by the Gunai Elders, our family history and Uncle Phillip Pepper in his book. So, we're putting that on the written start of the history wall in Orbost. And I guess there'll be a lot of graffiti sprayed on it, but the truth has got to be told.

The effect it had on my great grandfather, Charles Hammond, he would have seen most of his family massacred. A few escaped and he was captured and taken by white men with two other

boys by the very people who massacred his family and was raised by them. One of those men was named Charles Hammond and my great grandfather came to be known by that name. I suspect he was used as slave labour because I learned that Charles Hammond, who took my great grandfather, didn't have a wife living with him. I just can't imagine what was going through my great grandfather's mind – that he was living with these people who wiped out his family, who murdered his family.

That would have had a big effect on him and then to be raised with non-Aboriginal people and not his tribal people. Just to think about what that little boy went through... it's heartbreaking. When my great grandfather grew up, he found his way back to his Krauatungalung people at Bung Yarnda, now known as Lake Tyers Aboriginal Station. Reverend Bulmer had set that up by that time. So, my great grandfather would have known that they were his people before the massacre, because he went back to them. He didn't go in the other direction.

He married Annabella Hammond (nee McLeod), who was a 'half caste'. My research has been unable to identify her white father, but she was conceived in times that were dangerous for Aboriginal people in Far East Gippsland.

My great grandparents moved to the Omeo district.

Great grandfather Charles Hammond had six children:

1. unnamed baby boy
2. Eliza Hammond
3. Elizabeth (Betsy) Hammond, my grandmother
4. Catherine (Kate) Hammond
5. James Hammond (Grandfather Muns)
6. Margaret May Mary Hammond

My great grandmother Annabella Hammond (nee McLeod) had eight children.

My great grandfather worked hard to support his family on Bindi Station and Tongio Station. He worked as a bullock driver. He sent his two oldest children to school at Swifts Creek.

I have read the transcript of a court case which was published in a Bairnsdale newspaper, where a cook, Andrew Williams, was convicted of attempted murder of my great grandfather. The cook had given my great grandfather cakes to take home to his children. Before going home, my great grandfather ate one of the cakes and immediately became sick. He was treated by a local woman. The authorities sent a sample of the cake eaten by my great grandfather to a Melbourne laboratory and the sample was found to contain strychnine. The cook received ten years in prison.

My great grandfather applied for land twice because he had seen that the early settlers were all getting land, and they refused him, twice, in his own Country.

My great grandmother became very ill, and my great grandfather went to Omeo to find a doctor. The doctor gave him some medicine to take back to her, but the doctor refused to go because he didn't have payment from the government. So, then, my great grandmother died. This was about eight months after giving birth to the last of her eight children. And my great grandfather couldn't manage with all the children. Some were grown up, some were teenagers. But the baby was, I think, 18 months old. So, a letter was sent to Reverend Bulmer at Lake Tyers to send a horse and buggy to pick up the family and take them back to Lake Tyers, which did happen. The baby died

about six months after that and then the 'half caste' legislation was implemented, and because my great grandmother was a 'half caste' Aboriginal, her children were asked to leave the station. My great grandfather was told that he and his youngest son, James (who we call Grandfather Muns), could stay, but his other children had to leave. So, he took all his children back to the Bruthen area. But he was older then, so he found it hard to find work. One of his older daughters found work, but they were all still living in poor conditions.

When welfare came and took the girls away to do domestic service work, my grandmother Elizabeth Hammond and her sisters, except one sister, were later sent to Coranderrk Aboriginal Station where they were told to find a husband to marry and support them (rather than the authorities supporting them). The girls got married and lived in different places.

Great Grandfather and his youngest son James, Grandfather Muns, went back to Lake Tyers. He became ill and he was dying, and he wanted his children to come and visit, but the authorities wouldn't allow it. The Aboriginal people on Lake Tyers Aboriginal Station sent a letter to the authorities asking that the children visit their dying father, but it didn't happen, and he died. He never saw his daughters again.

He's buried at Lake Tyers Aboriginal Station. So that's what the massacre did to him and his family. His children didn't have an easy life. And the Aboriginals, they had to write and ask permission to leave the station, to go and visit a relative. They could not move until they had put it in writing and got an answer back. It divided the family. It was very cruel what the white society did to him and his family.

My grandmother married a man from Wotjbauik, went to live with him and they had children. But she kept asking for a pass to go back and visit her sisters at Lake Tyers, but the authorities would never grant her that. She died at a young age never to see her siblings again.

My birth mother, Agnes Harrison (nee Marks) was two years old when her mother, my grandmother, died. And my mum who raised me, my mother's older sister Mum Vera, was four. So, they also had a hard life. They were with their father's family but couldn't see their mother's family. And that wasn't easy on them. It certainly wasn't easy on Grandfather Muns, her youngest brother. And so, he had a hard life when his dad, my great grandfather, died and his sisters were out doing domestic work. So, he just depended on other Aboriginal Community people to help him. Then, over the years, the family always knew where they were from. They always knew their Country and when we lived in New South Wales we went back.

My mother had 16 children. Some died as babies. During my childhood, my family feared welfare getting too close and we moved to New South Wales. They moved for work, but mainly because they feared welfare nosying around. And then when welfare would come around in New South Wales, they'd move back to Victoria. We did that a lot growing up. My family did that before I was born, and then it still happened after I was born.

My family did seasonal work. Dad and my brothers worked in the timber mills. I have good and bad memories of my childhood. I was happy playing with the other children, swimming in the river, going to the beach, helping to get seafood, playing rounders. But it was a hard time for the grown-ups to keep the children safe from welfare and they found it hard to get good jobs that paid good money. And I suffered racism when getting served in the shop. I was made to sit in the front row seat in the movie theatre ("the pictures") and not allowed to sit near white people.

We were living culture. Mum Vera would get 'basket grass', dry it and teach the children to make baskets. We were also shown how to gather bush tucker and told to leave some for other people.

This was teaching us to share and take care of the land. We were shown bush medicine and how to use it.

As children, there were things we were not allowed to know, like spiritual things. It was difficult to practice our culture back in those days – the manager wouldn't allow it. Now, I visit some sacred places that we are allowed to go to.

I am sharing this for the family. I have two sisters left. One has Alzheimer's and she's in a nursing home in Bairnsdale. Both sisters are older than me. One's in Sydney. And she's not well at all. I'm the youngest child in my family. I'm left fight for the family and for my Great Grandfather's tribal Country Krauatungalung on the Orbost side of the Snowy River...

And I think of the younger generation. It's not just my grandchildren. I've got four children, nine grandchildren and four great, great grandchildren. And there's others. My brothers' and sisters' children and grandchildren, and great grandchildren, and great, great grandchildren. So, I'm really just doing this for myself and for the family, but also for the younger generation.

Most of the people my age and older, they're not around anymore, so something like this needs to be done for the younger generation.

Attachment

I started school at Wallaga Lake Aboriginal Reserve (on the far south coast, NSW).

When my family moved for work to Bombala on the Monaro, NSW, I went to Bombala Central Primary and Secondary School.

After I married and my family moved to Canberra, I studied at –

- Canberra Institute of Technology (CIT), Conflict Resolution Service
- Women's Legal Centre
- Tranby Aboriginal College, Sydney
- Diploma of Community Services (Welfare studies) at CIT
- Certificate IV in Community Services (CIT)
- Certificate of Registration under *Mediation Act 1997* (ACT)
- Australian Federal Police Interview Training (CIT)

My working life has included –

- Seasonal and domestic work
- Australian Public Service, Canberra
- Aboriginal and Torres Strait Islander Commission (ATSIC)
- Conflict Resolution Service (CRS) as a mediator
- Royal College of Nursing Australia
- Consultancy work
- Narrabundah Primary School
- Aboriginal Justice Centre

I also performed the following voluntary work –

- Support for Aboriginal & Torres Strait Islander people when interviewed by Australian Federal Police (AFP)
- Provided advice to the ACT Government on Law and Justice Issues affecting Aboriginal & Torres Strait Islander peoples in the ACT
- Provided Court support for Aboriginal & Torres Strait Islander people when attending Court
- Member of Project Management Group for Women – ACT Domestic Violence Prevention
- A Board member for Job Solve Employment Service for People with a Disability
- Law Support at Women's Legal Centre Canberra
- Interview support for Aboriginal friends when taken into custody by AFP Officers

DAN THE COOK
(DEMPSEY)

KILLED HERE 1855

THROUGH FOREIGN EYES

EUROPEAN PERCEPTIONS OF
THE KURNAI TRIBE OF
GIPPSLAND

BY P.D.GARDNER



**CENTRE FOR GIPPSLAND STUDIES
GIPPSLAND INSTITUTE OF ADVANCED EDUCATION**

GIPPSLAND MASSACRES



By P. D. GARDNER

Dye (better known as Buchan Jack) and Charlie Hammond. The last mentioned captured a small native boy, on whom he bestowed his own name. The coloured Charlie Hammond was brought up by his captor at Buchan, where he became an excellent stockman." [Grove 1925]

In the reminiscences of old identities of the Orbost Shire there is an account of the Brodribb by Mr. J. Cameron an early settler in the district:

"However in a small community a murder was a serious matter and the whites soon organized a punitive party ... Jack Wilson (who had taken service under the McLeods) and Dick Simpson were only lads, and although they were permitted to follow the party they were not allowed in the firing line. The blacks were discovered at the mouth of the Milly Creek where it empties into the Brodribb. The blacks were not expecting an attack, for the first thing they knew was when muskets rang out and a number of them fell.

How many of them were killed was never known, probably more were wounded. Strict orders were given not to shoot females but one at least one was shot accidentally. Joe Banks and Harry Derrimunjie were in camp when the firing began. They escaped with 'Old Diamond' through the Milly reed bed toward Lake Watt Watt." [Gilbert 1972]

The records of the Rev. J. Bulmer further corroborate J. Cameron's story and J. Armstrong's more recent version. He refers to 'Hopping Kitty', the 'picaninny' on the back of the female who was shot. He writes:

"A man had been killed on the Orbost Station. The blacks finding him alone took possession of the station and looted it killing Dan the hut keeper. For this a raid was organised to take vengeance and Kitty was shot while her mother was carrying her on her back." [Bulmer nd]

and again:

"The history of the wife of Paddy was a very eventful one. When a baby on her mothers back she was shot through the thigh by the Black Police, the tribe at the Snowy had been engaged in some affair which brought them into contact with these officials, and in trying to escape the mother and child were shot, though not fatally injured."

Bulmer's evidence is the first related to a primary source, although it is obvious that the story of 'Kitty' must have come from another Aboriginal, possibly one of the others who escaped. As Cameron indicated, the terrain was suitable for a relatively easy escape once the cover of the reed beds had been gained. The list of possible survivors had been enlarged from that of Harry Derramungie and Lambie to include Charlie Hammond, 'Joe Banks' and 'Old Diamond'. On close examination it would seem that only the most brutal and enraged Europeans would wish to kill women and children too, thus creating a steady flow of survivors with a variety of names.

The Brodribb Massacre

(a) Location: C.H. Grove stated that the Brodribb Massacre occurred at the junction of the Brodribb River and Cabbage Tree Creek, but he did not specify on which side of the river. Another account by J. Cameron has the massacre where the Milly Creek enters the Brodribb. The sites are only a few miles apart, the Milly entering the Brodribb a few miles closer to the junction with the Snowy and from the opposite bank. The country is flat and swampy with tall reed beds. Whereas other massacres were dependent on the fleeing Aborigines being rounded up and trapped, it would appear that the Brodribb was more in the nature of a hunt, relying solely on surprise and mobility.

(b) New Sources: In Chapter 4 I did not quote C.H. Grove to any length. He continued:

"Here the offending tribe was so badly defeated that its power was definitely broken, and never after did any of its members molest the whites.

Amongst the whites that took part in this fight were the three Simpson brothers, Tom, Billy and Jack, Tom Johnston from Numbla-Munjie, Jack

The Case of Charlie Hammond

The tragic story of Charlie Hammond and his family illustrates some of the more cruel aspects of the Aboriginal Protection Act. Born a Krauatungalung in the Orbost district before the arrival of Europeans, Charlie was a child survivor of the Brodribb River massacre. He was taken by the whites and brought up in a white household. He could read and write and was an excellent stockman.

Hammond's misfortune was to marry a girl of mixed parentage. He worked on the Tongio station for many years and together they established a large family. In 1878 the Board refused Hammond a grant of five acres in the Tongio area. In 1883 Hammond's wife was ill and the doctor in Omeo refused to attend her, presumably because of prejudice. Two days later Anne Hammond died and a confused and bewildered Charlie was forced to attend a coroner's inquest into his wife's death.

After a life hitherto independent of the mission system and government handouts, Charlie and his family moved to Lake Tyers mission. There they remained until the Act forced him and his family of 'white' children to leave the station. Four years later, with Charlie and

being on such friendly terms; but he
 forgotten all about the row, we said. The
 soner had been living at the station three
 or four months. My wife has two chil-
 dren; she is a half-caste, and my children
 are a little lighter than myself. I have
 never been jealous of my wife, or sus-
 pected her of being too familiar with
 white men. The 'chako' which prisoner

Rec 20/3/71

Sale
Police Court Orms

Regina
v
Andrew Williams

Felony

Witnesses

Charles Hammond
John Edward Hillandis
George Daves
Robert James Fisher
Patrick Wilson
Const. Incharge Markley
William Johnson Esq. 20/3/71

Defence
John Withwells
Orms Court
Sale

U. Shipp C.R.

14/1/71

12th April 1871
Coram Hawell C.J.
Mr. Garrett C.P.
Mr. Ruske Sol^r defended
Guilty
10 years L.H.

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John O Connor proved
 the prisoner.
 Mr Patten, in disence, addressing the
 jury, said, this case had arisen out of a
 quarrel between husband and wife.
 She asks you to believe that without
 having had any quarrel at all on that
 occasion, her husband got up at 4 in the
 morning and deliberately assaulted her
 in the murderous manner, attempted to
 be shown by the wife. The prisoner will
 make his statement to you, and he will
 put a very different complexion upon the
 whole story.
 The prisoner, addressing the jury said,
 much of this was spite. He explained
 that the tomahawk he used was near the
 head of the bed; but it was only with the
 handle of the tomahawk. His statement
 was of a long rambling character, and
 contained nothing of importance.
 The judge very shortly left the case
 to the jury as one of common assault.

POISONING

Andrew Williams was charged with
 feloniously administering poison with
 intent to kill an aboriginal named Charles
 Hammond.

Mr Bushe defended the prisoner.

Charles Hammond: I was living at
 Tongio on 23rd January last. My house
 is about 200 yards from the station of
 that name. I went over to prisoner's
 hut on the morning of 23rd January,
 taking over a pick and shovel. I saw
 prisoner, bade him good morning, and
 went in to get a drink of water. He
 stopped me, and poured out some tea for
 me, and gave me a cake. The
 latter tasted bitter, and I thought
 it was poison, and I drank some more
 tea to force it down. I put the remainder
 of the cake in my bosom. He gave me
 also some cakes for my wife and children,
 and I thought

doctor and gave
 When witness as
 given, Hammond
 first. Saw a
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To Mr. Bushe
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 she was married on
 elien Williams at
 Mr Potter. James
 Courts at Crooked

of the cake in my bosom. He gave me
 also some cakes for my wife and children,
 and I thought to myself "your's very
 kind." I then set out for home, taking
 with me the cakes prisoner had given me
 for my wife and children. When I
 reached the door of the kitchen I felt
 very queer and faint, and when I reached
 the river directly I touched the water I
 felt myself cramped up and shivered
 home. When I reached the garden of
 my house I took a plum, and afterwards
 a drink of water from the creek, which
 caused me to vomit. I felt all of a shake.
 I then went into my place, told my wife
 I was poisoned, and sent for assistance to
 the station. Before she went I sang out
 for help. Two men came up to my place
 then. I saw no one from the time the
 cook gave me the cakes to the time of
 my reaching home. I told one of the
 men who came to my assistance that I
 had been poisoned. Previous to this I
 had not been on good terms with pri-
 soner, with whom I had had a tussle four
 months before at Tongio station, on ac-
 count of his interfering with my wife; he
 knows her well. I did object to their
 being on such friendly terms; but had
 forgotten all about the row, we had. Pri-
 soner had been living at the station three
 or four months. My wife has two chil-
 dren; she is a half-caste, and my children
 are a little lighter than myself. I have
 never been jealous of my wife, or sus-
 pected her of being too familiar with
 white men. The cake which prisoner
 gave me tasted just like copper. It was
 very soon after I took the cake that I
 first experienced pain. I felt very
 queer, and walked very light. Could not
 hear myself walking. On reaching the
 river I felt my legs give way under me.
 Cross-examined by Mr Buñe, I have
 been at Tongio two years, and was there
 when prisoner came. I first saw prisoner
 there when I came down to my camp on
 the creek, about two or three months be-
 fore I got the poison. I was then living in
 a mia-mia, about two hundred yards from
 the river. Had a row with prisoner, be-

quies about the po
 from information recei
 river and went to Han
 was very ill and w
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 To Mr Bushe: I
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 Mr Buñe th
 jury for the defe

ran to the kitchen of the
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 er with a stick. Andrew,
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 it into the fire, and com-
 ng me with his fists; he
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 t out another way, and
 to fight. He refused to
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 ed to me about half an
 Previous to the row
 o give me tobacco and
 ct afterwards, as I never
 he cause of my going to
 prisoner himself, who,
 owed the pick and sho-
 grandmother, called me
 vited me to have a

He had the cakes
 took the particular
 from a bag separate,
 particular one with the
 ed it was all right. This
 s hanging against the
 and I saw him put his
 his cake out, which he
 ate some of it in the
 like copper, or like a
 cept drinking the tea
 d take the taste out of
 no remark to Andrew.
 the river I felt very
 were cramped, so I
 f the cake and threw
 Andrew was
 row indeed. The
 wards that two of
 eating the stuff I

ecutor: I went on
 se I was determined
 y the nasty taste.
 I know it was
 I am a butcher
 and was at Tongio
 anuary last. Saw
 t 9 a.m. I went to
 ds from the station
 aring Hammond call-
 oned, I went down to
 named Wilson also
 wo of us saw Ham-

upon the statement of Hammond the
 blackfellow, laying stress upon his extra-
 ordinary admission that he ate the cake
 even under the suspicion that it contained
 poison. He pointed out that the motive
 which the learned Crown Prosecutor pro-
 mised to make clear against the prisoner
 for the commission of the crime, had com-
 pletely broken down. All suspicion of
 criminal intercourse between the prisoner
 and the half caste wife of the blackfellow
 was pure surmise. There was not one
 tittle of proof offered; and the persistent
 efforts of the learned Crown Prosecutor
 to force out this evidence had entirely
 failed. He contended that the symptoms
 to which the various witnesses bore testi-
 mony as those under which the black-
 fellow was suffering pointed to strych-
 nia and no other poison. But that the
 evidence of Mr Johnson, the Govern-
 ment analytical chemist, pointed as posi-
 tively to mercury—corrosive sublimate.
 Dwelling upon this apparent discrepancy
 in the evidence he asked the jury on
 which horn of these two dilemmas they
 preferred to be thrown. He con-
 tended there was a lack of proof that the
 blackfellow was poisoned at all so far as
 his client was concerned.

After an effective speech he left the
 case to the jury.

His Honor in summing up the case
 remarked that the prisoner was charged
 upon six counts, but the jury need
 only confine their attention to two,
 without confusing their minds by any
 inquiry as to what the poison was or
 what were the distinguishing symptoms be-
 tween strychnia and corrosive sublimate.
 The two points to which he wished
 especially to direct their attention upon
 the evidence were—was the blackfellow
 Hammond poisoned? and if so by whom
 was that poison administered? After
 carefully reviewing the evidence at con-
 siderable length the learned judge left
 the case to the jury on the two principal
 counts.

The jury after more than four hours'
 deliberation returned a verdict on the
 second count of administering poison,
 and doing grievous bodily harm.

STEALING A KIO.

remarking upon the evide-
 witness Stephen Williams be-
 to the jury, who then retired
 twenty minutes they returned
 with a verdict of guilty, and
 a strong recommendation to
 Remanded for sentence.

BURGLARY.

John Reginald Wilkins
 the bar charged with this
 prisoner made his appearan-
 chant air, assumed, but e-
 ease, and laden with volu-
 ments and a formidable
 evidently prepared to entr-
 to his own abilities.

The following jury, after
 challenges, were then sworn
 Frank Bayliss, W. Bol-
 R. Glen, J. Woodhouse
 Cahill, J. M'C. Wilson,
 Taylor, F. Schroder, W.
 Wilson foreman.

The Crown Prosecutor
 to the jury, illustrating
 means of a map of the
 exhibited to the court.

Arthur Fred. Walk
 examined by Crown Pr
 the map now produced
 from a survey taken on

William Opie, duly
 miner employed at W
 ber 19th February la
 right hand branch of
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 the night of that date

I came out of Long

We came to the but
 mate turned in.

A knock came to the

that you, Richard P

I saw a man holding a

my head. He said,

up your money." He

holding the pistol. He

we had been paid £6 ea

he had stuck up a sha
 was there told we were
 hat. That we had £6
 Tunnel, and he wan
 said only two mates w
 had left. He then sai
 on the table, and loo



Melbourne,
21st July, 1879.

H.
10,001
S.
7/9/68

79
1132
2/3

Sir,

I beg to inform you that Charles Hammond, of Orneo,
(an Aboriginal), has applied
under section 6, of the Land
Act 1869, for reservation of
10 acres, in the Parish of Tongio-
Mungie, stating that he desires
to make a home for his wife and family.

Will you be good enough to
obtain and forward an expression of
the opinion of the Central Board for
the protection of Aborigines, on
the request?—

I have the honor to be,

Sir,

Your most obedient servant,

W. H. H. H.
Secretary for Lands.

A. M. A. Page Esq. J. P.
69 Temple Court,
Melbourne.

SCHEDULE B.

1891

LEATHS in the District of *Lake Eyres*

in the Colony

No.	DESCRIPTION.			(1) Cause of Death, (2) Duration of last Illness, (3) Medical Attendant by whom certified, and (4) When he last saw Deceased.	Name and Surname of Father and Mother, If known, with Rank or Profession.
	When and where Died.	Name and Surname, Rank or Profession.	Sex and Age.		
45	November 22 nd 1891 Lake Eyres Shire of Tanbark County of Tanbark Geffers Land	Charles Hammond Aboriginal	Male 50 years	1 General Debility 2 Months James Duncan C.M., M.B. Barnsdale Saw him last 20 th November 1891	Unknown

16165



16166

SCHEDULE B.

of Victoria,

Registered by *John Palmer*

Signature, Description, and Residence of Informant.	(1) Signature of Deputy Registrar, (2) Date, and (3) Where Registered.	IF BURIAL REGISTERED.			Where Born, and how long in the Australian Colonies, stating which.	IF DECEASED WAS MARRIED.	
		When and where buried. Undertaker by whom certified.	Name and Religion of Minister, or Names of Witnesses of Burial.	(1) Where, and at what (2) Age, and to (3) Whom.		Issue, in order of Birth, their Names and Ages.	
<i>Agnes Thomas</i> <i>Authomysuige</i> <i>Lake Eyres</i>	<i>John Palmer</i> November 23 rd 1891 <i>Lake Eyres</i>	<i>November 23rd 1891</i> <i>Lake Eyres</i> <i>W. Kaye</i> <i>Reserve</i> <i>R.D. Palmer</i> <i>Ed. O'Rourke</i> <i>C. Palmer</i> <i>J. Starr</i>	<i>John Palmer</i> <i>Church of England</i> <i>W. Kaye</i> <i>Geffers Land</i>	<i>Unknown</i> <i>Hannabys</i> <i>McLeod</i>	<i>Eliza</i> <i>27 years</i> <i>John 25 years</i> <i>Ann 22 years</i> <i>Betty 15 years</i> <i>Kate 13 years</i> <i>James 10 years</i> <i>deceased</i> <i>deceased</i>		

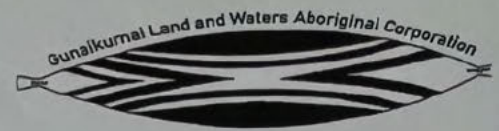
GLaWAC
APICAL ANCESTORS



Apical Ancestor Set	Elder / s Nominated
1. Charles Boldin / Bolden and Emily Clarke	
2. Jemmy Bull and Mary	
3. Tommy Bumberrah	Gwen Atkinson
4. Bungil Narran	Noretta Knight
5. Bungill Wrekallak	
6. Bungil Tay-a-bung	
7. Jack Chase and Kitty	
8. Dan Bun-gyl Tambo and Kitty Wangung	Maria Harrison Glenys Watts
9. Old Darby Tar-loomba and Mary Tur-un-gook	Fay Voss Lena Morris
10. Charles Rivers and Kitty	↓
11. Charles Hammond and Annabella/ Hannah McLeod	Shirley Foster Deanna Campbell
12. Jimmy	



GLaWAC APICAL ANCESTORS



Apical Ancestor Set	Elder / s Nominated
13. Billy Login / Logan and Mary	
14. King Tom Kee-lum-bedine and Mary War-gyle	
15. Old Ngary and Mary Woon-grook	
16. James Scott	
17. George Thomas	Olive Stevens Diann Hurren
18. Timothy Bungil Barlijan and Patty Tu-duk	
19. Charlotte Mercawan	Gwendoline McGregor Beryl Booth
20. Yallung / Tharnaberrang Kitty and Wookalnom / Dukalunern	Charmaine Singleton
21. Wood-a-turn	Margaret Donnelly
22. Merriguin Lucy Goold	Lee-Anne Eddington Julie Mongta
23. William McDougall	
24. Edward 'Neddy' O'Rourke	
25. John Wilson and Polly	

