

KOORI • MURRI • GOORI AND PALAWA STORYLINES

PROTECTION 1870–1914

Many Kooris begin to live in larger communities, sometimes on land granted by the government. Having removed the physical threat of resistance, the Europeans to some extent leave Kooris alone. 'Out of sight, out of mind'.

The Koori population begins to increase, as does the European population, and the two communities come into conflict near the many new country towns.

Europeans had come to believe that Kooris would 'die out'. This will not happen, as they will later discover. To deal with this 'problem', laws in NSW and Victoria attempt to 'protect' (control) Koori. The Government will decide who is Aboriginal.

'Protection' legislation is enacted to control Koori movements and to forcibly take fair-skinned Koori children away from their black-skinned Koori families. This is done to destroy Koori cultures without killings or massacres.

Reserves are set up by state governments which keep Kooris separated from non-Kooris. Some men are banned from missions and kept from their families. Unintentionally these reserves help to keep Koori cultures alive by keeping groups together.

Koori residents protest over conditions on Coranderrk Mission. 1870s

Warangesda Mission establishes an important Wiradjuri centre. 1880

NSW Aborigines Protection Board set up. 1883

Victorian Act forces so-called 'half-caste' Kooris aged under 30 years to leave missions. 1886

Federation. The Constitution of the new Commonwealth states that '... in reckoning the numbers of people, Aboriginal natives shall not be counted'. Voting and receiving a pension are denied to Aboriginal people. They are barred from working in a post office. 1901

NSW Aborigines Protection Act greatly increases the control governments have over Kooris. 1909

Invalid and Old Age Pension granted to all Australians except the Aboriginal peoples of Australia. 1908

SA and NT Governments pass legislation designed to further control Aboriginal peoples – where they live, where they go and whom they marry. 1911

Maternity allowance is introduced but Koori people are not eligible. 1912

1876
Fanny is awarded an annuity of \$100 and a grant of 120 ha of land. She lives at Nicholls Rivulet as a respected member of the community. Contrary to government claims, she continues to insist that she is of the full descent. After the death of Truganinni, non-Palawa Tasmanians deny the existence of the Palawa people.

FANNY COCHRANE SMITH LIFE STORY

1899 and 1903
Fanny records spring and corroboree songs in her language onto wax cylinders – the only recordings ever made of any of the Palawa peoples' language.

1900
Jimmy is born at Muruwari at Cunnamulla in Queensland.

JIMMY BARKER LIFE STORY

1905
Fanny dies at home.

1908
Jimmy moves to Milroy station where his mother works as a housemaid. He continues to learn his culture from the old people but his mother refuses to allow him to become initiated.

1912
The family is forced to move to Brewarrina Mission. The living conditions are poor and the authorities violent. At the school he was taught that *as I was black ... there was no place in Australia for me. I learnt that anyone of my colour would always be an outcast.*

Text in italics from 'The Two Worlds of Jimmy Barker', by J. Barker, AIATSIS, 1977