



Guide to Compiling
a Connection Report for
Native Title Claims in Queensland

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Queensland Government
Natural Resources and Mines

Native Title and Indigenous Land Services

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This publication is a guide only.
It should not be treated as legal advice.

Native Title and Indigenous Land Services

**Department of Natural Resources and Mines
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1 Introduction

By lodging an application for a determination of native title, a native title claim group commences a legal proceeding. It accepts the onus to present evidence sufficient to establish connection to traditional land and sea country under the native title claim group's system of traditional law and custom.

The Queensland Government prefers to settle determinations of native title in the Federal Court through a process of mediation with the native title claimants and the other parties. It is only when all the parties agree on the recognition of the native title rights and interests that a consent determination is possible.

For the State to participate in mediation of the native title rights and interests, it needs to have evidence and argument that support the native title claim group's application for the recognition of native title rights and interests. The State receives this body of evidence and argument through a connection report.

The purpose of a connection report is to put before the State of Queensland key information that the State will use to decide whether or not it is prepared to proceed towards a consent determination of native title. Where the State is prepared to proceed towards a consent determination of native title the final form of any agreed determination of native title takes account of other relevant factors.

In considering the evidence and argument contained in the connection report, the State is assessing whether or not the case presented by the native title claim group is likely to meet the requirements of the Commonwealth *Native Title Act 1993 [NTA]* were the matter to proceed to trial. The State's assessment from its review of a connection report will either be that the native title claim group probably does meet the requirements of the *NTA* or that it does not. A positive assessment may include recognition of all or only some of the native title rights and interests claimed by the native title claim group.

The State, in requesting a connection report, provides the native title claim group an opportunity to demonstrate the fact and nature of their relationship to traditional land and sea country, including the exercise of the native title rights and interests that they seek to have recognised in a consent determination.

The State of Queensland acknowledges that the compilation of a connection report represents a significant investment for the native title claim group and the Native Title Representative Body. However, the alternative of proceeding to trial would be significantly more resource intensive.

The purpose of this *Guide* is to assist native title claim groups, their representatives and experts to prepare a connection report.

The State recognises that a native title claim group may demonstrate connection to traditional land and sea country in a variety of ways and that there is no simple formula for understanding relationships to country claimed under the *NTA*.

The State also recognises the diverse and complex histories experienced by Aboriginal people throughout Queensland since the establishment of British sovereignty. Acknowledging these histories the *Guide* seeks to establish minimum parameters that are sufficiently open-ended so as not to exclude evidence that may help demonstrate the native title rights and interests claimed.

It is anticipated in most native title claims that a senior consultant anthropologist, engaged by the Native Title Representative Body, will work with the native title claim group to undertake research into their claim and then prepare their connection report.

Recognising the importance of professional anthropological advice in the compilation of an effective connection report, this *Guide* has been produced primarily as a reference tool for consultant anthropologists engaged in the researching and writing of connection reports.

This *Guide* does not offer any substantive discussion about the underlying legal issues that must necessarily inform the writing of a connection report. It is envisaged that input from a variety of professions may enhance the native title claim group's connection report. The author of a connection report may need to consider a number of key legal concepts that have been discussed in recent High Court decisions, particularly *Yorta Yorta* (2002) and *Ben Ward* (2002).

Native title claim groups should recognise that the State's understanding of native title, and for demonstrating native title, might differ to those of other parties to a native title claim. Where the native title claim group's goal is a proposed consent determination of native title, it is essential that the requirements of all parties be considered.¹

The Native Title Connection Unit has primary responsibility for considering and analysing connection reports on behalf of the Executive Director, Native Title and Indigenous Land Services. Officers of this unit are available for further consultation on the requirements of the State.

2. Suggested format for compiling a connection report

The written report is the most commonly adopted format for a connection report. A written report should include:

- an executive summary
- a description of the claimed area, including outer boundaries
- a description of the research methodology
- The author's *curriculum vitae*.

The content of the connection report should include:

- identification of the native title claim group
- continuity of connection
- the normative system of traditional laws and customs of the native title claim group.
- Appendices and any other accompanying materials, such as:
 - affidavits
 - primary and secondary documents.

Supporting documentation can accompany the report and can be used to great effect, including:

- tape-recorded evidence
- video-recorded evidence
- photographic and pictorial evidence
- maps and plans.

Evidence contained within any supporting documentation should be cross-referenced to the content of the connection report. A statement concerning content and purpose should accompany any presentation of tape-recorded and video-recorded evidence. This statement can take either oral or written form.

Selection of other format-types for presenting evidence of connection is not limited to the examples listed above. However, consultation with officers of the Native Title Connection Unit may well be advisable before embarking on such a course of action.

This *Guide* contains a section providing contact details and a summary of the major repositories for materials of potential use in researching the connection-related aspects of native title claims.

2.1 Aboriginal evidence

The State believes that members of the native title claim group themselves may provide the best evidence of connection to traditional land and sea country. Every opportunity should be used to present such potentially compelling evidence in the connection report.

2.2 Confidentiality

To the extent it is able to do so under the law, the State undertakes to deal with a connection report received in mediation on a 'confidential' and 'without prejudice' basis, unless otherwise agreed.

Other government officers involved in the mediation of the native title claim—State negotiators, claim research officers and assigned Crown Law legal officers—may also have reason to access the connection report.

The State recognises that culturally sensitive material (for example, gender-specific information) might be relevant to a native title claim. The State has no desire to intrude unnecessarily into these arenas. Should a native title claim group consider including such culturally sensitive material as evidence to support a connection report, arrangements can be made with the Native Title Connection Unit regarding appropriate confidentiality on a case-by-case basis.

2.3 Peer reviews and expert opinion

The Queensland Government maintains the right to send a connection report in whole or in part to an independent peer review or for expert opinion and/or review.

The Applicants' representatives will be advised when the State intends to seek a peer review of a connection report.

2.4 Review process

Connection reports should be forwarded to the Executive Director, Native Title and Indigenous Land Services.

A senior anthropologist and/or senior historian from the Native Title Connection Unit will be responsible for reviewing and analysing a connection report. Competing demands and limited resources may affect the time taken to review a connection report.

The review process does not favour European written documentation over that of Indigenous oral testimony², although it should be recognised that the documentary records have been, and are, extremely important.

Where the Native Title Connection Unit—prior to completing its review of a connection report—considers that particular matters have been insufficiently addressed in the connection report, an opportunity will be provided to the native title claim group to address these matters.

Where the Native Title Connection Unit, prior to completing its review of a connection report, considers an independent peer review or other expert opinion on the whole or part of a connection report necessary, this may also extend the review period.

In the review of a connection report the State applies the requirements of the *NTA* as explained by the higher courts. However, the State has some flexibility in how it reviews information addressing these requirements.

The State acknowledges that the review of the connection report is conducted in mediation. Consequently the State accepts the view that a connection report submitted for the purposes of mediation and negotiation, rather than a Federal Court hearing, is necessarily more schematic and less detailed than an expert report submitted in a trial.

The State does not expect proof of continuity through evidence from every generation from first contact, but evidence from significant number of sample generations will need to be adduced so that inferences can be drawn to establish a case for the maintenance of continuity.

Further the State recognises that the different experiences of Aboriginal people in Queensland will mean that different evidence will need to be adduced in claims throughout the State.

Following completion of the review of the connection report by the Native Title Connection Unit, a recommendation will be made to the Executive Director, Native Title and Indigenous Land Services. This recommendation will advise whether sufficient evidence has been supplied to support substantive negotiation towards a consent determination of native title either to the extent of the native title rights and interests claimed or to some more limited degree. The Executive Director will advise the native title claim group accordingly.

In accordance with a preference for the recognition of native title through a mediation process rather than a litigated process, the State wishes to establish and maintain a dialogue with native title claim groups, their representatives and experts commissioned to research and write their connection report. Given the significant costs involved in the preparation of connection reports, open and transparent discussions between an author of a connection report and officers of the Native Title Connection Unit in the initial stages of preparing a connection report may prove beneficial.

3. Content of a connection report

Drawing upon the Commonwealth *NTA* and current Australian native title case law, this section outlines the broader principles that should be addressed in a connection report to demonstrate the claim group's native title.

3.1 Identification of the native title claim group

In relation to the identification of the native title claim group, the connection report should provide the following:

- evidence that identifies the native title claim group as the descendants of the traditional owners prior to establishment of British sovereignty and/or first contact.
- evidence in the form of recorded information (archaeological, anthropological, linguistic and historical) relating to the native title claim group's society
- evidence relating to how the native title claim group defines itself
- evidence from neighbouring groups, if obtainable, relating to the identity of the native title claim group and the extent of its traditional land and sea country
- pertinent genealogical data.

3.2 Continuity of connection

In relation to demonstrating the continuity of connection of the native title claim group, a connection report should provide the following evidence of:

- the native title claim group's physical, cultural and spiritual connection
- the native title claim group's traditional concepts of land ownership and responsibilities to land and waters, including relevant decision-making processes
- how the native title claim group's responsibilities are transmitted within and between generations
- how continuity of connection was maintained by the native title claim group, especially during any period of separation from the land

- the continuity and transformation of the original Aboriginal land tenure systems into the contemporary Aboriginal land tenure systems adhered to by the native title claim group³
- how the traditional law and custom has been substantially maintained.

3.3 The normative system of traditional law and custom of the native title claim group

To sustain those native title rights and interests for which recognition is sought in a native title claim, a connection report should outline the following:

- a list of the native title rights and interests claimed
- a schedule of activities demonstrating the traditional law and custom of the native title claim group¹⁵
- an account of how the rights and interests claimed are derived from, and have their roots in, the pre-contact normative system of the native title claim group
- an account of how the traditional law and custom have been adapted since European settlement and how they have continued into the present.
- where relevant, evidence should be provided of:
 - laws governing the use of flora, fauna and other resources
 - how traditional decision making processes are exercised and transmitted through the native title claim group
 - ceremonies, rituals, songs, designs, observances, knowledge, stories
 - principles of succession and inheritance of land
 - preservation of sites and places of significance.

4. Advice about preparing material

This section provides additional comment to assist in preparing a connection report outlined in section 3.

This section is intended to be **indicative and not prescriptive** of the range of issues that might be considered or addressed.

4.1 Identification of the native title claim group

- EVIDENCE THAT IDENTIFIES THE NATIVE TITLE CLAIM GROUP AS THE DESCENDANTS OF THE TRADITIONAL OWNERS PRIOR TO THE ESTABLISHMENT OF BRITISH SOVEREIGNTY

The State recognises the inherent difficulty faced by native title claim groups in demonstrating

- connection to land and sea country
- the laws and customs

that were in place at the establishment of British sovereignty, which, for mainland Queensland, is from 26 January 1788 (see section 6: Establishment of British sovereignty in Queensland). For all areas of mainland Queensland—with the exception of parts of Cape York—recorded evidence is only available from the time of first contact between Aboriginal people and Europeans.

For the purposes of mediation, the State is willing to accept the first documented contact as the primary reference point from which an inference might then be made back to the time of sovereignty.

The State also recognises that documentary evidence of contact provided through European records may present little more than commentary on Aboriginal occupation and use of areas within the claim area. It is also recognised that the data more pertinent to an anthropological inquiry can only be found in recorded studies undertaken well after the date of first contact.

For example, the first contact between the coastal Wik people and Europeans occurred in 1606; the first documentary record of contact dates from 1623. For the inland Wik people, the first documented contact with Europeans is 1867. The first substantive anthropological descriptions of the Wik people, however, date from the field work of Ursula McConnel in 1927 and Donald Thomson in 1928.

- EVIDENCE IN THE FORM OF RECORDED INFORMATION (ARCHAEOLOGICAL, ANTHROPOLOGICAL, LINGUISTIC AND HISTORICAL) RELATING TO THE NATIVE TITLE CLAIM GROUP'S SOCIETY

The State recognises that the unevenness of recorded information, especially the lack of comprehensive ethnographic records of sufficient anthropological quality, presents significant research and resource difficulties for the consultant anthropologist preparing connection reports. This is recognised particularly for those native title claims in the 'settled' areas of the State.

The connection report should provide an accurate estimation of the outer claim boundaries and their relation to those of neighbouring groups. This description should include a discussion of what the native title claim group understands to be their geographical limits of the traditional lands and waters and where the claimed lands and waters are located in relation to those traditional boundaries.

The State recognises that it would be advantageous for the anthropologist to locate the boundaries of the native title claim group's country in relation to surrounding countries of other traditional owner groups. Similarly, it would be useful to explain, where appropriate, the regional relationships that link these groups according to traditional law and custom.

The State accepts that maps that aimed to locate Aboriginal groups in particular parts of the country (e.g. Walter Roth's 1897 'sketch map of north-west-central Queensland') have been, for the most part, rudimentary and certainly not produced for the purpose of defining a native title claim boundary. It is accepted that an author of a connection report will use these for largely illustrative purposes.

There are inherent difficulties in using and comparing such maps and, given the circumstances of European settlement, contemporary Indigenous understandings of traditional boundaries throughout most of Queensland might be proximate and may be at variance with their earlier recorded interpretations.

- EVIDENCE RELATING TO HOW THE NATIVE TITLE CLAIM GROUP DEFINES ITSELF

This section of the connection report should include a discussion of how the native title claim group defines itself as an identifiable community that shares connection under the traditional law and custom with the claimed area.

The State accepts that such a discussion of the native title claim group will be broad. The State is not in any way dictating to Aboriginal communities about who is or who is not a member of the native title claim group. The State accepts that Aboriginal communities have considerable and complex systems for determining, recognising and regulating membership of their community, which may involve events such as conception, birth, and adoption⁴.

This discussion might include:

- who comprises the native title claim group
- how the native title claim group defines itself – e.g. on the basis of cognatic, patrilineal and/or matrilineal descent groups, on the basis of language, through identification with one or more of the core *family* surnames associated with the native title claim group, etc
- the principles of identity that are held in common among community members, e.g. strong identification with and attachment to particular localities within the region, such as birth or conception places, places where individuals grew up, burial places
- identification with a language or related languages associated with that region; the State does not consider it detrimental to a native title claim that members of the native title claim group may not have command of their own language⁵
- whether the native title claim group comprises various sub-groups such as *family* groups or clans and whether the claimed area is comprised of estates linked to such groups?
- present knowledge, if it exists, concerning the existence, either historically or in the contemporary setting, of any subgroups that may have an interest in the native title claim.
- EVIDENCE FROM NEIGHBOURING GROUPS, IF OBTAINABLE, RELATING TO THE IDENTITY OF THE NATIVE TITLE CLAIM GROUP AND THE EXTENT OF ITS TRADITIONAL COUNTRY

In seeking this information as part of the connection report, the State accepts that Aboriginal people will not speak for other people's country. What is sought here is information that indicates deference to and

acceptance of the native title claim group by other Aboriginal people over land management issues. Examples may include:

- an acknowledgement by senior Aboriginal people from neighbouring groups of the connection of the group or sub-groups within particular regions or areas
- an acknowledgement by others of the association under a system of traditional law and custom of the particular *family* surnames with the claimed area.
- PERTINENT GENEALOGICAL DATA

The State recognises that a genealogy demonstrates a consanguineal continuity and cannot by itself be taken as proof of physical continuity or presence in a landscape.

The State does not expect an author of a connection report to present comprehensive genealogies of the native title claim group. Rather, the State will accept sample genealogies that can present information on the ancestors of members of the native title claim group who were in occupation and use of the claim area at or proximate to first contact.

The sample genealogies provide an important tool for showing:

- an individual's place within a *family* or group
- the descent of each *family* or group from the earliest identified ancestors who are held to be from the claimed area or places within it
- sub-groups of large *families*, which may be descended from identifiable ancestors some generations below the earliest identifiable ancestor for the whole group
- *families* associated with particular core surnames, which locate them in the group or the community, and their region of origin.

Sample genealogies, especially if presented in the form of descent charts in standard anthropological format, should include sufficient detail (e.g. dates and places of birth, death and marriage) to give a time-depth to the descent of members of the native title claim group to the earliest identifiable ancestor or ancestors.

The use of samples of detailed life histories from persons within the native title claim group can provide compelling evidence for connection, especially when projected through time and through several generations. Genealogical data can be used effectively to produce social biographies. This is particularly pertinent to the 'settled' areas of Queensland, where the core of a native title claim becomes family history and this 'should take centre stage in the connection report'.

It would be helpful if an author of a connection report could indicate, where reference is made to individuals in the body of the connection report, whether such individuals are included in the sample genealogies, and if so, where.

4.2 Continuity of connection

• EVIDENCE OF THE NATIVE TITLE CLAIM GROUP'S PHYSICAL, CULTURAL AND SPIRITUAL CONNECTION

Matters that might be addressed here include:

- whether any of the members of the native title claim group presently reside on or occupy all or part of the claimed land? If so, who and in what manner? How regularly? On what basis? Is permission to enter the claim area necessary under traditional law and custom and if so from whom is permission obtained?
- whether members of the native title claim group have grown up on or within traditional country? Have they used the natural resources of the country together with *family* and other members of the native title claim group?
- whether there are any Dreaming tracks, sacred sites, ceremonial sites, camp sites or burial sites, etc of the native title claim group on or near the claimed land? What is the significance of the sites to the native title claim group? Do these sites have a history of being visited, attended to and cared for by members of the native title claim group?
- the nature of the original community's connection to the claimed land at the time of first documented contact in the claim area?
- how the native title claim group and their ancestors have maintained a continuing connection with the claimed land from the time of first documented contact?

The State accepts the comment that 'maintenance of connection is never a function of presence itself, but of what that presence may mean to the relevant people with a certain system of attitudes characteristic of a region'.⁶

Spiritual connection to country provides important evidence of connection (whether the members of the native title claim group are physically present on the land or not). It has been shown that spiritual connection is recognised as providing the 'root of their traditional title to land'. As Bruce Rigsby said:

The traditional relationship to land is dual in character, having spiritual and material dimensions; i.e. they belong to the land *and* they own it too.⁷

Rigsby continues:

The root of their title derives from the creative acts of the ancestral Stories in the Story time and from the unbroken spiritual links which connect them and their Old People with specific land. The claimants also say that it was not just during the Story time that the Stories lived and acted. They say that the Stories still live in and on the land, and the spirits of the Old People, long dead and recently dead alike, also live in and on the land. It is claimants' spiritual relationship to land which gives rise to their material relationship to it and the rights and responsibilities this entails.⁸

Where possible, an author of a connection report should present evidence for spiritual connection. This might include a discussion of how members of the native title claim group understand their land to be inhabited by various spirit beings and how these spirit beings often play a critical role in the maintenance of traditional law and custom.

Aside from the content of Stories, spiritual connection can be demonstrated by reference to specific sacred and secular sites, ceremonies and rituals, providing that such sites, ceremonies and rituals are preserved and maintained under traditional laws and customs.

The issue of spiritual connection is a sensitive and complex one within Aboriginal communities. The State acknowledges the inquiry into the personal beliefs of individual Applicants is inappropriate. Should the native title claim group and/or their representatives consider the presentation of certain data too intrusive, then they may present the details in outline only, with the authorisation of senior community representatives vouching for the data.

• EVIDENCE OF THE NATIVE TITLE CLAIM GROUP'S TRADITIONAL CONCEPTS OF LAND OWNERSHIP AND RESPONSIBILITIES TO LAND AND WATERS, INCLUDING RELEVANT DECISION-MAKING PROCESSES

The connection report should address issues such as:

- how the native title claim group defines and regulates its connection to land
- how members of the native title claim group succeed to any part of the land in the claim area
- the possibility of neighbouring groups having native title rights within the claim area.
- EVIDENCE OF HOW THE NATIVE TITLE CLAIM GROUP'S RESPONSIBILITIES ARE TRANSMITTED WITHIN AND BETWEEN GENERATIONS

Matters that might be addressed here include:

- how and when is knowledge of traditional law and custom conveyed between generations?
- how and when are the rights, obligations and responsibilities of elders and senior members of the native title claim group transmitted to the younger generations?
- EVIDENCE OF HOW CONTINUITY OF CONNECTION WAS MAINTAINED BY THE NATIVE TITLE CLAIM GROUP, ESPECIALLY DURING ANY PERIOD OF SEPARATION FROM THE LAND

The State accepts that European contact and settlement impacted significantly on Aboriginal people and their societies and their relationship with their traditional land and sea country. These include:

- the actions of the Crown⁹, such as the administration of justice (including police) and the State's policies relating to Aboriginal people
- European industries and their effect on Aboriginal people and their traditional land and sea country¹⁰
- religious missions affecting the operation of traditional law and custom and Aboriginal social structures.

The author of a connection report should consider how the presence of Europeans in relatively large numbers in a given region might affect the operation of traditional law and custom as well as Aboriginal social structures. Consideration should also be given as to whether settlements of quite a small scale might also exert an impact on traditional communities sufficient to affect continuity of law and custom.

It is recognised that Aboriginal people were members of the workforce of many industries and the author of a connection report should address the impact of employment of members of the native title claim group.¹¹ The author of a connection report should ensure that adequate data is presented to support the contemporary connection of the native title claim group to the claim area. Consideration should be given to any changes in employment (e.g. the equal wages decision for Aboriginal workers in the pastoral industry) that may have affected the capacity of members of the native title claim group to maintain a connection with their country.

Where the mission experience has been integral to the life of the native title claim group, an author of a connection report will need to demonstrate how the native title claim group maintained and adapted its traditional law and custom, given the relatively high levels of hostility held by the various Christian denominations regarding Aboriginal spirituality, laws and customs.¹²

An author of a connection report should take notice here of key concepts that have been raised and explained in recent High Court decisions such as *Yorta Yorta* and *Ben Ward*.

- EVIDENCE FOR THE CONTINUITY AND TRANSFORMATION OF THE ORIGINAL ABORIGINAL LAND TENURE SYSTEMS INTO THE CONTEMPORARY SYSTEMS ADHERED TO BY THE NATIVE TITLE CLAIM GROUP

It is important for the author of a connection report to address the nature and extent of this change and to demonstrate that the contemporary Aboriginal land tenure systems evolved from the earlier model and the reasons for the change.

- EVIDENCE FOR HOW THE TRADITIONAL LAW AND CUSTOM HAVE BEEN SUBSTANTIALLY MAINTAINED

A connection report should present a description of the system of traditional law and custom that was observed by ancestors of the current members of the native title claim group.

An author of a connection report should take notice of key legal concepts relating to law and custom that have been raised in recent High Court decisions such as *Yorta Yorta*, and *Ben Ward*.

Sufficient information should also be provided to illustrate the points raised by Gaudron and Kirby JJ in *Yorta Yorta*

What is necessary for laws and customs to be identified as traditional is that they should have their origins in the past and, to the extent that they differ from past practices, the differences should constitute adaptations, alterations, modifications or extensions made in accordance with the shared values of the customs and practices of the people who acknowledge and observe those laws and customs.¹³

The State accepts that European contact and settlement forced Aboriginal societies to undergo adaptation and change. The nature and degree of such adaptation and change will vary for each native title claim group.

Change, modification, and adaptation are understood as essential components of social development across societies, cultures, and time. In considering the changed circumstances experienced by Aboriginal communities following European contact, it has long been acknowledged by Australian historians of race relations and by anthropologists that Aboriginal societies have displayed significant powers of adaptation and resilience.¹⁴

Despite greater attention being accorded to the problems of cultural change, it is true to say that there exists no universally accepted definition or understanding of the processes of historically changing

‘traditions’. However, the current state of knowledge pertaining to cultures insists that what must be avoided is the adoption of a static or ‘frozen in time’ approach to the understanding of law, custom and historical change.

It is important that an author of a connection report demonstrate the nature and extent of adaptation and change and then explain how those adaptations and changes derive from the pre-contact system of the native title claim group’s traditional law and custom without any substantial break in continuity.

An author of a connection report should take notice of key concepts that have been raised and explained in recent High Court decisions. An author should take these concepts into consideration in any discussion of adaptations and changes that have evolved following European settlement and indicate how they are not so substantial that it is no longer possible to say that those laws and customs are rooted in pre-sovereignty traditional laws and customs.

Pertinent information might include consideration of:

- the obligations and responsibilities that fall on the senior members of the native title claim group to maintain law and culture and protect their country, eg. passing on knowledge about traditional country; conducting ceremonies, rituals, songs, dancing; protecting sites and areas of significance the extent to which these obligations and responsibilities are presently applied and the attempts made by senior members of the native title claim group to enforce them
- the extent to which younger members of the native title claim group presently recognize and observe the rights, responsibilities and obligations of the senior members of the native title claim group under traditional law and custom.

4.3 The normative system of traditional law and custom of the native title claim group

To assist the State’s assessment in mediation of the native title rights and interests that are sought to be recognised, a connection report should provide the following:

- a list of the native title rights and interests claimed

An author of a connection report should consider whether it is necessary to include evidence about any particular right(s) that are sought to be recognised that might not be currently practiced by the native title claim group, for example, succession to a deceased estate. The State accepts that any non-performance of particular rights or interests does not necessarily indicate that a particular right and interest has lapsed.

Care should be taken to identify whether any other groups (i.e. other than the native title claim group) may be able to exercise rights and interests (core and/or contingent rights) in the claim area. If so, who are those groups and what are the rights that are claimed?

- a schedule of activities demonstrating the traditional law and custom by the native title claim group.

An author of a connection report should include reference to where the exercise of these activities can be found in the retrospective ethnographic and/or historical literatures.

Despite the fact that the NTA does not refer to activities, following *Ward*¹⁵, a listing of activities may well form an important part of a connection report and will assist in providing evidence of the manner in which the relevant rights and interests are enjoyed by a particular Aboriginal community. The State accepts that merely listing activities may not accurately identify rights and interests. For example, the non-performance of an activity does not preclude a native title claim group substantiating that right and interest nor does the performance of an activity necessarily constitute a right and interest as the activity might not be performed under traditional law and custom:

- an account of how the rights and interests claimed are derived from and have their roots in the pre-contact normative system of the native title claim group
- an account of how the traditional law and custom has been adapted since European settlement.

Where relevant, evidence should be provided of:

- laws governing the use of flora, fauna and other resources
- how decision making processes, based in tradition, are exercised and transmitted through the native title claim group.

This might include discussion of whether the nature of the current connection of the native title claim group with the claimed land and waters is one that excludes all or certain members of the native title claim group from being on the land at all times or at certain times. If so, what is the system of rules observed by the native title claim group, which forms the basis for exclusion?

The discussion might usefully address sanctions (whether they be spiritual or otherwise) that can be invoked for addressing any transgressions of traditional law and custom. Components of this system may operate in a customary fashion, i.e. through habitual practice giving them a sense of being socially and culturally normative.

5 Repositories and records relevant to native title research

This section has been included in this *Guide* to provide contact details and to summarise the major repositories that contain materials of potential use for researching the connection-related aspects of a native title claim.

This section is not comprehensive. Advice regarding the inclusion of additional repositories and particular source materials would be welcome.

5.1 Community and Personal Histories, Department of Aboriginal and Torres Strait Islander Policy and Development

Community and Personal Histories provide access to Queensland Government records relating to Aboriginal people in Queensland. It was established to facilitate access to the records created by the Department of Aboriginal and Torres Strait Islander Policy and Development and its predecessor departments over the last hundred years and can provide valuable assistance to applicants and their consultant researchers with primary source information relating to:

- family trees
- family history research
- community history research
- removal and exemption information
- births, marriages and deaths information
- native title research for connection reports and registration test.

Community and Personal Histories provides direct personal service to clients as well as providing assistance in the use of Government records relating to Aboriginal people and held at the Queensland State Archives, Brisbane. All services of Community and Personal Histories are free.

Applicants and their consultant researchers should contact Community and Personal Histories as soon as possible as the information held there can assist with the mediation process and compilation of information for the registration test and connection reports.

Brochures outlining the services provided and contacts for other agencies that will help with inquiries, are available from Community and Personal Histories in Brisbane. Copies are held in centres throughout the State including offices of Native Title Representative Bodies.

If you would like to know more about Community and Personal Histories contact the staff on:

Freecall 1800 650 230

or write to:

Community and Personal Histories
PO Box 806
BRISBANE QLD 4001

or call in to see the staff at:

Level 4
75 William Street
BRISBANE QLD 4001

5.2 Queensland State Archives Brisbane

The Queensland State Archives is the Government agency charged with the responsibility of collecting records of Queensland Government departments, State courts, local government authorities, statutory authorities, government owned corporations and ministerial records which are considered worthy of permanent preservation for historical or other reasons. It is also concerned with ensuring government agencies create and keep their permanent records, whatever the format, for use by future generations of researchers

Although the Archives do hold some records predating the separation of the Colony of Queensland on 10 December 1859 most of the Queensland State Archives' records were created after that date.

The State Records Office of New South Wales holds most public records referring to Queensland prior to December 1859.

Records held at the Queensland State Archives are preserved in their original order, together with the finding aids of the creating department or agency.

The general public may view records on open public access in the Public Search Room. A Readers' Ticket is required. This can be obtained on arrival at reception by producing two forms of identification. One form of identification must contain a signature, or must be a record such as a driver's licence with a photograph. An application form for a Reader's Ticket is available on-line through the Archives web site. For convenience this form can be printed and completed prior to arrival at State Archives.

Most records have a 30-year access restriction, although records containing personal information of a sensitive nature may be restricted for longer periods.

A reference archivist is available to assist in the use of the records. There are no charges unless copies of records are required. For those researchers undertaking a thesis or a long-term research project it is advisable to make an appointment with the Manager, Public Access for a preliminary interview.

Email: <qsa@iie.qld.gov.au>

Queensland State Archives is on the web at:

<www.archives.qld.gov.au>

This web site provides information about guides produced by Queensland State Archives about particular aspects of the holdings.

Resources relating to Aboriginal people and Torres Strait Islanders held at the Queensland State Archives are also available on the Internet at

<www.archives.qld.gov.au/index_resserv.html>

An electronic database of the holdings can be accessed from the site's home page or directly at

<www.archivesearch.qld.gov.au>

The web site also provides links to other archives that will be of value to the researcher, such as the State Records of New South Wales.

The Queensland State Archives is located at:

435 Compton Road
RUNCORN QLD 4113

Postal address is:

PO Box 1397
SUNNYBANK HILLS QLD 4109

or contact:

Telephone: 07 3875 8755

Fax: 07 3875 8764

Email: <qsa@iie.qld.gov.au>

The public search room is open from 9:00 am to 4:30 pm Monday to Friday. The search room is open on six Saturdays each year and dates are available on the web site or by contacting Queensland State Archives.

For those unfamiliar with travel to Runcorn, the Queensland State Archives has produced a brochure about transport. A copy of this brochure, together with a map, can be obtained from the State Archives.

5.3 State Library of Queensland Brisbane

The State Library of Queensland is the State's major public library, offering a wide range of library services and collections. It is situated in the Queensland Cultural Centre, South Brisbane.

The State Reference Library provides a wide range of information resources and services across the State. A reference service is provided either by telephone (for quick answers to basic questions) or a written reference service.

The State Reference Library conducts an inter-library lending service for most items in the collection. The State Reference Library is open from Monday to Thursday 10:00 am-8:00 pm, Friday to Sunday 10:00 am-5:00 pm.

The John Oxley Library is a reference and research collection relating to Queensland. Its collection includes books, periodicals, newspapers, government publications, pamphlets, manuscripts, personal and corporate archives, photographs and original art works which document and illustrate the history and development of Queensland. A copy of publications issued in Queensland is received under legal deposit and is held in the collection of the John Oxley Library.

The John Oxley Library provides a written and telephone reference service and offers a copying service for items held in the collections. The materials held in the John Oxley Library are not available for loan through the inter-library lending service.

The John Oxley Library is open Sunday to Friday from 10:00 am to 5:00 pm.

The Public Libraries Services Program provides comprehensive services to public libraries throughout Queensland. The Division has recently established a Liaison Office in Cairns to provide services to Aboriginal and Torres Strait Islander communities in Far North Queensland.

Further information about the State Library's collections and services, and access to the Library's on-line public access catalogue, can be obtained through the State Library's web site

<www.slq.qld.gov.au>

The web page provides links to other Library collections including:

- National Library of Australia, Canberra
- AIATSIS Library and Audiovisual Archives
- State Library of New South Wales (including the Mitchell Library), Sydney
- State Library of Victoria (including the LaTrobe Library), Melbourne
- University of Queensland, Brisbane
- James Cook University of North Queensland (including the North Queensland Collection), Townsville
- University of Central Queensland (including the Central Queensland Collection), Rockhampton
- Cairns Historical Society, Cairns.

The State Reference Library is situated at:

Level 2
State Reference Library
State Library of Queensland
Corner of Peel and Stanley Streets
SOUTH BRISBANE QLD 4101

and may be contacted at:

State Reference Library
PO Box 3488
SOUTH BRISBANE QLD 4101
Telephone: 07 3840 7810
Fax: 07 3840 7795 (Reference)
07 3846 5798 (Inter-Library loans)
Email: <srlenquiries@slq.qld.gov.au>

The John Oxley Library is situated at:

Level 4
State Library of Queensland
Corner Peel and Stanley Streets
SOUTH BRISBANE QLD 4101

and may be contacted at:

John Oxley Library
State Library of Queensland
PO Box 3488
SOUTH BRISBANE QLD 4101
Telephone: 07 3840 7881 (Reference)
07 3840 7894 (Manuscripts)
Fax: 07 3846 2421
Email: <jol@slq.qld.gov.au>

The Public Libraries Services Program is situated at:

229 Montague Road
WEST END QLD 4101

and may be contacted at:

Public Libraries Services
PO Box 3815
SOUTH BRISBANE QLD 4101
Telephone: 07 3214 3214
1800 017 114 (Free call)
Fax: 07 3214 3244
Email: <pls@slq.qld.gov.au>

Researchers should note that all services and collections of the State Library of Queensland have been temporarily relocated away from the present building in South Brisbane until 2005. This relocation is to permit a major redevelopment.

The Family History section, the Indigenous Library Services, James Hardie Library of Australian Fine Arts, the John Oxley Library, maps and microform will be relocated to the National Archives building at 996 Wynnum Road, Cannon Hill. The services started on 1 December 2003.

The hours of opening for the John Oxley Library, Family history, maps and microform will be from 10:00 am to 5:00 pm Sunday to Friday.

The Reference and information service and selected reference material now on 'open access' on levels 2 and 3 of the State Library building are available from the Cultural Centre Auditorium, situated on the corner of Stanley and Peel Streets, South Brisbane.

The hours of operation for this service will be from 10:00 am to 8:00 pm from Monday to Thursdays, 10:00 am to 5:00 pm Friday to Sunday.

5.4 Indigenous Library Services, State Library of Queensland, Brisbane

The Indigenous Library Services is located on the third level of the State Library of Queensland. It was established to assist Aboriginal people undertaking research into their family and community history, by making sure that Aboriginal people are made aware of the resources held in the State Library's collections, including John Oxley Library and that they can easily access the material and that they can be provided with assistance in a culturally appropriate environment.

The services of the unit complement those provided by Community and Personal Histories and the Queensland State Archives as well as other

specialist collections such as the Australian Institute of Aboriginal and Torres Strait Islander Studies (Canberra).

The unit holds copies of the genealogical material compiled by Norman Tindale from 1938-39 as part of the Harvard-Adelaide Universities Anthropological Expedition. This includes the genealogical tables and photographs compiled at the following missions in Queensland and northern New South Wales:

- Yarrabah
- Mona Mona
- Palm Island
- Woorabinda
- Cherbourg
- Woodenbong
- Boggabilla.

These provide information about families, including up to three generations of family names and, in some cases, 'tribal' names, relevant moiety and totem.

Conditions of access relating to the Norman Tindale collection are detailed on the Unit's web page

www.slq.qld.gov.au/ils

Other indexes, which can assist enquirers, include:

- Don Cameron Military Index which contains names of Aboriginal and Torres Strait Islander people who served in the Boer War (1899-1901), World War I (1914-1918), World War II (1939-45), Korean War (1950s), Malayan Campaigns (1960s) and the Vietnam War (1960-70)
- Torres Strait Genealogical Index comprising names in the Haddon genealogical tables, entries in the *Annual report of the Government Resident* (Thursday Island), entries in the *Annual report of the Lieutenant Governor of British New Guinea* and entries in the Murray Island Register containing births, deaths and marriages on Murray Island
- *Moreton Bay Courier* Index which provides reference to Aboriginal people in the *Moreton Bay Courier*, 1846-1859.

Information about the functions and services of the Indigenous Library Services can also be found on the web site as well as links to other collections such as:

- AIATSIS
- National Native Title Tribunal
- ATSIC
- InfoKoori, State Library of New South Wales.

The Unit is located at:

Indigenous Library Services
Level 3
State Library of Queensland
Corner Peel and Stanley Streets
SOUTH BRISBANE QLD 4101

and may be contacted at:

Indigenous Library Services
PO Box 3488
SOUTH BRISBANE QLD 4101

or contacted by:

Telephone: 07 3840 7911
07 3842 3482
Email: t.schafer@slq.qld.gov.au

5.5 Queensland Museum Collections

The Queensland Museum's Aboriginal archaeological, ethnographic and photographic collections can provide an important resource for Native Title research.

Community members and researchers should contact the following Cultures & Histories Program staff for assistance.

Aboriginal collections:-

Senior Curator:
Ms Olivia Robinson
Telephone: 07 3842 9260
Email: OliviaR@qm.qld.gov.au

Assistant Curator:
Ms Carolyn Martin
Telephone: 07 3842 9196
Email: CarolynM@qm.qld.gov.au

Initial inquiries should be made to Ms Robinson.

Research Library

The Queensland Museum's Research Library dates from 1877 and holds a large collection of over 31,000 books and 5,000 serial titles. Resources for native title researchers include significant older journal runs in English (for example *Journal of the Royal Anthropological Institute of Great Britain and Ireland*) and other languages (e.g. *Tijdschrift voor Nederlandsch Indië*).

External researchers are welcome to visit by appointment.

For more information about the Library and access to the main Catalogue consult:

www.qmuseum.qld.gov.au/organisation/sections/library

Library Inquiries:-

Telephone: 07 3840 7688
Email: <qmlib@qm.qld.gov.au>

The Queensland Museum is located in the Queensland Cultural Centre, situated at:

Southbank
Corner Grey and Melbourne Streets
SOUTH BRISBANE QLD 4101

The Queensland Museum general telephone enquiry number is 07 3840 7672 and the fax number is 07 3846 1918.

Postal address:

Queensland Museum
PO Box 3300
SOUTH BRISBANE 4101

5.6 Registry of Births, Deaths and Marriages, Brisbane

Civil registration began in 1856 in the Colony of New South Wales (which at that time included the area which is the present State of Queensland). The Registry of Births, Deaths and Marriages has issued certificates of birth, death and marriage since that time. The records of the Registry provide valuable information relating to Torres Strait Islanders.

Certificates of registration held by the Registrar-General at the Registry of Births, Deaths and Marriages can be obtained through written application and payment of prescribed fees. These applications can also be lodged at the Registry in Brisbane or at any Magistrates Courts Office or Queensland Government Agency Program (QGAP) offices throughout Queensland.

The Registry holds entries of registration of births, deaths and marriages from all areas of Queensland from 1 January 1890 to the present, Marine Births and Deaths relating to people who were born, or died, on voyages to Queensland from 1 January 1890, and deaths of service personnel who enlisted in Queensland and were killed in action during the First and Second World Wars. Records prior to 1 January 1890 are held at the Queensland State Archives and applications for certificates from registrations created from 1856 to 1889 need to be sent to that agency.

Only Registry staff are allowed access to the official records. However, the Registry will undertake, for the prescribed fee, to search the indexes or registers to locate a particular registration of birth, death or marriage. To keep the cost of search fees to a minimum, as much information as possible should be provided, including possible variations in the spelling of names.

The Registry has established a fee-based consultation service, Certificate Solutions, to assist in tracking down difficult to locate registration.

In addition, the Registrar-General has released sets of indexes, which can assist in locating information about individuals. These include:

- Queensland death indexes, 1856–1959
- Queensland marriage indexes, 1856–1939
- Queensland birth indexes, 1856–1919
- Indexes of Church Records of baptisms and burials, 1829–1856 and marriages 1839–1856.

Work is continuing on further releases of index data in both microfiche and CD-ROM formats. Copies of these indexes are held by genealogical, family history societies and public libraries throughout Queensland.

For more help in using the services of the Registry of Births, Deaths and Marriages please contact:

Registry of Births, Deaths and Marriages
501 Ann Street
Brisbane Qld 4000

Postal Address:

PO Box 188
Brisbane Albert Street Qld 4002
Telephone: 07 3247 9203

Addresses and telephone numbers of Magistrates Courts and QGAP offices can be found in regional telephone directories.

5.7 Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra

Services offered to Native Title Researchers at the Australian Institute of Aboriginal and Torres Strait Islander Studies

When work is commenced on a native title claim, please consider contacting the Australian Institute of Aboriginal and Torres Strait Islander Studies for valuable material that will be most pertinent to research.

The AIATSIS Library and the Audiovisual Archives contain some of the most comprehensive collections of material in Australia about and by Australian Indigenous people. Approximately 20% of the Library holdings and approximately 25% or more of the collections of audio, video and pictorial material in the Audiovisual Archives have content related to Queensland. Many of these items are held uniquely at AIATSIS.

Most of the information on this material is accessible through Mura, the on-line catalogue. A unique feature of the catalogue that will be of special help to native title researchers is that all entries can be accessed by language group and geographical area. A thesaurus of language names helps to ensure that alternate spellings are recognised.

In-house service to Native Title clients

The Native Title Research and Access Officer works solely with native title clients, offering a range of services to help them find what they need at the Institute. Requests may be made both by Institute visitors and remote clients.

Clients may do their own searches either remotely or at AIATSIS. Alternatively, a list of search terms can be sent to the Native Title Research and Access Officer, who can prepare a listing of all relevant material. Please provide information on the geographical spread of the claim, names of claimants and related family groups, language groups, and any historical detail about removals or missions or reserves so that the Officer may be able to give you what you need. The service is free of charge for up to 200 citations.

Please see the AIATSIS web site at

www.aiatsis.gov.au

for other charges. At present, some material from the Audiovisual Archive is not yet listed on the Web catalogue; however the Native Title Research and Access Officer has access to all listings and can make a comprehensive search. The completed searches can be posted or sent via email.

Some of the material may be restricted by the depositor for a variety of reasons, such as cultural sensitivity or pending publication, and such restrictions, where they exist, are shown for each catalogue entry. Clients have the responsibility to contact depositors and to arrange permissions to view, to listen to or to copy any restricted material. The Native Title Research and Access Officer can assist the client by interpreting the nature of the restriction, by supplying addresses and other contact details where clearances are necessary and by providing clearance forms.

Print collections

Once relevant material has been identified, it may be accessed at the Institute free of charge or copies may be made for a fee. For external

users, the charge per page of photocopying is 30 cents per page. Clients may make their own copies at the Institute for 20 cents per page. Copies must be made in accordance with the *Copyright Act 1968* and within the conditions of access as set by the depositors. A large proportion of the Library's holdings are in the form of published material available in the open stacks; however there is a considerable collection of original manuscripts, rare books, personal papers, microfilm, rare serials and language materials held in a special room away from clients. The Native Title Research and Access Officer can assist clients in gaining access to this material; however it is best to request such information in advance by email or by phone before visiting the Institute.

Audiovisual collections

Native Title researchers can find much valuable documentation for their claims within the Audiovisual Archives. Recording and images can show important aspects of land ownership and management. Listings of much of this material are available on Mura, the web-based catalogue; contact the Native Title Research and Access Officer for complete searches. Visitors and remote clients can order up to 50 images or 15 tapes per request. Copies of film and video holdings can be arranged with the Native Title Research and Access Officer. Please see the AIATSIS web site for charges. Researchers visiting the Institute should make an appointment to view or to listen to the material in-house.

Other AIATSIS activities involving native title

The Native Title Research Unit identifies pressing research needs arising from the recognition of native title, conducts relevant research projects to address these needs, and disseminates the results. In particular, it publishes a regular newsletter, an Issues Papers series, and publications arising from research projects. The Native Title Research Unit organise and participate in conferences, seminars and workshops on native title and social justice matters. It aims to maintain research links with others working in the field. The *Newsletter*, which is available on-line, also contains occasional listings of newly-catalogued material in the AIATSIS Library of specific interest to native title researchers. See the AIATSIS web site for further information on the Unit and its work.

The Family History Unit gives research support to Indigenous clients who are in the process of tracing their own family histories. Although Native Title clients work with the Native Title Research and Access Officer, sometimes it is helpful for them to seek guidance from the Family History Unit, which is located next to the Library.

5.8 South Australian Museum, Adelaide

The South Australian Museum archives contain valuable material that can assist in the researching of a native title claim. Information concerning the archives, its collections, access policies, and services can be found at

www.samuseum.sa.gov.au/archives/index.html

Records held in the South Australian Museum that may relate to native title in Queensland include

N.B. TINDALE COLLECTION

- Genealogies; Cherbourg, Mona Mona, Palm Island, Woorabinda, Yarrabah, Mornington Island, Forsyth Island and Doomadgee.
- journals
- supplementary papers
- vocabularies and place name data
- maps
- data cards; sociological, anthropological, vital statistics, ACER
- social organisations
- correspondence
- photographs and slides
- crayon drawings
- film
- manuscripts.

Information relating to the Tindale journals, supplementary papers and maps can be found on

www.samuseum.sa.gov.au/tindale

J.B. BIRSELL COLLECTION

- Genealogies; Mona Mona, Yarrabah, Palm Island, Cherbourg, Woorabinda
- journals
- notebooks
- photographs.

5.9 Church Archives

The involvement of the churches with Aboriginal and Torres Strait Islander people dates from the early years of European presence in the Colony of New South Wales. Missions were established by several denominations from the 1830s. During this period, the first missions to the Aborigines were established in what is now Queensland – the German mission at Nundah and the Catholic mission on Stradbroke Island.

Towards the end of the nineteenth century, the several churches administered major Aboriginal reserves on behalf of the Queensland Government. This position remained in place until the 1970's and 1980's when the State assumed administrative responsibility for the management of the missions and Deeds of Grant in Trust (DOGITs) were issued to the community councils.

The records of the several Christian denominations can complement the official records held at the Queensland State Archives. The church records are held in archives of the respective denominations in repositories in Queensland and interstate.

Several of the major denominations such as the Uniting Church of Australia and the Lutheran Church of Australia have a complex administrative history. The contemporary churches trace their present Australia-wide structure to a number of different ecclesiastical bodies that were established in the different Australian colonies prior to Federation in 1901. Some of these earlier organisations assumed the responsibility for the management of Aboriginal missions in Queensland. For example, the Immanuel Synod in South Australia administered the Lutheran missions at the Bloomfield River and at Hopevale.

The records of these earlier ecclesiastical organisations are generally held in church archives or other major repositories such as the Mitchell Library, Sydney or the National Library of Australia, Canberra.

Conditions relating to access to church records should be noted as not all materials are open access.

A useful directory to government and non-government archives can be found at:

www.archivists.org.au/directory/asa_dir.htm

Anglican Church of Australia

The Rev. John Vincent, the first Anglican clergyman at the Moreton Bay Penal settlement, arrived in March 1829. His accounts appear to have been limited to the penal established and their correspondence can be found in the records of the Colonial Secretary's Office Sydney at

www.records.nsw.gov.au

Letters in the Colonial Secretary's Office correspondence that referred to areas now in Queensland were copied from the originals now at State Records, Sydney and are available on microfilm at the John Oxley Library. There is a chronological index to the material copied in

New South Wales. *Colonial Secretary's Office. Letters received re Moreton Bay.* 2 vols (1822-50; 1851-60)

Two Anglican missionaries, Rev F C Jagg (from the London-based Society for the Propagation of the Gospel (SPG)) and W T Kennett, were sent to the northern settlement of Somerset. Their reports on the Aboriginal people of northern Cape York and the Kaurareg people of the southern Torres Strait have been edited and reproduced in

David R Moore, *Islanders and Aborigines at Cape York: an ethnographic reconstruction based on the 1848-1850 'Rattlesnake' journals of O W Brierly and information he obtained from Barbara Thompson* (Canberra: Australian Institute of Aboriginal Studies; New Jersey: Humanities Press, 1979)

The original correspondence is held in the United Society for the Propagation of the Gospel in London. Further information can be obtained on the Society's web site

www.uspg.org.uk

The Jagg and Kennett correspondence forms a useful complement to the official correspondence at Queensland State Archives and in the Colonial Office records at the Public Record Office, London

www.pro.gov.uk

The records of the Anglican Church of Australia are held in the Archives of the current Anglican dioceses. A network of Anglican Archives has been established with contact details for researchers. This can be found at

www.anglican.org.au/community.cfm?SID=16&SSID=96

The areas now in Queensland formed part of the Diocese of Newcastle. Information on the Newcastle archives can be found at

www.angdon.com/Home/archives.htm

The Diocese of Brisbane was established in 1860; the northern boundary of the diocese was located just north of Mackay (at the 21st parallel of south latitude). The records of the Diocese are held in the Diocesan archives at Webber House in Brisbane. Information concerning these records can be found at

www.anglicanbrisbane.gil.com.au/thediocese/archives

The area to the north of the 21st parallel, deemed to be part of the Parish of Ryde in the Diocese of Sydney, was erected into the Diocese of North Queensland in 1876. The records of this Diocese are held in Townsville. Inquiries should be made to the Diocesan Registry

www.anglicannq.org

The Diocese of Rockhampton was formed from the northern areas of the Diocese of Brisbane in 1892. The records of the Diocese can be consulted at the Diocesan archives

www.archivists.org.au/directory/data/233.htm

The Diocese of Carpentaria was established in 1900 from the northern areas of the Diocese of North Queensland. The Diocese of Carpentaria was re-incorporated into the Diocese of North Queensland in 1996. The records of the former Diocese of Carpentaria can be found at:

www.anglicanbrisbane.gil.com.au/thediocese/archives

The Anglican Church of Australia assumed responsibility for several of the Aboriginal missions in Queensland. The mission in southern Queensland was:

Bogimbah (Fraser Island) 1897

The north Queensland missions were:

Yarrabah 1893

Mitchell River (Kowanyama) 1904

Lockhart River 1912

Edward River (Pompuraaw) 1935

The Anglican Church took over responsibility for the Torres Strait missions from the London Missionary Society in 1915.

Records of the Anglican churches from these missions are held either at the respective Diocesan archives or at the Churches. Some records of the former Mitchell River Mission (Kowanyama) are held at the Queensland State Archives.

Original responsibility for the Anglican missions was assumed by the Australian Board of Missions and then it passed to the responsibility of the Dioceses—the Diocese of North Queensland for Yarrabah and the Diocese of Carpentaria for the other mainland and Torres Strait missions. The Australian Board of Missions controlled the Bogimbah Mission from 1902 until it was discontinued in 1904 and the residents moved to Yarrabah. The records of the Australian Board of Missions are located in the Mitchell Library, Sydney.

Catholic Church in Queensland

The Rev Father Hanly came to Brisbane during the last years of the Moreton Bay Penal settlement. Reference relating to the Catholic presence from that time can be found in the records of the Colonial Secretary's Office Sydney.

Some of this correspondence has been copied from the originals now at State Records, Sydney and is available on microfilm at the John Oxley Library. There is a chronological index to the material copied in:

New South Wales. *Colonial Secretary's Office. Letters received re Moreton Bay.* 2 vols (1822-50; 1851-60)

Italian Passionist Fathers under the auspices of Archbishop Bede Polding established the first Catholic mission to the Aborigines on Stradbroke Island in 1843.

This mission had limited success and it closed in 1847. A useful discussion of this mission can be found in:

Osmund Thorpe, *First Catholic mission to the Australian Aborigines* (Sydney: Pellegrini, 1950)

The original correspondence can be found at the Diocesan archives in Sydney:

www.sydney.catholic.org.au/html/archdiocese/archives.htm

The Catholic Diocese of Brisbane was established in 1859. The records of the Diocese of Brisbane are located in the Archdiocesan offices in Brisbane.

The Diocese of Rockhampton was established in 1882. Information concerning the records of the Diocese and the Diocesan archives can be found at:

www.rok.catholic.net.au

The Diocese of Toowoomba was established in 1929. Information on the Diocesan archives can be found at:

www.archivists.org.au/directory/data/226.htm

The Diocese of Townsville was established in 1930. Information on the Diocesan archives can be found at:

www.archivists.org.au/directory/data/227.htm

The Diocese of Cairns was erected in 1941 from the Vicariate-Apostolic originally established in Cooktown in 1877. Information on the Diocesan archives can be found at:

www.cairns.catholic.org.au/archives/archives.htm

Some of the religious congregations with foundations in the various Catholic dioceses maintain their own archives. For example, the Sisters of St Joseph:

www.archivists.org.au/directory/data/253.htm

and the Christian Brothers:

www.archivists.org.au/directory/data/230.htm

A Catholic presence was established on Thursday Island by the French order – Société des Missionnaires du Sacré Cœur. Priests and religious of the order assumed responsibility for the mission established on Hammond Island (Keriri) in 1922. Some of the records relating to mission will be found at the Queensland State Archives and in the Diocesan Archives in Cairns. The records of the order are located at Issoudun France and information can be found at:

<http://issoudun.cef.fr>

A useful guide is:

www.misacor.org

Records relating to the Society's Micronesian, Melanesian and Papua-New Guinea missions have been reproduced on seven (7) reels of microfilm by the

Pacific Manuscripts Bureau (reels 4597–4600). Copies of these films are held by the National Library of Australia, the University of Sydney, University of Newcastle and the State Library of Victoria.

The Uniting Church of Australia

The Uniting Church of Australia was formed on 22 June 1977 as a union of three churches: the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia. The Uniting Church established a National Historical Committee and Archives in Sydney. Information relating to this repository can be found at

<http://nat.uca.org.au/agencies/historicalcommittee.htm>

The Uniting Church archives holds some, but not all, of the records of the three churches that entered the union in 1977.

Presbyterian Church of Australia

The Presbyterian Church of Australia was formed as a national body in 1901 when the Presbyterian churches in each of the States united together as the Presbyterian Church of Australia. Not all the congregations of the Presbyterian Church of Australia entered the Uniting Church; these continued as the Presbyterian Church of Australia.

The first Presbyterian presence in Queensland dates from 1838. Each of the separate Presbyterian congregations were attached to one of the several Synods in New South Wales:

Synod of Australia that looked to the Established Church of Scotland

Synod of Eastern Australia that looked to the Free Church of Scotland

Synod of New South Wales that looked to John Dunmore Lang.

In 1863 representatives of the several Presbyterian congregations in Queensland agreed to enter into a union under the name of the Presbyterian Church of Queensland. A Federal Assembly was established in 1886 and this became a formal union of the several state churches in 1901.

Useful references for the history of the Presbyterian Church of Queensland and the Presbyterian Church of New South Wales can be found in:

Richard Bardon, *The centenary history of the Presbyterian Church of Queensland, 1849-1949* (Brisbane: Smith and Paterson, 1949)

James Cameron, *Centenary history of the Presbyterian Church in New South Wales*. 2 vols (Sydney: Angus and Robertson, 1905)

R Gordon Balfour, *Presbyterianism in the colonies: with special reference to the principles and influence of the Free Church of Scotland* (Edinburgh: MacNiven and Wallace, 1899).

Information concerning the records of the Presbyterian Church of Australia held by the Uniting Church of Australia can be found at:

<http://nat.uca.org.au/agencies/hrc-records.htm>.

For the purposes of native title research, the records of the several Presbyterian missions are of some importance. The Presbyterian Church assumed responsibility for the management of several Aboriginal missions in Queensland. The original of the Presbyterian Church involvement with Aboriginal missions dates from the Federal Assembly in 1886 when it moved to raise funds for missions in Queensland:

Mapoon	1891
Weipa	1898
Aurukun	1904
Mornington Island	1914

A Board of Missions of the General Assembly managed the missions. After union in 1901, by a Board of Missions of the Presbyterian Church of Australia managed the missions. The records of the Board of mission and BOEMAR records are located at the Mitchell Library, Sydney.

The continuing Presbyterian Church of Queensland also holds records relating to the former Presbyterian missions. The archives of the Presbyterian Church of Queensland are located in the Church's office at 35 Amelia Street, Fortitude Valley:

www.pcq.org.au

The most comprehensive guide to the Presbyterian mission records is to be found in

Geoffrey S Wharton, *Mission time: a guide to Queensland Presbyterian Church records relating to the Gulf Missions at Aurukun, Mapoon, Mornington Island, Weipa and the Thursday Island Mission Agency 1891-1978* (Brisbane: PCE Press, 2000)

Several early missions were established under the auspices of the Presbyterian Church. Mapoon, for example, was a Moravian mission, but was established under the auspices of the Presbyterian Church and the Rev John Dunmore Lang established the German mission at Nundah, with missionaries drawn from the Gossner Gemeinschaft in Germany. A useful historical overview of the Brotherhood's missionary activities can be found at:

www.gossner-mission.de/texte_geschichte_ueberblick.pdf

Correspondence relating to the German Mission at Moreton Bay can be found in the official correspondence of the Colonial Secretary's Office (Sydney) and in the records of the Presbyterian Church held in the Mitchell Library, Sydney.

An account of the mission activities at Nundah can be found in the Society's German-language journal *Die Biene auf dem Missionsfelde* [The bee on the mission fields]. A microfilm copy of this periodical covering the years 1834 to 1857 has been microfilmed as part of the Pacific Manuscripts Bureau copying program (PMB 552) and is located in major library collections such as the National Library of Australia Canberra, the Australian National University Canberra, the Mitchell Library, Sydney and the State Library of Queensland.

Methodist Church of Australasia

The Methodist Church of Australia has a complex history. The Methodist Church of Australasia was the result of the amalgamation of several earlier Methodist ecclesiastical bodies

Wesleyan Methodist Church	1847-1898
Primitive Methodist Church	1859-1898
Bible Christians	1866-1897
United Free Methodists	

The Bible Christians entered into union with the Wesleyan Methodist Church in 1879. The Primitive Methodists and two of the three United Free Methodist congregations entered into a union in 1898. In January 1906 the united church became known as the Methodist Church of Australasia. Queensland Methodism was under the direction of the New South Wales Conference until 1893 when a separate Queensland Conference was established.

An outline of the history of Methodism in New South Wales and Queensland can be found in:

James Colwell, *The illustrated history of Methodism: Australia 1812 to 1855, New South Wales and Polynesia, 1856 to 1902*. 2 vols (Sydney: Brooks, 1904)

R S C Dingle (ed), *Annals of achievement: a review of Queensland Methodism 1847-1947* (Brisbane: Queensland Book Depot, 1947)

Queensland Methodist Home Mission Society, *Jubilee souvenir, 1864-1914* (Brisbane: Queensland Methodist Home Mission Society, 1914).

The records of the Methodist Church of Queensland (and its predecessor bodies) are held with the Uniting Church records in Queensland. Some records are also held at the National Library of Australia, Canberra. A collection of the minutes of the Overseas Mission of

the Methodist Church of Australasia, 1855-1939 are held in the Mandeville Special Collections Library, Geisel Library, University of California at San Diego. A reference to this collection is:

www.oac.cblib.org/findaid/ark:/13030/tf8z09p38f

One of the predecessor bodies of the Methodist Church of Australasia – the Primitive Methodist Church – established a mission on Fraser Island in 1871. It made little progress and was moved to the Noosa River in 1872 and an Aboriginal Reserve established at Lake Weyba. This mission also made little progress and was discontinued in 1873 with the reserve being rescinded in 1879. The Uniting Church's Historical Committee and Archives hold the few extant records of the Primitive Methodist Church in Queensland. The State Library of Queensland holds a microfilm copy of an imperfect run of the *Queensland Primitive Methodist* from July 1876 to July 1888.

Congregational Union

Congregational or Independent churches were established in areas now in Queensland from the 1850s. The Queensland Congregational Union was formed in October 1861. The records of the Queensland Congregational Union are held with the records of the Uniting Church. A brief history of the Congregational Church in New South Wales and Queensland can be found in:

Independent Congregationalism: will it promote, or will it destroy true religion (Brisbane: Southern World, 1887)

G Lindsay Lockley, *The foundation, development and influence of Congregationalism in Australia with emphasis on the nineteenth century* [PhD thesis, University of Queensland, 1966]

Arthur C Nelson (*ed and comp*), *History of the effective establishment of Congregationalism in the Australian colonies and New Zealand* (Hobart: Walch, 1930).

The records of the London Missionary Society [LMS] are of particular importance for research in the Torres Strait. The LMS mission began in 1871 and continued until responsibility for the Torres Strait mission was surrendered to the Anglican Church so as the LMS could concentrate on its New Guinea mission. The records of the LMS are held in the Library of the School of Oriental and African Studies, University of London. A project to fully catalogue the LMS archive is underway at the Library:

www2.soas.ac.uk/mundus/collections.html

A useful overview of the LMS archives can be found at the website for the Congregational Council for World Mission (the Council was formed from a merger of the London Missionary Society and the Commonwealth Missionary Society in 1966):

www.cwmission.org.uk/about/default.cfm?FeatureID=8

The LMS Home Office records and those of the overseas missions in the Pacific and Australia have been microfilmed as part of the Australian Joint Copying Project. The collection comprises 181 reels of microfilm. A description of the records microfilmed can be found in:

Australian Joint Copying Project handbook. Part 8: Miscellaneous (M Series), 2nd edn (Canberra: National Library of Australia and the State Library of New South Wales, 1984), Entry 99 (p. 51).

The records of the Australian and New Zealand Committee of the London Missionary Society are held in the National Library of Australia.

Lutheran Church of Australia

The Lutheran Church of Australia was formed in 1966 from the merger of the Evangelical Lutheran Church of Australia (ELCA) and the United Evangelical Lutheran Church in Australia (UELCA).

The United Evangelical Lutheran Church in Australia was established in 1921 and was the result of the merger of the:

- Evangelical Lutheran Immanuel Synod (South Australia)
- Evangelical Lutheran Immanuel Synod a.a.G. (South Australia)
- Evangelical Lutheran Synod of Victoria
- General Synod of Australia
- United German and Scandinavian Lutheran Synod of Queensland
- Evangelical Lutheran Synod of Queensland.

The Evangelical Lutheran Synod of Queensland and the United German and Scandinavian Lutheran Synod of Queensland were established in 1885. After 1898 several Queensland congregations also affiliated with the Evangelical Lutheran Church of Australia.

There are several reference works that will assist the researcher:

- Alfred Brauer, *Under the Southern Cross: history of the Evangelical Lutheran Church of Australia*, Adelaide: Lutheran Publishing House, 1956; facsimile edition: Adelaide: Lutheran Publishing House, 1985)

- Theodor Hebart, *The United Evangelical Lutheran Church in Australia (UELCA): its history, activities and characteristics, 1838–1938*. English version ed by Johannes J Stolz (Adelaide: Lutheran Book Depot, 1938; facsimile edition: Adelaide: Lutheran Publishing House, 1985)
- Everard Leske, *For Faith and Freedom. The Story of Lutherans and Lutheranism in Australia 1838–1996* (Adelaide: Openbook Publishers, 1996).

Useful references to the Lutheran Church in Queensland are:

- Erwin Becker, *Die Lutherische Kirche von Queensland vor dem Richterstuhl des Pastors E Becker* (Brisbane: Nord-Australische Zeitung, 1898)
- Evangelical Lutheran Synod of Queensland, *Jubilaumsschrift zum Andenken an das 25-jährige Bestehen der Evangelischen Lutherischen Synode von Queensland* (Brisbane: Evangelical Lutheran Synod of Queensland, 1919)
- F Otto Theile, *One hundred years of the Lutheran Church in Queensland* (Brisbane: Publication Committee of the Queensland District, United Evangelical Lutheran Church in Australia, 1938).

The archives of the Lutheran Church of Australia and its predecessor bodies are held by the Lutheran Archives in Adelaide. Information concerning the archives can be found at

www.lca.org.au/resources/archives.html

The Lutheran Church assumed the management for several Aboriginal missions in Queensland. These include:

Bethesda (Beenleigh)	1866–83
Nerang	1877
Marie Yamba	1887–1902
Bloomfield River	1886–1905, 1959–86
Hopevale	1885–86.

The church's involvement in Aboriginal missions is discussed in the reference works cited above. There are also several reference works—some of which are written in German—that relate specifically to Lutheran missions in Queensland. These include:

- Kay Evans, 'Marie Yamba, Bloomfield and Hope Vale: the Lutheran missions to the north Queensland Aborigines 1886–1905', *Queensland Heritage*, vol 2 no 6 (May 1972), pp. 26–35

- Johann Flierl, *Gedenkblatt der Neuendettelsauer Heidenmission in Queensland und Neu-Guinea*, 2nd edn (Neuendettelsau: Verlag des Misson-Hauses, 1910)
- Johann Flierl, *In den Missionsdienst!: Reisebriefe eines alten Missionars an seinen Sohn Missionhaus* (Leipzig: Wallmann, 1913)
- RT Rohde, *A visit to 'Boiling Springs': the Hope Vale (U.E.C.L.A.) Lutheran Mission (re-established), Cooktown, Queensland* (Ipswich: 1951)
- Gordon Rose, *Through a bamboo curtain: a history of Wujal Wujal Mission* (Brisbane: Keystone Activity Therapy Centre, 1982).

Copies of the early Lutheran German-language periodicals such as the *Kirchen- und Missions-Zeitung* (Church and Mission News) are held in the Lutheran Archives, Adelaide. Microfilm copies are held in other libraries such as the State Library of Queensland.

Seventh-Day Adventists

The official record of Seventh-Day Adventists in Australia dates from 1885 and the first church was established in Melbourne in January 1886. The Church assumed the responsibility for the management of two Aboriginal missions in Queensland

Mona Mona	1913–63
Daintree River	1935

The Seventh-Day Adventist Church holds the church records. Researchers who wish to consult any of the church records will need to make an appointment with the Adventist Heritage Centre at the Avondale College Library. Inquiries can be directed to:

rose.power@avondale.edu.au

The postal address is:

Adventist Heritage Centre
Avondale College Library
PO Box 19
Corranbong NSW 2265

Salvation Army

The first Salvationist meeting in Australia was held in Adelaide in 1880. The Queensland Government handed over responsibility for the management of the Purga Mission to the Salvation Army in 1940. The mission was closed in 1948.

6 Establishment of British Sovereignty in Queensland

Date	Areas
1788	Eastern Australia between 10°37' S to 43° 39' S with a western boundary set at 135th degree of east longitude; the eastern limit was not specified, but included all the islands adjacent in the Pacific Ocean within the latitudes described
1788—1855	Wellesley Islands
1872	All islands lying and being within 60 miles off the coasts of Queensland
1879	Islands in the Torres Strait located outside the 60 mile limit

British sovereignty was proclaimed over eastern Australia (including the present State of Queensland) on 26 January 1788. The territorial limits of the original Colony of New South Wales were defined in each of the two commissions issued to Governor Arthur Phillip in 1786 and 1787:

Our territory called New South Wales extending from the northern cape of extremity of the coast called Cape York in the latitude of 10° 37' south to the southern extremity of the said territory of New South Wales or South Cape in the latitude of 43° 39' south and...all the country inland westward as far as the 135th degree of east longitude...including all the islands adjacent in the Pacific Ocean within the latitudes aforesaid.¹⁶

The territorial limits of New South Wales – and, consequently, the extent of British sovereignty in Australia – were extended westward from the 135th to the 129th meridian of east longitude in 1825.¹⁷ The territory of New South Wales was progressively partitioned to form the separate colonies of Van Diemen's Land (1825), South Australia (1836), Victoria (1851) and Queensland (1859).¹⁸

The Colony of Queensland was established by Letters-Patent on 6 June 1859.¹⁹ The territorial extent of Queensland at separation from New South Wales in 1859 was:

..so much of New South Wales as lies northward of a line commencing on the sea-coast at Point Danger in latitude about 28° 8' south and following the range thence which divides the waters of the Tweed, Clarence, and Richmond

Rivers from those of the Logan and Brisbane Rivers westerly to the great dividing range between the waters falling to the east coast and those of the River Murray, following the great dividing range southerly to the range dividing the waters of Tenterfield Creek from those of the main head of the Dumaresq River, following that range westerly to the Dumaresq River and following that river...downward to the confluence with the Macintyre River... downward to the 29th parallel of south latitude, and following that parallel westerly to the 141st meridian of east longitude, which is the eastern boundary of South Australia, together with all and every the adjacent island, their members and appurtenances in the Pacific Ocean.²⁰

The western boundary of Queensland was extended from the 141st meridian of longitude to 138th parallel of longitude by Letters-Patent of 13 March 1862.²¹ Neither the establishment of the Colony of Queensland (1859) nor the extension of its western boundary (1862) affected the date of British sovereignty, as 'the boundaries of Queensland are determined, therefore, by reference to the boundaries of New South Wales'.²⁴

Off-shore islands

While the determination of Queensland's land boundaries presents little difficulty, the question of ownership and sovereignty over the islands lying adjacent to the Queensland coast (at distances from 15 to 160 miles) remained in doubt until the Queensland maritime boundaries were extended in 1872 and 1879.²³

From 1788 the territorial descriptions of the Colony of New South Wales described in the Governors' commissions included the 'adjacent islands'. The Colonial Office considered the description of the territorial extent of the Colony, as recited in the commission of Sir William Denison of 8 September 1855, following the granting of responsible government to New South Wales, as:²⁴

Comprising all that portion of Her Majesty's territory of Australia lying between the one hundred and twenty-ninth degrees of east longitude and hundred and fifty-fourth degrees of east longitude²⁵ and northward of the fortieth

degree of south latitude, including all the islands adjacent to the Pacific Ocean within the longitude and latitude aforesaid, and also including Lord Howe Island, being in or about the latitude of thirty-one degrees thirty minutes south and one hundred and fifty-ninth degree of east longitude...

The territorial description as at 8 September 1855 is the critical date for determining jurisdiction over islands outside the three-mile limit.²⁶

The Letters-Patent, in establishing the Colony of Queensland in 1859, did not specify which islands adjacent to the coast passed from New South Wales to Queensland. The Imperial authorities, however, regarded the limits of adjacent islands 'as very narrow'.²⁷ As R D Lumb notes:

this absence of a precise maritime boundary in the constituent instrument prompted debate as to whether any distance from the coast criterion (that is, a three mile limit) was implicitly embodied in the description of boundaries in the Letters-Patent.²⁸

Wellesley Islands

The Letters-Patent of 1862 specifically include 'all and every the adjacent islands, their members and appurtenances in the Gulf of Carpentaria', i.e. the Wellesley Islands which lie between fifteen and sixty miles from the coastline.²⁹ Lumb considers that 'the original boundaries of New South Wales would therefore seem to have comprised some islands outside the three-mile limit'—the limit of the territorial waters prescribed by customary international law.³⁰ He also noted that by 1863 the Imperial Government had defined the extent of the Queensland boundaries to include the islands within the three-mile limit, while islands outside the three mile-limit were included only if they were occupied by British subjects as at 8 September 1855.³¹

Coastal islands outside the three-mile limit

The Imperial authorities did not consider that islands situated outside the three-mile limit and adjacent to the east coast of Queensland (such as those along the Great Barrier Reef) had passed to the Colony of Queensland under the Letters-Patent of 1859.³² Consequently Letters-Patent were issued to the Governor of New South Wales in 1863 and 1868 to authorise the leasing of islands outside the jurisdiction of any colonial government within the limits of 10° south and the Antarctic Circle, and between 75° and 170° of east longitude.³³ The Queensland Government objected to the Governor of New South Wales issuing leases over islands so far from her own boundaries and so close to Queensland and petitioned the Imperial

Government to extend the maritime boundary of Queensland to include islands not within the original limits of Queensland, and situated within 60 miles of the coast. The Imperial Government acceded to this request and Letters-Patent were issued to the Governor of Queensland on 30 May 1872, providing for 'all the Islands lying and being within 60 miles of the coasts of the said Colony should be annexed to, and form part of, the said Colony of Queensland...'.³⁴

Lumb considered that in 1872:

in relation to islands adjacent to Queensland which had not become part of that colony by a process of annexation or occupation, the British Crown acted on the basis that the absence of foreign claims established that those islands were dependencies of the adjacent colony as a result of discovery and voyages of exploration. They could be brought within the boundaries of that Colony by the formal process of annexation without first taking possession of each island in the name of the Queen.³⁵

Islands in the Torres Strait

The islands between Cape York and the New Guinea coast seem never to have been part of New South Wales as the original Commission of Governor Phillip (and his successors) did not extend beyond 10° south (Cape York). After the establishment of Queensland, the jurisdiction to lease some of these islands was assigned to the Governor of New South Wales.³⁶ In 1872, all the islands in the Torres Strait within 60 miles of Cape York became part of the colony of Queensland.³⁷

From 1872 to 1878 a jurisdiction over certain islands in the Torres Strait that lay outside the 60-mile limit was exercised under the Imperial *Kidnapping Acts* (1872, 1875).³⁸ In February 1878, Henry Chester, the Police Magistrate at Thursday Island, was appointed a Judicial Commissioner in and for the Murray and Darnley Islands, Western Pacific Ocean by the Western Pacific High Commission to provide some form of jurisdiction in the Torres Strait Islands beyond the 60-mile limit.³⁹ Notwithstanding the exercise of such jurisdiction, this did not amount to a claim of sovereignty over the islands.

By 1877 the expansion of the pearl-shell and bêche-de-mer industries in the Torres Strait prompted the removal of the administrative centre from Somerset to the more central position on Thursday Island. Government officials at Thursday Island undertook patrols among the Torres Strait Islands situated within and outside the 60-mile limit and as far as the coast of New Guinea.

In 1877 the Imperial Government enquired whether the Queensland Government was prepared to annex the north-western Torres Strait islands. The Queensland Government accepted this offer and Letters-Patent were issued on 11 October 1878. This extended the maritime boundary of Queensland and provided for the annexation of certain islands in Torres Straits as well as islands of the Great Barrier Reef:

That is to say all islands included within a line drawn from Sandy Cape northward to the south-eastern limit of Great Barrier Reefs thence following the line of the Great Barrier Reefs to their north-eastern extremity near the latitude of nine and a half degrees south thence in a north-westerly direction embracing East Anchor and Bramble Cays thence from Bramble Cays in a line west by south (south seventy-nine degrees west) true embracing Warrior Reef Saibai and Tuan [Dauan] Islands thence diverging in a north-westerly direction so as to embrace the group known as the Talbot Islands thence to and embracing the Deliverance Islands and onwards in a west by south direction (true) to the meridian of one hundred and thirty-eight degrees of east longitude.⁴⁰

In June 1879 the Queensland Legislature passed the *Queensland Coast Islands Act of 1879* giving effect to the annexation and the islands described in the schedule of this Act became part of the Colony of Queensland on 1 August 1879.⁴¹

Lumb was of the opinion that the *Queensland Coast Islands Act* had the effect of replacing the Letters-Patent of 1872 and so constitutes the instrument the maritime boundaries of Queensland are to be ascertained.⁴²

The validity of the annexation of the off-shore islands was confirmed by the Imperial Government with the *Colonial Boundaries Act (Imp)* (1895).⁴³

Endnotes

¹ It is noted that the Commonwealth Attorney-General, in his speech 'Native title: the next 10 years. Moving forward by agreement' presented at the Native Title Conference Outcomes and possibilities at Geraldton on 4 September 2002, stated that the Commonwealth's approach to consent determinations would be based on four principles –

- 1 Consent determinations should create certainty about the Native Title rights recognised.
- 2 Those rights should reflect what the common law allows.
- 3 The determination should comply with the requirements of the Native Title Act; and
- 4 The process by which the determination is made should be transparent.

In the last principle—transparency—the Attorney made the following statement

A number of respondents have been critical of processes for the negotiation of native title determinations. Particularly when they perceive the State in question, and the applicants, to be presenting them with a draft determination that is a *fait accompli*.

All parties to a consent determination should be given the opportunity to be satisfied that it properly represents the legal position. This includes giving respondent parties, should they want it, the opportunity to understand the relevant connection material.

I recognise that there is a legitimate role for the relevant State or Territory to play in making a threshold assessment of that material. And that there may be cultural sensitivities in its release. But if respondents want to understand the significance of the connection material, then enough information should be provided to enable them to do so, wherever possible.

Without this level of transparency, parties to consent determinations will inevitably be left with doubts about the process.

<http://law.gov.au/www/attorneygeneralHome.nsf/Web+Pages/3F372D9B9A045C80CA256C2B000156AF?OpenDocument>

² For an excellent discussion see, from an anthropologist's perspective, Peter Sutton, 'The relative strengths of oral and written evidence' in *Proof and management of native title. Summary of proceedings of a workshop conducted by the Native Titles Research Unit, Australian Institute of Aboriginal*

and Torres Strait Islander Studies at University House, Canberra, 31 January-1 February 1994 (Canberra: Australian Institute of Aboriginal and Torres Strait Islander Studies, 1994), pp. 20-4. For a classic statement, from a historian's perspective, see E H Carr, *What is history?* (Harmondsworth: Penguin, 1981).

For a recent scholarly appraisal of the merits of oral and written testimony, see the work of Professor of Modern History at Cambridge University, Richard J Evans, in *defence of history* (London: Granta Books, 1997), Chapter: Sources and discourses (pp. 103-28).

³ The term 'Aboriginal land tenure systems' follows Nancy Williams, *The Yolngu and their land: a system of land tenure and the fight for its recognition* (Canberra: Australian Institute of Aboriginal Studies, 1986); Peter Sutton, 'The robustness of Aboriginal land tenure systems: underlying and proximate customary titles', *Oceania*, vol 67 no 1 (September 1996), pp. 7-29; Bruce Rigsby, 'A survey of property theory and tenure types' in Nicolas Peterson and Bruce Rigsby (eds), *Customary marine tenure in Australia*, Oceania monographs, no 48 (Sydney: Oceania Publications, 1998), pp. 22-46; Bruce Rigsby, 'Aboriginal people, spirituality and the traditional ownership of land', *International journal of social economics*, vol 26 nos 7-9 (1999), pp. 963-73

⁴ Francesca Merlan, 'Fighting over country: four commonplaces', in D Smith and J Finlayson (eds), *Fighting over country: anthropological perspectives*, CAEPR Research monograph, no 12 (Canberra: Australian National University, 1997), p. 4

⁵ As discussed, for example, in Alan Rumsey, 'Language and territoriality in Aboriginal Australia' in Michael Walsh and Alan Rumsey (eds), *Language and culture in Aboriginal Australia* (Canberra: Aboriginal Studies Press, 1993), pp. 191-206

⁶ Peter Sutton, *Aboriginal country groups and the 'community of native title holders'*, National Native Title Tribunal occasional paper series, 01/2001 (Perth: National Native Title Tribunal, 2001), pp. 14-15

⁷ Bruce Rigsby, 'Aboriginal people, spirituality and the traditional ownership of land', *International journal of social economics*, vol 26 (1999). Also Alan Rumsey, 'The Dreaming, human agency and inscriptive practice', *Oceania*, vol 65 no 2 (December 1994), pp. 116-30

⁸ *Aboriginal land claims to Mungkan Kandju National Park and Unallocated State Land near Lochinvar Pastoral Holdings. Report of the Land Tribunal established under the Aboriginal Land Act 1991 to the Minister for Natural resources and Minister for Mines of Queensland* (Brisbane Aboriginal Land Tribunal, 2001), s. 343 (p. 104)

⁹ The Crown can be taken to be the different levels of Government that have exercised jurisdiction in the areas that now are included in the State of Queensland. These include the Imperial Government, the colonial governments of New South Wales (to 1859) and Queensland, the Queensland State Government, the Commonwealth Government, local government (constituted under New South Wales or Queensland legislation) and a plethora of statutory bodies

¹⁰ There has been considerable historical research conducted on the European-Aboriginal frontier and the resulting frontier conflict. Useful works here include the work of Henry Reynolds in studies such as his *The other side of the frontier: Aboriginal resistance to the European invasion of Australia* (Melbourne: Penguin, 1982; Raymond Evans, Kay Saunders, Kathryn Cronin, *Race relations in colonial Queensland: a history of exclusion, exploitation and extermination*, 3rd edn (Brisbane: University of Queensland Press, 1993), Noel Loos, 'Aboriginal resistance on the mining, rainforest, and fishing frontiers, Lectures on North Queensland history (Townsville: James Cook University of North Queensland, History Department, 1974), pp. 163-75, Noel Loos, 'The pragmatic racism of the frontier' in Henry Reynolds, *Race relations in north Queensland* (Townsville: James Cook University of North Queensland, History Department, 1978), pp. 279-301 and Noel Loos, *Invasion and resistance: Aboriginal-European relations on the north Queensland frontier 1861-1897* (Canberra: Australian National University Press, 1982)

¹¹ Discussions of Aboriginal labour in the cattle industry can be found in Dawn May, Aboriginal labour in the north Queensland cattle industry 1897-1968 [PhD thesis, James Cook University of North Queensland, 1986], Dawn May, *Aboriginal labour and the cattle industry: Queensland from white settlement to the present*, Studies in Australian history (Cambridge: Cambridge University Press, 1994), Dawn May, 'The 1920s: a turning point for north Queensland Aborigines', *Journal of the Royal Historical Society of Queensland*, vol 13 no 10 (1989), pp. 375-88, and Dawn May, *From bush to station: Aboriginal labour in the north Queensland pastoral industry, 1861-1897*, Studies in north Queensland history, 5 (Townsville: James Cook University, History Department, 1983). A useful discussion of Aboriginal employment in the mining industry can be found in Christopher Anderson, 'Aborigines and tin mining in North Queensland: a case study in the anthropology of contact history', *Mankind*, vol 13 no 6 (April 1983) and Ray Wood, Notes on the Aboriginal significance of the China Camp area [AIATSIS Library, Canberra PMS 4802]. The early publications of the Queensland Geological Survey and the *Queensland Government mining journal* may also provide useful sources of information

¹² Notable accounts dealing with native title claim groups capacity to maintain elements of laws and customs against a backdrop of missionary opposition can be found in Athol Chase's doctoral dissertation dealing with the Lockhart River Mission [Which way now?: tradition, continuity and change in a north Queensland Aboriginal community (PhD thesis, Department of Anthropology and Sociology, University of Queensland, 1980); David Thompson's Masters Dissertation on the Lockhart River Mission ('Bora belonga white man': missionaries and Aborigines at Lockhart River Mission [Master of Arts Thesis, Department of Anthropology and Sociology, University of Queensland, 1995]); and David Trigger's discussion of the Doomadgee mission in his doctoral dissertation (Doomadgee: a study of power relations and social action in a north Australian Aboriginal settlement [PhD thesis, Department of Anthropology and Sociology, 1985]) and in his *Whitefella comin': Aboriginal responses to colonialism in northern Australia* (Cambridge: Cambridge University Press, 1992). An author of a connection report must also demonstrate how Indigenous law and custom was maintained through assimilationist policies of the Queensland Government following their assumption of control of the missions and reserves from the 1960s.

¹³ *Members of the Yorta Yorta Aboriginal community v State of Victoria & Ors* [2002] HCA 58 at para 114.

¹⁴ Athol Chase, for example, is one senior anthropologist who has explicated theoretical considerations that relate to tradition, continuity and change, traditional and contemporary "traditional" Aboriginal societies, social identity and theories of continuity and change, examining Australian case studies empirically. He considered that evidence he had collected through fieldwork reflected the historical data written at contact. He said of the coastal Umpila people at the Lockhart River settlement

We can assume that the present model of traditional society and land is conservative and little modified by contact and settlement. People still make clear distinctions between what should happen as measured by the old traditions, and what *does* happen in a European-managed environment. Furthermore, Lockhart people see that the continuity of knowledge and beliefs has resulted from the survival and presence of elders who could base their knowledge and beliefs on experience of living 'in the bush', which reinforced ideologies of sociality, identity and territory

¹⁵ The discussion of activities here refers to the High Court's decision in *Ben Ward* (at 52, 78).

¹⁶ 'Governor Phillip's first commission, 12 October 1786' *Historical records of New South Wales*, vol 1 pt 2: Phillip, 1783-1792 (Sydney: Government Printer, 1892), pp. 24-5; 'Governor Phillip's second commission, 2 April 1787', *Historical records of New South Wales*, vol 1, pt 2, pp. 61-7. For a discussion on the establishment of the boundaries of New South Wales see Alan Atkinson, 'The first plans for governing New South Wales, 1786-1787', *Australian historical studies*, vol 24 no 94 (1990), pp. 22-40, F W S Cumbrae-Stewart, *Australian boundaries*. A paper read before the Australian and New Zealand Society of International Law, at Sydney, on 20th August 1933 (Brisbane: Government Printer, 1934), Bill Gammage, 'Early boundaries of New South Wales', *Historical studies*, vol 19 no 77 (1981), pp. 524-31 and R D Lumb, 'The maritime boundaries of Queensland and New South Wales', *University of Queensland Faculty of Law papers*, vol 1 no 4 (1964).

¹⁷ 'Governor Darling's commission, 16 July 1825', *Historical records of Australia*, ser 1, vol 12: June 1825-December 1826 (Melbourne: Library Committee of the Commonwealth Parliament, 1919), pp. 99-107. The western limit of New South Wales situated at the 129th meridian of east longitude would become the eastern boundary of Western Australia in 1829.

¹⁸ M H McLelland, 'Colonial and State boundaries in Australia', *Australian law journal*, vol 45 (1971), pp. 671-79. British sovereignty was established over New Zealand in 1839 and the territory was annexed to New South Wales. New Zealand was established as a separate colony in 1841. McLelland, *Colonial and State boundaries in Australia*, p. 673, Lumb, *Maritime boundaries of Queensland and New South Wales*, p. 5. For a more detailed discussion of the annexation of New Zealand see E J Tapp, *Early New Zealand: a dependency of New South Wales, 1788-1841* (Melbourne: Melbourne University Press, 1958).

¹⁹ 'Letters-Patent erecting Moreton Bay into a Colony under the name of Queensland and appointing Sir George Bowen as Governor, 6 June 1859', *New South Wales Government gazette*, 1 December 1859, pp. [2639]-42; *Queensland Government gazette* hereafter cited as *QGG*, 10 December 1859, pp. [1]-3. The Letters-Patent were issued pursuant to the *New South Wales Government Act* (Imp) (18 & 19 Vic c44) (1855), s.7 (Annexure to Secretary of State for the Colonies to the Governor-General, 20 July 1855 published in 'Assent to the new Constitution Act of 1853', *Votes and proceedings of the Legislative Council of New South Wales*, 1855, vol 1, pp. 608-9). See also McLelland, *Colonial and State boundaries*, pp. 678-9, F W S

Cumbrae-Stewart, *The boundaries of Queensland with special reference to the maritime boundary and the "Territorial Waters Jurisdiction Act, 1878". A paper read before the Australasian Association for the Advancement of Science, Section E – History, at Brisbane, 29th May 1930* (Brisbane: Government Printer, 1930).

²⁰ Letters-Patent, 6 June 1859, *QGG*, 10 December 1859, p. 2; Cumbrae-Stewart, *Boundaries of Queensland*, pp. 6-7

²¹ Letters-Patent extending the western boundary of the Colony of Queensland, 12 March 1862, *QGG*, 23 June 1862, pp. [295]-6; Cumbrae-Stewart, *Boundaries of Queensland*, pp. 7-8. The Letters-Patent were issued under the *Australian Colonies Act* (Imp) (24 & 25 Vic c.44), *Supplement to the Queensland Government gazette*, 23 October 1861, pp. 714-15

²² Cumbrae-Stewart, *Boundaries of Queensland*, p. 4

²³ Cumbrae-Stewart, *Boundaries of Queensland*, p. 8' R D Lumb, 'The Torres Strait islands: some questions relating to their annexation and status', *Federal law review*, vol 19 (1990), p. 156

²⁴ 'The Governor-General's commission and instructions (under the new constitution)', *Votes and proceedings of the Legislative Council of New South Wales*, 1855, vol 1, p. 636, Lumb, *Maritime boundaries*, p. 6

²⁵ The nearest meridian to the eastern coastline

²⁶ Lumb, *Torres Strait islands*, pp. 156-7

²⁷ Lumb, *Maritime boundaries*, p. 6

²⁸ Lumb, *Torres Strait islands*, p. 155

²⁹ Letters-Patent, 13 March 1862, *QGG*, 23 June 1862, p. 296; Lumb, *Maritime boundaries*, p. [1]

³⁰ Lumb, *Maritime boundaries*, p. 9. Lumb (Torres Strait islands, p. 157) considers the Imperial Law Officers, advising the Colonial Office in 1863, accepted that the Wellesley Island were included within the boundaries of New South Wales in 1855

³¹ Lumb, *Torres Strait islands*, p. 158

³² Lumb, *Maritime boundaries*, p. 7; Lumb, *Torres Strait islands*, pp. 155-6

³³ Lumb, *Maritime boundaries*, p. 7; Lumb, *Torres Strait islands*, pp. 158-9. See also Secretary of State for the Colonies to the Governor of Queensland

³⁴ Letters-Patent, 30 May 1872 as an enclosure to Secretary of State for the Colonies to the Governor of Queensland, 5 June 1872 in *Supplement to the Queensland Government gazette*, 17 August 1872, pp. [1269]-71. Lumb, *Maritime boundaries*, pp. 6-8; Cumbrae-Stewart, *Boundaries of Queensland*, p. 7-11

³⁵ Lumb, Torres Strait islands, p. 160

³⁶ Lumb, *Maritime boundaries*, pp. 7-8

³⁷ Lumb, *Maritime boundaries*, pp. 7-8, Lumb, Torres Strait islands, pp. 160-3. For a more detailed discussion of the annexation in 1872 in the Torres Strait see Steve Mullins, *Torres Strait: a history of colonial occupation and culture contact 1864-1897* (Rockhampton: Central Queensland University Press, 1994), Chapter 4: The 1872 annexation (pp. 76-96). R D Lumb has considered the legal implications of the 1872 annexation in his Torres Strait islands.

³⁸ Marjorie G Jacobs, 'The Colonial Office and New Guinea, 1874-84', *Historical studies Australia and New Zealand*, vol 5 no 18 (1952), pp. 106-8

³⁹ QGG, 23 March 1878, p. 753; Lumb, Torres Strait islands, p. 162. Chester's appointment from the Western Pacific High Commission lapsed after the annexation of 1879.

⁴⁰ Letters-Patent, 10 October 1879. Cumbrae-Stewart, *Boundaries of Queensland*, p. 12

⁴¹ *Queensland Coast Islands Act* (43 Vic no 1), *Supplement to the Queensland Government gazette*, 21 June 1879, pp. [1379]-80, Cumbrae-Stewart, *Boundaries of Queensland*, pp. 11-12. For a more detailed discussion of the 1879 annexation, see Mullins, *Torres Strait*, Chapter 7: The 1879 annexation (pp. 139-61)

⁴² Lumb, *Maritime boundaries*, p. 8

⁴³ Lumb, Torres Strait islands, pp. 164-6