Part Two:
Colonial Foundations and Legacies: Conquest, Exploitation, Eradication, Assimilation, Racism

“Colonization: Building a Legacy of Dispossession”

TERRA NULLIUS: The Fight over Time and Space

Sven Lindqvist, Terra Nullius (2005, pp. 3-4)
**Terra Nullius** and the lands of the Amerindian missions in Trinidad:

“Immemorial possession in the strict and absolute sense of the term seems indeed to be acknowledged as a valid title. But it might perhaps be difficult to rest any title upon that ground with reference to Lands situate in a Colony which within a period comparatively recent was an unoccupied wilderness, and one in which the rights of the Crown must in theory be conceived to have been absolute and universal before the settlement of the Colony commenced. [Quoted in Fraser 1971 (1896):222-223]

**Early anthropology, Radcliffe-Brown, and Australian Aboriginal prisoners**
Lindqvist, pages 114-115:
Homes Are Sought For These Children

A GROUP OF TINY HALF-CASTE AND QUADROON CHILDREN at the Darwin half-caste home. The Minister for the Interior (Mr Perkins) recently appealed to charitable organisations in Melbourne and Sydney to find homes for the children and rescue them from becoming outcasts.

"I take the little girl in the middle of the group, but if taken by anyone else, any of the others..."
NECK CHAINS FOR INNATIVES.

HOW ABORIGINAL PRISONERS ARE ESCORTED.

THE WORK OF THE POLICE OUT BACK.

(By our Special Reporter.)

There happen to be two police officers in Adelaide at this present time who have had considerable experience in Central Australia in connection with the arrest and escort of native prisoners, and without hesitation they support the view expressed in The Advertiser on Friday that the neck-chains are the most humane and effective method of rendering prisoners secure that can be adopted. The officers adduced to are Mr. W. W. Redmond in the House of Commons on Tuesday, is ridiculed by the officers as an expression of opinion by people who have not the slightest idea of what the task of an arresting officer in the bush is like. Practically, the officers in one voice say, "They don't know what they are talking about in England. Instead of being cruel the neck chain or band system is the most humane method."

Mr. South was in charge of the Alice Springs station for seven years, and he spent three years at the Police, and three at Barron Creek, so that he passed thirteen years in the interior, where there are some of the most ferocious half-civilised natives to be found in Australia. His district comprised many hundreds of square miles, and it was no uncommon thing for him to have to follow cattle-killing and native murderers hundreds of miles, and often to bring them back to Alice Springs or Oodnadatta, and whenever such a task became necessary, he always used the neck-band and chain to make sure his captives would not get away. "I have travelled right away from Alice Springs to Oodnadatta and in another direction," he said on Friday, "and have had to bring native prisoners back on the chain, but I can honestly say I never saw a mark or scar on the neck of any prisoner. It is nonsensical to talk of it being inhuman. I have taken prisoners 300 or 400 miles in this way, and they have never complained about either inconvenience or pain caused by the band."

The Alice Springs police plant is something.

The Alice Springs police plant is somewhat elaborate. There are three white men stationed there, six blacksmiths, 21 horses, and 13 camels, and when necessary the whole equipment leaves the station with blankets and food for a long journey. As a rule, when prisoners are arrested, they are chained and placed on camel back with the trackers and white officers in close attendance; indeed, generally speaking, there are two natives on each one - the prisoner in front and the tracker behind with his loaded revolver in his belt ready to use should the captive attempt to bolt. At night-time the prisoners are securely chained and supplied with warm blankets, while fires are kept going quite near them to increase their comfort. Years ago the native used to be fearful as to what was going to be done with him, but their acquaintance with good has wiped out all suspicions on that score, and the probability of spending a year or two in prison, where meals are regularly supplied, appears to be appreciated rather than otherwise by most of the offenders who are arrested nowadays.

"No man on earth could bring prisoners down through the dense scrub unless he neck-chained or handcuffed them," said Mr. South, "and there is not a shadow of doubt as to which is the more humane method. If they are handcuffed they cannot walk or sit on camel comfortably, and they cannot sleep with the hands tied together. You have no idea how clever these savages are at some things. When the six men escaped from my cell at Alice Springs a few years ago they were all chained together by the neck, and in this way they proceeded about five miles to the top of a hill at least 1,000 ft. above the surrounding country, where they succeeded with the aid of nothing but stones in removing every particle of chain from their necks. We found the broken parts there, and fortunately recovered the whole of the escapes the day after they broke away. I just mention this to show you that it is necessary to be exceedingly watchful when one has a batch of niggers in his charge."

A Five Hundred Miles Journey.

The police officers of the interior are accustomed to long and lonely journeys in search of armed thieves and murderers. For example, on one occasion Mr. South arrested three aborigines at Temple Downs and brought them to Alice Springs (400 miles). Then he had to escort them to Oodnadatta, nearly 400 miles away, and although the whites were the neck bands and chains the whole distance they were not marked or inconvenienced to the smallest extent.

A Long Fruitless Chase.

Mr. South spoke of a long and fruitless journey he undertook on one occasion after a white man, who was alleged to have plundered the Clifton Hills station and made away with a lot of valuable property. With trackers and a complete travelling plant Mr. South left Alice Springs, and tracked the man from the station right up to the Flinders Ranges in Queensland, a distance of 400 miles. The officer had made such band-
ABORIGINAL PRISONERS.

Handcuffs or Neck Chains?

In a statement issued yesterday the Minister of the Interior made it clear that the Federal Government would not alter its decision to use wrist chains instead of neck chains on natives who were being taken into custody in the Northern Territory.

The Minister said the Government had made its decision after consulting departmental officers and obtaining an opinion from medical men that handcuffs were more humane than neck chains. It had also been ascertained that the only way to prevent the escape of a group of natives after being arrested by a single policeman was to fasten them to one another.
ABORIGINAL PRISONERS.

Ban on Use of Neck Chains Criticised.

DARWIN, Sunday.

The arrival of aboriginal prisoners from the outback has raised doubts about the wisdom of the recent decision of the Commonwealth Government that aboriginal prisoners must not be chained by the neck for safekeeping on the road. The alternative is to use handcuffs, and handcuffed prisoners have to walk three abreast and suffer torture through their inability to brush off insects. It is thought the former method is preferable.

An anomaly is that the regulation forbids constables to use neck chains on aborigines under pain of dismissal from the service, but white prisoners may be compelled to so to travel if thought advisable.
Ethnocentrism, Racism, Dispossession

- Broome: “By the early twentieth century the surviving Aborigines, now only a quarter of the number alive in 1788, were controlled by special Aboriginal legislation which severely restricted their freedom and lives. These acts of parliament were a product of the twin forces of white racism and the humanitarian desire to protect the remaining Aborigines from destruction.”

- shift from ethnocentrism to hard-line racism, completed well before 1900.

- Racial rankings
THREE GENERATIONS
(Reading from Right to Left)

2. Quadroon Daughter—(Father Australian born of Scottish parents; Mother No. 1).
3. Octaroon Grandson—(Father Australian of Irish descent; Mother No. 2).
Phrenology
**Concept of Savagery**

“Scientific” theories of race, Social Darwinism

**Land dispossession**

1840s: “being a species of tail-less monkeys”

1850: “as it could never be intended by a wise providence that fine continents, capable of maintaining millions of inhabitants in comfort, should be abandoned to the support of a few savages without a habitation or a foot of land in cultivation”

The Age in January 1888:

“It seems a law of nature that where two races whose stages of progression differ greatly are brought into contact, the inferior race is doomed to wither and disappear … The process seems to be in accordance with a natural law which, however it may clash with human benevolence, is clearly beneficial to mankind at large by providing for the survival of the fittest … It may be doubted whether the Australian Aborigine would ever have advanced much beyond the status of the neo-lithic races in which we found him, and we need not therefore lament his disappearance.”
Broome: The Queensland Act of 1897 was based not only on humanitarian concern, but also on racist assumptions. It is in this and subsequent legislation that the twin forces of white racism and humanitarian paternalism converged to control Aboriginal lives. All people who were Aboriginal, ‘half caste’, children of Aborigines (or for some provisions, any degree of Aboriginal descent) were placed under the Act, whether they needed protection or not. They could then be moved to a reserve and kept there against their will with no right of appeal. They were not permitted alcohol nor the vote. A later amendment which reflected the racist obsessions with purity of race, and European fear of contagious diseases, limited personal freedom even more insidiously because it prohibited sexual fraternisation between Aborigines and Europeans.

*strong connotations of getting the Aborigines out of the way*

Additional references:
