

***Beyond the Borders* Stuart Hamilton Hume (1991)**

THE ABORIGINAL CONNECTIONS

I've already introduced the Aboriginal Queen Caroline in the story of *Everton*. Almost a legendary figure in our family, Caroline died in 1909 leaving behind fascinating stories of a fierce loyalty to our family, a loyalty that went far beyond what one might expect as a reward for kindness.

Caroline regarded herself as one of our family by tribal right as I soon found out – by blood as well. My curiosity to her origin was aroused by an off-hand remark by my late Mother. Mother said, “Queen Caroline had Huon blood in her – through the Lanes.” Now the Huons or Huon de Kerilleaus, were very definitely family as we already know.

My research, though it did not fully confirm mother's statement, did eventually turn up three Aboriginal connections in the family. I have since met descendants of those connections, and am happy to welcome them into the fold. Their names embrace many of the interrelated families in this book – Hume, Kennedy, Broughton, Huon and Chisholme to name a few.

Caroline gave her maiden name as Chisholm. Where this came from is not known, but Aboriginal servants often took the surname of their employers. The Chisholms are a well-known pioneering family of the Riverina and Southern Tablelands and Chisholm of *Bull Plains* in the Riverina may well have been an employer of Caroline at one time, for Caroline was of the Wiradjuri tribe of the Riverina. As Caroline was a half caste she may well also have been Chisholm's natural daughter though she was very dark and some say she was full blood.

As small children my late brother and myself had two of Caroline's grandchildren as nursemaids, Mary and Carrie Lane, the latter named for her grandmother Queen Caroline. Seventy years later I was in touch with Carrie. Though mentally alert only on some occasions, she had not forgotten *her boys* and we had both loved her. She is now dead.

Caroline married *King* Albert Lane and they were both with Mary Bozzom Hume, daughter of Francis Rawdon Hume, and her husband Robert Kennedy, at *Wonnaminta* from about 1879. There many of Caroline's children were born.

In the same year there was born at Boorowa, to one Rachel Williams, the blacksmith's daughter, a girl, Alice May, who in later years was to give her maiden name as Alice May Hume.

Rachel Williams subsequently married Queen Caroline's eldest son Henry (or Harry), in 1883 and went on to have several more children at *Wonnaminta* including my nursemaids, Mary and Carrie. That Alice May had no Aboriginal blood unlike her half brothers and sisters, is attested to by her own son, Harry Ireland who recently told me *we could never reconcile our mother's fairness with the darkness of her brothers and sisters*.

Alice May is the only one of Rachel's children to have descendents today for her Aboriginal half brothers and sisters had no children of their own.

The honour of being her natural father, Alice May gave to that *great lady's man* Frederick Hume of *Tarengo*. This she confided to her part-aboriginal cousins, Nellie and Ursula Lane whose acquaintance and friendship I have recently made. They remember Alice as *a lovely girl*. A photograph shows Alice to have had a strong family features and on the birth certificate of one of her children her maiden name is Hume, on the others Lane after her step father.

If Fred Hume was Alice May's father, it would have been an embarrassment for Fred, married to his cousin Amelia Huon and with a family of his own well on the way. Interestingly and perhaps conveniently the Registrar at Yass at the time was WE Wotton whose wife was Fred Hume's niece. Rachel did not record the name of her baby's father. The Huon blood? – well Fred was most certainly Huon as son of Emma Mitchell (Wife of Francis Rawdon Hume) and therefore great-grandson of Gabriel Louis Huon de Kerrilleau.

Mother as usual was not far off the track. With Rachel, Alice May Hume's mother, married to her son, Queen Caroline's loyalty to the family is understandable. Witnesses to the marriage in 1883 were Jessie Kennedy and her future husband AJ Cotter. As daughter of Robert Kennedy and Mary Bozzom Hume, Jessie was Fred Hume's niece!

That Rachel and Henry Lane and most probably Rachel's natural daughter, Alice Hume were at *Wonnaminta* with the Kennedys is proven through birth registrations of their children: Henry, Les, Mary and Carrie. Did Fred's sister, Mary Bozzom thus solve Fred's embarrassment by keeping Rachel and her natural daughter well out of the way?

After the loss of *Wonnaminta* Robert and Mary Kennedy retired to Melbourne, while Queen Caroline and her family returned to Rye Park. Caroline took over the local blacks and attached herself and her tribe to the Humes on Everton. Henry and Rachel also returned and acquired 200 acres on Blakeney Creek and Henry built a pise hut adjoining the Pudman Creek Aboriginal Reserve. The Reserve was close to *Everton* Homestead and is to there that Caroline and the remnants of her tribe went. Everton by this time was being run by Hamilton Rawdon Furlong Hume and his wife, the widowed Ann Catherine Rebecca Gill, nee Hutchinson.

Effie Grieve remembered her grandmother (Mary Bozzom Kennedy) speak of an aboriginal mother and son, Fan and Yarrie, who came to Melbourne with the family from *Wonnaminta*. They suffered badly from the cold and Yarrie proved intractable as a potential house boy. When required to wait at table he was prone to lean dreamily against the dining room door-post with one foot lodged comfortably behind the other knee thinking of anything but clearing away the soup plates. Finally as a kindness to all I gather the pair were packed off supposedly to Western Australia but more likely it was back to the family stamping grounds near Boorowa. After Queen Caroline's death the

tribe drifted from the Reserve and were assimilated into the white community. Descendants still live in the Boorowa district.

Whether the return of Rachel and her natural daughter to the Boorowa district played any part in the depression that led to Fred Hume's suicide, will never be known.

As for Rachel she died in 1895 leaving behind Alice May Hume, then fifteen, and her four children by Queen Caroline's son, aged between three and eleven. She was thirty-eight years old, a victim of tuberculosis.

Years later Fred Hume's grandson, Archie Geikie was to tell my daughter that Fred Hume's son, Stanley Hume of *Tarengo* often went to Sydney in the company of two part Aborigines by the name of Bell and Merrit. He would give them both money and both were impeccably dressed. The Bells and Merritts were cousins of the Lanes and perhaps they knew the truth after all! If the letters in the *Tarengo* papers are anything to go by then Stanley Hume himself was a man held in high regard by a great many people.

A recent investigation of *Aboriginal Settlements and Burial Patterns in the Vicinity of Yass* was prepared by Ian White and Scott Cane for the New South Wales Parks and Wildlife Service. This document gives some genealogical material of the Aboriginal families of the area and some of the names that crop up continuously are Bell, Merritt, Lane and Carroll. Close ties of kinship exist between these families. Don Bell of Wagga Wagga (born Carroll) records that his grandmother was known as Queen Lucy. Don states that she was first married to *King* Andy Lane and later Ned Carroll and that Lucy's maiden name was Hume. On some documents she is shown as Lucy Hamilton! Queen Lucy died at the age of ninety on 28 September 1918 in Yass and is buried in the Roman Catholic Cemetery there. This would place her birth at around 1828 and if she was Hume by blood then we can assume that one of the only three Humes to be in and out of the area at that time, was her father. They were the brothers Hamilton Hume, John Kennedy Hume and Francis Rawden Hume, though of course that reprobate, Andrew Hamilton Hume !, their father was always somewhere about, keeping *warm* at Bowning as Sturt put it, large tracts of land for his sons, in 1828!

While another branch of the Lane's dispute that it was *Ned* Carroll who was married to Lucy, we do find Ned's sister Charlotte married to Bruce Lane – yes, a son of Queen Caroline! – yet another reason for Caroline's affinity with the Humes, for Queen Lucy nee Hume would now be sister-in-law to Queen Caroline's daughter-in-law. It could well be also that Queen Caroline's husband, Albert Lane was a brother to Queen Lucy's first husband, Andy Lane. They would have been contemporaries as were Caroline and Lucy themselves. That Lucy knew the Hume family is recorded by an older Yass resident who said Stanley Hume of *Eurolie* gave Lucy a lift back to Yass to Edgerton Reserve after she had walked out!

Queen Lucy is well remembered in the Yass District and she put up strong resistance to efforts on the part of the authorities to remove her from North Yass to Edgerton Reserve. Lucy was finally evicted but it wasn't long before the evicting policeman saw her *limping*

back up the road on her way home. Whether the limp was due to old age or whether she was born with it is an interesting question. The limp affected the descendents of the Hume/Kennedy line and also affected another Hume/Kennedy Aboriginal connection. Older members of the family state that the affliction came through the Kennedy family and perhaps the *crippled* Louisa Kennedy was such a victim. If Lucy had this affliction from birth then the claim by her descendents that she had Hume/Kennedy blood gains further substance.

A perusal of one of the family trees provided to Ian White shows another interesting name, Sarah Broughton married to Fred Freeman who also lived at the North Yass Aboriginal campsite. Sarah is the great-grandmother of Don Bell's wife, Ruth. We are well aware of the William Broughton connection with the family through his marriage to the widowed Elizabeth Charlotte Kennedy, the crippled Louisa's sister. Their son William Henry Broughton, a half-brother, was settled at *Gocup* Station in the Tumut District and was married to Isabella Bingham. Interestingly Sarah Broughton part Aboriginal, but very fair according to her now very elderly daughter, was born at *Gocup*. The name Sarah for Broughton girls was is intriguing to say the least and the plot thickens further when Ruth Bell states there was a sister Winnie Broughton as well. Henry Broughton could not have fathered Sarah as he had died three or four years before her birth. His half-brother is a possibility but I doubt if we will ever know.

I am inclined, however, to believe that while the names of the squatters were often taken by their Aboriginal employees many of these squatters were in fact responsible for the fathering of these part Aboriginal children. To establish this, one has only to talk to present day descendents of these children and one thing is certain, the Aboriginal communities know where their links are for their history has always been oral and handed down from generation to generation. I place greater faith in our Aboriginal oral history than in white oral history, whose purpose seems in many instances to have been white-washing that very history. Certainly in the 1850s and 1860s there was much evidence of mixing of the white and black blood in the Yass District and elsewhere. Unfortunately due to poor record keeping, the part Aboriginal people are denied factual knowledge of their true ancestry. As Don and Ruth Bell rightly said – *It is our heritage as well.*

It was while in pursuit of Queen Caroline that I stumbled across another of our Aboriginal connections, and in pursuing that down the generations I ran straight into that big part-Aboriginal policeman, Colin (Col) Graham, who was researching that same line from the other end!

This time, the Huon blood was well and truly present, for Paul Huon, son of Gabriel Marie Louis Huon de Kerrilleau and Louisa Le Sage, had consoled himself after the death of his first wife, with an Aboriginal girl, Nananya Mary. The consolation prize was a son, Amie Louis baptised at the age of nineteen by the Reverend Brigstocke in 1850. The Reverend Ferdinand Brigstocke was Rector of St Clements Anglican church in Yass and his diocese in the 1850s extended from Yass to the Murray and up and down it for some miles. It also embraced the town of Borrowa and nearby village of Rye Park.

Brickstocke's main aim in life seems to have been to round up and baptise any children who needed same, often irrespective of denomination and where necessary, to marry the parents. That early Register of Brigstocke's is the most illuminating book I have ever read. It is now in the National Library, information confidential and you have to be a genuine researcher of family history to have access to it.

An entry for 1855 shows this Aime Louis Huon married an Irish immigrant girl named Bridget Davis who had gone into service for Lucy Howell of *Arkstone Forest* which adjoined *Llangrove* more familiar to us by its later name, *Everton*. Both properties fronted the Pudman Creek and there is little doubt that Nananya Mary was of the local tribe. At the same time a son Amie Louis aged five was baptised.

Aimie Louis and Bridget had several children before Bridget's death in 1862, possibly in childbirth, nine years after their marriage. There are no descendents of three of their sons, James, John and Amie (Amos). Though James had married an Aboriginal girl he died childless age thirty-one of fever. Another son William married Johanna Walker and had nine children and this is Col Graham's line. There are also descendents of Amie and Bridget's daughter Sarah Jane who married Jeremiah Bush of Jerrawa. Amie Louis himself died in 1879 seventeen years after his young wife. He would have been left with at least five young children under the age of ten.

So while Paul Huon's thirteen legitimate children by his two white wives were living more favoured lives, his part-Aboriginal son, Aime Louis was struggling to raise his small motherless children on an Aboriginal Reserve. Such were the social inequities of the time. Paul was never able to gain *acceptance* for his second wife Jane Brian, so what hope for the family of his Aboriginal son, Amie Louis. Nevertheless the family of his second wife, Jane Brian must have had a struggle, with the children ranging in age from two to thirteen when Paul died himself, aged only forty-nine.

Aime Louis changed his name to Amos Lewis which is why I could not at first trace descendants of him as Amie Louis. There were Lewises still living on Pudman in Queen Caroline's time and no doubt Caroline was well aware of this Huon-Hume family connection with her tribe as well. The name Amos Lewis or Aime Louis Huon appears on one block on the Reserve alongside Caroline's own grand-children, Les and Henry Lane! So Queen Caroline's fierce loyalty to the family is understandable and Mother as usual was not far off the mark. It is a pity that the old families did not recognise their responsibilities to these people in return.

So we leave old Queen Caroline to rest in peace with some of her secrets well and truly revealed by this ageing and overly curious historian. While holding special memories of her grand-daughter, Carried, my nursemaid, I now go on to enjoy the friendship of my dark and not-so-dark relations, Col Graham, the big policeman and Nellie & Ursula Lane. There are many more around like the Bell family and no doubt others we will never know.

Of that third Aboriginal connection, the real truth lies in grave No 239 in the Aboriginal Reserve at Yass. Here was buried Kennedy John Hume aged 71; in 1936, part Aboriginal mother Victoria Whitty, also part Aboriginal: father unknown.

The late Bruce Hume, my father's younger brother, told my late brother Pat that Kennedy John Hume was the son of John Kennedy Hume II of *Collingwood* Guning and asked *How do you like your cousin?* Pat who had only at that moment met the man was staggered.

Walking with a permanent limp Kennedy John Hume, the illegitimate quarter cast son of the unmarried John Kennedy Hume II was the true and rightful inheritor of *Collingwood*. He is remembered by the McReynolds family as Ashby, Yass as being quite dark, small and camped at North Yass. Also that *he used to limp down to the river for water with two kerosene tins on a stick over his shoulders, like a Chinaman*. He too had the leg affliction spoken of earlier. Today he is spoken of by the older residents of Yass, who remember him well, with high regard and respect.

There are one or two small favourable aspects here, however. In the case of Amie Louis and Kennedy John Hume, these Aboriginal relatives were not denied their rightful names and Kennedy John Hume at least moved freely amongst the family at Yass.

That the Hume family as a whole enjoyed excellent relations with the Aboriginal people on their holdings is well known. Perhaps this mutual respect was a direct result of the firm friendships the Explorer Hamilton Hume had with the native people throughout his youth. We know from Archie Geikie that the Hume children at *Tarengo* were always taught to respect the Aboriginal people and who in the cold weather were allowed to camp in the station outbuildings.

I am proud to count them as members of the family and their story is here given its rightful place in this family history. That there are other Aboriginal connections is highly likely. Certainly there are people of Aboriginal descent in the Wilcannia district today with the name of Kennedy. It would not take much to work out where they might fit in and if they would want to own us, they too may one day find their rightful place in our family history. I look forward to a whole new area of family research.

There I must leave this history for the family has now gone too far beyond its borders for me to keep up with it, numbering thousands of descendents today. It has become a mammoth task of some of my younger cousins to merely document their names, let alone their deeds. I will gladly pass on my life's work to my own children, Ingrid, Hamilton, Jennifer and Stuart and hope they will continue to welcome our family to *Garrooringang...*