

Chapter 1 : Indigenous Australians - Wikipedia

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First came the influx of the strangers who carried with them diseases, which decimated the immediate population of the Sydney tribes. It is estimated that over , Aboriginal people inhabited the island continent in Living primarily along the foreshores of the harbour, they fished and hunted in the waters and hinterlands of the area, and harvested food from the surrounding bush. Self-sufficient and harmonious, they had no need to travel far from their lands, since the resources about them were so abundant, and trade with other tribal groups was well established. Moving throughout their country in accordance with the seasons, people only needed to spend about hours per day working to ensure their survival. With such a large amount of leisure time available, they developed a rich and complex ritual life – language, customs, spirituality and the law – the heart of which was connection to the land. European Discovery and Arrival The arrival of Lt James Cook in marked the beginning of the end for this ancient way of life. Either way, it was to be taken. His failure to even attempt to gain the consent of the natives began the legal fiction that Australia was waste and unoccupied. Cook was followed soon enough by the arrival of the First Fleet, in January of , under the command of Captain Arthur Phillip, whose mission was to establish a penal colony and take control of Terra Australia for settlement. This appearance whetted curiosity to its utmost, but as prudence forbade a few people to venture wantonly among so great a number, and a party of only six men was observed on the north shore, the governor immediately proceeded to land on that side in order to take possession of this new territory and bring about an intercourse between its new and old masters. Watkin Tench, January The first act of land ownership by Europeans came within four days of arrival when a group of men from the HMS Sirius went ashore to clear land to gain access to fresh water. Aboriginal Life Through European Eyes The early Europeans took a dim view of the Aboriginal way of life when first they encountered it. This excerpt is taken from the diary of Watkin Tench, an officer in the First Fleet: It does not appear that these poor creatures have any fixed Habitation; sometimes sleeping in a Cavern of Rock, which they make as warm as a Oven by lighting a Fire in the middle of it, they will take up their abode here, for one Night perhaps, then in another the next Night. At other times and we believe mostly in Summer they take up their lodgings for a Day or two in a Miserable Wigwam, which they made from Bark of a Tree. There are dispersed about the woods near the water, 2, 3, 4 together; some Oyster, Cockle and Muscle sic Shells lie about the Entrance of them, but not in any Quantity to indicate they make these huts their constant Habitation. We met with some that seemed entirely deserted indeed it seems pretty evident that their Habitation, whether Caverns or Wigwams, are common to all, and Alternatively inhabited by different Tribes. Kinship with the Land For Aboriginal people and, in this instance, the clans living on the northern shores of Sydney, nothing could have been further from the truth. What the early colonists never understood, and perhaps what many Australians are only now beginning to grasp, was that the Aboriginal lifestyle was based on total kinship with the natural environment. Wisdom and skills obtained over the millennia enabled them to use their environment to the maximum. For the Aboriginal people, acts such as killing animals for food or building a shelter were steeped in ritual and spirituality, and carried out in perfect balance with their surroundings. We know our land was given to us by Baiami, we have a sacred duty to protect that land, we have a sacred duty to protect all the animals that we have an affiliation with through our totem system – Jenny Munro, Wiradjuri nation Food was abundant, as was fresh water and shelter. Everything needed for a fruitful, healthy life was readily available. It was not to remain so. The British arrival brought armed conflict and a lack of understanding, which heralded the demise of the northern Sydney clans, along with the other peoples of the Sydney basin – the Dharawal to the south and the Dharug to the west. Food shortages soon became a problem. The large white population depleted the fish by netting huge catches, reduced the kangaroo population with unsustainable hunting, cleared the land, and polluted the water. As a result, the Aboriginal people throughout the Sydney Basin were soon close to starvation. Disease and Devastation Disease struck a fatal and extensive blow to the Aboriginal people, who until that point had

been isolated for thousands of years from the diseases that had raged through Europe and Asia. They had no resistance to the deadly viruses carried by the sailors and convicts such as smallpox, syphilis and influenza. In less than a year, over half the indigenous population living in the Sydney Basin had died from smallpox. The region, once alive with a vibrant mix of Aboriginal clans, now fell silent. Every boat that went down the harbour found them lying dead on the beaches and in the caverns of the rocks. They were generally found with the remains of a small fire on each side of them and some water left within their reach. Lieutenant Fowell, The colonists had destroyed within six months a way of life that had outlasted British history by tens of thousands of years, and the people soon realised that the trespassers were committed to nothing less than total occupation of the land. To most settlers, the Aboriginal people were considered akin to kangaroos, dingoes and emus, strange fauna to be eradicated to make way for the development of farming and grazing. I have myself heard a man, educated, and a large proprietor of sheep and cattle, maintain that there was no more harm in shooting a native, than in shooting a wild dog. I have heard it maintained by others that it is the course of Providence, that blacks should disappear before the white, and the sooner the process was carried out the better, for all parties. I fear such opinions prevail to a great extent. Very recently in the presence of two clergymen, a man of education narrated, as a good thing, that he had been one of a party who had pursued the blacks, in consequence of cattle being rushed by them, and that he was sure that they shot upwards of a hundred. When expostulated with, he maintained that there was nothing wrong in it, that it was preposterous to suppose they had souls. In this opinion he was joined by another educated person present. Bishop Polding, And though a guerrilla war had been mounted against the British during the early years of the colony, the eradication, for the most part, had been easy. Smallpox had destroyed over half the population and those not ravaged by disease were displaced when land was cleared for settlements and farms. Dispossessed of the land that had nourished them for so long, the Aboriginal people became dependent on white food and clothing. Alcohol, used as a means of trade by the British, served to further shatter traditional social and family structures. European civilisation devastated, in what amounts to the blink of an eye, an incomparable and ancient people. Because the vast majority of clans living in the Sydney Basin were killed as a result of the invasion, the stories of the land have been lost forever. Much of what we do know about the northern Sydney clans must be gleaned from their archaeological remains. Middens, shelters, engravings and art remnants of indigenous life are prolific throughout the region, but no one remains to reveal their particular meanings or ancient significance. No one remains to bring the archaeology truly alive. Rediscovering History Aboriginal history has been handed down in ways of stories, dances, myths and legends. The dreaming is history. A history of how the world, which was featureless, was transformed into mountains, hills, valleys and waterways. The dreaming tells about how the stars were formed and how the sun came to be. In the metropolitan area of Sydney there are close to 5, Aboriginal sites. These sites are under threat every day from development, vandalism and natural erosion. The sites cannot be replaced and once they are destroyed, they are gone forever. The Aboriginal people, who once occupied this area, left important evidence of their past and way of life before colonisation. All Aboriginal sites are significant to Aboriginal people because they are evidence of the past Aboriginal occupation of Australia and are valued as a link with their traditional culture. An emphasis is placed on the scientific investigation into stone technology for a great deal of insight is obtained by studying the manufacture techniques and animals associated with them that tells us about daily traditional life. Clues to what these sites were used for can also be surmised by talking with Elders from other parts of Australia where traditional knowledge has not been lost to the same degree.

Chapter 2 : Australian Aboriginal religion and mythology - Wikipedia

Alexander Wyclif Reed, also known as Clif Reed and A. W. Reed, (-) was a prolific New Zealand publisher and author. With his uncle Alfred, he established the publishing firm A. H. & A. W. Reed. As an author he was known most commonly as A. W. Reed. Reed wrote many books on topics such as.

Yet its shriek portended danger, apparently the approach of the evil spirit Tennateona, but more plausibly an imminent eruption of one of the young volcanoes in the Newer Volcanics Province of southern Australia. Compared to similar-sized Europe or the continuous US, Australia is remarkably benign volcanically. Volcanism has generally not occurred in Australia since it was first inhabited, perhaps 65, years ago, but there are two exceptions. In southern Australia and northern Queensland, volcanic activity likely happened within the past 10, years. More remarkably still, the precise cause s of the volcanic activity in these areas remains somewhat elusive. For all that, there is no doubt that volcanic activity occurred here. Patrick Nunn Determining its chronology, though, has proved difficult. This is largely because many of its products are undatable, often weathered to the point where no fresh material remains. So ages have generally been determined by proxy, by dating what lavas or ash layers buried, or what lies above them. Another approach involves interpreting oral stories recorded by Australian Aboriginal peoples as memories of eruptions, from eyewitness accounts of these. This is similar territory to the demonstrable recollection by Aboriginal peoples of meteorite falls and postglacial sea-level rise that occurred several thousand years ago. Such stories can only coarsely bracket the time of eruptions, but supply considerable ancillary detail about what happened before, during and after they occurred. This is the area of volcanic activity clustered around the southernmost part of the border between South Australia and Victoria. Settling first on Mount Muirhead, they buried their food overnight in the earth to cook " which tells us the ground here was unusually hot. In the middle of the night, the bullin shrieked, something that can be interpreted as the alarms arising from unspecified signs of imminent eruption. Here the bullin was silent, but the earth ovens in which they had placed their food flooded " water rose up from below " so they abandoned this area as well. The crater at Mount Schank. Rocks are thrown out into the air from a single point on the ground. These often settle in a ring around this point, forming a natural circular basin that invariably fills with rainwater " a maar lake. Key details of this process are contained in Aboriginal stories of volcanism such as that about Craitbul: Given that the most recent volcanic activity at Gambier and Schank occurred 4, years or so ago, this gives us an approximate length of time for the Craitbul story to have endured, largely as an oral tradition. Recent research has found a remarkable convergence between volcanic eruptions and Aboriginal stories elsewhere in Australia. A compelling study by Ben Cohen and others of the Kinrara Volcano in northern Queensland found that the Gugu Badhun people had stories about when the watercourses in the area caught fire, a recollection of the time perhaps 7, years ago when rivers of lava poured down these valleys. Another Gugu Badhun tale recalls how a witchdoctor made a huge pit in the ground the crater , a process that filled the air with dust, which made people become disoriented and die. The latter is plausibly a recollection of an ash cloud accompanying the eruption which dispersed toxic gases across a wide area, asphyxiating many of its inhabitants. Ancient Aboriginal stories preserve history of a rise in sea level Further north, about 40 kilometres south of Cairns on the Atherton Tablelands, we find the maar lakes of Barrine, Eacham and Euramoo. There is an often-told Aboriginal story about at least one of these. Lake Eacham, in the Atherton Tabelands. Then from it, a liquid spilled out. It engulfed the landscape, leaving a maar lake as a legacy. The ages of deep sediment layers within Lake Eacham suggest the maar eruption that formed it occurred a little over 9, years ago. There are Australian Aboriginal memories of volcanic eruptions that occurred several millennia ago, just as there are numerous memories of coastal drowning that must all be older than 7, years, the approximate time at which postglacial drowning came to an end. Such examples provide a novel way of helping to date natural events in the past and should encourage scientists to treat oral histories and traditions as legitimate sources of scientific information.

Chapter 3 : When the Bullin shrieked: Aboriginal memories of volcanic eruptions thousands of years ago

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Settlements were subsequently established in Tasmania , Victoria , Queensland , the Northern Territory , Western Australia , and South Australia Australia was the exception to British imperial colonization practices, in that no treaty was drawn up setting out terms of agreement between the settlers and native proprietors, as was the case in North America, and New Zealand. In the 19th century, smallpox was the principal cause of Aboriginal deaths, and vaccinations of the "native inhabitants" had begun in earnest by the s. The cause of the outbreak is disputed. Some scholars have attributed it to European settlers, [58] [59] but it is also argued that Macassan fishermen from South Sulawesi and nearby islands may have introduced smallpox to Australia before the arrival of Europeans. The skeleton of Truganini , a Tasmanian Aboriginal who died in , was exhumed within two years of her death despite her pleas to the contrary by the Royal Society of Tasmania , and later placed on display. Frontier Wars[edit] As part of the colonisation process, there were many small scale conflicts between colonists and Aboriginal and Torres Strait Islanders across the continent. Since the s there has been more systematic research into this conflict which is described as the Australian frontier wars. In Queensland, the killing of Aboriginal peoples was largely perpetrated by civilian "hunting" parties and the Native Police, armed groups of Aboriginal men who were recruited at gunpoint and led by colonialist to eliminate Aboriginal resistance. Researchers at the University of Newcastle have begun mapping the massacres. After this period of protectionist policies that aimed to segregate and control Aboriginal populations, in the Commonwealth government agreed to move towards assimilation policies. These policies aimed to integrate Aboriginal persons who were "not of full blood" into the white community in an effort to eliminate the "Aboriginal problem". As part of this, there was an increase in the number of children forcibly removed from their homes and placed with white people, either in institutions or foster homes. Between and , under the guise of protectionist policies, people, including children as young as 12, were forced to work on properties where they worked under horrific conditions and most did not receive any wages. The Yirrkala Bark petitions were traditional Aboriginal documents to be recognised under Commonwealth law. The Tent Embassy was given heritage status in , and celebrated its 40th anniversary in , [92] making it the longest, unanswered protest camp in the world. The Indigenous population continued to decline, reaching a low of 74, in before numbers began to recover. By , population numbers had reached pre-colonisation levels, and in there were around , Indigenous Australians. Despite the Commonwealth Franchise Act , which excluded "Aboriginal natives of Australia, Asia, Africa and Pacific Islands except New Zealand" from voting unless they were on the roll before , South Australia insisted that all voters enfranchised within its borders would remain eligible to vote in the Commonwealth, and Aboriginal and Torres Strait Islander people continued to be added to their rolls, albeit haphazardly. Photo taken by Herbert Basedow. Despite efforts to bar their enlistment, over 1, Indigenous Australians fought for Australia in the First World War. Dhakiyarr was found to have been wrongly convicted of the murder of a white policeman, for which he had been sentenced to death; the case focused national attention on Aboriginal rights issues. Dhakiyarr disappeared upon release. This Freedom Ride also aimed to highlight the social discrimination faced by Aboriginal people and encourage Aboriginal people themselves to resist discrimination. The referendum passed with Indigenous Australians began to serve in political office from the s. In , Sir Douglas Nicholls was appointed as the 28th Governor of South Australia, the first Aboriginal person appointed to vice-regal office. In Arthur Beetson became the first Indigenous Australian to captain his country in any sport when he first led the Australian National Rugby League team, the Kangaroos. In , a group of Pintupi people who were living a traditional hunter-gatherer desert-dwelling life were tracked down in the Gibson Desert in Western Australia and brought in to a settlement. They are believed to have been the last uncontacted tribe in Australia. Aboriginal art and artists became increasingly prominent in Australian cultural life during the second half of the 20th century.

Australian tennis player Evonne Goolagong Reconciliation between non-Indigenous and Indigenous Australians became a significant issue in Australian politics in the late 20th century. In 1987, the Council for Aboriginal Reconciliation was established by the federal government to facilitate reconciliation. In 1992, a Constitutional Convention which selected a Republican model for a referendum included just six Indigenous participants, leading Monarchist delegate Neville Bonner to end his contribution to the Convention with his Jagera tribal "Sorry Chant" in sadness at the low number of Indigenous representatives. The republican model, as well as a proposal for a new Constitutional preamble which would have included the "honouring" of Aboriginal and Torres Strait Islander people, was put to referendum but did not succeed. In 1995, the federal government appointed a panel comprising Indigenous leaders, other legal experts and some members of parliament including Ken Wyatt to provide advice on how best to recognise Aboriginal and Torres Strait Islander peoples in the federal Constitution. During the same period, the federal government enacted a number of significant, but controversial, policy initiatives in relation to Indigenous Australians. A representative body, the Aboriginal and Torres Strait Islander Commission, was set up in 1992, but was abolished by the Australian Government in 1998 amidst allegations of corruption. The government banned alcohol in prescribed communities in the Territory; quarantined a percentage of welfare payments for essential goods purchasing; dispatched additional police and medical personnel to the region; and suspended the permit system for access to Indigenous communities.

Chapter 4 : Aboriginal Stories of Australia by Alexander Wyclif Reed

Stories like this are common in Aboriginal families. In fact, there has been a steady increase in the numbers of Aboriginal children removed from their families and placed in out-of-home care over.

How to get to Australia – more than 50, years ago Lake Mungo is an icon, not only to Australians but to the world at large. This remarkable combination of cultural and environmental heritage transformed the national conversation around the deep connection to country of Aboriginal people. Researchers abseil boat into Arnhem Land sinkhole. Author provided So what has been learnt over the past 50 years, and where to next? Lost Worlds We have to go back some , years to set the scene for this epic, action-packed story. The tale begins during the last interglacial period a time of relatively warm climate, similar to the present and encompasses the subsequent ice age, which lasted until about 20, years ago. It traverses the ensuing eight millennia of warming temperatures and rising sea levels, as the planet entered the present interglacial period around 12, years ago. Super-sized kangaroos weighing kilograms foraged across the landscape, along with three-tonne relatives of wombats and koalas and giant flightless birds. Kati Thanda Lake Eyre was 25 metres deep and formed part of a vast inland water body with a volume equivalent to Sydney Harbours. Between , and 20, years ago, as Antarctica and parts of the Northern Hemisphere became encased in ice, sea levels around Australia fell by up to metres. Northern Australia was joined by a land bridge to present-day southern New Guinea and eastern Indonesia, and people and animals could, at times, walk to Tasmania from the mainland. By around 70, years ago, modern humans – Homo sapiens – began moving into Southeast Asia. The second version 2. Visibility between islands may have encouraged island-hopping via a northern or southern route into Sahul, with the now-submerged islands off the coast of northwest Australia identified as a likely place for initial landfall. Perhaps these pioneering mariners were helped by favourable wind and ocean currents. Aboriginal art, Adelaide Museum, Australia. CC0 From an Aboriginal perspective, people have always been in Australia, while scientific evidence of a human presence extends back as far as 65, years , to a time when Earth was heading deep into the last ice age. These trailblazers used advanced stone tool technologies and pigments , bone ornaments and burial rituals, such as the cremation and application of ochre to 40,year-old remains of Mungo Lady and Mungo Man. The speed at which people spread across this wide brown land appears to have been impressively rapid, both around the coasts and across the deserts. Barrow Island , off the Western Australian coast, and the Flinders Ranges , in South Australia, were occupied by 50, years ago, with the entire continent settled soon after. But a large body of evidence suggests human hunters had a hand in extinguishing the megafauna , perhaps after several millennia of coexistence. At the peak of the ice age roughly 30, to 20, years ago , central Australia was drier and several degrees colder than today. Shifting sand dunes expanded over much of the arid interior, while ice caps grew and glaciers advanced in the Tasmanian highlands and in the Snowy Mountains on the mainland. The accompanying fall in sea level drained the Gulf of Carpentaria, and a freshwater lake almost three times the size of Tasmania was formed on the exposed continental shelf. People and animals retreated to locations where water and food were more assured. Relief came with rapidly warming temperatures and rising sea levels from around 15, years ago, which also separated Tasmania and New Guinea from mainland Australia. Coastal inundation recorded in Aboriginal oral histories would have disrupted and displaced populations, perhaps triggering the development of new social and subsistence strategies. By 10, years ago, the climate had settled into a pattern broadly similar to the present day. Aboriginal use of resources intensified exponentially and the largest Aboriginal language family, Pama-Nyungan , spread rapidly across the continent, replacing earlier languages everywhere other than the tropical north of Western Australia and the Northern Territory. A male dingo with pups.

Chapter 5 : A Brief Aboriginal History

out of 5 stars More Aboriginal Stories of Australia. By Hippie1 on August 28, Format: Paperback. This is a small book, and a quick read. But for anyone who.

Alan Cooper, Author provided Many Aboriginal Australians would say with conviction that they have always been here. Their ancestors and traditional learnings tell them of this history, and their precise place within it. Our review of the scientific evidence, published today in Proceedings of the National Academy of Sciences , suggests that for all practical purposes, this is indeed the case. Their ancestors arrived shortly after 50, years ago – effectively forever, given that modern human populations only moved out of Africa 50, years ago. Long connection to country Earlier genetic analysis of historic Aboriginal hair samples confirmed the incredibly long and deep relationships between individual Aboriginal groups and their particular country. The small locks of hair were collected during anthropological expeditions across Australia from the s to the s. Analysis of maternal genetic lineages revealed that Aboriginal populations moved into Australia around 50, years ago. They rapidly swept around the west and east coasts in parallel movements – meeting around the Nullarbor just west of modern-day Adelaide. Archaeological sites and dates shown above closely match the genetic estimates. This indicates a very rapid movement throughout Australia 48, years ago. Out of Africa It was only a few thousand years earlier that a small population of modern humans moved out of Africa. As they did, they met and briefly hybridised with Neandertals before rapidly spreading around the world. They became the genetic ancestors of all surviving modern human populations outside of Africa, who are all characterised by a distinctive small subset of Neandertal DNA – around 2. This distinctive marker is found in Aboriginal populations, indicating they are part of this original diaspora, but one that must have moved to Australia almost immediately after leaving Africa. How to get to Australia 50, years ago The movement from Africa to Australia culminated in a series of hazardous sea voyages across island southeast Asia. The possibility that earlier waves of modern human populations might have moved out of Africa before 50, years has also been raised. But in our review of these events , we point out that there is no convincing fossil evidence to support this idea beyond the Middle East. One of the most important claimed potential early sites is in northern Australia, at Madjedbebe, a rock shelter in Arnhem Land. Human presence here was recently declared at more than 65, years ago. This 65,year date has rapidly become accepted as the age for colonisation of Australia. It has appeared widely in the media and elsewhere , in political statements and comments by the Prime Minister. But there is good reason to question a 65,year date, and the extent to which this contrasts with the sudden wave of archaeological sites that sweep across Australia shortly after 50, years ago. An age limit for human migration One of the most interesting ways we can date the dispersal of modern humans around the globe, including Australia, is through that original interbreeding event with Neandertals as we left Africa. About a decade ago, an ancient human leg bone was found on the banks of a Siberian river by an ivory hunter. The genomic sequence revealed the bone contained the standard 2. But it was still present in large continuous blocks and had yet not been dispersed into fragments around the genome as we see in more recent ancestors and ourselves. Given the evidence is so strong that the ancestors of modern human populations only started moving around the world 50, years ago, could the human activity at Madjedbebe really be more than 65, years old? As a result, over time, even the slightest downward movement of the artefacts within the unconsolidated sand layers at Madjedbebe would make them appear too old. We identify a range of factors which are common around the site, such as termite burrowing and heavy rainfall, that could cause stone artefacts to sink. Many archaeological signs suggest activity at Madjedbebe is actually much younger than 65, years, and overall, the extent to which the site is an outlier to the rest of the Australian record should raise a red flag. Connection to country Either way, Aboriginal Australians have effectively been on their country as long as modern human populations have been outside of Africa. How does this help us better understand Aboriginal history? By appreciating the enormous depth of time that Aboriginal groups have been on their own particular country, and the extent to which all their history, knowledge, and ancestors form part of that country. It is this gulf between a European history of constant migration and global dispersal, and the profoundly deep Aboriginal connection

to one particular part of the world, that leads to failures to comprehend why being on country is not simply " a lifestyle choice ", but a fundamental part of their identity.

Aboriginal Dreamtime stories speak of events from the time of creation. These stories have been passed on from one generation to the next for thousands of years. Dreamtime stories are also preserved in our songs and dances.

Economic development by Europeans had as its necessary complement the ravaging of Aboriginal life. Especially if it is accepted that the pre Aboriginal population exceeded one million and that living standards were high, the subsequent history must all the less appear as one. Prehistory It is generally held that Australian Aboriginal peoples originally came from Asia via insular Southeast Asia now Malaysia, Singapore, Brunei, East Timor, Indonesia, and the Philippines and have been in Australia for at least 45,000 years. On the basis of research at the Nauwalabila I and Madjedbebe archaeological sites in the Northern Territory, however, some scientists have claimed that early humans arrived considerably sooner, perhaps as early as 65,000 to 80,000 years ago. That conclusion is consistent with the argument made by some scholars that the migration of anatomically modern humans out of Africa and adjacent areas of Southwest Asia to South and Southeast Asia along the so-called Southern Route predated migration to Europe. Other scholars question the earlier dating of human arrival in Australia, which is based on the use of optically stimulated luminescence measurement of the last time the sand in question was exposed to sunlight, because the Northern Territory sites are in areas of termite activity, which can displace artifacts downward to older levels. In either case, the first settlement would have occurred during an era of lowered sea levels, when there were more-coextensive land bridges between Asia and Australia. Watercraft must have been used for some passages, however, such as those between Bali and Lombok and between Timor and Greater Australia, because they entail distances greater than miles km. This is the earliest confirmed seafaring in the world. By about 35,000 years ago all of the continent had been occupied, including the southwest and southeast corners Tasmania became an island when sea levels rose sometime between 13,000 and 8,000 years ago, thus isolating Aboriginal people who lived there from the mainland as well as the highlands of the island of New Guinea. Archaeological evidence suggests that occupation of the interior of Australia by Aboriginal peoples during the harsh climatic regime of the last glacial maximum between 30,000 and 18,000 years ago was highly dynamic, and all arid landscapes were permanently occupied only roughly 10,000 years ago. The dingo, a type of wild dog, appeared in Australia only 5,000 to 3,000 years ago, which postdates the time that Aboriginal people began hafting small stone implements into composite tools some 8,000 years ago. Whereas the dingo was introduced from Southeast Asia, the small implements appear to be independent inventions from within Australia. Within the past 1,000 years, other important changes occurred at the general continental level: There is evidence for complex social behaviours much earlier, however, including cremation before 40,000 years ago, personal ornamentation shell beads by 30,000 years ago, and long-distance trade in objects before 10,000 years ago. It has not yet been ascertained whether there were single or multiple waves of migration into Australia, although recent genetic evidence indicates multiple donor groups, whether from a single heterogeneous migration or multiple waves. While there is no doubt that only anatomically modern humans *Homo sapiens sapiens* have ever occupied Australia, skulls found in the southeast suggest to some the existence of two distinct physical types. However, most now accept that there was a wide range of variation in pre-European populations. It has also been argued that one group on the Murray River practiced a form of cosmetic cranial deformation that led to their different appearance. Some have posited that Aboriginal cultures have one of the longest deep-time chronologies of any groups on Earth. Traditional sociocultural patterns By the time of European settlement in, Aboriginal peoples had occupied and utilized the entire continent and adapted successfully to a large range of ecological and climatic conditions, from wet temperate and tropical rainforests to extremely arid deserts. Population densities ranged from roughly 1 to 8 square miles. Estimates of Aboriginal population vary from, to more than 1,000,000. More than different Aboriginal languages were spoken and hundreds of dialects; see also Australian Aboriginal languages, and most Aboriginal people were bilingual or multilingual. Both languages or dialects and groups of people were associated with stretches of territory. Their members shared cultural features and interacted more with one another than with members of different groups. These groups were not, however, political or

economic entities, and, while language names may have been commonly used by groups as labels for one another, individual and group identity was grounded in much more locally oriented affiliations and memberships. There was no consciousness of a shared national identity. However, the worldview of Aboriginal peoples tended to be expansive, with a perception of society as a community of common understandings and behaviours shared well beyond the confines of the local group. The blurring of such boundaries accords with strong cultural emphases on diffusion and the expansion of networks of relationships through kinship, marriage alliance, exchange, and religious activities. Greater emphasis on maintaining boundaries, together with higher levels of ethnocentrism and intergroup conflict, were more likely but not invariably to be found in resource-rich areas with higher population densities. According to traditional scholarship, Aboriginal people were hunter-gatherers who grew no crops and did not domesticate animals apart from the dingo, so they were directly dependent on their natural environment. On the other hand, some historians and archaeologists in the 21st century argued that Aboriginal people employed agricultural practices that were far too sophisticated to be characterized as hunting and gathering. Nevertheless, the conventional interpretation holds that the Aboriginal people, though nomadic, had a very strong sense of attachment to sites and areas in their home territory, where most of their hunting and gathering was done. The need to balance population with resources meant that most of the time people were dispersed into small food-gathering groups. But several times a year, when food resources permitted, large gatherings would be organized, and much of the social and religious business of the society would be transacted over a two- to three-week period of intense social activity. This rhythm of aggregation and dispersal was fundamental, but over much of this dry continent ecological factors made dispersal the predominant fact of life. Australian Aborigines at an event commonly called a corroboree. This ceremony consists of much singing and dancing, activities by which they convey their history in stories and reenactments of the Dreaming, a mythological period of time that had a beginning but no foreseeable end, during which the natural environment was shaped and humanized by the actions of mythic beings. It includes the creative era at the dawn of time, when mythic beings shaped the land and populated it with flora, fauna, and human beings and left behind the rules for social life. After their physical death and transformation into heavenly or earthly bodies, the indestructible creative beings withdrew from the earth into the spiritual realm. As Aboriginal people understand it, the Dreaming beings retained control of all power and fertility, which they would release automatically into the human realm as long as humans followed their blueprint; this included the regular performance of rituals to ensure a continued flow of life-giving power. Spirit beings were used as messengers to communicate with the living and to introduce new knowledge into human society. Through dreams and other states of altered consciousness, the living could come into contact with the spiritual realm and gain strength from it. Diverse features of the landscape provided tangible proofs of the reality and world-creating powers of the Dreaming beings, and a rich complex of myths, dances, rituals, and objects bound the human, spiritual, and physical realms together into a single cosmic order. Despite the uncertainties involved in getting a living, Aboriginal people had a strong sense of self and a religious confidence in their ability to cope with and control their physical and social world. Social groups and categories Aboriginal society was the outcome of interplay between economic, ecological, social, and religious forces. An appreciation of all these forces is essential to an adequate understanding of Aboriginal social life. The adult males of the estate group were the principal guardians of its sacred sites and objects and organized appropriate rituals to renew and sustain the land. Ownership of land was nontransferable; estate group members held land in trust collectively by means of an unwritten charter deriving from the Dreaming. In the interior deserts particularly, boundaries tended to be permeable, and a variety of cultural mechanisms allowed bands to exploit the resources of their neighbours in hard times. The band, consisting of two or more families, was the basic economic and face-to-face group. Flexible in size and composition, it was the land-utilizing group, highly mobile and able to respond quickly to altered ecological and social circumstances. The individual family, or hearth group, was the fundamental social unit; each family generally cooked and camped separately from other families in the band. The family could function self-sufficiently as an economic unit, but Aboriginal people preferred the enhanced sociality made possible by traveling and living together in bands. In most of Australia people were also members of various kinds of social categories, based on a

division of the society into two moieties, four sections or semi-moieties, or eight subsections. People were born into them and could not change membership. These categories, in addition to being useful as labels of address and reference, indicated intermarrying divisions, were basic to the organization of many rituals, and served as a useful guide in classifying distant kin and strangers. Also widespread, and interposed between the level of the band and the wider society, were clans – that is, groups whose members claimed descent from a common founding ancestor through either the male line patriline or female line matriline. Patrilineal were the more common form, and they played a very important social role in certain areas, such as northeast Arnhem Land. Kinship, marriage, and the family The smooth operation of social life depended on obedience to religious precepts and on the operation of kinship, which was the major force regulating interpersonal behaviour. Kinship is a system of social relationships expressed in a biological idiom through terms such as mother, son, and so on. All Aboriginal kinship systems were classificatory, that is, a limited number of terms was extended to cover all known persons. Aboriginal people inhabited a universe of kin: A person thus showed respect and deference to almost all kin of the first ascending generation. These terms did not indicate the emotional content of such relationships, however, and between close relatives the intensity of feeling was bound to be greater see also kinship terminology. Kinship terms provided everyone with a ready-made guide to expected behaviour, indicating, for example, the expectation of sexual familiarity, a joking relationship, restraint, or complete avoidance. Friendships and temperament led many to bend the rules, and at times of heightened emotion, as during conflicts, some broke them; however, repeated flouting of kinship conventions brought censure, since it threatened the social structure. Children were not bound by such rules and did not normally begin to observe them until early adolescence. Affines relatives by marriage were often classified with consanguineal blood relatives, and certain terms indicated potential spouses or affines. Relationships between actual brothers and sisters were often restricted and involved some form of avoidance. Marriage was not simply a relationship between two persons. It linked two families or groups of kin, which, even before the union was confirmed and most certainly afterward, had mutual obligations and responsibilities. Generally, throughout Aboriginal Australia those who received a wife had to make repayment either at the time of marriage or at some future time. In the simplest form of reciprocity, men exchanged sisters, and women brothers. Such exchanges took place between different moieties, clans, or families. Most kinship-and-marriage systems provided for the possible replacement of spouses and for parent surrogates. Infant betrothal was common. In some Aboriginal societies parents of marriageable girls played one man against another, although this was always a potentially dangerous game. Also, there might be a considerable age discrepancy between the members of an affianced pair. Generally, a long-standing betrothal, cemented by gift giving and the rendering of services, had a good chance of surviving and fostering a genuine attachment between a couple. For a marriage to be recognized, it was usually enough that a couple should live together publicly and assume certain responsibilities in relation to each other and toward their respective families, but it might be considered binding only after a child was born. All persons were expected to marry. Elopement was often supported by love magic, which emphasized romantic love, as well as by the oblique or direct approval of extramarital relations. Although most men had only one wife at a time, polygyny was considered both legitimate and good. The average number of wives in polygynous unions was 2 or 3. The maximum in the Great Sandy Desert was 5 or 6; among the Tiwi, 29; among the Yolngu, 20 to 25, with many men having 10 to 15. In such circumstances, women had a scarcity value. Having more than one wife was usually a matter of personal inclination, but economic considerations were important; so were prestige and political advantage. Some women pressed their husbands to take an additional wife or wives, since this meant more food coming into the family circle and more help with child care. To terminate a marriage, a woman might try elopement. A man could bestow an unsatisfactory wife on someone else or divorce her. A formal declaration or some symbolic gesture on his part might be all that was necessary. In broad terms, a husband had more rights over his wife than she had over him. But, taking into account the overall relations between men and women and their separate and complementary arenas of activity in marriage and in other aspects of social living, women in Aboriginal societies were not markedly oppressed. In some cases this was believed to occur through an action of a mythic being who might or might not be reincarnated in the child. Even when Aboriginal people acknowledged a

physical bond between parents and child, the most important issue for them was the spiritual heritage. Weaning occurred at about two or three years of age but occasionally not until five or six for a youngest child. Through observation of camp life and informal instruction, children built up knowledge of their social world, learning through participation while becoming familiar with the natural environment. Children were also constantly having kin identified to them by their elders and receiving detailed instructions about correct kinship behaviours.

To ask other readers questions about Aboriginal Stories of Australia, please sign up. Be the first to ask a question about Aboriginal Stories of Australia It's fascinating to see how the mythology and the Pantheon of the Aborigine is so different from ours, for example even if the most important.

The Story of Aboriginal Art You are here: The first evidence of Aboriginal ethos or philosophy is evident in the still visible rock art which dates back more than 20,000 years. Ochres were used to paint on rocks. Archaeologists have been able to date remains and findings as far back as 40,000 to 60,000 years from discoveries of primal campsites. It is imperative to pass on information to preserve their culture. Indigenous art is centered on story telling. It is used as a chronicle to convey knowledge of the land, events and beliefs of the Aboriginal people. The use of symbols is an alternate way to writing down stories of cultural significance, teaching survival and use of the land. The interpretations of the iconography differ depending on the audience. When being told to children it would take on a simpler form highlighting the educational and behavioural aspect. There can be a combination of information and moral teachings behind the story. The children are taught right from wrong and the consequences of good and bad behaviour. The stories, however would be interpreted at a very different and higher level form when teaching to initiated elders. These were not done in ochre or in dot art but in water colour at the Hermannsburg mission near Alice Springs. They illustrated desert landscapes. The first exhibition was in by the most famous of the first aboriginal watercolour painters, Albert Namatjira. His exhibition was held in Adelaide. Below are several of his artworks and a collage of images. Up until the early 1900s artists mainly used watercolours. Ochre and bark paintings were starting to become available to non-indigenous admirers and at Ernabella mission in an art and craft centre was founded. Traditionally paintings by Aboriginals were drawn on rock walls, ceremonial articles, as body paint and most significantly drawn in dirt or sand together with songs or stories. Artwork we see today on canvas and board commenced merely 50 years ago. He noticed whilst the Aboriginal men were telling stories they would draw symbols in the sand. He encouraged them to paint the stories onto canvas and board. This began the famous Aboriginal art movement. It was a major jump for indigenous people to start painting their stories onto western facades which was a very foreign concept to them. Since then Australian Aboriginal Art has been identified as the most exciting contemporary art form of the 20th Century. Aboriginal Artists need permission to paint particular stories. They inherit the rights to these stories which are passed down through generations within certain skin groups. An Aboriginal artist cannot paint a story that does not belong to them through family. This Dreaming was inherited by Gabriella from her mother, handed down to her from her paternal grandmother, Long Rose, given to Gabriella by her father. It is a macro view of land around the small remote town of Katherine, the area where her Gurindji tribe once inhabited. Creation Law is the heart of Aboriginal culture and consequently for Aboriginal art. It sets down the Dreaming which provides the identity for Aboriginal people and their association or link to the land. Dreamtime or Jukurrpa and Tingari the term varies according to their particular local language is the translation of the Creation of time for the Aboriginal People. Most Aboriginal Artists paint facets of their Dreaming which forms a share of their inheritance and identity. The dots were used to obscure the secret symbols or iconography underneath. Aboriginal art differs in character and style depending from which region the artist is from and what language is spoken. Most contemporary art can be recognised from the community where it was created. Much more than just dots, the patterns and symbols can mean different things to different people from different regions of the country. Dot painting is identifiable to the Central and Western desert. Cross-hatching Rarrk design and x-ray paintings come from the Northern Territory and in particular Arnhem Land. The Wandjina spirit beings come from the Kimberley. The use for ochre paints is marked in Arnhem Land and east Kimberley. Materials colours used for Aboriginal art was originally obtained from the local land. Ochre or iron clay pigments were used to produce colours such as white, yellow, red and black from charcoal. Other colours were soon added such as smokey greys, sage greens and saltbush mauves. Choice of colour continues to be an identify of style in many communities; Papunya Tula, part of the western desert art movement is known for its use of soft earth colours whilst many other

Western Desert Communities opt for strong primary colours. A very popular style adopted by artists painting from an aerial view. Many Indigenous artists imagine themselves hovering over the land country observing both the natural and metaphysical forms or markings of the landscape. This characteristic style is quite popular and has led to some incredible works being produced. Knowledge of water sources and locations of bush tucker are drawn onto these maps. Songlines or Dreaming tracks laid down in the Creation time by the spirit Ancestors are also laid down by the artist. They read the earth surface closely for signs of life, for tracking animals and recognising recent events. Aboriginal Art is equally at home in both galleries and museums. The Australian Aboriginal is arguably the most successful and certainly the longest surviving culture in human history. It is complex and focused on long term survival in the most hostile of environments. It has deep knowledge, spiritual, cultural and practical survival teachings. Aboriginal Art reflects the earliest period of this ancient culture; it has both artistic and anthropological merit. This is one of the reasons it is so special and important. Contemporary Aboriginal art has been an incentive for remote Aboriginal communities, in many places being the only business in small communities providing significant income to Aboriginal families. The art movement has helped to strengthen culture in Aboriginal society by reinforcing the values of traditional knowledge, which forms the basis of Aboriginal art. Now there is much Aboriginal art being produced in hundreds of remote communities around Australia and by urban Aboriginal artists. Supporting Aboriginal art has a secondary effect in supporting the language and culture of Indigenous families who chose to live in remote locations linked to their own ancestral lands. These groups are the largest contributors to art works seen in galleries and museums around the country. It has substantially knocked down barriers of prejudice and misunderstanding on the part of westerners. Our admiration of Indigenous art and our readiness to pay for it has helped Aboriginal people financially and most importantly given them a place of respect, standing and greater confidence. Westerners admire the outstanding beauty and meaning of Aboriginal art which has completely changed relationships between the people and has helped build stronger bridges of understanding. [Click here to view more than amazing Aboriginal artworks in our online gallery now!](#)

Chapter 8 : Popular Aboriginal Dreamtime Stories | Welcome To Country

Traditional stories and ceremonies that are enacted by Aboriginal people involve all elements of the natural world. In Central Australia on the Utopia Homelands, the Anmatyerre people have a traditional story of the Bush Hen (Bush Turkey or Bustard).

Beliefs and aesthetic values Religion Aboriginal people saw their way of life as already ordained by the creative acts of the Dreaming beings and the blueprint that was their legacy , so their mission was simply to live in agreement with the terms of that legacy. There was thus no notion of progress and no room for competing dogmas or rebellion against the status quo. Everything that now existed was fixed for all time in the mythic past, and all that the living were asked to do, in order to guarantee the continuance of their world, was obey the law of the Dreaming and perform correctly the rituals upon which physical and social reproduction were said to depend. Human creativity was not excluded but was explained away. The Dreaming legacy was not a static deadweight of tradition but was forever being added to and enlivened, despite an ideology that proclaimed non-change and the need only to reproduce existing forms. This view of the world gave precedence to spiritual powers and explanations over mundane knowledge or human intellect, and it placed everyone squarely under the authority of the law rather than that of other people. Outside the ritual arena, and notwithstanding the superior rights of men over women and of older men over younger men, people valued their personal autonomy highly and were likely to react with anger and violence to any attempts by others to deny or diminish it. Totemic beliefs are more highly elaborated among Aboriginal people than among any other people. Totemism has been defined as a representation of the universe seen as a moral and social order, a worldview that regards humanity and nature as one corporate whole, or a set of symbols forming a conventional expression of the value system of a society. Such symbols provided intermediate links, both personal and social, between humans and the mythic beings. Many of the mythic beings in Australia are totemic in the sense of exemplifying in their own persons, or outward forms, the common life force pervading particular species. Others, originating in human or near-human form, at the end of their wanderings entered some physiographic feature, were metamorphosed as hills or rocks, or turned into various creatures or plants. Conception totemism connects individuals to particular places and events and provides them with a unique account of their coming into being. It thus underpins individual identity while at the same time linking a person to many others who share similar associations. The plants, animals, or minerals that are selected as totems are not in themselves of religious significance, though in the case of foods a person may choose not to eat his or her totem, considering it to be of the same flesh. What is important is the connections symbolized by totems—the ties that bind people simultaneously to one another, to sites in the physical world, and to the omnipotent spiritual powers on which all worldly life depends. Throughout the year, religious activity was often taking place or being planned or discussed, particularly by initiated men. However, the high points were large gatherings, made possible periodically by the local superabundance of a major food resource. These occasions enabled Aboriginal people to conduct their religious life in an atmosphere of heightened excitement and tension. The main ritual roles in most major religious sequences were reserved for initiated men, and much secret-sacred activity excluded all others, but women had important roles in many religious activities. Children also took part in many rituals. In some areas, such as the Great Sandy Desert , women had their own secret-sacred rites and objects. New rituals were always being composed or exchanged with other groups, and this diffusion added a vital dynamic element to religious life. Aesthetics Sacred ritual provided immense scope for aesthetic expression, especially in dramatic performances with stylized posturing and complicated dance movements. Less intense but sometimes almost as elaborate were the nonsacred ceremonies corroborees with dance, mime, and singing designed for entertainment and relaxation. Songs ranged in style from the succinct verses or couplets of central Australia and the Great Sandy Desert, which were made up of three, four, or more words repeated in linked sequences, to the more elaborate songs of northeastern Arnhem Land, which were long verses building up complex word pictures through symbolic allusion and imagery. There was no poetry in terms of spoken verse, but there were chants, some of them outstandingly beautiful. The majority of

secret-sacred songs comprised mythic cycles, each containing several hundred verses. Instrumental music in the north was provided by the didjeridu and clapping sticks. In southern and central regions boomerangs or clubs were rhythmically beaten together or pounded on the ground; in southeastern Australia women used skin beating pads. Tunes and rhythms varied greatly from area to area. In addition to sacred mythology there were ordinary stories and tales, either historically true or presumed to be true. Some existed in several versions, depending on the situation in which they were told and the individual background of the storyteller. Tjurunga sacred object art, consisting of incised patterns on flat stones or wooden boards, was representative of a large area of Australia, although centralized in Aranda territory. In central Australia body decoration and elaborate headdresses on ritual occasions, using down, blood, and ochres, were especially striking. Everywhere, sacred ritual provided the incentive for making a large variety of objects—mostly impermanent, because the act of making them was itself one of the appropriate rites. In western Arnhem Land maraiin objects—realistic and stylized carved representations of various natural species—were made. The rangga, or ceremonial poles, of eastern Arnhem Land, many of durable hardwood, bore ochre designs and long pendants of feathered twine. For mortuary rituals the Tiwi made large wooden grave posts, and shaped and decorated receptacles for bones were common in eastern Arnhem Land. Also common were carved wooden figures of mythic beings and contemporary persons; some were used in sacred ritual, others as memorial posts for the dead. They were used mostly on the initiation ground for the instruction of novices. Also widespread were cave and rock paintings or engravings and sand paintings associated with desert rituals. See also art and architecture, Oceanic. Rock painting of a lizardlike creature, Hawker, South Australia. They had a powerful impact on local art, music, ritual, and material culture. In the northeast, on Cape York Peninsula, Papuan visitors from New Guinea also had an influence; bows and arrows, dugout canoes, masked ritual dancing, and the use of the drum can all be traced to them. Yet these influences did not penetrate into the rest of the continent, the inhabitants of which had no knowledge of non-Aboriginal people and no need to develop cultural mechanisms aimed at withstanding the impact of alien and culturally different peoples. The European British settlement, dating from 1788, was altogether different. The arrival of carriers of a powerful imperialist culture cost the Aboriginal people their autonomy and the undisputed possession of the continent, and it forced them into constant compromise and change as they struggled to accommodate the newcomers. Initial contacts were often tentative but friendly. Communication was minimal and the cultural gulf was huge. Once European settlement began to expand inland, it conflicted directly with Aboriginal land tenure and economic activities and entailed the desecration of Aboriginal sacred sites and property. Clashes marked virtually all situations where conflicting interests were pursued, and the Europeans viewed Aboriginal peoples as parasites upon nature, defining their cultures in wholly negative terms. The frontier was a wild and uncontrolled one for a long period. Aboriginal peoples in some areas used their superior bushcraft to wage prolonged and effective guerrilla campaigns until they were finally overwhelmed by force of arms. Pemulwuy, an Australian Aborigine warrior who fought European settlers and was killed in 1816; etching by Samuel John Neele, Courtesy of the Rare Books Collection of the State Library of Victoria, Australia Introduced diseases exacted a terrible toll and probably killed many more Aboriginal people than did direct conflict. The disappearance of Aboriginal people in southeast Australia was so rapid that the belief arose that all would soon die out. Growing humanitarian concerns and reactions to frontier excesses led the Australian colonies to pass laws, beginning in 1837 in Victoria, concerning the care and protection of Aboriginal peoples. These laws offered Aboriginal people no place in the economy or society of the colonists, and in practice they resulted in much greater restriction and control exerted by whites over the lives of Aboriginal people. Aboriginal people were kept off their land and were therefore unable to survive by hunting and gathering. Those who survived were drawn—often forcibly, always uncomprehendingly—into wretched poverty on the margins of life in the developing colonies. Armed conflict was superseded by a more passive but nonetheless determined opposition to cultural absorption by the invaders. Forced adaptation entailed impoverishment, both material and cultural, but no alternatives were left. Gradually, missionaries and government welfare agents began to have some effect, and questions of humane treatment came to have a more practical meaning. But in outlying areas, maltreatment, violence, and the forced removal of children of mixed descent lingered on beyond the 1850s. Further,

wherever European settlement was intensive, miscegenation took place, and Aboriginal people of mixed descent eventually outnumbered those with full Aboriginal ancestry in southern and eastern Australia. Bleakley collection item no. But many were attracted to, or forced into, the fringe settlements, where they formed tribally and linguistically mixed communities. This meant the emergence of a new form of living, structurally linked to the wider Australian society. It was not until the s that the frontier period finally ended, with the move into settlements of the last few nomadic groups from the Great Sandy Desert. Their traditional life ceased to exist as a living reality over much of the southwestern, southeastern, and middle-eastern areas of the continent, though continuities with the past remained important in the values and modes of behaviour surrounding kinship and social relations, and at the turn of the 21st century there was a strong emphasis on cultural revival. In the central and northern regions traditional life remained, even on some pastoral, mission, and government stations, although in a modified form. In more remote areas it was still possible for Aboriginal peoples to live approximately in the way they had before European colonization but with notable modifications, particularly in the arena of law and order. Berndt Robert Tonkinson In the late 20th century there were growing calls for the Australian government to apologize to Aboriginal people for abuses they had suffered under earlier administrations. For decades the government resisted releasing such a statement, but in February Prime Minister Kevin Rudd issued a formal apology for the past mistreatment of Aboriginal people.

Chapter 9 : Racism in Australia in Aboriginal Australians targeted

Australian Aboriginal peoples - Beliefs and aesthetic values: Aboriginal people saw their way of life as already ordained by the creative acts of the Dreaming beings and the blueprint that was their legacy, so their mission was simply to live in agreement with the terms of that legacy.

More often within the Aboriginal telling, he proves to be a villain. Guugu Yimidhirr predecessors, along the Endeavour River, did encounter James Cook during a 7-week period beached at the site of the present town of Cooktown while the Endeavour was being repaired. The pan-Australian Captain Cook myth, however, tells of a generic, largely symbolic British character who arrives from across the oceans sometime after the Aboriginal world was formed and the original social order founded. This Captain Cook is a harbinger of dramatic transformations in the social order, bringing change and a different social order, into which present-day audiences have been born. Batemans Bay, New South Wales: Then he returned to his ship and sailed away. Chloe Grant and Rosie Runaway told of how Captain Cook and his group seemed to stand up out of the sea with the white skin of ancestral spirits, returning to their descendants. Rolly Gilbert told of how Captain Cook and others sailed the oceans in a boat, and decided to come to see Australia. So a lot of old people and young people were struck by the head with the end of a gun and left there. They wanted to get the people wiped out because Europeans in Queensland had to run their stock: Admiring the country, he landed bullocks and men with firearms, following which local Aboriginal peoples in the Sydney area were massacred. Captain Cook made his way to Darwin, where he sent armed horsemen to hunt down the Aborigines in the Victoria River country, founding the city of Darwin and giving police plus cattle station managers orders on how to treat Aborigines. Numerous Aboriginal myth-tellers say that Captain Cook is a European culture hero who landed in Australia. Using gunpowder, he set a precedent for the treatment of Aboriginal peoples throughout Australia, including the Kimberley. On returning to his home, he claimed he had not seen any Aboriginal peoples, and advised that the country was a vast and empty land which settlers could come and claim for themselves. The Aboriginals note, however, that this is a recent, unjust and false law compared to Aboriginal law. However, that is really the only thing that this religion has in common with Western religion as far as death is concerned. If someone was out of town and arrives after they have had a ceremony for the deceased, the entire community stops what they are doing and goes and tells them and mourns with them. Many Aborigine families will not have any photographs of their loved ones after they die. Ceremonies and mourning periods last days, weeks and even sometimes months depending upon the social status of the deceased person. Some families will move to "sorry camps" which are usually further away. The body is placed on a raised platform for several months, covered in native plants. Sometimes a cave or a tree is used instead. They sometimes wrap the bones in a hand-knitted fabric and place them in a cave for eventual disintegration or place them in a naturally hollowed out log". This place was also commonly known as the "sky-world", which is really just the sky. As long as certain rituals were carried out during their life and at the time of their death, the deceased is allowed to enter The Land of the Dead in the "Sky World". The spirit of the dead is also a part of different lands and sites and then those areas become sacred sites. This explains why the Aboriginals are very protective of sites they call sacred. The Aboriginals believe that life is a never-ending cycle. You are born, you die, you are born again as an animal, human or other life form. The rituals that are performed enable the aborigine to return to the womb of all time which is another word for "Dream Time". It allows the spirit to be connected once more to all nature, to all their ancestors, and to their own personal meaning and place within the scheme of things. It has a beginning and it has an end. Through Dreamtime the limitations of time and space are overcome. It is believed that in dreams dead relatives communicate their presence. It is also a common belief that a person leaves their body during sleep, and temporarily enters the Dreamtime". Myths and mythic tracks cross over.. This is the underlying message repeatedly being told within the Murrinh-patha myths. It is this philosophy that gives Murrinh-patha people motive and meaning in life. The people followed her, spearing her and removing the undigested children from the body. Consequently, current action is not understood as the result of human alliances, creations, and choices, but is seen as imposed by an embracing,

cosmic order. It is a complex mythology of narratives, songs and ceremonies known to the Pintupi as Tingarri. It is most completely told and performed by Pintupi peoples at larger gatherings within Pintupi country.