

Languages Of Some Native Tribes Of Queensland New South Wales And Victoria

Two Representative Tribes of QueenslandTwo Representative Tribes of QueenslandTwo Representative Tribes of QueenslandTwo Representative Tribes of QueenslandA Preliminary Register of Australian Tribes and HordesTwo Representative Tribes of Queensland. (The Kabi and Wakka Tribes.) With an Inquiry Concerning the Origin of the Australian Race ... With an Introduction by Prof. A.H. Keane ... and a Map and Six IllustrationsBUCKLEY, BATMAN & MYNDIE: Echoes of the Victorian culture-clash frontierThe Native Tribes of Central AustraliaEthnological Notes on the Aboriginal Tribes of QueenslandIndex-catalogue of the Library of the Surgeon-General's Office, United States ArmyCulture in TranslationSkin, Kin and ClanIndex-catalogue of the Library of the Surgeon-General's Office, United States ArmyAustralian Aboriginal StudiesThe Aranda's PepaReview of Two representative tribes of Queensland, with an inquiry concerning the origin of the Australian raceOceaniaTransactions of the Royal Society of VictoriaTwo Representative Tribes of Queensland with an Inquiry Concerning the Origin of the Australian Race - Scholar's Choice EditionCollected Papers John Mathew John Mathew M a John Mathew John Mathew Daniel Sutherland Davidson John MATHEW Baldwin Spencer Robert Hamilton Mathews National Library of Medicine (U.S.) Martin Thomas Patrick McConvell Library of the Surgeon-General's Office (U.S.) Anna Kenny Bronislaw Malinowski Alfred Reginald Radcliffe-Brown Royal Society of Victoria (Melbourne, Vic.) John Mathew R. H. Mathews

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john mathew was a presbyterian minister who developed an interest in aboriginal ethnography after migrating from scotland to work on his uncle s farm in queensland in 1864 from 1879 he published influential studies of aboriginal culture although mathew s speculative argument for the tri hybrid origins of the australian aborigines has long been disproved his discussion of aboriginal language and social behaviour was pioneering in the field of anthropology and is still well regarded today two representative tribes of queensland 1910 is the

result of the extensive time mathew spent visiting the kabi and wakka people living in the barambah government aboriginal station this direct experience is emphasised in the preface to the book for mr mathew australian origins have been a life study and the knowledge bearing upon these questions which most others have gleaned from the library shelves he has acquired at first hand in the native camping grounds

published in 1910 this volume contains a description of the kabi and wakka tribes of queensland australia includes daily life food ceremonies art social organization and more also includes an inquiry into the origins of the original australian race

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inquiry concerning the origin of the australian race indiana repressed publishing llc 2012 original publishing mathew john two representative tribes of queensland with an inquiry concerning the origin of the australian race london t fisher unwinn 1910

sounding 1 before 1840 the notes journals and characters of aboriginal protectors william thomas and his chief george robinson form the backbone of this compilation with this ethnographic material we learn something of the kulin worldview into this mostly white fella history sounding 1 before 1840 describes the initial british and european experiences events observations intentions self serving judgements ignorance naivete treachery and so on when they found oz and proclaimed the continent theirs by the now obvious fiction of terra nullius latin legalese for land belonging to no people the reader may enjoy separating the grains of truth from the chaff propaganda of empire capitalism or racist sectarian christian bible dogma that was the self serving mindset of the white land takers batman and fawcner s land hunting deals with local koori s along with the re emergence of the remarkable wild white castaway buckley made their mark on the first settlement at melbourne the focus widens in 1836 with surveyor general major mitchell s and his wuradjuri guides conquering the interior from the murray near mildura to the western district at portland and then back north east across the state to the murray upstream at albury his wheel tracks opened up victoria from the north first contact race interactions at port phillip and the notion of cultural coexistence during the first five years leads to the role of successful battler and publican fawcner in the colonial invasion process from kulin country to sheep run to city sounding 1 then winds up with melbourne s first executions and descriptions of port phillip as the money melting pot forming the melbourne hub of world capitalism twentieth century academic studies now identify native religion language zones tribal locations and clan heads at the time of dispossession by pirate capitalism in describing the australian land rush the chapter echoes oscillate between history

sociology race theory trade and class wars whaling and sealing imperialism and the monopoly east india company army mates all pitted against the vanishing race of hunter gathering savages the dispossession was virtually complete in victoria before the 1850 s gold rushes transformed the sheep runs into banker s dividend wealth for the winners sounding 2 dispossession at melbourne sounding 2 unfolds gently with a wistful early melbourne memoir involving batman s lost lawyer gellibrand in 1836 but then we confront the frontier kill or be killed point of necessity the violent life times and fate of mass murderer fred taylor who was first employed as overseer for banker swanston s bellarine peninsula land grab sets the local dispossession tone taylor s repeated atrocities today exposes a credibility gap in oz between civilized progress and slaughter that now looms over all else in victoria s birth as an independent state in 1851 the winter of 1837 saw the first violent death of a white squatter and his servant by savage natives north west of williamstown at mt cotterell town leaders such as fawkner and police chief henry batman formed a posse that also included clan heads from both the melbourne and geelong tribal areas buckley refused to take part in the vigilante party and its punitive actions belied the humanitarian standards expressed in batman s treaty deed this revenge slaughter and destruction of villages by the white invaders forced the sydney government to investigate and so began administering law and order at port phillip by 1838 sydney trumped batman s land grab and the penal government of nsw on the one hand executing eight whites for killing what the newspapers called savages while on the other hand providing sufficient speedy cavalry to tackle black resistance in victoria at places such as west of colac and near benalla after the faithfull massacre the arrival in 1839 of first governor la trobe and the aboriginal protectorate plan then unfolds the development of town civic structures while tribal life disintegrates government and private measures to tame the naked melbourne natives culminated with the dawn merri creek round up in october 1840 of

hundreds of kulins by major lettsom s redcoats and townsmen this appears as the death blow to tribal life and with the first shiploads of migrating british colonists arriving in 1841 near genocide for the kulin mara kurnai and murray river first peoples

nature of country distribution and names of local group totemic groups the alatunja or headman and his powers councils of old men medicine men hunting customs foods cooking tracking ability two exogamous intermarrying groups urabunna arunta ilpirra kaitish waagai warramunga iliaura bingongina terms of relationship avoidance regulation of marriage by totem urabunna class divisions totems arunta urabunna examples of totem names ceremonies of the engwura showing way in which each individual acquires his or her totemic name wanderings of alcheringa ancestors the ritual objects conception belief intichiuma ceremonies food taboos timing of holding rituals udniringita witchetty grubs erlia emu unjiamba hakea ilpirra manna yarumpa honey ant quatcha water songs no translation place where okira kangaroo ceremony is held undiara cave painting history of ungunika of undiara the kangaroo the kangaroo men relationship between the individual the totem initiation detailed account of all rites throwing boy in air circumcision body ornaments sacred objects performance of certain sacred ceremonies subincision burning of blood meaning of subincision initiation of women parts played by women in other ceremonies words given of few songs myths behind ceremonies traditions dealing with origin of the alcheringa ancestors of the arunta maps show tracks followed by the four groups of achilpa and the spots at which they camped and of the various groups of udnirringita of emu men their tracks other localities concerned with traditions customs concerning the knocking out of teeth nose boring growth of breasts blood blood letting blood giving blood drinking hair childbirth food restrictions cannibalism customs of kurdaitcha illapurinja the avenging party or atninga types of burial mourning ceremony to remove ban of silence body painting spirit individuals

iruntarinia arumburinga making powers of medicine men forms of magic pointing bone love magic magic to secure growth of beard magic objects used to cure sympathetic magic methods of obtaining wives charming by magic capture gives punishments for elopement regular method clothing personal adornment general remarks on implements weapons spears spearthrowers shields boomerangs stone knives stone hatchets adze fighting club musical instruments types of pitchis wooden containers rock paintings their designs body decoration sacred secular appendix a names of natives gives sub class totem personal name in ordinary use sacred or ritual object name appendix b wilyaru ceremony of the urabunna tribe appendix c table of measurements arunta 20 males 10 females this table missing from edition scanned

collection of incunabula and early medical prints in the library of the surgeon general s office u s army ser 3 v 10 p 1415 1436

r h mathews 1841 1918 was an australian born surveyor and self taught anthropologist from 1893 until his death in 1918 he made it his mission to record all new and interesting facts about aboriginal australia despite falling foul with some of the most powerful figures in british and australian anthropology mathews published some 2200 pages of anthropological reportage in english french and german his legacy is an outstanding record of aboriginal culture in the federation period this first edited collection of mathews writings represents the many facets of his research ranging from kinship study to documentation of myth it include eleven articles translated from french or german that until now have been unavailable in english introduced and edited by martin thomas who compellingly analyses the anthropologist his milieu and the intrigues that were so costly to his reputation culture in translation is essential reading on the history of

cross cultural research

australia is unique in the world for its diverse and interlocking systems of indigenous social organisation on no other continent do we see such an array of complex and contrasting social arrangements coordinated through a principle of universal kinship whereby two strangers meeting for the first time can recognise one another as kin for some time australian kinship studies suffered from poor theorisation and insufficient aggregation of data the large scale austkin project sought to redress these problems through the careful compilation of kinship information arising from the project this book presents recent original research by a range of authors in the field on the kinship and social category systems in australia a number of the contributions focus on reconstructing how these systems originated and developed over time others are concerned with the relationship between kinship and land the semantics of kin terms and the dynamics of kin interactions

the german missionary carl strehlow 1871 1922 had a deep ethnographic interest in aboriginal australian cosmology and social life which he documented in his 7 volume work *die aranda und loritja stämme in zentral australien* that remains unpublished in english in 1913 marcel mauss called his collection of sacred songs and myths an australian *rig veda* this immensely rich corpus based on a lifetime on the central australian frontier is barely known in the english speaking world and is the last great body of early australian ethnography that has not yet been built into the world of australian anthropology and its intellectual history the german psychological and hermeneutic traditions of anthropology that developed outside of a british australian intellectual world were alternatives to 19th century british scientism the intellectual roots of early german anthropology reached back to johann gottfried herder 1744 1803 the founder of german historical

particularism who rejected the concept of race as well as the french dogma of the uniform development of civilisation instead he recognised unique sets of values transmitted through history and maintained that cultures had to be viewed in terms of their own development and purpose thus humanity was made up of a great diversity of ways of life language being one of its main manifestations it is this tradition that led to a concept of cultures in the plural

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