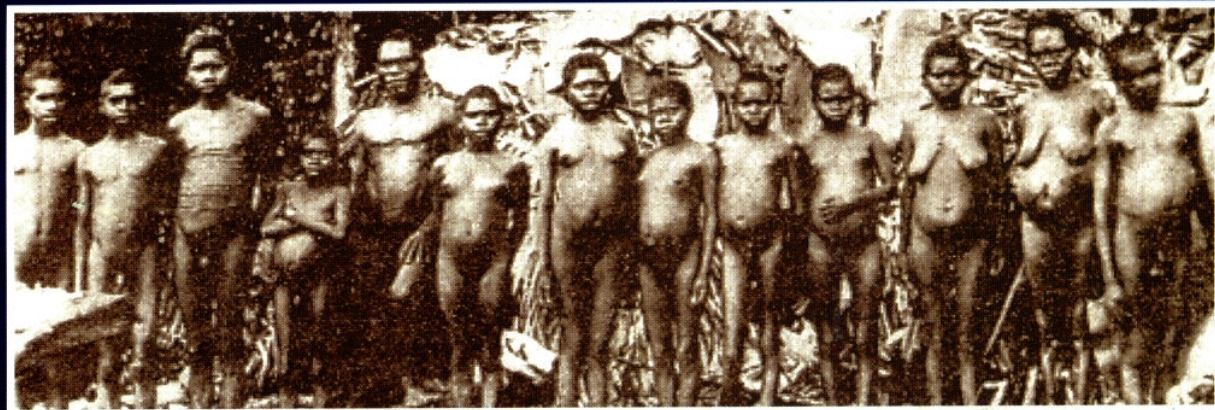


# HERITAGE

VOLUME 24 No. 93 2000

LINKING THE PAST WITH THE PRESENT - FOR THE FUTURE



## *The First Australians*

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# GUEST EDITORIAL

by Alfred King

VOLUME 24

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I have a confession to make.

I am completely and utterly in love. In love with Australia and the Australian people. It is an entirely natural and true love that one has for one's own kind. As Eric Butler has correctly pointed out, every species naturally discriminates in favour of its own kind, if it did not, it would soon be extinct. Yet extinction is what we are being conditioned and bludgeoned into. The fact that I love my own family and my own people has no bearing whatsoever on my feelings towards other people, who are also God's blessed creation. I want the best for them also. But I have no doubt that we can only help them from a position of strength ourselves - if Australia is a strong, independent and free country, which can offer an example and a practical help to others.

The Establishment media reflect the world back to us

through their magic mirror, which gives an entirely perverted view of reality. In waging their psycho-political warfare on the Australian people, the natural expression of love for one's own country, which led so many of our finest young men to give their lives in battle, has been branded as 'race hatred'. The truth is that hatred does not come into the issue at all. I simply love my own race and want to preserve it. I have no hostile feelings towards members of other races: different individuals among those races are agreeable or disagreeable, just as is the case with my own people. But we must recognise the reality of cultural differences which cannot be circumvented, and which will ensure the doom of our present experiments with multiculturalism. Meanwhile, the resulting social agonies are borne by the ordinary people, and are completely isolated from the elitist individuals

who insist on imposing the multicultural lifestyle. In fact, when the miserable fruits of their policy are manifested, and the system eventually breaks down, they merely blame their opponents and insist that we all try harder to make it work. A classic trait of liberal thinking is to never accept the consequences of its own policies. Power without responsibility is evil.

One truth which is ignored in the current obsession to Asianise our European country is that the majority of Japanese and Chinese are much more racially minded than the Australian people. Japan, for example, is a far more homogenous country than Australia. On the admission of her own leaders, this is a major reason for Japan's success. The quality of life is also better. For example, homogeneity also has a lot to do with a low crime rate. While there is one armed-robbery yearly for every 10,000 people in Tokyo, the

figure in the polyglot city of New York is over 286!

No man is capable of loving his neighbour as himself if he is not able to first love himself. If he has no respect for his own life, property, nation and reputation, he is not likely to grant them to another. These assets must be protected from evil attack by thought, word or deed, the law of love is liberty, not socialism. Yet the premise of the establishment's type of 'love', is that to love your neighbour as yourself is to hate yourself, (perhaps for being white /successful / happy) your life and your property, and therefore to ultimately hate your neighbour as yourself. The commandment of love is made in essence a law of hate because of this unwritten premise.

The type of 'love' that we are compelled to embrace today is a perverted, Marxist variant. It says that enforced love and sharing will eliminate all the misery and problems of any kind from the world. From this point of view, any national success (other than in sport) must be turned into defeat as a moral obligation. The UN and IMF are monuments to this faith. Part of it too are the demands that we love and even encourage the criminal, the homosexual, the insane and the depraved, the cruel and the sadistic, the modern heresy of love is actually the law of hate. It requires a supine submission to evil. Unity becomes all important — more than truth or justice. True love requires discrimination, rather than compromise, surrender and the reign of the lie. □

## "Heart of Life and Day to Day Affairs"

Custom slowly generated the principles of Common Law; with Canon Law as a natural bridge connecting legal ideas with interpretation of the New Testament and theology based upon it.

The *synthesis* of these varying strands of thought and practice embodied the structure of the Constitution; a synthesis consonant with growth, for the technique was in the heart of life and day to day affairs, dealing with problems as they arose; each decision constituting another link to take the stress which caused the problem to arise, much as the budding of new leaves requires a greater strength to carry them, which is supplied by growth. Magna Carta itself was a *case*, and that decision a precedent, not a completion.

This continuity of growth received articulation in the Year Books; "a matchless record of the dealings of the King's Courts with free men and women of England and of their relations with one another as this appeared in evidence before the Court."

*From out of this practice of the principles of Christian philosophy England became a society of free and responsible men and women, living in a free and responsible community.*

Hewlett Edwards from "The Australian Social Creditor" 25<sup>th</sup> February, 1950



Tasmanian Aborigines - this is the last known photo of Tasmanian Aborigines taken over 100 years ago. Note short, stocky appearance. Also broad plump faces and unusual shape of their mouths. Totally different from mainland Aborigines.

# THE FIRST AUSTRALIANS: AN ANCIENT ODYSSEY

BY NIGEL OFFER

**M**OST AUSTRALIANS are surprised when told that the Australian continent was inhabited by a race other than the present-day Aborigines. It is a part of Australia's history that has gone down George Orwell's *memory hole*, although those who make the effort to do some research will learn about them. This earlier race does not appear in mainstream school history books, and tertiary level "Australian History" courses are silent on the existence of these first inhabitants of the land. This lack of knowledge is not a matter of mis-information as it is a matter of *no* information!

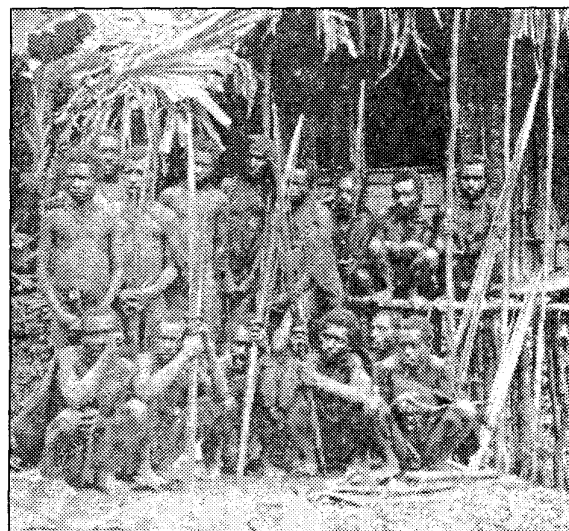
The *Council for Aboriginal Reconciliation* has called for "Australians to be educated in schools and the community about the 'truth' of Australian history, including indigenous perspectives." They are calling for the recognition of the present-day aborigines as being descendants of "the first people of Australia." For Australian history to be accurate it will have to include the known facts of the Negrito people, who were the original inhabitants.

## The Little People

Happily, although it will come as a surprise to most people, there is a slim chance that a remnant still exists. Many anecdotal stories circulate in West Australia of contact with the *wild Negritos* - as they are known. Most of the stories I know have come from my father, Ian Offer, who lives in the south-west region of West Australia. Over time he has collected a number of accounts from people who had contact, or knew of other people who had

contact, with the Negritos. Here are some of the stories:

- Around the 1950s an Aboriginal girl from Collie, West Australia was out in the wheat-belt country with relatives when they sighted in the distance what at the time they thought were three Aboriginal children. However, it was seen that one of the 'children' had a beard. The comment was made that these people were *Marmargs*, or 'little people'. The very same Aboriginal girl related a story told of her uncle, who, as a small boy, was kidnapped by the *Marmargs*. He was returned unharmed some days later, but his family had a difficult job in scrubbing the smell of human excrement off him.
- Another account was of pig-hunters who, after shooting a wild pig, slit its throat and left it to bleed while they went further afield for more herds. Upon returning some hours later, they found thick deep strips
- of meat had been cut out of the carcass; by the nature of the cuts it was obvious that a very crude tool or implement had been used.
- An aboriginal man from the town of Narrogin retold the story that when hunting with friends and relatives, they always left a part of, or full, kangaroo carcass some distance away from the campsite, and invariably, sometime during the night it would be taken by 'the little people'.
- During the 1960s two horsemen came across a Negrito in the district of Boddington in the Darling Ranges. They gave chase, but he easily outdistanced them and disappeared into the bush.
- Around the same period and in roughly the same area, a farmer went to work on a property he had recently purchased with his aboriginal workman. But the worker refused to work in a certain



New Guinea Negritos  
this picture taken around 1920 of a group of Negrito pygmies from Papua New Guinea. Apparently, their average height is only 4 feet 7 inches.

section and in answer to the concerned farmer, replied "that he was afraid of the little people". The disbelieving farmer went with the aboriginal to the area to prove there was no one there and nothing to be afraid of.

After coming upon a hole in some rocks, the farmer poked a broken branch down the hole, wiggling it to prove there was no one there. Both were startled and alarmed when the branch was snatched from his hands and pulled into the hole. The shaken pair left the spot rather hurriedly.

- During the 1950s a small white boy became lost in dense bush-country east of Boyup Brook. A group of searchers asked an Aboriginal tracker to help find the boy. After a short time the tracker returned without the boy and when asked why, he said the lost boy was a fair distance away near such and such a place "and was asleep behind a log". When asked how he knew this the tracker replied that "the little people told me." The searchers did find the boy at the very place the tracker had described.
- A licensed trapper complained of someone or something raiding his traps, despite the great pains he took to hide them in the bushes. Later he discovered it was the Negritos, they watched him setting the traps whilst hiding in the surrounding bush.

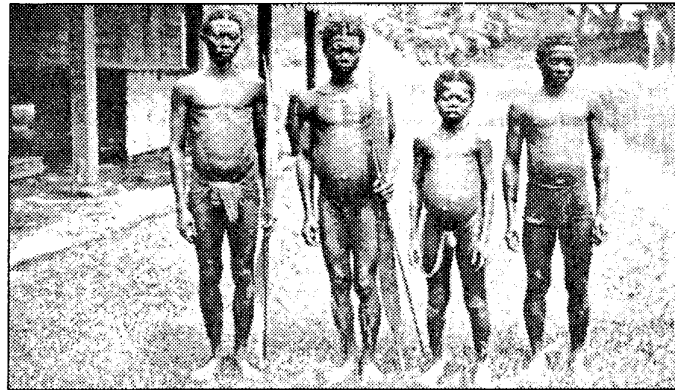
There are Aboriginal legends and traditions of 'the little people' right across Australia, from Cape York in North Queensland right down to Esperance and the south-west of Western Australia, each group having their own name for them. There were also many taboos associated with them. They were known by such names as: Wilijadis, Burgingin, Mermargs, Ningowies, Willagee, Guridid, in reference to their small size.

The Negrito people were once spread over South East Asia, including the Andaman Islands, Malaysia, Philippines, Irian Jaya, New Guinea and Australia including Tasmania.

Anthropologist John Greenway, *Down Among the Wildmen*, thought that, "In

every part of the tropical Old World... there were Negritos, small and simple people so poor in material culture and so significant in physique as to suggest to racists that they were little children playing at being men. Though they had the land first, there was no recognition of ownership through possession in the savage era of man's development, and they were accordingly and inevitably displaced by the larger, later comers – in Africa by the Negroes (except in South Africa, (Kalahari Bushmen) where they ran into the Dutch about a hundred years before the large Negroid invaders arrived), in Asia by the Mongoloids, in Australia by the Australoids. Everywhere they were driven into what we call 'refuge areas' or 'culture pockets', places where no sensible human being would enter without the most compelling reason."

John Greenway suggested, "Three waves of distinctly different people surged down the Indonesian corridor into the country... The first of these were the Negrito ancestors of the Lake Barrine (Qld) folk, simple hunter-gatherers, pygmoid in stature ... resembling in many respects their bushman cousins in Africa ... The next wave of immigrants carried the true Australoids ... to displace their tiny predecessors, exterminating most ... driving others to dismal refuge areas ...



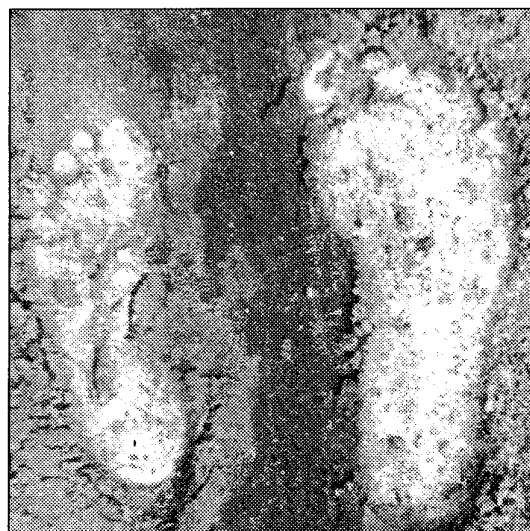
Andamanese Negritos - this picture taken around 1920 is one of Negrito people of the Andaman Islands, which lies between India and Burma in the Bay of Bengal. The three Negrito men in the picture are approximately 4 feet 10 inches in height. Distant cousins to our Negritos.

Finally, some ten thousand years ago, to put an arbitrary date on the movement, the third wave of 'Carpentarians' entered Australia... All of these people - the pygmoid Barrineans, the hairy golden Murrayians, the part-blood Tasmanians who remain, and the tall black Carpentarians – are physically distinctive and can properly be called 'a people' as distinguished from 'a culture'."

At sometime in the not-so-distant past much of Asia was connected with New Guinea and Australia - Tasmania was then part of the mainland – but with the rising of the sea levels the low-lands were inundated and the islands and the Australian continent were formed.

A 1921 Encyclopaedia had this to say about the Tasmanian natives under *Peoples of All Nations*:

"Far more difficult it is to explain the very curious differences to be observed at the time of the first white settlement between the Aboriginal population and her flora and fauna and those of the



Negrito footprint - this rare photo was taken in September 1976 in remote bushland on the south coast some distance from Walpole W.A.

It is believed to be Negrito. Note Negrito footprint on left and on right a white person's footprint, compare the size, shape and position of toes. The heel is smaller and rounder and the little toe of the left hand footprint comes a distance down the side of the foot.

neighbouring continent”.

Rodney Liddell *Cape York: the Savage Frontier* traces the *Carpentarians* to the same roots of the Pre-Dravidian Indian tribes such as the Veddah of Ceylon, the Sakai of Malaya and the Toala of the Celebes. Daughter of anthropologist Alfred Cort Haddon, Kathleen Haddon wrote of the Australian aborigines in 1930:

“Long headed, broad nosed people of Pre-Dravidian stock, they are connected racially with the ‘Veddah’ and certain jungle tribes of South India, rather than the neighbouring Papuans and Melanesians. These ‘Pre-Dravidians’ appear to have displaced an earlier woolly-haired people, who had come into Australia via New Guinea and who survived until recent times only in Tasmania.”

A number of opinions have been expressed as to the origins of the Tasmanian aborigines. Huxley concluded they were a Negro modification who had migrated eastwards to New Caledonia and south to Tasmania. Another thought they were a cross between the Negroid and invading colonists of Polynesians. Yet another, Barnard Davis classed them as a peculiar and distinct race. Although it was thought that the last of the Tasmanian race was the tragic female Truganini, John Greenway claims that Norman Tindale discovered that she was outlived by two Tasmanian women on Kangaroo Island, South Australia, found in the harem of an American pirate.

The Tasmanian aborigine did not know of the boomerang or the spear-throwing *woomera*, both so common on the mainland. Norman Tindale and co-author Beryl George, *The Australian Aborigine* also believed that “The little people appear to be the first human inhabitants of Australia.”

Douglas Lockwood *I The Aboriginal* wrote, “The legend of the Burgingin (little people) – if it is a fable - extends from the Roper River, down east through the Anula and Garawa country into Queensland. They believe it at Turn Off Lagoon and Doomadgee Mission on

the Nicholson, as we do on the fringes of Arnhem land, five hundred miles away.

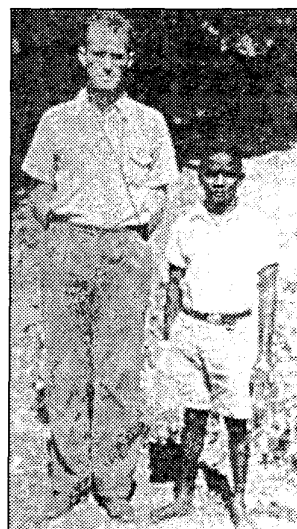
The geographers say that Australia and New Guinea were once connected with a land bridge and there are strong warrior pygmies in New Guinea today.”

Ingrid Drysdale and Mary Durack *The End of Dreaming* write of the legends of the Bardi tribe, about the Guridids, a race of little people who had inhabited part of their territory in the ‘time beyond memory’ but whom they had felt, regretfully, obliged to dispatch – because of their being too clever.”

Glenville Pike *The Wilderness Coast* wrote, “The rainforests of North Queensland hold the secrets of a lost race – the small Negrito people who came from South East Asia many thousands of years ago and have links with the present Negritos of the Philippines and Malaya. They had learned to live in the rainforests for protection from the larger, more aggressive Aborigines – the Murri – who also came down from South East Asia and eventually overwhelmed the small generally inoffensive Negrito. The Negritos were already on the way to extinction before the white man arrived.”

### A Remnant Found

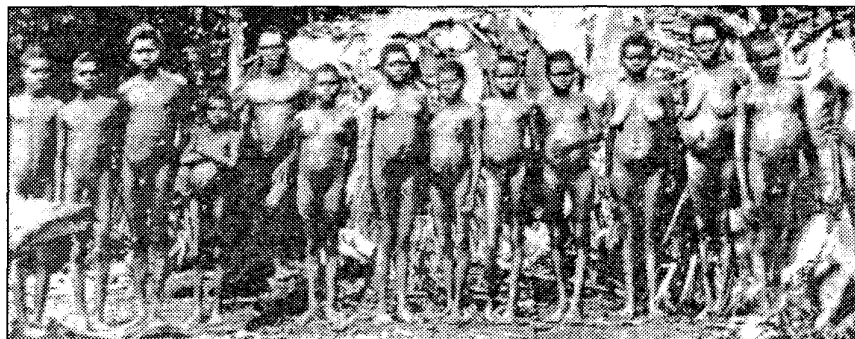
“In 1935 Norman Tindale found a handful of old photographs at the Warburton Mission which had purportedly been taken in the far northwest of Western Australia”, revealed John Greenway *Down Among the Wild Men*. One picture showed a line of naked aborigines of a rather



Dr Birdsell & Negrito - Dr J B Birdsell is pictured here with a small Negrito. The picture was taken in 1938 in Northern Queensland. Dr Birdsell is 180cm tall. In 1938 Dr J B Birdsell and N B Tindale studied in detail a remnant group of Negritos who were living in the Atherton Tablelands.

infantile physique in front of a brush-and-leaves shelter. By anthropological detective work ... Norman deduced there was too much foliage for the Great Sandy, where Colonel Egerton Warburton was supposed to have taken the pictures in the few periods when he was not worrying about death from thirst. Moreover, it seemed... that the leaves of the shelter were banana leaves, and if they were in fact ... banana leaves, the photograph could not have been taken in the north-west but about two thousand miles away in the north-east in the only place banana plants grow wild in Australia – specifically in a small tropical rain forest around Lake Barrine on Queensland’s Atherton Plateau...”

In 1938 Norman Tindale and J.B. Birdsell went up into Queensland jungle



Negrito Family Group - this unique photo taken near Cairns, Queensland in 1890 is believed to be the only one of Negritos living in their natural state. It helped establish a link with the Negritos living in South East Asia. Note short stature and frizzy hair.



– and found them! To quote Greenway, “It was that simple. Just a comparative handful of a few hundred souls remaining from what once had to be a continental population. These people were not unknown; indeed most were living on isolated mission stations, but they were hidden like a lost book in a library. Some Australian anthropologists ... still ignore the existence of these people or dismiss them as dwarfs...”

What were these people like? Former director of the Perth Zoo, Mr. Tom Spence once remarked that there were many similarities between the Negrito and Aboriginal languages, however, the Negritos spoke backwards! From the stories and legends I have heard I would say they are extremely fast runners and could outrun a horse. Footprints found in remote bushland show a big stride which indicates fast travel. They are cunning in the extreme and experts at avoiding detection.

They live in caves in rocky country and emerge to hunt and forage for food - only rarely venturing forth during the day. They can clamber down into holes in the rocks with only a few centimetres' gap.

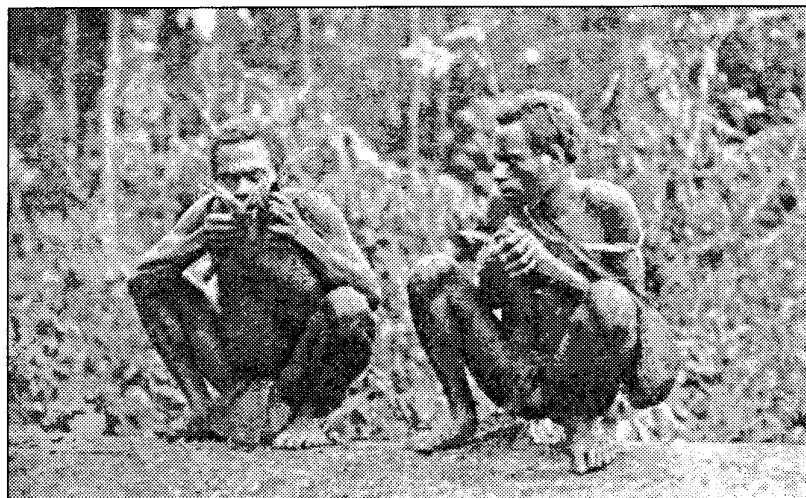
It appears they do not emerge from their hiding places even to defecate; those who have found a Negrito abode can testify to the horrendous stink that emanates from it; possibly this practice may be a tactic for survival. Perhaps at one time they lived in wooden huts

which they built just like their New Guinea cousins, but that knowledge would have long been forgotten. They have been known to be very dangerous if cornered and under threat; this may be why. Aborigines came to fear them.

It would seem they now live in very small family groups, possibly in loose contact with other groups spread over enormous areas – like the Kalahari Bushmen of Africa, with whom I once worked. In fact, although far more secretive and do not live as openly, these people share quite a few ways with the Kalahari Bushmen.

These little people – whom I believe still survive - have proven themselves masters at survival. Whatever their beliefs are now, and how they think, we may never know, but there will always be an aura of mystery surrounding them and many legends about them – a left-over remnant from a long-forgotten age. My hope is that as ‘civilisation’ encroaches these ancient little people will be left in peace to live out their simple lives, unmolested and uncorrupted. Who is to say when the world is a very different place that they won't be the last?

In the meantime, the very fact of the existence of the Negrito people as the *first people* of this continent places the claims of present-day Aborigines to ‘land rights’ and ‘compensation’ in an entirely different light. □



New Guinea Negritos - this picture of 2 New Guinea Negritos was also taken around 1920. The one on the left is trying to get a spark from some sort of a fire starter.

## JAUNTS OF THE JOURNEMEN

by Neil McDonald

Construction contractors – tradesmen and builders picked up a lot of country jobs in the market place. Once each week, farming families would travel to town in buggy or early motor vehicle. They would bring in a sheep, ducks or fowls to sell and buy household items.

Smart tradesmen soon learned that the market was the place to make contact. My late father would spin a brick or flourish a trowel – standing near a sign:



Fireplaces,  
Chimneys  
Laundry  
Coppers  
Walls,  
Fences  
Anything in  
Brick or  
Concrete  
Live in  
Fair Prices

The  
advertising  
bait hooked

curiosity ... and landed jobs. Most farms were a full or half day away, so agreement on price, including board and lodging was a prelude to an early morning departure. Dad's little Chevrolet sedan-car carried tools, cement and bricks. The farmer would agree to find sand and aggregate-stones and pebbles... also water.

Many farm improvements started with the journeyman; today, their efforts are still visible. Sturdy homesteads with brick chimneys above ridge level, verandahs spread all around the houses, built by carpenters and versatile workers, skilled in timber lathes and plaster – also roofing iron. Fireplaces were a measure of expertise, the hearth, flue, chair-back and mantel cleared smoke up the chimney and not into the room. Neat joints between bricks were occasionally accentuated with tuck pointing. No mechanical drills, cranes, or pipe scaffolding in earlier times; scaffold poles were placed in empty drums firmed with earth. Pudlicks were lashed, then carried planks, bricks were lifted in a hod and mortar mixed by hands.

Tougher physical work, but a link between town and country. The sturdy independent nature of farm folk deserved the home comforts which the qualified tradesmen were eager to display.