Aboriginal dreamtime shattered by factual evidence

A cruel delusion of British anthropologists

Cairnsnews.org – by Robert J Lee, investigative journalist

Aboriginal land claims, native title and land rights are based on a false anthropological premise and are totally fraudulent according to astounding new Australian archaeological discoveries and recent linguistic studies. The delusion of 40,000 years of dreamtime mantra is the product of untruthful anthropologists.

According to Alfred Cort Haddon, a turn of the century figure revered today as the ‘founding father’ of British anthropology, the aborigines were clearly “pre-Dravidian” people from South India.

In Haddon’s 1909 book, The Races of Man, he asserts that Australia was originally inhabited by Papuans, or Negritos, who wandered on the extreme south of the continent. Later, a pre-Dravidian race migrated to Australia and overran the continent, absorbing the sparse aboriginal population.

Thus, said Haddon, the original aborigines were either “driven off, exterminated or even partially assimilated.” Modern anthropologists have a real problem, should they try to dismiss Haddon’s findings. If they dismiss this work of the oligarchy’s icon of the time, they are also discrediting the man who led the famous 1898 Cambridge Anthropological expedition to the Torres Strait, upon whose findings the High Court heavily relied in the Eddie Mabo case.

Mabo was from Murray Island upon which Haddon and his researchers had concentrated their study.

In the remarkable work, Cape York – The Savage Frontier, Queensland author Rodney Liddell asserts, from studying the Jardine diaries, the original Negritos were hunted down and wiped out by invading aborigines from India.

The tip of Cape York was one of the major landings used by the invaders who arrived in either canoes or on rafts. Archaeologists in 1973 decided to look for campsites and other evidence on the Cape, finding fire places and middens. Although unreliable, carbon dating of shells and other organic matter was used.

To the horror of the investigating academics, the best they could come up with was between 600 and 1,100 years of occupation by the aborigines.
This process evidently occurred into the modern era, because pre-1770 explorers such as William Dampier, who visited West and Northern Australia in the late 1600s, described the existence of a race of people with “hair curled like the Negroes” – clearly not the modern aborigine.

Early explorers and settlers such as the Jardines who settled Cape York wrote how they witnessed the Negritos being hunted down like kangaroos by the taller aborigines. The island of Tasmania offers some interesting evidence in attempting to date when Aborigines came here from India. There is geological evidence indicating that there were once land bridges joining the Australian mainland to Papua New Guinea and Tasmania. These land bridges were covered by flooding some four and a half thousand years ago.

This accords with the biblical account of a world-wide flood as well as other similar accounts found in the early histories and folklore of most cultures of the world today. Aboriginal legends also contain such allegories. The discovery of the remnants of Noah’s Ark lodged on Mount Ararat in Turkey in 1948, proves conclusively the biblical recount of a great flood.

**Dreamtime dreamt up by lying anthropologists**

Last century Anthropologists recorded that no aborigines of the type found in most of Australia today, lived in Tasmania at the time of European settlement – only a “curly – haired” people, presumably the Papuans (Negritos) Haddon referred to. These died out some time after European settlement. The reason this particular race of Papuans survived ravages of the aborigines, was due to the aborigines having lost the art of sea travel, through degeneration from a higher culture. This would have prevented the marauding tribes from traveling across the Bass Strait.

Anthropologists have dreamt up the fallacy of 40,000 years of dreamtime and then tried to substantiate their lies by Carbon 14 dating rock art and other organic remains. This methodology has now been discredited by most responsible scientists, who have labelled it as erratic and highly inaccurate.

It was developed in the 1940s by Professor Libby who acknowledged that the method was only good for dating material between 5,000 years and at the most 10,000 years. However scientists have found these parameters to be far too generous. Carbon 14 occurs naturally in the atmosphere. It combines with oxygen to form carbon dioxide that is absorbed by vegetation, which in turn is eaten by animals and humans. After death, the amount of C14 found in a specimen should decrease. The C14 content of a live specimen is then compared to that of the dead one, but the age factor is calculated by guesswork. The method is so unreliable, that a recently killed seal gave a C14 date of 1,300 years, live snail shells showed and age of 27,000 years and the shells of living molluscs were dated at 2,300 years. This concurs with present day archaeological evidence such as relatively modern rock art and organic remains, despite so-called carbon dating which has been proven beyond a doubt to be scientifically unreliable.

**The arrival of the Phoenicians**

There is now conclusive evidence ancient Egyptians arrived in Australia long before the pre-Dravidian Indians, or Australian aborigine. An extensive gallery of Egyptian sandstone petroglyphs accidentally found several years ago in NSW, and dated at least 232 BC, has yielded evidence of Egyptian expeditions circumnavigating and settling parts of Australia, New Zealand and Polynesia. A rock art expert, accredited by the Department of Aboriginal and Islander Affairs (who declined to be named in fear of heresy accusations by the ruling academic junta), told The Catalyst he visited the secret New South Wales site in 1995. After some basic translation by an Australian academic, these beautifully preserved hieroglyphics depicted a Pacific sea voyage by an Egyptian expedition seeking precious metals whilst trying to circumnavigate the world. He said the engravings were definitely of Egyptian origin and the work of an artisan who could only have come from that period. “No Australian aborigine was responsible for this incredible work, and indeed local aborigines have said it is not theirs,” he said.

This evidence opposes the misconceived belief that aborigines are indigenous to Australia, a misconception nurtured by British-trained anthropologists over the last 120 years for the ultimate benefit of the London based financial oligarchy, which is pushing for the establishment of a separate aboriginal nation state. The expert said most Australian and probably most overseas anthropological academia would not accept the discovery of this previous “missing link” in Australian archaeology.
“They will wriggle and squirm, avoiding at all cost, this outstanding archaeological find.”
He said it would leave the reputations of some academics in tatters and force an axiomatic change in the way our historians and educators viewed present day Australia.
“It will turn upside down all of the pet theories and dogma of those benefiting the burgeoning aboriginal industry and have a significant legal impact on the whole notion of land rights,” he said.
How was it that the Egyptians were able to so accurately embark on a circumnavigation of the world, at a time when it was thought to be flat?
One of the greatest discoveries of ancient times was made in the third century BC by the Libyan scientist and member of Plato’s academy, Eratosthenes, who based his discovery that the world was round, not on his senses but by what he thought.
He observed two obelisks of ancient Egypt, that were separated by some 490 miles, throw shadows at different angles, which could not happen if the world was flat. Since no one had ever seen the earth was round until modern space travel, Eratosthenes could only discover that reality by using his mind to solve the paradox presented to his senses.
By such creative discoveries of principle, man masters the universe around him, something which no animal (or anthropologist) can do.
The key which unlocked the chain of events surrounding the origins of the Australian aborigine has been provided by the brilliant New Zealand marine biologist Professor Barry Fell, who became a pioneer in philology and the virtual founder of the science of epigraphy – reading old inscriptions from rocks.
In 1974 Fell deciphered some writings copied from a cave wall in Irian Jaya, which together with other cave petroglyphs in Chile, showed that an Egyptian expedition of 232 – 231 BC, based upon the work of Eratosthenes, sailed across the entire Pacifica and discovered America in 231 BC. The navigator for the six-ship fleet was a student of Eratosthenes’ named Maui, and the voyage was an attempt to circumnavigate the world, to prove the earth was a sphere.
Fell had a remarkable meeting with a Honolulu based researched, Ruth Hanner, who showed him copies of reports on ancient New Guinea cave inscriptions.
They proved to be the bonanza Fell had been seeking for years.
They were contemporary records, etched on cave walls, giving details of a migrant fleet of ancient Libyans and Egyptians some 22 centuries ago.
References to the then ruler of Egypt, and to other prominent people of Greek and Egyptian history, enabled the inscriptions to be dated to about 230 BC, the 15th year of the reign of Pharaoh. Fell later found a record of an eclipse that enabled him to date the event to November 19, 232 BC, for the Harvard astronomers held records of every possible eclipse going back 3,000 years.
The records had been made 40 years ago by a German expedition for the University of Frankfurt am Main, though they have lain unread until now.
The captain of the fleet was named Rata, and as Fell noted, Rata and Maui are the mythological founders of all Polynesian civilisation, from Hawaii, down to Easter Island, across to New Zealand, and back up to Hawaii.
This ground-breaking evidence clearly points to the fact that the peoples of ancient Libya whom the Greeks called the “Mauri” became the ancestors of today’s Maori of New Zealand.
The extensive Egyptian petroglyph site in New South Wales, coupled with the discovery of small pyramids in the Gympie district and elsewhere, as well as Egyptian artefacts found in a ploughed paddock in Far North Queensland all lend much credence to Fell’s discoveries.
Fleet commander Rata and navigator Maui were well-equipped for their epic sea voyage, armed with the most up-to-date astronomical and navigational aids based on the work of astronomer Eratosthenes.
The rise of Barry Fell – Harvard Professor Emeritus

From investigating about 280 mysterious engravings or painted inscriptions throughout Polynesia the allure of a long forgotten civilisation had whetted the appetite of Fell, who spent eight years unravelling his theories on linguistics.

At Harvard University in 1964 he began a program of statistical analysis, in the course of which the relative frequencies of the Polynesian signs were compared with the corresponding frequencies of sound in all the languages bordering on the Pacific.

The work was long and laborious, lasting eight years before a breakthrough was made. The signs showed a distinct similarity to those used in Ancient Egypt and the sound frequencies of modern Polynesian tongues showed a corresponding match.

By now progress became more rapid. Soon he had generated the first Egypto-Polynesian vocabulary, resolving laws of phonetic change by which the modern Maori language had apparently been derived, originating from some tongues of the Egyptian group. He also found numerous parallels in the syntax of these languages.

America claimed for Ptolemy III

At a Harvard seminar the November 1974, where Fell finally presented his translations, it was concluded that the voyage of Rata and Maui would probably follow a circuitous route according to Eratosthenes’ plan, landing on the west coast of America. Therefore it could be expected to find similar inscriptions in American caves.

Fortunately, after learning of Fell’s work, professor George F Carter, Snr., of Texas A & M University who had an interest in ancient petroglyphs, recalled a cave inscription he had copied down from a German-language scientific journal published in Chile, which he found at the Johns Hopkins University library in Baltimore in the 1950s, when he was teaching in the geography department.

The inscription was copied in 1885 by Karl Skop, who had taken shelter in a cave near Santiago during a storm. Carter thought the script was similar to the Polynesian inscriptions. He was right. As Fell was able to translate it, the Santiago inscription gave the date as the “regnal year 16,” which would have been 231 BC.

It read: “Southern limit of the coast reached by Maui. This region is the southern limit of the mountainous land the commander claims, by written proclamation, in this land exulting. To this southern limit he steered the flotilla of ships. This land the navigator claims for the King of Egypt, for his Queen, and for their noble son, running a course of 4000 miles, steep, mighty, mountainous, on high uplifted. August day 5, regnal year 16.”

If the Australian inscriptions, which bear an uncanny resemblance to those of Santiago, when fully translated, contain a similar message, then the Australian aborigines will have great problems with their land claims.

Boomerangs in Egyptian Tomb

The inventory of objects found in (boy) King Tutankhamun’s Tomb as noted by Howard Carter who discovered it, lists at least 11 boomerangs. Surely they are strange objects to find in the tomb of an Egyptian King, who died some 2,500 years ago.

Did the Egyptians introduce boomerang technology to the early Australian inhabitants—the Negritoes—then to be taken up by the invading aborigines?

Another startling similarity between the Egyptian and aboriginal cultures was found by Australian anatomist, Professor Grafton Eliot Smith at the end of the 19th century.

It was the ancient Egyptian practice of mummification of the dead among aboriginal tribes and Torres Strait Islanders.

Smith had examined hundreds of mummies in Egypt noting there were certain precise and also highly unusual features in common, in the cuts made in the body, which would be almost impossible to be “independently invented.”

After having the internal organs removed from the corpse, then being sun-dried on elevated timber ‘drying-racks,’ similar to the style of the American Indians, the Australian mummies were wrapped in bark cylinders and bound with rope made of plaited human hair and bark.

This Aboriginal burial cylinder (from Queensland) containing a mummified child bears great resemblance to Egyptian mummification processes. This Budgeroo bark cylinder is tightly bound by human hair and Budgeroo bark plaited rope and is estimated by an archaeologist to be approximately 300 to 400 years old.
The mummies were lodged in elevated holes or caves found in various sandstone formations, then sealed with boulders or rocks.

After examining a Torres Strait mummy, Smith reported: “I was convinced from my knowledge of the technical details used in mummification in ancient Egypt, that these Papuan mummies supplied us with the most positive demonstration of the Egyptian origin of the methods employed. “Moreover, as they revealed a series of very curious procedures, such as were not invented in Egypt until the time of the New Empire, and some of them not until the XXI st Dynasty, it was evident that the cultural wave which carried the knowledge of these things to the Torres Strait could not have started on its long course from Egypt before the ninth century BC at the earliest.”

What is probably the most extensive record ever compiled about aboriginal mummies had been meticulously kept by Queensland-based aboriginal rock art expert, the late Graham Walsh, located in the famous Carnarvon Gorge National Park.

Walsh’s astounding and unique collection of bark cylinder mummies is testimony to the findings of Smith et. al, and totally supports his observations of a close connection between the funerary rites of Egyptians and aborigines.

**Wandjina Cave Paintings of the Kimberley**

In 1837, Sir George Grey led an expedition to the Kimberley region looking for an inland sea. He was sponsored by the British Government and the Royal Geographical Society. He was later knighted for his services to administration South Australia, New Zealand and South Africa. Therefore he was a man whose impeccable establishment credentials make his discoveries hard to dismiss, at a time when Britain preferred to push the “wild savage” dogma to aid their colonisation of Australia and New Zealand.

On March 26 and 27, 1837 Grey came across two caves with extraordinary paintings, clearly non-aboriginal. He reproduces these in his 1841 Journals of two expeditions of discovery in northwest and western Australia during the years 1837, 38 and 39.

Near one of the caves Grey also found and copied a two-foot high carved European type head, which clearly was not of aboriginal origin. This sculptured head apparently has never been re-discovered.

Grey noted of the carving; “this rock was so hard, that to have removed such a large portion of it with no better tool than a knife and hatchet made of stone such as the Australian native generally possesses, would have been the work of very great labour... the ear was rather badly placed, but otherwise the whole of the work was good, and far superior to what a savage race could be capable of executing.”

The well-protected cave painting depicted dozens of human faces and shoulders (or busts), carrying a head adornment surrounded by a halo, which strongly resembled actual Egyptian mummies uncovered at Luxor and similar tomb paintings found throughout ancient Egypt. Modern anthropologists implicitly believe the Wandjina paintings to be the work of aborigines. Documented evidence of actual aboriginal art found throughout Australia at the time of European settlement consisted mainly of sandstone or other rock etchings, carvings, stencil art and limited crude freehand drawings.

To claim the exquisite Wandjina, Bradshaw or even some of the Queensland’s quinkan art to be that of aborigines flew in the face of most known sites sound in the southern part of Australia, which consist of crude rock etchings, engravings or mostly stencil art.

The aborigines of northern Australia, particularly in the case of the Wandjina site say they are not responsible for the paintings, but merely retouched them, apparently believing this to cause rain. It is inconceivable the aborigines painted the alphabetical script on the headdress of one of the Wandjina paintings as captured by Grey. Regarding Grey’s own ideas about the origins of the Wandjina paintings, fellow anthropologist I. M. Crawford noted: Grey was very cautious in his statement about the origins of these paintings, but in a footnote to his account of the expedition published by the Royal Geographical Society, the editor remarked that Grey believed the paintings to be the work of Asiatic people in Kimberley.
Anthropologists as agents of influence

British-trained anthropologist, A. P. Elkin, spent a lot of time and money over the years trying to discredit Grey’s reports and sketches of the Wandjina. The Rockefeller Foundation backed Elkin first when he saw the Wandjina site in 1927, and ever since then he refuted Grey’s findings.

To understand Elkin’s mindset at the time, and his financial backers, it should be noted that the Rockefeller Foundation put up 30,000 pounds—a huge fortune in 1924—to finance field trips which were often carried out under the aegis of the Australian National Research Council, an arm of the London-run International Research Council.

Elkin’s career spanned from the mid-1920s, when he studied under the ‘founding fathers’ of British anthropology in London, such as Alfred Cort Haddon, Bronislaw Malinowski and A. R. Radcliffe-Brown, until his death in 1979 at the age of 88.

In 1933 he was appointed to the prestigious chair of anthropology at the University of Sydney, only the third such anthropology chair in the British Empire at the time. From this he dominated the field for decades.

He authored the first major work on aborigines, The Australian Aborigine. It was viewed as the last word on the subject, even after its embarrassing racist overtones became a little unfashionable in the 1960s.

The entire discipline of anthropology in Australia, particularly the field expeditions that discovered alleged anthropological evidence, was dominated from almost the very beginning, by the Rockefeller Foundation.

After one year’s indoctrination to anthropology in London, Elkin was elected to the Royal Anthropological institute, and suddenly given a “firm offer of a Rockefeller Fellowship” to do fieldwork for one year among Kimberley aborigines.

He soon left for Australia to examine the Wandjina paintings. He published his first work on the Wandjina in the September-October 1930 edition of the main anthropological journal of the day, Oceania: A Journal devoted to the study of the native peoples of Australia, New Guinea and the islands of the Pacific.

He later became a long-time editor of this journal, which was financially backed by various oligarchical groups such as the Carnegie Foundation of New York.

In the article Elkin says; “I can throw no light on the origin of these paintings. The natives say they do not make the wondjina (sic) paintings, only repaint them.

“Further, they say that black-fellows did not originally make them, but the picture, ‘talan wondiauina’, that is, made itself.”

Elkin however, reported something of much more value in his unpublished Kimberley journal: “The natives say that these and other similar paintings were made a great time ago by some supermen.”

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History shows the rue function of Rockefeller-backed British anthropologists entailed extra-curricular activities often not in the best interests of the fledgling nation.

The evidence points to Elkin’s ulterior motive: an attempt to carve out a separate aboriginal nation within Australia.

The first attempts to create a separate aboriginal state were organised in the 1920s by the establishment-sponsored Australian Communist Party, as part of its general assault on Australian Sovereignty. The Communist Party of Australia’s newspaper, the Workers Weekly ran a story entitled; ‘Communist Party Fight for Aborigines: Draft Program of Struggle Against Slavery, which called for:

“The handling over to Aborigines of large tracts of watered and fertile country, with towns, seaports, railways, roads, etc to become one or more independent states or republics.

The handing back to the aborigines of all Central, Northern and North West Australia to enable the aborigines to develop their native pursuits. These aboriginal republics to independent of Australia or other foreign powers. To have the right to make treaties with foreign powers, including Australia, establish their own army, governments, industries and in every way be independent of imperialism.” This also was Elkin’s goal which he proclaimed in an October 1926 article in the periodical, Voice of the North in which he called for a large part of Arnhem Land to be returned to the aborigines and be governed by them as a separate state.

At the time authorities took interest in Elkin’s role with various Communist Party activities, including its aboriginal work; his chairing of a meeting of the Friendship with Russia League in February 1945; and his membership of another Communist front, the Association of Scientific Workers.
Aboriginal stencil and freehand art at Cathedral Cave in Central Queensland; estimated to be up to 500 years old.

**Today’s anthropologists, archaeologists, available to highest bidder**

Since aboriginal land rights were first implemented in the 1970s, profound changes have taken place in resource-rich Australia. The social and economic fabric of the nation has been subverted in the name of mainstream anthropology, where academics have been accused of being captured by aboriginal groups. From the handover of Ayers Rock to the battle to block uranium mining at Jabiluka, on the word of a handful of dissident anthropologists, their testimony has cost the country billions of dollars. The profession has finally realised it has an enormous credibility problem, especially after the “secret women’s business” instigated the Hindmarsh Island debacle.

**Anthropologists admit credibility problem**

On July 10, 300 professional anthropologists met in Sydney for their annual conference to discuss among other things, their declining credibility. One of our more distinguished anthropologists, Les Hiatt said it all: “Anthropology in Australia faces a crisis of credibility. “Any young anthropologist who publicly gives primacy to scientific values risks becoming a pariah without a job.” In 1995 a Royal Commission into the $68 million Hindmarsh Island affair found the “secret women’s business” was cooked up by aboriginal groups and the so-called experts who supported them.

It began in 1989 when the South Australian Government approved the building of a bridge between Goolwa, 83 km south of Adelaide and a marina on nearby Hindmarsh Island, sited in the backwaters of the Murray River estuary. Some local groups protested against the development, but nothing was done until a story emerged that the area was sacred to women from the local Ngarrindjeri tribe. Commissioner Iris Stevens, a retired judge, presided over the inquiry, comprehensively demolishing the case for women’s business. She said in her decision: “...the women’s business emerged in response to the need of the anti-bridge lobby to provide something of a cultural significance to warrant the making of a declaration by the federal minister ... it was unknown to the 12 dissident Ngarrindjeri who gave evidence ... the whole claim of the women’s business from its inception was a fabrication.”

In 1970s it was fashionable talk about the “genocide” inflicted upon the Tasmanian aborigines, and to describe Truganini as “the last Tasmanian.” This is no longer acceptable since anthropologists belatedly grasped the implications for Tasmanian land rights—there would be no aborigines to claim it. More recently there was the fight against gold mining at Coronation Hill, the stopping of the gold platinum and palladium rich mine in Kakadu. BHP estimated that several hundred jobs and $500 million in export earnings were lost. Money, naturally not land rights, is the bottom line in most of the hard-fought contests.

Two years ago, anthropologist Jeff Stead of the Northern Territory’s Northern Land Council in Darwin keyed ‘land disputes’ into the council’s new computer database. He found that of the 50 files registered, six were solely of lawyer’s invoices, and a “major proportion” of the others were devoted to billing matters, including substantial anthropological costs.

Should this abundant and ground-breaking archaeological evidence be called upon in a court case involving land rights, then an honest judge would find it impossible to ignore its implications. He would also be forced to ignore the hoax of modern anthropology. The Native Title Act and its associated agencies including the Native Title Tribunal would have to be thrown out. The land seized by aborigines in the name of land rights would have to be returned to governmental control, and used for the benefit of all Australians. Governments would then have to ensure aborigines were given adequate budgets to look after themselves, in much the same way as ordinary Australians.

Our country could then return to normality.

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