Ruan Xihu 阮西湖[1]. "*Aodaliya Minzuzhi*" 澳大利亚民族志 [*Australian Ethnography*]. *Qinghai Renmin Chubanshe* 青海人民出版社(1987)

Translators' Introduction

Xueting Gao, Yan Chi, Shang Li & Mengyuan Gao

Ruan Xihu 阮西湖, born in 1927 and passing away in 2021, stood as a prominent figure in China's academic study of social anthropology and ethnography, dedicating his scholarly pursuits to the comprehensive exploration of Chinese and global ethnic matters. Since 1958, he has delved into the studies of worldwide ethnology. In 1978, he ascended to the position as the head of the Institute of Ethnology and Anthropology in the Chinese Academy of Social Science (CASS)[2] and also served as the deputy editor of the journal named *Minzu Yicong* 民族译丛[3]. He has been to Australia several times to conduct in-depth investigations on the history and current situation of Indigenous people, as well as the multiculturalism policies in Australia.

In May of 1983, during the second colloquium on world ethnic studies in China[4], compiling two series of books including *Shijiegeguo Minzuzhi* 世界各国民族志 (*Ethnography of Countries Worldwide*) and *Shijiegeguo Minzuwenti* 世界各国民族问题 (*Issues of Ethnic Groups in Countries Worldwide*) became the primary goal for the scholars in the Chinese World Ethnic Studies Research Society[4]. The intention of compiling *Shijiegeguo Minzuzhi* was not merely to

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[1] Ruan Xihu 阮西湖 was a well-known social anthropologist and ethnologist in China. (See: China Union of Anthropological and Ethnological Sciences 中国人类学民族学研究会, "Zhuanjia Xuezh—Ruan Xihu 专家学者—阮西湖 [Scholar Details—Ruan Xihu], " www.cuaes.org, accessed March 24, 2024, http://www.cuaes.org/scholardetail-63.htm.) —Trans.

[2] Chinese Academy of Social Sciences (CASS) 中国社会科学院 is a leading academic organization in the philosophy and social sciences as well as a comprehensive research center in China. (See: CASS, " Chinese Academy of Social Sciences," casseng.cssn.cn, accessed March 24, 2024, http://casseng.cssn.cn/sky_about/.) —Trans.

[3] *Minzu Yicong* 民族译丛 is a journal that started publication in 1979 and changed to its current name *Journal of World Peoples Studies* 世界民族 in 1995. The journal is affiliated with CASS and with the purpose of researching the world from an ethnic perspective to serve China's academic development. It collects and publishes high-quality academic theses related to ethnology. (See: Journal of World Peoples Studies, "Shijie Minzu Jieshao 世界民族介绍 [the Introduction of World Peoples], " sjmz.ajcass.org, accessed March 24, 2024, http://sjmz.ajcass.org/Home/Show/?ChannelID=11847.) —Trans.

[4] The second colloquium on world ethnic studies 全国第二届世界民族研究学术讨论会 was held by the Chinese World Ethnic Studies Research Society 中国世界民族研究学会, the research society was established under the instruction of actively carry out the research on ethnic groups quoted from government work report in 1978 given by Hua Guofeng 华国锋 who was premier of the state council in China from 1976 to 1980. (See: The Central People's Government of the People's Republic of China, "1978 Guowuyuan Zhengfu Gongzuo Baogao 1978 年国务院政府工作报告 [the Government Work Report of the State Council in 1978]," www.gov.cn, accessed March 24, 2024, https://www.gov.cn/test/2006-02/16/content_200704.htm.) —Trans.

systematically explore and elucidate the ethnic diversity of nations globally, but also to aid the late 20th-century Chinese populace in expanding their perspectives and enhancing their global awareness in the post-Reform and Opening-up era of China[5]. *Shijiegeguo Minzuzhi* was required to be written by country, one for each country. (Li, 2013) *Ruan Xihu* shouldered the responsibility of writing *Canadian Ethnography*[6] and *Australian Ethnography*[7].

Australian Ethnography, crafted following Ruan's visit to Australia as a visiting scholar in 1985 under the auspices of CASS, was segmented into three distinct parts: the historical and current states of Indigenous communities, the British migration and Australian development narrative, and the exposition on multiculturalism and ethnic diversities. The first part of the book covers a variety of social matters related to Indigenous people, including but not limited to their origins, physical appearance, social organization, language, religion and worship and government policies towards them. As part of the second part of the book, Ruan highlighted the differences between ethnic groups and Australians and provided additional information about Australian immigration development. He postulated that Australians possess dual identities: a geographical Australian identity and a sociological ethnic identity within the Australian milieu. The final part provides a succinct overview of the evolution of immigration policies, detailing the predominant ethnic groups that have migrated to Australia. Furthermore, Ruan commended the Australian government's implementation of multicultural policies, including the establishment of multicultural broadcasting services. (Li et al., 2004)

In translating Ruan Xihu's *Australian Ethnography*, translators face considerable challenges, particularly in verifying academic sources and maintaining translation accuracy. The source text lacks explicit citations for numerous English references, complicating efforts to verify the academic content's authenticity. Additionally, the original text includes instances of second-order translation. Many sentences in the original Chinese text were directly translated from

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[5] China's Reform and Opening-up Policy 中国改革开放政策 was guided by Deng Xiaoping 邓小平, the policy focused mainly on the Chinese economy and was significantly successful in connecting China with the rest of the world. (See: Ross Garnaut, Song Ligang, and Cai Fang, *China's 40 Years of Reform and Development: 1978-2018* (Acton, Act: Anu Press, 2018).) —Trans.

[6] *Canadian Ethnography* 加拿大民族志 is another social anthropology book about ethnic groups in Canada written by Ruan Xihu. (See: Ruan Xihu 阮西湖, *Jianada Minzuzhi* 加拿大民族志 [*Canadian Ethnography*] (Beijing Minzu Chubanshe 北京民族出版社, 2004).) —Trans.

[7] *Australian Ethnography* is the official name of *Aodaliya Minzuzhi* 澳大利亚民族志 translated by its author Ruan Xihu when the book was published in the 2004 edition. —Trans.

English by Ruan using abbreviations and ambiguous language, like "J. C. 威斯乃尔" which is the author's name in a reference quoted by Ruan, as well as some places' names such as "塔尔劳"(Telfer in the target text after researching), making it hard to trace back the corresponding English terms. Moreover, some part of Ruan Xihu's use of unclear expressions makes it difficult to ascertain the true origins of various academic terms, including accurate translations of different types of totemic terms. Furthermore, the topic of Chapter 5 is about Aboriginal religious totemism, which requires translators to delicately balance the faithfulness to the source texts and be respectful to the Aboriginal culture. All these issues necessitate careful verification and interpretation to approach translation accuracy.

The book introduces the readers to the diverse cultures, customs, beliefs, and practices of Australians, which promotes an appreciation of the diverse complexities of Australian society. Scholars, students, policymakers, and the general public who speak non-native Chinese can access this book through translation. It provides historical narratives, such as colonization, the impact European settlement had on indigenous communities, and reconciliation efforts, enriching ethnology theoretical frameworks and providing valuable data for academic research. In addition, it offers policymakers a detailed analysis of the successes and failures of Australian multicultural policies that may be of use to their own countries in dealing with similar issues. Among the general English-user public, the book could help to bridge cultural gaps and conflicts between Australia and other countries.

第一部分 土著居民的历史与现状

PART I Indigenous History and Present Situation

第五章 土著居民的宗教信仰

Chapter 5 Religion and Worship[8]

translated by Xueting Gao, Yan Chi, Shang Li & Mengyuan Gao

土著社会的各个方面都与宗教联系着。严格说来，土著宗教还处在原始阶段，即松散的各种崇拜仪式。他们相信梦幻年代，即创世纪年代。据说当时在澳大利亚只居住着土著居民的祖先和凶恶的精灵，他们的祖先既象人又象动物。在他们漫游过的地方利用超人的自然力量创造了大地、河流、山脉、山洞和特殊的岩石。最早的土著人就在他们祖先创造的大地上生活，并按他们祖先所制定的特别法律、习惯和社会组织生活。这就是土著人宗教信仰的开始，正如恩格斯指出的："宗教是在最原始的时代从人们关于自己本身的自然和周围的外部自然的错误的、最原始的观念中产生的。" ①

In the Indigenous communities, everything is linked to religion. Strictly speaking, indigenous religions are still in a primitive stage, i.e. a variety of unstructured worship rituals. They believe in the Dreamtime[9], i.e. the era of Creation. It is said that on the land of Australia there only lived ancestors of the Aborigines and evil spirits, who were characterized by both human and animal. They created lands, rivers, mountains, caves and special rocks with supernatural power wherever they went. The First Nations live on the lands created by their ancestors and they follow the unusual laws, customs and social organizations laid down by their ancestors. Indigenous religions thus came into being at that time. As mentioned by Engels, "Religion arose in very primitive times

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[8] The chapter "Religion and Worship," corresponding to pages 47-53 of the original text, is the fifth chapter from Part I: "Indigenous History and Present Situation" of *Australian Ethnography*. This chapter provides an exhaustive analysis of the religious practices and spiritual beliefs of the indigenous populations in Australia, focusing on their spiritual traditions and the societal implications of these practices. —Trans.

[9] Dreamtime or Dreaming (梦幻时代) was term used for religio-cultural concepts attributed to Australian Aboriginal cultures. The words were first used by *Francis Gillen* and quickly adopted by other anthropologists in Australia. (See: Christine Judith Nicholls, "'Dreamtime' and 'the Dreaming' – an Introduction," The Conversation, January 22, 2014, https://theconversation.com/dreamtime-and-the-dreaming-an-introduction-20833.) —Trans.

from men's erroneous and primitive conceptions about their nature and the external nature surrounding them."[10]

① 《马克思恩格斯选集》第四卷, 第 250 页。

土著居民的宗教信仰虽然还停在原始阶段，宗教仪式却很复杂，整个澳大利亚大陆，包括周围各岛屿，土著居民的宗教仪式不尽相同，他们有各种不同的崇拜仪式。土著社会存在着不同的社会组织，而且各种不同的社会组织交织在一起。这种情况有利于各种崇拜仪式的传播。但按其内容可以归纳为三个方面，即"丰收与繁生"崇拜、图腾崇拜和巫术巫医。

Despite the primitive stage of their religious beliefs, the indigenous people have complex religious rituals. In the entire Australian continent, including the surrounding islands, the religious rituals vary greatly, with respective worship rituals. Different social organizations can be found in these indigenous societies, and they intertwine with each other closely, which facilitates the spread of various worship rituals. Based on the ritual content, they can be summarized into three aspects, namely the "Harvest and Fertility" worship, totem worship and magic and Clevermen[11].

一 "丰收与繁生"崇拜

"丰收与繁生"崇拜是澳大利亚土著人的一种原始宗教形式，类似这种崇拜形式还有阿拉斯加因纽特人的"猎鲸崇拜"以及非洲和美洲等地的"太阳"崇拜，等等。

I. The Harvest and Fertility worship

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[10] ① *Selected Works of Marx and Engels* vol. 4, 250.
The quote was written by Engles and used by the author of the book, Ruan Xihu. Its English translation can be found in the translation of Ludwig Feuerbach and the End of Classical German Philosophy published by Foreign Languages Press. (See: Friedrich Engels, *Ludwig Feuerbach and the End of Classical German Philosophy* (Peking: Foreign Languages Press, 1976), 55.)https://michaelharrison.org.uk/wp-content/uploads/2020/12/Ludwig-Fuuerbach-and-the-end-of-Classical-German-Philiosophy-FLP.pdf.) —Trans.

[11] A Cleverman refers to a traditional healer in the cultures of the First Nations in Australia. The roles, terms for and abilities of the Clevermen vary in different communities. Some of them can heal physical injuries and some can cure spiritual ailments with magic powering from the Dreaming. They can be men or women depending on the cultures of different communities. (See: Daniel Suggit, "A Clever People: Indigenous healing traditions and Australian mental health futures" (Short Thesis, ANU, 2008), 3-5, https://openresearch-repository.anu.edu.au/bitstream/1885/12051/1/Suggit_D_2008.pdf) —Trans.

The "Harvest and Fertility" worship represents a primitive form of religion among the Australian aborigines. Other similar forms include the "Whale Hunting" worship of the Inuit in Alaska and the "Sun" worship in Africa and the Americas.

　　从整个澳大利亚来讲，"丰收与繁生"崇拜是流传最广的少数几种崇拜形式之一。它流传于澳大利亚的中北部地区和西北部地区，从罗泊河地区，包括阿纳姆地、基特斯港、戴利河、维多利亚河以及金伯利地区。尽管在神话和仪式方面有所不同，但都反映丰收与繁生这个共同的内容。以丰收与繁生为内容的崇拜，还有沙漠形式的崇拜和西部地区的不同崇拜仪式，东部崇拜形式包括云杜鲁和阿兰达地区，并流传在东南部地区。沙漠地区的每一种崇拜仪式都有其本身的特点和神秘色彩。我在访问云杜鲁和西澳大利亚时就听到许多关于土著居民的各种不同崇拜仪式。他们把生产与各种自然物联系起来。因此，许多自然物也就成为他们的崇拜对象了。

Throughout Australia, the "Harvest and Fertility" worship is one of the few most widespread forms. It spreads in the north-central regions and northwest regions of Australia, covering the Roper River region, including Arnhem Land[12], Port Essington[13], Daly River, Victoria River and the Kimberley region. Despite differences in mythology and ritual in these regions, they have one thing in common, that is, the common content of harvest and fertility. There are other forms of worship based on "harvest and fertility", like the desert-style form and different worship rituals in the west, as well as eastern forms of worship in the Yeddung Dhaura[14] and Aranda regions, spreading in the southeast. Each worship ritual in the desert region presents its own characteristics and mysterious colours. During my visits to Yeddung Dhaura and Western Australia, I heard a lot about the

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[12] Arnhem Land (阿纳姆地): A region of Australia in the northern territory, large areas of which are reserved for native Australians. (See: D. M. J. S. Bowman, Angie Walsh, and L. D. Prior, "Landscape Analysis of Aboriginal Fire Management in Central Arnhem Land, North Australia," Journal of Biogeography 31, no. 2 (February 2004): 207–23, https://doi.org/10.1046/j.0305-0270.2003.00997.x.) —Trans.

[13] Port Essington (基特斯港): This article provides some information about this place in the north-central and northwest Australia, and Port Essington which is located in the north Australia, is the best suitable place and around this place there are a lot of First Nations and it's near the Daly River. (See: Baldwin Spencer, *Native Tribes of the Northern Territory of Australia* (Cambridge University Press, 1914), 7.) —Trans.

[14] Yeddung Dhaura (云杜鲁): This paper describes the place Yeddung Dhaura that is an Aboriginal campsite located on a flat-topped rise on the eastern edge of a tributary stream of Ginninderra Creek. And it is an Aboriginal community. And its pronunciation is closest to its transliterated name. (See: "Background Information Yeddung Dhaura (Block 1 Section 111 Forde)," Trove (Canberra City, Australian Capital Territory: ACT Government, Published September 2021), https://nla.gov.au/nla.obj-2995362361/view.) —Trans.

different worship rituals of the Aborigines. They link production to all kinds of natural objects, thus turning many natural objects into the goals of their worship.

根据 J· C· 威斯乃尔在 1901 年的报告，在皮巴拉区有一个叫塔尔劳的地方，这里有一堆石头把圣地隔开，这是一个为丰收和繁生举行仪式的场所。类似这样的场所在澳大利亚还有威克姆坎，它也是一个为丰收而举行仪式的场所。斯宾塞和吉伦曾对阿兰达人的印泰柴尤马(intichiuma), 即 "丰收或繁生" 崇拜作了报道。他们的报告使我们有理由相信，"丰收与繁生"崇拜是澳大利亚人的最原始的崇拜仪式，也是许多原始民族共同的崇拜仪式。

According to the report of J. C. Wisnell (威斯乃尔)[15] 1901, there is a place called Telfer[16] in the Pilbara region, where a pile of stones separates sacred places. This is exactly a place for Harvest and Fertility. Another similar site in Australia is Wickham[17], which is also a site for harvest rituals. Spencer and Gillen have reported on the Arandas' intichiuma[18], i.e. the "Harvest or Fertility" worship. Their report gives us reason to believe that the "intichiuma" worship is the most primitive worship ritual of Australians and is also common to many primitive peoples.

但是，在澳大利亚各个不同地区，情况也不尽相同，不是对所有的动物或植物都有崇拜仪式，也不是所有的重要物种都有崇拜中心，更不是所有参加崇拜仪式的人都真诚相信。因为土著人有时也对那些在经济上无用的物种举行崇拜仪式。但通常是为对他们生存有关的物种举行崇拜仪式。

However, situations vary in different parts of Australia. People don't hold worship rituals for all animals or plants, and there are not always worship centres for all important species. Moreover, not everyone who attends worship rituals sincerely believes in them, since even aborigines

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[15] The author of the book, Ruan Xihu translated the name as 威斯乃尔. In this translation process, failed to locate the report mentioned in the book under the name 威斯乃尔, taking Wisnell as the corresponding name of 威斯乃尔. —Trans.

[16] Telfer (塔尔劳): Failed to locate a place called "塔尔劳." The author said the place is in Pilbara, so after searching all the places in Pilbara, still nothing. However, there is a place called Telfer that is located in the Pilbara, and it is also the Aboriginal community. —Trans.

[17] Wickham (威克姆坎): "Wickham" is a real name and a well-known Aboriginal community, and its pronunciation is much similar to its transliterated name "威克姆坎." —Trans.

[18] The name Intichiuma is applied to certain sacred ceremonies associated with the totems, and the object of which is to secure the increase of the animal or plant which gives its name to the totem. (See: Baldwin Spencer and Francis James Gillen, *The Native Tribes of Central Australia* (Cambridge University Press, 1898), 167–211.) —Trans.

themselves also sometimes hold worship rituals for those economically useless species. They tend to do so for the species involved with their survival.

阿兰达人在当他们的植物生长茂盛的时候，每年举行一次"丰收与繁生"仪式，斯宾塞和吉伦认为，阿兰达人的"印泰柴尤马崇拜"与相应图腾的植物茂盛成长和动物繁殖密切联系着。有人根据斯宾塞和吉伦的观点，认为"印泰柴尤马崇拜"也是为动物图腾和植物图腾的丰收和繁生而崇拜。这就把"丰收与繁生"崇拜与图腾崇拜联系起来了。我认为"丰收与繁生"崇拜和图腾崇拜是两种不同的宗教仪式。因为图腾物种一般为禁食、禁触，而"丰收与繁生"崇拜食用生长茂盛的植物和猎获的动物。这是重要的区别。

The Arandas[19] hold an annual "Harvest and Fertility" ritual because of their flourished plants. According to Spencer and Gillen,[20] Arandas' "intichiuma" is closely related to the plant growth and animal reproduction of the corresponding totems. Therefore, some people believe that the "intichiuma worship" comes into being also for the harvest and multiplication of animal and plant totems, which thus links the worship of "Harvest and Fertility" with the worship of totems. From where I stand, the worship of "Harvest and Fertility" and the one of totem are two different religious rituals, since the former generally means to enjoy flourishing plants and hunted animals, while the latter indicates abstinence from fasting and forbidden touching. This is an important distinction.

从阿纳姆地东北部的"丰收与繁生"崇拜就能更清楚地了解这宗教仪式的内涵。每当季节风和雨季到来时，当地土著人举行了"丰收与繁生"崇拜，祈求物种丰收，得到更多食物。此外，在杜尔氏族中，流传着两个德詹格加伍尔姐妹和一个哥哥的故事。他们是神话中的英雄，太阳的象征，并使人类、动物、植物生长。土著人崇拜他们正是为了动植物生长。

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[19] The Arandas can be also known as the Arrernte people or Arunta, which are a group of Aboriginal Australian peoples who live in the Arrernte lands, and surrounding areas of the Central Australia region of the Northern Territory. —Trans.
[20] Baldwin Spencer and F.J. Gillen were pioneering anthropologists who explored the link between ecological resources and totemic rituals among the Aranda. Their significant work, "The Native Tribes of Central Australia," provides an in-depth examination of indigenous societies and cultures in central Australia, documenting their religious practices and beliefs and how these are intertwined with environmental and biological cycles. —Trans.

The worship of "Harvest and Fertility" in northeast Arnhem Land can well explain the connotation of this religious ritual. Whenever the seasonal wind and rainy season arrive, the Aborigines will hold the "Harvest and Fertility" worship, praying for a good harvest and more food. In addition, stories of two Djankawu Sisters[21] and their brother are famous in the Dhuwa moiety[22]. They are heroes in mythologies and symbols of the sun, who help humans, animals, and plants grow. The aborigines worship them precisely for the growth of plants and animals.

上述例子着重为物种丰收，下麵的例子着重为人丁兴旺，如库纳皮皮是一位神话式的繁生母亲，她创造了人。因此，她被看成与蛇虹有联系的精灵。她有许多名字，其中两个名字是加尔瓦迪和加德贾里。土著人还崇拜两位在岩洞里繁生的姐妹。据说这两个姐妹被无毒大蟒吞没，尔后又把她们放回到亚卢恩格古尔的岩洞里繁生。

The above examples focus on the abundance of species, while the following give attention to the abundance of people. Kunapipi[23], a mythical mother who creates man, is regarded as a spirit associated with the Rainbow Serpent[24]. People endow her with many names, two of which are Galwadi and Djang'kawu[25]. The Aborigines also worship the two sisters who live in the cave and are said to have been swallowed by a venomous python. The two sisters come back into the caves of Alungol later for multiplication.

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[21] Djankawu Sisters: The Djankawu Sisters are mythological creators and fertility figures in the mythology of Indigenous Australian peoples from the Arnhem Land region, responsible for the creation of many sites and life forms. (See: Edward Palmer, "Notes on Some Australian Tribes," *The Journal of the Anthropological Institute of Great Britain and Ireland* 13 (1884): 291, https://doi.org/10.2307/2841896.) —Trans.

[22] The Dhuwa(also spelled Dua), one of two major moieties in Yolngu societies of Arnhem Land, Northern Australia. This social structure consists of a complex dualistic system, in which Australian Aboriginal communities are typically divided into two complementary "friction" or groups, Dhuwa and Yirritja. Key clans within the Dhuwa moiety, such as the Rirratjiŋu and Gälpu from the Dangu people, contrast with the Gumatj clan, which stands as the most notable in the Yirritja moiety. —Trans.

[23] Kunapipi also spelt Gunabibi, (womb) is a fertility goddess in Indigenous Australian cultures, symbolizing fertility and creativity, prevalent in the mythologies of many Aboriginal communities. —Trans.

[24] The Rainbow Serpent, a deity in Aboriginal Australian mythology, represents the interconnectedness of water, life, and creation. Known by various names and central in The Dreaming, it features prominently in Aboriginal art and religion. The Rainbow Serpent creates land, water and all other animals, plants for the Aboriginal peoples, yet sometimes when they are disturbed may create chaos and troubles. (See: Anthony S Mercatante and James R Dow, "Rainbow Snake," *The Facts on File Encyclopedia of World Mythology and Legend*, (New York: Facts On File, 2009), 817-818.) —Trans.

[25] The Djang'kawu(also spelled Djanggawul or Djan'kawu), refers to the creation ancestors in the mythology of the Yolngu people of Arnhem Land in the Northern Territory of Australia. It is one of the most important stories in Aboriginal Australian mythology and concerns the moiety known as Dhuwa. —Trans.

在西阿纳姆地，有与"丰收与繁生"崇拜相似的节日，称"尤巴尔"(ubar)。它与母亲的繁生有关。这位母亲被称为瓦拉穆兰戈(Waramurunggo)。她与女蛇虹恩加尔佐德齐名。"尤巴尔"仪式包括一系列舞蹈。人们在跳舞时，有一个内空而呈凹状的木鼓，鼓声就象征着母亲的声音。

In Western Arnhem, there is a festival similar to the worship of "Harvest and Fertility", called "ubar"[26]. It has to do with the mother's multiplication. The mother is known as Waramurunggo[27]. She shares her name with the Ngalyod, the Rainbow Serpent[28]. The "ubar" ritual involves a series of dances. When people dance, there is an empty and concave wooden drum, and the sound of the drum symbolizes the voice of the mother.

二 图腾崇拜

图腾最早在北美印第安人中发现。图腾一词来自奥吉布瓦语，意为个人或集体的命运与之相连系之物，并能保护他们。因此，图腾崇拜也就成了原始宗教的一部分。在澳大利亚，大部分学者，当他们在使用图腾主义一词时，是把它作为一种手段来解释崇拜活动，或集团的属性的，并用图腾一词来象征自然界的一些相似物体。最重要的是这些学者用图腾方法来反映土著人与自然界的关系，以及他们对这个宇宙中其他事物的幻想。这种用法与奥吉布瓦语"图腾"一词的涵义有相同之处。

II. Totem Worship

Totems were first found in the cultures of the North American Indians. The word "totem" comes from the Ojibwe[29] language which means an object linked with the destiny of an individual or a group and protects them. Thus, totem worship became part of the original religion. In Australia, when most scholars use totemism, it's a way to explain worship activities or group attributes as

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[26] Ubar is a specific ritual observed in certain parts of Arnhem Land, celebrating fertility and the cyclical nature of life, linked to maternal aspects of creation. —Trans.

[27] Wollunqua, the Warumungu people's version of the Rainbow Serpent, is a creator in many Aboriginal myths. —Trans.

[28] Ngalyod, the Rainbow Serpent is an all-powerful female ancestral creator of the Bininj people. Ngalyod represents a specific form of the Rainbow Serpent, depicted as female and symbolizing forces of creation and destruction. —Trans.

[29] Ojibwe (奥吉布瓦语), also known as Ojibwa, Ojibway, Otchipwe, Ojibwemowin, or Anishinaabemowin, is an indigenous language of North America of the Algonquian language family. The language is characterized by a series of dialects that have local names and frequently local writing systems. (See: Michael D Palmer and Stanley M Burgess, *Companion to Religion and Social Justice.* (Wiley-Blackwell, 2012), 425–37.) —Trans.

well as to use the term to symbolize similar objects in nature. Most importantly, these scholars use the totems to reflect the relationship between indigenous people and nature, as well as their fantasies about other things in the universe. It has something in common with the Ojibwe word for "totem".

与此同时，在澳大利亚民族学界，对在土著人的宗教中使用图腾主义一词存在着不同看法，认为使用图腾一词没有准确地反映土著居民的宗教信仰。也有人认为使用图腾一词不恰当。但我认为，处于氏族阶段的土著人，他们的宗教信仰主要表现在崇拜上。因此，图腾崇拜縣澳大利亚土著人宗教信仰的一个组成部分，但不是象苏联学者所说的那样，"图腾崇拜是澳大利亚人的独特宗教的主要形式"，因为土著人的宗教是一个多种崇拜混合体，它包括三部分，甚至泛生信仰(animatism)。本节所介绍的，只是多种崇拜混合体的一个组成部分。

Meanwhile, the Australian ethnographic community hold different opinions on the term totemism in Aboriginal religion, arguing that the term does not accurately reflect the religious beliefs of Aborigines. However, others consider the use of the term totem is inappropriate to describe their religious culture. From where I stand, the aborigines in the clan stage show their religious belief mainly in the form of worship. Thus, totemism counts as an integral part of the religion of the aboriginal Australians. Nevertheless, it is not "the main form of the unique religion of the Australians" as proposed by the Soviet scholars, since the religion of the Aborigines is a mixture of many kinds of worship that includes three parts, even animatism[30]. The content in this chapter is only one component of the complex worship.

(一) 个人图腾崇拜

个人图腾崇拜是指个人与自然界某一动物或植物之间的关系。这个关系是个人关系，通常不与别人共有一个图腾，也不是世袭的。一个人可能在成年礼时给他一个图腾名称。这个图腾名称可能是植物、动物、昆虫和矿物名称，有时图腾名称的含义是隐匿的。一个

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[30] Animatism (泛生信仰, also can be translated as 万物有灵论) is a form of religion in most of primitive or preliterate societies, which speaks about a belief in generalized, objective power over which actions of control can be imposed by the people. (See: Kasi Eswarappa and Gladis S. Mathew, "Animatism," Springer- Encyclopedia of Psychology and Religion, January 1, 2019, 2, https://www.academia.edu/40366015/Animatism.) —Trans.

人在得到图腾之后，要让全氏族知道。但是，他并不总感到对图腾物有任何爱慕或在感情上受图腾的束缚。他并不需要对他的图腾物有特殊态度，他还可以吃图腾物。澳大利亚西部的吉加龙人就是这样。

i. Personal Totem Worship

Personal totem worship refers to the relationship between an individual and a particular animal or plant in nature. The relationship is personal and usually does not share a totem with another person, nor is it hereditary. A person may be given a totem name at the Initiation ceremony[31]. The name may be a plant, animal, insect, or mineral name, and sometimes the meaning of the totem name is hidden. After a person is given a totem, the person has to make it known to the whole clan. However, the person does not always feel any love for the totem object or be emotionally bound to it. The person does not need to have a special attitude towards it and can still eat it. This is the case with the Jigalongs[32] of Western Australia.

个别人有两个图腾，如乌拉德杰里人第二个图腾有"辅助图腾"之称，这种"辅助图腾"可能是动物，也可能是人。土著医生把一个 10 岁或 12 岁的小孩，从他住的帐篷中带走，并在他身上吹进医生的辅助图腾(称巴拉)，这就意味着图腾或"动物精灵"已进入他的身上。据霍威特和伊尔金的记载，这种辅助图腾传播很广，几乎整个新南威尔士都有。在澳大利亚中部、北部和西北部，土著医生都有蛇的精灵。在神话中，蛇精灵经常与虹联系在一起。

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[31] The Initiation ceremony is a special ritual held for young male Aboriginal adolescents when they are at the age of 10-16. The ceremony symbolizes them becoming adult parts of the community and allows them to comprehend the mythology in the Dreamtime, as well as to share the embodiment of the ancestors. (See: Mbantua Gallery, "Aboriginal Culture and Ceremonies," Mbantua.com.au, 2024, https://mbantua.com.au/aboriginal-culture.) —Trans.

[32] The Jigalong community (吉加龙人) lives in the Pilbara region of Western Australia, the population was 300 according to the ABS 2016 Census. (See:National Indigenous Australians Agency, "Jigalong," Indigenous.gov.au, 2022, https://www.indigenous.gov.au/community/jigalong.) —Trans.

Some individuals have two totems, such as the Wurundjeri[33], whose second totem is called "assistant totem[34]", which may be an animal or a human being. When a Cleverman takes a child of 10 or 12 years old away from the main camp in which the child lives and sings[35] the Cleverman's assistant totem (called a Bala) into the child, it means that the totem or the "animal spirit[36]" has entered the child's body. According to Howitt[37] and Elkin[38], the assistant totem was so widespread that it was found throughout New South Wales. In central, northern and north-western Australia, the Clevermen had snake spirits. In mythology, the snake spirit is often associated with the Rainbow Serpent.

（二）性图腾崇拜

　　每一个性别都有它自己的象征，如鸟、动物等等，它们惯例地表示了各性别之间的团结以及性别之间的区别。伤害或杀害一个图腾中的成员就意味着对另一个图腾成员的挑战或攻击。

ii. Sex Totem Worship

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[33] The Wurundjeri people (乌拉德杰里人) are the Traditional Custodians of much of the metropolitan Melbourne region extending out in all directions. (See: Mandy Nicholson and Jones David, "Wurundjeri-al Narrm-u (Wurundjeri's Melbourne) Aboriginal Living Heritage in Australia's Urban Landscapes ," in *The Routledge Handbook on Historic Urban Landscapes in the Asia-Pacific*, ed. Kapila D. Silva (New York: Routledge, 2019), https://doi.org/10.4324/9780429486470.) —Trans.

[34] Assistant totem (辅助图腾) is termed as "Bala" in Aboriginal culture and sung into the child's body when the child finishes his Initiation ceremony to serve as a spiritual apprenticeship to the Cleverman, which is normally used to pass the "cleverness" to the next generations. The paper gives more details about assistant totems in Aboriginal cultures and corresponds to the description provided by Ruan Xihu. (See: R M Berndt, "Wuradjeri Magic and 'Clever Men'," *Oceania* 17, no. 4 (June 1, 1947): 333, https://doi.org/10.1002/j.1834-4461.1947.tb00157.x.) —Trans.

[35] According to the paper published by Adolphus Peter Elkin 伊尔金, he stated that the "assistant totem" was sung to the children. However, Ruan Xihu translated it as "blow into the children's body" (Literal translation) in the original book, *Australian Ethnography*. (See: A. P. Elkin, "The Secret Life of the Australian Aborigines," *Oceania* 3, no. 2 (1932): 125, https://www.jstor.org/stable/40327402.) —Trans.

[36] The animal totems are believed to be animal spirits by different clans of indigenous people living across the world. They think that totem animals always stay with them for life both in the physical and spiritual world. (See: Manash Goswami, "Totemism and Tribes: A Study of the Concept and Practice" (Assistant Professor thesis, 2018), https://www.researchgate.net/profile/Manash-Goswami-2/publication/326655380_Totemism_and_Tribes_A_Study_of_the_Concept_and_Practice/links/5c09dcac299bf139c7446bd5/Totemism-and-Tribes-A-Study-of-the-Concept-and-Practice.pdf.) —Trans.

[37] Alfred William Howitt 霍威特, was an Australian anthropologist, explorer and naturalist. He was famous for being the leader of the Victorian Relief Expedition (See:W. E. H. Stanner, "Alfred William Howitt," Australian Dictionary of Biography (Canberra: National Centre of Biography, Australian National University, 1972), https://adb.anu.edu.au/biography/howitt-alfred-william-510.) —Trans.

[38] Adolphus Peter Elkin 伊尔金 was a clergyman and influential Australian anthropologist during the mid-twentieth century. (See: Tigger Wise, "Adolphus Peter Elkin (1891–1979)," Australian Dictionary of Biography (Canberra: National Centre of Biography, Australian National University, 1996), https://adb.anu.edu.au/biography/elkin-adolphus-peter-10109.) —Trans.

Each sex has its symbols, such as birds, and animals, which conventionally denote the unity and the distinction between the sexes. Harming or killing a totem member means challenging or attacking a member of another totem.

(三) 氏族图腾

　　氏族除了具有共同的男祖先或共同的女祖先外，还与一个或一个以上的自然现象有共同的关系。图腾是这个单位成员的象征。图腾对其成员即将遇到的困难和危险会提出预告，同时也是生活仪式的中心。它还是氏族土地和神话的纽带。

iii. Clan Totems

Except for having the same male or female ancestor, clans also share a common relationship with one or more natural phenomena. The totem is the symbol of members of the clan. The totem not only gives forewarning of impending difficulties and risks to its members but also serves as the centre of ceremonies[39]. Moreover, it links the land where clans lived for years and myths existed in the cultures of the Australian Aborigines.

　　耶尔金在 1933 年提出了澳大利亚存在母系氏族和父系氏族以及它们之间的区别。母系氏族分布在澳大利亚东部、昆士兰、新南威尔士、维多利亚西部和南澳大利亚东部以及西澳大利亚西南部一小块地区。图腾一词的一般概念也可以理解为"主属"。也就是人与图腾是"同亲属"。

Elkin (耶尔金)[40] proposed there are matrilineal and patrilineal clans in Australia and addressed their differences in 1933. The matrilineal clans are distributed in the eastern part of Australia, Queensland, New South Wales, west of Victoria, east of South Australia and a small region in the

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[39] Corroborees and rituals are both included in ceremonies in the cultures of the First Australians. The ceremonies are held for many reasons including homecoming, births and deaths as well as to celebrate Aboriginal mythology and spiritualities either in mime or in songs and dances. (See: "Traditional Aboriginal Music Ceremony," Aboriginal Australian Art & Culture, Alice Springs Australia, accessed April 2024, https://www.aboriginalart.com.au/didgeridoo/ceremony.html.) —Trans.

[40] The author of the book, Ruan Xihu translated the name Elkin as 伊尔金 in Personal Totem Worship part of this chapter (mentioned above) and translated it as 耶尔金 here. Elkin published the paper in 1933 which mentions the detailed differences between matrilineal and patrilineal clans in Aboriginal cultures. (See: A. P. Elkin, "Studies in Australian Totemism: The Nature of Australian Totemism," *Oceania* 4, no. 2 (December 1933): 116, https://doi.org/10.1002/j.1834-4461.1933.tb00096.x.) —Trans.

southwest of Western Australia. The general concept of the word totem can be seen as "belongingness", in other words, an individual is "kin"[41] to totem in the cultures of the Australian Aborigines.

(四) 对分制组织图腾

　　无论是母系氏族，或者父系氏族，它们中的每一个对分制组织都与某些动物、鸟类有着密切关系，这些动物图腾代表各自对分组织成员。这种对分制组织图腾广泛流传在澳大利亚的东南部和西南部。在许多情况下，它通过其他图腾形式表现出来。阿纳姆地的西北部也流传着对分制组织图腾。每个对分制都有几百个不同名称，这种名称可以译作图腾。

iv. Semi-Moiety Organisation Totems[42]

No matter in the case of matrilineal and patrilineal clans, each semi-moiety organization is closely related to certain animals or birds, the animal totems, represent members of each semi-moiety organization correspondingly. The system of semi-moiety organization totems is widespread in the southeast and southwest of Australia. Most of the time, the system manifests itself through other totemic forms. In addition, the system of semi-moiety organization totems is commonly used in the northwest of Arnhem Land. Each semi-moiety has hundreds of different names which can be interpreted as totems.

(五) 出生图腾

　　为孩子举行的图腾崇拜仪式一般都在孩子出生地，而不在母亲怀孕之地。土著人认为妇女怀孕是在她经过出生图腾地方时，所以在维多利亚大沙漠，有一个男人设法使他的妻子在与他本人联系最密切的图腾人物所在地和附近去生孩子。

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[41] Totem system is one of the most important three foundations of kinship. The other two foundations are moiety and skin names. Individuals in First Nations cultures are given at least four totems: personal level, family, clan and nation totem. The totems link the person to the physical land, animals, and plants. (See: "Kinship Systems," Welcome to Country, published July 2020, https://experience.welcometocountry.com/blogs/learning/kinship-systems.) —Trans.

[42] The papers provided more details of semi-moiety organization totems which is also known as Mara type of social organization, including how the system is applied to some tribes of the First Nations cultures. The semi-moieties are identified as social segments with distinctive names respectively. (See: (Warren Shapiro, "Semi-Moiety Organisation and Mother-in-Law Bestowal in Northeast Arnhem Land," *Man* 4, no. 4 (1969): 629.) and (Lauriston Sharp, "Semi-Moieties in North-Western Queensland." *Oceania* 6, no. 2 (1935): 158.)) —Trans.

v. Birth Totems

Totem worship ceremonies for newborns are generally held at their birthplaces, rather than the places where their mother was conceived. The First Australians believe that a woman becomes pregnant when she passes by the places of the baby's birth totems. Therefore, in the Great Victoria Desert, a man managed to get his wife to give birth near his most closely associated totem representative's location.

三 巫术与巫医

巫术是信仰和行为的丛体，它既有别于宗教，又与宗教分不开。因为在土著社会里，人们相信巫术能控制环境、能创造奇迹，从而使巫术成为土著人宗教的一部分，也是原始宗教的一种形式。土著人在自然界面前软弱无力，于是就出现了梦幻年代超自然力的神话和人物。巫术就是由神话所支持的。他们相信，起源于梦幻年代的力量，无论是有益的力量或有害力量均由所有巫术继承，从而使巫术与宗教有共同基础。

III. Magic[43] and Clevermen

Magic is a complex whole of animatism and behaviours that are both distinct and inseparable from religion. In the Australian Aborigines' communities, people believe magic can control the environment as well as perform miracles, making magic a part of religion in their cultures, which is also a form of primitive religion. The Australian Aborigines are feeble in the presence of nature, thus myths and characters with supernatural powers emerged in the Dreamtime. Magic originated from myths. They believed that the forces originating in the Dreamtime, whether beneficial or harmful, were all inherited by magic, further proving that magic shares a common basis with religion.

在土著人社会里，巫术经常进行公开表演。这种表演仪式包括对神话人物的请求和显示出神话人物的力量，以此来获得人们的信仰。

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[43] Magic is the translation used for *wushu* 巫术, as an acceptable term used in published books rather than using words like "witchcraft" or "spells" that contain negative meanings. (See: Alfred Howitt, "Medicine-Men and Magic," in *Native Tribes of South-East Australia* (Forgotten Books, 2017), 355.) —Trans.

In the Australian Aborigines' communities, magic is often performed in public. As a form of gaining people's animatism, such performances include requests to mythological figures and displays of their power.

与巫术有关的还有巫医。在所有土著社会里都有巫医。土著人相信，巫医能为他们避灾、拂除不祥和医治病痛。如吉加龙人就有 15 个巫医。巫医认为每一个人的体中都有一个医药物。这个医药物既能治病，也能使人致病。许多土著医生都有象征精灵的小鸟或动物，以便帮助他们与精灵世界联系，赋予巫术力量与邪恶力量对抗，并予以克服。但从外表看来，巫医与普通人没有什么区别，但他们自称能看见人体内的情况，并能驱除各种疾病。

There is a close relationship between magic and the Clevermen, who are the traditional healers that can be found in all the Australian Aborigines' communities. The Australian Aborigines think the Clevermen are capable of averting disasters, brushing away bad luck and healing their illnesses. For example, the Jigalong community had fifteen Clevermen. From the perspective of Clevermen, every human being has an intangible medical object inside their body that can either cure or cause diseases. Most Clevermen have birds or animals that symbolize spirits to assist them in connecting with the Dreaming, empowering magic powers to fight and overcome evil forces. However, Clevermen do not differ from ordinary people in appearance, they claim themselves to be able to see the inside of a person's body and to ward off all kinds of physical illnesses and spiritual ailments.

第二部分 英国移民和澳大利亚的开拓

PART II British Immigrants and Australian Development

第十四章 澳大利亚的开拓

Chapter 14 Australian Development[44]

澳大利亚是一个幅员辽阔的国家，有丰富的自然资源，但也有沙漠和干旱缺水不适宜农业的地区，而且各州的地理情况和气候条件也不相同，关于这个情况，在绪论中已作了介绍。在这一章里。我们想通过澳大利亚开拓的几个阶段，来进一步了解200年来澳大利亚的移民过程。

Australia is a vast country with abundant natural resources, but also with deserts and water-scarce areas that are not suitable for agriculture. Moreover, the geographical and climatic conditions vary from state to state. A description of this situation has been given in the foreword[45]. In this chapter, we would like to further clarify the migration process in Australia over the past 200 years through its pioneer stages.

在殖民地和联邦政府时期，澳大利亚的开拓大致可以分为 8 个阶段。在前 15 年，在新南威尔士只有一个孤立的居民区。1803 年以后新建了一些居民区，主要在具有战略意义的巴斯海峡附近。从 1820 年以后，杰克逊港的牧场主和农业居民开始在内地和澳大利亚东南角占领富饶的土地。与此同时，新的移民穿越了澳大利亚南部和北部大陆。可见，澳大利亚的开拓过程与移民和人口的发展是紧密联系在一起的。

During the colonial and Commonwealth periods, Australia was exploited in eight stages. For the first 15 years, there was only one isolated settlement in New South Wales. Several new settlements were built after 1803, mainly around the strategic Bass Strait. From 1820 onwards, the ranchers and agricultural inhabitants of Port Jackson occupied fertile lands in the outback and the southeastern corner of Australia. At the same time, new migrants moved across the southern

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[44] "Australian Development" covering pages 112-121 in the original text, is the fourteenth chapter from Part II: "British Immigrants and Australian Development" of *Australia Ethnography*. This chapter delves into the transformative influence of British immigrants on Australia's societal and economic development from historical to contemporary times.

[45] The foreword of the original text, found on pages 1-19, provides an overview of the establishment of Australia as a nation and the primary characteristics of its states. —Trans.

and northern continents of Australia. All these facts prove the close link between Australia's pioneering process to its immigration and population development.

一、 1788—1802：自给经济阶段

I. 1788-1802: Subsistence Economy Stage

1788 年，首批欧洲移民进入澳大利亚，这批移民约有 1,000 人，其中主要是罪犯，他们定居在杰克逊港的悉尼湾。毫无疑问，杰克逊港是东海岸良港。但是，在移居后的最初 10 年或 20 年内，主要是自给经济，以维持这 1,000 名移民的生存。但陌生的环境和远离母国给殖民地带来了不少困难。为维持生活，殖民地与亚洲发展了贸易，用海豹皮和檀香木交换部分食品，悉尼还成为从英国开向美洲的船只和捕鲸船的供应站。

The first European immigrants, about a thousand, mainly convicts[46], arrived in Australia in 1788. They settled at Sydney Cove in Port Jackson, an undoubted good port on the East Coast. However, in the first 10 or 20 years after the migration, it was mainly the subsistence economy that sustained the survival of these 1,000 immigrants. Unfortunately, the unfamiliar environment and distance from the homeland imposed many difficulties on the colonies. To sustain their lives, the colonies developed trade with Asia, mainly by trading seal skins and sandalwood for some of their food. Besides, Sydney served as a supply station for ships and whalers sailing from England to America.

在位于悉尼西部的帕拉马塔以及霍克斯堡地区有可耕种土地。这些耕地一部分属于政府农场，利用犯人作为劳动力，一部分属于官员，他们也利用犯人为他们的农场清理场地。那些从前被判刑的人也有一小块土地。这样，在前 20 年里，一些有事业心的军人和自由移民为殖民地当局提供了粮食、肉类、鱼类，使殖民地经济达到了自给阶段。但这个时期的生产主要依靠犯人劳动力。

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[46] The British practice of penal transportation to Australia began in 1787 as a response to overcrowded prisons in Britain, exacerbated by the increase in petty crimes following the Industrial Revolution. The first fleet, commanded by Captain Arthur Phillip, arrived in Botany Bay, New South Wales, in 1788, marking the start of systematic penal transportation. (See: Australian Government, "Convicts and the British Colonies in Australia | Australia.gov.au," Archive.org, 2014, https://web.archive.org/web/20160101181100/http://www.australia.gov.au/about-australia/australian-story/convicts-and-the-british-colonies.) —Trans.

There were arable lands in both the Parramatta and Hawkesbury areas, located in western Sydney. The lands were partly subordinated to the government and used as farms to labour convicts, and partly given to officials who exploited the convicts to clear land for their farms. Those who were formerly sentenced also had a small plot of land. Thus, for the first 20 years, enterprising soldiers and free immigrants provided the colonial authorities with food, meat, and fish, thereby ushering in the stage of self-supporting. Prisoners were mainly labour for production in this period.

到 1802 年，殖民地已越过了从大部分依靠犯人劳动力转到部分依靠犯人劳动力的阶段。第一批大宗产品已经出现，如檀香木、鲸鱼和海豹产品。在悉尼湾已有 25 英里范围的居住区，人口大约有 7,000 人。

By 1802, the colony had progressed from the stage of relying mainly on convict labour to partly on them. The first bulk products had already appeared, such as sandalwood, whale and seal products. During this period, about 7,000 people settled in Sydney Cove, covering an area of around 25 land miles.

二、 1803-1820：居住地的扩大和生产的发展

II.   1803-1820: Expansion of Settlement and Development of Production

这个阶段的特点是商业殖民地的建立以及农业的发展和畜牧业的开始。为了安全原因把那些最坏的犯人，移居到较远的海岸居住点。先后把这些犯人安置在纽卡斯特（1804年）、麦夸里港（1822 年）和布里斯班（1824 年）。这些居住点孤立地分散在较发达的商业居住点之外。居住在纽卡斯特的犯人第一项任务是砍伐雪松，然后烧石灰，开采黑煤并海运至悉尼。

This stage was characterized by the establishment of commercial colonies, the development of agriculture and the beginning of animal husbandry. For security reasons, the worst convicts were moved to the far coast, in Newcastle (1804), Port Macquarie (1822) and Brisbane (1824) successively. These settlements were scattered and isolated from the more developed commercial areas. The first mission of the convicts living in Newcastle was to cut down cedar, and then burn lime. They were also required to mine black coal and ship it to Sydney.

在范迪门地(塔斯马尼亚岛的旧称)，他们的第一项任务象杰克逊港在 18 世纪那样，首先要求在粮食、肉类和住房方面达到自给。但是在一些自由民到达之后，畜牧业已开始发展起来，这里气候适宜农业，粮食获得较好的收获。牧主们在得到了土地之后，畜牧业往南向霍巴特发展，往北向德文特延伸。

In Van Diemen's Land (the old name for Tasmania), the first task of the convicts was the same as in Port Jackson in the 18th century, needed to achieve self-sufficiency in food, meat, and housing. However, after the arrival of some freemen, animal husbandry began to develop in this favourable area whose climate was suitable for agriculture. After the pastoralists acquired the land, they extended the animal husbandry southward to Hobart and northward to Derwent.

1810 年以后，新南威尔士和范迪门地由于自然条件不同因地制宜地发展了他们的经济。范迪门地牲畜比新南威尔士少，但小块种地比新南威尔士多。主要是这里的土质和气候适宜种小麦，而且还能通过海运把多余的粮食运往悉尼。羊和牲畜的肉供本地市场，质地优良的羊毛出口英国。到 1820 年，这两个殖民地的人口达到 30,000 人，其中的 24,000 人居住在新南威尔士。范迪门地主要是犯人农场，而且人口少，只有 5,500 人，自由移民相对来说，比新南威尔士更少。这个时期的农业还是内销，出口依然是海味。

After 1810, New South Wales and Van Diemen's Land developed their economies according to different natural conditions. Van Diemen's Land had fewer livestock but more smallholdings than New South Wales. Mainly, the soil and climate here made it a suitable place for wheat, and it was convenient to ship the surplus grain to Sydney. The lamb and livestock meat was supplied to the local market, and fine wool to England. By 1820, the population of these two colonies reached 30,000, with 24,000 in New South Wales. Van Diemen's Land primarily hosted convict farms, with a smaller population of only 5,500, and had relatively fewer free immigrants compared to New South Wales. During this period, agriculture was still focused on domestic consumption, while exports were primarily marine products.

三、1821—1850：畜牧业的兴起和农、牧、渔产品的出口

III.　1821-1850: The Rise of Animal Husbandry and the Exports of Agricultural, Livestock and Fishery Products

19 世纪 20 年代，大量移民进入广阔的内地，成为畜牧业向整个澳大利亚扩大的开始。从地理上看，当时畜牧业扩大的范围是：巴瑟斯特以西、南到伊亚瓦拉，北到亨特谷地。此外，通向桌地南走廊也是畜牧业发展的地区。

In the 1820s, mass immigrants swarmed into the vast inland, symbolizing the beginning of animal husbandry expansion throughout Australia. Geographically, the animal husbandry was expanded to west of Bathurst, south to Iawara, and north to the Hunter Valley. In addition, the development of animal husbandry extended to the regions where corridors led to the Southern Tablelands.

从出口价格来说，羊毛的价格不如鲸鱼和海豹制品，当地的制鲸工业在 19 世纪 20 年代有了蓬勃的发展，为就业提供了机会和刺激了海运事业的发展，特别是造船业的发展。范迪门地和新南威尔士鱼产品也开始出口。19 世纪 20 年代，范迪门地的羊毛也开始出口。

In terms of export prices, wool was not as expensive as whale and seal products. The locals welcomed the flourished whale industry in the 1820s, providing employment opportunities and stimulating the development of maritime transport, especially shipbuilding. Van Diemen's Land and New South Wales also began to export their fish products. When it came to the 1820s, wool from Van Diemen also joined the line of export.

从 1826—1836 年，在西部和北部地区建立新的居住地。1924 年在北部建立了邓达斯堡垒，1826 年在西部建立了奥尔巴尼军港。

From 1826 to 1836, new settlements were established in the western and northern areas. Fort Dundas was established in the north in 1824[47], and Albany Military Port in the west in 1826.

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[47] Fort Dundas was an old military settlement established in 1824 and abandoned in 1829, which was on Melville Island, now on the Northern Territory of Australia. This is a typo detected in translation, according to the history records, the year Fort Dundas was established should be 1824 rather than 1924. (See: The Observer (Adelaide), "Fort Dundas, Northern Territory.," *Observer*, September 1, 1906, https://trove.nla.gov.au/newspaper/article/163082571.) —Trans.

在这期间，畜牧业越过巴斯海峡到达西维多利亚(1834 年)的波特兰，尔后又到达墨尔本(1835 年)。在新南威尔士畜牧业于 1830 年接近亨特山谷地区，并到达桌地南部边缘和斯洛彼斯地区。

During this period, animal husbandry crossed Bass Strait to Portland in Western Victoria (1834) and later to Melbourne (1835). In 1830, it approached the Hunter Valley region of New South Wales, and later to the edge of the Southern Tablelands and the Slopis region.

畜牧业的发展使移民蜂拥而来。他们寻找新的牧场，甚至那些离开出口羊毛很远的地区和远离市场的地区，也被新移民用来作牧场。牧场建立在河流附近和有水源的平原上。畜牧业迅速地发展起来了。因为新的移民往往以高的价钱向牧主买羊。羊的价格上涨刺激了畜牧业的进一步发展并持续到 20 世纪上半叶。

The flourishing of animal husbandry attracted abundant immigrants, who sought out new pastures even in areas far from export wool and far from markets. Pastures were set up in near rivers and on plains with water, where the animal husbandry developed rapidly. Animal husbandry was further advanced due to the rising price of sheep, a trend which continued into the first half of the 20th century, as newcomers often purchased sheep from shepherds at high prices.

这个时期，畜牧业的巩固是由于澳大利亚有发展畜牧业的自然条件。每个牧羊场主所占有的土地大大超过他所放牧的羊群，一些水草茂盛的土地只有稀疏的羊群。说明畜牧业的发展还很有前途。

During this period, the flourishing animal husbandry benefited from the local natural conditions. Each pastoralist owned far more land than he could graze. For example, only sparse flocks could be found in some lush fields, which indicated the potential for animal husbandry.

1850 年澳大利亚羊、牛和耕地面积

	新南威尔士	维多利亚	范迪门地	南澳大利亚	西澳大利亚	总数
羊(千只)	7，000	6，000	1，750	1，000	130	16，000
牛(千头)	1，400	380	83	60	8	2，000
耕地面积 （英亩）	146，000	50，000	169，000	65，000	8,000	430，000

<div align="right">（资料来源：《澳大利亚资源及其发展》，第 34 页）</div>

Five Colonies   Livestock, Stock Units, Cultivation*; ('000s) 1850[48]

	NSW	Vic	VDLd	SA	WA	Total
Sheep Nos	7，000	6，000	1，750	1，000	130	16，000
Cattle Nos	1，400	380	83	60	8	2，000
Cultivated acreage	146	50	169	65	8	430
Stock Units**	18，200	9，040	2，414	1，480	194	31，328

* all totals rounded

** eight sheep to one head of cattle

<div align="center">(Statistics Source: Australia's Resources and their Development, Page 34)</div>

　　在澳大利亚经济发展史上，畜牧业经济具有不可估量的意义，一是为殖民地畜牧工业提供原料，供国内食用羊肉；二是出口羊毛换取各种进口物资、技术，进一步促进经济的发展。

In the history of Australian economic development, animal husbandry played an inestimable significant role. On one hand, it provided raw materials for the colonial animal husbandry industry domestically and supplied lamb for domestic consumption; on the other hand, it exported wool in

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[48] Table here was traced to the corresponding English version in the book *Australia's Resources and their Development*, referred to by Ruan Xihu. —Trans.

exchange for various imported materials and technologies to further promote economic development.

四、1851—1860：金矿的发现和移民的迅速增长

IV.   1851-1860: The Discovery of Gold and the Rapid Increase in Immigration

1851 年在新南威尔士和维多利亚发现金矿。这一发现使这个时期的人口增加两倍。金成为澳大利亚第二重要出口物资。在维多利亚是巴拉腊特附近的中央高地和本迪戈成为最有影响的地区，其次是奥文斯的东北地区和比齐沃斯。在新南威尔士，人们蜂拥至巴瑟斯特，然后向斯罗彼斯扩张，最后到达桌地的南北端。

Gold mines were discovered in New South Wales and Victoria in 1851, which tripled the population directly at that time. Gold then turned into the second most important export of Australia. In Victoria, gold empowered the Central Highlands near Ballarat and Bendigo, followed by the northeast region of Owings and Beadsworth. People in New South Wales flocked to Bathurst, followed by Sofala[49] and finally reached the north and south ends of Tablelands.

第一批淘金者是当地居民，而第二批淘金者人数较多，他们来自海外的移民，包括几千名中国移民和其他民族移民。

The first group of gold diggers were local residents, while the larger second group were overseas immigrants, including several thousand Chinese and other ethnic immigrants.

金矿促进了农业的发展。在维多利亚，由于欧文斯金矿对粮食的需求量增加，促进了维多利亚农业的发展。外地粮食运费昂贵，是促使本地区粮食发展的主要原因。

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[49] Sofala(斯罗彼斯): Sofala is a village in New South Wales, Australia, within Bathurst Regional Council. It is located beside the Turon River. The pronunciation is quite different from the source text but after some research, it is identified to be the same place. (See: "Sofala," The Sydney Morning Herald, December 10, 2008, https://www.smh.com.au/lifestyle/sofala-20081210-gdkq7a.html.) —Trans.

The discovery of gold mines stimulated agricultural development. In Victoria, the increased demand for grain resulting from the Owens Gold Mine contributed to its agriculture. The high freight of food from other places was the key reason for developing local agriculture.

在南澳大利亚，10 年的金矿开采也使农场主大发横财。当畜牧业向北扩张时，一般要绕过矮灌木林地带。可是在这个时期，农场主们发展了新的技术，使这些覆盖矮灌木地成为可耕之地，从而使耕种面积大大扩大了。

In South Australia, ten years of gold mining brought great fortune to farmers. The coppice was generally bypassed by the expanded animal husbandry. During this period, ranchers developed new techniques to turn the shrublands into arable land, greatly expanding the area under cultivation.

五、1861—1890：工业的发展和城市的建设
V.　　1861-1890: Industrial Development and Urban Infrastructure

10 年采金对地区最大的影响是人口增长了两倍。这些新增加的人口当时大都居住在维多利亚，从而改变了人口比例。由于人口的增长为工业发展和城市建设提供了大量劳动力。同时也使澳大利亚居民从以英裔移民为主转为多元民族的开端。因为正是在淘金年代来了大批华人、意大利人、希腊人，等等。这些不同的民族为澳大利亚的城市建设贡献了自己的力量。

During the ten years of gold mining, the population tripled, with most of the new residents settling in Victoria, thereby changing the population proportion. This surge in population increase provided a substantial labour force for industrial development and urban construction. Meanwhile, it also marked the beginning of the transformation of the Australian population from a predominantly British immigrant population to a multi-ethnic population. During the Gold Rush[50], a large number of Chinese, Italians, Greeks, and so on contributed to the building of Australia.

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[50] The Australian gold rushes, which commenced in 1851, prompted a substantial migration of workers from other parts of Australia and overseas to the gold-bearing regions. Several gold rushes took place in Australia during the second half of the 19th century. Among the most significant were the New South Wales and Victorian gold rushes of 1851, as well as the Western Australian gold rushes of the 1890s. These events were pivotal to the political and economic development of their respective colonies. The book offers more historical details of Australia's gold rushes. (See: Robert Coupe, *Australia's Gold Rushes* (Sydney, 2012).) —Trans.

在采金 10 年中，墨尔本西北部的内陆出现了许多城镇。19 世纪 60 年代这批城镇继续发展。与此同时，墨尔本以西、以东和东北方向地区也出现了服务中心。这些服务中心不是为采金者而建立的，而是为畜牧业地区和一些小农场地区服务。19 世纪 60 年代，海外资本进入了澳大利亚，先进技术代替了手工挖掘。重工业和机械工业的发展也要求铁路建设。

During the ten years of the Gold Rush, many towns sprang up in the interior northwest of Melbourne, which continued to grow in the 1860s. Meanwhile, service centres showed up in areas west, east and northeast of Melbourne, which were not for gold miners, but for livestock farming areas and some small farming areas. In the 1860s, overseas capital entered Australia, replacing hand digging with advanced technology. The development of heavy industry and machinery industry also required railway construction.

新南威尔士和墨尔本在采金的 10 年中，许多住宅建筑和其他建设项目以及机器制造业的建设困劳力短缺而拖延下来。然而在 19 世纪的 60 年代，这些建设迅速地开展起来。机器制造业，特别是在墨尔本，作为城市化的重要地区蓬勃地发展起来，并持续到 19 世纪 80 年代。机器制造业的兴起对建筑业、交通运输业起了推动作用，它还改变了手工业生产，使早期悉尼的小规模生产转变为机械化的大规模生产。

During the decade of gold mining in New South Wales and Melbourne, many housing and other construction projects, as well as machine manufacturing, were delayed due to labour shortages. In the 1860s, however, these projects regained vitality. Machine manufacturing flourished as an important area of urbanization until the 1880s, particularly in Melbourne. It thus promoted the construction industry, and transport industry in turn. Moreover, it also changed handicraft production, fostering early Sydney small-scale production into mechanized mass production.

从 1860—1890 年的 30 年来，澳大利亚经济起了根本的变化。这个时期澳大利亚的经济发展是多方面的，即工业和其他部门经济均进入发展的阶段。虽然采金热已经过去了，但黄金依然作为资本集中的工业，而且是投资的一种主要途径和税收的来源。其他工业原

料也有了进一步发展，如圆木、煤、石料，等等。这些工业原料的发展标志着这个时期工业发展和城市的建设。

The 30 years from 1860 to 1890 witnessed fundamental changes in the Australian economy. During this period, Australia developed diversely in economy, with industry and other sectors of the economy all in the stage of development. Although the gold boom was over, gold remained a capital-intensive industry, a major source of investment and tax revenue. Growth could also be seen in other industrial raw materials, such as logs, coal, stone, and so on. They marked the industrial development and the construction of cities during this period.

六、 1891—1919：不景气的畜牧业和居民的城市化

VI. 1891-1919 Depressed Animal Husbandry and Urbanisation of the Population

以萧条开始的 19 世纪 90 年代东部各殖民地在地理上的联合，表现以下三个特点：

(一)联合既表现在城市，也表现在农村；

(二)这次联合是世界贸易和投资的一个部分；

(三)在 19 世纪末结束了对畜牧业投资和畜产品作为澳大利亚经济发展的动力。

In the 1890s, along with the depression, the eastern colonies united geographically with three characteristics:

(i) The union occurred in both urban and rural areas;

(ii) This union was a part of world trade and investment;

(iii) In the 19th century, it ended investment in animal husbandry and stopped taking related products as a driving force for Australia's economic development.

　　这次萧条使移民减少了，并减少了对自然资源的开采。久旱也使畜牧业不景气。此外，90 年代羊毛价格下跌也影响了牧场主。东部各殖民地在 90 年代中期所遭受的久旱以及因久旱带来的对畜牧业的打击，也影响到北部地区和昆士兰的畜牧业。至 1903 年，畜牧头数已下降 50%。虽然几年以后，牲畜头数又上升了，牲畜头数上升并不来自原来牲畜头数下降的牧业区，而是来自其他的牧业区。这个时期，畜牧业损失最严重的是新南威尔士和

昆士兰的最西部地区。这两个州的大部分畜牧区和西澳大利亚的西北部地区甚至放弃了畜牧业。

The depression reduced immigration and the exploitation of natural resources. The prolonged drought also depressed animal husbandry. In addition, falling wool prices in the 1990s also affected ranchers. This drought, which hit the eastern colonies in the mid-1990s, also imposed a great threat to animal husbandry in the Northern Territories and Queensland. By 1903, the number of livestock had fallen by 50%. Even later when the number increased, these increased livestock did not come from the original grazing areas, but from other areas. At the time, the westernmost regions of New South Wales and Queensland suffered the most losses. Animal husbandry was even abandoned in most places of these two states and the north-western region of Western Australia.

在久旱的年代和萧条的年代之后，澳大利亚各地区向着不同的方向发展，出现了一些小城镇和小工农场。当时澳大利亚的经济正是依靠这些小城镇和小农场。小农场可分为五种类型。在降雨量适量地区，有三种类型的农场：小麦农场、小牧羊场、小灌溉农场。在潮湿的沿海地农场的类型有两种：甘蔗农场和牛奶场。在维多利亚的灌溉地区也有的转为羊奶场。在其他州，灌溉地区又分为葡萄园、柑桔园以及其他果园。这些小农场为澳大利亚出口业增加了新的产品。

After periods of prolonged drought and economic depression, various regions of Australia diverged in their development, giving rise to small towns and farms that became the backbone of the nation's economy. These small farms are classified into five types. In areas with moderate rainfall, there are three types of farms: wheat, small sheep, and small irrigation farms. In the humid coastal regions, there are two types: sugarcane and dairy farms. In Victoria's irrigated areas, some have also transitioned to sheep dairy farms. Other states feature irrigated areas with vineyards, citrus groves, and other types of orchards. These small farms have diversified Australia's export products.

在这个时期，城市人口继续增长，但各地区人口增长快慢不一。悉尼的人口增长速度超过墨尔本而处于领先地位，成为澳大利亚人口最多的城市。原因是墨尔本在这 20 年中由于经济萧条引起1901—1911 年的居民外流。悉尼的城市人口从占该州的 37%上升到 47%。霍巴特城市人口增长还非常慢。布里斯班也因在 18 世纪末和 19 世纪初的经济萧条而增长缓慢，可能与该地区的畜牧业崩溃有关。尽管新南威尔士的畜牧业遭到打击，但很快就恢复了。而且新南威尔士还发展了与传统经济不同的其他经济部门。这就是悉尼人口迅速增长的原因。

During this period, the urban population continued to grow, though at varying rates across different regions. Sydney led in population growth, surpassing Melbourne, which experienced a decline in residents from 1901 to 1911 due to an economic depression over those two decades. In Sydney, the proportion of urban residents increased from 37% to 47% of the state's population. Growth was slower in Hobart, and Brisbane also experienced sluggish growth due to the economic depression spanning the late 18th and early 19th centuries, likely linked to the collapse of animal husbandry. Despite setbacks in animal husbandry in New South Wales, the sector soon recovered. Furthermore, New South Wales diversified its economy beyond traditional sectors, contributing to the rapid population growth in Sydney.

有人认为，城市人口增长的另一个原因是联邦政府成立后州与州之间的关税壁垒取消了，促进了新南威尔士和维多利亚这两个州的工业迅速发展。但是，上述两个州的工业发展与其说是统一的国家市场的建立，还不如说 1903 年之后，澳大利亚的经济又恢复了发展。因为州与州之间的不定期航运价格昂贵，不利于统一的国家市场的建立。还在本世纪的初期，新南威尔士政府就计划在利斯戈地方，建立一座钢铁联合企业。这项计划后来落空了。但依靠亨特河谷的煤和南澳大利亚的铁矿的一座钢铁联合公司于 1915 年在纽卡斯尔建立。亨特河谷的煤通过纽卡斯尔运往全澳大利亚，而且在 20 世纪初期，还运往太平洋和印度洋沿岸各国。

Some argue that another driver of urban population growth was the elimination of interstate tariff barriers following the establishment of the federal government, which facilitated rapid industrial

development in New South Wales and Victoria. However, rather than attributing the industrial growth in these states primarily to the establishment of a unified national market, it is more accurate to say it was due to the economic resurgence of Australia after 1903. High and irregular shipping costs between states impeded the creation of a unified national market. In the early 20th century, the New South Wales government planned to establish a steel joint venture in Lithgow, although this project was eventually abandoned. Nonetheless, a joint steel company was established in Newcastle in 1915, leveraging coal from the Hunter Valley and iron ore from South Australia. This coal was not only shipped throughout Australia from Newcastle but also to various countries along the Pacific and Indian Ocean coasts in the early 20th century.

七、 1920—1945 经济复苏与发展

VII. **1920-1945 Economic Recovery and Development**

第一次世界大战后（1918 年）的头几年，由于各方面的调整而出现种种困难。但在 1920—1928 年期间是一个乐观的时期。人口增长超过了与英国的协议。在 1921—1930 年期间，从英国移来了 260,000 人，其中 80%得到政府的资助。

The first few years after World War I (1918) were marked by various difficulties due to numerous adjustments. Though, the period between 1920 and 1928 was optimistic. Population growth exceeded the agreement with Britain. Between 1921 and 1930, the number of immigrants from Britain reached 260,000, 80% of whom were financed by the government.

20 年代的另一个特点是关税保护政策，主要是保护机器制造业，如钢铁、汽车及其部件，电气产品、化学和纺织品。在城市里，出现了建筑住宅热潮、街道加宽、清除破房、建立公共汽车站，扩大电车道，建立火力发电站，在墨尔本和悉尼建立电力郊区火车。私人住宅、私有汽车有了很大发展。经济的活跃促进了无线电广播电台的建立，电影也普及起来了，就业人数在第三产业的比重增大了。

The 1920s were also characterized by a policy of tariff protection, mainly for machine manufacturing industries such as iron and steel, automobiles and their components, electrical

products, chemicals, and textiles. In cities, there was a boom in residential construction, street widening, slum clearance, establishment of bus stations, expansion of tram lines, construction of thermal power plants, and the creation of electric suburban trains in Melbourne and Sydney. There was significant growth in private housing and car ownership. The economic dynamism of this period also spurred the establishment of radio broadcasting stations and the widespread popularity of movies, with an increased proportion of employment in the tertiary sector.

但是，澳大利亚在这个时期在很大程度上还是依靠出口原料，特别是向英国出口羊毛和小麦，而矿产物的出口不占重要位置了。

However, during this period, Australia continued to rely heavily on exporting raw materials, especially wool and wheat to the UK, with mineral exports ceasing to play a significant role.

八、 1945—移民的大幅度增长和经济的繁荣与困难
VIII. 1945-Dramatic Increase in Immigration, Economic Prosperity and Hardship

在第二次世界大战期间，澳大利亚传统的机器进口中断了。这种情况促使澳大利亚在机器制造业中生产更广泛的商品，包括飞机、船舶和军需品等，并扩大电气、化学和冶金产品以及机器工具和机车工业。

During World War II, Australia's traditional imports of machinery were interrupted. This situation prompted Australia to produce a wider range of commodities in the machinery manufacturing industry, including aircraft, ships and munitions, and to expand electrical, chemical and metallurgical products, as well as machine tools and the locomotive industry.

从 1945 年起至 70 年代初期是充满就业机会和经济繁荣的时期。大量移民和国内国外的投资促使了澳大利亚经济的全面发展。在这个时期，全国产品总产量每年平均增长 2%，在 60 年代，产品总产量平均增长 3%，尽管增长率低于日本和西欧各国，但比英国、新西兰还好。澳大利亚在将近二百多年中能取得这样巨大的建设成就，给人们留下了深刻印象。

当然，这些成绩属于全体澳大利亚人，也就是说，所有澳大利亚人都对澳大利亚的建设成绩作出了贡献。

From 1945 to the early 1970s, Australia experienced a period of abundant employment opportunities and economic prosperity. Significant immigration and both domestic and international investments spurred comprehensive economic development. During this time, the country's total product output grew by an average of 2% per year, and in the 1960s[51], this growth rate increased to an average of 3% per year. Although this growth was lower than that of Japan and Western Europe, it surpassed that of the UK and New Zealand. Australia's impressive construction achievements over nearly two centuries have left a deep impression. Of course, these accomplishments belong to all Australians, meaning that every Australian has contributed to the country's achievements.

但是，在经济繁荣的同时，也出现了困难，主要表现在失业率增高和土著人地区经济落后以及由此而引起的社会问题。

However, alongside economic prosperity, difficulties also emerged, primarily reflected in rising unemployment rates and economic underdevelopment in indigenous areas, which in turn led to various social problems.

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[51] Ruan inserted detailed statistics to support his statement and the table was translated, to be found in the Appendix – Table 1 & its translated version at the end. —Trans.

第三部分 多元文化政策和有关民族集团简况

PART III Multicultural Policy and Profile of Relevant Ethnic Groups

第十七章 移民政策的演变

Chapter 17 Evolution of Immigration Policy[52]

最近 30 多年来，澳大利亚在经济和社会方面都取得了显著进步。如果与 1947 年相比，澳大利亚现在已经成为一个比较发达和比较成熟的国家。在这个时期，人口的增长和移民已经被证明为完成澳大利亚各项建设所必需。在国际上，澳大利亚被认为是一个具有巨大财富和潜力很大的国家。

Over the past 30 years, remarkable progress can be found in Australia, both economically and socially. Compared to 1947, Australia is now[53] a more developed and mature country. During this period, it has been proved that Australia demands population growth and immigration for its construction. Internationally, Australia is considered as a country with great wealth and great potential.

澳大利亚面积这样大，人口这样少，资源又这样丰富，是接受移民，还是保持原有人口数量，这就是争论问题了。澳大利亚人口自然增长率在 70 年代已明显下降了如果按现在的小孩出生率继续保持下去，则澳大利亚在今后长时期内人口的增长率只能保持现状。

For a country with a large area and rich resources but a small population as Australia, it is a question of whether to accept immigrants or to keep the original population. The natural rate of population growth in Australia already declined significantly in the 1970s. If the current birth rate continues, Australia can only keep its current population growth rate for a long time.

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[52] "Evolution of Immigration Policy," found on pages 134-143 of the original book, is the seventeenth chapter from Part III: "Multicultural Policy and Profile of Relevant Ethnic Groups" in *Australian Ethnography*. It meticulously discusses the progression of Australia's immigration policies, reflecting on how these policies have influenced the demographic and cultural landscape of the nation. —Trans.

[53] The reference to "now" in this chapter pertains to the context of 1987, when the chapter was written. The current year is 2024. —Trans.

由于现在的经济困难和就业情况，澳大利亚的移民计划已显著下降。1975—1976 年度的移民数已减少到战后最低点，只有 52,748 人。人口的数量、移民的民族成份和分布情况将会影响澳大利亚今后社会的性质和开发澳大利亚资源的能力和速度。因此，移民政策无论过去和现在都是澳大利亚局关注的重要问题。我们在第十三章 1900 年以前的《英国移民（包括英格兰人、苏格兰人、爱尔兰人、威尔士人）》这一章里对联邦政府成立前的英国移民情况作了简要介绍。因此，在这一章里，我们主要介绍联邦政府成立后，移民政策的演变过程的几个主要阶段和不同民族移民进入澳大利亚的数字。

Due to the current economic difficulties and employment situation, Australia significantly cut down its immigration quota, and the number of immigrants during 1975 and 1976 fell to a post-war low of 52,748. The population, ethnic composition and distribution of migrants would influence the future nature of Australian society, as well as the capacity and development speed of its resources. Therefore, immigration policy has always been a vital issue for Bureau Australia. Chapter 13, titled 'Immigration to Britain before 1900 (including the English, Scots, Irish, and Welsh)', offers a brief account of immigration to Britain before the formation of the Federal Government. Therefore, the main stages of the evolution of immigration policy after the formation of the Federal Government and the numbers of immigrants from different ethnic groups will be depicted in this chapter.

一、"白澳大利亚"政策的由来和内容

I. The Origin and Content of "White Australia" Policy

上面我们已经提到，英国在澳大利亚建立殖民地的目的是流放罪犯。流放罪犯工作在东部殖民地一直延续到 1853 年，在西澳大利亚一直到 1867 年才停止。在这期间、流放罪犯达 160,090 人。但是在 1850 年，即首批移民到达澳大利亚 72 年之后，澳大利亚总人口才有 405,400 人。平均每年只有移民 3,408 人（不包括罪犯）。可见，澳大利亚移民进展缓慢。其原因是多方面的，但最主要的是限制移民。早在殖民地时期，英国政府就限制非欧

洲人移民进入澳大利亚。这项政策实行了很长时期。在本世纪的 20 年代和 30 年代，政府还以移民名额、就业保证和保证金形式限制南欧移民。

As mentioned above, the British colonized Australia to deport convicts, which continued in Eastern Australia until 1853, and in 1867 in Western Australia. During this period, 160,090 convicts were deported. But in 1850, namely 72 years after the first settlers, there were only 405,400 people in Australia, with only 3, 408 immigrants a year (excluding convicts). It shows the slow immigration progress in Australia. Such a situation results from many reasons, and the main one is restricted immigration. As early as colonial times, the British government restricted the entry of non-Europeans into Australia, which was in effect for a long time. In the 1920s and 1930s, the government also restricted immigration from Southern Europe [54] in the form of quotas, job guarantees, and deposits [55].

无疑，限制非欧洲移民进入澳大利亚的政策是一项种族歧视政策。但是，经济发展需要廉价劳动力。亚洲人和其他非欧洲人生活水准较低，他们可以做工资较低的工作并在工作条件较差的地区工作。一些雇主从经济上考虑，雇用了太平洋岛屿的居民作为契约工。这些契约工在昆士兰的甘蔗园里越来越多。这种情况使殖民地种族主义分子大为不满，要求政府进一步限制华工和所有非欧洲工人。于是在 1896 年的溪大利亚各殖民地会议上建议移民限制范围要扩大到"所有有色人"。为了达到这个目的，在 1897 年的一次帝国会议上，英国殖民部秘书约瑟夹·张伯伦称赞纳塔尔的所谓"听写测验"方法，如果非欧洲人申请，政府又不让申请者入境，给他测验他不熟识的语言。这就避免把不准移民的国家在移民法上写出来。

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[54] The restrictions on Southern European immigration to Australia, part of the broader White Australia policy, aimed to limit non-British immigration (especially Asian) to maintain a white majority. Officially started with the Immigration Restriction Act of 1901, this policy particularly affected Southern Europeans, who were less favored compared to Northern Europeans. Post-World War II demographic and economic needs prompted a relaxation of these policies under Arthur Calwell, the then Minister for Immigration. This shift marked a significant change as Australia began to accept more immigrants from Southern and Eastern Europe through formal agreements and the Assisted Passage Migration Scheme, which subsidized migration costs. (See: National Archives Of Australia, "The Immigration Restriction Act 1901," www.naa.gov.au (National Archives of Australia, 2021), https://www.naa.gov.au/explore-collection/immigration-and-citizenship/immigration-restriction-act-1901.) —Trans.

[55] Quotas, job guarantees, and deposits were methods used to control the flow and type of immigrants, aiming to select those who were seen as economically beneficial and less likely to become public charges. (See: OECD, "Managing Migration -Are Quotas and Numerical Limits the Solution?," 2006, https://www.oecd.org/els/mig/38840304.pdf.) —Trans.

Obviously, this is a racist policy. However, economic growth needs cheap labour. Asians and other non-Europeans, those with lower standards of living, could work in lower-paying jobs and areas with poorer working conditions. Some employers hired Pacific islanders as indentured workers for economic reasons. More and more indentured workers showed up in the sugar fields of Queensland. This angered colonial racists, who demanded further restrictions on Chinese and all non-European workers. As a result, it was recommended in the Australian Colonial Conference of 1896 that immigration restrictions be extended to "all coloured persons". To this end, at an imperial conference in 1897, British Colonial Secretary Joseph Chamberlain praised Natal's so-called "dictation test[56]" method, which would test non-Europeans in a language they were not familiar with if they applied. This method avoided the need to list countries that did not allow immigration on their immigration laws.

联邦政府成立后，各政党同意制定联邦移民法来代替殖民地议会所制定的移民法。为了使"白澳大利亚"的移民政策保持连续性。于 1901 年 1 月，联邦开始时，就通过了以"听写测验"为基础的移民限制法。一位新的联邦议会成员说了这样的话，新的国家要保持"白澳大利亚的高尚思想———一个像雪那样洁白的澳大利亚，如果你要让它纯洁和没有疵点的话"。这项新的移民限制法使政府有权对任何申请入境的移民进行听写 50 字的测验(任何一种欧洲语言)。这项法案巧妙地避免写出不让哪一个国家，哪一种生活方式的移民入境。通过"听写测验"来保证白澳大利亚的连续性。这就是白澳大利亚政策的由来的具体内容。

After the formation of the Commonwealth Government, the political parties agreed to enact federal immigration laws to replace those enacted by the colonial parliaments. To maintain the continuity of the "White Australia" policy, the "dictation test" was passed at the beginning of the federation in January 1901. A new member of the Federal Parliament stated that the new country should maintain "the noble idea of a white Australia - an Australia as white as snow if you want it to be pure and free of defects". This new immigration restriction law empowered the government to

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[56] The dictation test, implemented by the Immigration Restriction Act of 1901, allowed Australian immigration officers to administer a writing test in any European language. This method ensured that undesirable immigrants, particularly non-Europeans, could be excluded without explicitly mentioning race in the legislation. (See: Michael Williams, *Australia's Dictation Test* (2024; repr., BRILL, 2021), 35.) —Trans.

dictate a 50-word test (in any European language) to any immigrant applying for immigration, thus neatly avoiding writing out which country and which lifestyle immigrants should be excluded from. The "dictation test" ensured the continuity of White Australia, which is also the origin of the "White Australia" policy.

二、放宽限制移民的政策

II.   Relax Restrictions on Immigration[57]

在第二次世界大战前，"白澳大利亚"政策已经有了某些变动。大战开始后，要求改变"白澳大利亚"政策的力量有了增长，使政府不得不放宽对移民的限制。毫无疑问，战争给澳大利亚带来了创伤，逼使它放弃孤立政策和考虑合作的前景。这时"白澳大利亚"政策已经不再适应合作的要求了。所以在第二次世界大战以后，传统的"白澳大利亚"政策开始松动，然后放弃了。

Before the Second World War, the "White Australia" policy had undergone some changes. After the war, more people demanded a change in this policy, forcing the government to relax restrictions on immigration. There is no doubt that the war took a toll on Australia, forcing it to abandon its policy of isolation and consider cooperation[58]. At that time, the "White Australia" policy was no longer fit for purpose. So after the Second World War, this policy was relaxed and then abandoned.

导致最后放弃"白澳大利亚"政策的最主要原因是第二次世界大战后，世界形势发生了变化，许多殖民地独立了，在亚洲出现了许多新独立的国家，而澳大利亚与这些亚洲国家有着紧密联系。如果再推行"白澳大利亚"政策，就不利于与这些国家的联系。

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[57] The relaxation of the "White Australia" policy reflects broader shifts towards non-discriminatory immigration practices globally and acknowledges the interconnectedness of post-war international relations. (See: "Immigration: White Australia and the Unions," The Victorian Trades Hall: An Archival History, accessed May 29, 2024, https://bpeddlesdenweds2.omeka.net/collections/show/6.) —Trans.

[58] The geopolitical repercussions of World War II, including the decline of European colonial empires and the rise of the United States and the Soviet Union as superpowers, prompted a reevaluation of Australia's immigration policy. (See: Kieran Fairbrother, "Australia's Immigration Policy Following the Second World War," E-International Relations, 2013, https://www.e-ir.info/2012/12/26/australias-immigration-policy-following-the-second-world-war/.) —Trans.

The main reason for the final abandonment of the "White Australia" policy was the independence of many colonies after the Second World War. In this case, many newly independent countries emerged in Asia, with which Australia had close ties. Any further "White Australia" policy would be detrimental to relations with these countries.

其次，从联合国来的不少代表认为，澳大利亚的移民政策与联合国宪章背道而驰，因为联合国宪章禁止种族歧视。

Secondly, many representatives of the United Nations believed that the immigration policy in Australia is contrary to the United Nations Charter, which prohibits racial discrimination.

工党政府的移民部长阿·卡尔威尔尽管要求每 10 个移民中有 9 个来自英国，但他感到移民的重要性，因而对限制政策采取了灵活的态度，在他任职期间，非欧洲移民比以前容易进入澳大利亚。自由乡村党于 1949 年执政后，移民限制政策进一步松动，受到驱逐出境威胁的一部分亚洲人被允许在澳大利亚居住，并取得了比较自由的短期居住权。在 50 年代后期，成立了移民改革小组和新南威尔士移民改革会社。他们认为，大部分希望移居澳大利亚的亚洲人，都受过良好的教育并拥有一技之长，他们能在澳大利亚找到工作。

The immigration minister of the Labor government, Arthur Calwell, felt the importance of immigration, despite the requirement that nine out of every 10 immigrants came from the UK. Therefore, he took a flexible approach to the restriction policy, making it easier for non-European immigrants under his tenure. After the Liberal Country Party came to power in 1949, immigration restrictions were further relaxed. For example, some Asians under threat of deportation were allowed to live in Australia, with more liberal short-term residency. In the late 1950s, the Immigration Reform Group and the New South Wales Immigration Reform Society were formed, which believed that most Asians who wished to move to Australia were well-educated and skilled enough to find jobs in Australia.

1958 年，放弃了"听写测验"的方法，制定了新的移民法，新的移民法受权政府根据需要批准移民入境，不受数量的限制。第二年移民大臣 Ａ•Ｒ•道涅尔对接受非欧洲移民作了以下三点说明：

（一）与澳大利亚人结婚的配偶及其子女可以入境；

（二）在澳大利亚居住 15 年以上的非欧洲人可以办理永久居住；

（三）高尚和品质优秀的人可以入境。

In 1958, the "dictation test" was replaced by a new immigration law, which empowered the government to admit immigrants as needed, regardless of numbers. Next year, Alexander Russell(A.R.) Downer [59], Minister of Immigration, proposed three statements regarding the acceptance of non-European immigrants as follows:

(i) Spouses married to Australians and their children may enter Australia;

(ii) Non-Europeans who have lived in Australia for more than 15 years may apply for permanent residence;

(iii) Persons of noble and excellent character may enter Australia.

在整个 60 年代，移民政策处于变动时期，道涅尔在 1959 年提出的第三种类别的人，扩大到凡有技术并能找到工作的人均可申请移居澳大利亚。1966 年，把以前规定居住 15 年之后才能申请永久居住改为居住 5 年之后，就可申请永久居住。

Throughout the 1960s, immigration policy was in flux. People of the third category introduced by Downer in 1959 were extended to anyone with the skills and ability to find a job. In 1966, permanent residence was allowed after five years of residence, instead of 15 years.

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[59] Sir Alexander Russell "Alick" Downer KBE(7 April 1910 – 30 March 1981) served as the fourth Minister of Immigration in Australia whose term started from 19th March, 1958 in the Menzies government, a diplomat and politician. (See: I. R. Hancock, "Downer, Sir Alexander Russell (Alick) (1910–1981)," Australian Dictionary of Biography (Canberra: National Centre of Biography, Australian National University, 2007), https://adb.anu.edu.au/biography/downer-sir-alexander-russell-alick-12434.) —Trans.

同年，政府宣布："凡具有高品质的人申请移居澳大利亚，将根据其是否适合作为移民和他的能力是否对澳大利亚有利而决定。"但政府对移民的政策的说明还是很谨慎的。为了怕引起社会不满，还作了如下补充："有一部分非欧洲人进入澳大利亚，而这部分人与总人口的关系是有限的，尽管非欧洲人比以前多了，但保持居民的同种族还是我们的基本目标。"

In the same year, the government announced that "applications for immigration to Australia by persons of noble and excellent character will be passed on the basis of their suitability as migrants and their ability to benefit Australia". However, the government still took a cautious attitude in its rhetoric about immigration. For fear of causing social resentment, the government added the following statement, "Some non-Europeans have entered Australia, but their relationship with the general population is limited. Although there are more non-Europeans in Australia than before, it is our primary aim to keep the population of the same race".

1972 年，澳大利亚工党在处于反对党地位达 23 年之久之后重新执政。在这个时期，工党政府全面的拒绝了排外政策。

In 1972, the Labor Party of Australia returned to power after 23 years in opposition. During this period, the Labour government fully rejected exclusion policies.

1971 年通过了新的移民政策，这项政策排除了对任何种族、肤色和民族的歧视，并认为，不同生活水平、不同传统和文化的移民进入澳大利亚可以避免社会和经济问题。工党政府还降低取得国籍的年限，即从 5 年降到 3 年。移民在澳大利亚居住 3 年之后，就可以取得国籍。

A new immigration policy was adopted in 1971, which excluded discrimination on the basis of any race, colour or nationality. Also, it is believed that immigrants of different living standards, traditions and cultures could avoid social and economic problems. The Labour government also

reduced the period of citizenship from five to three years. Immigrants can acquire citizenship after living in Australia for three years.

由于移民政策的改变，在 50 年代和 60 年代的 20 年中，移民的民族成份有很大改变。在 40 年代后期，从东欧来的移民减少了，但还有荷兰人、德意志人、南斯拉夫人和俄罗斯人移民到澳大利亚。变化最大的是从南欧来的移民增多，尤其是意大利人和希腊人。在这批移民中，有技术的和专业人员并不多，加上语言的障碍，因此，他们在初期遇到了不少困难。

Due to changes in immigration policy, the ethnic composition of immigrants changed greatly in the two decades of the 1950s and 1960s. In the late 1940s, there were fewer immigrants from Eastern Europe but there still were Dutch, German, Yugoslavs and Russian immigrants. Among them, the biggest change lay in increased immigration from Southern Europe, especially from Italy and Greece. However, only a few of them were skilled or professional. Coupled with the language barrier, it was hard for them in the early days.[60]

从第二次世界大战结束到 1971 年有 300 万人移居澳大利亚。从 70 年代起，移民有所下降，1970—1971 年有 170,000 移民进入澳大利亚，1975—1976 年，移民的速度下降了。但在 1981—1982 年又上升到 118,000 人。

Between the end of World War II and 1971, 3 million people migrated to Australia. But from the 1970s onwards, the number declined, with 170,000 migrants entering Australia from 1970 to 1971. Then during 1975 and 1976, the rate of immigration slowed down. The number regained to 118,000 in 1981 and 1982.[61]

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[60] Ruan inserted detailed statistics to support his statement and the tables were translated, to be found in the Appendix – Table 2 & its translated version at the end. —Trans.

[61] Ruan inserted detailed statistics to support his statement and the tables were translated, to be found in the Appendix – Table 3 & its translated version at the end. —Trans.

在移民的来源方面，从 1976 年起大约 25% 新移民来自亚洲。其中大部分移民是非欧洲人后裔，虽然这个数字对澳大利亚居民的种族比重不能起很大作用。但是，这种变化已使澳大利亚民族更加多元化。正如我在上面所介绍的。移民政策的转变，反映了第二次世界大战后国际形势的变化，澳大利亚有关政党和社会团体对移民态度的转变，是由于国内进步学者和国际舆论的压力和澳大利亚经济发展的需要。看来，经济建设的需要是澳大利亚政府改变移民政策的最重要因素，第二次世界大战后，西德、法国等西欧国家和北美国家均有大量移民。

In terms of immigrant origins, since 1976, approximately 25% of new immigrants to Australia have come from Asia, predominantly non-European in descent. Although this figure had little contribution to the ethnic composition of Australia, it has made Australia more ethnically diverse. As mentioned earlier, the changes in immigration policy reflect the post-World War II shifts in the international landscape, as well as the evolving attitudes of relevant political parties and social groups in Australia towards immigration. These changes result from the pressure of domestic progressive scholars, international public opinion and the need for economic development. It appears that the need for economic development plays a key role for the Australian government in changing the immigration policy. Similarly, after World War II, countries such as West Germany and France in Western Europe, along with North American nations, also experienced significant influxes of immigrants.

应该承认移民政策的转变是一个大的进步，但是在澳大利亚社会里还有一部分人对非欧洲人进入澳大利亚持保留态度，与其说这部分人担心不同种族移民的进入会引起"种族关系紧张"，还不如说，他们传统的种族歧视和白人至上的观点还没有彻底肃清。

It should be acknowledged that the change in immigration policy represents a significant leap forward. However, some Australians still harbour reservations about non-European immigrants. Rather than fearing "racial tensions" from diverse racial immigrants, it is more accurate to say that their traditional views of racism and white supremacy have not been fully eradicated.

现实生活证明，移民政策的转变和大量非欧洲人移民进入澳大利亚，加快了澳大利亚的经济建设，使澳大利亚成为工业发达的国家，人们生活水平也有了大幅度提高。

Reality shows that changes in immigration policy and the influx of non-European immigrants have significantly sped up Australia's economic growth, turning it into an industrialized nation and enhancing living standards.

Appendix[62] - Statistics

Table 1

Table 1 - Translation

GROSS VALUE* OF RURAL OUTPUT: AUSTRALIA, 1951-52 to 1975-76

	5-year average ending						Growth rate**	
	1951-52		1963-64		1975-76		1951-52 to 1963-64	1963-64 to 1975-76
	$m	%	$m	%	$m	%	%	%
Wool	611.6	36.9	805.9	27.7	1,020.6	18.6	2.3	2.0
Wheat	267.4	16.1	391.1	13.4	927.6	16.9	3.2	7.5
Cattle slaughtered	122.4	7.4	368.6	12.7	814.0	14.9	9.6	6.8
Sugar and other crops	115.7	7.0	319.9	11.0	703.7	12.8	8.8	6.8
Whole milk	164.9	9.9	343.0	11.8	481.5	8.8	6.3	2.9
Poultry and eggs	70.9	4.3	126.7	4.3	266.7	4.9	5.0	6.4
Other cereals	57.5	3.5	112.6	3.9	335.7	6.1	5.8	9.5
Sheep slaughtered	97.7	5.9	148.6	5.1	247.4	4.5	3.6	4.3
Fruit	57.2	3.4	122.8	5.2	234.4	4.2	6.6	5.5
Vegetables	58.5	3.5	96.9	3.3	222.3	4.1	4.3	7.2
Pigs slaughtered	28.4	1.7	60.9	2.3	153.9	2.8	6.5	8.0
Rice	3.1	0.2	8.1	0.3	31.6	0.6	8.1	12.0
Cotton	0.1	—	1.7	0.1	32.7	0.6	24.5	28.1
Other rural products	2.9	0.2	5.9	0.2	9.6	0.2	6.3	4.1
Total value of rural production	1,658.3	100.0	2,912.6	100.0	5,479.4	100.0	4.8	5.4

* The value placed on recorded production at wholesale prices.

** Rates of growth calculated as the simple annual average change between base and final years.

(Statistics Source: *Australia's Resources and their Development*, Page 62)

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[62] Table 1 was traced to the corresponding English version in the book Australia's Resources and their Development, referred to by Ruan Xihu. Tables 2 and 3 in the Appendix were translated by translators because the books referred to by Ruan Xihu could not be traced during the translation process. —Trans.

Table 2

1946—1969 年取得国籍和长期居住权的移民的人数和原国籍

年	英国及其殖民地	英联邦各国	荷兰	德国	希腊	匈牙利	意大利	波兰	美国	南斯拉夫	其他	总共
1946	—	26 974	1 353	566	389	222	16	914	1 640	85	2 125	34 284
1947 – 1948	—	31 941	565	373	1 811	335	788	1 920	1 398	466	6 972	46 569
1948 – 1949	—	62 057	1 250	1 039	1 491	1 457	5 954	14 179	953	3 599	22 839	114 818
1949 – 1950	—	68 746	4 008	1 092	1 721	7 129	12 650	38 247	930	10 399	39 967	184 889
1950 – 1951	—	68 904	16 863	2 692	2 227	3 651	15 934	14 145	1 144	7 493	20 237	153 290
1951 – 1952	—	73 082	10 128	7 156	2 679	826	21 883	1 688	835	2 363	9 822	130 462
1952 – 1953	—	46 559	13 996	5 749	1 979	121	20 719	356	1 026	532	4 853	95 890
1953 – 1954	—	37 977	9 822	10 755	5 361	53	15 256	124	1 103	672	5 345	86 468
1954 – 1955	—	57 195	11 579	12 342	12 885	182	19 718	148	1 302	735	8 094	124 180
1955 – 1956	—	53 760	14 126	7 644	11 198	194	31 603	173	1 253	1 173	11 504	132 628
1956 – 1957	—	49 537	9 557	5 881	9 709	9 131	20 490	277	1 350	1 220	13 449	120 601
1957 – 1958	—	56 087	6 876	5 272	6 545	3 176	13 989	1 038	1 192	1 099	12 704	107 978
1958 – 1959	29 632	60 625	8 445	7 300	5 436	352	13 626	1 779	1 554	1 688	15 892	116 697

年	英国及其殖民地	英联邦各国	荷兰	德国	希腊	匈牙利	意大利	波兰	美国	南斯拉夫	其他	总共
1959－1960	34 849	68 105	10 143	10 090	6 650	235	17 022	1 484	1 895	1 709	16 351	133 684
1960－1961	45 345	71 817	7 132	10 862	8 005	326	19 485	1 409	2 386	2 637	14 421	138 481
1961－1962	36 434	65 143	3 753	3 209	12 221	222	17 761	1 295	2 867	2 829	9 232	118 532
1962－1963	47 464	84 073	2 568	3 044	11 778	227	14 379	960	3 432	3 859	12 915	137 235
1963－1964	62 765	103 111	3 328	4 020	16 063	243	14 022	926	3 591	4 786	9 464	159 554
1964－1965	77 110	122 629	2 940	3 885	17 896	245	11 829	1 002	4 777	4 947	10 551	180 701
1965－1966	81 116	126 085	3 184	4 205	16 029	306	12 907	1 146	5 663	7 845	12 425	189 795
1966－1967	83 005	129 527	2 910	3 964	10 513	273	14 380	564	6 089	7 823	13 872	189 915
1967－1968	73 075	129 165	3 294	4 392	9 701	262	16 877	487	6 684	9 650	17 386	197 898
1968－1969	87 404	152 918	3 731	3 779	12 427	276	14 877	356	7 203	13 096	28 812	237 475
	658 199	1 746 017	151 551	119 311	184 715	29 444	346 165	84 617	60 267	90 705	319 232	3 132 024

（资料来源：《1969 年澳大利亚移民统计资料选编》）

Table 2 - Translation

Number and Original Nationalities of Immigrants Who Acquired Australian Citizenship and Permanent Residency (1946-1969)

Year	UK and Colonies	Commonwealth Countries	Netherlands	Germany	Greece	Hungary	Italy	Poland	USA	Yugoslavia	Others	Total
1946	——	26,974	1,353	566	389	222	16	914	1,640	85	2,125	34,284
1947—1948	——	31,941	565	373	1,811	335	788	1,920	1,398	466	6,972	46,569
1948—1949	——	62,057	1,250	1,039	1,491	1,457	5,954	14,179	953	3,599	22,839	114,818
1949—1950	——	68,746	4,008	1,092	1,721	7,129	12,650	38,247	930	10,399	39,967	184,889
1950—1951	——	68,904	16,863	2,692	2,227	3,651	15,934	14,145	1,144	7,493	20,237	153,290
1951—1952	——	73,082	10,128	7,156	2,679	826	21,883	1,688	835	2,363	9,822	130,462
1952—1953	——	46,559	13,996	5,749	1,979	121	20,719	356	1,026	532	4,853	95,890
1953—1954	——	37,977	9,822	10,755	5,361	53	15,256	124	1,103	672	5,345	86,468
1954—1955	——	57,195	11,579	12,342	12,885	182	19,718	148	1,302	735	8,094	124,180
1955—1956	——	53,760	14,126	7,644	11,198	194	31,603	173	1,253	1,173	11,504	132,628
1956—1957	——	49,537	9,557	5,881	9,709	9,131	20,490	277	1,350	1,220	13,449	120,601
1957—1958	——	56,087	6,876	5,272	6,545	3,176	13,989	1,038	1,192	1,099	12,704	107,978
1958—1959	29,632	60,625	8,445	7,300	5,436	352	13,626	1,779	1,554	1,688	15,892	116,697
1959—1960	34,849	68,105	10,143	10,090	6,650	235	17,022	1,484	1,895	1,709	16,351	133,684
1960—1961	45,345	71,817	7,132	10,862	8,006	326	19,485	1,409	2,386	2,637	14,421	138,481
1961—1962	36,434	65,143	3,753	3,209	12,221	222	17,761	1,285	2,867	2,829	9,232	118,532
1962—1963	47,464	84,073	2,568	3,044	11,778	227	14,379	960	3,432	3,859	12,915	137,235
1963—1964	62,765	103,111	3,328	4,020	16,063	243	14,022	926	3,591	4,786	9,464	159,554
1964—1965	77,110	122,629	2,940	3,885	17,896	245	11,829	1,002	4,777	4,947	10,551	180,701
1965—1966	81,116	126,085	3,184	4,205	16,029	306	12,907	1,146	5,663	7,845	12,425	189,795
1966—1967	83,005	129,527	2,910	3,964	10,513	273	14,380	564	8,089	7,823	13,872	189,915
1967—1968	73,075	129,165	3,294	4,392	9,701	262	16,877	487	6,684	9,650	17,386	197,898
1968—1969	87,404	152,918	3,731	3,779	12,427	276	14,877	356	7,203	3,096	28,812	237,475
	658,199	1,746,017	151,551	119,311	184,715	29,444	346,165	84,617	60,267	90,705	319,232	3,132,024

(Source: Compendium of Australian Immigration Statistics, 1969)

Table 3

1959—1976 年来自不同地区的移民及其人口数字和百分比

地 区	1959 – 1970	1970 – 1971	1971 – 1972	1972 – 1973	1973 – 1974	1974 – 1975	1975 – 1976	1959 – 1976	1970 – 1976
非 洲	28 588	4 521	4 063	3 658	3 114	2 720	1 574	48 238	19 650
北 美	35 439	8 264	9 904	6 130	5 596	5 101	2 530	72 964	37 525
中南美	8 329	5 713	3 605	3 476	7 646	6 090	3 635	38 494	30 165
亚 洲	45 615	8 998	8 893	7 328	9 135	9 098	7 490	96 557	50 942
北 欧	193 844	24 996	14 327	10 152	8 434	6 181	3 199	261 133	67 289
南 欧	389 909	36 351	23 518	16 560	17 597	11 837	8 456	504 228	114 319
中 东	37 939	9 269	7 266	6 086	7 707	4 811	3 021	76 099	38 160
大洋洲	44 185	6 364	5 383	5 330	6 649	4 619	5 003	77 533	33 348
大不列颠及北爱尔兰联合王国	661 508	65 535	55 760	48 681	46 372	38 313	17 550	933 719	272 211
没有说明地区	—	—	—	462	462	377	290	1 129	1 129
总 计	1 445 356	170 011	132 719	107 401	112 712	89 147	52 748	2 110 094	664 738
非 洲	2.0	2.7	3.1	3.4	2.8	3.1	3.0	2.3	3.0
北 美	2.5	4.9	7.5	5.7	5.0	5.7	4.8	3.5	5.6
中南美	0.6	3.4	2.7	3.2	6.8	6.8	6.9	1.8	4.5
亚 洲	3.1	5.3	6.7	6.8	8.1	10.2	14.2	4.6	7.7
北 欧	13.4	14.7	10.8	9.5	7.5	6.9	6.1	12.4	10.1

续表

地 区	1959-1970	1970-1971	1971-1972	1972-1973	1973-1974	1974-1975	1975-1976	1959-1976	1970-1976
南 欧	27.0	21.4	17.7	15.4	15.6	13.3	16.0	23.9	17.2
中 东	2.6	5.5	5.5	5.7	6.8	5.4	5.7	3.6	5.7
大洋洲	3.1	3.7	4.0	5.0	5.9	5.2	9.5	3.7	5.0
大不列颠及北爱尔兰联合王国	45.8	38.5	42.0	45.3	41.1	43.0	33.3	44.3	41.2
没有说明地区	-	-	-	-	0.4	0.4	0.5	0.1	0.2
总 计	100	100	100	100	100	100	100	100	100

（资料来源：《移民政策和澳大利亚移民》，52 页）

上表说明：

①非洲——不包括阿拉伯埃及共和国和中东地区
②北美——只包括加拿大和美国
③中南美——包括美洲所有国家（加拿大和美国除外）
④亚洲——不包括中东国家集团
⑤北欧——包括东欧
⑥南欧——阿尔巴尼亚、塞浦路斯、希腊、意大利、马耳他、葡萄牙、西班牙、南斯拉夫
⑦中东——阿拉伯埃及共和国、以色列、黎巴嫩、叙利亚、土耳其
⑧大洋洲——包括新西兰、巴布亚新几内亚

Table 3 - Translation

Immigration from Different Regions and Their Population Numbers and Percentages (1959-1976)

Region	1959-1970	1970-1971	1971—1972	1972—1973	1973—1974	1974-1975	1075—1976	1959—1976	1970--197
Africa	28,588	4,521	4,063	3,658	3,114	2,720	1,574	48,238	19,650
North America	35,439	8,264	9,904	6,130	5,596	5,101	2,530	72,964	37,525
Central and South America	8,329	5,713	3,605	3,476	7,646	6,090	3,635	38,494	30,165
Asia	45,615	8,998	8,893	7,328	9,135	9,098	7,490	96,557	50,942
Northern Europe	193,844	24,996	14,327	10,152	8,434	6,181	3,199	261,133	67,289
Southern Europe	389,909	36,351	23,518	16,560	17,597	11,837	8,456	504,228	114,319
Middle East	37,939	9,269	7,266	6,086	7,707	4,811	3,021	76,099	38,160
Oceania	44,185	6,364	5,383	5,330	6,649	4,619	5,003	77,533	33,348
United Kingdom	661,508	65,535	55,760	48,681	46,372	38,313	17,550	933,719	272,211
Unspecified Region	——	——	——	——	462	377	290	1,129	1,129
Total	1,445,356	170,011	132,719	107,401	112,712	89,147	52,748	2,110,094	664,738
Africa	2,0	2,7	3,1	3,4	2,8	3,1	3,0	2,3	3,0
North America	2,5	4,9	7,5	5,7	5,0	5,7	4,8	3,5	5,6
Central and South America	0,6	3,4	2,7	3,2	6.8	6,8	6,9	1,8	4,5
Asia	3,1	5,3	6,7	6,8	8,1	10,2	14,2	4,6	7,7
Northern Europe	13,4	14,7	10,8	9,5	7,5	6,9	6,1	12,4	10,1
Southern Europe	27,0	21,4	17,7	15,4	15,6	13,3	16,0	23,9	17,2
Middle East	2,6	5,5	5,5	5,7	6,8	5,4	5,7	3,6	5,7
Oceania	3,1	3,7	4,0	5,0	5,9	5,2	9,5	3,7	5,0
United Kingdom	45,8	38,5	42,0	45,3	41,1	43,0	33,3	44,3	41,2
Unspecified Region	——	——	——	——	0,4	0,4	0,5	0,1	0,2
Total	100	100	100	100	100	100	100	100	100

Source: 'Immigration Policy and Australian Immigration', p. 52

Explanation of the Above Table
①Africa: Excludes the Arab Republic of Egypt and the Middle East.
②North America: Includes only Canada and the United States.
③Central and South America: Includes all countries in the Americas except Canada and the United States.
④Asia: Excludes Middle Eastern countries.
⑤Northern Europe: Includes Eastern Europe.
⑥Southern Europe: Includes Albania, Cyprus, Greece, Italy, Malta, Portugal, Spain, and Yugoslavia.
⑦Middle East: Includes the Arab Republic of Egypt, Israel, Lebanon, Syria, and Turkey.
⑧Oceania: Includes New Zealand and Papua New Guinea.

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