



This hand-coloured lithograph was published in the atlas accompanying François Péron and Louis de Freycinet's account of a French scientific expedition to Australia between 1800 and 1804. It was drawn by Nicholas Petit, one of the artists on the voyage.

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CHAPTER 15

EUROPEAN VIEWS OF ABORIGINES

ANN McGRATH AND ANDREW MARKUS

IN 1968 the anthropologist W.E.H. Stanner called for a new direction in research to end the 'great Australian silence' on the history of Aboriginal dispossession. Fifteen years later, conservative politicians still argued that it was best to forget unfortunate aspects of the past, especially in response to the introduction of land rights or compensation. The writing of Aboriginal history has never been free of political implications, even when it meant disremembering and mythologising. The literature reveals and reinforces the changing hues of dominant social and political ideas, especially relating to race and colonialism. Whether the post-contact history of Aborigines was being lamented, rationalised or challenged, it has been inevitably shaped by the cultural perceptions of its authors, who have come predominantly from Western backgrounds and intellectual traditions.

The historical writing on Aborigines can be grouped in four distinct periods: the nineteenth century, a period of historical interest in the fate of Aborigines; the first seven decades of the twentieth century, a period characterised by a 'cult of forgetfulness'; the 1970s, a rediscovery of the contact experience; and lastly, from the mid-1970s onwards, an attempt to cross cultural barriers.

THE NINETEENTH CENTURY

For much of the nineteenth century, contact between Aborigines and Europeans attracted the attention of historians. G.W. Rusden's *History of Australia* (London, Chapman and Hall, 1883), for example, devoted a major introductory chapter to 'Natural phenomena and the Australian tribes' and attempted to weave the contact experience into the general narrative.

The supposed extinction of Tasmanian Aborigines aroused particular interest, both while the process was under way and after its virtual accomplishment. As it took place on an island, without the possibility of new arrivals of Aborigines, the dispossession had a visibility absent on the mainland, a visibility that was enhanced by the spectacular futility of the 'Black Line' and the activities of G.A. Robinson. Further, these events took place before the British and Australian public had lost interest in the 'inevitable' consequences of colonisation. In the later stages, with the remaining Aborigines dying on reserves from 'natural causes', the extinction became all the more attractive for confirming an emerging ideology. As the *Melbourne Age* wrote on 11 January 1888, 'It seems a law of nature that where two races whose stages of progression differ greatly are brought into contact, the inferior race is doomed to wither and disappear'. Given these

factors, it is hardly surprising that Tasmanian Aborigines received disproportionate attention or that Truganini entered Australian folklore.

Nineteenth-century studies include Henry Melville's *The history of the island of Van Diemen's Land* (1835; repr, Sydney, Horwitz-Grahame, 1965), John West's *The history of Tasmania* (1852; repr, A & R in association with the Royal Australian Historical Society, 1971), James Bonwick's *The last of the Tasmanians* (1870; facs, LBSA, 1969) and J.E. Calder's *Some account of the wars, extirpation, habits etc. of the native tribes of Tasmania* (Hobart, Henn & Co, printers, 1875).

It is difficult to generalise about the treatment of Aborigines by nineteenth-century historians. Some accounts were merely concerned to justify the seizure of the continent, others recognised the denial of justice; some devoted attention to the role of violence in the process of dispossession and depopulation, others stressed instead the decay of Aboriginal society, the loss of the will to live and the impact of disease, the inexorable laws of nature. Emphasis varied from author to author, but gradually there was less notice of violence (Peter Biskup, 'Aboriginal history', in G. Osborne and W.F. Mandle eds, *New history*, Sydney, Allen & Unwin, 1982, 1–31).

Attention did not, however, necessarily denote understanding, either of the basic nature of settlement or of the character of Aboriginal society. In nearly all cases in which authors dealt with violence it was seen as something incidental to the process of settlement, as something to be laid at the door of the lower elements of European society. As for ignorance of the Aboriginal people, a select committee of the Queensland parliament reported in 1861 that

Except in one or two isolated cases, after being brought up and educated for a certain period, the Natives of both sexes invariably return to their savage habits. Credible witnesses show that they are addicted to cannibalism; that they have no idea of a future state; and are sunk in the lowest depths of barbarism.

Such views were echoed by a number of historians, although not in such a stark form. In *A history of the colony of Victoria* (London, Longmans Green, 1904) H.G. Turner confidently proclaimed:

There is no serious stain necessarily resting upon the reputation of the colony from the retrospect of its treatment of the aborigines. It has been shown that costly and continuous efforts were made for the amelioration of their condition, and that these failed, not from neglect, but from the absolute incompatibility of the native character with even the primary conditions of civilisation ... [T]he experiences of history were not to be reversed, and the wandering savage, to whom persistent labour was an unknown quantity, was doomed to extinction by the progress of that type of humanity with which it was impossible to assimilate him (vol 1, pp 239, 218).

'THE GREAT AUSTRALIAN SILENCE'

While a few specialist works dealing with Aborigines were published in the period 1900–65, notably E.J.B. Foxcroft's *Australian native policy* (MUP, 1941), Paul Hasluck's *Black Australians* (1942) and Clive Turnbull's *Black war* (Melbourne, Cheshire, 1948), there were serious deficiencies in the coverage of general histories, and it was common for Aborigines to be totally neglected.

Professor Ernest Scott of Melbourne University first published his *A short history of Australia* (London, OUP) in 1916; by 1930 the book had sold over 70 000 copies. Scott, while giving considerable attention to brutal treatment of Aborigines on the frontier, echoed Turner, the historian of nineteenth-century Victoria, and the general wisdom of his day in his general assessment:

They were a people so low in the scale of human development that they had no domestic arts or domestic animals. They were in the Stone-Age stage of human evolution. They had not learnt to make pottery from clay, or to extract metals from rocks, or to cultivate the soil, or to develop grain and fruits, or to build houses. They lived on fish, kangaroo, opossum, roots, and wild plants. They hunted and fought with spears, waddies and boomerangs. Even the bow

was beyond their invention, though they made string from hair or fibre for their fishing-nets ... It was perhaps inevitable that the native race should fade away in the parts of the country where the white population became thick. They were not a people who could be absorbed or adapted to civilized life. But the tragedy of the process was very grim and hateful. (pp 185,187)

Despite entitling his first chapter 'The invasion of Australia', Professor W.K. Hancock found little room for Aborigines in his renowned history *Australia* (1930; repr, Brisbane, Jacaranda, 1964). But unlike the accounts of Scott and most of his contemporaries, his writing seems free from racial determinism; Hancock couched his argument in terms of environmental accident and economic imperatives:

The Australian aborigines, shut off for centuries from the co-operative intelligence by which nations who are neighbours have created their common civilisation, never imagined that the first decisive step from the economy of the chase which would have made them masters of the soil. Instead, they fitted themselves to the soil, modelling a complex civilisation of intelligent artificiality, which yet was pathetically helpless when assailed by the acquisitive society of Europe. The advance of British civilisation made inevitable 'the natural progress of the aboriginal race towards extinction'—it is the soothing phrase of an Australian Governor. In truth, a hunting and a pastoral economy cannot co-exist within the same bounds. Yet sometimes the invading British did their wrecker's work with the unnecessary brutality of stupid children ... (pp 32–33)

Some three decades later, in a 1959 survey of historical writing, another leading member of the profession, J.A. La Nauze, commented that 'the Australian aboriginal is noticed in our history only in a melancholy anthropological footnote' ('The study of history 1929–1959', *Hist stud* 9, 33, 1959, 11). Thus the influential work *Australia: a social and political history*, edited by Professor G. Greenwood and first published by A & R in 1955, devoted five brief references to Aborigines. Commenting on such historical work, W.E.H. Stanner observed in his 1968 Boyer Lectures, published under the title *After the dreaming* (Sydney, ABC, 1968):

Inattention on such a scale cannot possibly be explained by absentmindedness. It is a structural matter, a view from a window which has been carefully placed to exclude a whole quadrant of the landscape. What may well have begun as a simple forgetting of other possible views turned into habit and over time into something like a cult of forgetfulness practised on a national scale.

And the 'cult of forgetfulness' did not end in 1968, although new currents of thought were beginning to make an impact. In a 1976 survey, Humphrey McQueen noted that in J.M. Powell's *The public lands of Australia felix* (OUP, 1970), an account of British land settlement in Victoria from 1834 to 1891, there were three passing references to Aborigines ('Changing the textbooks', *Nation review*, 2–8 December 1976, 9–15 December 1976). F.K. Crowley's *Modern Australia in documents 1901–1939* (Melbourne, Wren, 1973) referred to Aborigines in four places. In the multiauthored *A new history of Australia* (Melbourne, Heinemann, 1974) fewer than seven pages out of 550 deal with Aborigines. McQueen noted that it was 'truly depressing' that even when attention was directed to Aborigines, authors could not envisage Aborigines as people shaping their own lives, they could not free themselves 'from the notion that aborigines are passive'.

THE 1970s

Beginning around 1970 the study of the contact experience became a major area of specialist historical enquiry. A large number of publications, not all of high quality, were issued; many well-intentioned writers, keen to provide fresh insights and able to tap a ready market, plunged into print with half-researched and half-digested works. Quantity rather than quality was the keynote. The period 1970–84 saw the publication of more than ten documentary collections, at

least nine general histories, a large number of biographies, autobiographies and specialist histories, and three historiographical essays (Andrew Markus 'Through a glass, darkly', *Aboriginal history*, 1, 2, 1977, 170–80; R.H.W. Reece, 'The Aborigines in Australian historiography', in J.A. Moses ed, *Historical disciplines and culture in Australasia*, UQP, 1979, 253–81; P. Biskup, 'Aboriginal history', *ibid*). The study of nineteenth-century Aboriginal–European contact has suddenly become one of the most thoroughly researched fields in Australian history.

The seminal work of the seventies was C.D. Rowley's survey (1970). At a time when serious historical study of Aborigines had made little headway, Rowley attempted to write a history of contact. To do this he not only synthesised the existing specialist work but conducted extensive research to fill gaps in historical knowledge. His study served to heighten awareness of a neglected aspect of Australian history and it opened the field for subsequent scholars. Yet in some respects the book was unsatisfactory. The restricted range of sources, with a heavy reliance on published government records, led at times to inadequate coverage and explanation. Much of the detail and evaluation reflected the government perspective, and its political and legislative emphasis allowed little room for discussion of Aboriginal reactions. As the title implied, Aborigines were depicted as victims of an all-powerful European society.

Currently the best general history is by Richard Broome (1982), although he only partly succeeded in his objective of explaining the impact of European settlement in Aboriginal terms. Broome synthesised the flood of research of the seventies and was the first to incorporate findings of the new socially oriented work of the last few years, discussed below. His book was broad in its coverage, made a good attempt to allow for regional variability, and sought to avoid the pitfall of sterile narrative by tackling significant questions. Another recent general history by Yarwood and Knowling (1982) possessed great strengths but was uneven in its coverage and quality of analysis. The material on the colonists' preconceptions and Yarwood's account of nineteenth-century relations were distinguished by mature judgment, elegant prose and breadth of reading. Other chapters, however, lacked richness and penetration and were marked by a singular lack of insight into the nature of Aboriginal society.

There are a number of specialist regional studies of high quality, such as the works by Loos (1982), Macknight (1976) and Ryan (1981), but only Biskup (1973) has produced a comprehensive twentieth-century study.

A further development of the 1970s was the focus of some works on Aborigines as resistance fighters, defenders of their land against the invaders. The extreme example of this genre was F. Robinson and B. York's *The black resistance* (Melbourne, Widescope, 1977), a paean to the struggles of oppressed peoples that fell short of being a humanising history because there was little attempt to understand Aborigines on their own terms. In this book Aborigines' actions were interpreted according to a rather simplistic model of resistance, where it was assumed that there was a pan-Australian movement with uniform objectives which relied purely on physical confrontation.

THE ABORIGINAL PERSPECTIVE

Much but not all the work of the third period was characterised by a focus on nineteenth-century political developments and frontier conflict, relying on traditional written sources: official reports, parliamentary debates, newspapers, private papers. Such history was generally limited to depicting events through European eyes, partly reflecting the rarity of Aboriginal testimony in surviving written records. Increasingly, historians have attempted to stop analysing material solely according to European perceptions; in order to integrate Aboriginal views, they have tried to gain greater cultural empathy by studying anthropological literature and by speaking with and learning directly from Aboriginal people. A more careful reading of the documents reveals that more of the Aboriginal perspective survived than had been thought, and resourceful scholars are enriching their analysis by using additional sources such as oral history and archaeology.

The new direction is characterised by a shift from political to social history and by a new understanding of Aborigines. No longer victims or one-dimensional resistance fighters, they

have become complex agents of historical change; within the confines of various structures, they emerge as actors shaping their own lives. Elements of this reorientation are also to be found in other areas of historical enquiry, especially women's history.

The outstanding work heralding the new direction is Henry Reynolds's view of the arrival of the Europeans (1982). The book's objective was to provide understanding of Aboriginal reactions to the invasion, arguing that Aborigines were not incurious, passive, helpless victims locked into a rigid, unchanging culture. Their response was much more positive, creative and complex than European historians and anthropologists allowed. Described by one reviewer as the most important book yet published in the field, Reynolds's work marked a conceptual breakthrough to the realisation that there was sufficient evidence, amenable to interpretation by adequately prepared European historians, to provide an understanding of the Aboriginal perspective.

The bulk of Reynolds's evidence was derived from traditional sources, although much of the material had been previously ignored by historians. It included observations of Europeans in close contact with Aborigines, escaped convicts and castaways, explorers, pastoralists and missionaries loosely defined. Other sources, however, were less orthodox: oral traditions (used infrequently); anthropological knowledge of traditional society, used to gain understanding of the Aboriginal perspective and aid interpretation of the written record; archaeological evidence from the post-contact period, used to show adoption of European goods by Aborigines; and perhaps the most ingenious of all, the use of linguistic studies, including Aboriginal vocabularies recorded in the nineteenth century, to provide evidence of intellectual currents.

Aboriginal scholars have a great deal to contribute in the development of new perspectives: the first tertiary courses run by Aboriginal lecturers made a strong impact on their students, who were able to glimpse the Australian experience from 'the other side'. As yet there are no 'professional' historians of Aboriginal descent publishing in the field, although books of an autobiographical or biographical nature date from the early postwar period. While much of this early work had a heavy European flavour, with some being ghost written, the more recent publications succeed in retaining the character and integrity of the author or source. High standards have been established by the publications of the AIAS (see Barker, 1977, Ngabidj, 1981 and Sullivan, 1983) and by briefer pieces in the journal *Aboriginal history*.

Given the significance of Aboriginal history, its writing can become highly sensitive. Historians often find themselves challenged for publishing interpretations that might endanger Aboriginal rights struggles: for example, by providing material that could be used by anti-land rights lobbies. Some Aboriginal groups reject versions of history which differ from their own models of the past. Historians in this field have received a clear message that they must be more aware of Aboriginal sensitivities, and are consistently reminded of the need to consult Aboriginal communities. The assumptions of such historians are thus challenged. Some emerge enriched from this experience, others become frustrated and confused, but all who work in the field are compelled to re-examine their academic, social and political values.

A major problem for future research will be relations between people of Aboriginal and European descent. There is a feeling among some Aborigines that historians are a new kind of exploiter; that as the pastoralists took their land, oral historians are attempting to appropriate their past. Not only do they come and take, they distort and damage Aborigines in the process. Some Aborigines believe that only they can interpret Aboriginal experience, analogous to the attitude of some feminists that only women can write the history of their gender. Such insularity, although understandable, can hinder research which may be of major significance in the struggle for recognition of Aboriginal rights.

If historians omit Aboriginal reactions from their writing, they step backwards towards the old conquerors' history where Aborigines were either left out or stood as silent victims, distanced from the main stage. There is a need for unrestricted history written by those of European background and by Aborigines. Writing from various perspectives cannot be stopped, but it can be seriously hindered if Aborigines shut themselves off.

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Useful reference source for an area where sociologists and lawyers are trying to prevent and resolve conflicts.

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The only comprehensive literature survey to 1960.

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These official documents cover issues relating to British policy, the first mission at Buntingdale, government policy and Aboriginal conflict with squatters.

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breakthrough. Hailed as the most important book to date on Aboriginal-European contact. First published in 1981.

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HARNEY, W.E. *Grief, gaiety and Aborigines*. Adelaide, Rigby, 1969. 191 p, illus, map.

Popular description of the lifestyle of Aborigines in the NT, especially during the depression years. First published in 1961.

HARRIS, S. *It's coming yet: an Aboriginal treaty within Australia between Australians*. Canberra, Aboriginal Treaty Committee, 1979. ix, 87 p, illus, map.

Discusses history and current legal position of Aborigines in an international context, stressing the need for recognition of Aboriginal culture. Written on behalf of campaigners for a land rights treaty.

HASLUCK, P.M.C. *Black Australians: a survey of native policy in Western Australia, 1829-1897*. MUP, 1942. 226 p, maps.

Pioneering account of Aboriginal-European relations by a man who was to become a prominent politician and governor-general of Australia. New edition published in 1970.

HORNER, J. *Vote Ferguson for Aboriginal freedom: a biography*.

Sydney, Australia and New Zealand Book Co, 1974. 208 p, illus.

Biography of William Ferguson, a NSW Aboriginal leader who rose to prominence in the 1930s. A combination of oral and written sources.

JENKIN, G.K. *Conquest of the Ngarrindjeri*. Adelaide, Rigby, 1979. 300 p, illus, map.

Relations between European settlers and the Ngarrindjeri of the lower Murray lakes area of SA. Includes the writings of Rev G. Taplin, permitting an insight into the Aboriginal perspective.

LOOS, N. *Invasion and resistance: Aboriginal-European relations on the north Queensland frontier 1861-1897*. ANUP, 1982. 3225 p, illus, maps.

Seeks to explain factors leading to conflict and its regional variation.

McBRYDE, I. ed, *Records of times past: ethnohistorical essays on the culture and ecology of the New England tribes*. Canberra, AIAS, 1978. 291 p, illus, maps.

Investigation of material culture, languages, myths and ceremonies of New England Aborigines. Two essays cover early relations with Europeans. Includes a selection of documents.

MACKNIGHT, C.C. *The voyage of Marege: Macassan trepangers in northern Australia*. MUP, 1976. 175 p, illus, maps.

A study of the 200 years of contact between Aborigines and Macassan trepangers showing relations between Aborigines and non-Europeans.

MASSOLA, A. *Coranderk: a history of the Aboriginal station*. Kilmore, Vic, Lowden, 1975. xii, 109 p, illus, map.

A study of a major Victorian reserve, occupied in 1863. Demonstrates skilful Aboriginal adaption and greed of European settlers. An unsophisticated account. Excellent photographs.

POWELL, A. *Far country: a short history of the Northern Territory*. MUP, 1982. 301 p, illus, maps.

This study describes some of the key issues affecting Territory Aborigines. Their experiences and viewpoints are admirably integrated into the narrative.

REECE, R.H.W. *Aborigines and colonists: Aborigines and colonial society in New South Wales in the 1830's and 1840's*. SUP, 1974. 254 p, illus, maps.

Important for understanding the relative strength of humanitarian and squatting interests. Places the Myall Creek massacre and the subsequent trials in context.

RYAN, L. *The Aboriginal Tasmanians*. UQP, 1981. 315 p, illus, maps.

A professional history from early European contact to the present. Seeks to incorporate the Aboriginal perspective, to move beyond the faceless abstractions one finds in most studies. Demolishes the myth of extinction.

WRIGHT, J. *The cry for the dead*. OUP, 1981. 303 p, maps.

A sympathetic, superbly written post-contact history of the Aborigines of central Qld, particularly in Wadja. Conflicts with explorers, squatters, miners, native police emerge in the narrative.

ABORIGINAL HISTORICAL PERSPECTIVES

BARKER, J. *The two worlds of Jimmie Barker: the life of an Australian Aboriginal 1900-1972, as told to Janet Matthews*. Canberra, AIAS, 1977. 218 p, illus, maps.

Autobiographical account of life in northwest NSW, with emphasis on the period 1900-40. In Alan Marshall's words, 'a great and humane book'.

BERNDT, R.W. AND BERNDT, C.H. eds, *Aborigines of the west* (rev edn). UWAP, 1979. 520 p, illus, maps.

Anthropological, historical and regional accounts of Aboriginal life from prehistoric times to the present.

- BROPHO, R. *Fringedweller*. Sydney, Alternative Publishing Cooperative with the assistance of the Aboriginal Arts Board, Australia Council, 1980. 153 p, illus.
An account of fringe dwellers in the Perth–Swan district from the 1930s to the present.
- CLARE, M. *Karonbran: the story of an Aboriginal girl*. Sydney, Alternative Publishing, 1978. xv, 95 p.
A narrative revealing the suffering of Aboriginal children of mixed descent in NSW during the 1930s and 1940s, when government institutions denied their rights to family ties and cultural identity.
- GALE, F. ed, *We are bosses ourselves: the status and role of Aboriginal women today*. Canberra, AIAS, 1983. 175 p, illus, map.
A collection of works from women who participated in a 1980 ANZAAS symposium on their changing status.
- GILBERT, K.J. *Living black: blacks talk to Kevin Gilbert*. Ringwood, Vic, Penguin, 1978. 305 p.
Insights into a wide variety of response to interfering government policies and racist society. First published in 1977.
- LAMILAMI, L. *Lamilami speaks, the cry went up: a story of the people of the Goulburn Islands, north Australia*. Sydney, Ure Smith, 1974. 273 p, illus, maps.
Includes an account of the Maung people, stories of Macassan and early European visitors, and the establishment of the Methodist mission.
- NGABIDJ, G. *My country of the Pelican Dreaming: the life of an Australian Aborigine of the Gadjerong, Grant Ngabidj, 1904–1977, as told to Bruce Shaw*. Canberra, AIAS, 1981. 202 p, illus, maps.
A narrative of bush and station lifestyles in the Kimberleys.
- PEPPER, P. *You are what you make yourself to be: the story of a Victorian Aboriginal family, 1842–1980*. Melbourne, Hyland House, 1980. 143 p, illus.
Phillip Pepper's reminiscences cover a wide range of topics including mission life at Ebenezer, Ramahyuk and Lake Tyers.
- PERKINS, C.N. *A bastard like me*. Sydney, Ure Smith, 1975. 199 p, illus.
Autobiography. Includes material on early childhood in central Australia, education in Adelaide and Sydney and the Freedom Ride of 1965.
- REECE, R.H.W. AND STANNAGE, C.T. eds, *European–Aboriginal relations in Western Australian history*. UWAP, 1984. 149 p.
Covers 1830s to 1930s including accounts of massacres, Aboriginal farmers and island hospitals for venereal disease. Also contains historiographical and bibliographical articles.
- ROUGHSEY, D. *Moon and rainbow: the autobiography of an Aboriginal*. Sydney, Reed, 1971. 168 p, illus, maps.
Describes the Lardill people of Mornington Island, the early settlements and Roughsey's work for Europeans including an expedition to find rock paintings in the Cooktown region.
- SMITH, S.C. *Mum Shirl: an autobiography with the assistance of Bobbi Sykes*. Melbourne, Heinemann Educational, 1981. 115 p, illus.
A roving childhood, followed by life on the autocratically run Erambie mission. She describes her work with prisoners, and how poverty and racism lead many Aborigines to gaol.
- SULLIVAN, J. *Banggaiyerri: the story of Jack Sullivan as told to Bruce Shaw*. Canberra, AIAS, 1983. 264 p, illus, maps.
An autobiography which reveals Aboriginal pride in work, and the excitement of cattle station life in the Kimberleys.
- TUCKER, M. *If everyone cared: an autobiography*. Sydney, Ure Smith, 1977. 205 p, illus.
Margaret Tucker describes her childhood 'walkabouts', her association with the Murray River district and its people, the impact of paternalism, Christianity and a rising Aboriginal movement in Melbourne.

WRITINGS SINCE 1945

- BERNDT, R.M. ed, *Aborigines and changes: Australia in the '70s*. Canberra, AIAS, 1977. 424 p, illus, maps.
Twenty-eight essays covering a wide range of current issues.
- COOMBS, H.C. *Kulinma: listening to Aboriginal Australians*. ANUP, 1978. 250 p, illus, map.
As chairman of the Council for Aboriginal Affairs between 1968 and 1976 Coombs was a major architect of the new deal for Aboriginal people. Discusses the council, policy issues and Aboriginal desires.
- GALE, F. AND WUNDERSITZ, J. *Adelaide Aborigines: a case study of urban life, 1966–1981*. Canberra, Development Studies Centre, Australian National University, 1982. 191 p, illus, maps.
An account of the economic situation of Aboriginal people in a major urban centre.
- LIPPMANN, L. *Generations of resistance: the Aboriginal struggle for justice*. Melbourne, Longman Cheshire, 1981. 243 p, illus, maps.
Deals with developments in population, health, education, employment, housing, land rights and government policy.
- MADDOCK, K. *Your land is our land: Aboriginal land rights*. Ringwood, Vic, Penguin, 1983. 215 p, illus, map.
Discussion of the historical background on Aboriginal rights and how Aborigines have come to gain them, emphasising the NT. Written from a legal viewpoint.
- ROWLEY, C.D. *A matter of justice*. ANUP, 1978. 249 p.
An account of injustices affecting Aborigines. Looks at cases and issues relating to the legal system and Aboriginal land rights.
- ROWLEY, C.D. *Outcasts in white Australia*. ANUP, 1971. 472 p, maps (Aboriginal policy and practice, 2).
Deals with Aboriginal people in settled Australia, providing information and policy recommendations that now underwrite much government policy. The AIAS issued in 1982 a follow-up survey of the same households taken in 1980, entitled *Equality by instalments*.
- SANSON, B. *The camp at Wallaby Cross: Aboriginal fringe dwellers in Darwin*. Canberra, AIAS, 1980. 280 p, illus, maps.
An account of the social order and cultural world underlying the apparent disorder of a camp in which social security and alcohol are key components.
- STANNER, W.E.H. *White man got no dreaming: essays, 1938–1973*. ANUP, 1979. 389 p, illus.
Whether writing about the Dreaming or the future of Aborigines in Australian society Stanner is always perceptive.
- STEVENS, F.S. *Aborigines in the Northern Territory cattle industry*. ANUP, 1974. 226 p, illus, maps.
Describes the work performed by station Aborigines, their attitudes, and those of other station workers towards them. The 1965 equal wages case is discussed.
- YOUNG, E. *Tribal communities in rural areas*. Canberra, Development Studies Centre, Australian National University, 1981. 284 p, illus, maps.
Three case studies of the economic activity on an Aboriginal cattle station, an Aboriginal town and an ex-mission in the late 1970s.

V GENERAL HISTORY



Lithograph by W.E. Smith Ltd, Sydney 1901. One of the many richly coloured invitations issued to leading citizens to commemorate the birth of the Australian commonwealth. Such functions were held in many cities and towns.

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