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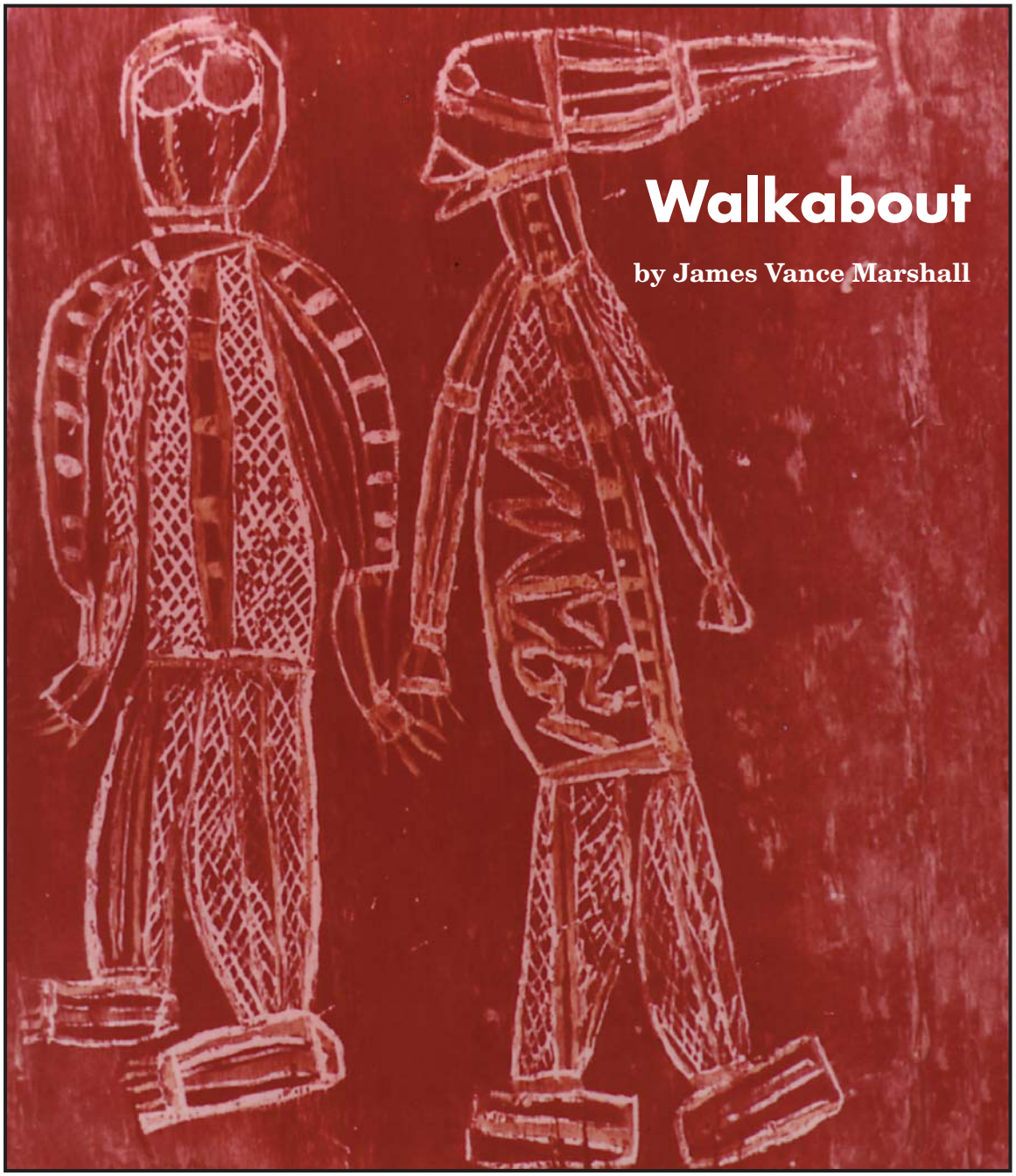

Walkabout

by James Vance Marshall

Perfection Learning®

LATITUDES®

Resources to Integrate Language Arts & Social Studies

Walkabout

James Vance Marshall

Reproducibles and Teacher Guide

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INTRODUCTION

TEACHER INFORMATION

Welcome to *Latitudes*

Latitudes is designed for teachers who would like to broaden the scope of their literature and history study. By providing fascinating primary source documents and background information, the ***Latitudes*** collection of reproducibles helps your students link a fiction or nonfiction book with its historical framework.

The series broadens students' understanding in other ways too. Each packet offers insights into the book as a piece of literature, including its creation, critical reception, and links to similar literature.

The ***Latitudes*** selections help readers draw on and seek out knowledge from a unique range of sources and perspectives. These sources encourage students to make personal connections to history and literature, integrating information with their own knowledge and background. This learning experience will take students far beyond the boundaries of a single text into the rich latitudes of literature and social studies.

Purposes of This Packet

The material in this ***Latitudes*** packet for *Walkabout* has been carefully chosen for four main purposes.

1. to encourage students to make connections between contemporary and historical events
2. to help students appreciate the relationship between original and industrialized cultures
3. to provide resources that help students evaluate what's "real" in a novel
4. to help students use the skills and content of both social studies and language arts to search for meaning in a novel

Contents of This Packet

The reproducibles in this packet have been organized into six sections.

- About the Novel
- About the Aborigines
- In the Outback
- Encounters
- Comparative Works
- Suggested Activities

About the Novel

The resources here introduce students to the contextual and historical dimensions of the novel. Selections include

- a plot synopsis
- information about the authors
- how *Walkabout* was written
- critics' comments about *Walkabout*
- a glossary of historical and technical terms from the novel
- a timeline of events in Australian history
- a map of the Australian continent

About the Aborigines

These reproducibles familiarize students with traditional Aboriginal culture. This section includes

- a definition of the Dreamtime
- descriptions of Aboriginal initiation and death rituals
- an Aboriginal myth
- an introduction to Aboriginal art forms
- viewpoints about the Aborigines

In the Outback

Students are introduced to the rigors of survival in the Outback. These selections include

- a photo essay on Australian wildlife
- Aboriginal strategies for coping with a shortage of water
- a journalist's walkabout
- desert survival strategies

Encounters

These selections familiarize students with how Aborigines have adapted to the dominant Australian culture. Selections include

- an excerpt from Captain Cook's journals
- an Aborigine's account of his family's adaptation to town life
- memories of a mission school
- an overview of conditions for Aborigines today

Comparative Works

Selections in this section give students a literary dimension to their study. The reproducibles offer

- an anthropologist's view of what we can learn from traditional peoples
- a description of how Jim Crow laws affected Southern white women's attitudes toward black men
- an account of an Amazon tribe's struggle for land rights

Suggested Activities

Each reproducible in the packet is supported with suggestions for student-centered and open-ended student activities. You can choose from activities that develop reading, writing, thinking, speaking, and listening skills. Projects are suitable for independent, collaborative, or group study.

Use of the Material

The pieces in ***Latitudes*** can be incorporated into your curriculum in any order you wish. We encourage you to select those resources that are most meaningful and relevant to your students.

Story Synopsis

A teenage girl and her younger brother find themselves stranded on the Sturt Plain in Australia's isolated Northern Territory. Mary and Peter were the only passengers in a supply plane flying over Australia. When the plane crashes, the pilots are killed. The children are left to survive on their own.

After a few days, the children are hungry and bewildered. They decide to walk to Adelaide, their original destination. They don't realize that Adelaide is on the southern coast of Australia, 1,400 miles away.

Peter responds to their predicament in a boyish way: to him, it is all a big adventure. As he grows hungrier and more fretful, Mary adopts the role of sensible grown-up. She soothes and protects her younger brother. But her best efforts to find food, water, and shelter are not enough. She and Peter have grown up in the suburbs of Charleston, South Carolina. They are not prepared for the isolation of the Outback.

A young Aborigine on a "walkabout" encounters the children. He is completing a ritual test of his strength and survival skills as he roams the Outback for several months. If he passes the test, he takes his place as a man in his tribe.[1]

Peter and Mary react differently to the Aborigine. Peter sees him as another boy, someone who knows the region and can help them find food, water, and perhaps the way to Adelaide. He tries to communicate with the Aborigine, and the two form a bond of friendship. Mary, in contrast, keeps her distance. The Aborigine satisfies his curiosity about the white children. Then he resumes his quest. But Peter communicates the children's need for water and food.

The Aborigine realizes that the children are helpless and resolves to aid them. He leads them through jungles and across deserts and plains as they go from water hole to water hole. He finds food and water and builds fires against the cold desert nights. Like an older brother, he often stays awake at night to watch over his new, seemingly helpless, companions.

Sometimes the three even have fun, splashing in pools and reenacting Aboriginal tribal dances. Mary becomes frightened by the wildness of the dance. She has felt left out and jealous of Peter's alliance with

continued

[1] The Aborigine is not given a name. The author explains, "The boy was meant to represent not so much an individual as a whole (and sadly vanishing) people: he was not so much an Aborigine, as the Aborigine, representative of a whole culture."

the boy. She cannot overcome the racial stereotypes that run strong in the American South. And she feels threatened by the Aborigine's nakedness.

The Aborigine, however, sees in Mary's rejection of him an image of the Spirit of Death. Believing that Death is overtaking him, he leads the children to safety, then wills himself to die. Before he dies, Mary learns to accept him, to put aside her inhibitions around him, and to adopt his sense of oneness with her surroundings.

As Peter and Mary continue their journey, they try to live as the Aborigine had lived. They use the skills he taught them and so survive their own "walkabout" for several weeks. Finally they spot a column of smoke. They send a smoke signal in return, which draws some Aborigines to their camp. One of the visitors notices Mary's rock drawing of a house, which looks like homes in a white settlement several days away. Using hand signs, he tells them how to reach the settlement.

The brother and sister strike out for the settlement, confident that they will reach it, knowing they have learned truths about themselves and about nature that they will never forget.

About the Author

Donald Gordon Payne's books have sold more than 25 million copies in fourteen languages. But few readers know his name. That's because he dislikes publicity and has used several different names in his writing career.

He chose the name James Vance Marshall for *Walkabout* because the late J. V. Marshall worked closely with him on the novel. Mr. Marshall provided detailed information about the Australian Outback.

After Mr. Marshall died in 1964, his family allowed Payne to publish other books under his name. Among them is *My Boy John That Went to the Sea*, the story of a captain's son who wants a career in music rather than a life at sea. Another popular novel is *A River Ran Out of Eden*, of which Noel Streatfield wrote in *The Observer:* "the book is beautifully written and nothing but good can come of reading it. . . . a moving and superb story of the love of a small boy for a golden seal."

Most of Payne's writing for adult readers is published under the name Ian Cameron. He chose this name because it was his godfather's. These books include several novels, as well as nonfiction books about exploration and military history.

Payne was born in London, England, in 1924. After graduating from Oxford University, he began his career as an editor for London publishers. Since 1956, however, he has been a full-time writer. Today he lives in Surrey, England, where in addition to writing he enjoys gardening and lawn tennis.

Three of his books have been filmed. *Walkabout* was released in 1971. Walt Disney Productions released *Island at the Top of the World* in 1973. *The Golden Seal* (1983) is based on the novel *A River Ran Out of Eden*.

How *Walkabout* Was Written

James Vance Marshall was an expert on the Australian Outback. **Walkabout** *was published under his name. But the book couldn't have been written without the help of Donald Payne. This is Payne's description of how he and J. V. Marshall worked together on* **Walkabout.**

In the mid-1950s James Vance Marshall, an old man then living in Australia, sent a series of articles to a London Literary Agent (John Johnson) in the hope of getting them published. The articles were part-typed, part handwritten, and were mostly about the flora, fauna, and people of the Australian Outback. Mr. Marshall had led an adventurous life, the latter part of it in the Outback—an area he had come to know intimately and love deeply. The Agent tried for two years to get the articles published, but without success; for although they contained interesting facts they were disjointed and badly written.

In 1957 the Agent sent two articles to me. "Can you," he asked, "make anything out of these?"

I was then a young author whose first novel had just been published—resulting in some acclaim but not much money!—and I think the Agent expected me simply to rewrite the articles as factual stories about the Outback. I couldn't see much future for them like this. But I *could* see a future for them as background material for a novel. For here was

continued

a wealth of true, accurate, first-hand material about a fascinating and little-known part of the world and its people, written by a man who knew and cared about his subject.

The idea was put to Mr. Marshall. He agreed. So I set to work on the novel.

As I saw it, my job was not just to use his material as background, but to get across his love of the Outback and its people: the harsh idiosyncratic[1] beauty of the desert, and the down-to-earth gentleness of the Aborigines. The plot stemmed from this requirement.

You might say ours was the perfect collaboration. Neither of us could have written *Walkabout* without the other. We never met, never quarrelled, and were both delighted with the final result.

We decided to use Mr. Marshall's name as author because my own first novel was a very different type of book (a war story), and the publishers said a new name would be better.

Walkabout was first published in the U[nited] K[ingdom] and U.S.A. in 1959.

For those who like their stories updated, this is what has happened since. . . .

Walkabout has been continuously in print in the U.K. and U.S.A. (and several other countries) for the last 35 years; it is now selling rather better than when it first appeared—which is something of a record!

Sadly, Mr. Marshall died soon after the book was published; but at least he saw "his" story in print and acclaimed. His share of the royalties continues to be paid each year to his family in Australia. Out of all the millions of people who have read *Walkabout,* not one has ever queried or disputed the authenticity of the background; every stone, twig, animal, Aborigine-custom, characteristic and word is 100% accurate—a tribute to Mr. Marshall's love and knowledge of the Outback.

With the permission of his family I used the name James Vance Marshall for four more novels, which were all as successful as *Walkabout.* One was filmed; all four were Reader's Digest Condensed Book selections; all were translated into at least half a dozen languages; their combined sales have now topped 20 million.

In recent years I have concentrated on writing non-fiction books (all of which have been published in the U.K. and U.S.A.) under a different pseudonym. I am historian to the Royal Geographic Society and Consultant Editor to a forthcoming *Reader's Digest* series on Travel and Adventure. By coincidence, the next volume we are planning for the *Reader's Digest* is on the Australian Outback.

[1] *idiosyncratic:* uncommon; unique

Critics' Comments

When books are published, critics read and review them. The following statements are comments that have been made by the critics of ***Walkabout.***

Written in an effectively simple style, showing keen psychological insight, interesting glimpses of aboriginal customs, and vivid pictures of the flora, fauna, and terrain of the Australian bush, this short novel has much more to offer than its plot indicates.

Booklist

Timeless and ageless in its appeal.

Kirkus

It is said to be regarded in England as "a small classic," and one can see why. American readers will, however, find it unfortunate that Mr. Marshall has. . . fallen into the awful trap of making [the children] speak "American" as interpreted by English writers. . . . Otherwise, however, this modest first book by someone who knows and loves the far country he writes of, succeeds very well in arousing our sympathy and understanding.

Elizabeth Janeway
New York Times Book Review

Very tender, very touching. . . . My only doubt about the novel, apart from a wish that Mr. Marshall would remove just a few clichés. . . is that the psychology of the girl may be a little rocky. . . . Is a child from a "progressive" family, a psychiatrist-devoted family, going to be so worried because the rescuer wears no pants? Maybe; but I do doubt it.

P. H. Johnson
New Statesman

There is sadness and irony in the later chapters, for although the bush boy has saved Mary and Peter, he loses his own life as an indirect result of the fears and prejudices the girl has learned from her elders. Besides using *Walkabout* to point a sound moral, Mr. Marshall makes it the vehicle for some fascinating glimpses of the wildlife of a region he must know intimately and love deeply.

Dan Wickenden
New York Herald Tribune Books

This unique first novel from Australia, an idyll[1] with a social message, will not be welcomed by white supremacists.[2] . . . The author knows his own country better than he knows Southern white children, and depends upon the Rousseau[3] theory of the "natural man" rather than upon Christian ethics. A noble book for all that, and already a classic in England.

C. G. Gros
Library Journal

A slight but deeply felt book; it is filled with information about desert flora and fauna which, though not strictly integrated in the story, is interesting in itself.

Times Literary Supplement

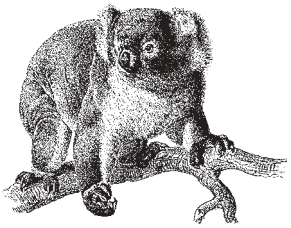
[1] *idyll:* poem or story with a rustic setting that creates a peaceful, contented mood

[2] *white supremacists:* those who believe that the white races are superior to nonwhite races

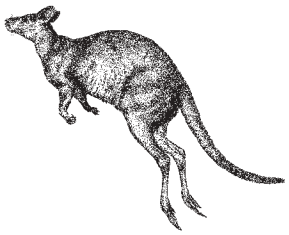
[3] *Rousseau:* Jean-Jacques Rousseau (1712-78), French philosopher who argued that nature was superior to civilization

Voices from the Novel

*As you read **Walkabout,** use this page to record four or five passages that you find particularly interesting or meaningful.*



GLOSSARY



Understanding who the following people are or what the following terms mean may help you better understand ***Walkabout.***

Aborigine: descendant of the first people to live in Australia; *aborigine* (with a small *a*) refers to those descended from the first people to live in any country

Achilles' heel: a weak spot; the ancient Greek warrior Achilles could be wounded only in his heel

ambrosia: food of the Greek and Roman gods; something highly pleasing to the taste

assimilation: process of absorbing people into the dominant culture

billabong: backwater forming a stagnant pool

charnel house: room or building where bodies or bones are placed

Crockett, Davy: (1786-1836) American frontiersman remembered for his shooting ability and his defense of the Alamo

cwm: bowl-shaped depression in a mountain

escarpment: steep slope or cliff

gin: Aboriginal term for *woman*

heliograph: device used for communicating by reflecting the sun's rays off a mirror

jamboree: large, festive gathering

lethargy: drowsiness, sluggishness

lubra: "bearer of burdens"; Aboriginal term for *young woman*

metamorphosis: sudden transformation

Outback: isolated, rural parts of Australia

pantomime: story told with body and facial movements instead of words

phantasmagoria: scene that constantly changes

phoenix: mythical bird that burns, then rises alive from its own ashes

salt pan: low ground where water stands, then evaporates, leaving a salt deposit

Southern Cross: constellation of bright stars in the southern hemisphere

totemic: pertaining to an animal that serves as an emblem of a tribe or clan; *totem* refers to an animal species associated with a clan

Tut-ankh-amen: Egyptian pharaoh, or king, who lived from about 1370 to 1352 B.C. ("King Tut")

Walgaru: Aboriginal word for *the Spirit of Death*

A Time in HISTORY

The following timeline traces some of the major events in Australia's history.

Rock painting Duane Toomsen

1788 Formal government established; New South Wales founded as a prison colony

1820 Widespread British settlement begins

1830s First major explorations of the interior begin

1851 Gold discovered in New South Wales and Victoria

1860-1861 Robert Burke and William Wills, the first whites to cross the continent from south to north, starve to death on the return journey

1868 Britain stops sending convicts to Australia; over 160,000 prisoners had been transported

1890 Reserve territories for Aborigines set up on unwanted land

1897 Twenty Aborigines shot in King Leopold Ranges Massacre

1901 All six Australian colonies become part of a new independent nation, the Commonwealth of Australia

1930 Australian government changes policy from "protection" to "assimilation" of Aborigines

1945 Australia becomes a charter member of the United Nations

1958 Council for Aboriginal Advancement founded; supports equal pay for equal work

1962 Aborigines allowed to vote

1963 Bauxite discovered on Aboriginal reserves in Queensland

Charles Perkins organizes First Freedom Ride to combat discrimination against Aborigines

Strike by the Gurindji people at Wave Hill cattle station begins land rights movement

1967 Gove Land Rights Case upholds *terra nullins,* which allowed settlers to claim Aborigine land

1970s Uranium industry begins to expand

1971 Neville Bonner becomes first Aboriginal senator

1972 Sixty Aborigines take over Old Parliament

1973 Aboriginal Land Rights Commission established

1976 Federal government given authority to govern Aboriginal affairs

Sir Douglas Nicholls is first Aborigine to be governor of a state—South Australia

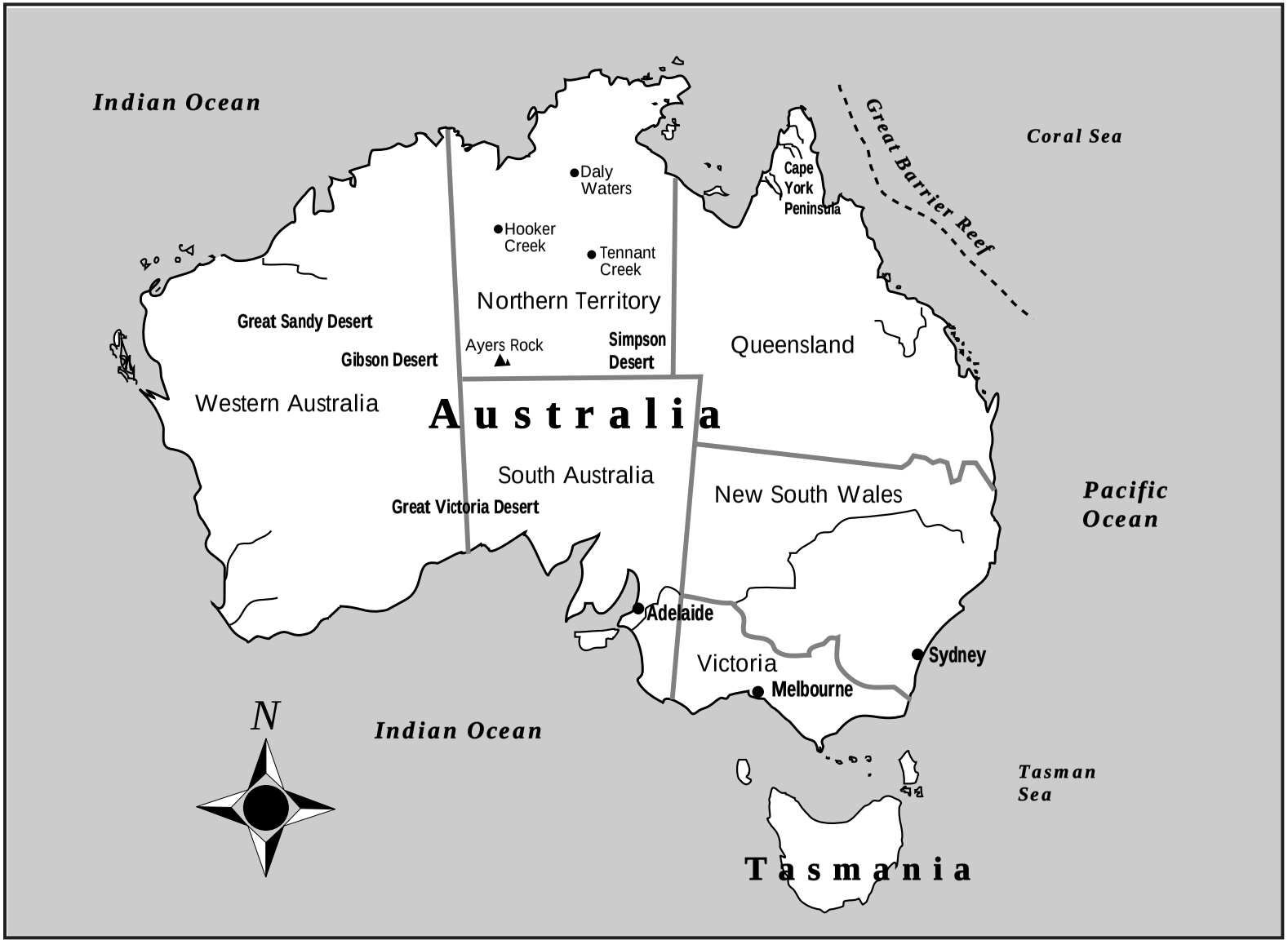
1978 Aboriginal Land Rights Act passed

1985 Ayers Rock returned to Aborigines, who lease it to Australian government

1988 Australia celebrates Bicentennial

1992 Government allocates $150 million to improving treatment of Aborigines after study shows they are imprisoned at 29 times the rate of whites

The Geographical Picture



THE DREAMING

The Dreamtime is an important part of the Aboriginal view of the world. Photojournalist Jan Reynolds learned about it on a walkabout with Aborigine women. She describes her journey in ***Down Under****.*

There were only four of us: two other women—Timiramatu and Chiplet—little Amprenula, and me. The fires we had lit had died out, except for the one glowing slightly near where I lay on the ground. Whether by instinct or a subtle sound, I don't know. . . but I woke to two eyes reflecting a deep red color in the low light of the coals. I sat up with a start and called to the other women, but the eyes had already disappeared into the bush. The two women fanned the dying embers encircling our camp, adding dry grasses that made the flames shoot up. Little Amprenula huddled in the dark, her senses heightened by excitement. We were on walkabout, and nocturnal visits by wild animals aren't unusual out in the Australian bush.

The Dream Journey is the aboriginal path to spiritual renewal because the people and the land are inseparable.

Timiramatu, Chiplet, Amprenula, and the group of aborigines I was with are Tiwi, who live on Bathurst Island just off the top end of the Northern Territories. Their ancestors have been living there for somewhere in the vicinity of fifty thousand years. How the aborigines came to Australia isn't actually known. Some anthropologists believe the aborigines' ancestors came across a land bridge that is now gone, and some believe they came by boat from Asia. But the aborigines say their ancestors came to be here because of a Great Spirit from an island far across the sea, where their own spirits return when they die.

. . . Timiramatu had taken me into her extended family to go on walkabout—a spiritual journey and continuous search for food in remote country—in an area she had known all her sixty-some-odd years. We traveled light to cover ground more easily. These days, an ax, a bucket, and occasionally, a rifle are taken along, but not so many years ago people took only string-bark baskets, handcrafted tools, and fired ironwood spears.

Beyond the need for hunting and gathering food, going on walkabout has a spiritual meaning. When the aborigine is on walkabout, the land reflects a sacred geography, and the trip becomes a Dream Journey, connecting the travelers to the Dreamtime, the time when the world was created. During the Dreamtime, the Sky Heroes created the earth and its creatures, then, upon completion, became features of the landscape themselves. Consequently, the land is a sacred dimension in aboriginal life.

To get a spiritual message, the people regularly traverse tribal territory on sacred pathways. Because the aborigines have no written language,[1] these pathways are passed down from one generation to the next in songs, called songlines. While on walkabout or a Dream Journey, the aborigine is connected to the eternal moment of creation in the present, which is more a state of mind than any particular place. The Dream Journey is the aboriginal path to spiritual renewal because the people and the land are inseparable.

. . . I began to see that, like the aborigines, all people are inseparable from the land.

[1] *. . . no written language. . . :* In 1961 the Australian Institute of Aboriginal Studies began encouraging the study of Aboriginal languages. Linguists have developed spelling systems for several of the surviving languages.

Duane Toomsen

Boundary sign

Trade Routes and Songlines

In the following excerpt from his book ***The Songlines,*** *Bruce Chatwin describes a conversation with Flynn, an Aborigine. Flynn is explaining the Aborigines' view of ownership.*

White men, he began, made the common mistake of assuming that, because the Aboriginals were wanderers, they could have no system of land tenure.[1] This was nonsense. Aboriginals, it was true, could not imagine territory as a block of land hemmed in by frontiers: but rather as an interlocking network of "lines" or "ways through."

"All our words for 'country,' " he said, "are the same as the words for 'line.' "

For this there was one simple explanation. Most of Outback Australia was arid scrub or desert where rainfall was always patchy and where one year of plenty might be followed by seven years of lean. To move in such landscape was survival: to stay in the same place suicide. The definition of a man's "own country" was "the place in which I do not have to ask." Yet to feel "at home" in that country depended on being able to leave it. Everyone hoped to have at least four "ways out," along which he could travel in a crisis. Every tribe—like it or not—had to cultivate relations with its neighbour.

"So if A had fruits," said Flynn, "and B had duck and C had an ochre quarry, there were formal rules for exchanging these commodities, and formal routes along which to trade."

What the whites used to call the "Walkabout" was, in practice, a kind of bush-telegraph-cum-stock-exchange, spreading messages between peoples who never saw each other, who might be unaware of the other's existence.

"This trade," he said, "was not trade as you Europeans know it. Not the business of buying and selling for profit! Our people's trade was always symmetrical."[2]

Aboriginals, in general, had the idea that all "goods" were potentially [evil] and would work against their possessors unless they were forever in motion. . . . "Goods" were tokens of intent: to trade again, meet again, fix frontiers, intermarry, sing, dance, share resources and share ideas. . . .

"All right," I nodded. "Are you saying that a trade route always runs along a Songline?"

"The trade route *is* the Songline," said Flynn. "Because songs, not things, are the principal medium of exchange. Trading in 'things' is the secondary consequence of trading in song."

Before the whites came, he went on, no one in Australia was landless, since everyone inherited, as his or her private property, a stretch of the Ancestor's song and the stretch of country over which the song passed. A man's verses were his title deeds to territory. He could lend them to others. He could borrow other verses in return. The one thing he couldn't do was sell or get rid of them.

[1] *tenure*: ownership

[2] *symmetrical:* evenly balanced

The Southern Cross

This Aboriginal myth explains the origin of the Southern Cross.

In the very beginning when Baiame, the sky king, walked the earth, out of the red ground of the ridges he made two men and a woman. When he saw that they were alive he showed them such plants as they should eat to keep life, then he went on his way.

For some time they lived on such plants as he had shown them; then came drought, and plants grew scarce, and when one day a man killed a kangaroo rat he and the woman ate some of its flesh, but the other man would not eat though he was famished for food, and lay as one dead.

Again and again the woman told him it was good and pressed him to eat.

Annoyed, weak as he was, he rose and walked angrily away toward sunset, while the other two still ate hungrily.

When they had finished they looked for him, found he had gone some distance, and went after him. Over some sand-hills, over the pebbly ridges they went, losing sight of him from time to time. When they reached the edge of the coolabah plain they saw their mate on the other side, by the river. They called to him to stop, but he heeded them not; on he went until he reached a huge yaraan, or white gum-tree, beneath which he fell to the ground. As he lay there dead they saw beside him a black figure with two huge fiery eyes. This figure raised him into the tree and dropped him into its hollow center.

While still speeding across the plain they heard such a terrific burst of thunder that they fell startled to the ground. When they raised themselves they gazed wonderingly toward the giant gum-tree. They saw it being lifted from the earth and passing through the air toward the southern sky. They could not see their lost mate, but fiery eyes gleamed from the tree. Suddenly, a raucous shrieking broke the stillness; they saw that it came from two yellow-crested white cockatoos flying after the vanishing tree—Mooyi, they called them.

On went the Spirit Tree, and after it flew the Mooyi, shrieking loudly to it to stop, so that they might reach their roosting place in it.

At last the tree planted itself near the Warrambool, or Milky Way, which leads to where the sky gods live. When it seemed quite still the tree gradually disappeared from their sight. They only saw four fiery eyes shine out. Two were the eyes of Yowi, the spirit of death. The other two were the eyes of the first man to die.

The Mooyi fly after the tree, trying always to reach their roost again.

When all nature realized that the passing of this man meant that death had come into the world, there was wailing everywhere. The swamp oak trees sighed incessantly, and the gum-trees shed tears of blood, which crystallized into red gum.

To this day to the tribes of that part, the Southern Cross is known as Yaraan-doo, the place of the white gum-tree. And the Pointers are called Mooyi, the white cockatoos.

So is the first coming of death remembered by the tribes, to whom the Southern Cross is a reminder.

Initiation Rites

George French Angas observed several different initiation rites during his visit to Australia. He describes how boys of the western tribes became men in ***Savage Life and Scenes in Australia and New Zealand,*** *published in 1846.*

Before the young men can be admitted into the privileges and distinctions of manhood, they are compelled to undergo three distinct stages or ceremonies of initiation. At the age of twelve or fifteen, the boys are removed to a place apart from the women, whom they are not permitted to see, and then blindfolded. The men who accompany them set up a loud shout of *herri, herri, herri!* swinging round the *witarna*, a mysterious instrument used in incantations; and then proceed to blacken the boys' faces, enjoining them to whisper. For several months the boys remain in this first stage, with blackened faces, and continuing to whisper, until released; when they are again permitted to speak aloud. The place where the whisperers (now called *Warrara*) have thus been initiated, is carefully avoided by the women and children.

The second ceremony takes place two or three years afterwards, when the lads become *Partnapas*. Their hair is tied up in a net upon the top of their heads, and not allowed to be cut. While in this state they do not whisper. . . . Circumcision is also performed. They then wear a bell-shaped covering, like a fringe, made of opossum-fur. . . . At the conclusion of the second period, the *Partnapas* are permitted to take a wife.

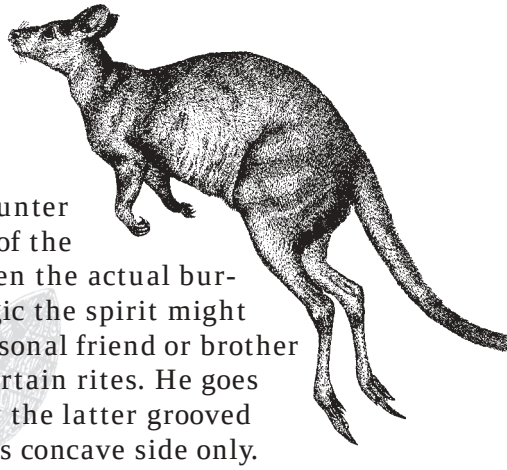
In the third and last ceremony the young men are styled *Wilyalkanye,* when the most important rites take place. Each individual has a sponsor chosen for him. . . . The young men are then led away from the camp, and blindfolded; the women lamenting and crying, and pretending to object to their removal. They are taken to a retired spot, laid upon their stomachs, and entirely covered over with kangaroo-skins; the men uttering the most dismal wail imaginable, at intervals of from three to five minutes. . . . A platform of boughs is made, on which the lads are laid out. The sponsors then [choose] a new name for each lad, which is retained by him during life. These names all end either in *alta, ilti,* or *ulta.* Previous to this they have borne the names of their birth-places; which is always the case amongst the women, who never change them afterwards.

. . . The ceremony concludes by the men all clustering round the initiated ones, enjoining them again to whisper for some months, and bestowing upon them their advice as regards hunting, fighting, and contempt of pain.

Young men meet the Chief. Bettmann

Allaying the Spirit

Beginning in 1900, an Irishwoman named Daisy Bates began a lifelong effort to learn the customs of the Australian Aborigines. Many of the Aborigines called her "Kabbarli"—Grandmother. Her book ***The Passing of the Aborigines*** *describes a funeral ritual called "allaying the spirit."*



The ceremony of laying or allaying the spirit of [the hunter Jajjala] took place a month [after he was buried]. The spirit of the newly dead always "walks about" during this interval between the actual burial ceremony and the final ceremony of burying any evil magic the spirit might have left in the air or on the ground. In this interval, any personal friend or brother of the dead man who wishes to avenge his death performs certain rites. He goes alone to the newly made grave, carrying a spear and a *miro*,[1] the latter grooved and carved with his own and his brother's totem marks on its concave side only. Lighting a fire beside the grave without smoke, he places the miro, concave side up, close to the fire. While the fire is burning he thrusts the spear into the ground on either side of the fire thereby announcing to his dead brother that he wishes to avenge him. As the spear is drawn out of the ground the spirit of the dead man comes out of the body and sits on the spear-thrower. The friend or brother now takes the miro in both hands and presses it against his breast and stomach, holding it there for a moment. When he takes it away the spirit enters him, and he is not only able to find the murderer, but the spirit helps him either to spear his enemy fatally or to use the poison bone[2] with equally fatal results.

The performance of this rite requires great bravery on the part of the young man, for the fear of spirits is ineradicable[3] in the aboriginal mind. If it happened that in thrusting the spear into the ground it broke through meeting with some obstruction, the young man dropped it in fear and terror, and, believing that the spirit was "sulky" with him, rushed frantically and blindly away from the grave until he dropped from fear and exhaustion. He would never return to his camp, but would remain on the ground where he had fallen and pine away and die. His relatives would shift camp when the time for his return had come and passed, their fear of the spirit compelling them to leave him to his fate. . . .

[The dead man's relatives] stood close round the grave, the men waving branches and clubs downwards towards the grave. . . . The branches fell down into [a] hollow. . . , then the decorated clubs were thrown in. . . . The clubs and the branches thrown upon the body took with them any evil that might be about camp or grave.

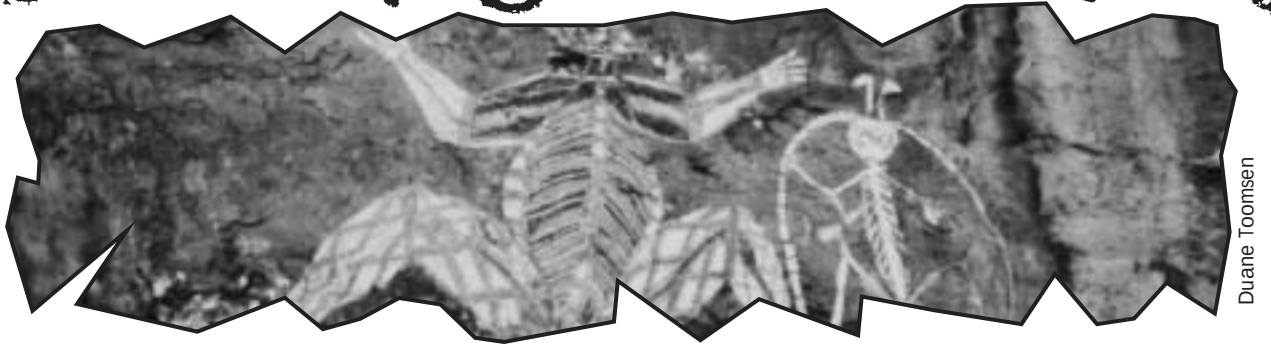
Dance is an important element of many Aborigine rituals. Bettmann

[1] *miro:* spear-thrower

[2] *poison bone:* Traditionally, Aboriginal elders would "point the bone" at wrong-doers. The victims believed they had received a death sentence and usually died within a few days.

[3] *ineradicable:* permanent, not removable

Aboriginal Art



Duane Toomsen

In his book ***Time Before Morning****, art collector Louis A. Allen discusses the importance of traditional Aboriginal designs.*

No one knows when or where aboriginal painting began. . . . Today some of the Arnhem Land[1] clanspeople credit their painting skill and the designs they use to mythical ancestors. [They] tell of the master painter whose non-sacred name is Marwai, and who traveled about the country carrying his paints in a dilly bag[2] hung from his neck. During his wanderings, he camped at cave sites on whose walls he drew many of the important designs that are still used. Marwai taught the tribesmen how to paint the sacred *totemic* figures. Today, the highest compliment for a painter of the region is to be told, "You paint like Marwai."

The custom of painting is commonplace among the aborigine and the designs have many uses. Sacred designs are painted on the bodies of men preparing for initiation and participating in. . . other ceremonies. Bodies of deceased kin are similarly decorated. . . . The designs also are used in sympathetic magic: If a figure in a painting is depicted spearing a kangaroo. . . , a similar event can be made to occur by chanting the appropriate charms over the painting.

The paintings have. . . served as history books and religious texts, to instruct young men in the myths and. . . rituals as they prepared for circumcision. . . .

Paintings served other practical functions in aboriginal life. At times they were used on message sticks or boards. When a man journeyed to a distant clan, he was frequently asked to carry messages for friends and relatives. To help him remember, he painted or carved a series of symbols on a piece of wood or bark. When he delivered the message, he "read" the stick or bark. . . .

The ability to paint was as universal as the ability to hunt or track, for there was continual need to paint designs on the bodies of participants in the ceremonies, as well as on bark and other surfaces. . . . Since men owned the important totems and had primary responsibility for religious rituals, traditionally most of the sacred painting was done by men. As is true today, however, women were permitted to make secular [nonreligious] paintings and help fill in the designs of sacred ones. . . .

Each clan. . . owned specific myths and designs that were passed down from one generation to the next. Every man owned a few designs that he inherited and were his exclusive property. He could obtain the right to paint other designs only by permission of their owners. Use of a design without permission invited trouble; in the old days such thefts prompted many spearings. . . .

Since every line and dot of a bark painting carries a traditional meaning, innovation is rare. . . . Today even the older painters are beginning to use commercial brushes rather than the traditional chewed twig. The result is a more delicate touch, with finer lines and more detail. . . .

[1] *Arnhem Land:* region on the north coast of Australia

[2] *dilly bag:* sack or shopping bag

Australian Languages

*In **Aborigines,** Virginia Luling discusses some of the characteristics of Aboriginal languages.*

There were perhaps five hundred languages spoken in Australia when the first white men arrived, though many of them no longer exist.[1] But they have some things in common which show they were once one language.

For example, none of them has the sound "s," except for the languages in the north of Queensland. They picked it up from New Guinea.[2]

KANGAROO RIVER MAN

Few Aboriginal words have been taken into English, although people who shout "Coo-ee," in fact are using an Aboriginal call. Many Australian place names, however, are Aboriginal words. Canberra, the name of the Commonwealth capital, comes from a word meaning "meeting place."

Place Names

Here are some names from New South Wales, some from vanished languages:

Balagong—feeding ground of the kangaroo
Gowrie—down of the eaglehawk
Beebari—place of a large brown snake
Wollumbi—meeting of the waters
Myuna—clear water
Marangaroo—little blue flower

Special Languages

Some Europeans think that Aboriginal languages must be simple. In fact, they are as complicated as any other language and no easier or harder to learn. Most Aboriginal groups also have special languages, like codes, for certain people or times.

There may be a language of respect that a man uses to his mother-in-law and other senior women. Sometimes there is a secret language for older men, used in ceremonies.

Sometimes Aborigines are not allowed to talk: when they are being initiated for example, or when they are mourning the death of a relative. Then they use sign languages. The signs are also useful when you are out hunting and must be quiet.

Aborigines from different places with different languages can understand each other too.

When Aborigines first met Europeans they often learned "pidgin English." This is a mixed language that sounds funny to English-speaking people.[3]

Because of this, some have the wrong idea that Aborigines "can't talk properly." Aborigines only spoke like that because the early settlers taught them to do so.

*In **The Outback and Beyond,** Hope Harshaw Evans lists some words commonly used by English-speaking Australians.*

bonzer:	good
bushranger:	robber (or highwayman) in sparsely settled regions
chalk-ee:	schoolteacher
dilly bag:	sack or shopping bag
fair dinkum:	absolute truth
fossicker:	one who searches or explores
go bush:	take to the bush
jackeroo:	ranch worker
mate:	friend
sheila:	young girl
station:	ranch
swagman:	ramp
tommy:	form of bread
tucker:	food

[1] At least 250 Aboriginal languages are spoken today; however, many have very few speakers. The Australian Institute of Aboriginal Studies encourages the study and preservation of Aboriginal languages.

[2] *New Guinea:* island country northeast of Australia

[3] *pidgin:* word used by language experts to refer to any mixed language that forms when people from different language groups mingle; the word is not regarded as insulting.

VIEWPOINTS

About the Aborigines

These quotations express a variety of attitudes about the Aborigines and their relations with white Australians.

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. . . . The process seems to be in accordance with a natural law which, however it may clash with human benevolence, is clearly beneficial to mankind at large by providing for the survival of the fittest. . . . It may be doubted whether the Australian Aborigine would ever have advanced much beyond the status of the neo-lithic [Stone Age] races in which we found him, and we need not therefore lament his disappearance.

Age magazine
1888

[Then the white men came among us,] we were hunted from our ground, shot, poisoned, and had our daughters, sisters and wives taken from us. . . . They stole our ground where we used to get food, and when we got hungry and took a bit of flour or killed a bullock to eat, they shot us or poisoned us. All they give us now for our land is a blanket once a year.

Dalaipi (Queensland Aborigine)
1904

Change of food, environment, outlook, the burying of the old traditions and customs, inhibitions and the breakdown of the laws all conspired to bring degeneration, first to the individual and then to the race. Can we wonder that they faded so swiftly? Can we blame them for the sudden reactions that found vent in violence in certain instances few and far between, punished sometimes with terrible reprisals on the part of the white man?

Daisy Bates
The Passing of the Aborigines, 1938

You have almost exterminated our people, but there are enough of us remaining to expose the humbug of your claim, as White Australians, to be a civilised, progressive, kindly and humane nation. By your cruelty towards the Aborigines, you stand condemned in the eyes of the civilised world.

Jack Patten
speech at the first national conference of Aborigines, 1938

At the white man's school, what are our children taught?
Are they told of the battles our people fought,
Are they told of how our people died?
Are they told why our people cried?
Australia's true history is never read,
But the blackman keeps it in his head.

Anonymous Aboriginal poet
1971

The Aborigines, faced with ever growing numbers of settlers encroaching[1] on their lands, soon lost their first wondering innocence and began to show the human face of corruption. Gin, rum, prostitution, idling, and [stealing] furthered the process of disintegration. To the settlers the Aborigines were a nuisance, by turns exas-

continued

[1] *encroaching:* slowly and steadily taking over someone's rights

perating, comic, or dangerous. They killed valuable stock, could or would not do the kind of work required of them, got blind drunk, had nothing to trade or proffer, could contribute nothing to the enterprise of developing a colony. Quite soon, too, it seemed to become clear to many settlers that the Aborigines were a dying race, scheduled for extinction in Evolution's onward progress.

Kenelm Burridge
Encountering Aborigines, 1973

What all aborigines find most difficult to accept in the modern world is this tendency to treat the resources of nature as something to exploit. To despoil or take from nature is to create debts with her. And nature on this continent, aborigines have learned, will demand payment in ways often brutal and far-reaching.

Eric Willmot
interview, 1987

Every Aboriginal leader I met believes earnestly in education as a way out of Aborigines' interlocking problems, but education is often an enemy of tradition.

Ross Terrill
World Monitor, 1989

With the Aborigines written out, the Australian story seems. . . a faintly heroic tale of white man against Nature. . . . With the Aborigines in it, the story is completely different. It is a story of theft, dispossession and warfare, of massacre and resistance. It is a story every bit as rapacious[2] as that of the United States, Spanish America, and colonial Africa and Asia.

John Pilger
A Secret Country, 1991

The old ways aren't for me, mate. Not anymore. I was born in the bush. I remember how it used to be with the old people back then. But those days are gone. Gone for good. We can't go back. We're caught, Aboriginal people like me, caught between the old ways and Gadia's[3] way. We don't want either one. 'Course, you'll find plenty who disagree with me, traditional blackfellas who think we should go back....

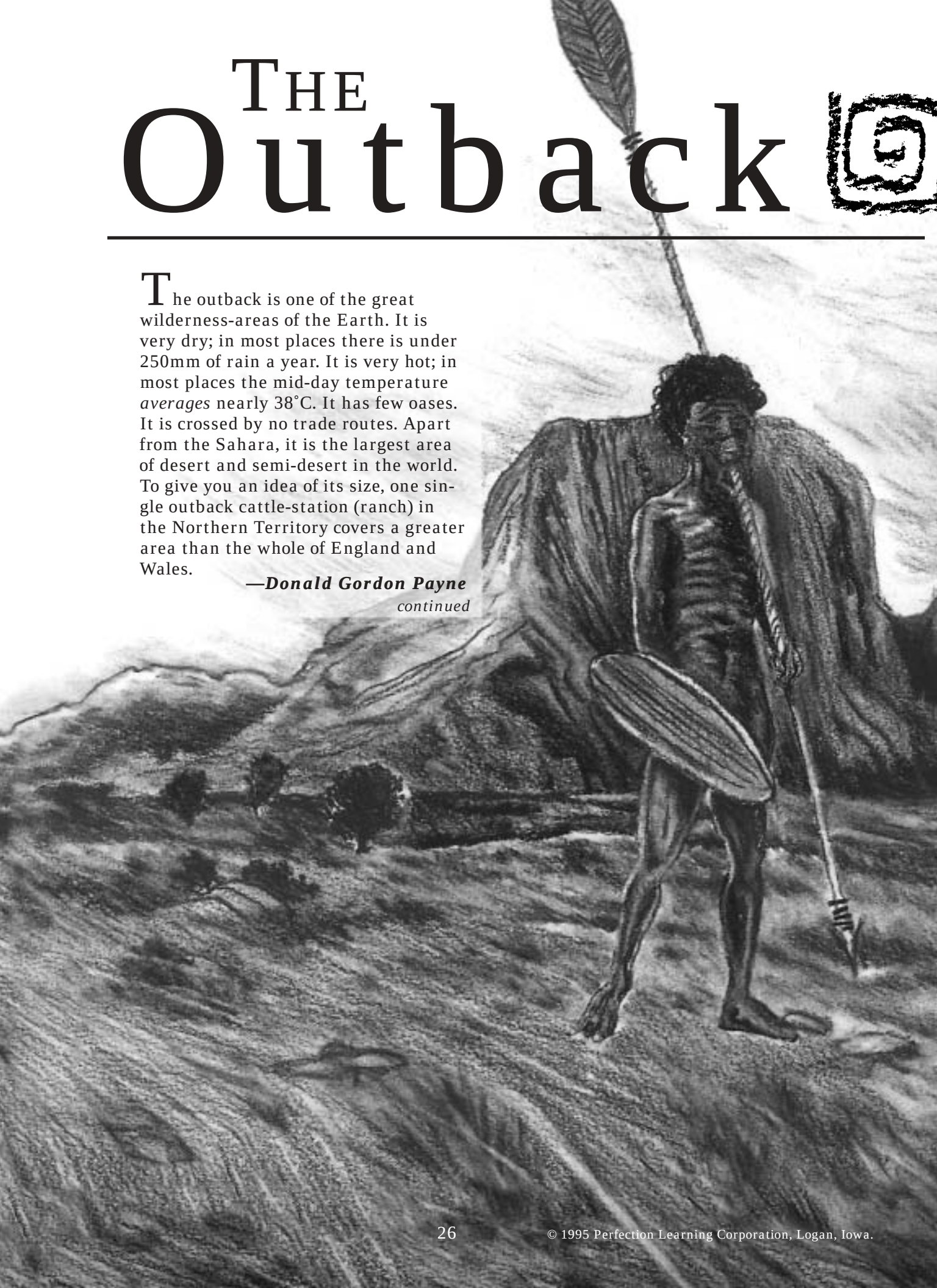
Aboriginal man
Dreamkeepers, 1993

They say we have been here for 60,000 years, but it is much longer. We have been here since the time before time began. We have come directly out of the Dreamtime of the Creative Ancestors. We have lived and kept the earth as it was on the First Day.

Aboriginal tribal elder

[2] *rapacious:* greedy; plundering
[3] *Gadia's*: white people's

THE Outback



The outback is one of the great wilderness-areas of the Earth. It is very dry; in most places there is under 250mm of rain a year. It is very hot; in most places the mid-day temperature *averages* nearly 38˚C. It has few oases. It is crossed by no trade routes. Apart from the Sahara, it is the largest area of desert and semi-desert in the world. To give you an idea of its size, one single outback cattle-station (ranch) in the Northern Territory covers a greater area than the whole of England and Wales.

—Donald Gordon Payne

continued

Whilst the country [near Alice Springs] is classified as desert, this is misleading. The beautiful and diverse landscape features the eroded rust coloured rocky outcrops of the Musgrave Ranges and red sand plains. The vegetation is characterised by bushes, small trees and fragile desert grasses, which transform to a sea of colour after rain. Ghost gums proliferate along the wide dry creek beds which snake across the plains and only flow after heavy rainfall, roughly every four years.

—Anne Garrow

continued

The kangaroo is a marsupial, an animal that carries its young in a pouch. There are about 150 species of marsupials in Australia.

Duane Toomsen

The kookaburra bird is a relative of the kingfisher. Its call can be heard for miles; its nickname is the "laughing jackass."

Duane Toomsen

The dingo is related to the wolf and the domestic dog.

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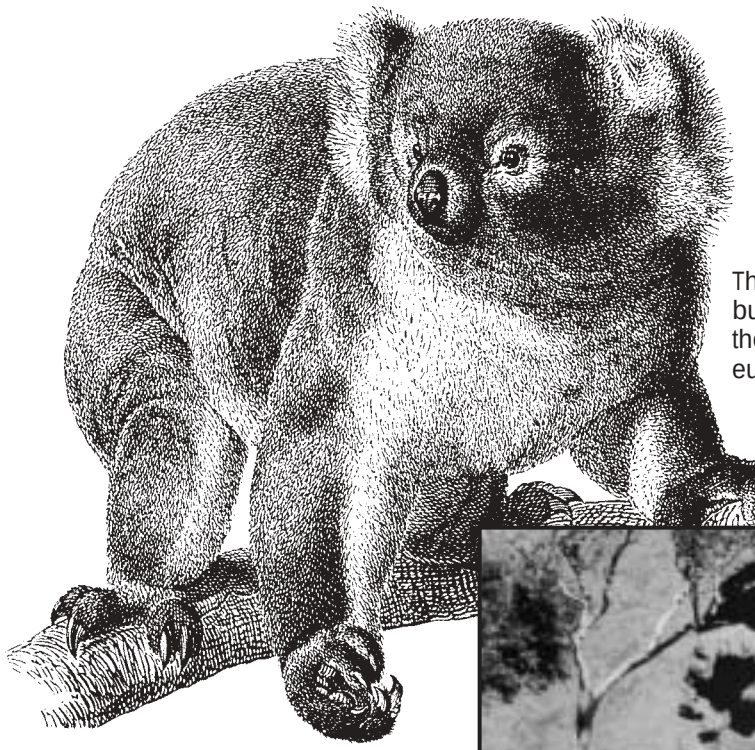
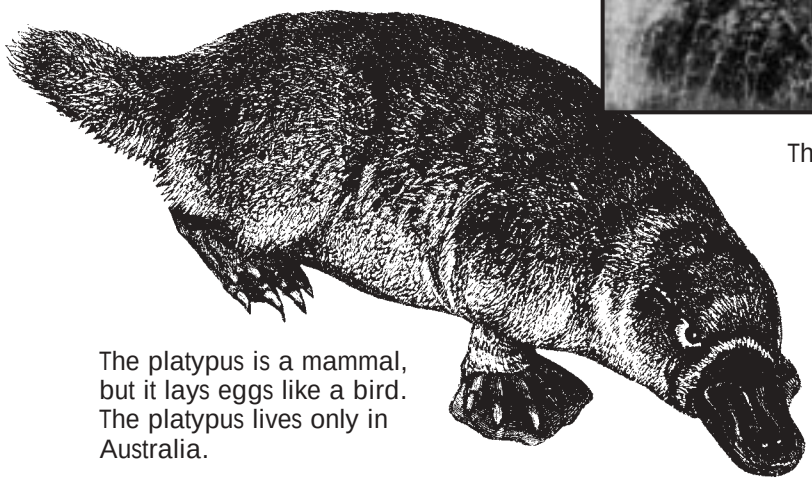


The koala bear is not a bear but a marsupial. Koalas eat the leaves and bark of the eucalyptus tree.

The Australian countryside features many kinds of rock formations.



The platypus is a mammal, but it lays eggs like a bird. The platypus lives only in Australia.

A Four-Day Walk Without Water

Granger Collection

An Aboriginal tribesman holds a boomerang, the traditional weapon of his people.

Michael Ryan was a white man who was initiated into an Aboriginal tribe in Queensland in the early 1900s. In ***White Man, Black Man,*** *he retells an incident that illustrates complex tribal customs and behaviors. Ryan says this tribal life no longer exists.*

We had been on the [hunting] trip [with three young men and Moorabie, a tribal elder] about four days and we were following a creek. I had taken my shotgun with me and we were hoping to get some ducks with it without having to wait until night. We were close on the border of our own country. Warranunna [one of the younger men] was walking in the lead and I was close behind with my gun, when we saw three women sitting under a tree. . . . When I saw the women, I stopped and sat on a log. I think Warranunna thought I was close behind him. Anyhow, he did not stop but walked into their camp. It was an exhibition of very bad manners. Three men of the Wailbri [an Aborigine tribe] came from the creek where they had been digging mussels. They had their spears fixed. . . . and I was hoping to see Warranunna have to back and

continued

run. He looked around to see where I was and then it was too late. They all threw their spears at once and two of them hit Warranunna in the thigh, and before he could recover they were on him. I did not try to help him but went back to Moorabie and told him what had happened. Moorabie said we must avoid a fight with them as we were in the wrong, and he led us back the way we had come. A party of four men followed us. . . .

We traveled for about ten miles and they were still following, so Moorabie said we would make west into the desert and go to a water hole that he knew of. If they followed us there we would make a stand and fight them off the water. While we were walking Moorabie made a Mudgee and placed it in the center of our tracks. This is a short piece of green stick with a bunch of feathers on the top. To go past it is to incur the wrath of the person who placed it there. Its use is restricted to very special occasions and it can only be made or used by a tribal elder; its strength depends on that of the man who "sung" it. . . .

. . . We pushed on and came to the water hole early the next morning. It was dry. We had been without water for two days and we were thirsty although we did not say so; there was no need.

I sucked a stone that night to keep my mouth from drying up. . . . To complain does not help and it only makes your brothers think less of you. You walk or die as best you can, but you do not ask for help or complain. If you cannot walk then you die like a man, not like a dog. . . . When you walk long distances, you walk with your head thrown back and a loose-limbed gait to conserve your energy. You do not look downward but about two hundred yards ahead. Doing this, your body does not lean forward. It was a very important part of a black fellow's education to learn to walk properly as walking was his only means of getting anywhere. . . . I must explain that at no time, under any circumstances, do you take hold of a man by the arm to lead or help him. If he cannot see, then you let him hold the end of a stick, and you guide him with it but never touch him. To touch him would be undignified. Your Totem Law demands that you protect him, not help him.

. . . I found two plants of a weed called parrakeelia. It has nearly round leaves and they hold water. Those I found had nearly dried out but there was some moisture in them. I brought them back and gave them to Moorabie. He looked at them for a long time and then gave them to Toby [one of the younger men] because he said Toby looked the strongest and was the most likely to get to the water. He said he could go no farther so we lit a fire for him and left him there. If you are in your own country and you have a fire, then you are home.

When we reached the lagoon, we wet our mouths but did not drink until we had swum in the water and cooled down. We camped there for two days and the women fed us on lily bulbs until we could eat harder food. Then we walked another forty miles to our main camp. We told them how Moorabie had died and we praised him. Custom demands that you do not praise a man while he is alive: He might make something out of it, but when he is dead he cannot; so we told all the young men what a great man Moorabie was.

TRACKS

Robyn Davidson was twenty-seven years old in 1977 when she set out across the Outback, accompanied by a dog and four camels. The trip was for pleasure, but it soon became an exercise in survival. The following excerpts are from her account of her experiences, ***Tracks.***

The Outback Bettmann

I learnt a couple of other things from that incident.[1] I learnt to conserve energy by allowing at least part of myself to believe I could cope with any emergency. And I realized that this trip was not a game. There is nothing so real as having to think about survival. It strips you of airy-fairy notions. Believing in omens and fate is all right as long as you know exactly what you are doing. I was becoming very careful and I was coming right back down to earth, where the desert was larger than I could comprehend. And not only was space an ungraspable concept, but my description of time needed reassessment. I was treating the trip like a nine-to-five job. Up bright and early (oh, the guilt if I slept in), boil the billy [pan], drink tea, hurry up it's getting late, nice place for lunch but I can't stay too long. . . . I simply could not rid myself of this regimentation. I was furious with myself, but I let it run its course. . . . I had a clock which I told myself was for navigation purposes only, but at which I stole furtive [secret] glances from time to time. It played tricks on me. In the heat of the afternoon, when I was tired, aching and miserable, the clock would not move, hours lapsed between ticks and tocks. I recognized a need for these absurd arbitrary structures at that stage. I did not know why, but I knew I was afraid of something like chaos.

I entered a new time, space, dimension. A thousand years fitted into a day and aeons into each step. The desert oaks sighed and bent down to me, as if trying to grab at me. Sandhills came and sandhills went. Hills rose up and hills slipped away. Clouds rolled in and clouds rolled out and always the road, always the road, always the road, always the road.

So tired, I slept in the creek and thought of nothing but failure. I could not even light a fire. I wanted to hide in the dark. I thought it was surely longer than two days, I had walked so far. But time was different here, it was stretched by step after step and in each step a century of circular thought. I didn't want to think like this, was ashamed of my thoughts but I could not stop them. The moon, cold marble and cruel, pushed down me, sucked at me, I could not hide from it, even in dream.

For the next two days Eddie [an Aborigine] and I walked together, we played charades trying to communicate and fell into fits of hysteria at each other's antics. We stalked rabbits and missed, picked bush foods and generally had a good time. He was sheer pleasure to be with, [displaying] all those qualities typical of old Aboriginal people—strength, warmth, self-possession, wit, and a kind of rootedness, a substantiality that immediately commanded respect. And I wondered as we walked along, how the word "primitive" with all its subtle and nasty connotations ever got to be associated with people like this. If, as someone has said, "to be truly civilized, is to embrace disease," then Eddie and his kind were not civilized. Because that was what was so outstanding in him: he was healthy, integrated, whole. That quality radiated from him. . . .

[1] *that incident:* the author's camels panicked, scattering her supplies

Finding Water

The U.S. Army Survival Manual *explains how to find water in a "survival situation."*

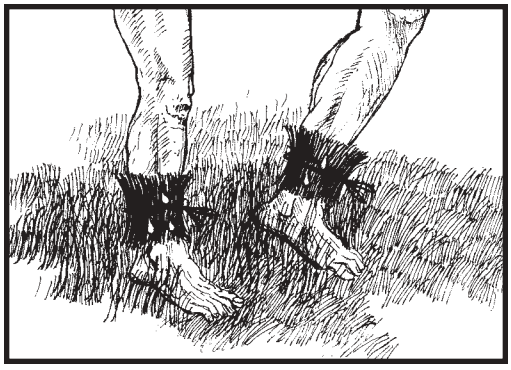
WATER is one of your most urgent needs in a survival situation. You can't live long without it, especially in hot areas where you lose so much through sweating. Even in cold areas, you need a minimum of 2 quarts of water a day to maintain efficiency. . . .

More than three-fourths of your body is composed of fluids. Your body loses fluid as a result of heat, cold, stress, and exertion. The fluid your body loses must be replaced for you to function effectively. . . . So, one of your first objectives is to obtain an adequate supply of water.

Obtaining Water

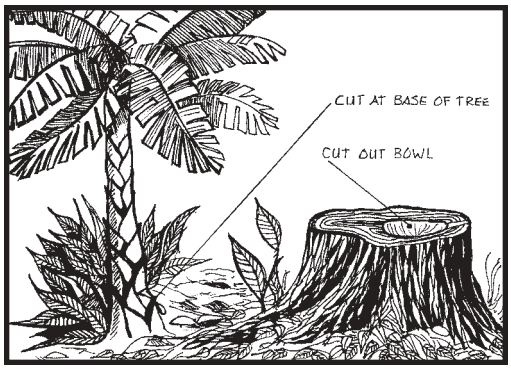
Almost any environment has water present to some degree. . . .

If you do not have a reliable source for replenishing your water supply, stay alert for ways in which your environment can help you. . . .



Gathering dew

Heavy dew can provide water. Tie rags or tufts of fine grass around your ankles and walk through dew-covered grass before sunrise. As the rags or grass tufts absorb the dew, wring the water out into a container. Repeat the process until you have a supply of water or until the dew is gone. Australian natives sometimes mop up as much as a quart an hour in this way.



Getting water from plants

Bees or ants going into a hole in a tree may indicate a water-filled hole. Siphon the water out with plastic tubing, scoop it out with an improvised dipper, or stuff cloth in the hole to absorb the water, then wring it out.

Water sometimes gathers in tree crotches or rock crevices. Use the same procedure as above to get the water.

In arid areas, bird droppings around a crack in the rocks may indicate water in or near the crack.

You can get water from plants with moist pulpy centers. Cut off a section of plant and squeeze or smash the pulp so that the moisture runs out. Catch the liquid in a container.

continued

Plant roots may provide water. Dig or pry the roots out of the ground, cut them into short pieces, and remove the bark. Usually you can suck water from the roots.

Fleshy leaves, stems, or stalks, such as bamboo contain water. Cut or notch stalks at the base of a joint to drain out the liquid.

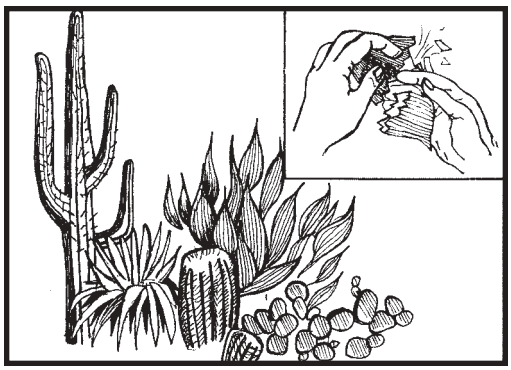
The baobab tree of the sandy plains of northern Australia and Africa collects water in its bottle-like trunk during the wet season. Frequently, clear fresh water can be found in these trees after weeks of dry weather.

*The **Survival Manual** specifically explains how to find water in desert areas.*

Ground
—in valleys and low areas
—at foot of concave banks of dry river beds
—at foot of cliffs or rock outcroppings
—at first depression behind first sand dune of dry desert lakes
—wherever you find damp surface sand
—wherever you find green vegetation
Cacti
Depressions or holes in rock
Fissures in rock
Porous rock
Condensation on metal

NOTE: Following are "signs" to watch for in the desert to help you find water:

1. All trails lead to water. You should follow in the direction in which trails converge. Trails may be marked by signs of camps—campfire ashes, animal droppings, and trampled terrain.
2. Flocks of birds will circle over waterholes. Some birds fly to waterholes at dawn and sunset. Their flight at these times is generally fast and close to the ground. Bird tracks or chirping sounds in the evening or early morning sometimes indicate that water is nearby.



Cacti store water.

Waterhole in rocks

Bettmann

In 1770 Cook and his men sailed to Australia's eastern coast aboard the HMS Endeavour.

Cook Meets the Aborigines

In 1770 the English explorer Captain James Cook explored the east coast of Australia. In his journal, Cook recorded one of the earliest contacts between white and Aboriginal cultures.

The Natives of this Country are of a middle Stature, streight Bodied and Slender limb'd; their Skins the Colour of Wood soot, their Hair mostly black, some Lank and others curled; they all wear it Cropt Short; their Beards, which are generally black, they likewise crop short, or Singe off. [Their] features are far from being disagreeable, and their Voices are soft and Tunable. They go quite Naked, both Men and Women, without any manner of Cloathing whatever even the Women do not so much as cover [themselves]. . . . Notwithstanding we had several interviews with the Men while we lay in Endeavour River, yet, wether through jealousy or disregard, they never brought any of their women along with them to the Ship. . . . They wear as Ornaments, Necklaces made of Shells, Bracelets, or Hoops, about their Arms, made mostly of Hair Twisted and made like a Cord Hoop. . . . The Men wear a bone, about 3 or 4 Inches long and a finger's thick, run thro' the Bridge of their Nose. . . .

Their offensive weapons are Darts; some are only pointed at one end, others are barb'd, some with wood, others with Stings of rays, and some with Sharks' Teeth, etc.; these last are stuck fast on with Gum. . . .

I do not look upon them to be a warlike people; on the contrary, I think them a Timerous [shy] and inoffensive race, no

continued

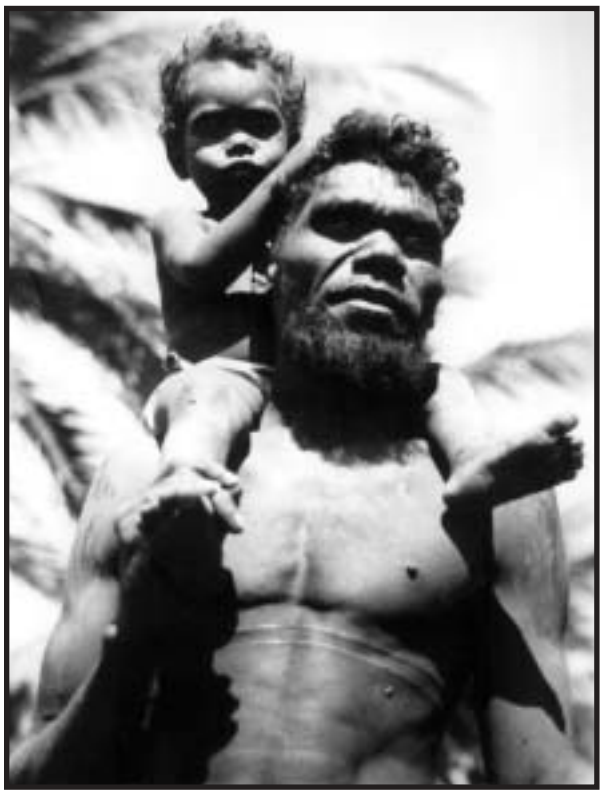
ways inclined to Cruelty, as appear'd from their behaviour to one of our people in Endeavour River,. . . neither are they very numerous. They live in small parties along by the Sea Coast, the banks of Lakes, Rivers, Creeks, etc. They seem to have no fixed habitation, but move about from place to place like wild beasts in search of Food, and, I believe, depend wholy upon the Success of the present day for their Subsistance. . . . Their Houses are mean, small Hovels, not much bigger than an Oven, made of Peices of Sticks, Bark, Grass, etc., and even these are seldom used but in the Wet seasons, for in the daytimes we know they as often sleep in the Open Air as anywhere else. . . .

From what I have said of the Natives of New Holland[1] they may appear to some to be the most wretched People upon Earth; but in reality they are far more happier than we Europeans, being wholy unacquainted not only with the Superfluous [or unnecessary], but with the necessary Conveniences so much sought after in Europe; they are happy in not knowing the use of them. They live in a Tranquility which is not disturbed by the Inequality of Condition. The earth and Sea of their own accord furnishes them with all things necessary for Life. They [do not long for] Magnificent Houses, Household-stuff, etc.; they live in a Warm and fine Climate, and enjoy every wholesome Air, so that they have very little need for Cloathing; and this they seem to be fully sencible of, for many to whom we gave Cloth, etc., left it carelessly upon the Sea beach and in the Woods, as a thing they had no manner of use for; in short, they seem'd to set no Value upon anything we gave them, nor would they ever part with anything of their own for any one Article we could offer them. This, in my opinion, Argues that they think themselves provided with all the necessarys of Life. . . .

[1] *New Holland:* early name for Australia; Cook sailed into what is now Botany Bay, near Sydney, on the east coast of the continent. He claimed the territory for England and named it New South Wales, which it is today.

Blackfellow Way

An Aborigine named Mirawong told Bill Harvey about his family's earliest contact with white society. Harvey recorded true stories Aborigines told him about their way of life in ***Tales from the Aborigines.***



Aborigine and son — Bettmann

"When I was a little kid," began Mirawong, "my [family] lived in the swamp-lands of the Pongi-pongi; . . . we were happy till the White and Chinese people came out looking for the gold and tin-stone of that part. At first only a few came, but gradually they became as thick as the mosquitoes of the lily-lagoons in the rain-time. When that happened my father took our family to work for a big government man in town. . . .

"The white boss gave us plenty tucker [food], and the missus and children gave us kids lollies[1] when we helped them in garden. In that town was a proper mission-man who taught us kids school and all-time we sing about his God that came to help us black people.

"Everybody happy at first, but too much town been spoil us. My father and mother been too much drink [liquor] and smoke opium, and us children forgot how to hunt bush-tucker. . . .

"But sometime, when my father not too drunk, he get real sorry for bush life, and one day. . . . my father buy an old rubbish one canoe from his uncle and we paddle that thing back to country longa sand-beach way.

"We were properly happy as we go away from that town and see once more the birds and trees of our bushland. It was good to dig up the turtle-eggs out of the sand. . . . But soon trouble.

"We no more hunt proper-way like before," sadly said Mirawong. "Too much town make everybody mad longa head, and everything we know was only rubbish from whitefellow-man."

On the return journey, the family becomes stranded on an island. They relearn the old ways, fashioning tools for hunting and a seaworthy canoe that carries them back to the mainland. Mirawong describes their reception at the town.

. . . "That white one boss he been big growl at Jalnuk because they say we run away from job. . . . Then that mission-man too been get angry and as they all talk my father and mother been learn one-time that that town was just rubbish, so. . . we sailed back to our good-one country and learnt blackfellow in bush school."

[1] *lollies:* candies

MISSION SCHOOLS

The early experiences of Mondalmi, an Aboriginal woman, are recorded by Catherine Berndt in ***Fighters and Singers: The Lives of Some Australian Aboriginal Women.***

Bettmann

Aborigine children

First thing I remember. . . Well, let me see. . . I didn't notice the boat coming; I didn't look at it. (Quite small, like a whaleboat.) It was a very wet day, raining and raining, early in the morning. My proper father was away. . . ; only my half father was there. My mother and father, they keeping me away from the hut. They didn't want that *balanda*, that white man, to see me. They wouldn't go near that mission (this the time they clearing land for the mission); and anybody came, they would send me away. They frightened that white man might catch me and take me to the mission[1]. . . . But it was getting very cold and I didn't like to get wet like that, so I ran to that hut. My mother didn't see me go.

That white man standing up and he saw me. . . . He asked them, "Who that little girl? What's the name belonging to her father and her mother?" So they told him what my name, and he listening to them.

My mother looking for me now—looking and looking. My father, too. They didn't see me go away. First time they thought I must be lost. Then after while they found me sitting by the fire warming my self in that hut. Then there was a noise, and that white man came in. I very frightened. I pulled that blanket right over my head, and lying down, I wouldn't look. That white man bent his head and came right inside that hut. I was too frightened to look. His hands were all white, and I didn't like to see them. And he had boots. They looked funny. I didn't want to look at his boots. I wouldn't look at him or talk to him. He was standing there looking at me. So after while he went away. I was very frightened. He had one umbrella—I thought it was a devil, or a spirit: all shut up when he was inside. When he went out he put it up, and I was very frightened.

After that [my parents] went away and left me at the mission.

They said, "This little girl can go to school, and we teach her to read and write, and to sew." So I stopped in the dormitory. I can't remember all the girls in the dormitory that time. . . . Other big girls, too, only I didn't take notice of them. I can't remember their names.

There was a Sister there, her name was Miss Matthews. She showed us how to make baskets, like the people do at Point McLeay [in South Australia]. She used to talk to us about Point McLeay and the people that live there. We often thinking about Miss Matthews—we wonder if she still alive, what place she living in now.

Some boys there, too. They had a dormitory. I can't remember their names. . . .

[1] During the 1930s, the Australian government took Aborigine children away from their parents to be raised by whites. The plan was to give the children a "better life."

Aborigines Today

The Aborigines were the first people to live in Australia. European settlers took their land and made it difficult to live according to their traditions. But Aborigines are finding new opportunities and new pride in their heritage.

Over 200 years ago, Captain James Cook landed on the shores of Australia and changed the continent and its people forever. The native Australians, the Aborigines, faced the hardest adjustment. Their lands were taken from them by farmers and sheep ranchers. Some were chased by settlers who shot them for sport. Others died from European diseases such as smallpox and tuberculosis. At one time, many Aborigine groups had almost died out. Today, however, these people and their way of life are making a comeback.

For many years, Aborigines had almost no rights under Australian law. It was hard for them to find work. It was against the law for them to hunt the native animals for food.

The Aborigines also suffered from not being allowed to live and worship where they wished. Native Australians feel strong connections with the land. Each family and tribe has sacred places believed to be the homes of gods and spirits. After the settlers came, many tribes were not allowed to live on their ancestral lands. Sacred rock paintings and artifacts were destroyed. Some tribespeople literally died from homesickness.

In many areas, Aborigine children were taken away from their parents and put into schools run by white missionaries. The Europeans believed they were "civilizing" these "savage" children. Some students were beaten for speaking their own language. Many ran away from the schools, and some died. Others adapted, but they were often miserable in a society ruled by white people. Children of mixed blood (one Aborigine parent and one white parent) often hid their Aborigine heritage even from their friends.

Bettmann

Many Aborigines live in substandard housing.

In the 1940s and '50s, Aborigines faced many of the same problems as black Americans of that time. They were not considered citizens, but "wards of the state." They could not vote or bring a lawsuit in civil court. Aborigines could not marry white people. They could not even travel from one Australian state to another without special permission. Their sacred sites, such as Uluru (known to tourists as Ayers Rock) became tourist attractions for white visitors.

Gradually, however, Aborigines began to fight for their rights. They sued the Australian government for land rights. Lawyers hired by tribal councils tried to prove that the white settlers had taken the land without any payment and without the Aborigines' consent.

> ***"The land, it's copyright too...We black people got the copyright but Gadia [or white Europeans], he went and stole it."***
>
> **Daisy Utemorrah, Aborigine writer**

continued

Bettmann

Aborigines demonstrate for land rights in Melbourne.

In a series of legal decisions, judges ruled that many Aborigines had been robbed of their lands. Thousands of acres in the Outback have now been set aside for use by tribespeople. And many sacred sites such as Ayers Rock were returned to the Aborigines' control.

Aborigine groups also marched in the streets of cities such as Melbourne. They demanded land reform and civil rights for all their people. Tribes formed community councils and civil rights groups to help their people. As a result, Aborigine children were no longer segregated in separate schools. Many types of jobs became available to them. Aborigines became doctors, lawyers, and businesspeople. They expressed their heritage in artworks and literary works. Aborigines are now proud of who they are and what they've accomplished.

But they still face many problems. Unemployment is high, especially in the Outback. Many Aborigines must live on welfare from the government. Most live in poor housing, often without running water or electricity. Doctors and medicine are scarce in many rural areas. Nine of every one hundred Aborigine children die at birth. And the life span of the average Aborigine is ten to fifteen years less than that of a white Australian.

Education is considered the best solution to these problems. Aborigines want their children to get an education so they can get better jobs. However, many children hate life in the city and are homesick for their family and tribe. Teenagers often experiment with drugs. Dozens have died from the effects of sniffing paint thinner and gasoline. Alcohol abuse is also a serious problem for many Aborigines. As one Aborigine council member said, "We forgot our culture, forgot the Dreamtime. . . . All we remembered was the grog-time." Today, there are many programs designed to help fight alcohol abuse among the Aborigines. Billboards reading "Beat the Grog" appear in every town.

Aborigines still face prejudice and discrimination, especially in the legal system. Aborigines are arrested more often than whites. When convicted, they serve longer sentences than whites convicted of the same crime. From 1983 to 1989, more than 100 Aborigine prisoners died in jail. Hundreds more were beaten and abused by the police. In 1988, a national commission was formed to study the problems of Aborigines in prison. They discovered that many prisoners hanged themselves in jail, or died from alcohol poisoning after drinking smuggled liquor. The police have now designed programs to protect these prisoners and reduce the number of prison deaths. Abuses by the police are decreasing as well.

The Australian Aborigines have come a long way, but they still have a long way to go. Many still feel torn between their traditions and the demands of the modern world. They also face the problem of making a living in a difficult environment. However, most Aborigines believe they will meet these challenges and survive. They believe that one day, Aborigines will once again live on their homelands. The Dreamtime, a time of perfect balance with nature and with the spirits, will come again.

"How to Use Wisdom From the Past to Be More Effective Today" by Dr. David Maybury-Lewis. Reprinted with permission of *Bottom Line/Personal,* 330 West 42nd St., New York, NY 10036.

Tribal Wisdom

Modern societies don't always have the best solution to every problem. In this article from ***Bottom Line,*** *Dr. David Maybury-Lewis examines what we can learn from traditional peoples.*

"In the 19th century, people who lived in industrial societies had little regard for tribal peoples."

Living in tiny villages. . . or even nomadically. . . without any modern conveniences or industrial development, these small, closely connected groups followed a way of life that had changed slowly for centuries without experiencing the modernization that has transformed the west. Their isolation from the outside world. . . continued practice of ancient rituals. . . and ignorance of modern science caused them to be considered backward and undeveloped, so they were called primitive.

continued

Duane Toomsen

Aborigine park ranger "Big Bill" continues his people's tradition of caring for the land.

But today, after 100 years of intensive study of hunting and gathering peoples, anthropologists have concluded that the only *primitive* aspect of tribal societies is their technology.

In fact, tribal societies have much to teach those of us in modern society. Studying those societies should teach us *humility*. . . because they have answers to some questions that our society doesn't. And it suggests that modern societies might be happier if people chose different options than those that prevail today.

One option we need not abandon is the use of modern technology. Tribal people—for example, hunters who eagerly adopt hunting rifles in place of bows and arrows—fully recognize how technology can make life easier. But they choose to keep other aspects of their traditional way of life.

PROBLEMS OF MODERN SOCIETY

A member of the Xavante (pronounced sha-van-tee)—a tribe living in central Brazil, on the edge of the Amazonian jungle—made his way to Sao Paulo. After spending a few years enjoying the conveniences of that bustling modern city of 13 million people, he went back to his small village of 300. When he got home, he explained to me that, unlike in Sao Paulo, people in the village knew who they were. Then he surprised me by adding, "Here we respect women."

By this, he wasn't referring to such modern concepts as equal pay or voting rights, things that don't exist in tribal societies. He meant that women could walk around the village unafraid of assault and that husbands didn't beat their wives. . . because if those things happened, everyone in the village would know who did it and very rapidly make sure the offender was punished.

Many other tribal people. . . and even modern people themselves. . . have a similar reaction to life in the big city. They are shocked by a number of features of the modern world that make it an alienating place to live, even amidst all our comfort.

The returning tribesman observed that modern society is so atomized that individuals feel little connection with their fellow citizens. . . parents don't know when their children should be treated as adults. . . long-existing social ceremonies and rituals have little or no meaning for those who still practice them. So people feel disconnected and lack a sense of social responsibility.

SOCIAL AND ECONOMIC RELATIONSHIPS

The security most tribal women feel is one aspect of the benefits of the close personal and social connections that are typical of their way of life. . . connections that provide tribal life with many other benefits. . . connections that have mostly been severed in modern societies.

• **Tribal wisdom teaches us to reconnect with the elderly.** Tribal societies *don't abandon old people.* A phenomenon like "granny dumping" is inconceivable in tribal villages. . . because

continued

younger family members—and often everyone else in the tribe—has a responsibility to help support the aged.

•**Tribal wisdom teaches us to reconnect with children.** Tribal societies *don't neglect or abuse children*. In modern society, sole responsibility for children is granted to their parents who may do a disastrous job for a long time before anyone notices. By contrast, tribal societies don't assign responsibility for looking after children exclusively to their biological parents.

Children learn early on that they will fill their assigned roles in society when they grow up. . . sometimes parents normally hand them over to other relatives to bring them up. Often, all the young children in a village run around together, and the older ones in the group look after the younger ones. As they approach formal adulthood, which is defined much earlier than in modern societies, they are initiated into their adult roles.

ENVIRONMENTAL RESPONSIBILITY

Most tribal societies *don't trash the environment,* because they are closer to nature. People in industrial societies, where producers and consumers have little contact with each other, often aren't aware how over exploitation of resources upsets the balance of nature.

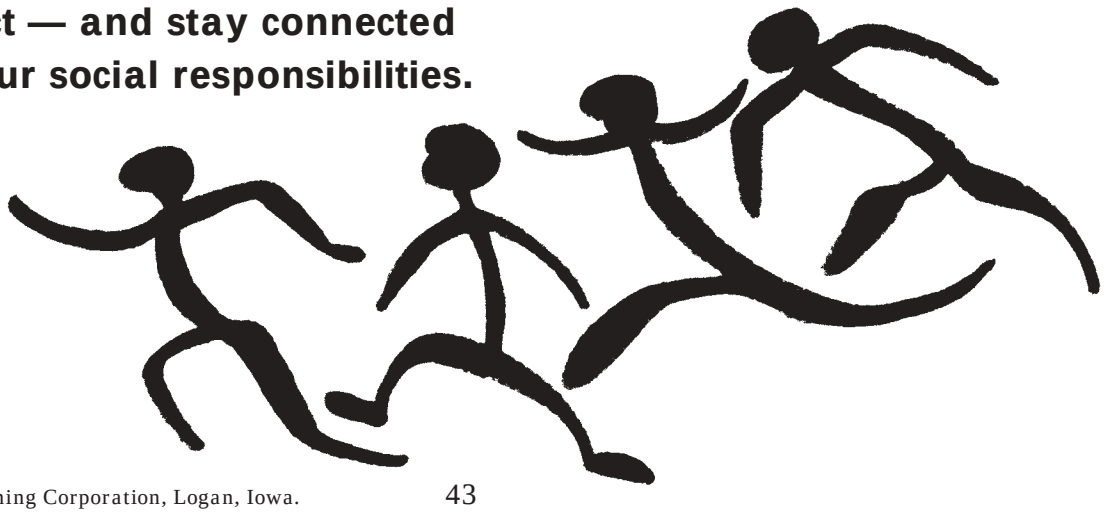
On the other hand, tribal hunters are keenly aware of the relationship between hunters and prey. They are careful not to take too many animals and fish so that enough are left for next season. . . their religion encourages them to protect resources like salt licks and spawning grounds.

POLITICAL INVOLVEMENT

Individuals in tribal societies *are more politically involved* than modern societies, where a few professional politicians make decisions for everyone else. Because tribal societies are not organized as formal states, every single individual recognizes that he/she has a personal responsibility to participate if the society is to function.

To tribal people, the essential political skills of negotiation and compromise required to make mutually acceptable agreements become second nature, because they can't call on a powerful state to enforce the law. On the other hand, in modern society, an organized government and legal system free individuals from personal responsibility for maintaining peace.

Tribal wisdom teaches us to connect — and stay connected to — our social responsibilities.



How to Avoid White Women

Folklorist Stetson Kennedy is the author of ***The Jim Crow Guide to the U.S.A.*** *"Jim Crow" refers to laws separating blacks and whites. In his "mock guidebook," Kennedy comments on how segregation affected relations between blacks and whites.*

If you are a nonwhite man, your very life may depend upon your ability to keep a safe distance from white women in segregated territory.

Generally speaking, it can be dangerous to get within arm's reach of one.

In fact, the farther you stay away from them, the safer you will be. . . .

You need not harbour any amorous [or romantic] intentions to get into serious trouble. For instance, Eugene Talmadge (later Governor of Georgia) once publicly flogged a Negro chauffeur for eating candy out of the same paper bag with his Northern white woman employer while driving through Georgia. Others have been lynched for allegedly winking or whistling at white women (hence, you may want to avoid whistling, or blinking in any manner that might be construed as a wink, in the presence of a white woman).

Any unnecessary physical contact may also prove fatal, including accidental bumping. Even if you are employed as a chauffeur you are not supposed to offer physical assistance to a white woman to alight from an automobile, unless she is infirm.

The fact is, you do not even have to come into physical contact—mere proximity [nearness] to a white woman has signed the death warrant of many a nonwhite man.

It is even dangerous to approach a white man's house to ask for a drink of water; white housewives have been known to scream hysterically at the unexpected sight of a nonwhite man, with dire consequences for the latter.

There are special risks associated with being alone with a white woman. Offers of affection from a white woman are often subject to sudden retraction [or withdrawal]. Should the relationship be discovered by white persons, the odds are very great that she would accuse you of rape in order to save her own face. The perils of such relationships are so great that many nonwhite men in the segregated territory are inclined to give white women. . . the widest possible berth [to keep safe distance from them].

Any person, firm or corporation who shall be guilty of printing, publishing or circulating printed, typewritten or written matter urging or presenting for public acceptance or general information, arguments or suggestions in favor of social equality or of intermarriage between whites and negroes, shall be guilty of a misdemeanor and subject to a fine. . . .

Mississippi Legal Code 1945

Land Rights in South America

Australia is not the only place where native peoples struggle with white settlers over land rights. This Associated Press story by Todd Lewan describes similar disputes in the South American country of Brazil.

Taxi, Brazil (December 3, 1993) —From the mountains of Raposa do Sol, the Amazon [River] landscape spread generously below seems like the last place on Earth where men would kill each other over living space.

Grassy savannas[1] and bare flatlands painted fox-red at sunset stretch to emerald rain forests and the dark-blue silhouette of mountains.

Although seemingly endless, these majestic highlands are the battleground in a bloody war for land between the Macuxi Indians and encroaching ranchers, loggers and miners.

The conflict is reminiscent of the American frontier: night raids on native villages by armed ranchers; savage reprisals [retaliation] by Indians on horseback; and hit-and-run attacks on livestock and crops by both sides.

"This is the Indians' last stand," said Pedro Parcelli, an Italian Roman Catholic priest who has worked among the Macuxi since 1984. "If they lose the rights to their land now, their days as a race will be numbered."

As in the American West a century ago, indigenous [native] tribes across Brazil are struggling to keep at least some of their ancestral lands.

The '88 constitution guaranteed the rights of the 250,000 Indians to tribal lands, which cover 11 percent of the nation's territory.

It required the government draw the boundaries of 519 reserves by October 5 [1993]. But half of the areas are yet to be marked off, largely because of lobbying by mining companies, the military and conservative politicians.

Now legislators are reviewing the constitution, and many tribes, fearing Congress will change the rules, have taken up arms.

continued

[1] *savannas:* treeless plains; especially tropical or subtropical grasslands

The conflict is particularly sharp in Roraima, a northwestern state. . . where 15 percent of the 230,000 people are Indians and 42 percent of the land is to be reserved for them.

Among Roraima's Indians are the Macuxi, a. . . tribe of 10,000 that claims 3.5 million acres along the northern border with Guyana and Venezuela.

"The white man says the land is his, but we know it is ours," said Zerlindo da Cunha, 42, a leader of the village of Taxi (pronounced tah-SHEE), a cluster of 15 communal adobe-and-thatch huts where 230 Macuxi live. . . .

No Roads or Fences

There are no fences or roads on the [rolling] Indian land. Everything is still, except for the occasional shadow of an eagle moving across the plain and the processions of ever-changing clouds.

Life is simple but harsh. Scorching sun hardens the soil. The air shimmers with equatorial heat. The nearest health clinic is a half-day's walk away.

But the Indians' main enemy is the white man, not the elements.

At night, ranchers destroy. . . banana fields and set fire to huts. Miners poison rivers with mercury, used to leach out gold dust.

"They shoot at us to try to scare us," said da Cunha. "But we are part of this land. We will die for it if we must."

Like dozens of other Amazon tribes, the Macuxi once numbered more than 50,000 and lived freely, in the style of the natives encountered by European explorers 500 years ago.

Most of their Stone Age customs—fishing with bow and arrow, living in communal huts and covering their bodies with only dyes and feathers—remained intact from their first contact with whites in the late 19th century until the 1970s.

Then a military government dedicated to development promoted Amazon settlement and the assimilation of Indians. Dozens of Macuxi were murdered, and the tribe's culture was suppressed in a systematic, brutal manner.

The Macuxi language was outlawed. Parents were forbidden to give children tribal names. The Indians were forced to adopt modern dress and Catholicism.

Many Macuxi who survived the bullet were struck down by such alien diseases as malaria, influenza and tuberculosis, to which they had no natural resistance.

Poetic Perspectives

Aboriginal Query

Kevin Gilbert

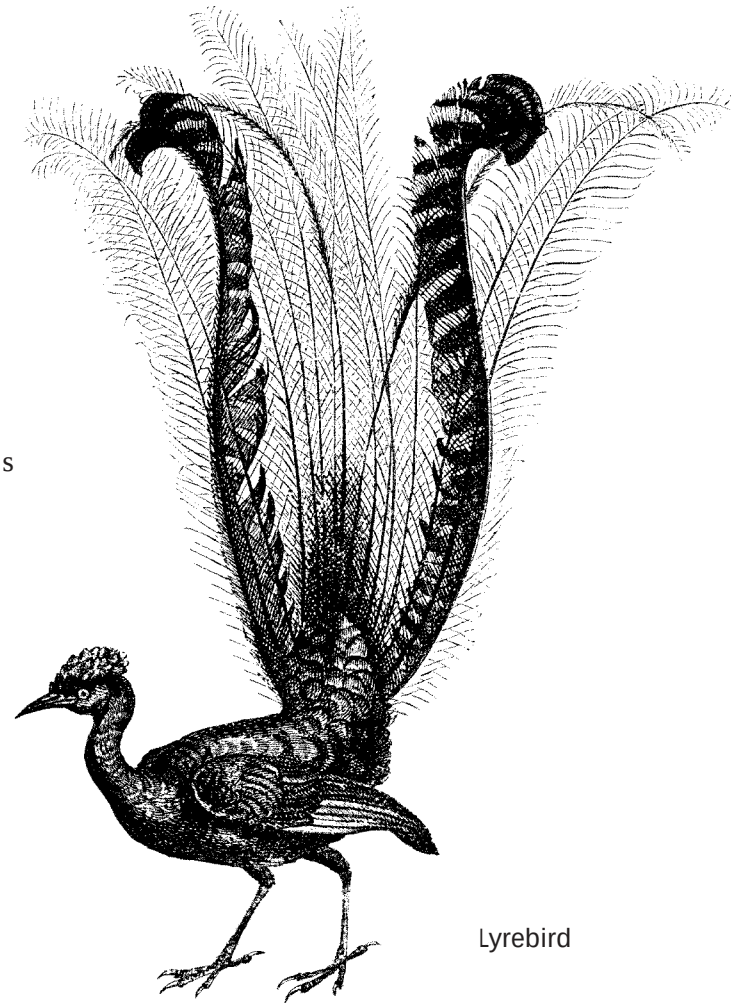
Kevin Gilbert was taken away from his Aborigine mother when he was seven. He grew up in an orphanage. Later Gilbert spent 14 years in prison for killing his wife when he was drunk. After his release, he began working to restore Aboriginal land rights. Gilbert was offered several awards for literature. But he refused to accept any awards until land rights were restored.

What is it you want
  Whiteman?
What do you need from me?
You have taken my life
  My culture
    My dreams
You have leached[1] the substance
  Of love from my being
You have leached the substance
  Of race from my loins
Why do you persist?
Is it because you are a child
  Whose callous[2] inquisitiveness probes
    As a finger questing
    To wreck a cocoon
    To find the chrysalis[3] inside
To find
  To explore
    To break open
To learn anew
  That nothing new is learned
    And like a child
    With all a child's brutality
    Throw the broken chrysalis to the ground
Then run unthinking
    To pull asunder the next
What do you seek?
  Why do you destroy me
    Whiteman?
Why do you destroy that
  Which you cannot hope to understand. . .

Here We Go 'Round the Mulberry Bush

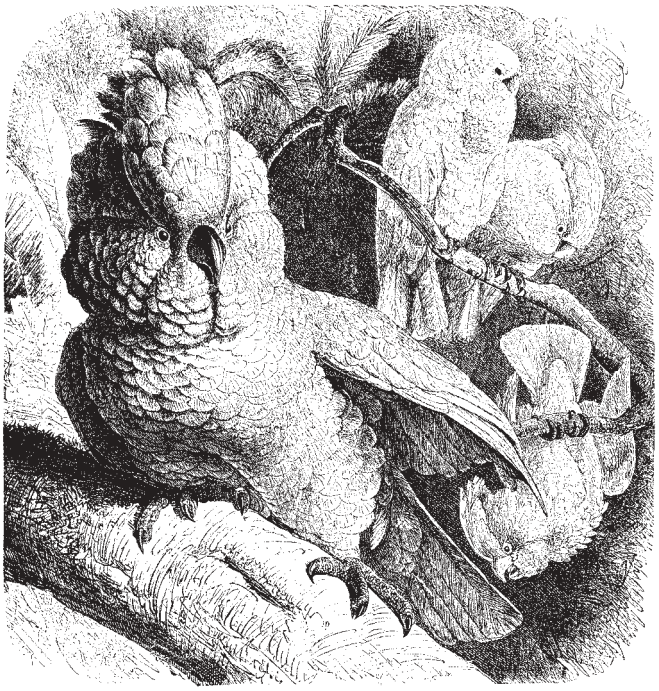
*In **The Passing of the Aborigines**, Daisy Bates offers her translation of the nursery rhyme into an Aboriginal dialect.*

Ngannana boggada yangula nyinninyi,
Boggada boggada yangula nyinninyi,
Ngannana boggada yangula nyinninyi,
Ungundha nyeenga aaru.



Lyrebird

[1] *leached:* to dissolve out, usually by the action of a liquid
[2] *callous:* hardened
[3] *chrysalis:* the pupa, or cocoon, in which insect larvae live



Voices from Other Works

Compare these characters and situations with the people and events in ***Walkabout.***

As her eyes followed [the bird], they came to rest on an oil drum, the signpost of American civilization in the North. How excited she would have been to see this a month ago; now she was not so sure. She had her ulo [knife] and needles, her sled and her tent, and the world of her ancestors. And she liked the simplicity of that world. It was easy to understand. Out here she understood how she fitted into the scheme of the moon and stars and the constant rise and fall of life on the earth. Even the snow was part of her, she melted it and drank it.

—Jean Craighead George
Julie of the Wolves

Sarah had noticed before that the myalls[1] were a considerate people and that if one of their group was in trouble the others rallied to help. . . . As soon as the toddlers and the elderly began to lag, they were either picked up and carried or helped. And this wasn't a case of parents looking after children or relatives keeping an eye on their folk who were old; for the myalls were untrammeled by ties of family—their unit was the group or tribe, a complex and interdependent organism uniquely equipped for survival.

—James Vance Marshall
A Walk to the Hills of the Dreamtime

Every Indian boy must have a manitou, [Attean] said, before he could take his place as one of the men of his family. He had to find it for himself. No one could help him. His grandfather had been training him for many days. He had had to learn many things. He must take the test.

He would go out into the forest alone. . . . He would sing the songs that his grandfather had taught him and repeat the ancient prayers of his people, so that his heart would be worthy. If he did all this, if he waited faithfully, one day his manitou would come to him. Then he could go back to his village.

—Elizabeth George Speare
The Sign of the Beaver

[1] *myalls:* Aborigines living in the wild

continued

Sue lowered herself dejectedly to the ground again, and Jack joined her. She was afraid to look at him, though, because of the defeat she might see in his eyes. But Jack was not defeated. He took Sue's hand to give her what comfort he could. . . . It was frightening—the awful responsibility, the risk of making the wrong decisions. But it was a calm kind of fear, he decided, not the sort that makes you all churned up inside. This skinny, worried-looking kid sister was his sister. They were alone together, yet not completely alone. Somehow they would succeed. . . .

"We have to go, you know that, Sue. We haven't enough water for more than a couple of days. . . ."

—Lilith Norman
Climb a Lonely Hill

"I want to write the history of my own family," I told [Arthur].

"What do you want to do that for?"

"Well, there's almost nothing written from a personal point of view about Aboriginal people. All our history is about the white man. No one knows what it was like for us. . . . I mean, our own government had terrible policies for Aboriginal people. Thousands of families in Australia were destroyed by the government policy of taking children away. None of that happened to white people. . . . I just want to try to tell a little bit of the other side of the story."

—Sally Morgan
My Place

"[Aotcha] was a place where our people had tried something that didn't work. They tried to leave the veld where we had always lived in order to find jobs, to work for money, to live in the houses the government built for us. But it didn't work."

I remembered the old book of Min's, the pictures of Bushmen sitting around fires, wearing bits of leather, going without water. There were no windmills to pump for them, no warm clothes, no tins of milk powder for the babies. Surely that wasn't better?

Aia seemed to know what I was thinking. . . . [She said,] "Remember, Be, that you are a Ju/'hoan.[2] I think, maybe, that some of us forgot that for a time. Now we are remembering."

—Lesley Beake
The Song of Be

[2] Ju/'hoan: The Ju/'hoan, who live in Namibia, are also called the San or Bushmen.

Suggested Reading and Viewing List

*If you enjoyed reading **Walkabout,** you may want to explore other works about survival and encounters with tribal societies. The following list offers some suggestions for further reading and viewing.*

Novels

Balyet by Patricia Wrightson. Fourteen-year-old Jo meets the ghost of an Aborigine girl in the bush. Based on an Aborigine legend. Macmillan, 1989. [RL 5 IL 5-9]

Hit and Run by Joan Phipson. Sixteen-year-old Roland's hit-and-run accident in a borrowed car sends him fleeing into the wild Australian countryside, where he struggles for both survival and self-respect. Macmillan, 1989. [RL 6 IL 7-12]

Julie of the Wolves by Jean Craighead George. The story of a girl caught between two cultures—Eskimo and white. She learns to communicate with a small pack of wolves and thus gets food when she is starving. Harper and Row, 1972. [RL 5 IL 4-8]

Pathki Nana: Kootenai Girl by Kenneth Thomasma. When, according to the tribal custom, Pathki's mother instructed her to go into the African mountains to seek a personal guardian spirit, no one knew the child's stay there would result in a life-or-death struggle. Grandview, 1991. [RL 4 IL 4-8]

Playing Beatie Bow by Ruth Park. Through a mysterious chain of events, Abbie stumbles out of her lonely life in a modern Australian city and is drawn back into the past century. As she lives in the poor, crowded flat of the Bow family, the girl learns of her amazing gift, as well as her need for love. Atheneum, 1982. [RL 7 IL 6-12]

A Rumour of Otters by Deborah Savage. Angry because she has been left behind when her father and brother go off to muster sheep, New Zealander Alexa decides to search in the wild for otters previously seen only by a mystical Maori tribesman. Houghton Mifflin, 1986. [RL 6 IL 6-12]

The Sign of the Beaver by Elizabeth George Speare. Left alone to guard the family's wilderness home in 18th-century Maine, a boy is hard-pressed to survive until local Indians teach him their skills. Dell, 1984. [RL 5.7 IL 5-9]

Wandering Girl by Glenyse Ward. The true story of a young Australian Aboriginal woman's childhood as a domestic slave. Fawcett, 1992. [RL 7 IL 7-12]

Nonfiction

An Aboriginal Family by Rollo Browne. A series of photo-essays that focus on contemporary Aboriginal families. The book discusses the traditional life of the Aborigines, including religious ceremonies, kinship relationships, and hunting and gathering activities. It also focuses on current issues. Lerner, 1985. [RL 5 IL 4-6]

Amazing Animals of Australia by Donald J. Crump. A colorful introduction to such animals as the kangaroo and platypus. National Geographic LB, 1990. [RL 6 IL 5-9]

continued

"Australia: A Bicentennial Down Under," Wilbur E. Garrett, ed. The entire edition covers the history, geography, animal life, and people of Australia. *National Geographic,* February 1988.

Down Under: Vanishing Cultures by Jan Reynolds. Follows the Tiwi, a group of Aborigines on Bathurst Island just off the coast of Australia, who believe the untouched landscape is sacred and that by going on a walkabout they can enter the time when the land was created. Harcourt Brace and Company, 1992. [RL 4 IL 3-6]

Dreamkeepers by Harvey Arden. Interviews reveal the diversity of modern Aboriginal Australians. Bradbury Press, 1992. [RL 7 IL 6+]

Kangaroo by Caroline Arnold. Discusses the experiences of an Australian couple during the year they prepared an orphaned baby kangaroo to be on his own. William Morrow, 1987. [RL 4 IL 3-7]

Wallaby Creek by Joyce Powzyk. The laughing kookaburra, platypus, and wallaby are just three of the twelve animals observed and studied by the author during a stay at Wallaby Creek, Australia. Detailed descriptions and watercolor paintings. Lothrop, Lee and Shepard Books, 1985. [RL 4 IL 4-7]

Short Works

Australian Legendary Tales by K. Langloh Parker. Traditional Australian tales, including stories from the Aborigines.

Dream time: New Stories by Sixteen Award-Winning Authors edited by Toss Gascoigne. An exciting collection of stories from some of Australia's best young writers.

Tales from the Aborigines by W. E. Harney. A collection of traditional Aborigine folk stories.

Three Australian Plays edited by Eunice Hanger.

"Waltzing Matilda" (song).

Viewing

Australia's Aborigines. Travel to a remote corner of northern Australia where the Gagudju Aborigines live. Viewers meet the tribal elders, explore the ancient myths of the Dreamtime, and see the extraordinary wildlife that inspires their sacred rock paintings. National Geographic Society, 1988. (VHS, 60 min., color)

The Getting of Wisdom. A thirteen-year-old girl from the outback struggles to establish her identity in a repressive Victorian boarding school. Fox Video, 1977. (VHS, 100 min., color)

The Gods Must Be Crazy. When an empty bottle falls from the sky into a bushman's camp, the Aborigine tries to return the bottle to the "gods." Playhouse Video, 1986. (VHS, 109 min., color)

A Waltz Through the Hills. Two orphans head into the outback and find adventure en route to the coast, where they plan to sail to England and their grandparents. PBS Wonderworks, 1988. (VHS, 116 min., color)

We of the Never-Never. In turn-of-the-century Australia, a city-bred woman marries a rancher and moves to the outback. She faces many adjustments and becomes involved in the fight for Aborigine rights. Columbia Tristar Home Video, 1982. (VHS, 136 min., color)

Using Latitudes in Your Classroom

*The following discussion topics and activities are suggestions for incorporating pieces from **Latitudes** into your curriculum. Most suggestions can be adapted for independent, small group, or whole class activities. In addition, the list includes activities that can be done before, during, and after reading the novel. The variety of choices allows you to modify and use those activities that will make **Walkabout** meaningful to your students.*

About the Author/How *Walkabout* Was Written

1. Explore the terms *pseudonym* and *collaboration*. Students might enjoy making up pseudonyms for themselves or finding out about how other authors, such as Vera and Bill Cleaver, Hadley Irwin, and James and Christopher Collier, work collaboratively.
2. Two students could work cooperatively to plan and outline a story of adventure or survival. One student could research and provide geographical details; the other could frame the story.
3. Discuss with students why some authors avoid publicity and public acclaim, while others seem to court them. Do students feel that an author's anonymity detracts from or enhances their appreciation of a book?

Critics' Comments

1. Invite students to write their own critical statements about *Walkabout*. Remind them to support their opinions with evidence from the book. Then post students' unsigned comments around the room. The class can discuss the different reactions.
2. Suggest that students compare and contrast the critics' comments. They could look for points of major agreement or disagreement among the reviewers. Then ask students to choose the best comments and defend their choices.
3. Invite students to examine passages of dialogue to see whether Janeway's criticism of the children's language is valid. You might refer students to conversations in Chapters Seven and Fifteen.
4. Two reviewers refer to *Walkabout* as a "classic." Ask students to list other "classic" books. Then help students analyze what qualities make a book a classic.

Voices from the Novel

1. As students read the book, encourage them to note meaningful statements in the book that reflect a central idea or theme. As a follow-up, students could explain the significance of one of the statements they selected.
2. Students might construct a chart or graphic map that makes a statement about the book's meaning. Students could use illustrations, photos, pictures, symbols, or color to make their charts or maps. The graphics could explain significant quotes from the book.

continued

3. As students read other selections from this ***Latitudes,*** urge them to note similar themes in their quotations and the reading selections.

A Time in History

1. Help students use the timeline to trace the relationship between the Aborigines and the Australian government. Note with students significant changes in that relationship.
2. Use the timeline to introduce the issue of genocide. Colin Tatz's comments in "Australia's Genocide: 'They Soon Forget Their Offspring' " (*Social Education,* February 1992) are extremely helpful.
3. Challenge students to chart other events on the timeline, including events happening around the rest of the world.
4. Invite interested students to create a similar timeline for another indigenous culture, for example, the Eskimos or Native Americans.

The Geographical Picture

1. As students read the novel, they might locate on the map places mentioned.
2. Encourage students to develop metaphors to describe the Australian continent. For example, one author calls Australia "The Ribbon and the Ragged Square."
3. Encourage interested students to find a map that shows the entire South Pacific. Ask students to speculate about how the Aborigines might have migrated to Australia from Asia thousands of years ago.

The Dreaming

1. Before students read this selection, ask them to summarize their understanding of the "walkabout." Note how Marshall defines "walkabout" in Chapter Eight. Then compare Marshall's use of the term with its use in the reading selection.
2. Invite students to react to the last line of the selection.
3. Elizabeth George Speare, author of *The Sign of the Beaver,* notes that the hero of a survival novel often feels a new oneness with nature. Trace with students how Peter's and Mary's attitudes toward nature change throughout the novel. Discuss whether students believe most survivors' reactions would be the same.
4. Encourage students to write about their experience of time. They might list several adjectives to describe the movement of time, then use one or more of the words in a writing that re-creates the experience.

Trade Routes and Songlines

1. Before students read the selection, explore the concept of "property." What does it mean to "own" something? In what way can a person be said to "own," for example, a book in a public library?
2. As students read the selection, urge them to chart the differences between Western and Aboriginal concepts of ownership and property.
3. Explore how white settlers' misunderstandings of Aborigines' relationship to the land influenced the history of Australia. You might

continued

want to introduce students to the Australian legal concept of *terra nullins*, which held that because Aborigines had no system of land ownership, white settlers could claim their territory.
4. Ask students whether in modern American culture goods (such as friendship jewelry) ever serve purposes similar to those Flynn lists. Students can chart the different (or similar) purposes goods serve in the two cultures.

The Southern Cross

1. Before they read the selection, ask students what myths and legends they are familiar with. Discuss with them the role that myth plays in a culture. Ask if they can think of any distinctly American myths or folk heroes.
2. As students read the selection, encourage them to interpret the myth. Students can discuss why this story would explain the Southern Cross and death for some Aboriginal tribes.
3. Interested students can be encouraged to make a collection of other Aboriginal myths, such as those explaining the creation of the world.

Initiation Rites

1. Before students read this selection, invite them to describe how young people in America become adults.
2. Students might compare the initiation rite of the western tribes with that of the Aborigine in *Walkabout*.
3. Encourage students to speculate about why Angas found several different initiation rites among the Aborigines he met. It might help to remind students of the differences among American Indian nations, Asian Americans, or "whites."

Allaying the Spirit

1. Review with students funeral rituals they may be familiar with, either in their cultural or religious traditions. Students can trace how those rituals differ from the Aborigines'.
2. Ask students to comment on the connections they see between the ritual described in the reading selection and the death of the Aboriginal boy in *Walkabout*.
3. Interested students can be encouraged to find out about death rituals in other traditional cultures.

Aboriginal Art

1. Before they read the selection, discuss with students the role that art plays in modern culture. Is it just found in museums, or can it serve a role in daily life? Students can then see whether art serves similar purposes in Aboriginal cultures.
2. Challenge students to compare this selection with "Trade Routes and Songlines" (page 18). Students should be encouraged to contrast the differing views of property.
3. Invite students to create a special design (or verse) for their family.

continued

Australian Languages

1. Challenge students to think about their native language in the terms of the reading selection. Is there, for example, a "language of respect"? What are some examples of formal languages, sign languages, and slang? You might challenge students to express the same idea using formal language, slang, and signs.
2. List with students place names from your geographical area. Ask students if they know whether these names have any historical or cultural significance.
3. Invite students to examine "Blackfellow Way" (page 37) for evidence of what linguists call "pidgin" English.
4. Encourage students to make a list of English words they believe are uniquely American. Using a dictionary, students can confirm whether they are or not. Ask students to investigate where the words came from. (Hints: Many American English words come from riverboat gambling, mining, ranching, and sports.)
5. Ask students to write a message using Australian slang. Then ask them to trade messages with a partner and write the message they received in American English.

Viewpoints About the Aborigines

1. With students, categorize and chart the various viewpoints about the Aborigines. Compare and contrast the feelings expressed.
2. Ask students to select one of the viewpoints and write an essay that either supports or disputes this view.
3. Encourage students to find parallels between viewpoints about the Aborigines and attitudes toward other groups, such as Native Americans.

The Outback

1. As students read descriptive passages in *Walkabout,* encourage them to picture the scenes described. Then invite them to share their mental pictures. Appropriate passages include descriptions of a rock (Chapter Two), a gully (Chapter Three), the pool (Chapter Ten), and the valley (Chapter Fifteen).
2. Ask students whether they think the "hill-that-had-fallen-out-of-the-moon" (Chapter Six, p. 61) might be a reference to Ayers Rock.
3. Students might explore these features of the Outback.
   - Uluru (Ayers Rock)
   - mound springs (hot springs/thermal pools) in the desert
   - water holes and/or bore holes
   - stock routes and/or desert roads
   - willy-willys (mini-whirlwinds)
   - stations (cattle and/or sheep ranches)
   - desert grasses and flowers (spinifex and parakeelya)

continued

- animals—brumbies (wild horses); camels (and camel races); kangaroos, koala bears; goannas ("mini-dinosaurs"); dingoes (and dingo fence).

A Four-Day Walk Without Water

1. Before students read this selection, help them identify some social norms in America—for example, the appropriate distance between two people having a conversation or etiquette for waiting in line. Discuss how they perceive someone who violates these norms.
2. As students read the selection, ask them to trace some of the social customs Ryan mentions. They might make a chart comparing Aboriginal and American cultures.

	Aboriginal	**American**
Education		
Family Life		
Religion		
Government		
Economy		

3. As students read *Walkabout*, encourage them to note instances where the customs of the Aboriginal boy and the children differ. Discuss how the characters cope with these differences.
4. If your class contains students who have immigrated from another country, encourage them to compare the social customs of America with those of their native land.
5. Interested students can find out information about the problems Americans have faced in other cultures like Japan or the Arab countries as a result of violating social norms. What are some of the norms that Americans might find strange?

Tracks

1. Before students read this selection, ask them to list their first reactions to the words "primitive" and "civilized." After they have read the excerpt, discuss different connotations of these terms.
2. As students read the selection, urge them to compare Robyn Davidson's experiences with those of the young people in *Walkabout*.
3. Discuss with students Davidson's views of time and how they changed as a result of her experience. Challenge students to compare Western and non-Western views of time.

continued

Finding Water

1. Before students read the selection, brainstorm with them ways of finding water in a survival situation. Then students can compare their ideas with the suggestions in the reading.
2. As students read the novel, urge them to note which of the techniques in the selection the Aboriginal boy uses.
3. At the beginning of the book, Mary and Peter are nearly helpless in the Outback. In Chapter Fifteen, they invent a way to catch crayfish. Invite students to trace the children's reactions to their dangerous situation. Then discuss why Mary and Peter were able to survive.
4. Ask students to imagine other survival situations (e.g., being trapped in a car in a blizzard or caught in a thunderstorm). What steps would they take to increase their chances of survival?

Cook Meets the Aborigines

1. Review with students what they know about early explorers. Who were some of those explorers? What lands did they explore? Students can debate whether those explorers were in some way responsible for the problems facing native peoples.
2. As students read the selection, ask them to trace Cook's reactions to the Aborigines.
3. Invite interested students to investigate other early encounters between native peoples and explorers. They could, for instance, examine early contacts between American Indians and the New England Puritans.

Blackfellow Way

1. Before they read this selection, ask students to speculate about how contact with European culture has affected the Aborigines. Students might use their knowledge of the history of America's indigenous peoples to make their predictions.
2. As they read the selection, list with students some of the negative effects that "assimilation" has had on the Aborigines.
3. Challenge students to explain why the contact between Aborigines and European settlers has had these effects.
4. Interested students can investigate conditions on and around American Indian reservations. Do the Aborigines and American Indians face similar problems?
5. Challenge students to compare the land rights movement to the American civil rights movement.

Mission Schools

1. Ask students to predict how they might react to a first encounter with a member of another culture.
2. As students read the selection, encourage them to list the roles that the mission school imposed on Aboriginal girls. Are any of these roles reflected in the attitude of the Aborigine boy to Mary in *Walkabout*?

continued

3. Interested students can be encouraged to investigate the history of mission schools in other settings, such as India or in the American West. Who created these schools? For what purpose?

Aborigines Today

1. You might pair this selection with the "Viewpoints" on page 24.
2. With students, make a chart comparing the history of the Aborigines with the history of Native Americans or the African-American struggle for civil rights.
3. Encourage students to investigate Australia's sacred sites. Students may find it interesting to know the symbolic importance of returning the title to Ayers Rock to the Aborigines in 1985. Aborigine Charles Perkins, head of the land rights agency, said, "The handover of Ayers Rock is a turning point in Australia's race relations. It's a recognition that Aboriginal people were the original owners of this country."
4. Encourage students to bring current news about Australia and the Aborigines to class. The information they find could be displayed on a bulletin board.
5. Interested students can investigate laws in the United States (and other countries) pertaining to the preservation and use of sacred sites and burial grounds.

Tribal Wisdom

1. Explore the characteristics of a "tribal" society with students. Discuss whether they are members of a tribe. If so, who is in the tribe? Why are tribes important?
2. As students read the novel, encourage them to look for "tribal wisdom."
3. Ask students if in their own lives they find "tribal wisdom." They might interview "elders" such as teachers, ministers, business leaders, and coaches and share their findings with the class.
4. Challenge students to state their views as to whether they would prefer living in a tribal society or a modern one.

How to Avoid White Women

1. As students read the selection, trace with them how Kennedy's advice is reflected in Mary's attitude toward the Aboriginal boy.
2. Discuss with students other situations where fears about race have led to tragic results. (Students can be reminded of the Japanese exchange student in Louisiana who was shot to death by a homeowner when he mistakenly knocked on the door in search of a party.)
3. Depending on the maturity of your students, challenge them to discuss current attitudes about interracial dating and marriage.
4. Stetson Kennedy says he wrote this piece in "mock guidebook" style. Encourage students to write a similar guidebook.

continued

Land Rights in South America

1. Ask students what they know about native Central and South American cultures, past and present. Students can be urged to find information about these cultures in texts and other reference sources.
2. Chart with students the similarities between the land rights issue in Australia and the plight of the Macuxi.
3. Discuss with students whether minority groups in the United States have been forced to assimilate.
4. Challenge students to debate the pros and cons of assimilation.
5. Interested students can investigate land rights claims that have been made by indigenous peoples in their state or in other parts of the world.
6. Ask students to find out about the effects that fencing of cattle ranges had on Native American tribes living in the western United States in the 19th century.

Poetic Perspectives

1. Ask students to look for connections between themes and ideas presented in the poems and *Walkabout*.
2. Invite students to write poems that express their own feelings about a theme contained in *Walkabout*. They might also choose one of the characters from *Walkabout* and compose a poem that expresses his or her feelings.
3. Encourage students to put together their own anthologies of poems or writings on the themes of prejudice, survival, people's connectedness with the land, or other related topics.

Voices from Other Works

1. With students, cluster or map similar themes or conflicts in the quotes, such as being caught between traditional and modern ways, relating to nature, and claiming ethnic identity.
2. Encourage students to identify and write about the connections they see between *Walkabout* and the quotations.
3. Invite students to read one of the featured books and share their reactions to it with the class.

Student Projects

The suggestions below will help you extend your learning about Australia, the Aborigines, and the clash between white and Aboriginal cultures. The categories give choices for reading, writing, speaking, and visual activities. You are also encouraged to design your own project.

The Historian's Study

1. Identify and research some aspect of the exploration and settlement of Australia. Possibilities include
   - origins of the Aborigines
   - early explorations of Australia by explorers such as James Cook
   - the first English settlers
   - explorations of Australia's interior by Charles Sturt, Edward Eyre, and others
2. Not all Aborigines are the same. Explore some of the differences between Aboriginal tribes in the different regions of Australia. Do they speak the same language? Do they have different customs and beliefs? What accounts for these differences?
3. Find information about Australia's Department of Aboriginal Affairs and prepare a brief report on how it has affected Aborigine life.
4. Find out more about Australia today. Possible topics include
   - Australia's role in world affairs
   - wildlife conservation
   - relations between the government and the Aborigines
   - problems affecting the Aborigines, including poverty, alcoholism and drug addiction, and unemployment
   - the "Link-up" program to locate members of Aboriginal families separated by the government
   - the Flying Doctor program
5. Research Australians who have made important contributions to society in this century such as
   - Evonne Goolagong
   - Neville Bonner
   - Charles Perkins
   - Sir Douglas Nicholls
   - Dr. Helen Caldecott
6. Select a specific region of the Australian continent and investigate its history, exploration, and development. In what ways does the region differ from other parts of Australia? What conditions do the Aborigines face in that region?
7. Collect and share some traditional Aboriginal accounts of how the Rainbow Serpent woke the world during the Creation Time.
8. Find out more about the Obiri paintings in northern Australia.
9. Explore Aboriginal resistance to British settlement. You might focus on one region, such as Tasmania, or one person, such as Pemulwuy (1790-1802).

continued

10. Compare another native people to the Aborigines. You might choose the Tasaday, the Macuxi, a Native American nation, or a colonial people.

The Artist's Studio

1. Imagine that you have been chosen to illustrate a new edition of *Walkabout*. Select two or three scenes from the novel and draw illustrations that highlight the action.
2. Choose one of the main themes or ideas in the book. Then make a poster or collage that explains this theme. You might wish to feature quotes from the book as well as images.
3. Prepare a display to help your class learn more about Australia. You might include a map and significant facts about Australia's population, weather, and natural resources.
4. Select one aspect of Aboriginal life and illustrate it. Possibilities include shelters, tools, dancing, or body painting.
5. Find out about traditional Aboriginal tools. Then construct one or more of those tools.
6. Map Peter and Mary's journey across the Outback.
7. Create a collage showing the relationship between the characters' two worlds—the traditional world of the Aborigine and the modern world of Mary and Peter.
8. Saying that an Aboriginal painter "paints like Marwai" is a high compliment. Find some examples of the sacred totemic figures Marwai drew. Then create some designs in his style.
9. Prepare a display showing some of the Australian wildlife mentioned in *Walkabout*. Include some background information with your illustrations.
10. If you were the hero of a survival story, where would your adventure take place? Draw the setting of your survival story. Like Marshall, you might want to show both the dangers and the beauties of your environment.

The Writer's Workshop

1. Write your own story about survival. Where would you be? What objects would you want to have with you? What do you think would be the one most precious object you'd need? What dangers would you face, and how would you overcome them?
2. Imagine that you are an Aborigine living in Australia in the 18th or 19th century. Try to envision your very first encounter with an explorer from another land. Record your reactions.
3. Write a description of a natural environment with which you are familiar: the desert, a mountain region, a forest, or a park. You might want to reread a description from *Walkabout* (such as those in Chapters Two, Three, Ten, and Fifteen) to get some ideas.
4. Imagine that you are the Aborigine in *Walkabout* and that you live to return to your tribe. Write an account of your experience with Peter and Mary for the other members of the tribe.

continued

5. In Chapter Twelve, the bush boy teaches Peter several words that sound like what they mean. Write a poem in which sound imitates meaning. For example, you might use short words to describe quick action, or you could make a list of sound-words into a poem.
6. Imagine that you are either Mary or Peter and that you have kept a diary of your experience in Australia. Record one or more entries you might have written in response to your ordeal.
7. In Chapter Seven, Mary and the bush boy react very differently to their meeting by the pool. Write a description of one incident from two different points of view.
8. Write a letter to the editor of a newspaper about the treatment of Aborigines in Australia or about the treatment of a minority people in your neighborhood.
9. Create a guide to tell young children what they need to know to survive in your area.
10. At the end of *Walkabout*, Peter reflects on a "moment of truth" in which he feels he has learned things he will "remember for the rest of his life." Interview an older friend or relative and ask that person to recount an ordeal from earlier in his or her life that has left vivid memories and that taught the person something important. Write an account of the experience for your classmates.

The Speaker's Platform

1. With a group of classmates, find other poems and first-person accounts about the Aborigines. Using these selections, create a dramatic presentation that focuses on prejudice, black/white relations, the environment, or another issue related to the book.
2. Imagine that you are an Aboriginal elder. One of your roles is to pass down legends about the creation and early history of your people. Present an Aboriginal legend to your classmates as though they were members of your tribe.
3. With a group of classmates, conduct for the rest of the class a "Meet the Press" roundtable discussion of issues facing the Aborigines (or another native people).
4. Imagine that a new movie of *Walkabout* is going to be made. Select a scene from the book and write a script for it. Then present your scene, using class members as actors.
5. Imagine that the Aborigine in *Walkabout* speaks English. Role-play a dialogue between him and Peter and Mary.
6. Stage a debate about the issue of assimilation in Australia. On one side are those who argue that the Aborigines should resist assimilation. On the other are those who argue that assimilation is inevitable and necessary. The rest of the class can judge who wins the debate.
7. Find information about the customs or rituals of a native people. Using simple props and costumes, illustrate and explain one or more of those customs/rituals for your classmates.

continued

8. Prepare a display or presentation encouraging people to visit Australia.
9. Prepare a short course on survival that introduces people to ways to cope with a particular environment. For example, you might tell skiers what to do about avalanches.

Sample selections from
***Walkabout* LATITUDES®**

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Story Synopsis
About the Author
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Critics' Comments
A Time in History
The Geographical Picture

About the Aborigines

The Dreaming
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In the Outback

The Outback
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Cook Meets the Aborigines
Blackfellow Way
Mission Schools
Aborigines Today

Comparative Works

Tribal Wisdom
Land Rights in South America
Suggested Reading and Viewing List

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