

Contributors

Barry Alpher is writing a Yir-Yoront dictionary and volume of texts. A Deakin University research fellow and AIAS research grantee, he has taught at Arizona State and Sydney Universities and the School of Australian Linguistics (Darwin). He worked for Project PRIDE (bilingual education) and the Coalition of Indian Controlled School Boards in the U.S.A.

Michael Alroe majored in English and History at Macquarie University. He studied Economics at Queensland University but returned his degree when that institution honoured the Queensland Premier with a doctorate. He studied Anthropology at Sydney University. A failed missionary, he teaches English at a Sydney High School.

Christopher Anderson is currently Curator of Social Anthropology at the South Australian Museum. He has done fieldwork in Cape York Peninsula, north Queensland and in Central Australia. His main interests are in economic anthropology, political economy and contact history.

Diane Bell is Professor of Australian Studies and Director of the Centre for Australian Studies at Deakin University. Over the past 12 years she has undertaken fieldwork in a number of communities in Northern and Central Australia. Publications include *Daughters of the Dreaming* (1983); *Law: The old and the new*, co-authored (1980/4); and *Generations: Grandmothers, mothers and daughters* (1988).

Ronald M. Berndt and *Catherine H. Berndt* are both Honorary Research Fellows in Anthropology in The University of Western Australia. They studied together at the University of Sydney and later at the London School of Economics. Their field research in Aboriginal Australia spans more than four decades in the Western Desert, Arnhem Land, west-central Northern Territory, and the Kimberley, among other areas. They have specialized in Aboriginal traditional life, and also in the changes that have taken place since they began their research together in 1941. R.M. Berndt is Emeritus (previously Foundation) Professor of Anthropology at the University of Western Australia.

Robert Bos is a minister of the Uniting Church. He has worked with Aboriginal people since 1970 at Weipa, Aurukun, Nungalinga College in Darwin and Wontulp-Bi-Buya College in Townsville. He is presently employed by the Uniting Aboriginal and Islander Christian Congress in Queensland. His anthropological interests are in the relationship of ideology to social practice.

Maggie Brady undertook research at Yalata, South Australia, between 1979 and 1982 and subsequently worked as an anthropologist for the Northern Land Council in Darwin and for the Human Rights Commission in Canberra. She is now working on a research project on substance abuse and studying diet and lifestyle among Maralinga Aborigines.

Peggy Brock is the historian with the Aboriginal Heritage Branch of the Department of Environment and Planning in South Australia. She is the author of two books, *Yura and Udnyu*, and *The Rise and Destruction of Poonindie Aboriginal Farming Community* (forthcoming with Doreen Kartinyeri); and several articles on Aboriginal history.

Jack Bruno, a Yir-Yoront man, was born in 1909 and lived at Mitchell River Mission (Kowanyama) most of his life. He was imprisoned for a non-crime, a petty crime, and for several heroic and innovative escapes from Palm Island. He was respected as a *morr-karnti* (old senior man). He died in 1980.

Kenelm Burridge is Professor of Anthropology at the University of British Columbia. He has done field research in New Guinea, Malaya and Australia and is the author of *Mambu* (1960), *New Heaven, New Earth* (1969), *Encountering Aborigines* (1973), *Someone, No One* (1979), other books and numerous articles.

Athol Chase teaches at the School of Australian Environmental Studies, Griffith University, Queensland. He has carried out fieldwork at several Aboriginal communities in Cape York Peninsula, Queensland, and in the Northern Territory. His research interests include Aboriginal territorial organisation, resource use, the history of European-Aboriginal interactions, and current ethnic attitudes.

Bernard Clarke has been Goulburn Island superintendent, Director of Missions in North Australia, Secretary of the Board of Church and Community in the Uniting Church in North Australia, Associate General Secretary of the Uniting Church Commission for World Mission and, since 1985, Consultant, Aboriginal and Islander Christian Congress.

Keith Cole has spent twenty years researching Aborigines of Australia. He was the founding Principal of Nungalinga College, Darwin, training Aborigines for Christian service. He is the author of a number of historical books about Aborigines. He is a Fellow of the Australian College of Theology, and an Associate Member of the Australian Institute of Aboriginal Studies.

Bill Edwards is a Minister of The Uniting Church in Australia. He was Superintendent of Ernabella Mission (1958 to 1972) and Minister of the Pitjantjatjara Church (1973, 1976 to 1980). Since 1981 he has lectured in Aboriginal Studies. He has edited *Traditional Aboriginal Society* (1987) and written *An Introduction to Aboriginal Societies* (1988).

Neville Green is a lecturer in Aboriginal education at the Western Australian College of Advanced Education. His publications include *Desert School* (1983) and *Broken Spears* (1984) as well as numerous articles. He is currently working on two volumes of Biographical Dictionaries of the Aborigines of W.A. (1820-1914) and a pictorial history of Oombulgurri (1914-1988).

John Harris spent many years teaching in Northern Territory Aboriginal schools, becoming interested in Kriol when principal of Bamyili (now Barunga) school in the 1960s. The origin of Kriol is the subject of his PhD thesis. He is currently director of the Zadok Institute for Christianity and Society, Canberra.

Lynne Hume is a PhD candidate (Anthropology) at the University of Queensland. Her fieldwork at Yarrabah was carried out in 1985/86. Fieldwork at Vanuatu (Maewo) in 1981 focussed on a women's pig-killing ritual, and on Maewo Christianity. Other areas of interest include: cross-cultural communication, secular ritual, and applied anthropology.

Jane M. Jacobs has done post-graduate research on the politics of Aboriginal land rights among 'non-traditional' Aborigines and the issue of changing concepts of place as they relate to the political environment. She has co-authored a book on the conservation of cultural heritage sites in Australia and is a PhD student at London University College.

Klaus-Peter Koepping is Baldwin Spencer Professor of Anthropology at Melbourne University. He has done ethnographic research in Japan, Germany, New Guinea, Afghanistan, and among North American Indians and Australian Aborigines. He has published extensively on topics including Japanese millennial cults, Aboriginal myth and religion and the history of anthropology.

Erich Kolig is a senior lecturer in Anthropology at Otago University. He has conducted field research in Australia (mainly the Kimberley), India, Afghanistan and Vanuatu. He is the author of some 50 articles in professional journals and volumes, and of two books: *The Silent Revolution* (1981) and *The Noonkanbah Story* (1987).

Caroline Laurence is, as a post-graduate student, reconstructing the Aboriginal population on the Murray River in South Australia. The Australian Institute of Aboriginal Studies previously supported two years of her work on the history of Colebrook Home which involved the preservation and documentation of photographs taken by members of the United Aborigines' Mission.

Noel Loos is Associate Professor and Head of Department of Social and Cultural Studies in Education at James Cook University. He has extensively researched the history of Aboriginal-European relations and authored *Invasion and Resistance* (1982). He is at present researching the work of the Anglican Australian Board of Missions among Aboriginal people.

Chips Mackinolty has worked with Aboriginal and other artists since 1973, through Mimi Aboriginal Arts and Crafts in Katherine, and other resource enterprises. He currently works as a communication officer with the Bureau of the Northern Land Council.

Kingsley Palmer is Director of Research at the Australian Institute of Aboriginal Studies. He commenced work with Yalata Aborigines in 1981 and continued this association while working as Senior Anthropologist with the Northern Land Council from 1982 to 1985. He is presently involved in research into rehabilitating the Maralinga atomic test sites.

Helmut Petri led the Frankfurt University Expedition to the Kimberley in 1938-9. Between 1954 and 1984 he conducted 10 fieldtrips to the Broome-La Grange area and Port Hedland to study the Aboriginal cultures of the district. He was professor, chairperson and director of the Institut für Völkerkunde at the University of Cologne. He died in 1986.

Gisela Petri-Odermann studies at the Frobenius-Institut of the Frankfurt University. Her doctoral thesis (1953) was on "Der Eingeborenen-Handel in der Suedsee" (Indigenous Trade in the Pacific and Australia). From 1954 to 1984 she undertook ten fieldtrips to North-West Australia with Professor Helmut Petri.

N.J.B. Plomley has extensively researched the history of Tasmanian Aborigines. He has worked with the Universities of London, Cambridge, Tasmania, Sydney, New South Wales, and Melbourne and, since 1938, has been associated with the Queen Victoria Museum and Art Gallery, Launceston. He is author of *Friendly Mission* (1966) and *Weep in Silence* (1987).

Deborah Bird Rose is an anthropologist who has been working in Australia since 1980. She has been awarded numerous grants from the Australian Institute of Aboriginal Studies, has worked for the Northern Land Council and the Aboriginal Sacred Sites Protection Authority, and is currently a Visiting Fellow at the Humanities Research Centre (ANU).

John E. Stanton is the Curator of the Anthropology Research Museum at the University of Western Australia. He has undertaken field-research with Aborigines in New South Wales, the Western Desert, and the Kimberley, and has published in the areas of Aboriginal socio-cultural change, visual arts and museum studies.

Eugene Stockton has had wide pastoral and lecturing experience. He is currently priest-assistant to Aboriginal Catholic Ministry. He has a PhD from the University of Sydney and has been involved in archaeological work in the Middle East and throughout Australia. He is the author of 2 books and some 90 articles.

Tony Swain formerly taught Aboriginal Studies at the South Australian College of Advanced Education and currently lectures in Religious Studies at the University of Sydney. In 1983-4 he undertook field research with the Warlpiri at Yuendumu. He is the author of *Interpreting Aboriginal Religion* and "On 'Understanding' Australian Aboriginal Religion".

John Taylor lectures in the Department of Behavioural Sciences at James Cook University. He has published in the fields of medical anthropology and the anthropology of development. Current research projects include a multi-disciplinary cross-cultural study of suicide, and the writing of a history of the Weipa South Aboriginal community.

Faith Thomas was placed in Colebrook Home Quorn when she was a baby. As one of South Australia's first double certificated nurses she travelled extensively in the north of the state as a medical officer. She has served on many Aboriginal committees and was custodian of the United Aborigines' Mission glass lantern slides.

David Thompson BA ThL, is a priest in the Anglican Church of Australia and served as Chaplain to the Lockhart River Aboriginal Community from 1969 to 1977. After three years parish work in Fiji he became Registrar at Nungalinga College, Darwin, in 1980 and Extension Education Officer there in 1985.

Robert Tonkinson has done extensive fieldwork in Australia's Western Desert and in Melanesia and has published a monograph, two books and a large number of articles on both areas. He currently teaches at the University of Western Australia and his topic interests include religion, social organisation and change, migration, identity and political development.

David S. Trigger is a Lecturer in Anthropology, University of Western Australia. His interests are in the areas of political anthropology and sociology, especially the study of race relations, ethnicity, social class and ideology. He has previously worked as a Senior Research Assistant/Site Recorder and taught at Darwin Community College and Griffith University.

David H. Turner is Professor of Anthropology, University of Toronto. He has worked with the Warnindilyaugwa of Groote Eylandt, the Mara/Anyula of southern Arnhem Land and the Shamattawa Cree of northern Manitoba. He is author of *Tradition and Transformation, Dialectic in Tradition, Shamattawa* (with Paul Wertman) and *Life Before Genesis*.

Paddy Wainburranga is an artist and storyteller. As well as paintings that might be classed as 'dreaming' stories, Wainburranga has tackled 'historical' themes: the coming of the first white people into Rembarrnga country, 'native welfare' times, and the origins of World War II. Wainburranga has also painted on more philosophical themes.

Peter Willis is lecturer in Aboriginal Studies and Adult Education at the South Australian College of Advanced Education. He spent nearly a decade as a Missionary/Community Development Worker in the Kimberley and was subsequently the co-ordinator of the Community Development Program at the Institute of Aboriginal Development in Alice Springs.

Jean (Jo) Woolmington lectures in History at the University of New England where she teaches Australian and Pacific History. Her main interests are colonial race relations and missionary history. In 1988 she is introducing a course in Aboriginal history. She is currently working on the influence of Exeter Hall in these areas.



Aboriginal Australians and Christian Missions

Missionaries have sought to 'Christianise' and, for the most part 'civilise' Aboriginal Australians for over 150 years. Of all Australia's colonists, they have had the most persistent, extensive and direct influence on Aboriginal lives. The missionary sphere of influence has sought to affect Aborigines, body, mind and soul.

None would deny that the missionary impact has been enormous. How to evaluate that impact, however, is a highly controversial matter. Some argue that the missionary presence marks the height of humanitarian concern during the colonial onslaught. Others contend that missionaries have been little more than cultural vandals blazing the frontier of imperial interests.

A volume devoted to Aboriginal Australians and Christian Missions is immensely overdue. To fill a vast gap in the literature, the editors have commissioned over 30 articles from Australian and international scholars. Subjects covered range from the history and strategy of missions to the social and intellectual responses of Aborigines to the Christian presence.

No attempt has been made to reach evaluative consensus. Rather, the editors have chosen to accentuate the contentious nature of the subject by deliberately soliciting papers with diverse positions. The result is a wealth of information and an exciting spectrum of interpretations which are original, provocative and, above all, profoundly relevant.

Cover Photo: Barney Jampijinpa (Jesus) and Rosie Nangala (Mary) perform a Walpiri Christian Purlapa at Ali Curung, Easter 1984.