Anthropology
The study of human origins, institutions and beliefs.

Archaeology
The study of ancient cultures by the scientific analysis of physical remains.

Artefact
Something made by a human being, e.g. a tool or a work of art.

Colonisation
The practice of moving to another country (colony), acquiring it and exploiting its resources.

Dreaming
The Dreaming is the spiritual link between people, the land and the laws. Dreaming stories explain the beginning of life and how everything in the world came into being.

Kaurna
Kaurna people are the descendants of Aboriginal people who were living where Adelaide now stands. They were the first people in South Australia to feel the full impact of British colonisation.

Missionary
A person who is sent by a church to a foreign country to do religious and social work.

Pastoralist
A person raising sheep or cattle on a large scale in dry grassland areas.

List any other words you have come across that require a definition:

Other ways of finding information.

- Visit the Indigenous Information Centre at the Museum.
- Use the Speaking Land Database in the gallery.
- Ask an Education Officer, Aboriginal Guide or Instructor.
- Continue with your research back at school in the library.
Artefact Record Sheet

Read the label for your artefact and answer these questions:

What is it called? (Aboriginal names?)

____________________________________________________________________

From which Aboriginal cultural group (e.g. Arrernte) did it come from?

____________________________________________________________________

Who collected it and in what year?
Where was it collected?

____________________________________________________________________

____________________________________________________________________

How was it collected? What was the collector doing at the time?

____________________________________________________________________

Use the photographs and films in the displays as well as the Speaking Land touch screens, to discover more information.

What steps were taken to make the artefact?
How long would it have taken?

____________________________________________________________________

____________________________________________________________________

Explain why it was made or what it was used for? Does it have multiple uses?

____________________________________________________________________

Who might have used it?

____________________________________________________________________

Can you see other artefacts which are similar? Draw one below.

____________________________________________________________________

Describe how they are different and explain why.

____________________________________________________________________

____________________________________________________________________

An emu feather ball used by Diyari people for throwing games. Collected by Missionary JG Reuther, circa 1900.
Imagine you are an explorer, missionary or anthropologist and you have just collected this Aboriginal artefact.

Look closely at the artefact and record information about it below.

What materials is it made of?

__________________________________________________________

__________________________________________________________

How could it have been made?

__________________________________________________________

__________________________________________________________

Describe the shape of the object, and any special features. What could it have been used for? (This involves a combination of guess work and being able to look closely for details.)

__________________________________________________________

__________________________________________________________

Imagine you were an Aboriginal person and you had just met a collector.

Explain some reasons for giving a collector your tools e.g. a boomerang or carrying dish.

________________________________________________________________________

________________________________________________________________________

Why do you think some artefacts on display are more precious or valuable than others?

________________________________________________________________________

________________________________________________________________________

String bag used used by Diyari people in north east South Australia for carrying pitjuri, a narcotic chewed with ash. Collected by Missionary Reuther, circa 1890s.

By investigating the displays in the gallery, you can learn more about your artefact and about Aboriginal culture.

Use the Artefact Record Sheet (next page) to collect more information about your artefact.
Take some time to explore the gallery you are in and choose a part of the display which interests you.

Look more closely at the Aboriginal artefacts which catch your eye. You may select an artefact which you already know something about - perhaps you might have seen a similar artefact in a film, or discovered something at school.

Select an artefact you would like to describe and research.

Draw the artefact below.

Name of the section in which it is displayed: __________________________

Label the materials it is made from and approximate measurements for height, width, etc. in cm.
Open 10am to 5pm every day, except Christmas Day and Good Friday.
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Daisy M Bates
Daisy Bates was born Daisy O’Dwyer in Ireland in 1859, and first came to Australia in 1883. In the late 1890s she became interested in Aboriginal culture, and in 1904 she was appointed by the Western Australian Government to collect information on Aboriginal languages. This work continued for over a decade.

Between 1912 and 1919 Daisy Bates continued her research, living with various Aboriginal groups in Western Australia and South Australia. From 1919 to 1934 she lived at Ooldea and provided clothing, food and simple medical care to people camped there. She also recorded their language and culture. In 1934 she moved to Adelaide, and spent the remaining years of her life editing her manuscripts.

Daisy Bates lived as a single woman, although she was twice married and had one son. She died in Adelaide in 1951.

Margaret Mathews
Margaret “Gretta” Matthews worked as a Methodist missionary in South Australia, then Canada and later in Goulburn Island in the Northern Territory; she was an avid collector of objects of indigenous culture and contributed more than 200 artefacts to the South Australian Museum’s collection.

Richard Maurice
Maurice tackled ‘the back country’, making a number of trips through the Great Victoria Desert at the turn of the century. He made a point of contacting the Aboriginal people whose land he was traversing, and collected artefacts and natural history specimens while mapping the country.

Frank Gillen’s 1896 posed photograph of a typical Arrernte family. It shows a man, his two wives and their children. You can see their shelter and the weapons and implements they used in daily life. One wife is grinding grass seed for flour while the man is smoothing a spear shaft with his spearthrower adze. The boy is making a toy spear.

Bark discs rolled along the ground as a target for spears. You can see they have had several direct hits. Collected by Norman Tindale at Ernabella in the north west of South Australia in 1933. A21925
Background Information
The collectors

Pastor Johann G Reuther
The Lutheran missionary Pastor Johann Georg Reuther arrived in South Australia in October 1888, aged 27. After a few weeks in the Lutheran community of the Barossa Valley, he travelled to Killalpaninna Mission on the Cooper Creek in north east South Australia to begin his missionary work. He was to live and work with the Aboriginal people at Killalpaninna for 18 years. Reuther wrote a detailed account of the Diyari culture. The South Australian Museum acquired his manuscripts, together with his unique ethnographic collection, in 1907. More information about Pastor Reuther and his collection of toas or place markers, can be found in the publication ‘Art and Land’ 1986.

Pastor Carl Strehlow
Strehlow was a Lutheran missionary at Hermannsburg in the MacDonnell Ranges, Central Australia, for 28 years. He became an authority on the Aboriginal culture of the area and collected ethnographic material over many years. His son, Theodor Strehlow also became a notable collector and pursued a lifelong interest in Aboriginal culture.

Norman B Tindale
Tindale challenged views about the early occupation of Australia, its prehistory and the nature of Aboriginal relationships with the country. Tindale devoted his life to showing that Australia was not terra nullius (uninhabited land) decades before that became a common viewpoint.

His archival collection housed at the Museum includes his journals, sound recordings, films, photographs, genealogies, crayon drawings, maps and illustrations. Tindale spent the latter part of his life in America and continued to devote ‘23 out of 24 hours of the day’ to studying the material he collected.

Frank J Gillen
Gillen was born in South Australia in October 1855, four months after his parents disembarked from the ship that brought them from Ireland. In 1867 Gillen started work as a postal messenger in Clare. Most of Frank Gillen’s long career with the post and telegraph service was spent in Central Australia. It was here that he began the unofficial career as an ethnographer for which he is remembered internationally.

Gillen took many photographs while conducting ethnographic research. He also collected artefacts from local Aboriginal people in exchange for rations and tobacco. Baldwin Spencer, at the time Honorary Director of the Museum of Victoria, purchased a large collection of objects from Gillen in 1899. Gillen offered his collection of negatives to the South Australian Museum in 1910. They were purchased early in 1911, along with the lantern slides Gillen used to illustrate his public lectures on Central Australian Aboriginal culture. The Gillen collection in the South Australian Museum also includes volumes of photographs in albums, over 300 objects, and a sketch book of drawings by Erlikiliaka, also known as Jim Kite.

Reverend George Taplin
Taplin (1831-79) was appointed missionary agent of the Aborigines’ Friends’ Association in 1859 and in the same year he commenced the establishment of the Point McLeay Mission Station, on the shores of Lake Alexandrina, Lower Murray River. He managed this station for twenty years, until his death at 47 years of age.
Daisy Bates appears in this photograph wearing a white shirt sitting with an Aboriginal child and a group of Aboriginal people from Ooldea in South Australia where she lived between 1919 to 1934. She made records of their language and culture and provided them with clothing, food and simple medical care.

Erlikiliaka, also known as Jim Kite, a southern Arrernte man photographed by Basedow in about 1920. Erlikiliaka joined Spencer and Gillen’s anthropological expedition through Central and Northern Australia in 1901 as a guide for part of journey. AASAM 22

Edward Stirling, Director of the South Australian Museum, photographed in his buggy with an Aboriginal guide, at Knuckey’s Lagoon near Darwin, March 1891. P. Foelsche. Northern Territory 1891. AA309
We would like you, and all our visitors, to enjoy visiting the museum.

- Please stay with your group.
- Walk safely around the exhibitions.
- Share the space with other visitors.
- Talking is an important part of learning. Please remember to use a quiet voice.
- The museum glass cases can get dirty or scratched. Please enjoy looking without touching.
- Please use the stairs and avoid the lifts. (They are slow and are needed by people who can’t use the stairs.)
- Help keep the museum clean. Please eat and drink outside on the lawns.

Bookings are essential for all school visits to the museum.

Please supervise your groups of learners at all times. If your visit involves visiting more than one gallery, divide your class into small supervised groups. Respect the needs of other classes that have booked particular galleries. Parents must specifically consent to students under 18 participating in activities involving indirect supervision.

When you arrive please let the staff at the front desk know. If the weather is fine, your students can enjoy the outside lawn area while they wait.

Do not use clipboards with metal backings and clips. For your convenience and for the safety of our exhibits, cardboard backings are available at the front desk.

The coffee shop and the museum shop do not cater for large groups. Small groups can visit, with adult supervision. Bags must not be taken into either shop.

Only students with special needs should use the lifts. (Many students visit the museum and using the lifts would cause excessive delays for people who really need them.)

Note that the Discovery and Visitor Centres are only available to groups by special arrangement.

Unfortunately the museum has limited capacity to store bags. A large crate or two for lunches is easier to keep secure.

Supervisors’ bags must be left at the security desk, or be inspected and tagged by the security officers.
This Outreach Education Program for schools is made possible by the partnership between the South Australian Museum and the Department of Education and Child Development. Outreach Education is a team of DECD teachers, seconded to public organisations.

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