

Introduction to Resources

The following 'Dreamtime Stories' will be used as resources, which can be used in succession, as they all focus on a similar theme. Students will be introduced to a number of concepts as they explore these resources.

Resource 1 - *Why the emu can't fly*

Resource 2 - *The frog who caused a flood*

Resource 3 - *The Beginning of Life – The Rainbow Serpent*

Resource 4 – *Winda: A Narrunga Dreaming Story*

Please see appendix for all student handouts and the necessary Dreamtime Stories needed to complete the task.

'The Dreaming' is a term used by Aborigines to explain the beginning of life and how the world and its environment came about. The existence of Aborigines, their lifestyle and culture is centred on this concept. It is also important as it establishes their values and beliefs and the relationship they are to maintain with the land and its living creatures. Aboriginal Dreaming provides information of the journeys and the deeds of Spirit Ancestors who created the trees, rocks, rivers, animals and so on. It is these spirits who inhabit these features of the natural world today (Education Department of SA, 2007)

The purpose of Dreaming Stories

Dreaming stories were created to teach the three aspects of Aboriginal life, although, not all three aspects are presented in every story. They include:

1. Rules for living: The laws of society and the difference between right and wrong.
2. The Natural Environment: This aspect is included to teach about the world. Information about birds, animals, plants and trees are portrayed in the stories without the use of pictures and books
3. The Spiritual World: Information about the Spirit Ancestors, who created the land and its creatures and the laws for living is incorporated in the Dreaming Stories.

In the following resources the main focus will be on the '*Rules for living*'. It is important that in the classroom the teacher only uses stories written and approved by Aboriginal people because many non-Aboriginal authors have lost the meaning and purpose of the stories.

After using the above resources students should gain and build a better understanding about what makes a good person. They should learn additional skills necessary to be that person. Students will recognise the importance of social skills, good friendships, knowing what is morally acceptable and being responsible for their own actions. Students will enjoy a journey of self-discovery and improving the person they can be.

Resource One

Resource: Picture Book	Stage: 2 (Year 3 and Year 4)
Title: 'Why the emu can't fly'	
Reference: May L. O'Brien (1992). <i>Why the emu can't fly</i> . Sandcastle Books: South Fremantle, W.A.	
Key Learning Area:	
<u>HSIE</u> <ul style="list-style-type: none">- Cultures (CUS2.3 - identities)- Environment (ENS2.6 - relationships with places)	<u>English</u> <ul style="list-style-type: none">- Talking and Listening- Writing- Reading
<u>PDHPE</u> <ul style="list-style-type: none">- Safe Living (SLS2.11 – personal safety)- Interpersonal Relationships (IRS2.11 – immediate relationships)	
Topic/theme: Importance of social skills and relationship (know that bullying has attached consequences)	
Commentary on resource detailing the strategies you would use to adopt it: Read the Dreamtime story ' <i>Why the emu can't fly</i> ', to the class and encourage a whole class discussion about the issues found in the text. Have students identify the characters and the roles they play. Record the results in a mind map on the whiteboard. The issues that are present in the story relate to a number of outcomes in the subject areas of PDHPE and HSIE.	
<u>During the discussion students should be able to list the following issues:</u> <ul style="list-style-type: none">- It is not right to boast, bully or say you're better than someone else- Know that consequences are usually a result to those who aren't nice to others- Recognise the importance of good relationships and how to go about maintaining them- Students should acknowledge that it is ok to ask for help	
From reading this particular Dreamtime story and reflecting on the abovementioned issues, students will recognise that there are rules for living.	
<u>These rules for living include:</u> <ul style="list-style-type: none">- Don't boast or bully as there will be consequences, in this case the emus lost the ability to fly- Self-satisfaction can be great but when you boast about your ability that others don't have, this can and will offend others- It is not nice to play tricks- It is important to help and care about each other (the headman helped the birds)	
Once the issues have been discussed, the next focus should be on the type of the language used in the text. Students will notice that throughout the text the language used varies in tone. Students will be asked to quote and list phrases used in the beginning of the story and classify each quote as either positive or negative.	
<u>Students should list the following:</u> <ul style="list-style-type: none">- Mean and nasty- This bullying went on for a long time- The small birds grew angry with themselves- 'We're not going to take any more of those stupid tricks from those big fat, bullying birds'- They began to sing and feel cheerful again- The emus have learned not to boast	
Students could further explore the importance of communication through the use of 'role play'. They may like to write out dialogue and from this they will see the importance of communication and the reason behind turn taking, and talking and listening.	
By using this resource students will learn the importance of social skills and how the key to building positive relationships are based on tolerance. In addition to this lesson this Dreamtime story could also link to the Spiritual world, whereby the relationship with the elders can be explored. In this text it was the elder who called the spirits to cast a curse on the emus so they could no longer fly.	

Appendix for Resource One

The Dreamtime Story

'Why the Emu can't fly'

(May L. O'Brien)

At the beginning of time, Wongutha stories tell us that emus could fly. They were the biggest birds in the air and there were many of them. When they flew in their great flocks, they looked like dark clouds moving lazily across the sky.

The emus could see many things happening. They saw the smoke from the people's campfires as it floated upwards. They watched and laughed as a playful whirlwind thrashed through the bush. Twisting and twirling, it gathered up the sticks and leaves and then tossed them back to the ground.

The emus liked everything they saw and felt pleased with themselves.

Everyone in the bush seemed happy enough. The small birds shared the space in the sky and the animals moved peacefully through the bush. Because the emus were big and powerful, they felt better than other birds. Then, things began to change. The emus tossed their heads into the sky and became quite snooty. They began to think they were the greatest and fastest birds that ever flew. No one could be better than them, they thought! It wasn't bad to *think* they were the best, but the emus started to boast about it.

The emus became nasty and mean. 'Let's play a trick on the small birds next time they come flying with us,' they said. The next morning, the emus were waiting for the other birds. They flew around them, flapping their huge, dusty wings, if that didn't scare the little ones, their next trick did. With wings held high and their heads bent low, their eyes mean and savage, the emus rushed at the small birds. The little birds struggled to stop themselves from crashing into the big, fat emu bullies, who laughed out loud. This bullying went on for a long time, and soon the small birds lost the will to sing. The land becomes quiet. The people and the animals missed the singing of the birds and wondered by the bush was so silent.

The small birds grew angry with themselves and cried. 'We're not going to take any more of those stupid tricks from those big fat, bullying birds.' But, what could small birds do?

At last, the birds thought of something that might help stop the emus bullying. They flew off to see the wedge-tailed eagles. They asked the wedge-tailed eagles to chase the emus out of the sky. They agreed and asked the hawks to join them. The eagles and hawks joined forces and tried to chase the emus from the sky. However, even this powerful team couldn't defeat the big, strong emus.

In desperation, the birds turned to the animals for help. The animals said they couldn't help because they had to live in the bush with the emus and didn't want to upset them. The small birds flew off, and they were angry and upset.

They went and saw the galahs and they suggested that the birds go and see the older Wongutha men. The small birds went to the elders and were told they must speak with the headman. The elder told the small birds he would help them. He said 'I'll sing a special song for the emus. You must wait in the trees. Then you will see what happens'.

The man started to sing in a high-pitched voice. The emus heard the singing and flew in to listen, gathering around the man listening. The elder finished the song, turned and disappeared into the bush.

At daybreak, the emus ran to a clearing in the bush. There, they stretched and flapped their wings to fly away. Nothing happened. Their wings had become stumpy and too small to fly. The emus were baffled, until they remembered the words of the song they had heard the day before: 'You boastful emus, listen to me. You won't fly again, you won't fly again. From now on, you will only walk and run'. Suddenly, the emus understood the meaning of that special song the important man had sung.

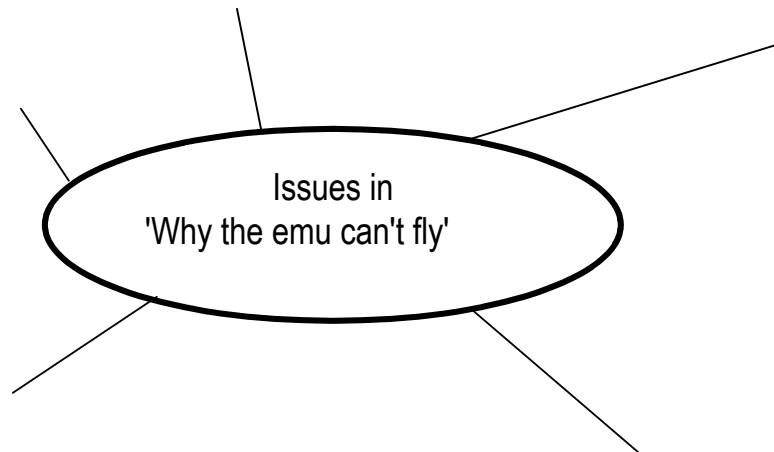
The small birds sitting in the trees had been watching as the emu jumped up and down and flapped about. It was a funny sight and they laughed, and then they began to sing and feel cheerful again.

The small birds hurried to thank the Wongutha elders. They told them what happened. They felt sorry for the emus, but they were pleased that the birds were feeling much happier.

'One good thing about all of this is that now the emus can wander through the bush with us. This country is big enough for us all. The emus have learned not to boast, now they mind their own business.'

Student Handout

Why the Emu can't fly



Language

Positive Phrases	Negative Phrases

Resource Two

Resource: Fiction Book	Stage: 2 (Year 3 and Year 4)
Title: 'The frog who caused a flood'	
Reference: Alexander. W. Reed (1994). <i>More Aboriginal stories of Australia</i> . Griffin Paperbacks: Adelaide.	
Key Learning Area:	
<u>HSIE</u> <ul style="list-style-type: none">- Cultures (CUS2.3 - identities)- Environment (ENS2.6 - relationships with places)	<u>English</u> <ul style="list-style-type: none">- Talking and Listening- Reading
<u>PDHPE</u> <ul style="list-style-type: none">- Interpersonal Relationships (IRS2.11 – immediate relationships)	<u>Religion</u> <ul style="list-style-type: none">- Respect others and the land
<u>Science & Technology</u> <ul style="list-style-type: none">- Living Things (LTS2.3 – interacting with the environment)	
Topic/theme: Importance of sharing, working together and relationships (know that greed won't make you friends)	
Commentary on resource detailing the strategies you would use to adopt it: Read the Dreamtime story ' <i>The frog who caused a flood</i> ', to the class and encourage a whole class discussion about what went on in this text. Have the students identify the characters and the roles they played. Briefly touch on the theme of greed, selfishness and how you should be accountable for the actions you do. The issues that are present in the story relate to a number of outcomes in the subject areas of PDHPE, HSIE and Science and Technology. From reading this particular Dreamtime story and reflecting on the abovementioned issues, students will recognise that there are rules for living. <u>These rules for living include:</u> <ul style="list-style-type: none">- Selfishness will have effects on other people (the frog drank all the water and left no water for other animals or humans)- Don't be greedy (consume everything and leave nothing for anyone else)- Laughter can sometimes help (it released the water from the frog)- You should be ashamed if you do something wrong (personal guilt)- Use survival tactics and help others when you can (the frog drank all the water to survive the drought)- Use natural abilities to help others (the kookaburra and his laugh, the eel and his movement) Students should look at how human interaction with the environment has affected its natural state. Explain to the students that natural environments need to be treated with respect. We should always leave things as we found them. Show students examples of before and after shots of beaches, campsites and rainforests, where human destruction is evident. Ask the students to identify and name the causes of damage and suggest ways they can be avoided. Students will be asked to select one animal and explore the survival tactics it uses to survive in the environment. After learning about the affects humans have had on the environment and survival tactics used by animals, students will need to compare these findings to how Aboriginals had respect for the land and how they had a spiritual connection with the land. Once the issues have been discussed, the next focus should be on looking at the roles we play in society and work on improving our personal identities. Ask students to identify a time when they have not been as helpful or as nice as they should have been and ask them what are some of the things you could do differently. Focus on tolerance, sharing, lending a hand and offering support. Make sure students are aware that they are accountable for everything they do. In groups give students a dilemma scenario and have them work out the best way to respond to a particular situation.	

Appendix for Resource Two

The Dreamtime Story

'The frog who caused a flood'

(A.W. Reed)

In Central Australia and the western districts of New South Wales there are frogs which survive droughts by distending themselves with water until they are round as balls. Then they bury themselves and wait for the rains to come again. In dry weather the Aborigines dig up the frogs and drink the water with which their bodies are filled.

These little frogs may well be descended from Taddalick, an enormous frog which lived in the far off days when men first came to Australia. Who can tell how big he was? Did he tower over the hills, and did the earth shake when he moved his feet?

There came a day when Taddalick was thirsty. He drank the water of the nearest river until it was quite dry, and nothing was left but black mud at the bottom of a long trench. He roamed further afield in search of water, for his thirst was not yet quenched. Wherever he went billabongs, lakes and streams disappeared in his vast mouth, until there was no more water left in all the land.

Animals and men gathered in great distress. Every drop of water was contained in Taddalick's swollen stomach. By the time he had drunk so much that he was unable to move.

There was still no sign of rain. The only way that water could possibly be obtained was to get it back from Taddalick. Spears and boomerangs were useless, because the monster frog would not feel them however hard they were hurled at him.

"We must make him laugh," said Goorgourgahgah, the Kookaburra. "If only we can do that, then he will have to hold his hands against his sides and the water will pour out of his mouth."

"Very good," said the Kangaroo. "You try and make him laugh. You're the best laugher in the bush."

Goorgourgahgah perched on a branch close to Taddalick's head, and his clattering laugh rang out again and again.

"Goorgourgahgah, Goorgourgahgah," it went, and his beak chattered incessantly. "Come on, Taddalick, laugh, you big, fat, bloated, squelchy frog. If you could see yourself squatting there like a bursting pot, you'd laugh till you cried. Goorgourgahgah, Goorgourgahgah!"

Taddalick moved his head very deliberately and looked at Kookaburra with round, wet, mournful eyes. There was not even the shadow of a smile on his wide and doleful face.

"I give up. I can't laugh anymore," Kookaburra cried. "Who will try next?"

They all tried. Some of them danced and turned somersaults, and the men told funny stories, but their exertions made them even more thirsty, and Taddalick seemed to have gone to sleep.

The last to try was Noyang, the Eel. He was their final hope. He turned himself into a hoop, he wriggled and rolled over and over on the sand, and even stoop upright on his tail, spinning round like Wurrailberoo the whirlwind.

A tiny smile began to creep slowly over Taddalick's face and a river of water splashed out of the corner of his mouth. Men and animals rushed forward and drank before it disappeared into the dry sand. Noyang went on spinning on the point of his tail, faster and faster, til he could scarcely be seen.

Taddalick started to chuckle. The grin spread further across his face, and more water slopped out. Deep rumbles came up from his belly, and soon he was laughing so helplessly that he put his hands to his sides and rocked to and fro. His mouth opened wide and a great smooth tide of water came gushing out. It swept the men and animals away, and soon Taddalick was a poor, shrunken little frog, while as far a could be seen a shining lake of water spread over the land.

Student Handout

Select an environment of interest and complete the following investigation.

<i>Case Study:</i>	
<i>Natural State</i>	<i>To begin with the _____ used to be</i>
	➤
	➤
	➤
<i>Evidence of destruction</i>	<i>Humans have changed the natural state of this environment by:</i>
	➤
	➤
	➤
<i>Prevention</i>	<i>What are some of the things you can do to improve this environment and prevent further damage:</i>
	➤
	➤
	➤

Reflective Journal

Think of a time when you have been helpful towards someone or when someone has helped you in the past. Write a paragraph about how you felt about the situation.

Respect for the Land

Discuss and present three statements about how the Aboriginals are connected to the land.

Resource Three

Resource: Picture Book	Stage: 2 (Year 3 and Year 4)
Title: 'The Beginning of Life – The Rainbow Serpent'	
Reference: Kath Walker. (1984) <i>Stradbroke Dreamtime</i> . Angus and Robertson: Sydney, NSW	
Key Learning Area:	
<u>HSIE</u> <ul style="list-style-type: none">- Cultures (CUS2.3 - identities)- Environment (ENS2.6 - relationships with places)	<u>English</u> <ul style="list-style-type: none">- Talking and Listening- Reading- Writing
<u>Science & Technology</u> <ul style="list-style-type: none">- Living Things (LTS2.3 – interacting with the environment)	<u>Religion</u> <ul style="list-style-type: none">- Creation Story
<u>Visual Arts</u> <ul style="list-style-type: none">- Making (VAS2.1 – thinks about the intentions of their artwork)- Appreciating (VAS2.4 – makes connections between subject and techniques)	
Topic/theme: Different versions of 'Creation' and how the world came about	
Commentary on resource detailing the strategies you would use to adopt it: Read the Dreamtime story ' <i>The Beginning of Life – The Rainbow Serpent</i> ', to the class and encourage a whole class discussion about this version of creation. Ask students do they know of any other creation stories? Talk about the creation stories found in the bible from Genesis Chapters 1-3. Students should be able to compare and contrast the different versions and make observations. Did the students recognise the link between the frogs in the last story and how again in this creation story their stomachs were filled with water. This resource can be the basis for a number of tasks. The issues that are present in the story relate to a number of outcomes in the subject areas of Religion, Visual Arts and Science and Technology. From reading this particular dreamtime story and reflecting on the abovementioned issues, students will recognise that there are rules for living. <u>These rules for living include:</u> <ul style="list-style-type: none">- Consequences of bad behaviour and knowing that those who did not obey were turned into stone- Rewards of good behaviour and knowing that those who did obey the laws were turned into human- Rules and social etiquette and how it is wrong to hunt or eat one's own totem- Care for all living things like the Rainbow Serpent did Students will identify the characters in the creation story and make a record of the sequence of events that have taken place in the story. Once a list has been made students will need to present the events in a timeline. Students should from exploring these different versions of creation be able to write their own creation story. How might they have created the world? In what order would you have created it in? Students should enjoy this creative writing task and share with the class. Students will need to express the key theme of their story of creation through an artwork. They can choose to use any combination of paint, oil pastels, craft paper or pencils. Students should be shown traditional Aboriginal paintings and encourage students to use one element of traditional Indigenous paintings in their picture. These artworks will be displayed around the classroom. Extension: From these artworks students can organise an exhibition so other students in other classes can come past and admire the artworks and ask the artist questions about what inspired them and so on.	

Appendix for Resource Three

The Dreamtime Story

The Beginning of Life – The Rainbow Serpent

(Kath Walker)

In the Dreamtime all the earth lay sleeping. Nothing grew. Nothing moved. Everything was quiet and still. The animals, birds and reptiles lay sleeping under the earth's crust.

Then one day the Rainbow Serpent awoke from her slumber and pushed her way through the earth's crust, moving stones that lay in her way. When she emerged, she looked about her and then travelled over the land, going in all directions. She travelled all the earth, she returned to the place where she had first appeared and called to the frogs, "Come out!"

The frogs were very slow to come from below the earth's crust, for their beliefs were heavy with water, which they had stored in their sleep. The Rainbow Serpent tickled their stomachs, and when the frogs laughed, water ran all over the earth to fill the tracks of the Rainbow Serpent's wanderings – and that is how the lakes and rivers were formed.

Then grass began to grow, and trees sprang up, and so life began on earth.

All the animals, birds and reptiles awoke and followed the Rainbow Serpent, the Mother of Life, across the land. They were happy on earth, and each lived and hunted for food with his own tribe. The kangaroo, wallaby and emu tribes lived on the plains. The reptile tribes lived among the rocks and stones, and the bird tribes flew through the air and lived in the trees.

The Rainbow Serpent made laws that all were asked to obey, but some grew quarrelsome and were troublemakers. The Rainbow Serpent scolded them, saying, "Those who keep my law I shall reward well. I shall give to them a human form. They and their children and their children's children shall roam this earth for ever. This shall be their land. Those who break my laws I shall punish. They shall be turned to stone, never walk the earth again."

So the law-breakers were turned to stone, and became mountains and hills, to stand for ever and watch over the tribes hunting for food at their feet.

But those who kept her laws she turned into human form, and gave each of them his own totem of the animal, bird or reptile whence they came. So the tribes knew themselves by their own totems: the kangaroo, the emu, the carpet snake, and many, many more. And in order that none should starve, she ruled that no man should eat of his own totem, but only of the other totems. In this way there was food for all. So the tribes lived together in the land given to them by the Mother of Life, the Rainbow Serpent; and they knew that their land given to them would always be theirs, and that no one should ever take it from them.

Student Handout

Using the Dreamtime Rainbow Serpent creation story and the Genesis versions fill in the table about the similarities and differences seen in all accounts.

Version	Similar Characteristics	Different Characteristics

Summary in your own words

Timeline of Events in the Creation Story

Record the sequence of events that occurred in the Creation story

Order	Event

My Creation Story

Write your own Creation Story

Resource Four

Resource: Fiction Book	Stage: 2 (Year 3 and Year 4)
Title: 'Winda: A Narrunga Dreaming Story'	
Reference: Kevin O'Loughlin (1998). <i>Winda: A Narrunga Dreaming Story</i> . Education Department of South Australia: South Australia.	
Key Learning Area:	
<u>HSIE</u> <ul style="list-style-type: none">- Cultures (CUS2.3 - identities)- Environment (ENS2.6 - relationships with places)	<u>English</u> <ul style="list-style-type: none">- Talking and Listening- Reading
<u>PDHPE</u> <ul style="list-style-type: none">- Interpersonal Relationships (IRS2.11 – immediate relationships)	<u>Religion</u> <ul style="list-style-type: none">- Respect others and the land
<u>Science & Technology</u> <ul style="list-style-type: none">- Living Things (LTS2.3 – interacting with the environment)	
Topic/theme: Importance of caring for others, taking the consequences for your actions and understanding your roles and responsibilities	
Commentary on resource detailing the strategies you would use to adopt it: Read the Dreamtime story 'Winda: A Narrunga Dreaming Story', to the class and encourage a whole class discussion about what went on in this text. There are two versions of the story, one version is written using the technical Narrunga language and is a little difficult to follow and the other one is a modified version where technical words have been translated. Have the students identify the characters and understand the roles they played in the story. Briefly touch on the theme of the importance of caring about others, helping anyone in need, understanding that bad behaviour is attached to consequences and your role in a family unit. The issues that are present in the story relate to a number of outcomes in the subject areas of PDHPE, HSIE and Science and Technology. From reading this particular dreamtime story and reflecting on the abovementioned issues, students will recognise that there are rules for living. <u>These rules for living include:</u> <ul style="list-style-type: none">- It is important to help and care for each other (the kangaroo was willing to help the bird without hesitation and the owl was in turn punished as he didn't care about the bird family)- Consequences of bad behaviour (the owl was punished by the death of his dogs and a curse was placed on him. The birds were also punished by the death of their children)- Roles and responsibility within the family unit (the bird parents were neglectful and their children were killed)- Effects upon the entire family group (the actions of the parents has lead to a life time of mourning and now the owls are only active in the dark) Students should look at the importance of relationships and how being helpful and caring towards others makes you a good person. Explore and confirm this through religious stories, PDHPE scenarios and previous Dreaming stories. Students should be able to make up a profile about what makes a good person and what we shouldn't aspire to be like. Students need to select a role model who has had an affect on who they are as a person. It could be a saint, a friend, a parent or someone else. Students will write a 'thank you' letter to this person. All letters will be published and collated into one book and each day one letter will be read aloud. Students can make observations about who we class as role models in our lives and how we need to look up to them and model what they have showed us.	

Traditional version

A long time ago there lived an owl (winda in the Narrunga language). Winda was in the form of a man who lived in Narrunga country with two big gudly (dogs). His home was in the cliffs, overlooking the wauwa (beach), not far from the place known today as Ardrossan. Each day he took the gudly out hunting.

On the wauwa lived two tooketja (curlews), husband and wife, and their five young children. One day the tooketja went out to hunt, leaving their children at the home camp. Winda saw the tooketja leave their camp, so he came down from the cliffs with his two big gudly. Winda ordered the gudly to kill and eat the tooketja children.

The tooketja parents returned to their camp and saw what had happened to their children. They cried and mourned most bitterly. The husband was very angry at the winds. He went into the shrub on top of the cliffs where winda lived. On his way he stopped a nuntha (kangaroo) and told the sad story of his dead children. Nuntha took pity on the husband and decided to help him. At winda's cave, nuntha lured out one gudly and then the other, and killed them. Winda would not come out of the cave, so the tooketja cursed him to appear only in the dark.

So even to this day winda lives in caves and dark places and comes out only at night. And the tooketja mourns their young with loud cries.

Modified version

A long time ago there lived an owl, who was in the form of a man named Winda and he lived with two big dogs. His home was in the cliffs, overlooking the beach, not far from the place known today as Ardrossan. Each day he took his dogs out hunting.

On the beach lived two long legged shore birds (husband and wife), and their five children. One day the husband and wife went out to hunt and left their children at the home camp. Winda saw the shore birds leave their camp, so he came down from the cliffs with his two big dogs. He ordered the dogs to kill and eat the five baby shore birds.

The husband and wife shore birds returned to their camp and saw what had happened to their children. They cried and mourned most bitterly. The husband was angry at the winds. He went into the shrub on top of the cliffs where Winda lived. On his way he stopped a kangaroo and told the sad story of his dead children. The kangaroo took pity on the husband and decided to help him. At Winda's cave, the kangaroo lured out one of the dogs and then the other, and killed them. Winda would not come out of the cave, so the shore bird cursed him to appear only in the dark.

So even to this day Winda lives in the caves and dark places and comes out only at night. And the husband and wife shore birds mourn their young with loud cries.

Reference List

M. L. O'Brien (1992). *Why the emu can't fly*. Sandcastle Books: South Fremantle, W.A.

K. O'Loughlin (1998). *Winda: A Narrunga Dreaming Story*. Education Department of South Australia: South Australia.

A. W. Reed (1994). *More Aboriginal stories of Australia*. Griffin Paperbacks: Adelaide.

K. Walker. (1984) *Stradbroke Dreamtime*. Angus and Robertson: Sydney, NSW

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Website: <http://www.dreamtime.net.au> sited 18 April 2006