

## Contributors

**Diane Austin-Broos** is Professor Emerita of Anthropology at the University of Sydney, a Fellow of the Academy of Social Sciences in Australia and a doctoral graduate from the University of Chicago. Her two main research areas have been in the Caribbean, with a focus on Jamaica, and in Central Australia, among Western Arrernte people at Ntaria/Hermannsburg. Her principle research themes have been social and economic marginalisation and cultural change. She has published eight books, including *Jamaica Genesis* (1997), *Creating Culture* (1987), *Arrernte Present, Arrernte Past* (2009) and *A Different Inequality* (2011). Her current research concerns the politics of moral order in market societies.

**Corinna Erckenbrecht** is a German cultural anthropologist who has worked since the 1980s on issues relating to Indigenous Australia. She worked mainly at museums of ethnology (primarily in Cologne) with collections of cultural artefacts from Australia and the Pacific. From 2013 to 2015, she conducted a research project at the Moravian Church Archive and the Museum of Ethnology in Herrnhut, Germany, focusing on the Moravian mission stations in western Cape York Peninsula. This research was based on the Moravian archival documents, historical photographs and ethnographic artefacts, and was financed by the German Research Foundation. She currently works in the Junior Research Group ‘The Transcultural Heritage of Northwestern Australia: Dynamics and resistencies’.

**Deane Fergie** is a social anthropologist whose academic training was undertaken in Papua New Guinea and Australia. She is a Senior Lecturer in Anthropology at the University of Adelaide. She is also manager and principal consultant of a small interdisciplinary team—the Locus of Social Analysis and Research (LocuSAR)—at the University of Adelaide. Since 1989, she has undertaken research and assessment processes under state

or Commonwealth heritage legislation, working with people who identify as Antakirinja, Arabunna, Diyari, Eastern Maar, Kurna, Kokatha, Kuyani, Barngarla, Gawler Ranges, Ngarrindjeri, Nukunu, Wangkanguru and Yankunytjatjara. Since 2002, she has researched ‘connection reports’ for successful consent determinations in four native title claims, including Eastern Maar (Victoria), and co-authoring (with Rod Lucas) expert reports for the Arabunna, Diyari and Gawler Ranges peoples in South Australia.

**Regina Ganter** (Fellow of the Academy of Humanities in Australia (FAHA)) is Professor of History at Griffith University, currently researching German-speaking missionaries in Australia as an Australian Research Council (ARC) Future Fellow. She is a multi-award-winning author and has taught Australian history at Griffith University since 1992.

**Jason Gibson** is Curator within the Humanities Department at the Melbourne Museum. For more than 15 years, he has worked extensively on Central Australia’s intercultural history and has a particular interest in the Arrernte and Anmatyerr regions. His previous appointments include teaching and research positions at Swinburne University and the University of Technology Sydney, research coordinator of The Australian National University’s ‘Reconstructing Spencer and Gillen’ ARC Linkage project, coordinator of the Northern Territory Libraries ‘Libraries and Knowledge Centres’ initiative and various research consultancies with the Strehlow Research Centre. He is currently working on the completion of his PhD thesis on T. G. H. Strehlow’s Anmatyerr ethnography.

**André Gingrich** received his doctoral degree from the University of Vienna. He is Director of the Institute for Social Anthropology at the Austrian Academy of Sciences and Professor of Social Anthropology at the University of Vienna. He has researched and published on the history of German-speaking anthropology, including his chapters in the book co-authored with Fredrik Barth, Robert Parkin and Sydel Silvermann *One Discipline, Four Ways: British, German, French, and American anthropology* (2005), and in the volume edited by Deborah James, Evelyn Plaiice and Christina Toren, *Culture Wars: Context, Models, and Anthropologists’ Accounts* (2010).

**Luise Hercus** was a fellow of St Anne’s College Oxford and university lecturer (1948–54), and began work on Aboriginal languages in Victoria in 1962. From 1967 to 1969, she was a part-time research fellow at the University of Adelaide (T. G. H. Strehlow’s department). From 1969 to

1991, she was a lecturer and then reader in Sanskrit at The Australian National University. During this time, her main research has been in far western New South Wales, north-eastern South Australia and adjacent parts of Queensland. Since retiring in 1991, she has continued this work, especially the study of Arabana-Wangkangurru song cycles and traditions.

**David Kaus** is a Senior Curator at the National Museum of Australia in Canberra, and has worked with the Indigenous collections there since 1979. Until recently, he managed the museum's repatriation program and now has a more traditional curatorial role working on collections and exhibitions. His chief research interests are in the history of collections of Indigenous artefacts, their documentation and material culture. He has had a long-term interest in Herbert Basedow's collections and has spent considerable time improving the documentation of his collections. He is the author of two books: *Ernabella Batiks in the Hilliard Collection* of the National Museum of Australia (2004) and *A Different Time* (2008), on the photographs of Herbert Basedow.

**Anna Kenny** is an ARC Postdoctoral Fellow in the School of Archaeology and Anthropology at The Australian National University and a consultant anthropologist based in Alice Springs. She has conducted field research with Aboriginal people in the Northern Territory since 1991, as well as in Queensland and Western Australia. She has written 12 Connection Reports for native title claims and a book based on her PhD thesis called *The Aranda's Pepa: An introduction to Carl Strehlow's masterpiece Die Aranda- und Loritja-Stämme in Zentral-Australien (1907–1920)*. Currently, she is finalising the translation of Carl Strehlow's unpublished Aranda–German–Loritja–Diyari dictionary (c. 1900) with Aranda and Luritja people and working on a book about T. G. H. Strehlow called *Shadows of A Father* and a number of native title claims.

**Erich Kolig** is an Honorary Fellow in Religion at Otago University, New Zealand. He was a senior lecturer (reader) in social anthropology at Otago and visiting professor of cultural anthropology at Vienna University. He was also a research fellow at the University of Western Australia and a government anthropologist in Western Australia. Erich has done fieldwork in Afghanistan, Australia, Austria, Indonesia, New Zealand and Vanuatu. He has published several books (authored and edited) and many articles on Australian Aboriginal culture and religion, but also on indigenous politics in New Zealand, Vanuatu and Australia;

on historical exploration in New Zealand; on Muslims and Islam in Afghanistan, Indonesia and New Zealand; and on freedom of speech, Muslim integration and several other topics.

**Rod Lucas** is a social anthropologist with a PhD in anthropology and psychiatry from the University of Adelaide, where he has lectured since 1999. He has worked in the field of Aboriginal cultural heritage since 1989, co-researched three native title claims to successful consent determination and peer-reviewed several others. In these contexts, he has worked with Aboriginal people who identify as Diyari, Arabana, Kokatha, Antakirinja, Yankunytjatjara, Wangkangurru/Yarluyandi, Barngarla, Gawler Ranges, Kurna and Ngarrindjeri. He has worked in the north-east of South Australia for nearly three decades, in which context he has become familiar with Reuther's work. He and Deane Fergie are currently working on a large-scale photographic project with the Dieri Aboriginal Corporation.

**Kim McCaul** is a consulting anthropologist and linguist who works in urban and remote contexts on native title and heritage processes. When he began his work in Aboriginal Australia in 2000, one of his first tasks was to review the correspondence between the Killalpaninna-based Lutheran missionary Otto Siebert and A. W. Howitt. More recently, he had to consider the ethnographic record left by another Lutheran missionary, Clamor Schürmann, who worked among the Aboriginal peoples of both the Adelaide region and the Eyre Peninsula.

**William B. McGregor** (FAHA, Member of the Academia Europaea (MAE)) is Professor of Linguistics in the School of Communication and Culture, Aarhus University. He is primarily a descriptive linguist, with special focus on the languages of the Kimberley, Western Australia. Since 2010, he has been working on Shua, a Khoe ('Khoisan') language of Botswana. He has published widely on these languages, including descriptive grammars and articles on grammatical topics. Other interests include linguistic typology, theoretical linguistics, social cognition in grammar and the history of linguistics, on which he has published a number of articles and edited a book, *Encountering Aboriginal Languages* (2008), and a special issue of the journal *Language and History*, entitled '19th and 20th century studies of Pacific languages' (Vol. 54, No. 2, 2011).

**Francesca Merlan** is Professor of Anthropology in the School of Archaeology and Anthropology at The Australian National University. Her interest in the German tradition in Australia, as one aspect of her research concerning relations between Indigenous and other Australians, has been especially focused on several key events and people: first, the Twenty-Second Frobenius Expedition (1938–39) and especially the work of its leader, Helmut Petri (*Sterbende Welt in nordwest Australien*, 1954); second, on that of Andreas Lommel (*Fortschritt ins Nichts: Die Modernisierung der Primitiven Australiens: Beschreibung und Definition eines psychischen Verfalls*, Zürich, 1969); third, she returns often to the main work of Erhard Eylmann (*Die Eingeborenen der Kolonie Suedaustralien*, Berlin, 1908), the subject of her contribution to this volume. It has been useful to consult his account of the upper-central parts of the Northern Territory where she has done research. Francesca was the Jensen Lecturer at the Frobenius Institut in Frankfurt-am-Main in 2010, on the topic of early contact between settlers and Aborigines in Australia.

**John Morton** is a research associate in anthropology in the School of Humanities and Social Sciences at La Trobe University, Melbourne, where he previously lectured for more than 20 years. His principal research interests lie in the fields of Australian Aboriginal religion, land tenure and social organisation, with which he has been involved for several decades. He has worked variously as lecturer, curator and consultant and has published widely, mainly in relation to the Arrernte (Aranda, Arunta) people of Central Australia. His publications include two earlier papers (1995, 2004) about the life and work of T. G. H. Strehlow.

**Nicolas Peterson** is Professor of Anthropology in the School of Archaeology and Anthropology at The Australian National University. He has a longstanding interest in Australian Aboriginal anthropology, land and sea tenure, economic anthropology, Fourth World people and the state and history of the discipline in Australia. He is Director of the Centre for Native Title Anthropology. His most recent books are *The Makers and Making of Indigenous Australian Museum Collections* (2008, co-edited with L. Allen and L. Hamby) and *Experiments in Self-Determination: Histories of the outstation movement* (2016, co-edited with Fred Myers).

**Anthony Redmond** has worked in the northern Kimberley region of Australia since 1994 with Ngarinyin people and their neighbours, in Central Australia since 2002 and in Cape York Peninsula since 2005. During this time, he has conducted ethnographic research (into transformations in

local economies, Indigenous relationships with pastoralists, traditional cosmology, sung traditions and bodily experiences of time and country) and also conducted applied native title and land rights research. His most recent work has been focused on death and grieving, the comic in everyday Ngarinyin life, the social and ritual importance of body fat and a phenomenology of travelling in community trucks. Anthony is currently a Visiting Professor at Ca Foscari University, Venice, and, until this year, a visiting research fellow at the Centre for Aboriginal Economic Policy Research at The Australian National University, where he was an ARC partner working on a pan-Australian project on Aboriginal involvement in frontier and intercultural economies.

**Nick Thieberger** helped establish the Pacific and Regional Archive for Digital Sources in Endangered Cultures ([paradisec.org.au](http://paradisec.org.au)), a digital archive of mainly audio language and music records, and is now its director. He is developing methods for the creation of reusable datasets from fieldwork on previously unrecorded languages. He is the editor of the journal *Language Documentation & Conservation* and edited *The Oxford Handbook of Linguistic Fieldwork* (2012). He taught in the Department of Linguistics at the University of Hawai'i at Mānoa and is an ARC Future Fellow at the University of Melbourne, where he is a chief investigator in the Centre of Excellence for the Dynamics of Language.

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