

Dancing in Shadows (end notes)

Chapter 3

- 1 Located in Perth, Fremantle, Guildford and later York and Albany, these small children's missions were run by religious men or missionary couples. The children were taught at the mission school and sent to work for the colonists who hoped they would provide a useful pool of labourers and servants. With limited funds, few workers, children absconding to their families, and frequent sickness and deaths, they were doomed to fail.
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- 6 M. Breen (ed.), *Our Place Our Music: Aboriginal Music*, Aboriginal Studies Press, Canberra, 1989.
- 7 S. Sontag, *On Photography*, Farrar, Strauss and Giroux, New York, 1977, p. 69.
- 8 D. C. Marzo, 'On photography: a tribute to Susan Sontag', *Studio International*, 27 July 2006, viewed 1 November 2006, <www.studiointernational.com/index.php/on-photography-a-tribute-to-susan-sontag>.
- 9 F. D'Aguiar, 'The last essay about slavery', in Dunant, S. and Porter, R. (eds), *The Age of Anxiety*, Virago, London, 1996, p. 138.
- 10 NLA, Bates Section XI Dances, Songs Part 2 Joobytch's Information, Songs, Dances, S.W. W.A. 36/ 1-30, pp. 3–8.
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- 12 As a private archive, New Norcia Archive is unique in its musical treasury of manuscripts, photographs and musical instruments (including most of the brass band instruments, some on display in the New Norcia Museum). Music also features in diaries, correspondence, reports, press clippings and publications, such as Salvado's *Memoirs* (1977), the historical writings of Flood (*New Norcia*, 1908) and Ros (*Music at New Norcia*, c. 1970–6), and in the journal *New Norcia Studies*. New Norcia Aboriginal families share a significant living memory of music at the mission. In using available accounts of the history of music making at New Norcia, this chapter drew cautiously on the principal published sources by Flood and Ros, both of which are second-hand accounts often coloured by the writers' biases. Ros repeats Flood's material extensively in his account of the nineteenth century before moving on to his own experiences in the twentieth century, which Therese Radic describes as 'hagiography' (T. Radic, 'The music of New Norcia', *New Norcia Studies*, vol. 1, 1993, p. 11).
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- 16 P. Grimshaw and E. Nelson, 'Empire, "the civilising mission" and Indigenous Christian women in colonial Victoria', *Australian Feminist Studies*, vol. 16, no. 36, 2001, p. 296.
- 17 Laidlaw and Lester, 'Indigenous sites and mobilities', p. 18.
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- 19 G. Grey, *Journals of Two Expeditions of Discovery in North-West and Western Australia During the Years 1837, 1838 and 1839*, vol. 2, T. and W. Boone, London, 1841, p. 300.
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- 22 *ibid.*, p. 133.
- 23 *West Australian*, 26 February 1936, p. 21.
- 24 *ibid.*
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- 32 NLA, Bates Section XI Dances, Songs Part 3 (a) (ii) Native songs, Perth, Vasse, Gingin etc Folio 36/ 31-64, p. 54.
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- 34 NLA, Bates Section XI, Dances, Songs Part 4 (b) Games, Amusements – additional Folio 36/107-117, p. 108.
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