

Roslynn D. Haynes is Professor of English at the University of New South Wales in Australia, and I met her in about 1980 during one of my visits to Sydney. Her first brief article in ISR *H.G. Wells' Contribution to Western Thought* was published in 1982 (Vol. 7, No. 2 p. 87). After studying biochemistry she took an arts degree, based on her interdisciplinary review of the works of H. G. Wells. This led to her first book *H.G. Wells, Discoverer of the Future* published in 1980 and her contribution in my Journal in 1982. We met as often as possible, always had a many interdisciplinary subjects to discuss, and thus our friendship deepened.

Her second publication in ISR (Vol. 14, No. 4 p. 384, 1989) had the title *The Scientist in Literature—Images and Stereotypes—Their Importance*. This time it was the article in my Journal which preceded her beautifully written 417-page book *From Faust to Strangelove*. This appeared in 1994 and was a very scholarly and much researched expansion of her ISR article and a unique contribution to the scientific literature. For her book, I was able to lend her two original 19th century aquatints from my own collection.

Married to the astronomer Dr Raymond Haynes, Roslynn obviously shared with him an interest in astronomy and was already in 1989 collaborating with him on a history of Australian (Western) astronomy for Cambridge University Press. During this scientific partnership, it must have struck them both that their history would not be complete without a chapter on Australian aboriginal astronomy, and once again my Journal benefited.

In December 1995, I was able to publish *Dreaming the Stars—the Astronomy of the Australian Aborigines* (Vol. 20 No. 3 p. 187). It was another uniquely interdisciplinary subject, never before discussed anywhere in such detail. Once more it enriched my knowledge and that of my readers. One of them, Adrian Berry, condensed her article in a lengthy press report for the London *Sunday Telegraph* of 1 October 1995.

She considered the precise observations of the Aborigines as conceptual, rather than perceptual, and the legends which embodied their astronomical knowledge functioned as a predictive calendar for terrestrial events. They also contributed to a philosophical rationale for a tribe's understanding of the Universe, and they were associated with stories which reinforced the moral values of a tribal identity. Traditional bark paintings, reproduced for the first time in the article, provided examples of the legends.