

sense that archival research is used when a stated objective is to outline Indigenous involvement in soccer. Similarly, using interview testimony allows the reader to hear how Indigenous people experience life in Australia in their own words.

The argument that soccer is an avenue for hope, 'acceptance, understanding and survival' (p.28) is not new. Maynard (2002), as well as sports historians Colin Tatz (1995), Richard Broome (1996) and Richard Cashman (1995), among others, have made this argument before. Maynard provides further convincing evidence, using testimony from Indigenous and non-Indigenous people, that social and historical experiences of Indigenous people in Australia can be characterised as overcoming obstacles set before them by an often racist society. The author's own story and the brief biography of Bondi Neal add new information.

Academic readers may want more detailed analysis of some of the concepts and issues raised in the book. For example, cultural continuity is only briefly dealt with, as is the acceptance Indigenous players found among ethnic groups. Although he repeats the point that Indigenous players found acceptance among a similarly marginalised minority group, Maynard does not add in-depth analysis of either issue, choosing instead to focus on the achievements and legacy of pioneering players Perkins, Moriarty and Briscoe. One minor criticism could be that women are included in only one chapter of the book. Given the focus on the legacy of achievement of generations of male players, this separation of women could be read as an omission or a glossing over of the contribution women have made to the game. It could be that Maynard was restricted by the historical information available about women. Also, the women featured in Chapter Seven played after Perkins, Moriarty and Briscoe.

The choices Maynard has made in method, content and structure are valid and the possibility of alternative approaches to researching and writing do not in any way detract from the book's contribution to the field of sports history specifically or Aboriginal studies generally.

The Aboriginal Soccer Tribe is an engaging account of Indigenous participation in soccer. It is meticulously researched by an established Koori historian and storyteller. It is primarily aimed

at a general audience. The stories Maynard tells move at a fast pace and he does not dwell on a topic long enough to analyse it in depth. Because of this fast-paced approach, the reader will not get bogged down in too much detail. The book finds a good balance between providing enough detail to support its central themes about the power of sport and telling an engaging story. Soccer enthusiasts would find enough detail about the history, culture and potential of the game to interest them. At the same time, academic audiences will appreciate an opportunity to consider some of the issues surrounding identity and race that concern all Australians.

John Maynard makes a significant contribution to sports history in this book. He gives the reader a glimpse of the storytelling tradition of Indigenous communities. In fact, in places he skilfully brings the wandering manner and humour of Indigenous storytelling to the pages. He adds stories of ingenuity, determination, political shrewdness and friendship to literature on Aborigines in sport. In doing so he creates a more human picture of Indigenous Australians.

REFERENCES

- Broome, Richard 1996 'Theatres of power: Tent boxing circa 1910–1970', *Aboriginal History* 20:1–23.
- Cashman, Richard 1995 *Paradise of Sport: The rise of organised sport in Australia*, Oxford University Press, Melbourne.
- Goolagong Cawley, Evonne and Phil Jarrett 1993 *Home: The Evonne Goolagong story*, Simon & Schuster, East Roseville, NSW.
- Maynard, John 2002 *Aboriginal Stars of the Turf: Jockeys of Australian racing history*, Aboriginal Studies Press, Canberra.
- Tatz, Colin 1995 *Obstacle Race: Aborigines in sport*, UNSW Press, Sydney.
- Tatz, Colin and Paul Tatz, 1996 *Black Diamonds: The Aboriginal and Islander Sports Hall of Fame*, Allen & Unwin, St Leonards.

Australia: William Blandowski's illustrated encyclopaedia of Aboriginal Australia

Harry Allen (ed.), with Mark Dugay-Grist, Brook Andrew, Luise Hercus and Thomas A Darragh 2010

Aboriginal Studies Press, Canberra, 290x240mm, 176pp, full colour, ISBN 9780855757137 (pbk)

Reviewed by Khadija Carroll La, University of Cambridge <kc362@cam.ac.uk>

Despite...unifying factors, the tribes remained distinct and had their own languages. However, there is one feature they [the peoples of Sunraysia] all shared and which they shared with other languages further up the Murray such as the Wemba-Wemba and the Wati-Wati: the reduplicated names of the tribes/languages mean 'no-no' (p.170).

The above translation from the no-no or Nerri-Nerri language of the romanticised 'never-never land' is at the heart of Wilhelm von Blandowski's encyclopaedia of 1860. Blandowski's native German and the interpretations of the Nerri-Nerri, such as linguist Luise Hercus' translation of the names of the tribes/languages, are translated into English and published for the first time. It is in the context of a handful of re-evaluations of Blandowski's archives as records of this colonial explorer's Indigenous informants that this book from Aboriginal Studies Press (ASP) makes a major contribution. From a publisher that focuses on Indigenous voices, this illustrated encyclopaedia of Australia can be seen as source material to understand many aspects of Aboriginal life, such as land management and ceremony. The Director of ASP, Rhonda Black, says she did not want the new edition to look like a quaint picture book but, instead, wanted to surround it with Indigenous voices.

Until ASP reprinted Blandowski's *Australia* in 2010 there were only two copies of the original available in libraries (one in the Haddon Library in Cambridge and the other in the Stabi in Berlin) and an online version of all 142 images available through the Museum of Archaeology and Anthropology at Cambridge University.¹ Harry Allen's 2010 edited volume is not a facsimile of Blandowski's original (*Australien in 142 Photographischen Abbildungen nach zehnjährigen Erfahrungen*, 1862) but, rather, a contemporary contextualisation and translation of that original. The book that it reproduces is in a different format altogether and for future historians this new version offers a preliminary look into the vast original sources that were compiled by Blandowski.

Blandowski's encyclopaedia is a record of south-eastern Australian ecology and the ways in which it was used by Indigenous people. This type of information is irreplaceable. Mark Dugay-Grist, a member of the Aboriginal community that once assisted Blandowski, has written a dedication to him in the 2010 volume. He writes of the smoking ceremony (in which he participated) to welcome the symposium about Blandowski that was held on the banks of the Murray River in 2007 (and see Allen and Weldon 2009). In the original encyclopaedia, Blandowski acknowledged Dugay-Grist's ancestors and thanked them for their contribution to his collecting endeavours as the first employee of Museum Victoria.

Rich information has been translated from Nerri-Nerri to German to English in this newly released version of the encyclopaedia. At its core, the book reprints 142 images from Blandowski's original; a layered assemblage of visual information about south-eastern Indigenous practices, which he collected during the course of his ten years of field research. The section on 'Aboriginal people and languages of the Murray in the 1850s' by linguist Luise Hercus (pp.169–73) provides tantalising translations of the language lists made by Blandowski, work that has been cited in an earlier essay by the book's editor, Harry Allen (2001). It is exciting to have these linguistics-oriented interpretations of Blandowski's predominantly visual book.

Brook Andrew's 'Remember how we see: *The Island*' (pp.165–8) is a timely contribution because, as an artist, he rewrites history visually.² He asks, '[H]ow do we empower through these archives' as we find our own ways of looking, of witnessing, reflected in Blandowski's images. Andrew argues that we should take a risk and see these as history paintings, where myth making is acknowledged as part of the truth in representation. Blandowski uses a nineteenth-century palette and Andrew has the vision to pick the 'drama', 'risk' and 'science fiction' qualities in the images from the tiny photographic format. In his series 'The Island', Andrew reproduces Blandowski's illustrations as large-scale canvas silk-screen prints. There is a huge difference in effect between the small reproductions of Blandowski and Andrew's work in this new ASP book, and seeing Andrew's originals (Garden 2011).

Interest in respectful cross-cultural engagement by individual German colonists is high on the contemporary German museum agenda as the nation rebrands itself with a cross-culturally engaged figurehead, Alexander von Humboldt (Carroll La 2010). Blandowski, a student of Humboldtian science, published his appreciation of his Nerri-Nerri 'friends' and the assistance they gave him during his expeditions undertaken between 1849–1859, as the following section in his introduction evinces: 'The Australians are courageous and brave...and possess the cunning and ingenuity to hunt for food without powder and lead. They combine leisure and war games in a fascinating way. They display a natural decency and are faithful and warm-hearted friends' (p.163).

Blandowski's German commentary on each image reads very differently in this Anglophone version (originally translated by Lillian Bardon and now revised by Melanie Wittwer). The historical resonance of German terminology in the language of nineteenth-century nature philosophy and the aesthetics of Romanticism is tricky and cumbersome to translate. For instance, the caption of the second image reads, 'The origin of the winds: A visualized and idealized representation' (p.21). The precision and poetry of German, especially the compounded terminology of German science, is difficult to describe and often impossible to translate into English. Blandowski, himself, was satirised in *Melbourne Punch* (14 August 1856) for his use of the English language and mockery of British science.

John Kean (in press) has written about the influence of German science on Blandowski's worldview. Such work, and other recent scholarship, contextualises Blandowski's scientific thought and would have enriched the biography of his life, which is provided by Thomas Darragh at the end of this volume (p.174–5). Yet the contributors' references (p.178–82) omit the most obvious predecessors to this work, such as Humboldt (1845). Scholars may be left wanting more information from this book than a reprint of Blandowski's work — such as more of his own writing, further data about his image making, and the critical voices that surround his work today.

Although an essay could be written about every one of the 142 images, this volume contains only brief notes on each, primarily on their sources, which are printed in red below the translation of Blandowski's captions. A map titled 'Blandowski's explorations 1850–1857' (p.vi) has the excerpted aesthetic of a textbook that characterises this book and not Blandowski's own richly layered mapping style. The title *Australia* is altogether a misleading abbreviation of the original title of the book because the 142-plate album was used at the time to raise money for a larger expedition in the Pacific. In reality, the images give fantastic insight into parts of the south-east of Australia only; therefore, the abbreviated title also gives a sense of scope that is broader than the original. Nevertheless, this sesquicentennial *festschrift* of sorts will contribute much in the way of visual education, 150 years after Blandowski failed to publish it. The original was such an exciting discovery when I first happened upon it years ago in the Haddon Library, where it languished without any interpretation, that one can only wish many more readers the same encounter with this book as a translation of an object still only partially comprehended.

The contemporary contributions in this book begin to indicate how many Indigenous interests and academic disciplines will find Blandowski a valuable new reference. From art history, history of science, geology and nineteenth-century proto-anthropology to ethnobotany, the history of early colonial contact, those researching burial rituals and architecture, and Indigenous knowledge of zoology and hunting, this book has a truly interdisciplinary pull. 'No-no' echoes Blandowski's rejection of the then common attitude of disinterest in Indigenous knowledge, and in it resounds a broadening of antiquarian literature about Australia. Blandowski used Indigenous language and thought as his guide to classifying his collections, and this information is all melded back into the encyclopaedia.

NOTES

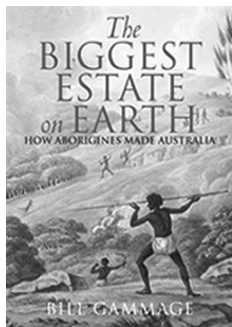
1. Carroll La 2006. See the 'Blandowski' page of The Haddon Library website at <http://haddon.archanth.cam.ac.uk/?page_id=213&nggpage=3>; Brook Andrew's images can also be viewed on 'The Island' webpage of the Museum of Archaeology and

Anthropology website at <<http://maa.cam.ac.uk/home/index.php?a=15&b=The+Island&c=25>>, accessed 16 April 2012.

2. Carroll La, 2011, Visual and Verbal Taxonomy, AIATSIS seminar, published as Chapters 3 and 4 in a forthcoming monograph with Ashgate Press, London, 2013.

REFERENCES

- Allen, Harry 2001 'William Blandowski's fish: An ethnohistorical account near the junction of the Murray and Darling Rivers' in A Anderson, SI Lilley and S O'Connor (eds), *Histories of Old Ages: Essays in honour of Rhys Jones*, Pandanus Books, Canberra, pp.221–4.
- and EA Weldon (eds) 2009 *Proceedings and Transactions of the Royal Society of Victoria* 121(1):1–204 (Special issue on William Blandowski and his contribution to nineteenth-century science and art in Australia).
- Carroll La, Khadija 2010 'The very mark of repression: The dismantling of the Palast der Republik and the New Schloss Berlin' in Charles Rice (ed.), *Post-traumatic Urbanism, Architectural Design Journal* September, John Wiley, London, pp.10–18.
- Garden, Wendy 2011 'Ethical witnessing and the portrait photograph: Brook Andrew' in Liz Conor and Jane Lydon (eds), *Double Take: Looking again at colonial images, Journal of Australian Studies* (Special issue) 35(2):251–64.
- Humboldt, Alexander von 1845–1858 *Kosmos: Entwurf einer physischen Weltbeschreibung*. Stuttgart, Cotta, 5 vols.
- Kean, John in press *The Empirical Eye*, Museum Victoria.



The Biggest Estate on Earth: How Aborigines made Australia

Bill Gammage 2011

Allen & Unwin, Sydney, xxiii, 434pp, col. ill., col. maps, ISBN 9781742377483

Reviewed by Emeritus Professor John Mulvaney, The Australian National University

Bill Gammage has done Indigenous Australians a great service and other Australians should ponder his thesis. This book is a great read and an intel-

lectual and moral achievement. Well written, insightful, scholarly and continental in scope, it is a landmark in our historical appreciation of Australia's landscape in (Gammage's omnibus chronological term) '1788'.

My deep regret is that my late colleague, Rhys Jones, is not here to launch this book. Back in 1969 Rhys coined the now universal term 'fire-stick farming'. This book explains and expands on what this term means on a continental canvas.

As a skilled and literate historian with botanical awareness and deep appreciation of Aboriginal spirituality, Bill Gammage is well equipped to evaluate human relationships with pre-1788 flora, fauna and landscape.

Some readers who read the chapter 'Heaven on earth', or read some of Bill's appreciative prose, may fear the rebirth of the Noble Savage. But read the text for yourself and note Bill's humane and documented opinions, which seemed justified in view of the evidence.

I also suspect that some scientists will reject what they may judge to be controversial conclusions. Bill answers such potential deniers in a long and logical appendix. His case merits serious consideration. For a personal example of mine, intended for those who cannot find charcoal in the ancient deposits to confirm Aboriginal firing, I would respond that, given Bill's claims for frequent localised firing, substantial charcoal cannot be expected from such low-intensity fires.

Gammage's massive bibliography amounts to some 1300 publications, in addition to voluminous archival records, detailed evaluation of 58 images, and the ecological interpretation of landscapes in every state.

The book's opening sentence (p.1) announces that it 'describes how the people of Australia managed their land in 1788. It tells how this was possible, what they did and why. It argues that collectively they managed an Australian state that they thought of as single and universal.'

The role of fire in Aboriginal lifeways has been stressed in recent decades by Rhys Jones, Sylvia Hallam and Duncan Merrilees, among others. It was acknowledged by observant explorers Thomas Mitchell and Ludwig Leichhardt before 1850. Mitchell recognised that 'Fire, grass, kangaroos and human inhabitants, seem all dependent