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Indigenous and Other Australians since 1901

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music and rock and roll. It seeks to give an account of the cultural practices grouped under the umbrella of 'romantic love' and how these might shape what we think it is.

This edited collection consists of a scholarly introduction and twelve chapters by the leading historians of Australian popular culture and romantic love. The first two chapters focus on the nineteenth century, with Penny Russell's case study of a settler family's marital choices and Matthew Bailey's history of the nineteenth-century Valentine. Both present an Australia that situated romantic love within larger questions of class, respectability and the production of a new nation. The romantic love produced here is perhaps not that different from the European, and particularly British, model it draws on, but it reflects that romantic love is produced in relation to the conditions of settler society, enabling certain types of love and restricting others. This relationship also emerges from Andrew King's study of 'indigenous marriageability' in Australia. Shifting back and forth across the nineteenth and twentieth centuries, King explores the contexts within which aboriginal-white marriages were permitted, even celebrated. As he highlights, whilst questions of race were and are key here, so too was class. Wealth (and increasingly celebrity), through enabling couples to conform to the 'romantic ideal', made their love socially acceptable. Thus, even in the second half of the twentieth century, romantic love was not liberated from class-based assumptions around what it should look like.

The remainder of the volume focuses largely on the post-World War II period and is organised roughly by genre – film and television, books, music – with a final chapter that takes this discussion forward into the same-sex marriage equality campaign. Whilst acknowledging the important influence of US popular culture on these genres in the twentieth century, the authors of these chapters are more confident that something distinctly 'Australian' about romantic love can be identified. Major themes that emerge include tying love to stories of the land. Heroes are not cosmopolitan professionals but rugged, hard-working, rurally-located, with respect for women's work as part of a laborious enterprise. Even in genres that are more sceptical of the possibilities of love, such as hillbilly songs, land still features

as a key dynamic that explains and defines what love is or could be. Australian romantic love appears more contested than in similar genres internationally, competing not only with 'mates' but mothers and other kin as central to the emotional lives of men. Thus 'Australian' love appears less stable, less assured than elsewhere. This is set against an increasing shift in gender ideals, marked by what we now term 'the sexual revolution'. Discussions of romantic love increasingly had to account for greater equality between men and women, and the role of sex as an acceptable focus, even goal, of romantic partnering. Yet, as several authors note, this turn to sex in some respects reinforced an Australian cynicism about love, allowing sex and desire to replace secure attachments. Conversely, especially for genres like the romance novel or television series, the radical potential of sex was neutralised in the inevitable marriage that marked the story's 'happy ending'.

The story that emerges from this collection of essays sits comfortably within the wider historiography of romantic love during this period. There are no significant surprises. However, not only does the collection supply an important Australian dimension to the scholarship, but many of these essays provide rich and complex cultural analyses, both of generic form and of human behaviour. It is therefore a rewarding read that makes an interesting contribution to wider debates.

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Indigenous and Other Australians since 1901.

By Tim Rowse. Sydney: UNSW Press, 2017. Pp. 504. A\$45.00 paper.

Tim Rowse has a rare talent for making us see things anew. He has done it in earlier books, but his latest takes that talent to new heights. It scrutinises the history of engagements between Indigenous and other Australians

from federation through to the 2017 Uluru Statement from the Heart, with particular attentiveness to the recovery of the Indigenous peoples, demographically, culturally, politically and legally.

In 1901, settler Australians assumed that there would soon be no identifiable Aboriginal presence in the nation. Whether by dying out or through absorption, they would disappear as a group. Rowse's book traces the ramifications of the upsetting of that assumption, as settler Australians came to realise that the Aboriginal presence would persist and as Indigenous people themselves became more visible and more vocal. How that happened, in Rowse's recounting, has been far from a smooth and seamless process. The trope of the disappearing native did not dissipate quickly; and a colonially-established order did not always bend obligingly to accommodate the colonised.

When the nation federated, Rowse argues, there were two Australias, which he calls 'North' and 'South'. Their essential difference lay in the less comprehensive colonisation of the North relative to the South, a difference that was engendered and reinforced by differences of geography, demography and governance. For Rowse, this is a heuristic device rather than a rigid divide, and he uses it effectively to illuminate the changes in Indigenous aspiration and policy over the past hundred years and more. There have been, he persuasively argues, persistent though faltering efforts to remake the North in the image of the South; and Indigenous people were sometimes participants in those efforts, sometimes opponents.

Colonialism is the ever-present context of Rowse's analyses. However, he eschews the postcolonial angst and obtrusive moralising that are still regrettably prevalent in studies of settler-Indigenous interactions. His is a finely nuanced conception of colonialism, attentive to the multiple motivations and outcomes of colonial processes, and refusing to reduce them to no more than a juggernaut of subjugation. Colonialism has created Aboriginal and Torres Strait Islander identities as they are today, as well as constraining them; it has opened new options for Indigenous peoples, as well as shutting down alternatives.

Rowse's dissection of the issues is clinical. Whether assessing the extent to which protection policies protected Aboriginal people, or appraising the achievements of assimilation, or analysing recent crises of self-determination, he sets a scholarly distance between himself and the subject under scrutiny. Yet at the same time, his book is deeply morally engaged. It does critique past – and present – policies and practices, but Rowse is too good a historian to shriek out his criticisms or allow them to override his empathy for historical figures and his understanding of historical circumstance. He is a master of the art of suspending judgement, bracketing his beliefs for the sake of analytical rigour. His appraisals are all the sharper for that.

Rowse is not only a historian but also an anthropologist, and the disciplinary fusion is frequently evident. Early in the book, for example, he provides an insightful depiction of the pre-colonial Indigenous polity as one based on 'reproductive power', drawing on the work of Ian Keen. Towards the end, he draws on the studies of Victoria Burbank, Diane Austin-Broos and other anthropologists to interrogate the concept of the Aboriginal self which is obliged to 'self-determine'. In between, Rowse's interweaving of anthropology and history generates an array of observations and insights that neither discipline alone would likely have produced.

At over 500 pages, the book is exceptionally large for a work of historical scholarship (or anthropology, for that matter), and while Rowse writes well, the text can be demanding on the reader. It could have been made more reader-friendly by breaking it into a larger number of smaller chapters. As it stands, some chapters comprise over forty pages of closely-argued text, and most of the others are not far behind. That, however, is a mere minor problem of structure, in no way detracting from the value of this book as the most comprehensive and compelling appraisal of the history of Indigenous-settler relations so far published.

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