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Long History Deep Time: Deepening Histories of Place

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critique settler colonial binaries, Wolfe presents readers with the Native-settler binary that structured invasion and justified Indigenous elimination (2, 9). In a challenge to the recent upsurge in narrowly defined economic and legal histories, Wolfe insists that the essays in this volume 'go beyond the quantifiable positives of law, economics, military capacity, and government policy' (9).

Well might Wolfe and the contributors challenge the revival of positivist empirical analyses in the writing of settler colonial histories. The narrowing and exclusionary tendencies of such histories are to present abstract and emotionless histories devoid of human emotion and that silence Indigenous and African diaspora voices. Such histories, in short, run the very real risk of reinforcing the poetics of law and economics that justified settler colonial structures of oppression.

The contributors in this volume are having none of that. Mar, Whalen, and Imada encourage us to rethink colonial spaces and reflect on what Imada refers to as the 'ahistorical fantasies' of, to borrow from Mar, 'imperialist nostalgia' (33, 66). Lomawaima, Saranillio, Jafri, and Amsterdam encourage us to re-evaluate settler sovereignties in broad and critical ways by introducing readers to insightful arguments about Indigenous subjectivities. Expanding on the analytical work of these chapters, Coulthard, Vimalassery, Bruyneel, Pappe, and Mikdashi put forward some brilliant analyses that interrogate the Manichean structures of settler colonialism and reconsider subjectivity and relationality in colonial contexts. These essays do the important work of reflecting on a deceptively simple question: 'What is settler colonialism?' (157, 176, 222).

The Settler Complex is an enriching and inspiring read. It is a testament to Wolfe's intellectual vision and his political commitment to social justice that he was able to bring together such a coherent and insightful collection of essays. Patrick Wolfe's loss is immense, but there remains much more work to do. Wolfe would want us all to continue that work, probing ever deeper into the history of settler colonialism.

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Long History Deep Time: Deepening Histories of Place.

Edited by Ann McGrath and Mary Anne Jebb.
Canberra: ANU Press, 2015. Pp. 252. A\$40.00
(free download) paper.

Nearly every recently published scholarly 'history of Australia' inevitably begins with a chapter on Indigenous Australia. The author then proceeds to grapple with the first forty to sixty thousand years of human occupation before 1788 kicks in. At this point, European chronology takes over and the bulk of the book settles into a more familiar linear narrative: penal colony, expanding frontiers, the rush to be rich, emerging democracy, nationhood, war, depression, more war, cold war, postwar immigration, the end of British Australia and so on. The challenges in such a schema are daunting: how to avoid what at face value seems an absurd proposition: 20 pages for thousands of millennia and 300 pages for 228 years; and how to bring pre-1788 history with you, the historian, as you move inexorably *forward*, rather than leaving it behind at page 20. Is it possible to write 'history' and do justice to the intricate web of Indigenous knowledge, culture and language; to *translate*, retrieve and give voice to radically different concepts of time and place without simplifying or bowdlerising them, without making them *fit* the narrative?

Anne McGrath and Mary Anne Jebb's edited collection *Long History Deep Time*, the result of a 2013 symposium held at the Australian National University in Canberra and attended by both Indigenous and non-Indigenous scholars and community representatives, tackles these demanding questions head on. The book – an eclectic and multi-disciplinary exploration of Australia's 'deep past' and its relationship to the present – poses a challenge to historians: to 'enlarge the scale and scope of history' by going beyond documentary history and incorporating oral history and Indigenous knowledge of 'deep time'. The result, they suggest, would be a 'multi-millennial history', one which moved beyond the standard frameworks of periodisation and chronology, and subverted coloniser tropes of 'firstness' and 'foundation', and the countless, lingering clichés of 'timeless' Indigenous culture (7). This representation of the past, they insist, would of necessity be a history that is cross-cultural and

‘witnessed in the landscape’, ‘a kind of spiritual and human ecology evident in the present’; one that ‘evokes longer and more meaningful associations with place’. If these fine exhortations can be realised, they promise a radical reconfiguration in the telling of Australian history. But to do so, as Diane James points out in her chapter ‘Tjukurpa Time’, which examines the Indigenous history and creation ontology of the Anangu Pitjantjatjara Yankunytjatjara peoples of the Western Desert, requires nothing less than the suspension of the ‘western linear sequential conception of time’ (38).

Long History Deep Time is a diverse and rewarding collection which will prove stimulating for all readers, teachers and writers of Australian history. McGrath and Jebb have compiled fourteen chapters from a range of contributors – writers, historians, archaeologists and physicists – which challenge conventional historical thinking in different contexts such as art, literature and philosophy, and interrogate the past in specific locations, including the Western Desert, Arnhem Land, western Sydney, the Blue Mountains and the Willandra Lakes. Each chapter tries hard to push the boundaries. Rob Paton writes eloquently of the way in which the existence of ‘linear time’ in Indigenous communities coexists with what he calls ‘temporal wave time’, wherein ‘all events exist alongside each other on a flat temporal plain, like the face of a wave that moves forward, capturing all history as it progresses’ (71). Karen Hughes, describing ‘Aboriginal women’s storytelling and historical practice’, points to the ‘way in which narrative sequences travel... through the connective spaces of genealogies, expressed in the reflexive relationship between body and country’ (96). In ‘Panara’, Bruce Pascoe chooses his words deliberately in order to overturn the customary ways of describing Indigenous culture, writing of Aboriginal estates, houses, towns, industry, economic systems and engineering, a strategy which demonstrates both the necessity and perils of translating Indigenous culture into the conceptual framework of the coloniser’s language.

In many ways, this book is a call for scholars within the academy to consult more openly with Indigenous communities on the ground. If we are to write the deep histories of place which McGrath and Jebb imagine, archival research is not enough. As Malcolm Allbrook and McGrath explain when writing on Lake Mungo, historians

‘in the academy’ must seek out ‘collaborative engagement’ with Indigenous people and strive to produce a history which will allow readers to ‘cross the imagined divide into deep time’. McGrath and Jebb’s vision of history is less risk-averse and less bound by disciplinary conventions, a history that is at once more holistic and open-ended and reveals deep time as eternally present in every telling of the past. Reading *Long History Deep Time* is a reminder that this fundamental shift in the writing of Australian history is only just beginning.

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Southern Anthropology – a History of Fison and Howitt’s Kamilaroi and Kurnai.

By Helen Gardner and Patrick McConvell.
New York: Palgrave, 2015. Pp 329. US\$109 cloth.

Over the past few decades there has been a substantial increase in research that explores the history of anthropology. The early pioneering survey works of George W. Stocking Jr and the creation of the twelve-volume University of Wisconsin Press *History of Anthropology* series, have provided a platform and foundation for understanding the cultural and historical context of anthropological scholarship. More recently, the work of Henrika Kuklick (*New History of Anthropology*, 2009), and, in the Australian context, John Mulvaney (*So Much That Is New: Baldwin Spencer, 1860–1929*, 1985), Les Hiatt (*Arguments About Aborigines*, 1996), and Patrick Wolfe (*Settler Colonialism and the Transformation of Anthropology*, 1999), has shown that the role of Aboriginal Australia in the formation of that history has been demonstrably dominant. In many ways it can be argued that in contrast to many other disciplines, anthropology is keenly conscious of and often writing against its own history.

At the same time that the history of anthropology has been developed and critiqued, a cognate, allied historiography has emerged, that of anthropological history. In *Southern Anthropology – a History of Fison and Howitt’s Kamilaroi and Kurnai*, Helen Gardner and Patrick McConvell have crafted a stunning interrogative narrative that is both an anthropological history and an