Gallus,’ evidently reflects the crusading ideology of the leading families of Poland who adapted for their own purposes the idea of crusade.

In addition to having a striking literary quality, the Gesta is a fundamental narrative source that established a chronology of Polish history focused on the lives of the rulers of the realm, though no precise dates are preserved in the entire text. Thus its importance cannot be overestimated. The Gesta became, as the oldest source to relate the sequence of events of early Polish history, the source for later authors and historians such as Vincentius Kadubek (about 1150-1223), Jan Długosz (1415-1480) and Marcin Kromer (1512 - 1589).

A great benefit of this new edition is the quality and clarity of its introduction and commentary appended to the text. These provide information highly useful to the new reader of Polish history in particular, as the editors delineate the role of the Gesta as a historical source and its profound influence on the writing of Polish history, discuss the issues related to the identity of Anonymous Gallus, and present the fate of the extant manuscripts of the Gesta. Throughout the introduction and texts notes the editors draw extensively upon the key Polish and German research, which analysed various aspects of the Gesta over the past decades. The volume is the well presented in a meticulously prepared format with the facing-page English translation of the Latin text. This new edition includes a selected bibliography, indices of proper and geographical names.

It is a splendid work of scholarship, which presents enormous new resources for the consideration of students and scholars of Medieval Central Europe.

DARIUS VON GUTTNER
University of Melbourne


My early memories of Anzac Day in the 1970s were of an all male event, of little consequence to the wider public. Tanja Luckins, however, in her book The Gates of Memory reminds us of the central place that women had in mourning soldiers of the Great War. This book carefully complements a growing number of academic texts examining the wider impacts of war on the home front. It provides a useful counterpoint to scholars of World War I in so much as it reveals new contexts/background for recruitment, war propaganda and the role of different media. Luckins takes us on a personalised journey through her discoveries of memory and loss, and we can see how she herself makes memories through use of a wide variety of sources.

The ‘Gates of Memory’ refers to the wharf gates at Woolloomooloo in Sydney, the site where thousands of men left Australia for the war, and in
the absence of their bodies, a place of mourning for the women they left behind. In two parts and nine chapters Luckins examines loss and memory. In loss, she describes the experiences and suffering of those who learn they have lost a loved one to the war, the adoption of mourning black as a uniform of sorts for women, the public and private gatherings of those grieving, and those who lost part of themselves in unbearable grief. Memory-making is examined through some of the different processes that Australians took – those who sought evidence, information and mementoes to assist with their loss, the creation of places of memory for women, the eventual dilution of the role of women in the Anzac memorial process, the process of collecting memories of those who died for posterity and the impact of the changing generations on retaining the memories of those who died.

Significantly, women are returned into the Anzac Day dialogue, a place that only those such as war widows with direct connection to WWII veterans and those of later conflicts will now be familiar with. It is a largely feminised text, placing the impact of loss on Australian men to the background. Perhaps being able to personally volunteer for service could assuage ‘grief and worry’ for men, regardless of their age or whether they would be accepted. This was not necessarily where men’s memory-making should be and remains an opportunity for further investigation. Regardless, military historians writing on recruitment and conscription in the Great War would benefit from studying this text, as would those researching other wars where Australians served, and their impact.

While some sources used may have had limited readership, Luckins paints a broad but also detailed picture of loss and memory, cleverly weaving the new stories she has unearthed into older representations of the home front. In particular, her use of pictorial-based sources enriches our knowledge in new ways. She engages the reader by offering to us the context for her realistic interpretations of events.

So much of the ‘loss’ of WWI came from the decision not to return the bodies of Australian soldiers to Australia; digging beneath the surface reveals how the impact of the physical lack of bodies and funerals transposed private grief to public shared experience. Luckins convincingly argues and illustrates that grief and loss in one war is coloured by the collective memory of loss from previous conflicts, as well as the cultural impact from the studied war. We get to feel the anguish of the bereaved, the stress and burdens on women now without their breadwinner, and even the fear of possible loss. It is fortunate for relatives that for many years now any member of the Australian Defence Force who dies overseas is returned to Australia, and the incredible grief that Australians shared at the end of the World War I due to those killed, those maimed for life and even those thousands taken by Spanish Flu is unlikely to be repeated.

This book particularly resonates in current times as world events have sadly created opportunities for public memory-making. Princess Diana’s death, the events of 9/11, the Bali bombings have all seen translation into public mourning’s; many of the rites and symbols that Luckins identifies from WWI continue to have their place in ‘conflicts’ of modern times;
wreaths of flowers left on railings for the princess just as they were for those killed in World War I; memorials erected for 9/11 similar to our Anzac memorials; and football matches played in memory of the victims of Bali all illustrate that this text has usefulness for those studying grief and loss today.

In addition, the private memory-making identified in the book is also readily recognisable – the roadside memorial for accident victims highlights the importance of the ‘place’ of death in the grief process; toys placed on a young child’s grave demonstrate that possessions of the deceased hold significant status for grieving parents.

As Luckins is so forthcoming about her personal discoveries, it is hard not to do the same. The death of my father some six months before I read this book and the subsequent memorialising and memory-making in my family made each new topic have direct relevance to not just scholars but individuals. This is the on-going value of *The Gates of Memory*.

**KIRSTY HARRIS**
University of Melbourne

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Heather McDonald explores the structures of power and knowledge in Christian discourse within the Northern Territory Aboriginal community of Halls Creek. A site of historically constituted sociopolitical struggle, McDonald explicates the intersection of colonialism, dispossession, and displacement in understanding the engagement of Aboriginals with formalised Western theological beliefs. Aptly described as assimilationist, Western universalist Christianity has been used as a tool of missionising discourse to render indigenous 'religion' as heretical and cult-like. However, McDonald does not purport to position the Halls Creek Aboriginal community as victims of colonial religious movements. Instead, *Blood, Bones, and Spirit* recounts the ways in which Aboriginals have appropriated parts of Christianity in order to make sense of their place in white colonial narratives, and more broadly, within the history of the world. Although Christianity has penetrated certain traditional parts of indigenous existence, it has not erased Aboriginal identity to the extent that local cosmologies do not remain strong. It is missionary arrogance more than anything, which has painted a picture of proselytised Aboriginals who have 'seen the light' and left strange cult behaviour for salvation through belief in God and a global imperial identity.

Described as ‘strongly land-based and kin-oriented’, Halls Creek people hold an organic world view such that all life is interconnected and the primal elements of the earth and human bodily substances coexist. McDonald alludes to ‘blood, bones, and spirit’ as the regenerative forces of the ancestors which restore and strengthen, acting as the sources of