

such diverse topics as the confusion created in 1896 by the common use of differing calendars (Julian and Gregorian), which hindered athletes in determining when they would compete. As the authors note, the Games both started and finished on Easter—different Easters, different calendars. One item discusses the confusion of nationalities of competitors, citing a 1920s runner from Newfoundland, at that time a part of the British Commonwealth, but not yet part of Canada or a member of the IOC. He successfully competed on the British team, though also not a British citizen (he had World War I running friends on the British team, and they invited him to complete their team).

This book illustrates the difficulties that historians (and statisticians) face when they attempt definitive studies: Large events invariably produce anomalies that cannot fit into the traditional constructs. Put another way, history is messy. In the early years of the century many American athletes were immigrants, particularly Irish Americans. Do we label them Americans or Irish? We are again encountering that question as a new century dawns. The breakup of the Eastern European bloc, along with destructive local conflicts around the world, have led to many changes of nationality by athletes. The 2000 Games in Sydney show widespread effects of those migrations. Martin and Gynn's *The Olympic Marathon* must be considered the definitive work on the Olympic marathon footrace.

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WHIMPRESS, BERNARD. *Passport to Nowhere: Aborigines in Australian Cricket 1850-1939*. Sydney: Walla Walla Press, 1999. Pp. 298. Notes, illustrations, index. Aus\$29.95.

The first Australian cricket team to tour England was the group of thirteen Aborigines led by Charles Lawrence in 1868. In the context of Aboriginal involvement in Australian cricket, however, the venture, as the subtitle of this book reminds us, led nowhere. Of some 3,200 Australian first-class cricketers to have appeared since the inception of the game in 1851, just nine have been Aborigines, only two of whom have appeared in the last fifty years. A recurring motif in the histories of these cricketers is the sense of talent denied and thwarted so that, early in the twentieth century, the fast bowler Albert Henry died of tuberculosis having been sent to remotest Queensland as a punishment for perceived insubordination to white authority, while his brother in speed, Jack Marsh, was beaten to death in the street in rural New South Wales and his attackers were legally exonerated. In the 1930s, Eddie Gilbert succeeded in defeating the sociolegal obstacles facing Aborigines in the Queensland of his time to become one of the best fast bowlers of his era, only to be cast aside peremptorily. So, we are confronted by an absence; it is the purpose of the present volume to chart and explain this absence in one of Australia's national games.

Based on extensive research, Whimpress describes the diverse origins of Aboriginal involvement in cricket, emphasizing that there has been a tendency to overestimate its extent. The origins include the activity of missionaries, such as Archdeacon Hale in South Australia and pastoralists in western Victoria and southern New South Wales who, in their individual ways, saw the game in the context of the colonizing ethos. In contrast, cricket at such places as the Deebing Creek reserve in Queensland appeared largely through the efforts of Aboriginal players, who were quickly suspected by white authorities of potentially disruptive autonomy and independence.

Whatever the origins, Whimpress emphasizes what he terms the “discontinuity” of the Aboriginal experience of cricket. In documenting and demonstrating the essentially ephemeral quality of Aboriginal experience of the game, he places the argument of the book between the oppositionist historians who emphasize the status of Aborigines as victims and the revisionists who stress the active nature of Aboriginal resistance or accommodation to European activity and culture. The majority of writing on Aborigines in cricket (by historians such as Rex Harcourt, John Mulvaney, and Colin Tatz) has adopted the former stance, arguing that there was a widespread popularity of cricket in Aboriginal communities which has been destroyed by racism.

One of the major strengths of this book is the way in which Whimpress presents and analyzes the experiences of individual cricketers, such as those mentioned earlier, and puts these narratives into the general context of social prejudice and legal discrimination facing Aboriginal Australians. Thus, in order to play first-class cricket, Gilbert had to obtain permission from the Chief Protector of Aborigines to move from the Barambah Aboriginal Settlement to Brisbane, deal with the ostracism of some of his Queensland teammates, and accept a lower match fee than his white colleagues. Regardless of his superior playing record, there is no evidence that Gilbert was ever seriously considered for the Australian team, despite the dearth of penetrative fast bowlers during his time in first-class cricket. In this context, Whimpress shows the kinds of role restriction that aboriginal cricketers faced.

However, Aboriginal rugby league and Australian Rules footballers faced similar pressures. What made the difference compared to cricket? Whimpress argues that “one of the reasons why Aboriginal involvement in cricket has lacked continuity is that there is a basic contradiction between the overriding values alleged to be symbolised by and inherent in the game, and the Aboriginal experience of it... Cricket was said to combine physical, mental and moral elements, but above all to stand for ‘fair play.’” He is persuasive in examining the ways in which racial stereotyping excluded Aborigines from full and continuous incorporation into the game. In this context, Chapter 2 provides a well-argued exploration of the issue, symbolized in the constant sniping at the legality of the bowling action of the three most prominent fast bowlers in the period under examination.

In addition to being a major contribution to the field, Whimpress’s book has the added attraction of being accessible to both specialists and general readers, as it is written in lucid and elegant English and not that maimed and fractured language which so bedevils the academic approach. As such, it will have a wider and more lasting effect.

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JARVIE, GRANT, ED. *Sport and the Making of Celtic Cultures*. London: Leicester University Press, 1999. Pp. ix + 198. Notes, index. £45.00 cb.

This book of twelve diverse essays takes as its theme the interactions between sport and the Celtic peoples of Europe. Chronologically it spans two millennia, while geographically it covers Scotland, Ireland, Wales, and Brittany. There is nothing here on either Manx or Cornish sport, which is disappointing given the active research which is going on in these areas, but the volume nonetheless offers a varied array of subjects and treatments. Unfortunately, that each paper averages under 6,000 words limits the utility of some. Moreover, most consist not of new work, but of the reworking of existing bodies of research. Some are simply