

or evidence on some particular episodes than a history of this range allows. *Sacred Places* is generative, and will be a key reference for future work.

Not only is this book important, it is also a good read, with much to engage the general audience. Inglis is a master of the telling or touching anecdote, the illuminating or unexpected detail, the gem of interpretation; and the book is beautifully produced and illustrated. As Hemingway reputedly said in another context, 'I recommend this book to every literate I know.'

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Paul Kauffman, *Wik, Mining and Aborigines* (Sydney: Allen & Unwin, 1998), 232 pp., \$24.95, ISBN 1 864 48850 6.

Wik is generally associated with the pastoral industry, and with that important High Court case which ruled that native title still existed on pastoral leases in Australia. The Wik are a group of indigenous Australians who live in North Queensland, and who were moved off their land at Arukun to make way for mining development under Joh Bjelke-Petersen's regime. In those days they looked like a bunch of innocents being pushed around by big business. Now things have changed. Their rights to mining royalties may not be as clear-cut as under the Northern Territory Land Rights Act, but the Cape York Land Council and other key negotiating groups have been astutely stitching together some deals which see mining companies now working closely with Aborigines, and governments resisting the pace of negotiation and change.

Paul Kauffman and his family lived with the Wik people during the late 1970s. Since then he gained a doctorate in history and anthropology and worked for Commonwealth Government and Aboriginal organisations for many years. To these credentials, he adds knowledge of laws relating to first nations in North America and New Zealand.

Despite being full of information about Aboriginal community organisations, in its tone it is an 'and Aborigines' book; Lowitja O'Donoghue writes a foreword and Pat Dodson and Aden Ridgeway the afterword. The book collates its data conventionally, its mission being to inform the power-brokers as lucidly and unsentimentally as possible. This is a book full of useful factual information about recent developments in Australia as a whole. It provides relevant background history, legal information, insights into government and company decision making. Information-rich maps abound, so do clear, though inevitably dull, summaries of legislation, explanations of structures of Aboriginal community associations, and the more fascinating summaries of mining company and community negotiations. It contains chronologies of Aboriginal negotiations with mining companies, outcomes and tangible results, and codifies a model of best Australian practice. It contains maps of land under different kinds of Aboriginal ownership.

It is written in the style of a handbook rather than an airport novel. It will be a useful briefing tool for journalists, lawyers, negotiators, the mining industry, any representatives of companies wishing to deal with Aborigines in an era of native title, students of native title and Aboriginal affairs.

Mining companies want to get the job done, and often employ clever young (and highly trained) executives who have been advised to accept Aboriginal landowners as key players in negotiations. In this, they can be out of step with conservative governments; corporate capitalism in the guise of huge multinationals can look like 'small l' liberals, and indeed, some are. Kauffman demonstrates how companies can make their money more easily with the kind of humane concessions and fair play demanded by traditional landowners. Aboriginal organisations and their constituents never appear as obstacles to be moved off at will, but as sharp negotiators. The book makes a plea for national governments to fully recognise indigenous rights. It points out the importance of Aboriginal training and employment in such negotiated agreements, and ends with the intriguing quote, 'Aboriginal cultures are the water through which Aboriginal rights swim' (p. 168). While not all Aboriginal communities back mining on their land, this book demonstrates that, in the race for mining spoils, Aborigines can swim with the team. In so doing, this is a handbook which signals a new era in Australian business negotiation and decision making.

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