

national holiday that marks the arrival of the convict ships of the First Fleet, on the east coast of Australia, and is commemorated with little nationalist fervour. This is the day designated by the State to celebrate Australian nationalism. For most, Australia Day takes the form of an extended holiday, a long weekend, and until recently, the day and date were actually moved to maximize holiday agendas. Although it is an official holiday, Australia Day is not accompanied by any suspension of everyday activities, in the way that ANZAC Day is commemorated, and people mostly pursue their own leisure activities in high summer. In this way, there is clearly a separation between the analysis of the formal ceremonies and that of the public response, in which the aspect of conflictual social interactions for the most part does not occur – or has been increasingly directed towards the ‘Muslim Other’: ‘we grew here, you flew here’. The other major faultline that has emerged from Australia Day celebrations has been the ‘crisis’ over the excessive public consumption of alcohol that occurs on the day, which has led to widespread local council bans and curfews on consuming alcohol in public places.

As a comparative study, McAllister’s work achieves much. His research ventures into terrain that has been largely neglected in historical and anthropological research. The study is also welcome as for McAllister, the Indigenous people are never the exclusive subjects of ethnographic analysis, but considered in terms of their interactions with and responses to a non-Indigenous world that encapsulates them. In his coverage of national day celebrations and local variants, he adds an important and somewhat unique perspective to the existing literature. Perhaps a glossary of terms would be a welcome feature to such comparative studies. McAllister’s provides us with a complex field of study and his book is to be commended for its breadth and scope. The internal as well as external comparisons add significantly to the depth of this research field.

NOTES

1. Victor Turner, *The Anthropology of Performance*, New York, 1988, pp.33–4.

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A Second Life: Aprica to Salvation in Switzerland 1943. By Alan Poletti. Tole Press, Auckland, 2012. 149pp. NZ price: \$38. ISBN 978-0-473-19438-3.

There have been numerous histories written and stories told about the Holocaust, from harrowing accounts of Auschwitz and Belsen to dramatic round-ups and many escapes by Jews fleeing certain death. So what would make a respected and retired New Zealand scientist write about Jews fleeing from Italy to Switzerland in 1943? Family history is not an immediate answer that would spring to most reader’s minds, yet that is exactly how this book gained its impetus.

Alan Poletti worked in the area of nuclear physics until his 1999 retirement from the University of Auckland. What starts as a family history investigation into the background of Poletti’s Italian grandfather’s friend ends up being a search for archives, documents and, more importantly, the survivors. Poletti began by tracking whether his grandfather’s friend was ever actually from the village of Villa di Tirano. It was in this same village that Poletti uncovered the story of a priest who smuggled Jews, and also contraband when the parish funds were low. This is what got Poletti started on his research and he essentially recounts everything he found in the process.

The initial structure of the book does seem a little confusing at first, but then it is also a part of its charm. Poletti is upfront when he states that his approach is an informal one. It is in his travels that he begins to unravel the mystery behind what happened to about 200 Jews that ended up interned in a small Italian town called Aprica. His next main focus is how they managed to escape across the border into Switzerland in 1943 and who assisted them, just before the Germans came to occupy the area.

Poletti recounts the stories of various individuals who had to make life-changing decisions in order to survive, through the use of archival documents and oral histories. One great example was a story told by a survivor about her mother, who avoided being caught by the Croatian Ustashi, charming an Italian officer by sharing some real coffee (in short supply at the time) while on a train.

Throughout his narrative Poletti gives credit to the priests, police and border guards who often assisted in the escape of Jews into neighbouring Switzerland. More information about what happened to them is provided in the penultimate chapter, which consists simply of brief biographies of the main internees and the people who helped them escape. More contentious, however, is that Poletti believes the Vatican, and in particular Pope Pius XII, did not give out any directives to the clergy to help Jews. Here Poletti is reliant on Susan Zuccotti's revisionist history *Under His Very Windows: The Vatican and the Holocaust in Italy*, which was highly critical of the Vatican as she found no documentary evidence that Pius XII issued any directives to help Jews. One reviewer of Zuccotti's book suggested the same argument was used about Hitler and the 'Final Solution'. Credit is definitely given to various Catholic clergy who assisted in either hiding Jews or helping them escape, but whether it was a policy will be debated for many years to come. In this instance Poletti was probably better to keep to his main narrative, as the role of the Vatican and Pius will likely never be satisfactorily resolved until new information comes to light.

Poletti has not just written about the Jews who escaped to Switzerland, but has revealed the ups and downs of field research. There is a great description of his trip to Rome to visit the Central Archives (Archivio Centrale dello Stato). With his basic knowledge of Italian he berated himself and wondered if he had made the wrong decision to travel there. The staff turned out to be helpful, and like any researcher, he discovered the joy of unearthing valuable information for his book. In this case it was a memo which included a list of over 200 names, and then another memo that led to even more information. In this short section Poletti encapsulates the thrill that all researchers feel when with some difficulty they suddenly uncover information that will transform their research.

The meeting with the survivors provides some great reading as in some cases Poletti has had to get letters translated from Croatian into English. Poletti got to meet some of the survivors and they provided some of the documentary evidence included in the book. One important survivor was Vera Neufeld, whom he managed to locate in Australia. With Vera and fellow survivor Branko Gavrin in 2009, Poletti retraces their journey through the same mountain path they first took back in 1943 from Aprica into Switzerland.

A Second Life is not so much a narrative or even a history, but more a collection of documents, snippets of information and eyewitness accounts, interspersed with Poletti's insights and findings. Some of the delights of the book include the little (and sometimes not so little) sections of boxed information that give added explanation to the narrative. One such box included the question 'What would you pay to save your own life?'. There is a good mixture of black-and-white and colour photographs of some of the major figures in the story, particularly the Neufeld family.

Poletti has provided a work which will prove to be a useful addition to the wider Holocaust literature. While rather idiosyncratic in its approach, it is the mixture of translated personal documents, oral histories and appendices (lists of all the escapees and thumbnail photographs of them), which make Poletti's book a valuable resource. *A Second Life* provides a great personalized

account for anyone wanting to know more about some of the less publicized accounts of the Holocaust. Often Holocaust accounts are by their nature harrowing. Although *A Second Life* doesn't shy away from the gruesome fate of persecuted Jews, it does provide an uplifting a record of survivors who avoided certain death, as well as acknowledging those that helped them.

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Scholars At War: Australasian Social Scientists, 1939–1945. Edited by Geoffrey Gray, Doug Munro and Christine Winter. ANU E Press, Canberra, 2012. 299pp. Australian Price: \$24.95. ISBN 9781921862496.

Seeing Red: New Zealand, the Commonwealth and the Cold War 1945–91. Edited by Ian McGibbon and John Crawford. New Zealand Military History Committee, Wellington, 2012. 326pp. NZ price: \$25.50. ISBN 9780473211042.

What if anthropology is a discipline especially suited to the success of a military force during a war? How might the intellectuals of this particular social science be able to use their particular academic and intellectual skills and efforts in the service of the state? How might their knowledge of social control in local situations, and their ability to conduct and draw knowledge from fieldwork, be able to aid the military in combat situations?

Colonial services often made use of anthropology, anthropologists and anthropological field skills in what can be broadly termed the social control of colonized populations. The Australian government, for example, made use of social anthropologists to decide how best to get Pacific and Melanesian populations to support the Australian war effort – and also how best to use indigenous populations as soldiers. New Zealand intellectuals did not have quite the same opportunities, and possibilities were often more open to historians than to anthropologists, largely due to the differing intellectual climate and opportunities of New Zealand compared to Australia. The other use of social scientists was to support the war effort at home, and it is here that some opportunities opened up for women. In particular, the area of post-war reconstruction offered new scope for social scientists and had a substantial post-war flow-on effect.

War also facilitated and developed transnational intellectual networks, not only of scholars relocating because of war – and wartime service – but also because of the necessity to share information and to plan for the re/construction of post-war society. The necessity for scholars at this time to have undertaken further study abroad, usually in Britain, meant that intellectuals coming into a wartime experience already existed within transnational networks that could be profitably put to use in wartime. Similarly, wartime networks also further facilitated both the upkeep of existing networks and the creation of new networks that resulted in the post-war development of many academic careers. To be blunt, the war provided opportunities that many younger and mid-career scholars could not have hoped for in normal circumstances. Similarly, the noted crisis in colonialism triggered by World War Two meant a renewed emphasis on understanding the diversity of human cultures. Colonizing powers needed to understand the colonized anew, and anthropology was perceived as playing a central role in a post-war colonial context.

Scholars at War undertakes a biographical approach in discussing how the war impacted on Australasian social scientists. Some decided to align themselves with national propaganda, as was the case for anthropologist A.P. Elkin, who not only observed the need for propaganda in creating 'a better attitude', but sagely noted that advertising and religion already used propaganda, as did both sides in the conflict. His concern was that Australian society was suffering disillusionment,