

**ROSENDO SALVADO E O MUNDO
ABORIXE: UNHA INTERPRETACIÓN
DA AUTONOMÍA DOS POBOS
NATIVOS Á LUZ DO LEGADO
DUN PIONEIRO**

**ROSENDO SALVADO AND
THE ABORIGINAL WORLD:
READING ABORIGINAL
AUTONOMY IN THE LIGHT
OF A PIONEER'S LEGACY**

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The commemoration of the 200th anniversary of Rosendo Salvado's birth (Tui, 1 March 1814) is a timely occasion to delve into a key aspect of his life and work, one that is, in fact, the keystone of all of his extraordinary career: his indigenist thinking and practice. His commitment to the Aboriginal world involved the radical rejection of the brutal ethnocentric, racist approach that was customary in the time of the British Empire, i.e., the approach whereby the Aborigines were considered miserable 'soulless' bodies, the remnants of a 'doomed race' (the doomed race theory), or even beings belonging to the same species 'as orangutans'.

The emphasis laid on the extraordinary dimension of his missionary efforts, or a misguided focus on his legendary importation of eucalyptus to Galicia, have concealed the very core of his life project – his formidable efforts to promote the personal and political autonomy of Australian Aborigines as human beings with rights and, therefore, with a civil future. Salvado carried out this task displaying, at all times, an openly belligerent attitude against the discourses and practices that both Protestantism and Catholicism had established, and his ways were far removed from those of 'evangelists of empire'. One only needs to compare his open, unprejudiced attitude of dialogue with the strongly traditionalist, narrow-minded approach of the man who had been his partner in the order and in misfortune in Australian lands from their time in the Monastery of San Martiño Pinario in Compostela, José Serra. In Salvado's own words, 'In Australia, the Europeans absorb all of missionaries' minds, all of their time, all of their means, and the poor savages remain entirely abandoned and forgotten [...]. Everything, absolutely everything is done for the Europeans; nothing, absolutely nothing for the savages' (Salvado, 1883: 432).

The recent publication of the Galician edition of Salvado's memoirs, *Memorias históricas sobre a Australia e particularmente sobre a Misión Beneditina de Nova Nursia e os usos e costumes dos australianos* (Salvado, 2014), will perhaps lead us Galicians to adopt a more suitable approach and pay closer attention to

A conmemoración do douscentos aniversario do nacemento de Rosendo Salvado (Tui, 1 de marzo de 1814) constitúe unha boa ocasión para profundar nun aspecto clave da súa vida e obra; de feito, a clave de bóveda de toda a súa extraordinaria andaina: o seu pensamento e práctica indixenistas. Foi o seu un compromiso co mundo aborixe que desbotaba radicalmente a brutal perspectiva etnocéntrica e racista sólita na época do Imperio británico; a saber: aquela que os consideraba miserentos corpos «sen alma», refugallos dunha «raza destinada a extinguirse» (*doomed race theory*) e, mesmo, seres da caste «dos orangutáns».

O fincapé feito na súa extraordinaria dimensión misioneira ou a desnortada atención á súa lendaria importación do eucalipto a Galicia agacharon a cerna mesma do seu proxecto vital, os seus ímprobos esforzos a prol da autonomía persoal e política dos aborixes australianos como seres humanos dotados de dereitos e, xa que logo, de futuro cívico. Labor que desenvolveu en todo momento en aberta belixerancia contra discursos e prácticas establecidos tanto da man do protestantismo como do catolicismo, discorrendo ben lonxe dos modos dos *evangelists of empire*. Non hai máis que comparar a súa actitude aberta, desprexuízada e dialogante coa moi tradicionalista e pechada do seu compañeiro de orde e fatigas australianas desde os tempos de San Martiño Pinarío en Compostela, José Serra. Nas súas propias palabras: «En Australia os europeos absorben toda a mente, todo o tempo, todos os medios dos misioneiros, e os pobres salvaxes permanecen enteiramente abandonados e esquecidos [...]. Todo, absolutamente todo, se fai a prol dos europeos; nada, absolutamente nada, a prol dos salvaxes» (Salvado, 1883: 432).

A recente edición galega das *Memorias históricas sobre a Australia e particularmente sobre a Misión Beneditina de Nova Nursia e os usos e costumes dos australianos* (Salvado, 2014) quizais permita agora, entre nós, un máis acaído achegamento e requintada atención á súa excepcional traxectoria, que agarda aínda por novos descubrimentos ao fío da transcripción, en curso, dos seus *Diarios*, manuscritos polos responsables do Arquivo de Nova Nursia.

his exceptional career as we still wait for fresh discoveries resulting from the ongoing transcription of his *Diaries*, handwritten by the men in charge of the New Norcia Archives.

It is particularly striking to see how Salvado himself was lucidly aware that, drawing on his exhausting experiences and his daily reflexion in the inclement environment of the bush, he was developing some ideas and principles of his own, which were innovative at that time, ultimately heterodox, always against the tide of the dominant vision. These were the foundations of the original ‘Salvado method’, the ‘New Norcia exception’ that such an extraordinary woman – a nurse, statistician, outstanding feminist, pioneer of the defence of public health – as Florence Nightingale in the metropolis was insightful enough to unveil. Her astonishment at the answers given by the abbot of the wilderness to her survey on the health of the Aborigines of the Empire was the first recognition of the fact that there, in Western Australia, a Galician friar was challenging the racist practices of the Empire (Nightingale, 1863; Ride, 2007: 198; Shellam, 2012a). Aware of the new approach he was developing through hard learning in the field, Salvado went beyond mere practical, improvised, vaguely humanitarian knowledge in his contact with the Aboriginal world. In his document *Information respecting the aboriginal natives of Western Australia*, addressed to the colonial secretary, he stated,

To this hypothesis it may be said that after all there is more in it than a theory—indeed it is a theory [...]. Anyhow, that theory has regulated my operations here, and that hypothesis is nothing else but the same theory put here into practice in order to attain our charitable and heartily wished-for end, viz., the conversion and civilization of the aborigines of the province. (Salvado, 1864: 6-7)

Recent research on the Australian Aboriginal world and the new postcolonial narrative of ‘contact and conflict’ and ‘assimilation’, and even ‘genocide’ (Haebich, 2000, 2005, 2008; Rowse, 2002, 2012; Shellam, 2009, 2012b), has laid the foundations for a more exact reading of the abbot’s work based on its specific difference vis-à-vis the ‘extermination by neglect’ approach (Haebich, 2004: 279). And this research has shown, with utmost clarity, why Nightingale’s question, ‘Can we civilize the Aborigines without killing them?’ is so relevant.

Chama a atención a lucidez do propio Salvado de estar desenvolvendo, a raíz da esgotadora experiencia e reflexión cotiá no medio inclemente do ermo, unhas ideas e principios propios, innovadores no seu tempo, por cabo heterodoxos, sempre a contraño da visión dominante. Alicerce daquel orixinal *Salvado method*, daquela *New Norcia exception* que sabería descubrir desde a metrópole aquela extraordinaria muller —enfermeira, estatística, epidemióloga, feminista senlleira, precursora da defensa da saúde pública— que foi Florence Nightingale. O seu asombro ante as respostas do abade do ermo á súa enquisa sobre o estado de saúde dos aborixes do Imperio constituíu o primeiro recoñecemento de que aló, na Australia Occidental, había un frade galego que cuestionaba as prácticas racistas do Imperio (Nightingale, 1863; Ride, 2007: 198; Shellam, 2012a). Consciente do novo achegamento que estaba a desenvolver mediante a dura aprendizaxe no terreo, Salvado vai máis aló dun mero coñecemento práctico, improvisado e vagamente humanitario no contacto co mundo aborixe. No seu texto *Information respecting the aboriginal natives of Western Australia*, dirixido ao secretario colonial, afirmaba:

Podería dicirse desta hipótese que é, en rigor, máis que unha teoría, pero verdadeiramente é unha teoría [...] e esta teoría é a que ten regulado as miñas actuacións aquí, e aquela hipótese non é outra cousa que a posta en práctica daquela teoría co obxectivo de acadar o noso caritativo, desexado e sincero obxectivo, a conversión e civilización dos aborixes da provincia. (Salvado, 1864: 6-7)

As investigacións recentes sobre mundo aborixe australiano e a nova historia poscolonial de «contacto e conflito» e «asimilación», se non «xenocidio» (Haebich, 2000, 2005, 2008; Rowse, 2002, 2012; Shellam, 2009, 2012b), poñen as bases para unha máis exacta interpretación do labor do abade desde a súa diferenza específica fronte a aquela «extermination by neglect» (Haebich, 2004: 279). E dan cumprida conta da pertinencia da capital pregunta de Nightingale: «Podemos civilizar os aborixes sen acabar con eles?». Pola súa parte, o testemuño contemporáneo dos indíxenas non deixa lugar a moitas dúbidas ao respecto:

O establecemento da misión aborixe en Nova Nursia tivo un profundo efecto sobre a vida das comunidades locais, o pobo yued, pertencente á nación noongar [...]. Con-

For their part, the natives' contemporary statements do not leave much room for doubt:

The establishment of the Aboriginal mission at New Norcia had a profound effect on the lives of the local Aboriginal people, the Yued people of the Noongar nation [...]. We consider that Bishop Salvado was a friend of the Yued people [...] [who] had a deep interest and respect for Aboriginal people in which he recorded the local Noongar language, culture and customs. Those records have provided important historical information about Noongar people, including being used to support the Noongar native title claim. (Nannup, Drayton and Willaway, 2014)

Closely following the rule of St Benedict, Rosendo Salvado was acutely aware of the importance of making history. Almost obsessively he documented every aspect of mission, monastic, settlement and bush life around New Norcia, from the time of his arrival in the Victoria Plains in 1847 until his death in 1900. For social sciences researchers, the legacy of Salvado's history-making is evident in the New Norcia archive. We can read about early encounters between the missionaries and the Yued Aboriginal people on the threshold of colonisation through a variety of documents. We have access through New Norcia's archives to census records that Salvado made for the surrounding Aboriginal groups, the details of which tell a story about traditional Aboriginal life merging with Benedictine life – of Christian, married couples living amongst 'Bush Natives' and monks. There are mission diaries, personal letters and official correspondence, reports to the Propaganda Fide, circular reports about Aboriginal health, education and conversion to Christianity. Reading closely we can also catch glimpses of *Aboriginal voices and actions* captured in this European archive: petitions and letters were frequently written in their own handwriting, as Aboriginal residents began to use the new alphabetic literacy that they had learnt at New Norcia to voice their concerns and complaints, to express their ideas of what they were entitled to, or to simply write to Salvado to wish him a happy birthday when he was in Europe.

The New Norcia archive is a treasure trove of stories. Its complexity is enhanced due to a multiplicity of tongues in which the documents were written: Spanish, English, Italian, Latin, and, of course, we can occasionally glimpse

sideramos o bispo Salvado un amigo do pobo yued [...] [que] tivo un grande interese e respecto polo pobo aborixe, e con ese ánimo deixou constancia da súa lingua, cultura e costumes. Esa documentación serviu para fornecer importante información histórica sobre o pobo noongar, que mesmo se usou para fundamentar as reclamacións referidas á propiedade da terra que presentou esta nación. (Nannup, Drayton e Willaway, 2014)

Salvado, cinguíndose rigorosamente á regra de san Bieito, era ben consciente da importancia de deixar constancia da historia; e, así, documentou dun xeito case obsesivo todos os aspectos da existencia na misión, da vida monástica, da realidade daquel asentamento e do día a día no ermo e os bosques que rodeaban Nova Nursia, e fíxoo desde a súa chegada a Victoria Plains en 1847 ata o seu pasamento en 1900. Ao ver dos investigadores das ciencias sociais, o legado da constancia histórica que deixou Salvado fica patente no Arquivo de Nova Nursia: aquí podemos ler, en distintos documentos, o relato dos primeiros encontros entre os misioneiros e os aborixes yued nos limiares da colonización; podemos consultar neses arquivos informes censuais que preparou Salvado con datos referidos aos grupos aborixes da contorna que narran a historia de como a vida nativa tradicional se funde coa realidade beneditina, de como uns matrimonios cristiáns pasan os días entre os «nativos dos bosques» e os monxes. Existen diarios da misión, cartas privadas e correspondencia oficial, partes remitidos á Propaganda Fide, circulares que tratan da saúde dos aborixes, a súa educación e a súa conversión ao cristianismo. Se lemos con atención tamén podemos enxergar *vozes e actuacións aborixes* que quedaron plasmadas neste arquivo europeo, pois os residentes nativos adoitaron escribir peticións e misivas da súa propia man unha vez que, xa alfabetizados, deron en valerse desas competencias aprendidas en Nova Nursia para lles dar voz ás súas queixas e preocupacións, para manifestarse sobre aquilo ao que consideraban ter dereito ou simplemente para lle escribir a Salvado e lle desexar un feliz aniversario mentres el se atopaba en Europa.

O Arquivo de Nova Nursia atesoura moitas historias. A súa complexidade vese acrecentada pola multiplicidade de linguas en que están escritos estes documentos: español, inglés, italiano, latín e, abofé, un inglés aborixe que tamén podemos albiscar de cando en vez. E esa riqueza procede tamén das moitas par-

Aboriginal English too. It is also rich in the way it covers so many diverse areas of colonial history, attracting scholars from a variety of disciplines, including religious and mission history, theology, Aboriginal history, musicology, art, Italian and Spanish studies, agricultural history, viticultural and environmental history and social and cultural history more broadly.

Aware of the importance of his own legacy-making, and with a need to raise funds for the mission, Salvado made his own ‘official history’ as early as in 1851, when he published his memoirs. These were first published in Rome in 1851 in Italian, then Spanish in 1853 and French in 1854. Resident brothers at New Norcia slowly took up their pens too, inscribing their own frameworks out of the documents created during the Salvado era. These insiders included the manuscripts – mostly unpublished – of Fr Flood – an Irish secular priest who lived at New Norcia for three years in the early 1900s – Dom William Giminez, Dom Romanus Rics and Fr Eugene Perez. These amateur religious historians offered a fragmented and partial beginning to the history of New Norcia. This scholarship was valuable, opening up small windows for outsiders to view the Salvado story. Writing from *within* the community in the early-mid twentieth century, these resident writers were entwined, in many ways, with the Salvado legacy – complicit in its creation and perpetuation. Indeed, one brother, Abbot Catalan, assisted in collecting information from the archive about New Norcia’s Aboriginal residents for inclusion in a chapter in Hal Colebatch’s edited book *A Story of a Hundred Years: Western Australia, 1829-1929*, published in 1929. As Tom Stannage described Colebatch’s chapter: ‘It is a hymn of praise to “pioneering” [...] with early difficulties overcome by energy and courage, patience and efficiency’ (Stannage, 1993: 4). This era of historiography in Australia more generally was one of silence about Aboriginal past experiences, and these mission and colonial histories told a story which did not include Yued voices, actions or perspectives that the archive also holds (Stanner, 1968). They were histories which spoke of the glorious Empire and the heroics of men like Salvado who battled against a harsh and intractable environment, thriving against all odds.

It was not until 1977 that English speakers got access to Salvado’s memoirs – rich as they are in ethnographic details and stories of early Yued encounters – translated into English and edited by E. J. Stormon, published by the University

celas que abrangue da historia colonial, as cales chamaron a atención de estudosos de diversas disciplinas, entre as que se contan a historia relixiosa e misioneira, a teoloxía, a historia aborixe, a musicoloxía, a arte, os estudos italianos e hispánicos, a historia da agricultura, da viticultura e do medio natural e, nun sentido máis xeral, a historia social e cultural.

Salvado, sabendo da importancia dese seu labor de crear un legado que deixar, e ante a necesidade de recadar fondos para a misión, deu ao mundo a súa propia «historia oficial» xa en 1851, coa publicación das súas memorias, que apareceron por vez primeira, no devandito ano, en Roma, nunha edición italiana, que foi seguida pola española, de 1853, e a francesa, de 1854. Logo, paseniño, os frades residentes en Nova Nursia tamén foron collendo a pluma e compuxeron o seu marco vital a partir da documentación elaborada durante a época de Salvado. Estes relatos, cuxos autores tiveron acceso a «información privilexiada», comprenden, entre outros, os manuscritos —na súa meirande parte inéditos— do padre Flood, sacerdote secular irlandés que morou tres anos en Nova Nursia a principios da década de 1900, e os de don William Giminez, don Romanus Rics e o padre Eugene Perez, historiadores relixiosos afeccionados todos eles, que presentan unha visión fragmentaria e parcial dos inicios da historia de Nova Nursia. A súa valiosa erudición abre pequenas xanelas en que poden debruzarse os alleos que desexen contemplar a historia de Salvado, pois, ao escribiren desde a propia comunidade, nos anos que abranguen a primeira metade do século XX, estes redactores residentes entrelazaron a súa historia, de moitos xeitos, co legado de Salvado, facéndose cómplices da súa creación e da súa perpetuación. De feito, un dos irmáns, o abade Catalán, axudou a extraer do arquivo información referida aos aborixes residentes en Nova Nursia para que se puidese incluír nun capítulo da obra editada por Hal Colebatch *A Story of a Hundred Years: Western Australia, 1829-1929*, que se publicou en 1929; capítulo que, segundo o describiu Tom Stannage, «[é] un himno de loanza aos “pioneiros” [...], que superaron as dificultades iniciais con enerxía e coraxe, con paciencia e eficiencia» (Stannage, 1993: 4). Pois ha de dicirse que en Australia este período da historiografía se caracterizou, en termos máis xerais, polo silencio que se deitou sobre as antigas vivencias aborixes: estas historias misionerais e coloniais presentaban un relato en que non aparecían as voces, actos e perspectivas dos yued que si contén o arquivo (Stanner, 1968), senón que falaba do glorioso imperio e das heroicida-

of Western Australia Press. It cannot be underestimated how much the publication of this text into English projected New Norcia's story, and that of Salvado, into the minds of scholars and the wider Western Australian community. The publication in 1977 coincided with major historiographical changes among Western Australian historians (and historians across the world more generally), as the praises of *Empire* began to be rejected to be replaced with a focus on minority or historically neglected groups: women, Aboriginal people and the environment, for example (de Garis, 1993). Historians of the early twentieth century, such as J. S. Battye, praised Salvado and talked about the British Empire as Battye did in an uncomplicated way in his 1912 publication *Encyclopaedia of Western Australia*. He linked Salvado's legacy with that of other Western Australian pastoralists as an 'apostle of free enterprise'. However, following W. E. H. Stanner's 1968 ABC Boyer Lectures, in which he spoke of the neglect by historians of Aboriginal past experiences, historical interpretations began to shift. Therefore, when Salvado's memoirs were published in English, they were read by a mixture of scholars with diverse views about New Norcia and Salvado's place in the history of Aboriginal dispossession, colonialism and Aboriginal survival. A debate ensued amongst historians about Salvado and Australian missionaries more broadly: were they a force for harm or good in the lives of Aborigines? In what ways can we measure missionary success at the cost of Aboriginal cultural destruction? (Stannage & Reece, 1981).

Following closely behind the publication of Salvado's memoirs in English and the criticism of Salvado that ensued, in 1980 George Russo published his biography *Lord Abbot of the Wilderness: The Life and Times of Bishop Salvado* (Russo, 1980). Russo wrote in a defensive style, praising Salvado for his missionary 'success' and all that he achieved as a pioneer. In 1991 Father Placid Spearritt, Prior Administrator of New Norcia, established an Archives, Research and Publications Committee, comprised of Western Australian historians, lay brothers and archivists who took on the role of assisting New Norcia to unlock its archives and collections to new scholarship, and to advise the community about long-term research and publication projects. The committee organised a New Norcia Studies Day, bringing scholars and the WA community together to learn about the archival records and history of New Norcia. A journal was published from the New Norcia Studies Day. In the first edition of the *New*

des de homes como Salvado que se enfrontaron aos rigores dun medio intratable e, contra todo prognóstico, saíron vitoriosos.

Non foi ata 1977 cando os falantes de inglés puideron consultar as memorias de Salvado —ricas como son en información etnográfica e narracións dos primeiros encontros cos yued—, traducidas e editadas por E. J. Stormon e publicadas pola University of Western Australia Press. Non se pode subestimar ata que punto a publicación deste texto en inglés contribuíu a proxectar a historia de Nova Nursia, e a de Salvado, no pensamento dos estudosos e, en xeral, na comunidade de Australia Occidental, publicación que coincidiu no tempo cunha serie de grandes mudanzas nas prácticas historiográficas dos historiadores da zona (e tamén, nun sentido máis amplo, do resto do mundo), derivadas do rexeitamento que empezaban a suscitar aquelas actitudes de loanza cara ao «Imperio», das que ao cabo se prescindiu en favor dun interese polos grupos minoritarios ou historicamente desatendidos: por exemplo, as mulleres, os aborixes e o medio natural (De Garis, 1993). Así, os historiadores de principios do século XX, como J. S. Battye, tiveran palabras de encomio para Salvado e, na *Encyclopaedia of Western Australia*, de 1912, este autor tratara a cuestión do Imperio británico sen meterse en complexidades, vinculando o legado do bispo, «apóstolo da libre empresa», ao deixado polos practicantes do pastoreo en Australia Occidental. Porén, a raíz da emisión na ABC, en 1968, das Boyer Lectures, ou conferencias Boyer, impartidas por W. E. H. Stanner, nas que este se referiu ao esquecemento a que os historiadores condenaran as vivencias aborixes, as interpretacións históricas deron en mudar de rumbo. Por conseguinte, cando se publicaron en inglés as memorias de Salvado, foron lidas por un público mixto composto por estudosos que albergaban moi diversos pareceres sobre o lugar que ocupaban Nova Nursia e Salvado na historia da expropiación a que se viran sometidos os aborixes, o colonialismo e a supervivencia destes pobos. Entre os historiadores suscitouse a seguir un debate arredor do bispo e dos misioneiros australianos en xeral: o seu peso na vida dos nativos era nocivo ou beneficioso? E de que maneira se poden cuantificar os logros dos misioneiros se eses logros foron á custa da destrución da cultura aborixe? (Stannage e Reece, 1981).

Seguindo de preto a publicación en inglés das memorias de Salvado e as actitudes que provocaron na crítica, en 1980 George Russo deu ao prelo a biografía do abade titulada *Lord Abbot of the Wilderness: The Life and Times of Bishop Sal-*

Norcia Studies Journal (1991), one of the Archives committee founding members, Tom Stannage, had a vision of what future historians might attend to in the next wave of histories of New Norcia: ‘the next history of New Norcia must be spiritually bound, intellectually aggressive and socially assured.’ Such advice has been taken up by scholars since then (Haebich, 1988; Rooney, 2014; Reece, 2014). One of the most exciting publications to be released was the 1995 book *A Town Like No Other: The Living Tradition of New Norcia*, edited by Archives, Research and Publications Committee members David Hutchinson, Dom Christopher Power and Wendy Pearce. This was an exciting contribution to New Norcia’s complex and diverse history, and included stories unearthed by resident brothers, historians and past Aboriginal residents (Hutchinson & Pearce, 1995).

Histories in more recent years have given more complexity to Salvado’s legacy as historians attend to the nuances of mission life and Aboriginal experiences amidst the crisis of Australian colonisation. Historians and social scientists in the last few decades have focused on Aboriginal cultural destruction *and* the keenness by some Aboriginal people to be part of mission life – these two themes do not need to be mutually exclusive. There has been a focus on the mastery of Aboriginal musicians, the astounding success of Aboriginal cricketers from New Norcia, and the way in which Aboriginal people found a sense of belonging among the brothers at New Norcia. Other stories about Salvado’s legacy have not been ignored in this new scholarship, but tempered within new frameworks which attend to the transnational nature of missionary experiences and cast with an understanding about the racial discourses with which Salvado engaged (Hills, 2008; Shellam, 2012a).

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Willing to rescue Salvado from stereotypes and even from the ignorance of many of the dimensions and the meaning of his work and progression, and focusing on this occasion on his (to a large extent) unknown indigenist efforts, the Consello da Cultura Galega organised the conference *Rosendo Salvado e o mundo aborixe / Rosendo Salvado and the Aboriginal World*, which is the origin of most texts included in this volume. The organisers’ intention was to engage in an Antipodean dialogue about the abbot’s work, bringing European and Aus-

vado [*O señor abade do ermo: A vida e a época do bispo Salvado*] (Russo, 1980), que escribiu cun estilo defensivo, eloxiando a Salvado polo seu «éxito» misioneiro e por todo aquilo que acadara como pioneiro. En 1991 o padre Placid Spearritt, prior encargado da administración de Nova Nursia, constituíu un Comité de Arquivos, Investigación e Publicacións, conformado por historiadores de Australia Occidental, irmáns leigos e arquivistas que asumiron a función de axudar a Nova Nursia a abrir os seus arquivos e coleccións a unha nova xeración de estudosos e asesorar a comunidade sobre a posible realización de proxectos de investigación e publicación a longo prazo. O comité instaurou un Día de Estudos de Nova Nursia, que reuniu especialistas e membros da comunidade de Australia Occidental interesados en saber o que ofrecía a documentación contida nos arquivos e coñecer a historia deste lugar, e logo do cal se publicou unha revista, o *New Norcia Studies Journal*. Na súa primeira edición (1991), un dos membros fundadores do Comité de Arquivos, Tom Stannage, presentou unha panorámica dos temas dos que poderían ocuparse os futuros historiadores ante a nova vaga de crónicas xurdidas de Nova Nursia: «[A] próxima relación que se faga deste lugar debe asumir un compromiso espiritual, supoñer un desafío intelectual e ter arraigamento social», recomendacións que os estudosos veñen aceptando desde aquela (Haebich, 1988; Rooney, 2014; Reece, 2014). Unha das publicacións máis fascinantes das elaboradas neste tempo é o libro de 1995 *A Town Like No Other: The Living Tradition of New Norcia* [«Unha vila como non hai outra: A tradición viva de Nova Nursia»], editada polos membros do Comité de Arquivos, Investigación e Publicacións David Hutchinson, Christopher Power e Wendy Pearce, magnífica achega á complexa e variada historia de Nova Nursia, con historias que sacaron á luz os irmáns residentes, os historiadores e antigos aborixes que viviran na misión (Hutchinson e Pearce, 1995).

En anos máis recentes, e a raíz de que os historiadores desen en ocuparse de como era a vida nas misións e cales foron as experiencias dos aborixes no contexto da crise da colonización australiana, os relatos da historia acrecentaron a complexidade do legado de Salvado. Nestas últimas décadas, os historiadores e os estudosos das ciencias sociais centraron a súa atención na destrución da cultura aborixe e, ademais, no grande interese que demostraran algúns membros destes pobos por tomar parte na vida da misión; dous temas que non teñen por que ser mutuamente excluíntes. E, así, analizáronse a destreza dos músicos abo-

tralian researchers together to discuss different aspects of his life and work so that we could present an exact account of that unprejudiced ‘on my way’ with which Salvado burst, very energetically, in the very heart of the imperialism and colonialism of his time.

This book is arranged in two parts. The first part compiles the papers and interventions of the conference participants, while the second makes available to the reader a selection of texts by Salvado that may give direct access to his work and allow each individual reader to draw his or her own conclusions.

The chapters by Doireaan MacDermott, Ronald Berndt, Francisco Díaz-Fierros and Antonio Linage tackle, from different angles, Salvado’s biography and the development of his work, highlighting his originality, the challenges he faced, the painful learning about the ‘other’, and the impact he made. Peter Hocking, New Norcia’s archivist, shows the vast richness of the treasures kept in the Archives and the Library, founded by that exceptional abbot. Susan Ballyn provides an accurate overview of Aboriginal peoples in Australia and their struggles for recognition. Presenting Salvado’s indigenist thoughts and practices is the purpose of the chapters by Giulio Cipollone, Anna Haebich, Tiffany Shellam and Ramón Máiz. M. J. Lorenzo Modia explores the vicissitudes of the long-forgotten cultural and literary contacts between Galicia and Australia. Lastly, Paul Willaway, executive director of the New Norcia Aboriginal Corporation, closes this section presenting the Aboriginal point of view on Salvado’s work.

In this selection of texts we have included, in the first place, chapters I and II of the third part – ‘The Australians’ – of Salvado’s *Historical Memoirs of Australia* by reason of their relevance to an account of Salvado’s original perspective on the Aboriginal world. Next, we make available to any interested reader various unpublished materials of great substance, obtained from the New Norcia Archives. First of all, we present the reader with a key document that offers a most suitable approach to the abbot’s extraordinary lucidity, ‘Information respecting the aboriginal natives of Western Australia’, which Salvado addressed to the colonial secretary of the British Empire in 1864. Next, we have included several letters of the Aborigines and Salvado himself, which bear eloquent witness to his dialogic vision of the mission. To this we have added Salvado’s reply to Florence Nightingale’s survey on the situation of the Aborigines in the

rixes, os abraiantes logros dos xogadores de críquet nativos saídos de Nova Nursia e como esta xente atopou, entre os irmáns de Nova Nursia, un lugar ao que podían chamar fogar. Esta recente xeración de expertos non pasou por alto os demais relatos existentes sobre o legado de Salvado, mais temperounos considerándoos dentro de novos marcos que se ocupan da índole trasnacional das experiencias misioneras e se formulan á luz dos discursos sobre a raza nos que Salvado tomou parte (Hills, 2008; Shellam, 2012a).

* * *

Na vontade de rescatar a Salvado dos tópicos e, mesmo, do descoñecemento das dimensións e o significado da súa obra e traxectoria, centrándonos nesta altura no seu en boa medida ignoto labor indixenista, o Consello da Cultura galega organizou o congreso Rosendo Salvado e o Mundo Aborixe, do que proceden a maioría dos textos recollidos neste volume. A pretensión dos organizadores foi establecer un diálogo dos antípodas sobre a obra do abade, reunindo investigadores europeos e australianos para debatermos diversos aspectos da súa vida e da súa obra, para darmos cumprida conta daquel desprexuízado «on my way» co que Salvado irrompeu con grande ímpeto no corazón mesmo do imperialismo e colonialismo da súa época.

Este libro organízase en dúas partes: unha primeira recolle os relatorios e intervencións dos congresistas; a segunda pon a disposición do lector ou lectora unha selección de textos de Salvado que facilite o achegamento directo á súa obra e permita a cadaquén tirar conclusións de seu ao respecto.

Os capítulos de Doireaan MacDermott, Ronald Berndt, Francisco Díaz-Fierros e Antonio Linage abordan, desde diversos ángulos, a biografía e o desenvolvemento da obra de Salvado, resaltando a súa orixinalidade, os seus desafíos, a dolorosa aprendizaxe do «outro» e o seu impacto. Peter Hocking, arquiveiro de Nova Nursia, amosa de xeito requintado e en toda a súa extensión a enorme riqueza que atesoura aquel Arquivo e Biblioteca, fundada polo excepcional abade. Susan Ballyn achéganos unha acaída panorámica dos pobos aborixes en Australia e as súas loitas a prol do recoñecemento. Dar conta do pensamento e prácticas indixenistas de Salvado constitúe o obxectivo dos capítulos de Giulio Cipollone, Anna Haebich, Tiffany Shellam e Ramón Máiz. M. J. Lorenzo

British Empire. We close this anthology with the family tree of the mission's Aborigines, dated 1857, and Basil Takankut's contract with the mission, of the same year.

It is certainly our hope that, through a combination of archival sources and Aboriginal contemporary histories, we might be able to catch a glimpse of Aboriginal autonomy in the way Aboriginal residents lived, to suggest that sometimes cultural change on a mission station was transacted, rather than simply imposed. Then, we might be able to praise both Salvado's heroic efforts as a pioneer missionary, and Aboriginal people's ability to find a way to live and belong on mission land, which at the end of the day was also Yued land.

Modia explora as vicisitudes dos tan esquecidos contactos culturais e literarios entre Galicia e Australia. Finalmente, Paul Willaway, director executivo da New Norcia Aboriginal Corporation, pecha esta sección expoñendo o punto de vista aborixe sobre a obra de Salvado.

Na selección de textos incluímos, en primeiro lugar, os capítulos I e II da parte terceira —«Os australianos»— das *Memorias históricas sobre a Australia*, polo seu relevo para dar conta da orixinal perspectiva de Salvado sobre o mundo aborixe. A continuación poñemos á disposición dos interesados diverso material inédito de gran substancia, procedente do Arquivo de Nova Nursia. Ante todo facilitamos ao lector ou lectora un texto clave para ter unha aproximación cabal á extraordinaria lucidez do abade, «Información verbo dos nativos aborixes da Australia Occidental», que dirixiu en 1864 ao secretario colonial do Imperio británico. A continuación inclúense, en elocuente testemuño da súa visión dialóxica da misión, varias cartas dos aborixes e do propio Salvado. Engadimos ao devandito a contestación de Salvado á enquisa de Florence Nightingale sobre a situación dos aborixes no Imperio británico. E finalizamos a antoloxía coa árbore familiar dos aborixes da misión, de 1857, e o contrato de Basil Takankut con esta, do mesmo ano.

Temos, de certo, a esperanza de que, a través dunha combinación de fontes arquivísticas e historias aborixes contemporáneas, seremos quen de enxergar, no modo de vida dos residentes aborixes, a súa autonomía, para a partir de aí apuntarmos que por veces nas facendas misioneiras o cambio cultural proviña dunha negociación, máis que dunha mera imposición. Deste xeito, talvez vexamos a posibilidade de loar os heroicos afáns de Salvado, pioneiro no seu traballo misionero, e a capacidade do pobo aborixe para achar unha maneira de vivir, e un fogar, nas terras das misións, que eran tamén por cabo terras yued.

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