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At the same time, however, John Gotti is a media star and something of a folk hero. In this, he joins a long line of criminals in both fact and fiction, who fill the role of folk hero. Robin Hood and Ned Kelly were thieves and heroes. Pretty Boy Floyd and Joey Gallo were thieves, murderers and the heroes of songs by Woody Guthrie and Bob Dylan respectively. Marlon Brando and Al Pacino are famous from the Godfather films for making offers that nobody could refuse. Martin Scorsese and the Coen brothers scored critical acclaim and box office success with the films *Good Fellas* and *Miller's Crossing*. In this, they simply followed a long line of other Hollywood gangster films. As Professor Duncan succinctly puts it:

Noncriminals often enjoy, love, even admire criminals. They admire them not in spite of their criminality, but because of it — or at least because of the qualities that are inextricably linked to their criminality. That they sometimes do so wonderingly, against considerable inner resistance, serves only to highlight the strength of the attraction.<sup>1</sup>

Not all criminals are folk heroes. As Duncan and others<sup>2</sup> point out, the psycho-social phenomenon of the elevation of the criminal to hero status is complex and little understood. While Cummings and Volkman do not offer an explanation of the phenomenon, they do provide a detailed and interesting discussion of the facts of one life, that of John Gotti, which in part at least, represents the power of the construction of the criminal as hero. For this reason alone, *Mobster* deserves our attention.

DAVID FRASER\*

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*Wreck Bay—An Aboriginal fishing community* by Brian J Egloff in association with members of the Wreck Bay Community. Aboriginal Studies Press, Canberra, 1990.

This is the second edition of Brian Egloff's book on Wreck Bay. This new edition contains the same material as the earlier (1981) work. However it is in a more convenient and attractively presented format, in addition it brings the reader up to date with what has happened at "Wreck" (as the locals call the place) in the last ten years.

On the cover there is a lovely painting by Annie Franklin rather akin to the style of Sally Morgan, being an idyllic depiction of koorie kids frolicking on the Summercloud Bay beach at Wreck Bay, while the adults return with their nets and a catch of fish. Despite the indisputable fact that Wreck Bay is a breathtakingly beautiful part of the New South Wales coastline, the cover, like the romantic title of the book, is somewhat misleading.

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1 "A Strange Liking": Our Admiration for Criminals" (1991) U Ill L Rev 1.

2 Ibid.

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These days fishing is done recreationally, being an occasional feed of fish for the largely interrelated families who live at Wreck. However up until the 1950's, as Egloff notes, "seven to eight crews of Aboriginal fishermen operated out of Wreck Bay when netting was profitable." This labour initially involved back-breaking work:

Catches made at Mary Bay had to be lugged up the sea cliff to Beach Road. The (fish) Boxes, each of which formerly contained two four-gallon Kerosene tins, were so heavy that many men were physically damaged from the constant strain.

After this period, general overfishing on the eastern Australian coastline led to depleted fish stocks, and an end, after millenia, to a strong economic link between Wreck Bay koories and the sea.

Egloff has put together a well researched effort. The bibliography is a useful stepping-off point for anyone interested in further inquiry from anthropological, political or historical perspectives. Despite the brevity of the work, there is no doubt that it is accurate and well documented. After a brief introduction to the current land rights and political situation at Wreck Bay, Egloff discusses the pre-European period in the region and the early period of occupation by the whites. The picture one gathers from this is fragmented, because much of the history of early contact has been lost.

The period of the establishment of the settlement at Wreck Bay early in the century and some of the changes which have occurred since is then discussed. The book concludes with a chapter on the history of protest, land rights and self determination.

If the book lacks something, it is life. It tends to be an overly impartial and academic observation rather than incorporating some of the living, breathing oral history used by the locals. Further there is almost no discussion of a range of issues affecting the contemporary situation at Wreck, including unemployment and the lack of housing. Racism and oppression are merely touched on by implication. There are almost no direct quotes from the local koories, some of whom, like George Brown or Arthur McLeod, could certainly have injected some much needed pathos and humour into the work.

DAVID IMLAH\*

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*Two Laws* by N Williams, Australian Institute of Aboriginal Studies, Canberra, 1987.

This book is concerned with the resolution of disputes in an Aboriginal community. It deals with the Yolngu people living in the north eastern corner of Arnhem land at the Yirrkala mission, in the area known to non-Aboriginal people as the Gove Peninsular of the Northern Territory.

The research for the book was conducted during the late 1960s and early 1970s, a key period in the process of colonialism in that region, as white justice mechanisms were

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