This section of the monograph tackles, first, the methodological issues of Indigenous biographical studies in Europe. European students of Australia are often first drawn to Indigenous studies, thence, logically, to Indigenous autobiographies. Oliver Haag provides a most useful list of those works currently available for study. Francesca Di Blasio and Susan Ballyn discuss how these texts are used with students in Italy and Spain. It is not an easy task to explain texts when Sally Morgan’s *My place* is translated in Italian as *My Australia*, analogous to Karen Blixen’s *Out of Africa* translated as *My Africa*! Possible pitfalls for students who may know very little about Australia are the development of patronising attitudes towards Indigenous people or an exoticisation of their culture. Teaching in Barcelona, Ballyn insists on studying the autobiographical texts first as ‘witnesses to and in depth studies of the social history and cultures of the nations concerned’. Literary theory comes later.

Still on methodology, Kristyn Harman argues convincingly for reading public records with their gaps and silences against the grain. She cites the Dharawal man Duall as an example. By tracking early nineteenth century archives from Sydney and Tasmania, she illustrates how a series of one or two sentence references to an individual over a period, in this case of 19 years, can trace not only the individual’s career but the fluctuations in government policy. Partly reflecting changing attitudes towards Aborigines generally, Duall was seen first as ‘friendly’, then as a villain, then in his final archival appearance as ‘friendly’ again. In the last article in this section, Karen Fox describes her research in a period for which records are much fuller. Writing of Oodgeroo Noonuccal, she uses mainly press reports, some brief, some lengthy, to trace the attitudinal shifts in press coverage in different periods of her life, and the tonal difference in articles written before and after her death.

Naturally, such records are crucial, but as we shall see later in the monograph, collecting and assessing records, in new ways and old, is just a first step in the long biographical process. For many Indigenous writers such records are subservient to the spoken word.

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