



Newsletter

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AUSTRALIAN ASSOCIATION OF CONSULTING ARCHAEOLOGISTS INC

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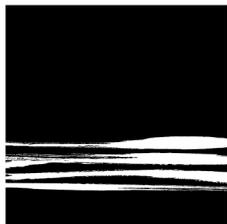
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Front cover: hand painted enamel teapot, Dennewan (see report page p. 14)



AUSTRALIAN ASSOCIATION OF CONSULTING ARCHAEOLOGISTS INC

DRAFT MINUTES*
2001 AUSTRALIAN ASSOCIATION OF CONSULTING ARCHAEOLOGISTS
INC. ANNUAL GENERAL MEETING
Thursday 6 December 2001
Koondari Resort, Hervey Bay, Queensland 5.10 p.m.

Office Bearers 2000-2001

National Executive Committee:

President: Peter Veth
Vice-President: Jo McDonald
Secretary: Richard Fullagar
Treasurer: Louis Warren
Membership Secretary: Beth White
Returning Officer: Sean Ulm appointed
for 2001 AGM

NSW State delegate: Ann Bickford
WA State delegate: Steve Corsini
SA State delegate: Gordon Copland

Newsletter Editor: Jane Harrington

Membership Committee:

(1 vacancy)
Helen Brayshaw
Jo McDonald
Laila Haglund
Peter Veth
Tessa Corkhill
Vivienne Wood

Public Officer: Kelvin Officer

1. Present:

Lucy Amorosi, Val Attenbrow, John Clegg, Noelene Cole, Richard Fullagar, Alice Gorman, Dee Goring, Ben Gunn, Laila Haglund, Elizabeth Hatte, Fiona Hook, Nicky Horsfall, Ben Marwick, Oona Nicholson, Colin Pardoe, Annie Ross, Kate Sullivan, Sean Ulm, Bruce Veitch, Peter Veth, Linda Villiers, Louis Warren, Beth White.

Apologies:

Anne Bickford, Michelle Bird, Helen Brayshaw, Gordon Copland, Tessa Corkill, Steve Corsini, Jo McDonald, Angie McGowan, Di Smith, Kelvin Officer, Vivienne Wood.

2. Minutes of AGM previous meeting (3 December 1999)

Motion: That the minutes of the previous meeting be accepted as a true record of the meeting (Anne Ross / Bruce Veitch).

3. Business arising from previous minutes

3.1 Richard Fullagar noted that he still has the ACCAI archive boxes. The boxes can be stored at the Australian Museum. Other papers are to be forwarded from Huw Barton, Denise Donlon, Laila Haglund, Jane Harrington, Louis Warren and Eleanor Crosby.

3.2 Richard Fullagar indicated that new website costs were investigated by the NEC and that ACCAI website maintenance will remain with Ian Johnson, University of Sydney. Richard noted that Ian Johnson had invited ideas and improvements for the homepage.

3.3 Peter Veth tabled the AACAI brochure, displaying the new logo. Special thanks were given to Jo McDonald for production.

3.4 Copies of recent state reports need to be forwarded to the NEC Secretary, Richard Fullagar.

3.5 Peter Veth thanked Jane Harrington for the improved Newsletter, and announced the new ACCAI Monograph series to be launched in the next Newsletter. The new monograph series (estimated 500–1000 copies per print run) will be externally refereed and will be a showcase of best archaeological consulting practice.

4. Annual Reports 2001

President's Report tabled (Peter Veth).

Secretary's Report tabled (Richard Fullagar).

Treasurer's Report tabled (Louis Warren).

Membership Secretary's Report tabled (Beth White). An email copy was requested by Richard. Beth also offered her resignation and received a vote of thanks.

State Chapter Reports Tabled: NSW (SA received 8 January 2002).

Summary of correspondence tabled by President, Treasurer, Secretary and Membership Secretary.

Motion: That the financial statements be accepted (Peter Veth / Val Attenbrow).

Motion: That the annual reports be accepted (Peter Veth / Val Attenbrow).

5. Notices, motions and special resolutions

5.1 Keryn Walshe tabled a draft letter to Hon. John Olsen concerning the management of Indigenous heritage in South Australia. This letter will be considered by the NEC.

5.2 Liz Hatte raised an issue concerning mining and traditional owners in Queensland. Peter Veth requested a formal letter from Liz, to be tabled at the next NEC.

5.3 Annie Ross asked about setting of fees over more than year. This is also to be set aside for the next NEC in 2002. There was some discussion (Laila Haglund) about late subscriptions, and these matters are to be referred to the new Membership Secretary.

5.4 Fiona Hook reported briefly on the WA chapter, and suggested that a mailing list be set up for ACCAI members. There was some discussion (Louis Warren) on mail-outs to ACCAI State Representatives from the NEC, but this should avoid double handling.

6. Election of office bearers

Sean Ulm acted as Returning Officer for the 2001 AGM on appointment by the NEC. Having accepted the position as Membership Secretary, the position of Returning Officer on the NEC is vacant.

The following people were appointed unopposed:

Office Bearers 2002

National Executive Committee:

President: Peter Veth
Vice-President: Jo McDonald
Secretary: Richard Fullagar
Treasurer: Louis Warren
Membership Secretary: Sean Ulm

Returning Officer: vacant
NSW State delegate: Ann Bickford
WA State delegate: Steve Corsini
SA State delegate: Gordon Copland

Membership Committee:

Helen Brayshaw
Laila Haglund
Jo McDonald
Vivienne Wood
Tessa Corkhill

Elizabeth White
Peter Veth

Newsletter Editor: Jane Harrington
Public Officer: Kelvin Officer

Delegates from Victoria and Queensland will be elected to the NEC in 2002.

7. Other business

7.1 Secretary, Richard Fullagar will check that 2001-2001 statement of accounts and changes of committee composition have been lodged by the Public Officer (Kelvin Officer). Louis Warren will forward latest financial statements to Kelvin Officer. Richard Fullagar will forward records of changes to NEC.

7.2 The Treasurer, Louis Warren, will check signatories and combine ACCAI bank accounts and ensure that only one NEC bank account exists.

8. Next Meeting

The next ACCAI AGM will again coincide with the next AAA AGM in 2002. The next meeting of the NEC will be announced for February.

9. The 2001 AGM closed at 5.50 p.m.

(* these minutes are a draft version only, pending adoption at the next AGM. Comments are invited and can be forwarded to the Secretary)

President's Report

Introduction

This year has seen the consolidation and completion of a number of initiatives put in place by the NEC during the previous year. These include:

- a) a full consideration of the location, nature and scope of the AACAI web page
- b) the listing of all members on the web page and also in one Newsletter each year
- c) amendment to the requirement that full members obtain the majority of their income from consultancy-related activity
- d) the archiving and updating of AACAI correspondences, membership data and so on
- e) the completion of agreed text for the new AACAI brochure, its printing and distribution
- f) the completion of a new logo/flaghead for the Association
- g) the production of a new format Newsletter with the brief to obtain national and international

heritage copy

h) the (re)establishment of Victorian and Queensland Chapters

i) the drive for an increase in number of Full Members

j) participation and representation in AIPA and the lobbying of varied state heritage agencies on behalf of the membership.

The NEC has worked consistently this year to realise these objectives and I want to formally note how professional and collegial their endeavours have been. This is all the more remarkable given the difficult personal circumstances a number of the committee has experienced this year. The sometimes-heavy work loads of Beth White as Membership Secretary, Richard Fullagar as Secretary and Louis Warren as Treasurer warrant special mention and praise.

I'll briefly address all of the issues summarised, above, and conclude with a short vision statement of where I would like to see the organisation going.

NEC Issues

- a) Consideration of the AACAI web page. A number of members, and particularly those from NSW, raised concerns about its location at a specific institution (rather than being non-aligned), its currency and so on. Two quotes were obtained for the establishment, development and management of a stand-alone site and it was concluded that these were too expensive and could not be justified at this stage.
- b) It was proposed that all members should be listed on the AACAI web page and in the Newsletter. It was also recommended that the listings made it very clear what the different kinds of membership were and that different weightings and length of data entry accompanied the varied listings. This was approved by the NEC and will be effected on both the web page and in the next Newsletter.
- c) The requirement that Full Members must derive the majority of their income from consultancy related activity was amended to instead reflect the actual skill base and competencies of practitioners rather than just their work patterns.
- d) The centralised archiving of all reports, correspondences and proceedings of meetings has been finalised and the Australian Museum kindly offered to provide a storage base.
- e) The new AACAI Brochure has been printed and is available to members here at the AGM. Parcels will be sent to each State Chapter for their members and for further distribution. The NEC will also send them out to all heritage, planning, resource, teaching and community representative agencies in Australia.
- f) The new logo/flaghead has been completed for the Association and appears on the Newsletter and new brochure. It will be available in electronic form for all state chapters.
- g) The new look Newsletter has been ably spearheaded and edited by Jane Harrington – who continues her involvement from Paris. A range of new copy has been solicited with an increasing focus on national and international heritage / consultancy issues.

- h) Queensland now has a range of new members, including three new Full Members. I will move at this meeting that the Queensland Chapter is ratified and that seed funds are forwarded for its formal establishment. Ongoing discussions have been held with AACAI members in Victoria and I will also move at this meeting that the Victorian Chapter is re-established.
- i) There has been a concerted push by the NEC for new Full Members with the result that an increase of 25% has occurred in the last year. If this rate can be realised again in 2002-03 the Association will consolidate its practitioner base and become more representative of the different working groups across the country.
- j) The NEC represented AACAI at the AIPA forum and we continue to have productive and positive dialogue with that organisation.
- k) The NEC has lobbied state heritage agencies and Premiers Departments in Victoria, South Australia and Queensland this year for a range of legislative and regulatory reasons. We are aware of other issues but these must be raised by current members who are financial.

Vision for AACAI

It has been my desire that that the organisation represents practitioners across the continent. Towards this end it is pleasing to note that the NEC has members from several different states, that five Chapters will exist from 2002 and that new memberships have been received from five different states and territories. This pattern should continue.

During times of crisis for funding of archaeology in tertiary education it is important that the Association takes initiatives to sponsor quality consultancy research. I note that AACAI now sponsors the AACAI Laila Haglund Prize for Excellence in Consultancy that will be given to the best presentation relating to consultancy activity at the AAA yearly meetings. It has also approved the AACAI Monograph Series that will highlight quality research reports demonstrating best practice. One report will be selected each year by an independent review panel.

I urge members to forward issues of relevance to the NEC and to contribute quality copy to the Newsletter. Please distribute the new brochures to interested parties and stress the aims and benefits of AACAI membership. This should especially be the case in liaising with heritage stakeholders. Finally, I wish you all a well-deserved XMAS break.

Peter Veth, December 2001

Secretary's Report

I have arranged three NEC meetings during 2001: 28 February, 25 June and 16 October. These meetings were mostly in cyberspace, and the minutes of all but the last have been passed, posted and pasted in the black book. I have maintained a record of my email messages and faxed correspondence on disc. I have summary print outs of some here, others are being transferred to a CD for archiving.

Main issues dealt with by the NEC during 2001 have been:

- Preparation of a promotional brochure
- Design of a new logo
- Establishing a new monograph series
- Revamping the ACCAI Newsletter
- Liaison with AIPA
- Setting up of ACCAI Chapters in Victoria and Queensland

The outcomes and detailed substance of these issues are in the President's report. I thank all

members of the NEC who have worked very effectively throughout the year.

I should mention here that I still currently have at my home the four boxes of AACAI archive material examined by Cheryl Stanborough. This can be stored temporarily the Australian Museum.

AACAI has retained the post box in the Holme Building.

I thank those members of past and present committees who have assisted me in various ways in the last twelve months.

I am grateful to Susie and Paul Tacon who have helped me by checking and delivering AACAI mail. I also thank Judith Field who has provided various computer facilities and office space at the University of Sydney, and Ian Johnson who has maintained the ACCAI website during the year. Together with the rest of the NEC I would also like to note the successive and successful coincidence of AACCAI and AAAI with thanks to AAA for assistance at the last two conference sites.

Richard Fullagar

December 2001

Membership Secretary's Report

The year has been a fairly busy one for the Membership Secretary. We have received membership enquiries from archaeologists who vary widely in skills and experience from recent graduates to senior archaeologists. I am pleased to report several new applicants for Full Membership – and all which the Membership Committee have processed have been successful. At least two reasons for this increased interest seem to be (1) recognition of the need for professional standing achieved via peer review, and (2) the need for cost-effective professional indemnity insurance – with the

collapse of HIH our insurance scheme is highly competitive. Another factor may be the change to our Constitution which allows professional archaeologists who carry out consulting work – while holding other positions – to meet the criteria for Full Membership.

I am also pleased that we continue to receive applications from archaeologists working throughout Australia, and members supporting their State Chapters.

I have now held the position of Membership Secretary for two consecutive terms, and under the Constitution, I am no longer able to stand for re-election to this position. Best wishes go to the incoming Membership Secretary.

Elizabeth White

December 2001

NSW State Chapter – Annual Report 2001

2001 was a quiet one for the NSW State Chapter. We held a successful series of Occasional Meetings, which we plan to continue next year, including a detailed First Aid Course. I envisage that we will have to renew liaisons with the NSW National Parks and Wildlife Service, as several of our members are having some difficulties in understanding NPWS requirements in relation to some projects.

During the year we had secretarial problems, although this has been resolved with the election of a new person in this position. We have also had some difficulties with our bank account with the NAB; I understand we are not alone in this.

We held our Annual General Meeting on 29 October, and the following people were elected:

- Chairperson – Elizabeth White
- Vice Chairperson – Jo McDonald
- Secretary – Mark Rawson
- Treasurer – Michael Therin
- State Delegate – Anne Bickford
- Alternate State Delegate – Julie Drew
- Returning Officer – Helen Brayshaw
- Other committee members – Julie Drew, Neringa Lisankaite-Hojrup

Elizabeth White

**Chairperson, AACAI NSW State
Chapter**

October 2001

Laila Haglund Prize for Excellence in Consultancy

by Helen Brayshaw

Laila Haglund returned in late 1977 from Europe after a period of time working with her sister Christina Harrison, a consulting archaeologist living in Minnesota. While there she became aware that in the US an association had developed among professional archaeologists, with an emphasis on fieldwork and consultancies, and felt it to be crucial that something of that kind be developed in Australia. On returning she accumulated relevant documentation, and discussed the proposal with her colleagues, among whom there was a great deal of interest in the idea. The first meeting held to discuss it was called by Laila on 16th June, 1979. The meeting was held in the Anthropology Department at Sydney University attended by about 30 people, including consultants, academics and NPWS archaeologists. Laila became the Foundation President of what became AACAI, and continued on the executive committee for many years after that. Her contribution has been twofold, generative in having the idea and getting the Association going, and providing enduring support through the difficult formative period and later when the state chapters were established. This enduring support from Laila was critical to the continued existence of AACAI, and it is in acknowledgement of this that AACAI has established the **Laila Haglund Prize for Excellence in Consultancy**. (Congratulations to the inaugural recipients, McNiven and Associates - details will be included in the next newsletter).

The Destruction of Cultural Heritage and why conservation is vital to society¹

David Grattan, ICOM-CC

Introduction

The discipline of Conservation has still not entered the main stream – its values are neither widely known nor accepted and ‘Conservationists’ are still being confused with those who wish to preserve the natural environment. The work of conservators is even misunderstood within their primary clientele – museums. There are many reasons for this state of affairs – it is not all the fault of Conservation specialists – although much of it is. One important contributing factor is that Conservation as a discipline has passed through several phases (I borrow this idea from G ael de Guichen). Initially the scope was strictly limited to individual objects then in a second phase the material as a subject of scientific study, became of importance. In phase three collections related issues became the focus of attention but now in the final phase conservators are concerned with cultural heritage preservation issues. As time has gone on – the scope of concerns has steadily widened. Yet, at the same time, the conservation discipline has had a strong tendency to be inward looking and has been slow to accept changes.

So what is the problem? Why has the communication of ideas proven to be so difficult? No doubt there are a number of reasons, but I have come to the conclusion that at least one is that the conservation profession has never seriously addressed the most fundamental question of all about Conservation, which is ‘Why do we do it?’.

After some thought, the question can perhaps better be stated as: What is the social relevance of Conservation? ... At first sight it seems a little crazy to ask this – and I suspect that for many people working in Museums the answer is obvious and is taken for granted. We have assumed that Conservation is beneficial to society without working out why. Now that Conservation has a much wider scope I think that a simple response can no longer be taken for granted.

Though we all believe that it is a good thing to preserve cultural heritage, not everybody has agreed for a variety of reasons. For example, Ruskin thought it was better to utterly destroy old buildings rather than to attempt restoration. More recently Lord Palumbo (as quoted by Bill Bryson) argued that the whole vague notion of heritage ‘carries the baggage of nostalgia for a non-existent golden age which had it existed might well have been the death of invention.’ Though this is a view which may not be widely expressed it is probably more widely held than we might think. There are, I believe, politicians in many countries who would agree with Palumbo. Within our field, it is taken for granted that we should conserve Museum collections, hence we supply the services as requested by curators of Museums. (I use the term ‘Museum collections’ to cover all forms of what is called ‘cultural property’ be it composed of art, objects, fossils, books or steam locomotives.) However, we could, on completely ethical grounds, neglect everything and allow it to decay – based on arguments similar to Palumbo’s that it is the future that is important, that we have little to learn from the past, and that preservation is nothing but a financial burden on society. To conservation specialists it seems to be imperative to preserve items from the past. But I do not believe that we can assume that everyone shares this view.

The more I think about it, the more I feel that the question needs to be asked and, more importantly, discussed. I believe that the reasons for preserving cultural heritage should be examined and analysed. We should have arguments, and perhaps even conduct research to validate our position. Of course as I’ve been working this idea I have discussed it with several conservation professionals. And I have been told regularly that surely this or that conference dealt with it. But I have only found one example of it being discussed at a conference – and that was in 1979, in London and was published in 1981 by Lowenthal and Binney.

The fact that the question remains unaddressed within our field means that we are unable to

explain to the public, to politicians, and even to Lord Palumbo why Conservation is not only valuable, but also essential for a healthy society. I believe we must respond to this most fundamental question if we are to grow as a profession.

So how do we find out why?

How then do we evaluate the value of conserving collections? The approach which has been adopted here is to consider the motives of those who have deliberately set out to destroy cultural heritage. The argument I have adopted is that an understanding of the reasons for destruction might perhaps shed some light on the reasons for preservation.

I have looked at some of the more notorious examples of organised cultural vandalism and have considered the reasons why such cultural obliteration was carried out.

I turn to China for two examples and then to Bosnia.

The Summer Palace

First let us consider the destruction of the Summer Palace in 1860 by the British (under the command of Lord Elgin) aided to some extent by the French, in the city then known as Peking, now Beijing.

To understand what happened you must understand that the term 'Palace' is not adequate to describe the Summer Palace. The Summer Palace was something much greater. It consisted of a large park containing lakes, fountains and streams. There were hundreds of exquisite buildings – palaces, museums, pavilions, libraries – all set in an exquisite water garden.

The systematic looting, burning and use of explosives in this rare and delicate landscape by the Royal Engineers aided by French forces, was so immense, and horrific that it almost beggars description. It was the end result of the two Opium Wars, which were caused by the opening of Chinese ports and the imposition of the opium trade by Western nations. At the end of the second Opium war in 1860 Lord Elgin decided to punish the Chinese in response to perceived ill treatment and torture of prisoners. (Whether the prisoners were or were not mistreated is a controversial point – sources differ on this.) However, the decision was made by Lord Elgin to do something to really hurt the Chinese psyche. He aimed to humiliate the

Chinese as much as possible, and to (in his own words) act 'the uncontrollably fierce barbarian.'

Macdonald Fraser also seems to have sensed the reason for destruction more accurately than some of the more serious texts on this topic – and it was obviously more than a reprisal for the treatment of prisoners of war.

Teach the Emperor a Lesson, I said, not greatly interested. Oh no. He's teaching China. The word will go to the ends of the Empire how the barbarians came, and smashed the chalice, and went away. And for the first time all China will realise that they're not the world's core, that Emperor is not God, and that the dream, they've lived in for thousands of years, is just a dream. Gros (Commander of the French forces) was right, it'll bring down the Manchus, no error. Not today, perhaps not for years, but at last. The mystery that binds China will go up in smoke with the Summer Palace you see. . . now the Manchus are gone, who'll deny that it was the fire that Elgin kindled made China's millions think thoughts they'd never thought before.

So what is one of make of that – to destroy cultural heritage in order to 'wake up' a country, to destroy arrogance, to create fear and compliance with Western views of trade and, as a by product, stimulate fundamental change in society. Gunboat diplomacy at its most crude. Why the Summer Palace? Perhaps because cultural heritage was valued so highly. Executing and murdering as was normally done was thought likely to be less effective. Or maybe Elgin thought that destruction of property was a more humane punitive action.

After restoration of the palace by The Dowager Empress, (the last of the Manchu dynasty, who survived until the turn of the Century) the Summer Palace was destroyed again during the Boxer rebellion in 1900. On this second occasion, Italians, Americans, Japanese and Russians joined the British and French forces. The looting was well organised. For example, the American Herbert G. Squiers, who apparently knew where the pick of the loot was to be found, made a fortune. He presented a collection of porcelains, bronzes, and carvings from the palaces to the Metropolitan Museum. A New York Times reporter asked the Met how it would receive the looted collection, and you may be interested in the reply. Curator George H. Story said:

The Metropolitan Museum of Art does not accept loot. I think it an outrage, however, that a suggestion should be made in connection with anything which Squiers has to give. He is a gentleman and has one of the finest porcelain collections in the country ... Now, a man who engages in that kind of work – the collecting of Chinese art – is not apt to be a man who accepts or presents loot ... It would be presumed by the Museum that Mr. Squiers' collection had been honestly got, he being a gentleman without question. *Taken from "Dragon Lady" by Sterliing Seagrave.*

So the Western powers looted and destroyed the Summer Palace twice – presumably for similar reasons on each occasion. One point that might be made was that in the 19th century China would have been incredibly remote from Europe and the USA. It would have been unlikely that the Met would have had any accurate knowledge of the origins of Squiers collection. A museum like the Met would have depended utterly on the word of people like Squiers - as 'gentlemen and scholars'.

The Cultural Revolution

Another programme of cultural destruction, perhaps worse than that of the Summer Palace, but also in China, was unleashed by the Red Guards during the Cultural Revolution. During this period in the late 1960s and early 1970s the Red Guards set out to destroy anything which represented artistic values, culture or learning. It was Chairman Mao Tse Tung himself who set the Red Guards on this course. His purpose was to destabilise the party structure so that he could maintain power. It was an effective, short-term political gambit that had the unfortunate side effect of reducing the Nation to poverty. It is estimated that during the Cultural Revolution, China lost a very high percentage of its moveable cultural Heritage.

Culture to the Red Guards – any culture – posed a threat in that it possessed a particular value that had to be destroyed as it did not fit the rigid Maoist view of the world. To the Red Guards, culture represented decadence. It symbolised and validated the retrogressive ancient society which had to be destroyed at all costs in order for the new – the Maoist values – glorifying the peasant who worked with his hands. 'Capitalist roaders' were to be ruthlessly suppressed. Maoism has clearly failed to work in this respect given the very aggressive form of capitalism that has now established itself in a China where older philosophies are in retreat. It

does unfortunately appear clear that respect for the older Chinese values and its ancient and magnificent cultural heritage in general has suffered.

In his book 'Travels through Sacred China' Martin Palmer observes the results of abandoning ancient tradition and culture:

In China, the results of abandoning feng shui are all too clear to see. The old cities with their sacred directions – main streets running north/south and east/west – their auspicious coloured tiles and brickwork; their relationship between land and water and sense of scale and proportion, have been largely swept away. Instead, Socialist Realism and new market forces capitalism have come instead with their notion of functional, cheap, pack them in and build them high. The result is that China has some of the ugliest cities in the world, often swamping and obliterating cities which used to be renowned for their beauty and their sense of being a part of the landscape.

Bosnia

Let us now move to Bosnia and listen to another quotation: [Open Society News, Winter 1993].

In September 1992, BBC reporter Kate Adie interviewed Serbian gunners on the hillsides overlooking Sarajevo and asked them why they had been shelling the Holiday Inn, the hotel where all of the foreign correspondents were known to stay. The officer commanding the guns apologized profusely, explaining they had not meant to hit the hotel, but had been aiming at the roof of the National Museum behind it.

The museum was badly damaged: all 300 of its windows and skylights were shot out, and gallery walls penetrated by missiles and shells. But the museum still stands.

To continue the quote from the Open Society Archives commentary which is very much to the point of this essay:

History is the raw material for nationalist or ethnic or fundamentalist ideologies, as poppies are the raw material for heroin addiction ... If there is no suitable past, it can always be invented. The past legitimizes. The past gives a more glorious background to a present that doesn't have

that much to show for itself

To this, one should add: before inventing a new past, the old must be erased. The destruction of a community's past, of its institutions and records is, in the first instance, part of a strategy of intimidation aimed at driving out members of the targeted group. But it also serves another long-term goal. These buildings and records were proof that non-Serbs once resided and owned property in that place, that they had historical roots there. By burning the documents, by razing mosques and Catholic churches and bulldozing the graveyards, the nationalist forces who have now taken over these towns and villages are trying to insure themselves against any future claims by the people they have driven out and dispossessed.

These quotations clearly illustrate how destruction of cultural heritage has been used in order to achieve political ends – to create the conditions in which revolution and radical social change or even displacement of population can take place – The past is destroyed in order for the future to take place – but a future without values – without roots. Anything which contradicts our view of the world, merely by existing, must be destroyed. Its existence is a challenge. Rigid intolerant views, political or religious regimes, cannot tolerate alternative views – even including the culture of ancestors – and there are numerous examples of this throughout the world.

Preserving value and meaning

The destroyers make it clear that the preservation of cultural heritage is deeply connected to the preservation of value and meaning in people's lives. If you want to destroy a society, obliterate its culture, destroy its roots, isolate it from the past – without the physical manifestation of the past, society is made rootless, people lack meaning in their lives. Conservation is therefore conservative: it seeks to retain the memory and the meaning of the past, it is a bulwark against extreme change, it is a stabilising influence on society.

There are other views – not many unfortunately, because this topic is so rarely discussed in the museum context. This is a quotation from the proceedings of the 1979 London conference 'Our Past Before Us - Why do we save it':

The modern impulse toward preservation is partly a reaction to the increasing evanescence of the things that pass through our lives. We cling all the more to the little that remains familiar. And we compensate for a less well-known environment with a heightened interest in its history (Lowenthal and Binney).

Conservation not because it is politically important – but because people feel threatened by change – though this is weaker than the examples from Bosnia and China it essentially is the same basic notion that loss of the material culture of the past undermines value, purpose and meaning in people's lives.

I cite the above examples not to point the finger at any particular group – because all societies almost without exception have at one time or another engaged in similar activities – but rather to show that though cultural heritage is a rather 'vague notion' as Palumbo put it, it has a fundamental and intrinsic value to society. It is priceless. It also has many dimensions and at its broadest it can be thought of as the 'collective memory' of society. And from this we can see that Museums Archives and Libraries are the owners of collective memory, while conservators are its protectors. From the preceding examples we know that it is important for some fundamental reasons – and I think we need to start communicating that message more clearly to the public and to politicians.

And it is this which is really the whole point of this essay, that because preservation of heritage is necessary for a healthy society - we have to relate the work conducted by conservation specialists to the need for meaning, value and purpose in the lives of people - we have to acknowledge and communicate the significant role carried out by conservation specialists in achieving this.

Conservators therefore have a strong role to play in protecting our societies most important assets – and hence society itself.

¹ This article has been adapted from David Grattan's Per Gulbeck Lecture given at the 1999 Canadian Association for Conservation (CAC) Meeting in Winnipeg. It was published in full in the CAC Newsletter Vol. 24 Number 3, September 1999.

Foul Proof of Foul Play

by Richard Fullagar

No-one doubts that humans occasionally eat other humans, but the circumstances are widely debated, and abhorrence of cannibalism, like the practice itself, is rooted in cultural traditions.

Archaeological evidence of cannibalism is often indirect, through study of the bones (see, for example, 'Neanderthal Cannibals', *Nature Aust.* Summer 2000–2001). However, Richard Marlar (University of Colorado School of Medicine) and colleagues have found the first direct evidence of cannibalism in an archaeological deposit – proof that human flesh was actually ingested.

The research team analysed 850-year-old fossils from an abandoned Pueblo village, along Cowboy Wash in south-western Colorado, USA. Like a few other archaeological crime scenes, human bones, scattered on a well-preserved pit-house floor, suggest they had been butchered and cooked. This is supported by study of the stone tools, which tested positive for human blood. But the big breakthrough came with the discovery of a broken cooking pot and – here comes the best part – a human coprolite (ancient human poo) that had been rudely parked in the cold ashes of the last fire.

Using a biochemical technique that enables recognition of distinctive proteins of particular species, the researchers showed that human myoglobin, a protein found in heart and skeletal muscle cells, had been absorbed inside the pottery wall during cooking. Most significantly, they found the same human protein in the coprolite. There were no traces of plant material – only meat. Myoglobin is found only in heart and skeletal muscle tissue, and its chemical composition differs between species. This rules out the possibility that the protein in the coprolite was sloughed off from the gut, or came from another prey animal.

It is said that the proof of the pudding is in the eating, but in this case it seems that the proof of the eating is in the pudding!

Marlar, R.A., Leonard, B.L., Billman, B.R., Lambert, P.M. & Marlar, J.E., 2000. Biochemical evidence of cannibalism at a prehistoric Puebloan site in southwestern Colorado. *Nature* 407: 74–78.

[Reprinted with permission from *Nature Australia* magazine, Spring 2001, vol. 27, no. 2, pp. 9–10.]

Sex in the Sun?

by Richard Fullagar

What determines the colour of our skin? We know skin colour depends primarily on melanin, which blocks UV light and reduces the chances of skin cancer. But whether skin colour evolved as an adaptation to environmental conditions (such as UV exposure in different areas of the world) is debated. Skin cancer, which normally develops later in life, hardly affects the ability to reproduce, and so cannot have any bearing on evolution.

Nina Jablonski and George Chaplin (California Academy of Sciences), however, have recently reviewed the evolution of human skin colour. They point out that melanin levels (and thus UV absorption) are linked to two important, but

conflicting, processes that directly affect reproductive success. UV light, besides causing potentially lethal skin cancers, also breaks down folate, an important biochemical obtained through the diet and essential for normal embryonic development of the nervous system and adult sperm production. UV light, on the other hand, stimulates production of vitamin D3, which is necessary for skeletal development and healthy immune systems, especially during pregnancy and lactation. (This might also explain why females tend to have paler skin than their male counterparts.) Consequently, regulating melanin levels in response to different UV exposures is a critical process for successful reproduction. The skin must absorb

just enough UV to generate adequate amounts of vitamin D3, but not too much that it destroys dietary folate. Skin colour can thus be thought of as a compromise solution to two conflicting physiological requirements.

The researchers propose that, when human ancestors lived around the tropics, dark skin was necessary to prevent the breakdown of folate by UV. But when they migrated into higher latitudes where UV levels were lower, their dark skin prohibited adequate production of vitamin D3 and evolution selected for lighter-skinned individuals.

So, we have a plausible evolutionary scenario for variation in skin colour. But *is* skin colour really linked to regional differences in UV radiation? For the first time, the researchers were able to compare the skin colours of hundreds of different indigenous groups with direct measurements of UV radiation from across the globe. The UV measurements came from 15 years of satellite data obtained from the NASA Total Ozone Mapping Spectrometer. The results were unambiguous. UV radiation is highly correlated with indigenous skin colour – areas receiving low UV levels have indigenous

populations of light-skinned people, and *vice versa*.

Although skin colour is one of the obvious features that distinguish different racial groups, Jablonski and Chaplin's research has confirmed that skin-colour differences are simply an evolutionary adaptation to regional differences in UV levels and cannot be used to understand the deeper evolutionary relationships of human races. Skin colour, it seems, is only skin deep.

Jablonski, N.G. & Chaplin, G., 2000. The evolution of human skin coloration. *J. Hum. Evol.* 39: 57–106.

[Reprinted with permission from *Nature Australia* magazine, Spring 2001, vol. 27, no. 2, pp. 6–7.]

Subscriptions to Nature Australia are available through the Australian Museum or call 1800 028 558.

Austria Again and Research in London

by Gordon Copland (SA)

In Newsletter No. 86 I briefly mentioned some experimental archaeology taking place in Austria and previously, in Newsletter No. 84, I highlighted some differences between my experiences in Australia and those in Austria on the 2000 excavation. With the help of an extension to Professor Vincent Megaw's ARC grant I was able to return for this year's fieldwork. Sadly, due to blood poisoning as a result of insect bites, I was hospitalised and missed half of the time available. On the upside my 'hospital' German, as opposed to 'pub' and 'travel' German, has improved but I hope to have limited use for this in the future. No doubt by now you have guessed that the most exciting find occurred the day after I was admitted to hospital; however, I would like to give a brief

outline of what took place as part of this ongoing research.

The Project

The project itself has three distinct parts. First, the excavation and research of mines and mining practices relating to the Iron Age salt mines in the Dürrnberg area of Austria. Second, the search for the settlement and infrastructure connected to and supporting these mining industries; and, last, the collaboration between Leicester and Flinders Universities and the Department of Mining Archaeology in Bochum.

This year's fieldwork in the mines produced one of the largest pieces of intact leather found during the project. The knotted strips of leather appear to be some sort of harness or early

model backpack. Also found was what appears to be a small bandage with associated botanic material, two leaves, which is similar to one found last season with one leaf associated – this is currently being examined with the thought that this may suggest herbal/medical practices. The collaboration aspect of the project was, once again, an enjoyable experience from which I gained much, both socially and academically. I was working with the second part of the project and this year we were examining an area, just inside the German border near the hamlet of Zill, where it was suspected a settlement site existed.

Site Selection

The selection of the site was based on a drawing of pipe-trench work made some years ago by a passing tourist, which found its way to the Austrian Director, Dr Thomas Stöllner. Apart from highlighting the value of networking connections, the drawing was intriguing as the stratigraphy showed what appeared to be regular stone work above wooden layers and ash. The directions to the location were quite specific and easy to follow. Hence Dr Stöllner had coring taken in the area, which gave him the geological background and charcoal necessary to consider the area suitable for further investigation. This is where we, the fieldworkers, came in and after some discussion the excavation began.

There is no point in presenting a blow by blow description of what occurred as this will come out later in the official report, suffice to say after initial physical labour a bobcat, locally called a 'bugger', was brought in from the farm and thicker layers were removed. This ceased on exposing an orderly layer of wood. The hard slog and tedious, fine work of exposing this wood began and it quickly became apparent that there were not only branches lying parallel to and over each other but also worked wood. The theories started running as to what the 'construction' might be. Wild hope of the top of a chariot burial were tempered with the mundane possibility of an ancient path over a swamp. The latter provided a high point in the repetitious work when a casual visitor was inadvertently told, by a usually linguistically adept Sydney archaeologist, that it was possibly a small road over whipped cream. To be fair, the similarity in the German words for mud and whipped cream doesn't help and the error was quickly corrected. This, of course, became the favourite colloquial explanation of the site. The interest in the site increased with the discovery of Iron Age ceramics and further wild theorising after the discovery of horseshoes. The item excavated after my admission to hospital was a wooden turned bowl with a brand of a cross on it.

The local Berchtesgaden newspaper ran a story on the excavation and the finds, creating more interest in the local area. Unfortunately Professor Megaw's name was spelt as 'Magew'



Professor Vincent Magew, Dr. Walter Irlinger und Dr. Thomas Stöllner (v.l.) vor den Resten der keltischen Wegbefestigung in der Scheffau. Fotos: Anzeiger/Elch-Enterprises

and the photograph of him with Dr Stöllner and Dr Walter Irlinger, the Director of Archaeology in Bavaria, appears to show Dr Stöllner either undoing or adjusting his fly. Hopefully it was interest in the site that prompted the steady flow of visitors after that, but one is never sure.

After the wood was removed there were no more indications of related settlement activity and further coring, in line with the 'construction', showed that it was practically limited to the two metre width of the trench. There are still more laboratory processes to take place, but the first dates suggest that the age is medieval. This is something of a disappointment, but still quite exciting as it confirms settlement activity in that period in the area. Further thought is that there may be Iron Age settlement nearby, but that will have to wait until next season.

London

From Austria I travelled on to London, courtesy of the Flinders University Overseas Travelling Fellowship, Amy Forwood Travelling Award, and BankSA Travelling Award. The five weeks in London were spent at the Public Records Office (PRO) at Kew and Kings College Library at Chancery Lane researching South Australia's

early history or rather examining the part of the documents held in the UK. The PRO is well organised and easily accessible to anyone. The documents provided some surprises for me including the letter discussing appointing Robinson, from Tasmania, as South Australia's Protector of Aboriginals and in fact the intention to bring the remaining Indigenous Tasmanian population from Flinders Island with him to South Australia. Neither of these occurred. The maps were also of interest and I was able, among others, to provide a colleague in New Zealand with a map of Government Domain in Auckland, the Flinders University Library a copy of Colonel Light's first hand-painted maps of South Australia showing the position of Adelaide, and a copy of the drawing of the camp site in the north of one of South Australia's early surveyors – my supervisor, Dr Keryn Walshe, has shown some interest in my idea of developing a project out of this at some later date. While reading the original letters and accounts was difficult, the access was not and there was no cost other than photocopying – all of which made up for the expensive tea and food. A quick trip to Brighton to visit Governor Hindmarsh's home and grave at Hove completed the visit and after three months away it is now back to the hard task of completing the thesis.

Shared histories: an archaeology of attachment to the heritage of the pastoral industry in NSW

By Rodney Harrison

Shared Histories of the Pastoral Industry is a strategic cultural heritage research project developed by the Research Unit, Cultural Heritage Division, NSW National Parks and Wildlife Service. The project is now in the second year of a three-year program. The project was developed to further the integration of Aboriginal and non-Aboriginal history in cultural heritage management in NSW. Through recording oral histories, undertaking archaeological field survey and mapping places and traces of people's movement through pastoral landscapes, this project seeks to

document and understand pastoralism both as a social milieu for interaction between Aboriginal and settler Australians, and as a land use strategy that allows particular ways of interacting with and 'knowing' landscapes. The project is also intended to inform NPWS regarding the social significance of the heritage of the pastoral industry to the people of NSW.

The project has focussed on two study areas, one in north-eastern NSW at Kunderang east in the Upper Macleay Valley, the other in Western NSW at the former Aboriginal reserve of

Dennawan and associated pastoral stations in Culgoa National Park. Both places had been identified as important to both the Aboriginal and non-Aboriginal community during prior cultural heritage assessment processes. 'Place' was used as a focus for bringing together disparate community members to discuss and document the shared cross-cultural past. Through examining these and other case studies, the project has sought to problematise the division in the management of Aboriginal (read 'prehistoric') and historic (read 'settler') heritage, and document the shared cross-cultural history of the pastoral industry in NSW.

The focus of the project has been on the materiality of place to complement the convergence of people and place that is central to both Aboriginal and non-indigenous pastoral narratives (Harrison in press) and to NPWS land conservation and management planning. While 'place' and 'landscape' are important focal concepts in this study, the 'intangible' heritage of memory and attachment are also examined in detail. Moreover, the project seeks to articulate the dialogue between social attachment and the material traces of the archaeological record, and their significance in communicating stories about the past.

Case studies

Kunderang east, north-eastern NSW

Kunderang east pastoral station is located in the upper Macleay River valley, approximately 100 km south-east of Armidale in north-eastern NSW in Oxley Wild Rivers National Park. It is situated in rugged gorge country, on the site of part of an earlier sheep station established in 1841. Kunderang east was established as an owner occupied run in 1892, and for the next 100 years its cattle, horses and stockmen established an impressive reputation that was no doubt influenced by the rugged grandeur of the country in which it was located. A workshop was run on site to discuss options for the conservation and management of the former pastoral station buildings and associated historic landscape as part of the Conservation Management Plan that was being prepared for the site (see Sheppard 2001). The research project aims and methodology were also discussed. Workshop participants focussed on the more ephemeral places in the landscape where workers congregated and lived, such as mustering huts and camps, rather than the prominent built structures associated with the station homestead, which have tended to be the focus of conservation and management efforts.

The way in which these places could be linked together to evidence a system of mustering in the gorge country was also seen to be important. The archaeological and oral history project has thus developed around mapping both indigenous and non-indigenous people's memories of the landscape and places in it, focussing on trails and patterns of movement. During oral history interviews, people have been asked to map their memories of 'place' onto 1:50,000 scale topographic maps and 1:5000 scale aerial photographs. These have been mapped and registered as separate layers in a GIS, one for each person interviewed. The maps have then been used to identify places such as remote huts and camps that had previously not been documented in detail, and trips to these sites have been arranged with those people who 'remembered' them, so that the sites could be recorded. Standard archaeological recording of these sites has then been undertaken, with further layers in CAD developed for mapping people's memories of the places. What emerges is a 'deep map' (after Heat-Moon 1991 and Pearson and Shanks 2001) that is technical in detail but begins to capture 'intangible' heritage values of the places being recorded. The maps are thus an amalgam of physical description, biography and memory, at the same time sensual and factual.

Dennawan and associated pastoral stations, north-western NSW

Similar work is currently being undertaken at Dennawan, an Aboriginal reserve near Weilmoringle, in western NSW, that acted as a labour pool for surrounding pastoral stations in Culgoa NP over the period from just before the turn of the century to 1940. Its history goes back to the early 1880s, when a small white settlement began to take shape at Bourbah (as Dennawan was then known), focussed around a local pub and post office located at the convergence of two travelling stock routes. In 1901 a census collector recorded twenty Aboriginal people camped at Tatala, the name for the paddock in which Dennawan is sited. Again in 1912 about 20 Aboriginal people were recorded as remaining camped at Tatala on part of the travelling stock route, not far from the Bourbah Hotel. It was argued that if an area was reserved exclusively for Aboriginal people and fenced that the constable, posted near to the camp, could compel them to live on it and prevent 'objectionable people' trespassing on the reserve. The reserve at Dennawan was serviced by the Dennawan post office and store, and was abandoned with the closure of these services in the early 1940s.

Dennawan is important to both the local Aboriginal and non-Aboriginal community as a cultural nexus (after Veale 1997), a place where Aboriginal people and settlers encountered each other, and an integral place for understanding the history of the surrounding landscape, now managed by the NSW National Parks and Wildlife Service. Although detailed pre-contact archaeological investigations have taken place in the region and several of the built structures associated with pastoral homesteads have been documented, this place has not been recorded in detail, despite community pressure to do so since the mid 1970s. Once again, technical detail obtained from fine grained differential GPS recording is being integrated with anecdote and memory in mapping the archaeological remains at Dennawan to produce a multi-vocal, textured representation of the archaeological record, and to provide insights into a shared past. An artefact database linked to a hand-held computer and differential GPS has been used to record all of the artefacts and structural features at the site. Digital audio recordings taken in the field have been captured as a separate layer and also integrated into the GIS. Dennawan emerges as a place that links together many other places in the landscape. With its ephemeral housing and piles of tin cans and other 'rubbish', it is clearly not the kind of place that would have attracted research under an archaeological/cultural heritage discourse that focuses on the deep prehistoric past, or prominent built structures such as pastoral homesteads. It is the deep layering of memory and attachment, and the complex structuring of the archaeological record that becomes apparent in dialogue with the oral history, which makes Dennawan a significant place in the surrounding landscape.

Other associated projects

The Shared Histories project has had a flow through to other operational projects within the National Parks and Wildlife Service. The Service holds a large number of former pastoral heritage items within its estate. Conservation Management Plans are currently being prepared for a number of these places, including the former Kinchega Pastoral Station, east Kunderang and Mungo and Zanci pastoral stations. The briefs for these projects have included an emphasis on 'hidden' histories of Aboriginal and non-Aboriginal station workers, documenting not only the prominent built structures but more ephemeral sites associated with the operations of the stations as well as pre and post contact Aboriginal places. Community consultation meetings with both Aboriginal and

non-indigenous stakeholders have revealed a concern that built structures and archaeological sites need to be managed as part of a wider social landscape and have highlighted the lack of documentation of Aboriginal station workers and dependant communities in NPWS interpretation of pastoral heritage. The Conservation Management Plans that have been developed for these places have sought to address this absence.

Implications and outcomes

Through the project, we have begun to understand the heritage of the pastoral industry as more than just 'homesteads and woolsheds'. This heritage includes the intangible attachments of people to place, the stories of Aboriginal and non-Aboriginal people working together, and the interactions between humans and their landscape. It also includes the tangible heritage of the structures people built to live in and house the work of the pastoral industry, the archaeological remains of mustering camps and pastoral fringe encampments, and movable heritage items such as wool scales and classing tables. Further, the heritage of the pastoral industry exists in the landscape, and in the impacts that grazing and human activity within it have had on the land. The individual remains of grazing and pastoralism may be insignificant, but taken together on a landscape level are evidence of state-wide processes. The industry varied significantly from place to place, and the overall pattern of grazing throughout NSW needs to be understood as comprised of the full range of temporal and spatial variability. The individual relics are small and ephemeral, but are part of the bigger picture of how humans have interacted with, both changed and been changed by, the varied natural environments of NSW.

The project is one that explores the relationship between archaeology, social significance and other forms of both cultural and natural heritage in a landscape context. Proposed outcomes of the project include a discussion paper that addresses the relationship between pastoral heritage in its broadest sense and NPWS land management. A monograph, provisionally titled *Sharing the landscape: an archaeology of attachment to the heritage of the pastoral industry in NSW*, is scheduled for publication through Pluto Press in 2002-3. If anyone has any queries or would like to discuss the project they should contact the project manager: rodney.harrison@npws.nsw.gov.au.

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New Cultural Heritage Policies for the NSW National Parks and Wildlife Service

The NSW National Parks and Wildlife Service has recently adopted three new Cultural Heritage Policies:

- Cultural Heritage Strategic Policy
- Cultural Heritage Information Policy
- Cultural Heritage Community Consultation Policy.

Following the amalgamation of the Cultural Heritage Services Division and the Aboriginal Heritage Division to form the Cultural Heritage Division, NPWS is seeking to emphasise new directions in cultural heritage management within NSW. The general focus of NPWS is landscape conservation. Landscape conservation recognises that the whole landscape is greater than the sum of the parts. Most importantly, it involves people in the integrated management of natural and cultural landscapes for long-term ecological, social and economic sustainability. The integration of natural and cultural values in the landscape is a goal of NPWS and the identification and assessment of a landscape's cultural heritage values is vital to the effective management of the landscape.

The Cultural Heritage Division is currently emphasising four areas of strategic cultural heritage research and policy:

- Integrated cultural and natural heritage management
- Integrated Aboriginal and historic cultural

heritage management

- The management of cultural heritage in a landscape context
- Investigation and assessment of social significance in cultural and natural heritage management.

The *Cultural Heritage Strategic Policy* is a strategic 'head' policy for cultural heritage management within the NSW National Parks and Wildlife Service. The policy recognises that landscapes will contain a variety of cultural values. Cultural heritage is the value that people have given to landscapes or features within those landscapes through their associations with them. These values or associations may be of Aboriginal or non-Aboriginal origin or shared between Aboriginal and non-Aboriginal communities. Taking a landscape approach involves examining ways of dealing with all cultural heritage regardless of origin. That is, the same principles should apply to both Aboriginal and non-Aboriginal cultural heritage. However, the management of particular items or landscapes may differ depending on the nature of the associations. One major initiative in this regard is the new emphasis within the Division on integrated conservation management planning. Draft integrated Conservation Management Plans that address natural, Aboriginal pre-contact and (Aboriginal and non-Aboriginal) historic heritage issues that have been completed over the past year include plans for:

- ❑ Hartley Historic Site
- ❑ East Kunderang Pastoral precinct, Oxley Wild Rivers NP
- ❑ Former Kinchega Pastoral Station, Kinchega NP
- ❑ Bantry Bay Explosives Magazine complex, Garigal NP
- ❑ Royal NP Cabins, Royal NP.

The *Cultural Heritage Strategic Policy* also employs a definition of cultural heritage that is

inclusive of a broad range of cultural values that may be given by people to landscapes and features within them. Manifestations of cultural heritage values may be non-physical and/or physical and include, but are not limited to, cultural practices, knowledge, songs, stories, art, buildings, paths, and human remains. When natural elements of the landscape acquire meaning for a particular group, they may become cultural heritage. These may include landforms, flora, fauna and minerals.

The *Cultural Heritage Strategic Policy* document employs the following policies to guide NPWS management responsibilities both on and outside of the reserve system.

- Multiple heritage values may be attached to items and NPWS will endeavour to identify and assess all cultural heritage values associated with an item.
- Identification of cultural heritage values within the landscape must include consultation with the community about their associations with the whole landscape as well as with particular items.
- NPWS will promote the conservation of cultural heritage across landscape through its off-estate conservation programs and processes and its involvement in natural resource management and reform processes.
- Activities for cultural purposes that require access to NPWS estate and/or the natural resources contained on NPWS estate may be facilitated depending on the impact of the activity.
- Management decisions for items on NPWS estate will be guided by the heritage assessment of the item. All items of potential significance situated on NPWS estate will be protected until a heritage assessment is undertaken for the particular item.
- The impacts of activities on an item, including its significance, must be assessed and considered in the approval process for the activity. (Refer to the Guide to Approvals)
- The relevant community or communities are to be the primary determinants of the social significance of their cultural heritage.
- The use of, and access to, cultural heritage information supplied to the NPWS by communities/individuals regarding the social significance of an item should be determined by those providing the information, i.e. the knowledge holders. (Refer to NPWS Cultural Heritage Information Policy for more information)
- Management decisions that have an impact on the social significance of items on NPWS estate will be made with the involvement of the relevant communities.
- NPWS will assist and involve the relevant communities in the interpretation of their associations with items situated on NPWS estate. Items of social significance will not be promoted without the agreement of the relevant communities.
- Conservation/interpretation of Aboriginal cultural heritage that is situated off NPWS estate and undertaken by NPWS should be guided by the item's heritage assessment.
- Protection of cultural heritage values associated with the NPWS estate will be integrated with the protection of natural heritage values through the planning process of statutory management planning, conservation planning and asset management.
- Cultural heritage values will be incorporated into all relevant NPWS's programs including:
 - acquisition programs
 - landscape conservation policies and programs
 - biodiversity conservation policies and programs
 - fire management plans, fire prevention and suppression operations.
- The protection of cultural heritage values on NPWS estate must be considered during any planned works or natural disaster mitigation works which may affect them, such as road grading and track clearing, fire and feral animal control.

The *Cultural Heritage Information Policy* is intended to inform and guide NPWS staff, the consultants and contractors NPWS employs and other potential users of cultural heritage information held by NPWS, in the protocols for dealing with such information. The principles conducting consultation with communities on cultural heritage issues. The policy also contains additional information regarding cultural considerations when consulting with

Aboriginal communities.

Copies of the new Cultural Heritage Policies can be obtained by contacting Sophie Burkett sophie.burkett@npws.nsw.gov.au

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AROUND THE COUNTRY – REPORTS & NEWS

News from NSW

Beth White

Tessa Corkill is currently only accepting occasional contracts, mainly in Sydney's Hawkesbury Sandstone areas. She is also researching raw material sources for Australian Museum's collection of Sydney hatchet-heads. Additionally Tessa has been investigating details of Commonwealth Native Title and NSW Land Rights Legislation, in connection with a local area of land which is subject to claims under both Acts.

As at mid-December Peter Kuskie and a team of nine from South East Archaeology are mid-way through a 22 week salvage program at Mount Arthur North Coal Mine, in the Hunter Valley. A series of surface scrapes and hand excavations are being undertaken along the main watercourse (Whites Creek) and the main ridgeline leading from Mount Arthur to the Hunter River. The extensive program of surface scrapes has resulted in the discovery of a well-preserved traditional Aboriginal burial, a rare find in the Valley. Numerous knapping floors and hearths and several heat-treatment pits have also been identified.

News from WA

Gaye Nayton Consultancy

We have had a change of government and a following shake up of government departments

here in the west. This has affected the flow of consultancy work and things have been slow in that area. So I have been spending some time writing papers based on my postgraduate research and presenting one at the AHA Regional Conference in Kalgoorlie/Boulder.

I have been involved in three new projects since the last newsletter. A conservation plan for Slater's homestead, the recording of a stretch of railway line normally underwater in Mundaring Weir and the monitoring of a trench dug through the garden of Woodbridge House.

Australia ICOMOS Cultural Heritage E-Mail Forum

An e-mail group titled the **Australia ICOMOS Cultural Heritage Forum** was set up in December and has met with a good response. New members are always welcome and if you would like to join please go to: http://au.groups.yahoo.com/group/austicomos_forum/

Membership is free and offers the possibility of exchanging ideas, posting announcements and asking questions among the growing cultural heritage community. Membership is not restricted to Australia ICOMOS members and all are encouraged to join in.

New Cultural Landscapes Publication

Heritage Landscapes: Understanding Place and Community, Maria Cotter, Bill Boyd and Jane Gardiner, Southern Cross University Press, 480pp, B5, PB, \$59.95 (inc. GST)

The book contains more than 70% of the papers extracted from a cultural heritage conference held at Southern Cross University in November 1999. They present the challenges and opportunities for appreciating cultural heritage enabled through the use of ideas embodied in cultural landscapes. The papers highlight aspects of the personal, professional and communal engagement with cultural heritage and the validity of cultural landscapes as a functional tool for the management of cultural heritage. They guide us towards the recognition of both the diversity of heritage landscapes – and of the people who may or may not engage with such landscapes – as well as to the possibilities of their existence at various social and geographical scales. Finally they encourage us to accommodate these concepts in any exploration of our national identities.

Orders can be made through Southern Cross University Press: email scupress@scu.edu.au, ph. 02 6620 3284.

New Heritage CD now available

Visualising the Architecture of Federation CD-Rom has been produced by Curtin University's School of Architecture. It allows users to view and navigate around the architecture, buildings, streetscapes and scenes from the turn of the century.

A 'Hall of Fame' of Federation period architects and images of prominent Western Australian buildings contrasted with the architecture of other regions of Australia are just some of the CD's features.

Dr Hannah Lewi, the Project Coordinator, said the CD-Rom helps users visualise and experience the Australian nation of yesteryear and understand the impact of the gold rush period on the built environment, economy and migration patterns of the colony.

The interactive CD-Rom is a useful resource for students of all ages, researchers and the public. The project is one of the more unique ways WA is celebrating the Year of Federation.

The CD costs \$42 plus \$8 postage and handling and is available through the Curtin University Bookshop, phone (08) 9266 3469.

THE WORLD SCENE

United Nations Proclaims 2002 Year for Cultural Heritage

Paris, November 22 (No.2001-127) - UNESCO Director-General Koichiro Matsuura has welcomed yesterday's proclamation of the year 2002 as United Nations Year for Cultural Heritage by the United Nations General Assembly and the decision to designate UNESCO as the lead agency for the Year.

Speaking in his capacity as the head of the UN organization in charge of protecting, safeguarding and enhancing the world's heritage, Mr Matsuura declared: "The proclamation should help UNESCO gain

recognition for the importance of cultural heritage preservation. I hope it will stimulate Member States to undertake significant activities and measures to safeguard their heritage. People all over the world need to be made aware of the importance of cherishing our varied heritage, both the treasures of our physical cultural heritage and the intangible heritage of traditions and cultural practices. In learning to appreciate and value our own heritage, we can learn to appreciate the heritage of other cultures. This is an essential step towards ensuring peaceful dialogue and mutual understanding. Furthermore, heritage preservation is essential if we are to retain the wealth of our cultural diversity and ensure that the world is enriched rather than impoverished by globalization."

The proclamation, calling for enhanced support and funding to promote and protect national and world cultural heritage, was proposed by Egypt and co-sponsored by Austria, Argentina, Belarus, Cambodia, Canada, China, France, Ethiopia, Finland, Iran, Italy, Japan, Kuwait, Lebanon, Morocco, Nepal, Russian Federation, Spain, Ukraine, Uruguay, Greece, the Republic of Korea, New Zealand, Guatemala, Indonesia, Jamaica, Monaco, Norway, Syria, Thailand, United States, Tunisia, Suriname, Moldova, Former Yugoslav Republic of Macedonia, Madagascar. It follows on a Resolution adopted by UNESCO's General Conference at its 31st session earlier this month in response to the destruction of the Bamiyan Buddhas of Afghanistan earlier this year.

It reflects a concept that UNESCO has been advocating for many decades namely that of a common heritage of humanity in which all have a stake, regardless of geographic location.

The Year coincides with the 30th anniversary of the 1972 Convention concerning the protection of the World Cultural and Natural Heritage. It aims to trigger off increased support by states, UN agencies, networks, civil societies, as well as both private and public sectors, in favour of heritage protection. It is hoped that the proclamation will serve to reinforce the implementation by Member States of the 1972 Convention, as well as The Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict (1954) and its two Protocols; of the 1970 Convention on the Prohibition and Prevention of the Illicit Import, Export and Transfer of Ownership of Cultural Property; and of the Convention on the Protection of the Underwater Cultural Heritage, adopted by UNESCO's General Conference this year.

UNESCO Convention on the Protection of the Underwater Cultural Heritage

The Convention on the Protection of the Underwater Cultural Heritage was adopted on Friday 2 November 2001 by the Plenary session of the 31st General Conference by 87 affirmative votes, thus becoming UNESCO'S

fourth heritage Convention. Four States voted against and 15 abstained from voting. No amendments were made to the text.

The convention defines 'Underwater cultural heritage' to mean all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least 100 years such as:

- (i) sites, structures, buildings, artefacts and human remains, together with their archaeological and natural context;
- (ii) vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and
- (iii) objects of prehistoric character.

The meeting acknowledged the importance of underwater cultural heritage as an integral part of the cultural heritage of humanity and a particularly important element in the history of peoples, nations, and their relations with each other concerning their common heritage. It was also noted that there is growing public interest in and public appreciation of underwater cultural heritage, and that this must be accompanied by research, information and education to enhance the protection and preservation of underwater cultural heritage. There is a growing awareness of the fact that underwater cultural heritage is threatened by unauthorized activities directed at it, and of the need for stronger measures to prevent such activities, particularly in light of the increasing commercial exploitation of underwater cultural heritage, and in particular by certain activities aimed at the sale, acquisition or barter of underwater cultural heritage.

It was also considered that survey, excavation and protection of underwater cultural heritage necessitate the availability and application of special scientific methods and the use of suitable techniques and equipment as well as a high degree of professional specialization, all of which indicate a need for uniform governing criteria.

(for the text of the convention see www.unesco.org/culture/laws/underwater/html_eng/convention.shtml).

CONFERENCE NOTICES

ICOMOS 13th General Assembly and Scientific Symposium (Victoria Falls, Zimbabwe, 14–18 October 2002.)

CALL FOR PAPERS

Call for Papers for the Scientific Symposium presenting the theme "Place-Memory-Meaning: Preserving Intangible Values in Monuments and Sites".

You can download the Special General Assembly newsletter in PDF format from the ICOMOS web site (www.international.icomos.org) which includes the provisional program and a pre-inscription form. (You will need Acrobat Reader to be able to read it). For print copies, contact the ICOMOS International Secretariat at: Secretariat@icomos.org

For further information on the 13th General Assembly or the Scientific Symposium, please contact ICOMOS Zimbabwe natmus@utande.co.zw or the Conference organiser, African Incentive africadm@icon.co.zw

International Year of Mountains 2002 Conference "Mountains of Meaning" 16-20 November 2002, Jindabyne, NSW

CALL FOR PAPERS

Australia ICOMOS in partnership with the Australian Alps program and the Cooperative Research Centre for Sustainable Tourism is to host a conference to celebrate mountains. We are now seeking interest in presenting papers within the scope of the following themes:

- Intangible values, the meaning, spiritual and inspirational values of mountains to people.
- The experience of living, working and playing in mountain landscapes.
- Design and technology in mountain environments - from vernacular huts and small industrial sites to international engineering and modern mountain resorts.
- Managing cultural heritage in mountain areas.

Please submit abstracts of approximately 800 words by 4 March 2002 to:

Juliet Ramsay, 86 Hilltop Road, Burra Creek NSW 2620, or by email to: Juliet.Ramsay@ea.gov.au

Book (RE)View

By Tessa Corkill

The Map That Changed The World. *Simon Winchester. Viking Press. 2001.*

What does a book about the first geological map of Britain have to do with archaeology? Bear with me and you'll eventually see the relevance.

Simon Winchester delved into the history of a brightly coloured map hidden behind a curtain in the headquarters of the Royal Geological Society in London and has written a fascinating account of his findings. The map was published in 1815, after many years of research by William Smith, an intrepid surveyor of canal routes and drainer of marshes.

Stone-centred archaeological visitors walking with their eyes on the ground in Britain today soon realise that the country is full of fossils (I have two fossilised sea-urchin skeletons on my kitchen window-sill). As

a child William naturally collected fossils, but later found contemporary explanations of a mineralogical origin, or even the Ussher-dated Creation event, unsatisfactory. Coming from what might be called the lower middle class he had to work for a living, unlike many fossil hunters of the day, who built up vast collections and set up clubs, instigating the eventual formation of the RGS. Like all good surveyors (and, later, archaeologists) Smith made copious notes and drew meticulous diagrams. A keen observer, he noticed that the land he walked on, and under (he went down coal mines a lot in the early days) was arranged in strata and that certain fossils could be used to distinguish each. Being a scientific thinker as well, he hypothesised that he could use these findings to identify particular strata throughout Britain. He joined up dots on 'flat maps' and drew cross-sections of the dipping Jurassic strata – so inventing the interpretative procedure we now call stratigraphy.

Eventually Smith's map was published, but not before plagiarists had used some of his preliminary works as their own. Stories of skulduggery and intrigue among competing 'geologists' abound in this book, including how lower-class William was denied membership of the RGS by upper-class competitors and how he ended up in a debtors prison trying to keep up with the Joneses. Good will out they say, but you must read the book to find out how.

Next time you finish reading a new piece of work, please take the time to write down a few comments for inclusion in this section. It can be as short or as long as you like. It is not intended that these be formal reviews as such, rather a forum for identifying new literature that may be of interest to readers.

Useful and Interesting Web Sites

Compiled by Susan Piddock

Archaeology

3D Laser Recording of Archaeological Sites - Case Studies (9th-10th C. Stone Coffin and Pictish Symbol Stone)
<http://www.archaeoptics.co.uk>

Ancient Egypt and World Prehistory
<http://www.users.directonline.net/~archaeology>

Archaeology and Magic Website
www.folkmagic.co.uk

Australian Heritage Council
<http://www.ahc.gov.au>

Australia ICOMOS website
<http://www.icomos.org/australia>

Bibliographies for Anthropological Research at:
http://www.mtsu.edu/~kesmith/TNARCHNET/Pubs/Res_Bib.html

Canterbury Archaeological Trust Ltd Reports
<http://www.hillside.co.uk/>

CBA report No13 (1976), Peter Addyman and Richard Morris (editors) 'The archaeological study of churches', is available from the link below in pdf format.
http://ads.ahds.ac.uk/catalogue/proj_data/cbare_srep/html/rr13.html

Centre for Historic Preservation at Middle Tennessee State University
<http://www.mtsu.edu/~then/Archeology/index.html>

Church Excavation
www.stpetersbarton.org.uk

Digital Archives from Excavation and Fieldwork: Guide to Good Practice 2nd Edition
<http://ads.ahds.ac.uk/project/goodguides/excavation>

East Midlands Archaeological Research Framework Project
http://www.le.ac.uk/archaeology/east_midlands_research_framework.htm

English Archaeological Jobs.
www.bajr.co.uk

English Heritage
<http://www.english-heritage.org.uk>

The English National Trust has produced a new set of guidelines for recording historic landscapes. Both html and pdf format at:
http://www.ntenvironment.com/html/archaeol/_fs/fs_arch.htm

English Planning Guidelines that relate to archaeology
<http://www.planning.detr.gov.uk/ppg/index.htm>

Forensic Archaeology
<http://www.ForensicArchaeology.com>

Heritage Council of W.A.
<http://register.heritage.wa.gov.au>

Images of England, Heritage listed buildings
www.imagesofengland.org.uk

Index to South Midlands Archaeology
<http://www.britarch.ac.uk/smaindex/>

Journal of Social Archaeology
<http://www.sagepub.co.uk/journals/details/j0347.html>

Leather Industry Bibliography
<http://davidsr01.home.mindspring.com/html/leatherbib.htm>

Marbles
<http://www.marblealan.com/my.htm>

Texas A&M Conversation Manual
<http://nautarch.tamu.edu/class/ANTH605/File0.htm>

The Prehistoric Society
<http://www.ucl.ac.uk/prehistoric/>

The Glasgow Archaeological Society
<http://www.glasarchsoc.org.uk>

The Valetta convention
<http://conventions.coe.int/treaty/en/Treaties/Html/143.htm>

USDA Forest Service Heritage Program:
<http://www.fs.fed.us/recreation/heritage/>

World Heritage Nexus
<http://www.ehlt.flinders.edu.au/wha/heritage/index.html>

General

ICOM (International Council of Museums) Code of Ethics
<http://www.icom.org/ethics.html>

Create A Map.
http://www.aquarius.geomar.de/omc/make_map.html

Web articles and commentaries on specific topics in the History of Cartography
<http://ihr.sas.ac.uk/maps/webtexts.html>

'Images of early maps on the web'.
<http://ihr.sas.ac.uk/maps/webimages.html>

archive of architectural theory/research texts
<http://www.architecturez.com>

Zeugma mosaics
<http://www.Zeugma2000.com>

These web sites are primarily from the Britarch (subscribe via www.britarch.ac.uk) and Histarch email discussion groups.

ICOMOS International Council on Monuments and Sites
<http://www.international.icomos.org>

DOCOMOMO International Working Party for Documentation and Conservation of Buildings, Sites and Neighbourhoods of the Modern Movement
<http://www.docomomo.com>

ICA International Council on Archives
<http://www.ica.org>

ICCROM The International Centre for the Study of the Preservation and Restoration of Cultural Property
<http://www.iccrom.org>

TICCIH The International Committee for the Conservation of the Industrial Heritage
<http://www.mnactec.com/TICCIH/>

UNESCO
United Nations Educational, Scientific and Cultural Organization
<http://www.unesco.org>

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All contributions to the Newsletter are welcome and should be submitted either on floppy disk (IBM compatible) or by email – attachments as either a word or rtf file are preferable to text embedded in an email. You can contact any member of the Committee regarding contributions to the Newsletter, or forward to:

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Please forward contributions for the next Newsletter
by 15 March 2002.
