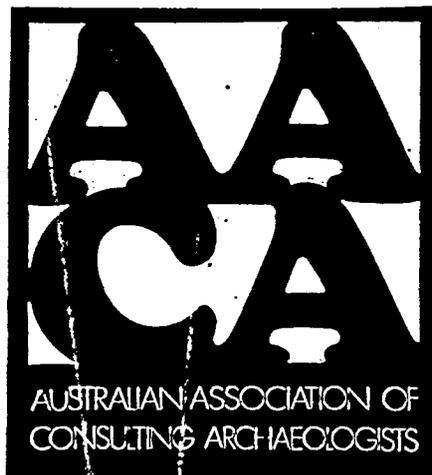


Australian Association of Consulting Archaeologists Incorporated

No. 82

# Newsletter

March 2000



INCORPORATED

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### **Contributions:**

**Any contributions to the Newsletter are welcome  
and should be submitted either on floppy disk or by email.**

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**You can also contact any other member of the Committee regarding  
contributions to the Newsletter, or send them to:**

**The Newsletter Editor**

**Box 214 Holme Building**

**University of Sydney NSW 2006.**

**Please forward contributions for the next Newsletter by 26 February 2000.**

Cover: Keryn Walshe whispering sweet nothings to a furry friend in the Gawler Ranges, March 2000. Greg Carver was trying to run away!

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**Editor's note:** Sorry for the delay in the March newsletter. We were waiting for comments on the proposed changes to the Queensland Indigenous Cultural Heritage legislation, of great importance to us all. These comments are in draft form as yet but we look forward to vigorous discussion on the topic. Indeed, it is likely that South Australian Indigenous heritage legislation is to be reviewed in the near future and we shall certainly be making comment on that. If any one has ideas on these and other matters please contribute to our newsletter. Also, in the next newsletter we hope to receive input from the individual State chapters, so, your all on notice! See you again in June with another bumper issue, VW.

## From The NEC 29/2/2000

I am pleased to advise the membership that there now are nominations for all NEC positions and that the likely incumbents come from three different States (Qld, NSW and WA). Jo McDonald for the position of Vice-President, Richard Fullagar for Secretary and Louis Warren for position of Treasurer. Beth White has been persuaded into continuing as Membership Secretary. State Delegates were announced in the last Newsletter. The Membership Committee comprises Laila Haglund, Helen Brayshaw, Vivienne Wood, Tessa Corkill and Peter Veth. It is also good to see that the Office Bearers have a wide range of experience in consultancy and heritage issues including native title and other emerging areas of practice.

I have had very constructive discussions with a number of consultants and institutional researchers in Queensland and believe that the conditions are right for the formation of a new Chapter in that State. The AACAI actively assists in the formation of new Chapters; I see the establishment of a professional 'identity' in this large State as an important development.

AACAI is currently contributing to a major submission on the Queensland Indigenous Cultural Heritage Review: Draft Model for New Legislation. The submission is being prepared by a range of heritage professionals:

Department of Sociology, Anthropology and Archaeology, UQ  
 School of Anthropology, Archaeology and Sociology, JCU  
 Members of the Australian Archaeological Association  
 A range of individuals with a cultural heritage management background including indigenous representatives

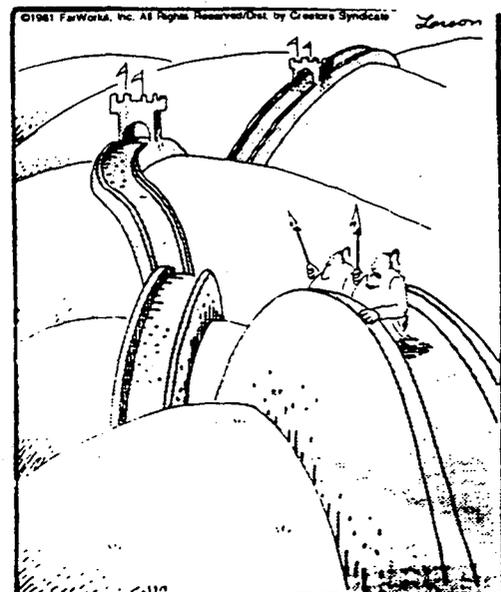
There appears to be consensus that there are a number of problems with the Model. In short these are a) although the model appears to offer protection to all heritage objects and areas in Queensland, and to devolve responsibility for heritage management to Indigenous owners of heritage, in reality the model does neither, b) the model is unlikely to meet the accreditation standards required under the Aboriginal and Torres Strait Islander Heritage Protection Bill. A meeting for contributors is scheduled for March 20.

Finally, I have made a number of suggestions for the content of the Newsletter. Probably the most important of these is for regular columns from each State/Territory briefing the Membership on issues concerned with heritage legislation, such as proposed amendments. It is very difficult for members to be apprised of developments across Australia and this initiative aims to address that need.

I look forward to working with the new NEC and Membership Committee and thank those who have nominated for the committee positions.

*Peter Veth*  
*National President*

### The Far Side by Gary Larson



"Now we'll see if that dog can get in here!"

## 1999 AGM

### PRESIDENT'S REPORT

I would like to welcome all those present to the 1999 Annual General Meeting of the Australian Association of Consulting Archaeologists Inc. This year has been a busy one for most of our members, the NEC included, and has been full of the usual professional and personal challenges.

The NEC has addressed a number of issues during the year, many of which were concerned with improving the professional image of the Association. Suggested strategies were the drafting of a promotional brochure, listing in the Yellow Pages, a new AACAI logo, upgrading of our web site and upgrading of our client list.

Membership issues continued to occupy centre stage this year with various ideas and inducements considered in an attempt to increase our small contingent of Full Members. Letters were sent to many long-standing Associates inviting them to apply for Full Membership. Handling costs for membership applications have also been reduced.

Efforts to provide the association with a facelift in the form of a new logo met with a generally lukewarm response. Less than half of the association members took the opportunity to vote on the various options and responses from those who did vote varied from enthusiasm through to outright contempt for the efforts of those involved. We will have a resolution on this after the AGM.

The response to the call for nominations for the NEC and membership committee was very disappointing. We all believe that our long-standing association should continue on into the next century, yet so few people are willing to spend just a little of their time to make this happen. At the time of this meeting we have only had one nomination for President. I hope this situation resolves itself satisfactorily in the near future.

The AACAI has many challenges to face in the future. We need to decide whether we want to shuffle on as an association primarily made up of associates, or whether we go 'professional'. I personally believe the AACAI should be an association made up of full fee paying members which can afford to promote itself and its members appropriately, have a paid secretary (even part-time) and generally hold its own in the commercial/professional world in which we operate. Much of the NEC's efforts in the past two years have been to this end. We are still optimistic about the future of the AACAI.

I would like to thank the outgoing members of the NEC for their tireless and committed efforts over the past two years - Tessa Corkill, Trish Saunders and Peter Kuskie and Membership Secretary Beth White. My thanks also to Vivienne Wood and Di Smith for compiling the Newsletter.

Finally I would like to extend the good wishes of the outgoing executive to the new members of the NEC, who hopefully will materialise soon and steer the AACAI through the next two years.

*Kerry Navin*

Postscript (February 2000): The AACAI has a new logo and has filled (or is in the process of filling) all of the positions on the NEC. Thankyou and welcome to our new President Peter Veth.

### Family finds skeleton

A HUMAN skeleton found at Morgan's beach near Cape Jervis has been positively identified as Aboriginal remains.

A police spokeswoman said the bones had been at the site "for a long time".

The bones were found about 11am yesterday by a Victorian family holidaying in South Australia. Several .22 calibre rifle shells were also found in the vicinity of the remains, but were not connected to the skeleton's discovery.

adu  
8/1/2000  
p. 7

The year has been another quiet one for the Membership Committee. We have received only five new applications for Associate Membership, three of which have been successful, and the other recent applications are still being processed. One Affiliate Member has successfully reapplied for Full Membership. However, we have so far received no new applications for Full Membership.

The paucity of Full Membership applications continues to be of much concern to AACAI. Consequently, the Membership Committee resolved to send a letter to all long-term Associate Members (ie. Associates who were members in or before 1995), encouraging them to apply for Full Membership. This letter was sent to 39 Associates.

The following table gives a breakdown of our Membership across the country. NSW and the ACT continue to have most members, but AACAI has strong support in Western Australia and South Australia, and we continue to receive applications from people in these states. We have also managed to retain some members in Victoria, despite our rival association.

State	Full members	Associates	Affiliates	Complimentary	Total	Newsletter subscribers
NSW	10	31	10		51	9
ACT	2	5	1		8	2 Libraries
Queensland	2		3		5	4
Northern Territory				1	1	
Western Australia		12	1		13	1
South Australia	2	10			12	1
Victoria	1	3			4	
Tasmania	1		1		2	
Overseas	1				1	1
<b>Total</b>	<b>19</b>	<b>61</b>	<b>16</b>	<b>1</b>	<b>97</b>	<b>18</b>

It is possible that the paucity of Full Members in states other than NSW may be a factor in our lack of recent applications for Full Membership, since applicants for that category must be supported by at least one Full Member of AACAI. Consequently, the Membership Committee has resolved to consider references from archaeologists who have standing in the profession, but who are not Full Members of AACAI.

If any members are considering applying for Full Membership, please do not hesitate to contact me if you have any questions or comments about membership criteria or the application process, or any other membership matters. My ph/fax no. is (02) 4677 3358; my email address is [bethw@lightstorm.com.au](mailto:bethw@lightstorm.com.au)

*Elizabeth J White*

Elizabeth White  
Membership Secretary, 2<sup>nd</sup> December 1999.

## SECRETARY'S REPORT TO THE AACA 1999 ANNUAL GENERAL MEETING

Three NEC meetings have been held since the 1998 AGM, with Canberra members present in person and other members at the end of their phones. Minutes of these meetings have been recorded in hard copy and on disk. Hard copies have been provided to all NEC members and to State Chapter representatives. Issues requiring attention have been discussed by phone and fax prior to and following meetings. The minutes of the 1999 Annual General Meeting will be included in the March issue of the AACA Newsletter.

Vice-President Tessa Corkill has continued to collect and forward mail from our Sydney post office box. Correspondence has been distributed by the Secretary to the relevant NEC members. Items requiring further action have been tabled and discussed at NEC meetings. Time-critical items have continued to be a problem. In particular, a request for in-depth feedback on the 'Archaeologist' entry in the DEETYA 'Job Guide' was received too late for action.

It has been a fairly quiet year on the secretarial front. Correspondence has included requests for information about AACA, newsletters from various organisations, principally the NSW NPWS and AIPA, notification of national and international conferences and workshops, requests from visiting overseas archaeologists seeking employment and promotional material from publishers. Items of interest still current on receipt by the Secretary were forwarded to the Editor for possible inclusion in the AACA Newsletter. The main item dealt with was a letter and supporting documentation from Mike Jones regarding a proposal by the Tasmanian Heritage Council to develop a formula placing a ceiling on archaeological consulting fees. In the event, the formation of an AACA subcommittee to monitor the issue became unnecessary when the issue was resolved by Tasmanian consultants. I have also liaised with Cheryl Stanborough regarding the sorting and archiving of AACA material. The task is almost finished.

As this will be my last term as AACA Secretary, I would like to thank other NEC members for their commitment and hard work over the past two years and wish the new NEC well for the challenges ahead.

*Trish Saunders*

Trish Saunders  
Hon. Secretary  
Australian Association of Consulting Archaeologists Inc.

### **Bike rack ancient statue**

The Advertiser 5/2/2000  
LONDON: A piece of polished stone used by museum staff as a bicycle rack has turned out to be a 2700-year-old statue of King Taharqa.

"It is the kind of archaeological find that might delight Indiana Jones - a long-lost statue of an ancient Egyptian king who is mentioned in *The Bible*," *The Times* newspaper reported.

The 68cm, damaged sculpture lay unappreciated for almost a century in a Southampton museum until noticed by two Egyptologists. Vivian Davies of the British Museum said it was an important piece of Kushite art from the 7th century BC.

**TREASURER'S REPORT TO AACAI INC  
ANNUAL GENERAL MEETING 3/12/99**

The audited Profit and Loss Statement and Balance Sheet of the Association for the year ended June 30 1999 have been circulated to the members of the Association and I formally request that they be accepted by this meeting.

In summary, we ended the year with an operating profit after tax of \$1,943.00. This compares with a deficit of \$1,300.00 in 1997/98, a surplus of \$3,212.00 in 1996/97 and a deficit of \$1,245.00 in 1995/96. During the financial year membership income increased marginally. However, the primary reason for the surplus was the reduction in operating costs, particularly those relating to publications and secretarial services.

Our total assets at June 30 1999 were \$22,064.00. This represents an increase of \$3,006.00 or 16% on the previous year and is a very healthy position for an organisation such as ours. Cash on hand stood at \$21,798.00 at June 30 1999.

Grants of \$400 and \$500 were made respectively to the South Australian and New South Wales Chapters.

The main ongoing cost of the association will continue to be the production of the Newsletter. The Newsletter Committee in 1998/99 managed to contain production costs below the level of the previous year, an excellent achievement. Notably, newsletter production costs equate to 36% of total membership and newsletter subscriber income.

A considerable number of members (forty in total) remain unfinancial for the present year. Membership fees were due on July 1st of this year. Members who are not financial are requested to immediately forward payment to the Association.

A significant amount of funds remain available for the Association to pursue important revitalisation measures, such as the glossy brochures providing details of Full Members and introducing the Association and the benefits of using our members. Widespread distribution of this information to potential clients around Australia is being considered. These measures will result in substantial additional costs to the Association (although a portion of these costs, such as designing and producing the brochures will be one-off expenditure).

With an accumulated surplus of \$21,001.00 the Association remains in a healthy financial position.

Finally, I would like to express my gratitude to the other members of the National Executive Committee for their work throughout the year. Regretfully I will not be standing for re-election as Treasurer. I wish the incoming Treasurer well for the 1999/2000 financial year.



Peter J. Kuskie  
Hon. Treasurer,  
Australian Association of Consulting Archaeologists Inc.

**PROFIT AND LOSS STATEMENT  
FOR THE YEAR ENDED 30 JUNE 1999**

	Note	1999 \$	1998 \$
<b>OPERATING PROFIT (LOSS) BEFORE INCOME TAX</b>		2,061	(1,299)
Income tax expense attributable to operating profit		118	-
<b>OPERATING PROFIT (LOSS) AFTER INCOME TAX</b>		1,943	(1,299)
Retained profits (Accumulated losses) at the beginning of the financial year		19,058	20,357
<b>TOTAL AVAILABLE FOR APPROPRIATION</b>		21,001	19,058
<b>RETAINED PROFITS (ACCUMULATED LOSSES) AT THE END OF THE FINANCIAL YEAR</b>		21,001	19,058

**BALANCE SHEET  
AS AT 30 JUNE 1999**

	Note	1999 \$	1998 \$
<b>CURRENT ASSETS</b>			
Cash	2	21,798	19,953
Receivables	3	266	-
<b>TOTAL CURRENT ASSETS</b>		22,064	19,953
<b>TOTAL ASSETS</b>		22,064	19,953
<b>CURRENT LIABILITIES</b>			
Creditors and borrowings	4	945	700
Provisions	5	118	195
<b>TOTAL CURRENT LIABILITIES</b>		1,063	895
<b>TOTAL LIABILITIES</b>		1,063	895
<b>NET ASSETS (LIABILITIES)</b>		21,001	19,058
<b>MEMBERS FUNDS</b>			
Accumulated surplus		21,001	19,058
<b>TOTAL MEMBERS' FUNDS</b>		21,001	19,058

**NOTES TO AND FORMING PART OF THE FINANCIAL STATEMENTS  
FOR THE YEAR ENDED 30 JUNE 1999**

	1999 \$	1998 \$
<b>2 CASH</b>		
Cash at bank	6,685	5,402
Potter Warburg Cash Management Account	15,113	14,551
	<u>21,798</u>	<u>19,953</u>
<b>3 RECEIVABLES</b>		
<b>CURRENT</b>		
Sundry Debtors	266	-
	<u>266</u>	<u>-</u>
<b>4 CREDITORS &amp; BORROWINGS</b>		
<b>CURRENT</b>		
Trade creditors	945	700
	<u>945</u>	<u>700</u>
<b>5 PROVISIONS</b>		
<b>CURRENT</b>		
Income tax	118	195
	<u>118</u>	<u>195</u>
<b>6 RELATED PARTY DISCLOSURES</b>		

The Committee members during the financial year were:

President	Kerry Navin
Vice President	Tessa Corkill
Treasurer	Peter Kuskie
Secretary	Patricia Saunders
Members Secretary	Beth White
Returning Officer	Josephine McDonald

The members did not receive or become entitled to receive any honoraria or fees during the year.

**Pyramid uncovered**

CAIRO: French archaeologists say they have discovered the remains of a 4000-year-old pyramid built for a queen. They uncovered the foundation stones of the pyramid, belonging to Queen Ankh-sen-Pepi, the wife of King Pepi I, in Sakkara, an ancient royal cemetery about 32km south of Cairo. The team found a stone bearing pyramid texts, or special prayers to protect the dead and ensure sustenance in the afterlife. Until now, such texts had been found only in the pyramids of kings.

**DETAILED PROFIT AND LOSS STATEMENT  
FOR THE YEAR ENDED 30 JUNE 1999**

	1999 \$	1998 \$
<b>INCOME</b>		
Newsletter income	355	185
Membership income	5,880	5,592
Interest	653	795
Other Revenue	124	-
	7,012	6,572
<b>EXPENDITURE</b>		
Auditors remuneration	800	700
Bank charges	23	23
Conference expenses	200	700
Filing fees	-	60
General expenses	20	20
Grant to W.A. Chapter	-	700
Grant to S.A Chapter	400	-
Grant to N.S.W Chapter	500	-
Meeting Costs	156	246
Newsletter costs	2,225	2,292
Printing, postage and stationery	342	111
Publication costs	-	1,741
Secretarial services	285	1,083
Wages	-	195
	4,951	7,871
<b>NET PROFIT (LOSS)</b>	2,061	(1,299)

## Who rests with the emperor?

**ON 2 NOVEMBER, SCIENTISTS** opened a massive porphyry sarcophagus in Palermo Cathedral, Italy. Entombed within was the Holy Roman Emperor Frederick II of Swabia (1194-1250). The mummified emperor (right) had his orb and sceptre at his side, as well as the sword with which he conquered Jerusalem during the Crusades. Beside him, the scientists were surprised to find the remains of a "mysterious young



woman". Also in the tomb was Frederick's descendant, Peter of Aragon. The existence of a third cadaver had been known since 1781 - the only other occasion when the tomb was examined - but it was assumed to be William, Duke of Athens. DNA samples were taken and the tomb closed again on 11 January. Frederick's erudition, love of the arts and court splendour earned him the epithet *Stupor Mundi* (Wonder of the World). As his three wives were busy

bearing him legitimate children, his concubines gave him an illegitimate line of four sons and five daughters. It has been suggested that a favourite mistress who pre-deceased him may have joined him in his grave in accordance with his wishes.

Frederick's vision included an integrated Europe. He was excommunicated and deposed by Pope Innocent IV in 1245 and died five years later, possibly of dysentery - although some historians claim Innocent "connived to have the emperor murdered". *Times*, 3 Nov; *D. Telegraph*, 14 Dec 1998; [R] 12 Jan 1999.

**NOTES TO AND FORMING PART OF THE FINANCIAL STATEMENTS  
FOR THE YEAR ENDED 30 JUNE 1999**

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**1 STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES**

These financial statements are a special purpose financial report prepared in order to satisfy the reporting requirements of the A.C.T. Associations Incorporations Act. The committee has determined that the association is not a reporting entity. A primary consideration of this determination was the committee's decision to give members access to the accounting books and records of the Association if the members desired more detailed information.

AAS1	Profit and Loss or Other Operating Statements
AAS5	Materiality
AAS6	Accounting Policies
AAS8	Events Occurring after Balance Date

No other Accounting Standards, Urgent Issues Group Consensus View or other authoritative pronouncements of the Australian Accounting Standards Board have been applied.

The financial report is prepared on an accruals basis and is based on historic costs and does not take into account changing money values or, except where specifically stated, current valuations of non-current assets.

The following specific accounting policies, which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of this report:

**Income Tax**

The Association adopts the tax payable method of tax-effect accounting whereby income tax expense shown in the Income and Expenditure Statement is based on the income tax paid and payable for the financial year.

**STATEMENT BY MEMBERS OF THE COMMITTEE**

The committee have determined that the association is not a reporting entity.

The committee have determined that this special purpose financial report should be prepared in accordance with the accounting policies outlined in Note 1 to the accounts.

In the opinion of the Committee

- (i) the accompanying Statement of Income and Expenditure is drawn up so as to give a true and fair view of the results of the Association for the year 30 June 1999;
- (ii) the accompanying Balance Sheet is drawn up so as to give a true and fair view of the state of affairs of the Association as at 30 June 1999; and
- (iii) at the date of this statement there are reasonable grounds to believe that the Association will be able to pay its debts as and when they fall due.

This statement is made and signed in accordance with a resolution of the Committee dated day of November 1999.

**Dated      day of November 1999**

# DUESBURYS

CHARTERED ACCOUNTANTS

## INDEPENDENT AUDITOR'S REPORT TO THE MEMBERS OF AUSTRALIAN ASSOCIATION OF CONSULTING ARCHAEOLOGISTS INCORPORATED

### Scope

We have audited the attached financial statements, being a special purpose financial report, of the Australian Association of Consulting Archaeologists Incorporated for the year ended 30 June 1999 as set out in the profit and loss statement, balance sheet, notes to and forming part of the financial statements and the statement by members of the committee. The Association's committee is responsible for the financial statements and have determined that the accounting policies used and described in Note 1 to the financial statements are appropriate to meet the information needs of the members. We have conducted an independent audit of these financial statements in order to express an opinion on them to the members of the Australian Association of Consulting Archaeologists Incorporated. No opinion is expressed as to whether the accounting policies used, and described in Note 1, are appropriate to the needs of the members.

The financial statements have been prepared for the purpose of fulfilling the requirements of the ACT Associations Incorporation Act. We disclaim any assumption of responsibility for any reliance on this report or on the financial statements to which it relates to any person other than the members, or for any purpose other than that for which it was prepared.

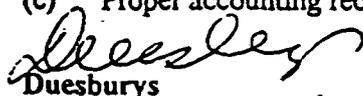
Our audit has been conducted in accordance with Australian Auditing Standards. Our procedures included examination, on a test basis, of evidence supporting the amounts and other disclosures in the financial statements and the evaluation of significant accounting estimates. These procedures have been undertaken to form an opinion whether, in all material respects, the financial statements are presented fairly in accordance with accounting policies described in Note 1 to the financial statements. These policies do not require the application of all Australian Accounting Standards and other mandatory professional reporting requirements.

The audit opinion expressed in this report has been formed on the above basis.

### Audit Opinion

In our opinion:

- (a) The financial statements of Australian Association of Consulting Archaeologists Incorporated are properly drawn up:
- (i) so as to give a true and fair view of the assets and liabilities of the Association as at 30 June 1999, the income and expenditure of the Association for the financial year ended on that date and other matters required by subsection 72(2) of the Associations Incorporation Act to be dealt with in the financial statements;
  - (ii) in accordance with the provisions of the Associations Incorporation Act.
  - (iii) in accordance with Australian Accounting Standards and other mandatory professional reporting requirements, as disclosed in the accounting policies described in Note 1 to the financial statements.
- (b) We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purpose of the audit; and
- (c) Proper accounting records and other records have been kept as required by the Act.

  
Duesburys

Chartered Accountants

Canberra 10 November 1999

  
A J Bray  
Partner

## DIRECTORS' REPORT

Your committee present their report on the association for the financial year ended 30 June 1999.

The names of the committee in office for the whole of the financial year and up to the date of this report are:

President	Kerry Navin
Vice President	Tessa Corkhill
Treasurer	Peter Kuskie
Secretary	Patricia Saunders
Members' Secretary	Beth White
Returning Officer	Josephine McDonald

### Principal Activities

The principal activities of the Association during the financial year were:

- (a) to encourage the communication of knowledge and promote a spirit of co-operation amongst workers within the field of archaeology;
- (b) to support and encourage research into all forms of archaeology, particularly those with relevance to consultancy work within the discipline;
- (c) to promote the training of students in archaeology, especially in consulting work, by encouraging consultants to provide such training;
- (d) to establish, maintain and encourage adherence to professional standard and ethics by fellow consultants.

No significant change in the nature of these activities occurred during the year.

### Results

The profit of the association for the financial year after providing for income tax amounted to \$1,943.

Signed at Canberra this      day of November 1999 on behalf of the Committee

**Australian Association of Consulting Archaeologists Inc.  
NSW Chapter: 1999 AGM**

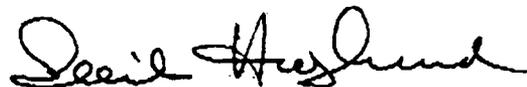
**Chairpersons report**

The SEC has continued its tradition of bimonthly meetings at the homes of committee members. As we lacked an elected secretary, we engaged secretarial help and minutes have been taken first by Ms Glennys Jarratt and then by Ms Vanessa Hardy. Both grasped our concerns most efficiently and we owe them both thanks for their assistance. Other secretarial duties have been shared between committee members.

Our efforts have concentrated on a number of points:

- Our occasional meetings have attracted a stable and growing number of participants. We managed to keep the venue which had been proven pleasant and convenient. The organisation of the program and negotiations with speakers was this time handled by John Edgar to whom we owe many thanks.
- Helen Brayshaw and Lilla Haglund continued investigating occupational health and safety matters. I hope to be able to devote more time to this during the coming year when I will not have committee matters to deal with.
- We kept trying to reopen contact with the NSW National Parks and Wildlife Service, asking that the pattern of formal meetings between representatives of both organizations be reestablished. Some months ago we achieved this and the main item raised during the first meeting related to the promised review of their draft Standards and Guidelines document. The outcome is still uncertain but consultants have been invited to provide comment on the document and a meeting has been held to discuss a possible coordinated response.
- The committee remains concerned about the situation at Sydney University with regard to teaching of Historical Archaeology.
- Members of the committee have also reviewed a number of documents such as the Queensland Heritage legislation which is under review, and the NSW NPWS "Visions for 2000" to define potential implications and strategies.

Finally I wish to thank my fellow committee members for all their efforts and wish the incoming committee all the best. I know that it is not easy to find the time or coordinate the bits of precious time that can be found.



Lilla Haglund  
Chairperson

**Minutes of Meeting of the NSW State Chapter Annual General Meeting  
held Monday 27.9.1999 at 7.30m  
at Benedi Room, Glebe Library Complex, Glebe.**

AGENDA	ACTION
1. Present: L. Haglund, M. Casey, T. Lowe, M. Therin, S. Lavelle, N. Usankatte-Hojrup, A. Bickford, T. Corkill, J. Drew, J. Edgar, R. Stocks. Apologies: D. Donlon, R. McKay, S. Colley, J. Comber, E. White D. Nutley, C. Stanborough, H. Brayshaw, J. McDonald.	
2. Minutes of the previous AGM not fully available but partly published in the Chairperson's Report in the Newsletter No. 78.	
3. Business arising from previous AGM minutes - see 2.	
4. <u>Chairpersons Report</u> - Haglund: Outlined progress on matters such as the bimonthly meetings of the committee & the engagement of secretarial help. Thanks to committee members for their efforts which were concentrated on a number of points: <ul style="list-style-type: none"> <li>• Speakers &amp; venue of the occasional meetings.</li> <li>• Investigation of occupational health &amp; safety matters.</li> <li>• Liaison with the NPWS to reestablish formal meetings to discuss matters such as the promised review of their draft Standards &amp; Guidelines Document. She also noted that NPWS 'Visions 2000' document (see below) indicates a move away from concerns about prehistory &amp; historical archaeology towards concerns mainly about natural heritage matters. A proposed meeting with the NPWS on 3.8.99 did not occur &amp; there has been no further formal contact with the NPWS with regard to this. <ul style="list-style-type: none"> <li>• The situation at Sydney University in regard to teaching Historical Archaeology: several interested students have no formal lecturer. The teaching of Australian prehistory is also understaffed.</li> <li>• The review of documents such as the Queensland Heritage legislation, &amp; the NSW NPWS 'Visions for 2000' to define potential implications &amp; strategies.</li> </ul> </li> </ul>	Brayshaw & Haglund continuing to look into matters relating to the NPWS.
Motions: <ul style="list-style-type: none"> <li>• To formally recommend to the Incoming Committee to follow up questions and plans regarding the re-organization of the NPWS and a review of their 'Standards &amp; Guidelines'.</li> </ul> Moved Corkill, seconded Therin. <ul style="list-style-type: none"> <li>• To formally recommend to the Incoming Committee to further investigate the situation regarding teaching of historical archaeology in NSW universities &amp; the diminishing number of academic positions in this area.</li> </ul> Moved Drew, seconded Lavelle. <ul style="list-style-type: none"> <li>• To accept tabled Chairpersons Report.</li> </ul> Moved Edgar, seconded Casey.           All unanimously accepted.	
5. <u>Treasurers Report</u> - Casey presented report on present financial status.	Incoming Treasurer needs to apply for funds from NEC
Motion: <ul style="list-style-type: none"> <li>• To accept tabled Treasurers Report.</li> </ul> Moved Therin, seconded Edgar. Unanimously accepted.	

<p>6. <b>State Delegates Report</b> - Bickford outlined participation in NEC meetings via phone contact. Main work involved the proposed archiving of the Association's records. At one meeting she suggested that Stanborough be employed by the NEC to evaluate, prior to archiving, the AACAI records which have accumulated over the years. Haglund stood in for the 98 AGM:- tabled documents from the SEC to the NEC (noted in NEC minutes published in AACAI Newsletter 78).</p>	<p>Stanborough has gone through material handed over so far, is willing to look at more from other members.</p>
<p>Motions: • To encourage Stanborough to produce short articles on the history of the Association for inclusion in our newsletter, if she is willing. Moved Edgar, seconded Casey. • To accept State Delegates Report. Moved Stocks, seconded Lowe. Unanimously accepted.</p>	
<p>7. <b>Secretary's Report</b> - No report as no formal Secretary</p>	
<p>8. <b>Other Business</b> -</p> <ul style="list-style-type: none"> <li>• Discussion about the new Victorian Institute of Professional Archaeologists, and their relationship with our Association.</li> <li>• Discussion about the use of volunteer &amp; student labour by museums &amp; on archaeological sites. Concern about how unpaid labour &amp; unqualified staff may impact on jobs, insurance &amp; superannuation for archaeologists. Noted that historical archaeology has regularly employed volunteers &amp; students, who are generally reimbursed for expenses. However, there is no consistent practice amongst members &amp; others in the profession.</li> <li>• Discussion about planning the next occasional meetings.</li> </ul>	
<p>Motions: • That a formal approach be made to the Institute of Professional Archaeologists by the NEC, for a possible affiliation, &amp; exchange of newsletters. (1) Moved Edgar, seconded Bickford. • For the NEC to pass on approval for the SEC to draft a (2) policy regarding the use of unpaid labour. Moved Casey, seconded Edgar. • That the SEC should continue the series of occasional meetings with the manner &amp; frequency to be discussed by the incoming executive. Moved Casey, seconded Therin. All unanimously accepted.</p>	<p>Haglund to take the first two motions to next NEC AGM</p>
<p>9. <b>Incoming Committee</b> - Haglund stated that the SEC has sufficient nominations for each new position on the committee, &amp; thus declared all elected unopposed.</p> <p><b>New Executive</b></p> <ul style="list-style-type: none"> <li>• Chairperson: Elizabeth White</li> <li>• Vice Chairperson: Jo McDonald</li> <li>• Secretary: Cheryl Stanborough</li> <li>• Treasurer: Michael Therin</li> <li>• State Delegate: Anne Bickford</li> <li>• Alternative Delegate: Helen Brayshaw</li> <li>• Committee Members: Neringa Lisankalite-Hojrup Robyn Stocks</li> </ul>	<p>Arrangements have to be made to change the signatories to the bank account held by the SEC</p>
<p>Meeting opened after occasional talks by Donion &amp; Lavelle, &amp; closed at 9.20pm.</p>	

## NSW State Chapter

### TREASURER'S REPORT

for period from 1 July 1998 to 30 June 1999

A credit Balance of **\$810.23** was carried over from 1997/98 financial year. **\$810.23**

#### INCOME

Occasional Meetings	405.00	
Grant from NEC	500.00	
Bank Interest	35.86	
	<b>940.86</b>	
<b>Total</b>		<b>\$940.86</b>

#### EXPENDITURE

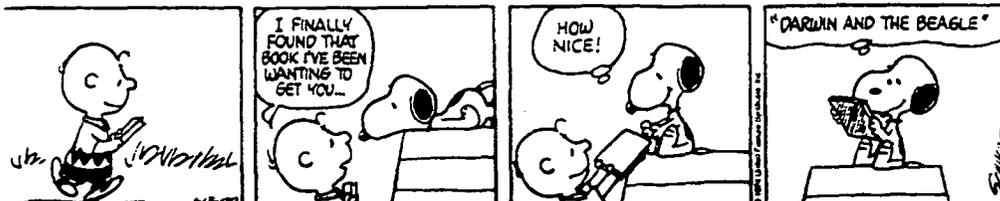
• Government Credit tax	- 0.01	
<b>Total</b>		<b>\$0.01</b>

Balance in bank account as of 30 June 1998	1516.08	
cash in hand	235.00	
	<b>1751.08</b>	
		<b>\$1751.08</b>

#### Debits outstanding

Monies outstanding for 1999/2000	1249.75
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#### Peanuts



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## Raft trip recreates ancient sea voyage

*The Advertiser 29/11/2000 p. 30.*

AN international archaeological team is set to recreate a prehistoric trip from the Indonesian island of Bali to its troubled neighbor, Lombok.

Australian-based leader Bob Hobman is more concerned about the lethal currents he must contend with when he paddles a primitive raft across the Lombok Strait on Monday than he is with recent rioting on Lombok.

"The Lombok Strait is generally recognised as one of the most unfriendly and unpredictable stretches of water on earth," Mr Hobman said.

He has been keeping a close eye on the sectarian strife on Lombok which prompted a BBC team to cancel its plans to follow the maritime odyssey.

Mr Hobman and his 11 crew hope to make the 25km trip in 24 hours on a raft made of bamboo and wood.

The trip was designed to be a replication of what archaeologists believed was the first difficult sea voyage made by man 840,000 years ago.

## AACAI POLICY FOR THE USE OF VOLUNTEERS.

In 1995 the AACAI developed a policy on the use of volunteers working on archaeological sites. The policy was in keeping with the general objects of the Association, as set out in the Constitution. It has regard for AACAI's objective to set professional standards in the consulting field and also its training functions.

The use of volunteers has become commonplace on historic site and on some Aboriginal site projects. In general the volunteer should be trained to undertake excavation tasks, the washing or sorting of artefacts and simple cataloguing procedures. The volunteer should not undertake work normally the responsibility of an assistant or specialist. Volunteers should be superfluous to the project's labour needs.

It is the responsibility of the consultant to provide a safe working environment for volunteers and all other staff. Since the volunteer is not covered by workers' compensation insurance, it is an obligation of the consultant to have public liability insurance. Volunteers should be reimbursed for expenses (for example, \$20 a day).

## ADVERTISEMENTS IN AACAI NEWSLETTER

AACA newsletter will accept paid advertisements from related specialists and relevant organisations at the following rates: full page \$250.00, half page \$150.00, less than half page \$50.00 minimum. 50% discount for members.

# Pressure mounting for Britain to give back the Elgin marbles

By JOHN DEANE  
in Athens

THE Greek Government yesterday increased the pressure on Britain to return the Elgin marbles.

Greek Foreign Minister George Papandreou made the case for their return during a meeting in Athens with members of the British House of Commons select committee on culture, media and sport.

After the meeting Mr Papandreou told the MPs: "I hope you have come from this discussion with greater information and hopefully some greater wisdom on the issue of the return of the marbles."

The marbles consist of 17 figures, part of a 165m frieze that

decorated the 2500-year-old Acropolis monument in Athens.

The committee, which is on a fact-finding trip into the illicit trade in works of art, also met Culture Minister Elisavet Papazoi.

Mr Papazoi said that the committee's visit to Greece was an important first step.

"We had the chance for the first time to start a dialogue with an institution of Britain ... And we believe that is an especially good sign," he said.

Committee chairman Gerald Kaufman said it was too early to say whether it would recommend the marbles' return to Greece.

"It is impossible for me to anticipate what will be in our report because we have only just

begun the inquiry," he said. The committee's report is expected sometime before the (northern) summer, but the final decision on the marbles' fate is in the hands of the Government.

The British Government has always rejected demands for the marbles to be returned to Greece, insisting they were legally acquired when they were moved to Britain between 1801 and 1816 by Lord Elgin, the British Ambassador. Greece contends they were stolen.

The committee was scheduled to visit the Acropolis and the site of the new Acropolis Museum, where Greece hopes the marbles will be housed if they are returned, before the end of its three day trip.

**Comments on:**  
**Queensland Indigenous Cultural Heritage Review:**  
**Draft Model for new Legislation**

### **Preamble**

This submission has been prepared by heritage practitioners from throughout Australia, whose knowledge and experience in Indigenous heritage management practice is outlined below:

- Staff and students of the Department of Sociology, Anthropology and Archaeology, University of Queensland – who have many years of professional experience in conducting research into Indigenous heritage and who work closely with many Indigenous communities throughout Queensland and other parts of Australia;
- Members of the Australian Archaeological Association Inc. – the pre-eminent body for archaeological research in Australia, with a Code of Ethics requiring members to work with traditional owners in all aspects of their research;
- The Australian Association of Consulting Archaeologists Inc. – the foremost professional body for the oversight of cultural heritage management in Australia, also having a Code of Ethics requiring members to work with traditional owners in all aspects of their work;
- Individuals with a cultural heritage management background, including professional consulting archaeologists and anthropologists, staff of the Queensland Museum, and Indigenous people with experience in cultural heritage management, including members of the Queensland Indigenous Working Group.

We therefore bring a wide range of expertise and experience to this submission.

### **Introduction**

We all recognise the need for new Indigenous heritage legislation in Queensland. The Queensland *Cultural Record (Landscapes Queensland and Queensland Estate) Act 1987* is widely recognised as inappropriate for the protection and management of heritage in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries. In fact, some of us believe this legislation was anachronistic from its inception.

Our concerns, however, have not been eased with the publication of the *Queensland Indigenous Cultural Heritage Review: Draft Model for New Legislation* (the Model). We believe it is vital to state, from the outset, that we believe the Model to be seriously flawed. It, too, is anachronistic, in that it does not reflect current (let alone future) cultural heritage management practice in Queensland or elsewhere in Australia.

The Model

- makes no provisions for the *protection* of Indigenous heritage;
- it does not provide for Indigenous control or ownership of heritage or of the process of managing heritage;
- it does not adequately define vital terms; and
- it develops mechanisms for the management of heritage in a land use context that are unworkable and are likely to lead to protracted legal challenges.

Perhaps most importantly, we believe the Model will lead to legislation that will fail to meet the new Commonwealth accreditation standards.

We argue in this submission that the Model cannot be corrected and made acceptable and workable by merely tinkering with detail. The entire Model needs to be rethought. If the Queensland Government seeks to provide heritage legislation that is at the forefront of national and international standards, this Model is not a basis for providing such legislation. On the contrary, the Model provides for a legislative framework that would give Queensland the unenviable accolade of having the least effective and most outdated heritage protection legislation in the country.

### **Aims and standards**

The Model aims to recognise a wide range of cultural heritage places and objects. It

*seeks to protect Indigenous cultural heritage as it specifically relates to land and waters. The draft model protects objects and areas which are of particular significance to Aboriginal people and Torres Strait Islanders because of their traditions, observances, customs, beliefs and history.*  
(Draft Model 1999:5 – emphasis added)

The Model was developed to meet the following required accreditation standards linked to the Commonwealth *Aboriginal and Torres Strait Islander Heritage Protection Bill 1998*:

- Laws provide protection for all areas and objects significant to Indigenous people;
- Laws recognise Indigenous people as the primary source of information about the significance of objects and places;
- Decisions about heritage significance are to be made in consultation with Indigenous people and are to be made separate from decisions about protection of heritage objects and places;
- Indigenous people are to be involved in the approval process relating to a development activity associated with a heritage area;
- Laws promote negotiated outcomes regarding land management involving heritage areas;
- Laws provide for the protection of culturally sensitive information;
- Laws ensure interested parties are treated fairly;
- Laws provide effective deterrents to injury to or desecration of heritage objects or places;
- Laws provide for the reporting of Indigenous human remains.

If Indigenous heritage legislation in Queensland meets these accreditation standards, 'Commonwealth jurisdiction for Indigenous heritage protection would be limited to cases involving the national interest' (*ibid*).

As indicated earlier, in our opinion the Model is seriously flawed. It does not provide protection for heritage objects or areas and it does not meet the accreditation criteria of the *Aboriginal and Torres Strait Islander Heritage Protection Bill 1998*.

The Model, as presented, is not about the protection of cultural heritage, but about the facilitation of land use. There are no procedures for the protection of heritage objects and areas on private property, or for the protection of heritage objects and places from indiscriminate 'research' activities by untrained collectors. The entire focus of the legislation is on development, and even here the procedures proposed for the

management of heritage items are not, in our experience, workable. We believe the procedures outlined in the Model will create confusion, duplication of work and assessment, increase costs and result in time delays to developers.

We discuss 12 principal concerns, and 8 general problems and omissions. The order of presentation of the 20 concerns is not necessarily the order of seriousness of the concern.

## CONCERN 1

### Failure of Model to provide adequate and realistic definitions

The first concern relates to definitions. Several important concepts are incorporated into the Model, none of which is, we believe, adequately or properly defined.

'Tradition', 'significance' and 'history' are three key terms that are ill-defined, or not defined at all. The definition of 'Indigenous cultural heritage' is more realistic than the definitions in the *Cultural Record Act*, but is still well short of the concept as it is defined by Indigenous people and by current cultural heritage literature.

#### 'Tradition'

The definition of 'tradition' needs to be far broader than that provided for in Section 5.1.2 of the Model, and incorporate meanings recognised in anthropological literature and by Indigenous people today, such as mythological sites, story places, sacred sites, resource areas and cultural landscapes. Any definition of 'tradition' must also recognise that tradition is not a static concept. Traditions change over time – not only in Indigenous societies but also our own. The changes to the Anglican Church liturgy are a classic example from our own heritage. In 1662 *The Book of Common Prayer* was regarded as a major modernisation of the worship. By 1950 it was part of the Anglican 'tradition'. The 1995 preface to the new, 'modern' form of worship - *A Prayer Book for Australia* - includes the following quotation from Article 34 of the church's Constitution:

*It is not necessary that the traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and manners ... (emphasis added).*

It is vital that we accept that changes to 'tradition', to incorporate more modern meanings and actions, are a normal part of the evolution of all societies. To deny such evolutionary changes to Indigenous societies is to deny the natural progress of social and cultural evolution.

#### 'Significance'

Significance is a socially determined concept. Like 'tradition', significance can vary over time as the attitudes of society towards a thing change. Once again, an analogy with our own culture will serve as example. In the 1930s, whale harvesting was a significant industry in Queensland. By the end of the 20<sup>th</sup> century whale hunting is not an acceptable economic activity in our country, and the value of the whale has changed from an economic measure to a conservation and biodiversity measure.

Heritage significance may also change over time. Meaning given to place will change as circumstances of its use change. As sites are destroyed over time, due to natural causes or to development pressure, those remaining places may gain in significance as their rarity increases.

Different cultural groups may view the same heritage place differently. Indigenous people may have a very different view of the significance of a place compared to non-Indigenous people. Such cultural differences in perspectives are normal and to be expected. Definitions of 'significance' must recognise that the concept of significance is a cultural construct and that it will change over time. There is no acceptable 'formula' for

the calculation of significance. To try to codify the significance concept is to impose a western 'cultural imperialism' (Sullivan 1993; see also Byrne 1991) over the process of significance assessment.

The concept of *archaeological significance* is not recognised in the Model. For many Indigenous people who have been displaced or who have otherwise lost connection with country, archaeological techniques may be necessary to identify heritage objects, sites and places, and significance may require recognition of archaeological heritage values.

Global best practice in cultural heritage management, as reflected in the ICOMOS Burra Charter, recognises the multiple levels of significance in cultural heritage places, including scientific (archaeological) significance. To overlook such components of significance makes the current Model anachronistic, and outside the provisions of world (or even Australian) best practice.

Furthermore, given that both Queensland and the Commonwealth are signatories to ICOMOS and the Burra Charter, actions of the government that go against the provisions of the Burra Charter may be illegal.

Heritage, then, has multiple values and layers of meanings, ascribed to the place by the observer. To ignore any one layer of meaning is to ignore an important part of the heritage place. In this way the Model needs to be more closely twinned to the *Queensland Heritage Act 1992*, to allow all layers of significance to be recognised and protected. But the arguments above also demonstrate the inappropriateness of closely defining significance.

**The Model would be stronger if the concept of significance was dropped, and blanket protection provided to Indigenous cultural heritage. That is, the Model would be stronger if it provided the presumptive protection it recognises as being vital to adequate heritage protection legislation.**

### 'History'

As with 'tradition' and 'significance', the term 'history' is not adequately defined in the Model. The Ascot Chambers case against the *Queensland Heritage Act 1992* demonstrates how important it is to define this term adequately. Within the cultural heritage profession, 'history' can mean archaeological time frames, the contact period, and/or the recent past. We believe a definition of history that incorporates past, contact, and present historical values is a minimum requirement for a definition of this term.

### 'Cultural heritage'

Culture is what makes us who we are. It is both *ideational*, in that it shapes the way we think about things; and *material*, in that there are physical manifestations of our way of life. *Cultural resources* are the material manifestations of culture.

*Cultural heritage* is something transmitted from the past or handed down by tradition. Cultural heritage therefore incorporates both the physical resources and the non-physical elements of our culture.

*Cultural heritage is the totality of forms of creativity - physical and non-physical - and the body of values through which, as part of its historical continuity, a people or nation reveals itself most clearly.*

*The cultural heritage of a nation manifests itself in many ways. In the form of immovable cultural property such heritage, for example, consists of historical monuments, archaeological sites, historic quarters, town planning, gardens and landscapes of human endeavour. It is equally to be found in the wealth of people's movable cultural property. These include works of art, objects of archaeological and historical value, artefacts and things of artistic, scientific and technological and historical value, such as manuscripts, books and all other kinds of products that bear witness*

*to man's [sic] creativity and the life of society through the ages. A people's cultural heritage is also reflected in non-physical forms such as music, dance, drama, folklore, unwritten languages, scriptures, prose, poetry.*

*Being the testimony of people's creative acts in the course of their history, and being an expression of their cultural soul and collective personality, it is in cultural heritage that cultural identity is rooted. It is cultural identity which provides cohesion to a community and which forms a living core of its total being and becomes the driving force for its future. The assertion of cultural identity is, therefore, inseparable from cultural heritage. As such, no people and no nation can afford to ignore the preservation and nurturing of its cultural heritage lest it risk losing its identity (Makagiansar 1989:9, emphasis added)*

Pearson and Sullivan (1995:4-5) provide a similar view:

*Cultural resources are the result of humanity's interaction with or intervention in the natural world or its natural resources. In its broadest sense, the term 'cultural resources' includes all the manifestations of humanity: buildings, landscapes, artefacts, literature, language, art, music, folkways and cultural institutions are all cultural resources.*

*The term 'cultural resources' has usually been used to refer to only those parts of the cultural heritage, those manifestations of humanity, physically represented in the landscapes by 'places' (that is, cultural resources which occur on, or are an integral part of, land or landscape). The term 'cultural resource management' is used ... to describe the process of looking after those cultural resources that occur in the landscape. These terms, however, are only readily understood when this specialist definition is applied. We therefore prefer to use the term 'cultural or heritage place' ...*

*When we conserve items of the 'natural heritage' (even wilderness areas) we are really preserving an ecosystem often profoundly affected by Aboriginal environmental manipulation, including especially the use of fire. In the last 200 years the impact of humanity on the land has been even more dramatic.*

Consequently, the emphasis of the Model on 'heritage areas and objects' fails to recognise those broader concepts of heritage, such as

- the *cultural* heritage aspect of resources like mineral resources, flora and fauna;
- the stories and ceremonies associated with a place *that need to be performed at that place* to give the place its full cultural meaning; and
- the *identity* that comes from cultural heritage.

## CONCERN 2

### Failure of Model to provide 'presumptive protection' for Indigenous heritage

The intent of the Model, to give *presumptive protection* to all heritage objects and areas, is laudable, but the Model is flawed in that this intent is not met.

The Model only protects places of 'significance to Indigenous persons in accordance with Indigenous traditions or history'.

In other words, the Model does not protect all cultural heritage areas and objects. It only protects a limited **subset** of heritage areas and objects that:

- a) have been identified as requiring significance assessment; **and**
- b) have been assessed by Indigenous people as having significance; **and**
- c) have been reassessed by the CEO of the administering department as having Indigenous significance; **and**
- d) have been registered as being of Indigenous heritage significance.

There are numerous problems with this approach:

1. There are no interim measures to protect objects and areas of heritage significance while their heritage values are being assessed.
2. There are many heritage sites and areas that are already regarded as having heritage significance, and these are places already on heritage registers and lists. There is no provision in the Model for the protection of these places while their significance is reassessed under the provisions of the new Act.
3. There is no provision for the very considerable resources that will be needed to prepare these significance assessments.
4. There does not appear to be a full realisation of the length of time the procedures outlined in the Model would take, and the Model sets inadequate and unrealistic time limits for the completion of extremely time-consuming and cumbersome tasks.

Other issues related to the Model's failure to provide presumptive protection, or indeed adequate protection for even those places determined to be significant, are

- the cumbersome nature of the assessment process (Concern 6 below), and
- the failure of the Model to recognise Indigenous ownership of heritage, or to grant Indigenous people control of heritage management process.

We now turn to a discussion of this latter issue.

## CONCERN 3

### Failure of the Model to recognise Indigenous ownership of Indigenous heritage

Although the Model acknowledges Indigenous *custodianship* of cultural heritage (with custodianship being undefined), the Model still reserves all rights and powers of *management* of cultural heritage to the State. In this way the Model is inconsistent. Custodianship, in the sense used in anthropological literature (for example the writing of Aboriginal cultural heritage analyst, Lyndon Murphy 1996), implies management and control (see also Langford 1983, Fourmile 1996).

The inconsistency in the Model in this regard continues with an analysis of the assessment process. While Indigenous people may be in control of the preparation of the assessment of significance, they are not given control over identification of those places requiring significance assessment, nor are they given control over the final outcome. The assessment of significance over Indigenous heritage places, developed by Indigenous people, in accordance with 'Indigenous tradition and history', must be endorsed by the [non-Indigenous?] CEO of the administering department, who will reassess the significance using anthropological, historical, biogeographical and archaeological data, rather than via a review of Indigenous tradition and history!

The granting of Indigenous control over heritage management is not a novel process in cultural heritage management. For example, in the South Australian *Aboriginal Heritage Act 1988* it states that when determining whether an area of land is an Aboriginal site, or an object is an Aboriginal object,

*the Minister must accept the views of the traditional owners of the land or object on the question of whether the land or object is of significance according to Aboriginal tradition. (S13[3]).*

This concern is further elaborated in Concern 4 below.

## CONCERN 4

### Failure of Model to devolve responsibility for Indigenous heritage to Indigenous communities

The Model intends, and claims, to devolve responsibility for cultural heritage management to Indigenous communities, and this intent is to be applauded. Nevertheless, the practice of cultural heritage management, as outlined in the Model, does not allow such devolution to occur, apart from the conduct of the initial assessment of significance of an object or area. The limitations of devolution are as follows:

1. Under Section 10.1.1 of the Model, 'any person' can initiate a cultural heritage assessment, whether or not the traditional owners of the area wish an assessment to be undertaken.
2. Any Statement of Significance must be endorsed and reviewed by the CEO of the administering Department – who would not be, or would rarely be, a member of the relevant traditional owner group. As the CEO has the final say in whether or not a place has significance, in accordance with Indigenous tradition or history, Indigenous people are denied empowerment to make the final determination as to whether or not a heritage place is protected.
3. There are no rights of access to land provided for in the Model. Without such rights of access to assess significance and/or determine the level of damage to a heritage object or area, Indigenous people can only have a very limited control over their heritage and its management.
4. The number of cultural heritage assessors (Indigenous and non-Indigenous) to be involved in cultural heritage assessment work is limited by the Model to a maximum of six (6), regardless of circumstances. Such limitations under legislation do not allow Indigenous people to be responsible for

the cultural heritage management *process*. Legislative limits on numbers of Indigenous assessors may also contravene the right to negotiate principle for registered native title claimants and determined native title holders in areas with multiple claims.

5. There is no process for the selection of Indigenous Cultural Heritage Bodies. Although it may be assumed that Native Title Representative Bodies may fulfil this role, this is not made clear in the Model. In many areas, Native Title Representative Aboriginal Bodies are not the appropriate bodies to provide oversight of *local* cultural heritage management concerns.
6. Many smaller Indigenous community groups have already taken on responsibility for the oversight and management of their own cultural heritage. To deny such groups a role as ICHBs would be to disempower such groups, many of whom have demonstrated considerable skill in balancing the needs for heritage management and planning for ongoing land use and development.
7. The definitions for IIPs and the process for how such groups are to be identified are unclear.
8. There is no provision for funding of either the IIPs or the ICHBs. Both groups will need considerable resources to allow them to accomplish the roles required of them in the Model.
9. Rates of pay are set in the Model, and this further reduces the responsibility of Indigenous people in the *process* of cultural heritage management (see Concern 12 below)

*There is a need for the Model to give greater authority to local traditional owners and Native Title claimants/holders so that they can be responsible for the initiation of an assessment of significance, for the process of assessing the significance, and for the final determination of the significance of their own heritage.*

## CONCERN 5

### Failure of Model to provide equality of protection to Indigenous and non-Indigenous heritage

The new Indigenous heritage legislation is designed to be twinned with the *Queensland Heritage Act 1992* (the 'QHA'). The QHA specifically *excludes* Indigenous heritage places, so the new Act must mirror the protection afforded to heritage places in the QHA. It would be racially discriminatory under the provisions of the *Racial Discrimination Act 1975 (Cth)* to protect a smaller range of Indigenous heritage places than are protected under the QHA. The current Model for Indigenous heritage place protection is far more restricted than the QHA. We provide 6 examples of inconsistencies (in random order) that could be regarded as racially discriminatory:

1. No provision in the Model for competing interests to take their concerns to the Land and Environment Court to provide for a more independent process.
2. No provision in the Model for *independent* advisory Board with a major *decision-making* role in site protection and management. The LRT does **not** provide this function.
3. No provision in the Model for Penalty Stop Orders, prohibiting development for 10 years.
4. No indication of the level of financial penalty for breaching a Stop Order (17,000 penalty units in the QHA).
5. Only 30 days for the application of a Stop Order in the Model, rather than the 60 days of the QHA.
6. In the Model, a defence of 'reasonable and honest mistake' will be an acceptable defence in the event of destruction of significant heritage areas or objects. Yet there is no provision in the Model for a land

user to seek to inform himself/herself of the likely occurrence of significant areas or objects. This is very different from the QHA where there is no defence of 'reasonable and honest mistake' because there is an explicit process for ensuring land users meet their responsibilities under the Act.

*The Model must include protection for a similar range of heritage places as are protected under the Queensland Heritage Act 1992, through the adoption of protective mechanisms that are at least as strong as those in the QHA, to ensure protection from claims of racial discrimination.*

## CONCERN 6

### The Model's provision of a cumbersome and unworkable assessment process

#### Significance assessment

The Model only protects objects and places *deemed by the CEO of the administering department to be significant*. It does not protect places *deemed by Indigenous people to be significant*. The significance assessment process outlined in the Model is one which is likely to involve considerable time and expense, requiring:

1. the preparation of a Statement of Significance (S. 9.1.2);
2. the registration of the Statement of Significance with the CEO of the administering Department (S 9.1.2);
3. all stakeholders affected by the assertion of significance to be protected by an endorsement of the Statement of Significance based on a review of 'known anthropological, biogeographical, historical and anthropological [sic - presumably this is meant to read 'archaeological', and not a repetition of 'anthropological'] information' (S 10.1.3) = a very long review process indeed, if it is to be conducted appropriately.

There does not appear to be sufficient understanding in the Model of just how long this process would take to undertake properly. In many instances a period of months would be required to complete the full process, with arguably the longest time period being that of reassessment by the CEO of the administering department. There is no provision for funding of such activities at any point - either to the Indigenous assessors or for the assessors in the administering department.

#### Cultural Heritage Management Plans

CHMPs are a planning document already in use in cultural heritage management. Our concern is not so much with the concept of the CHMP as with the concept of a standard CHMP, and the very limited time frames imposed on developing a CHMP.

Cultural Heritage Management Plans are particular to the development/planning issue under consideration and need to be negotiated between all interested parties. To expect all negotiations to be conducted within a four month period is a demonstrating of the lack of understanding by those drafting this Model of the cultural heritage management process. Our view is that such short time frames are imposed to allow the Government to take an even greater role in the planning process - thereby further disempowering Indigenous owners of heritage.

## CONCERN 7

### Failure of the Model to provide protection for significant places for which significance assessment has not been undertaken

As well as the failure of the Model to provide for the interim protection of places while assessment of significance is being undertaken, there is no provision in the Model for the protection of places that may be

of great significance, but for which no Statement of Significance exists. There are many reasons why a significant place may never have had an assessment of significance conducted. Two of these are outlined below:

1. Indigenous knowledge about the place is not for public record. Although Sections 6.1.1 and 6.1.2 of the Model 'seek to uphold the intellectual property rights of Indigenous people in regard to their traditional knowledge and information', the Model does not extend this protection to the sites and places themselves, for which such knowledge exists. On the contrary, Section 4.3.1 of the Model makes it an offence for 'A person' who 'discovers' a heritage object or place not to report it to the CEO of the administering department. Under this Section, an Indigenous person, who is presumably 'A person' for the purposes of the Act, must reveal the location of any object or area, even if such revelation is contrary to Indigenous law, custom or tradition.

*There is a need to ensure that intellectual property rights in relation to places, as well as information, are recognised and are afforded protection even when not notified to the CEO of the administering Department.*

2. The place has not yet been 'discovered'. This applies particularly to archaeological sites or places for which information does not exist because knowledge about the place has been lost or forgotten because of displacement of traditional owners, or because of the elapse of long periods of time (perhaps hundreds or even thousands of years) since the place was last used. Such places are often only 'discovered' as part of archaeological research or systematic surveys for environmental impact assessment. Such places are not afforded protection under the Model until they have been discovered, assessed, and the assessment reviewed and endorsed. Such places are therefore extremely vulnerable to accidental destruction. In New South Wales, under the provisions of S. 90 of the *National Parks and Wildlife Act 1974*, all heritage places are protected (presumptive protection), regardless of land tenure, register status, and known level of significance.

*It is this level of presumptive protection that is required in the Queensland Model/Act, to meet the intent of the proposed legislation, and the requirements of accreditation under the Aboriginal and Torres Strait Islander Heritage Protection Bill (Cth).*

## CONCERN 8

### Failure of the Model to provide protection for heritage areas of archaeological significance

In Section 5.3.1 of the Model it is stated that 'protection *not only be afforded* to areas of particular historical or archaeological significance' (emphasis added). This implies that archaeological and historical sites and places are to be protected under the terms of the Model, but there is no provision in the Model to actually protect such sites and places. In fact, archaeological research as one factor impacting heritage places is ignored.

Under the current legislation, the *Cultural Record (Landscapes Queensland and Queensland Estate) Act 1987* (the 'CRA'), Queensland Estate (which includes archaeological sites) is protected via a system of permits. Permits ensure only 'suitably qualified' (that is, trained and professional) archaeologists<sup>1</sup>, working with traditional owners, are able to record, collect, or excavate archaeological sites, either for research or environmental impact assessment purposes. No such provision for permits exists under the current Model.

In fact, there is no recognition of a need for an accreditation system for heritage professionals, nor is there provision for peer assessment of research proposals or reports. Without such standards, best practice in cultural heritage management, archaeological research, and cultural heritage protection in Queensland could be seriously undermined or even destroyed.

<sup>1</sup> There are many Indigenous people who are also heritage professionals, and this discussion is not intended to deny the fact that not all archaeologists and anthropologists are non-Indigenous.

There is no recognition that archaeological research makes a significant contribution to the identification of heritage places in the state, and to understanding the significance of heritage places.

There is no provision for control over archaeological research. There are no provisions in the Model to ensure that fossickers do not interfere with sites for which significance assessment has not been completed.

The CRA also has a system of fines for conducting work on, or otherwise damaging, archaeological sites or heritage places ('Queensland Estate') without a permit. Although the Model imposes realistic fines for damage to objects and places of documented significance for Indigenous tradition and history, there are no fines against destruction of archaeological sites, either by development activity, or by fossicking.

The level of fines to be imposed for a breach of a Stop Order (S. 4.5) is not indicated. To be consistent with the *Queensland Heritage Act 1992*, the penalty for contravention of a Stop Order would need to be 17,000 penalty units.

**There is, therefore, a need for the Model to include a system of permits to ensure that qualified professionals, working in conjunction with traditional owners, record, excavate and collect material of archaeological significance.**

## CONCERN 9

**The Model's failure to recognise synergistic linkages between cultural heritage and native title issues**

The Model distinguishes between cultural heritage and native title (preamble, pp.5-6). This is a false division, for the following reasons:

1. The two issues are entwined. The Act will need to make provisions for cultural heritage places/objects/sites:-
  - a) on land where native title has NOT been extinguished:
  - b) on land where native title HAS been extinguished.
2. Since before the advent of the *Racial Discrimination Act 1975*, cultural heritage legislation in Queensland has reserved ownership of heritage places in the Crown, regardless of the status of land tenure. It is arguable, therefore, that cultural heritage places have never had their native title extinguished, even on freehold property. The division between cultural heritage and native title may be illegal, and Crown law advice needs to be sought.

## CONCERN 10

**Failure of Model to provide for the adequate protection of heritage OBJECTS.**

Under the Model any object can be declared a significant object, once assessed. The definition of 'object' is so general it could apply to such objects as photographs, bark paintings and tourist items – even those in private collections.

Issues of ownership of objects are not addressed, although Indigenous custodianship is acknowledged. Under the *Cultural Record Act* all relics are the property of the State. If the State is to retain ownership under the Model, then moveable cultural heritage becomes an asset that needs a comprehensive system of management. This would require a range of measures including the financing of cultural heritage centres,

staff training, the registration of collections, maintenance of a register of collections and the maintenance of monitoring of standards. The costs are likely to be considerable.

None of these matters is addressed in the Model.

## CONCERN 11

### **The loss of protection for non-Indigenous heritage places and moveable heritage objects not currently protected under the *Queensland Heritage Act 1992***

Notwithstanding the assertions in the Introduction to the Model about the protection of non-Indigenous cultural heritage, the reality is that the *Queensland Heritage Act 1992* only protects those non-Indigenous heritage places that are listed on the Queensland Heritage Register. The current *Cultural Record Act* protects all those non-Indigenous heritage places that are more than 30 years old but not yet assessed as being significant in terms of the QHA.

Furthermore, the provisions of the QHA regarding moveable heritage are so weak that Part 7 of that Act has never been implemented. Protection of non-Indigenous moveable cultural heritage/archaeological heritage is done largely through the provisions of the *Cultural Record Act*. Under the proposed Model this will cease and there will be limited effective protection for non-Indigenous moveable (and non-moveable) cultural heritage.

It is important that the provisions of the *Queensland Heritage Act 1992* are modified to ensure adequate protection of those non-Indigenous places and objects no longer able to be protected once the *Cultural Record Act* is repealed.

## CONCERN 12

### **The Model's setting of rates of pay and other procedural matters**

It is not practical for cultural heritage legislation to be as prescriptive as it is in Section 10.5 of the Model.

Section 10.5.1 effectively limits the cultural heritage activities that can be involved in the assessment of significance. There is no provision for excavation, test pitting, use of ground penetrating radar, or any other technique in use either now or to be developed in the future. There are no definitions of the activities set out in Section 10.5.1 and it is alarming that non-professionals can determine what type of heritage assessment is to be undertaken. Would the government similarly limit the options of a surgeon in the management of a knee reconstruction, for example?

Section 10.5.3 limits the number of cultural heritage assessors who can be involved in the assessment process. There are occasions (such as an excavation program, a long pipeline survey, or monitoring exercise on a project covering several hundred kilometres) when far more than six people would need to be involved if a CHMP is to be negotiated in a timely fashion.

The rates of pay set out in Section 10.5.6 of the Model are unrealistic, for the following reasons:

1. Legal advice indicates that to restrict a person's earning capacity in this way is contrary to the *Industrial Relations Act*. No other legislation restricts a person's earning capacity in this way.
2. \$150 per day is well below the current rates for heritage professionals. Consulting archaeologists' rates, as recommended by the professional body for this profession, the Australian Association of Consulting Archaeologists Inc. (AACA), are \$90-\$120 per hour. Most Indigenous communities charge \$50-\$70 per hour for cultural heritage survey and assessment work. Consultant

anthropologists generally charge \$100 - \$150 per hour for their work.

3. \$150 per day is well below the rate charged by other environmental management professionals. Botanists and biologists, for example, charge \$100 - \$150 per hour. To place cultural heritage assessors so far below the levels of comparable specialists belittles the work of heritage professionals and Indigenous people.
4. \$150 per day does not cover the costs of running a cultural heritage assessment business, let alone provide a salary for principals and their staff. Indigenous people cannot be empowered to undertake heritage surveys and to run cultural heritage businesses if they are not to be permitted to make enough money to run a business successfully.

In short, setting fee scales has no place in legislation.

### **Other problems or omissions**

There are numerous other problems and omissions in the Model that we believe will seriously reduce the effectiveness of any new legislation based on the Model. These problems include the following:

## **CONCERN 13**

### **Failure of model to outline a clear role for heritage professionals**

The Model does not provide a clear role for heritage professionals. There is no definition of a heritage professional and under the Model unskilled people could be employed as heritage assessors or in preparing cultural heritage management plans, without any need to demonstrate their skills through the permit process (see above).

## **CONCERN 14**

### **Identification of responsible department**

There is no identification of the government department that is to be responsible for administration of the Act. We believe that management should be through the Environmental Protection Agency, or a special Indigenous cultural heritage organisation (suitably equipped and funded). Without this setting, cultural heritage protection will be divorced from a major land management, and flora and fauna management agency, and will be divorced from people with the essential expertise and qualifications required to manage such a complex issue. Given that the land, sea, other waters, and their resources are all components of cultural heritage, a separation of the functions of cultural heritage management from broader conservation management would reduce the cross-disciplinary nature of cultural heritage, recognised in anthropological literature and by Indigenous people throughout Australia. This would further disempower Indigenous heritage owners.

## **CONCERN 15**

### **Protection of cultural heritage related to sea and water.**

Despite the definitions provided in the Model for Indigenous cultural heritage to relate to both the land and the sea/waters, nothing in the Model deals with heritage of the sea or other waters.

## CONCERN 16

### Peer review

We have already indicated our concerns regarding the lack of peer review of heritage professionals in the Model. But a further concern is that there is no provision for peer review of the process of *reviewing* significance assessment. In other words, there is no professional peer review of the decisions of the CEO in endorsing (or otherwise) an assessment of significance.

## CONCERN 17

### Database management

There is no provision for the management of a central or a local database. There are no provisions for the funding and maintenance of such a database. Furthermore, there is no provision for controlled *access* to the current database. At present, cultural heritage assessors cannot access the database or the survey reports from previous projects. Without this access, developers must pay considerably more for assessments that must re-research the available literature and records – work that has often been undertaken in other projects.

But in any provisions to grant access to the database, it is important that access not be indiscriminate. The database is not ever a document of *all* heritage places. There are many areas that have not been systematically surveyed (either by Indigenous people or by archaeologists). Absence of data does not necessarily mean absence of significant places. Access must therefore be controlled and available only to those with legitimate reasons and proper expertise to interpret what is recorded.

The most appropriate way to control access to a database is to vest access control in relevant Indigenous communities.

## CONCERN 18

### Binding the Crown

There are no provisions for the legislation resulting from the Model to bind the Crown.

## CONCERN 19

### Time limits

Time limits stipulated in the Model are unrealistic. The four month time frame for completion of a CHMP does not take into account a large project which may require years for a full assessment to be undertaken; weather restrictions in some parts of the state where the onset of the wet season may make all work dangerous in terms of occupational health and safety, or even impossible; and so forth.

## CONCERN 20

### Conflict resolution processes

In the Model conflict resolution is via the Land and Resources Tribunal (LRT) – a body with no *local* representation of traditional owners, and which may not have even majority Indigenous membership. The LRT cannot make *determinations* to resolve conflicts. The LRT is only empowered to make

recommendations, with the final power of decision-making resting with the relevant Minister. This further disempowers Indigenous owners of heritage, and is a significant departure from the provisions of the *Queensland Heritage Act 1992*.

## Conclusion

Although the **intent** of the Model is to offer protection to all heritage objects and areas in Queensland, and to devolve responsibility for heritage management to Indigenous owners of heritage, which is laudable, in **reality** the Model does neither.

Our overall assessment of the Model is that it offers no real heritage place protection as it lacks presumptive protection. It is driven from a land use facilitation angle and not from a heritage protection perspective. It provides only a limited role for Indigenous people, with no provision of resources to effectively carry out any cultural heritage assessment. It leaves serious gaps in cultural heritage protection, including moveable heritage, anthropological sites, archaeological places, and protection of places of non-Indigenous heritage value currently not protected by the *Queensland Heritage Act 1992*. We believe that the Model does not meet the accreditation standards required under the *Aboriginal and Torres Strait Islander Heritage Protection Bill (Cth)*.

In short, the Model is seriously flawed in its entirety. The Model cannot be made acceptable by the incorporation of small-scale changes. It requires a complete revision and totally new drafting, from the contemporary perspective, not that of the 1960s, which is the conceptual framework of the current Model.

# Banana appeal for Tudors



**MUSEUM OF LONDON** archaeologists excavating a mediæval site at Southwark south of old London bridge have unearthed a perfectly preserved banana skin (above) from a soggy Tudor fish pond, abandoned and used as a rubbish pit. It was found at the same level as other artefacts from the end of the 15th century – carpenters' tools, pewter spoons, padded

armour, a bottle in a wicker basket, a shard of Chinese porcelain and more than 400 shoes in exceptional condition.

This was most unexpected, as the oldest recorded bananas in Britain were a bunch imported in 1633 from Bermuda and hung up in Thomas Johnson's herbalist shop on Snow Hill, central London. Regular imports only came with steam ships and

refrigeration in the 19th century. The 6in (15cm) long blackened skin was peeled back into three segments.

"It may just be a freak find," said Simon Thurley, the director of the Museum of London, "or it may be that for the first time we have discovered that bananas were part of the Tudor diet." *Guardian, D.Telegraph, 16 June 1999.*

## Cultural Heritage Branch (Indigenous Heritage), EPA: heritage site data

The Cultural Heritage Branch (Indigenous Heritage) of the Environmental Protection Agency (EPA), Queensland Government, Australia is progressing toward better management of Aboriginal and Torres Islander cultural heritage site data. The process of submitting hardcopy site cards is currently being improved and new policy/procedures are being put in place to cope with management and access of indigenous site data. Please note that while many of you will have experienced difficulties in obtaining site information from us in the last couple of years, this is about to change. The new policy/procedures soon to be released will allow greater co-operation and exchange of information.

Currently, a considerable amount of data have been transferred manually and electronically to the Queensland Cultural Heritage Inventory of Places (QCHIP) database. But how is the Cultural Heritage Branch going to cope with further submissions of data and ensure the integrity of the data in the future? As users of the system we need to hear from you.

In this technological age, the logical way forward is an "electronic site recording form". But would this be useful to users and would this improve the current system of recording data in the field and/or entering data in the office? To ensure appropriate development of this electronic site card, Cultural Heritage Branch (Indigenous Heritage) asks that interested persons complete a questionnaire from Malcolm Connolly as soon as possible. We would also be pleased to receive any general and specific comments on the database development.

*Malcolm Connolly*  
*Data Analyst*  
*Aboriginal and Torres Strait Islander Heritage*  
*Cultural Heritage Branch*  
*Environmental Planning Division*  
*Environmental Protection Agency*  
 Tel: (07) 3227 6490 Fax: (07) 3227 7803  
 E-mail: [Malcolm.Connolly@env.qld.gov.au](mailto:Malcolm.Connolly@env.qld.gov.au)

### The Far Side by Gary Larson



"Thag, this is Noona ... Noona, this is Thag ...  
 Thag is a Hunter and Gatherer."

### The Far Side by Gary Larson



The first Dirt Capades

## FORTHCOMING SEMINARS AND CONFERENCES

## Prehistoric and Historic Archaeology Seminars

Semester 1, 2000

3 p.m. McRae Room (N305), Main Quad, University of Sydney

- 3 March. LuAnn Wandsnider (Nebraska). Starving nomads vs. affluent foragers on the high plains of north America
- 10 March. Pim Allison (Sydney). Kinchega Archaeological Research Project: the other KARP.
- 17 March. Peter Addyman (York). The Viking Origins of York
- 24 March. Mark Horton (Bristol). Archaeologists and Identity: case studies from Africa and Europe
- 31 March. Azriel Gorski (Hebrew University, Jerusalem). Forensic Microarchaeology
- 7 April. Matthew Campbell (Sydney). Settlement and landscape in late prehistoric Rarotonga
- 14 April. Matthew Kelleher (Sydney). Archaeology and religion: religious ritual never exists alone!
- 21 April and 28 April Mid-semester break: **no seminars**
- 5 May. Honours research designs: **no seminar**
- 12 May. Kristin Schubert (Sydney). The 'Dark Age' explosion: settlement diversity in early mediaeval north-western Europe
- 19 May. Louis Warren (BHP). BHP and Aboriginal heritage in the Pilbara
- 26 May. Louise Shewan (Sydney). Problems with sedentism: biochemical markers and animal populations in the Epi-Palaeolithic of Southwest Asia
- 2 June. Aedeen Cremin (Sydney). The Menil head: manners, myths and moko

Contact: Peter White, 9351.2158/ Peter White@antiquity.usyd.edu.au

**The Australian Institute for Maritime Archaeology (AIMA)  
and  
The Australasian Society for Historical Archaeology (ASHA)  
Joint Annual Conference 2000: Archaeology, Heritage and Tourism**

A second joint conference between AIMA and ASHA is to be held in Adelaide after the National Archaeology Students Conference, from 25-27 November. The theme of the conference is archaeology, heritage and tourism - in what way do these subjects overlap - should they? What are the benefits of making heritage available to the cultural tourist; what are the possible conflicts, and can they be resolved?

Papers / Workshops addressing the following topics, or other related topics would be most welcome:

- Current projects / programs involving archaeology, heritage and tourism;
- What is cultural tourism?
- The role of archaeology in cultural tourism;
- Archaeology and museums - conflict or cooperation?
- Teaching archaeology and cultural tourism;
- The interpretation and public use of archaeological and other heritage sites and archaeological collections;
- Databases as resources for archaeologists, heritage managers and cultural tourists;
- Virtual cultural tourism - is it the same as virtual archaeology?
- Preserve, promote and profit? - the professional and commercial roles in the use of archaeological and heritage sites;
- Ethical issues for the archaeologist involved in cultural tourism;
- Cultural Heritage Trails - where do they lead?

In conjunction with the conference, there will also be a one-day workshop on Native Title and archaeology (27th Nov.), building on the post-contact workshop at the AAA conference in Perth in December 1999. Registrations of interest, papers or presentations for this workshop are also invited.

To encourage student participation, a range of budget accommodation and private billeting will be offered. In addition, Ansett Australia has been selected as the preferred airline and discount airfares can be arranged with Ansett using masterfile number MC06733 in addition to advanced purchase fares. All delegates Australia wide can contact Ansett Australia on 131300 and quote this number to be offered the best available airfare for their travel arrangements.

Offers of papers should reach the organising committee by Friday 28 April 2000. At this stage, only a title and a broad indication of the topic is required, although an abstract would be welcome.

Send offers to: **Bill Jeffery**  
Heritage South Australia  
Department for Environment and Heritage  
GPO Box 1047  
Adelaide SA 5001  
Email [bjeffery@dehaa.sa.gov.au](mailto:bjeffery@dehaa.sa.gov.au)  
Phone 61 8 8204 9311  
Fax 61 8 8204 9455

**The Far Side** by Gary Larson



"One good thing about living in this age - all the caves are brand new."

## **Native Solutions: Indigenous Knowledge and Today's Fire Management - Symposium in Hobart, Tasmania, July 2000**

Tasmania's Parks and Wildlife Service and the Tasmanian Aboriginal Land Council invite managers, researchers and Indigenous communities to participate in an inter-disciplinary forum which will consider the role of Indigenous knowledge, technologies and people in contemporary fire management. The symposium will be held in Hobart, Tasmania - a city on the doorstep of one of the world's most beautiful wilderness areas.

In Tasmania, as in other places where fire management is a critical issue, the effects of many thousands of years of human intervention in the landscape are poorly understood and often overlooked. Articulation of scientific and historical understanding with Indigenous experience is in its infancy. The symposium will explore the enormous implications for social and economic risk management, concepts of biodiversity and the place of people in the natural world.

This symposium is the first major component of the World Heritage Area Aboriginal Partnerships. Entitled 'Native Solutions - Indigenous Knowledge and Today's Fire Management' the event will be held in Hobart from 6 to 8 July of next year. The event is intended to provide an international platform for people involved in land management, including local communities and researchers, to explore the diverse array of issues relating to fire management - with a focus on the knowledge and participation of Indigenous people. The outcomes of the symposium will be particularly important over coming years as more emphasis is placed on partnerships with Aboriginal people in managing reserved land. The symposium will also showcase new fire management strategies which are being developed for addressing dual objectives of risk minimisation and conservation of natural and cultural values in the Tasmanian Wilderness World Heritage Area.

In recent years an increasing understanding has been developing of the role of Indigenous people and traditional practices in fire ecology. In Tasmania, tentative steps are now being taken toward evaluation and experimental re-introduction of practices which parallel the burning regimes maintained by Aboriginal people over the past several thousand years. However, any proposal for active reintroduction of fire into an area where exclusion has been a key management principle over recent decades will require careful planning and considerable consultation. Risks to public safety and assets, threats to fire sensitive vegetation and the implications for biodiversity conservation are all important issues for debate. At a more profound level there are questions raised about the ethics of active landscape manipulation, the objectives of biodiversity management and how we value wilderness landscape.

The symposium will have an interdisciplinary theme. It will therefore appeal to a wide range of Indigenous and non-Indigenous researchers and practitioners in areas including land management, fire and vegetation ecology and environmental values. Indigenous people and members of other communities with interests in the management of natural and cultural values are also anticipated to make significant contributions. Papers and workshop proposals are invited to explore issues in fire management including, but not limited to:

- uniting Indigenous knowledge and contemporary management practices
- articulation of scientific & Indigenous values
- ethics of landscape intervention
- valuing biodiversity
- case studies of Indigenous participation
- models for fire management/development
- influencing World Heritage values

A range of field trips will be offered into the Tasmanian Wilderness World Heritage Area. These will be led by respected authorities in a range of disciplines including fire ecology, biodiversity, alpine and grassland ecology, Indigenous heritage and earth sciences. Reviewed papers and proceedings of the symposium will be published to provide a useful record of the symposiums outcomes.

Early registrations of interest should be made by email to: [glehman@dpiwe.tas.gov.au](mailto:glehman@dpiwe.tas.gov.au). See [www.parks.tas.gov.au/manage/manage.html](http://www.parks.tas.gov.au/manage/manage.html) for further information. On line program details and registration will be available in early January.

**Future for Heritage: a common commitment**  
**Byblos (Lebanon) 25/28 September 2000**  
**forum UNESCO UNIVERSITY & HERITAGE**  
**V International Seminar**  
**Call for papers**

The "International Center for Human Sciences / UNESCO", Byblos, in cooperation with the "Forum UNESCO University & Heritage" and in the framework of a collaboration with Lebanese Universities is organizing the 5<sup>th</sup> International Seminar entitled "Future for Heritage a common commitment"

The International Center for Human Sciences / UNESCO, Byblos, recently created by the 29<sup>th</sup> General Conference of UNESCO, is a center for advanced researches and studies committed to the use of sciences in order to address human needs and aspirations through its virtual university and new information and communication technologies.

The "Forum UNESCO University & Heritage" is an international network of universities whose aim is to enhance national and international cooperation and solidarity in favor of Heritage by sharing techniques and human resources. It also gathers experts and practitioners of tangible and intangible heritage. The network is dedicated to the promotion of multicultural dialogue by building peace, youth responsibility, empowerment and by the spread of experiences.

After Valencia, Quebec, Melbourne and Fes, the 5<sup>th</sup> International Seminar of Forum UNESCO has a unique symbolic importance in the year 2000, as it is scheduled in Byblos, known as one of the cradle of the alphabet, an everlasting site of thousands and thousands of years, classified in the World Heritage List of UNESCO.

"Byblos 2000" will address the following axes:

- Heritage, Technologies and Indigenous Knowledge.
- Cultural values, Ethics for Heritage and Empowerment.
- Economics of Heritage, Partnerships and Development.
- Heritage, Education and Training: human resources development and capacity building.
- Media, Communication and Promotion of Heritage.
- Nature, Landscape and Eco-tourism.

We call for papers on the role of universities in the actualization of these main axes and the following topics:

- National Legal Instruments and International Conventions on Heritage.
- Heritage, Crafts and Traditions: Lexicon, languages and know – how.
- Acting in the field of Heritage, local institutions and peoples participation.
- Situations and Potentials of Heritage in South - East Asia and Northern Africa.
- Experiences, Projects and Cooperation Networks.
- Hidden Heritages and Endangered Heritages.
- Heritage in Situations of Conflicts and Violence.

Specialized workshops on these topics and axes will be held during "Byblos 2000".

**Submission of texts :**

**Abstract :** deadline April 20<sup>th</sup>.

**Papers :** deadline July 20<sup>th</sup>.

**Posters and exhibitions :** contact organizing committee .

The organizing committee shall send, before May 15<sup>th</sup> 2000, a second circular (a brochure) containing practical information: participation conditions, entry, visas, accommodation, activities proposed before and after the seminar, excursions, etc. All communications should be sent to the International Center for Human Sciences. BP 225, Jbeil / Byblos, Lebanon.

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## ARCHAEOLOGY IN BELIZE, CENTRAL AMERICA

The Western Belize Regional Cave Project announces its field school for the summer of 2000!

The Belize Valley Archaeological Reconnaissance Project will once again be conducting archaeological research within various caves in Belize, Central America this coming summer. This regional study will involve caves investigated in previous seasons, including Actun Chapat (Cave of the Centipede), Actun Halal (Dart Cave), Barton Creek Cave, and a number of caves recently discovered. The archaeological material under investigation include elite burials, stone monuments, cave art and carving. The project will focus upon interpreting the role of caves in the culture of the ancient Maya. Dr. Jaime Awe of the University of New Hampshire will be directing the archaeological investigations in the caves, which will include extensive exploration of cave sites, survey, mapping of rooms and artifacts, typing of pottery, artifact tabulation, data recording, and excavation. Dr. Awe was the first archaeologist to explore Actun Tunichil Muknal, and his preliminary exploration of this exotic cave site was featured in a 1993 National Geographic Explorer documentary film titled, "Journey Through the Underworld."

In addition to tabulation and mapping of numerous cultural remains, the project will also include laboratory efforts where participants will be exposed to ceramic and lithic analyses and preliminary analysis of human remains. Lectures will provide an overview of Maya civilization with a particular focus on ideology and cosmology relating to the use of caves by prehistoric Maya. Participants will also participate in the excavation of pyramids and other structures in ceremonial centers on the surface. These efforts will encompass survey and reconnaissance of known, yet unexplored groups and widespread mapping of the area. Investigations will also be conducted at the large, Classic period center of Baking Pot in the Belize River Valley.

### *Field School:*

Session 1: 4 June to 1 July, 2000

Session 2: 9 July to 5 August, 2000

This Field Research opportunity is also available in two-week sessions:

Session 1: 4 June to 17 June, 2000

Session 2: 9 July to 22 July, 2000

Due to the strenuous and dangerous nature of cave reconnaissance it is imperative that volunteers be in excellent physical condition and at least 18 years of age. Prior spelunking experience is preferred. Registration fees for the project are \$950 U.S. per two week session or \$1650 for the 1 month field school, which includes lodging, weekday meals, and transportation to and from the cave sites. Travel to and from Belize and incidental expenses are the responsibility of the participant.

Academic credit may be obtained for the course through the University of New Hampshire. Two credit options are available: 4 credit hours for one session or up to 8 credit hours for the field school. Further details are provided in the application package.

For applications and more information all interested parties should respond via e-mail to Cameron Griffith, Co-Director, at:  
BelizeMaya@aol.com

Visit us on the World Wide Web! <http://php.indiana.edu/~casgriff/Belize/CAVE.html>

## INTERNATIONAL SYMPOSIUM ON GEOLOGY MUSEUMS

From August 22-24, 2000, the Indonesian Geological Research and Development Centre (GRDC) in Bandung will host an International symposium entitled: 'The way ahead: the role of Geology Museums in a changing world'.

The symposium is being held to mark the re-opening of the Geology Museum at GRDC after a major up-grading and expansion. The collections housed include a great range of geological specimens and fossils (including many early hominid finds) collected in Indonesia since the 1850's, as well as material from other countries obtained by exchange.

The organising committee is currently calling for papers and posters, with abstracts due by April 30. Associated excursions will also be organised to geological and fossil sites.

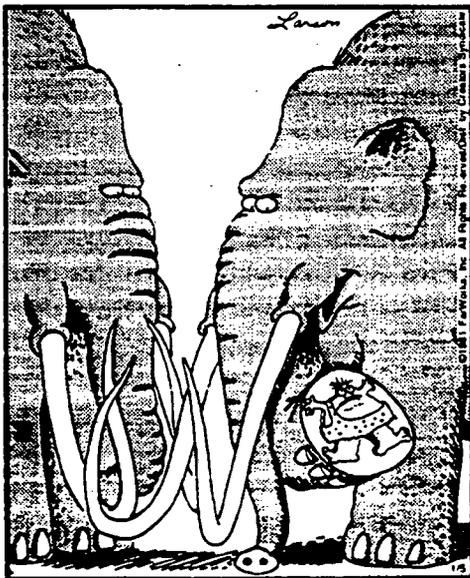
There are no problems visiting Indonesia at present and the exchange rate is good. It's also a good time to discuss possible collaborative research and Industry partner programs.

For further information contact :

Dr Fachroel Aziz, Geological Research and Development Centre, Jalan  
Diponegoro No. 57, Bandung 40122, Indonesia.  
Ph 62-22-703 205  
Fax 62 22 702 669  
E-mail <azizf@bdg.centrin.net.id

Associate-Professor Mike Morwood, Archaeology, School of Human and Environmental Studies,  
University of New England, Armidale,

### The Far Side by Gary Larson



"Well, what the? ... I thought I smelled something."

### The Far Side by Gary Larson



Wellington held out some beads and other trinkets, but the islanders had sent their fiercest lawyers - some of whom were cheating. "Sue him! Sue him!"

## FROM THE SIEVE

### Archaeologist Needed

HLA-Envirosciences Pty. Ltd. is looking for an archaeologists to join its established team in the Sydney Planning and Environment group. The ideal person will be a recent graduate (with honours) with an interest in the field of Aboriginal archaeology. They will have some experience in field survey and excavation work as well as liaison with Aboriginal communities. They must be a bit of a self starter and be happy to work after a few months with minimal supervision. They should have good communications skills and the ability to get on with people

The position involves working closely with HLA-Envirosciences' Principal of Archaeology and Heritage Management in providing archaeological services to clients in the Sydney and Hunter Valley regions. The position is part of the Planning and Environment Unit in the Sydney Office but works closely with other units (especially the Newcastle Planning and Environment Group) within HLA-Envirosciences in particular with the Newcastle and Singleton offices.

### *Key Selection Criteria*

#### **Essential**

B.A. (hons.) in Archaeology or Prehistory (or other qualifications which would enable them to be registered as an AACA Associate member).

Some experience in Aboriginal archaeology particularly in field survey and/or excavation.

Some experience in liaison with Aboriginal communities.

Some experience in preparing archaeological reports.

Good written communication skills.

Current Drivers Licence.

They must be a bit independent, a self starter.

#### ***Desirable***

Experience in the analysis of stone tools.

Experience in historical archaeology.

Knowledge of relevant legislation.

**HLA provides a stimulating work environment, competitive salaries and excellent career opportunities including ownership. Persons wishing to discuss a position are invited to contact Mr Tim Macoun or Mr Iain Stuart on 9988 4422.**

## NEW WEB LIST

### Dear Colleagues,

We wish to announce the setting up of a new list initiated here at Lampeter and hosted by mailbase. Called arch-ac-uk, the list aims at allowing 'grass-roots' exchange of information, comments and suggestions for 'joined-up' action between academic archaeologists within the UK. There are three initial areas of interest: the nature of archaeology in the context of teaching and research in British universities; the socio-politics of British academia in its wider context (including consideration of changes in publication criteria and new marketing-led forms of exclusion, for example); and the relationship between the HE sector and external processes such as privatization.

We already have some suggestions for discussion and initiatives ready to send, regarding for example benchmarking - where do we go from here? - and on ways of combatting the perceived hegemony of marketing departments within academic publishing, such the conservatism promoted by insistence on inclusion of 'big names', and the recent focus on text books, to the detriment of other equally valuable voices within the discipline. We also believe that it is essential to speak out against the recent nature of the diktat on two-year 'foundation degrees' - without consultation and accepted in its entirety by the CVCP - and the implications for archaeology. But first of all we need HE academic archaeologists to join the list. To do this all you need do is send an email message to [mailbase@mailbase.ac.uk](mailto:mailbase@mailbase.ac.uk). In the text portion you need just write 'join arch-ac-uk' followed by your name. e.g. 'join arch-ac-uk Mark Pluciennik'. That's all! You will then be a member. If you have any difficulty then please contact one of the list 'owners' [m.pluciennik](mailto:m.pluciennik), [y.hamilakis](mailto:y.hamilakis) or [s.starlow](mailto:s.starlow), all @[lamp.ac.uk](mailto:lamp.ac.uk). We look forward to hearing from you.

Mark Pluciennik, Yannis Hamilakis and Sarah Tarlow  
Department of Archaeology,  
University of Wales, Lampeter,  
Ceredigion SA48 7ED

## LOOKING FOR A DATE? LET US FIND YOUR PERFECT MATCH!

The Archaeological Data Service is now providing access to a number of on-line searchable databases of scientifically derived dates for archaeological contexts. Resources include a database created as part of the Arts and Humanities Research Board funded project, Spatial and Chronological Patterns in the Neolithisation of Europe. The project, led by Professor Stephen Shennan and Dr. James Steele, has amassed a series of radiocarbon dates referencing later Mesolithic and early Neolithic activity across Europe. The data was accessioned and web-mounted through funding provided by the AHRB.

The Vernacular Architecture Group has made available its index of dendrochronology dates for over 800 structures as published in its journal, Vernacular Architecture.

The CBA 'Archaeological Site Index to Radiocarbon Dates from Great Britain and Ireland' has long been available as part of ArchSearch, the ADS on-line catalogue. The dataset is now also available as a standalone and searchable on-line database.

The ADS has adopted a thematic approach to these types of resource. The 'dating service' is the first of these. It can be accessed by selecting 'Special Collections' from the options available through ArchSearch at <http://ads.ahds.ac.uk/catalogue/>. To discuss depositing or linking resources email [info@ads.ahds.ac.uk](mailto:info@ads.ahds.ac.uk).

*Tony Austin, Computing Officer, Archaeology Data Service*

# A leader in two worlds

**Bob Ware**, Community leader  
**Born:** Koonibba, August 7, 1948  
**Died:** West Coast, January 17, 2000



**VISION:** Bob Ware.

**E**DUCATION was the vision of Edmund Ware. His son with Ruby Cox - formerly named Robert John Ware but always known as Bob or Bobby - was driven by that vision.

The result was a life serving two cultures, black and white.

Education gave the lad from the large West Coast family a meteoric rise from Adelaide's Concordia College, through eight years as a police officer to become, at the age of 25, chief executive officer of the fledgling Aboriginal Legal Rights Movement in Adelaide.

He returned to education, to finish matriculation and to study social work (he was later to study indigenous housing in Canada and do a Master of

Business Administration). For Bob Ware, being the state's first Aboriginal police officer, a pioneering social worker and a respected senior bureaucrat (as a branch manager in both the Environment and Aboriginal Affairs departments) were achievements which, like his education, were dedicated not to ego but to service.

In his humility, he achieved without headlines. Among his enduring legacies may be the 1989 Aboriginal Heritage Act and the work he put in - with Archie Barton and others - to returning the Maralinga lands to their original owners (work that included lecturing at Cambridge University).

He managed indigenous relations and cultural programs for Santos, and last year was appointed to the State Regional Development Council.

Meanwhile, Bob Ware lived life. Even though he had his personal demons to conquer, he could show the same qualities of calming vision with laughter on the golf course as in the bureaucracy. His leadership and determination showed also in sports. He was captain-coach of the Koonibba football team for its first regional premiership in 13 years. As a runner, he won the New South Wales Open Sprint (twice) and the Maryborough Gift.

Bob Ware, for all his achievements in white society, never lost the culture of his origins. His greatest source of personal pride was being initiated, in 1995, as an elder of his Wirangu-Tankuntjatjara people on the West Coast.

His family has approved publication of the white name of this man of two cultures, but his tribal name remains silent.

He died - of a heart attack, aged 51 - leaving unfinished business in both the black and white worlds, such as supporting tourism developments at the Head of the Bight, a marina for Ceduna and mineral exploration in Yumbarra Conservation Park. His body returned this week to the soil of its West Coast origins and the Dreaming lives on.

Bob Ware is survived by his wife, Jan (nee Janet Sullivan), and their children, Shelley and Aaron.

Paul Lloyd

70 The Advertiser www.news.com.au Saturday, January 29, 2000

## Excavation of paupers' graves to aid research

Eastern Courier  
29/1/2000  
p.10

**M**ORE than 75 unmarked graves at St Mary's Anglican Church cemetery will be excavated as part of Flinders University's archaeological research.

The graves - up to 150 years old - are believed to contain the bodies of paupers who were too poor to pay for their own burials.

PhD student Tim Anson said the project aimed to learn as much as possible about people from the 19th century.

Forensic chemistry testing would provide information about the age, sex and diet of individuals and whether any signs of disease existed.

It was hoped that DNA analysis may also enable some of the human remains to be matched with the individuals named in the church records. Mr Anson said most of the remains were of children, as infant mortality was high in the 19th century.

Among the first graves



PhD student Tim Anson sifts through the rubble at the Anglican Church cemetery.

21710

found was that of an infant buried just outside the official boundary of the graveyard, prompting speculation that the child may have been unbaptised.

"Part of the reason for the study is looking at infant mortality during the colonial stage of settlement - it is believed there was a typhus epidemic which swept

through at one stage," Mr Anson said.

He said the excavation had also unearthed vases, which were probably used to mark graves, and horseshoes, which could indicate that stables existed within the original church complex.

Father John Stephenson, from St Mary's Anglican Church, said the pauper's bodies would be reinterred with a memorial erected in their honor.

He said the cleared land would be used for new burials.

St Mary's Anglican Church was established in 1841 and moved to its present South Rd location in 1846.

The churchyard cemetery is the first Anglican cemetery in South Australia, with graves dating from 1847. The site is a State heritage listed property requiring archaeological research.

- JEWEL TOPSFIELD

*Aboriginal people lived along the River Murray for thousands of years before non-indigenous Australians began to change its course.*

*Environment reporter BELINDA HUPPATS and photographer LEON MEAD discover the Nganguraki people are trying to foster a new understanding near Nildottie.*

*The Advertiser 21/1/2000*

**M**ANY years ago a Nganguraki warrior chased his two wives through the southern lands of Australia.

The wives had taken the form of "Ponde", or cod fish, and their path created the River Murray.

Each time the warrior threw his spear the two wives dodged its sharp tip and another bend was formed.

Richard Hunter, custodian of the mid-Murray for the Nganguraki people, said yesterday the Dreamtime story linked the Aboriginal culture to the land forever.

"The environment is us, we are part of it," Mr Hunter, 54, said from his home in Nildottie, 16km downstream from Swan Reach, yesterday.

But now times are changed and Mr Hunter said non-indigenous Australians had arrived to "rape and pillage" the waterway.

"They talk about farming, well it depends on your form of farming. We used to farm the land

but we didn't rape and pillage, it was in a sustainable form," Mr Hunter said.

The archaeologist and Ngaut Ngaut Conservation Park tour guide grew up on the Swan Reach Mission and watched the river gradually change over his lifetime.

He can remember the water being clear and floods being allowed to rise over the plains so the shallow water was perfect for fish spawning.

"I can remember when the boat the Marion would pull up at the mission wharf and the kids were given permission by their mothers to throw money into the water to us and we could dive for it and pick it up," Mr Hunter said.

Floods on the plains would also create shallow water where sunlight would nurture plankton and algae for the new fingerlings to survive.

"The River Murray is nature's toilet system - it flushed out with the floods," Mr Hunter said.

"But it doesn't happen now.

White men want to control the water so we can have it all the time and now they are paying the price."

Downstream from Nildottie at Ngaut Ngaut, Mr Hunter and local Aborigines are working to protect their ancestors' art work on the towering cliffs.

The work is thousands of years old and Mr Hunter tells visitors its story of the river flowing past.

"It has been my dream to create this - those misconceptions and stereotypes out there, I'm trying to break them down and create an understanding. I believe education is a great way to do that," he said.

"I would also like to see governments talking to indigenous people about what they should do about the Murray.

"I have had so much enjoyment on this water and my big fear is my kids and grandkids are not going to have the same experience."

● *The Advertiser* boat is supplied by Andrew Craddock Marine.

## The Far Side by Gary Larson



"Hang on, Bernard! You've got him! ... Give him slack!"

## Maori skulls to be sent home

*The Advertiser 8/4/2000 p.27*

By SIMONNE REID

**FOUR** preserved Maori skulls and a jaw bone bestowed to the South Australian Museum will be sent back to New Zealand.

The skulls - called *moko moko* - will be returned to New Zealand as the result of an ongoing repatriation campaign.

The SA Museum will hand over the heads at a ceremony on April 17.

Curator of Foreign Ethnology at the museum, Barry Craig, said the age of the remains was not clear.

"It really is impossible to tell how old the skulls are or the exact circumstances before they came to be here," Mr Craig said.

"The skulls were offered to the museum by a man called Mr H. J.

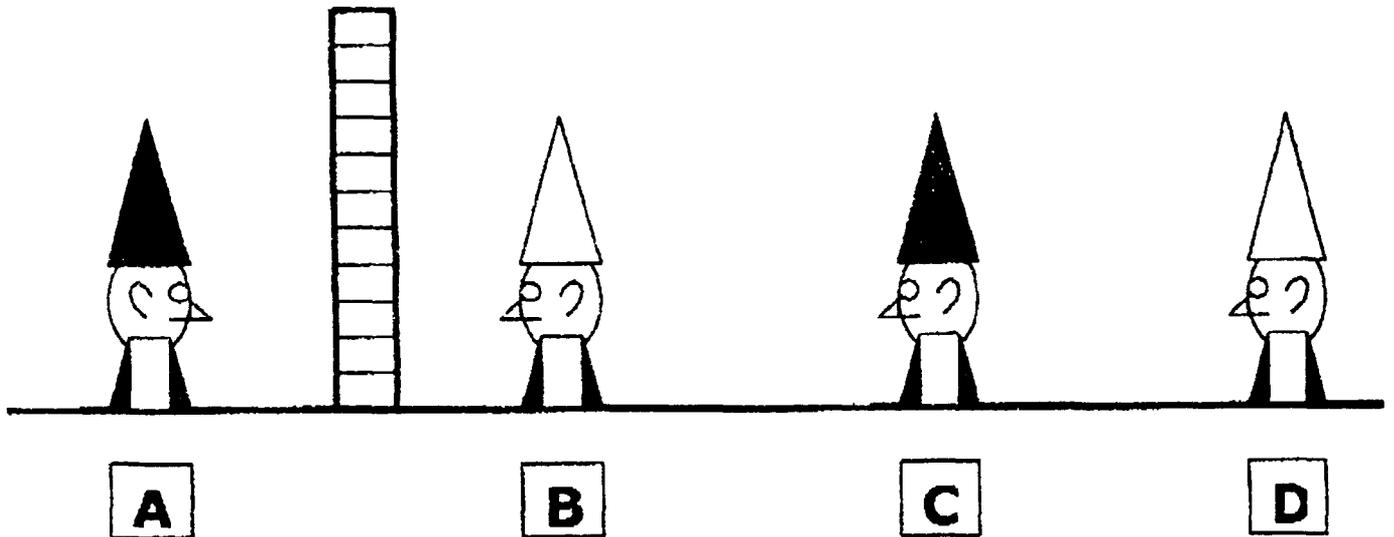
idea how he got them," Mr Craig said.

"And the jaw was provided by an Adelaide geologist named Robert Laws, who found it on the Chatham Islands, near New Zealand."

The heads will be loaned to Te Papa, the Museum of New Zealand in Wellington, where hundreds of other repatriated heads are already stored.

A Maori tradition was to preserve the heads of deceased family using a drying process, then keep the memento at home.

A collection of 35 heads is held in New York's American Museum of Natural History - the largest single collection outside New



Shown above are 4 men buried up to their necks in the ground. They can not move so can only look forward. Between A and B is a brick wall which can not be seen through. They know that between them are 4 hats, 2 x black and 2 x white, but they do not know which colour they are wearing. In order to avoid being shot one of them must call out to the executioner the colour of their hat. If they get it wrong, everyone will be shot. They are not allowed to talk to each other and have 10 minutes to fathom it out.

After a considerable amount of the 10 minutes has passed one person calls out:

Q Which one of them calls out ?

Q. Why is he 100% certain of the colour of his hat ?

**This is not a trick question. There are no outside influences nor other ways of communicating. They cannot move and are buried in a straight line. So A & B can only see their respective sides of the brick wall, C can see B and D can see B & C.**

