

parergon

CULTURAL ENCOUNTERS in the INDIAN-PACIFIC REGION, 1200-1800

**AN INTERNATIONAL CONFERENCE
10-13 July 2001
The University of Western Australia
Perth, Australia**

The conference is being held under the aegis of [Parergon](#), the Journal of the Australian and New Zealand Association for Medieval and Modern Studies ([ANZAMEMS](#)).

The principal theme of the conference will be the interaction between European and established or indigenous cultures in the Indian-Pacific region.

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in the INDIAN-PACIFIC REGION, 1200-1800

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Conference Programme

MONDAY 9th July			Venue*
3-5 p.m.	Registration		
7:30 p.m.	Reception	including Noongar welcome by Ken Colbung and address by Professor Alan Robson, Deputy Vice-Chancellor & Provost, UWA, and opening of exhibition <i>Cultural Encounters</i> by Associate Professor Margaret Seares, Pro Vice-Chancellor (Community & Development), UWA.	Lawrence Wilson Art Gallery, UWA
TUESDAY 10th July			
8:30-9am	Registration		
9-10:30am	<u>Cartographic Visions 1</u>	Chair: Toby Burrows (Scholars' Centre, UWA)	South Wing Common Room
		Chris Wortham (UWA): 'Changing European Perceptions of the Indian-Pacific Region: The Evidence of Maps and Literature, 1300-1600'	
		Stephen McKenzie (University of Adelaide): 'Old Encounters in a New Era?: Antiquarian Geography in the Sixteenth Century'	
OR	<u>Encountering the Dutch East India Company</u>	Chair: Pam Sharpe (History, UWA)	Georgian Room
		Graeme Cocks (Duyfken Foundation, WA): 'One Ship: Many Cultures and Many Histories'	
		Kerry Ward (University of Michigan, USA): 'Empire and Exile in the Indian Ocean: The Cape of Good Hope as a Penal Colony under the Dutch East India Company (VOC)'	
		Delwar Hussain (University of Dhaka, Bangladesh): 'Cultural Encounters in the South Asian Region in the Late Eighteenth Century: Charles Stewart, a Case Study'	
10:30-11am	Morning tea/coffee		
11am-12:30pm	<u>Plenary lecture</u>	Chair: Philippa Maddern (History, UWA)	South Wing Common Room
		George Seddon (UWA): 'Farewell to Arcady, or Getting Off the Sheep's Back'	
12:45pm	Lunch at St George's College		
2-3:30pm	<u>Cartographic Visions 2</u>	Chair: Chris Wortham (English, UWA)	South Wing Common Room

		Viv Forbes (UWA): 'Cultural Encounters in the Indo-Pacific Region Through Select Cartographical Documents'	
		Nigel Penn (University of Cape Town, South Africa): 'Comprehending the Cape: The Mental Universe of Peter Kolb'	
OR	<u>Shipwrecks and Cultural Encounter</u>	Chair: Charles Acland (UWA)	Georgian Room
		Corioli Souter (WA Maritime Museum): 'Shipwrecks of Galle, Sri Lanka'	
		Mike McCarthy and Lesley Sylvester (WA Maritime Museum): 'The Australian Contact Shipwrecks Program'	
3:30-4pm	Afternoon tea		
4-5:30pm	<u>Cartographic Visions 3</u>	Chair: Evelyn Edson (History, Piedmont Virginia Community College, USA)	South Wing Common Room
		Antal Andr?s De?k (Duna Museum, Hungary): 'The First Mercantile Map of the World'	
		Norman Etherington (UWA): 'Genocide by Cartography'	
OR	<u>Envisioning Cultures</u>	Chair: Andrew Lynch (English, UWA)	Georgian Room
		Graham Barwell and Louise D'Arcens (University of Wollongong): 'Pacific Vikings: Encounters Real and Imaginary between Norse and Pacific Cultures: The Case of Percy Grainger and Augustin Lodewyckx'	
		K?ri G?slason (University of Queensland): 'The Passion of the Old and the New: Saga Studies on the Fatal Shore'	
WEDNESDAY 11th July			
8:30-9am	Registration		
9-10:30am	<u>Culture and Exploration: The French and English Connections 1</u>	Chair: Sue Broomhall (History, UWA)	South Wing Common Room
		Andrea Gaynor (UWA): 'The Arrival of Cats in Australia'	
		John Sclater (independent scholar, Perth): 'French Forestry Connections in Western Australia'	
		Noelene Bloomfield (UWA): 'A French Australia? Almost!'	
OR	<u>Imagining New Worlds</u>	Chair: Pam Sharpe (History, UWA)	Georgian Room
		David Rollison (University of Western Sydney, Macarthur): 'Old Richard Hakluyt, Imperial Intelligencer'	
		Christa Knellwolf (Australian National University): 'Comic Voyages and Scientific Representations of New Worlds'	
10:30-11am	Morning tea/coffee		
11am-12:30pm	<u>Plenary lecture</u>	Chair: Chris Wortham English, (UWA)	South Wing Common Room
		Evelyn Edson (Piedmont Virginia Community College): 'From Sciopods to Spices: Mapping the Indian Ocean'	
12:45pm	Lunch at St George's College		
3 pm	<u>WA Maritime Museum</u> (Cliff Street, Fremantle - see map in conference pack for location)	Choice of two tours: 1) Dutch wreck collections; OR 2) Behind the scenes.	
		Meet at reception desk. One tour to be led by Dr Mike McCarthy.	
OR	<u>Art Gallery of WA</u> (Cultural Centre, James Street, Perth - see map in conference pack for location)	Choice of two tours: 1) Monet and Japan (admission charges apply); OR 2) French art collections.	

		Meet at 'tours meeting-point' in Gallery. One tour to be led by Janda Gooding, Curator of Historical Art.	
5:30-7pm	<u>Robert Muir: Old & Rare Books</u> (69 Broadway, Nedlands - corner of Edward Street)	Reception	
THURSDAY 12th July			
8:30-9am	Registration		
9-10:30am	<u>Aboriginal/European Encounters 1</u>	Chair: Chris Wortham (English, UWA)	South Wing Common Room
		Des Gurry (UWA): 'Tribute to Mokare: The First WA Contact of Aborigines with European Settlement'	
		Len Collard and Dave Palmer (Murdoch University): 'Looking for Residents of <i>Terra Nullius</i> : The Importance of <i>Nyungar</i> in Early European Coastal Exploration'	
OR	<u>Culture and Exploration: The French and English Connections 2</u>	Chair: Margaret Sankey (French Studies, University of Sydney)	Georgian Room
		Myra Stanbury (WA Maritime Museum): 'France and Australia: Archaeological Enlightenment of a Late Eighteenth-century Encounter with Western Australia'	
		Harry J. Steward (Clark University, USA): 'The Two Encounters of Francis Barrallier'	
10:30-11am	Morning tea/coffee		
11am-12:30pm	<u>Plenary lecture: the Frank Broeze Memorial Lecture</u>	Chair: Tony Barker (History, UWA)	South Wing Common Room
		Ian Campbell (University of Canterbury, NZ): 'The Culture of Culture Contact: Some Refractions from Polynesia'	
		<i>Tony Barker will introduce the session with a commemoration of Frank Broeze, Professor of Maritime History at UWA until his untimely death on 3rd April 2001</i>	
12:45pm	Lunch at St George's College		
2-3:30pm	<u>Berndt Museum of Anthropology, UWA</u>	Tour of Macassan collection, led by Carly Lane	
		Meet at 1:30 at reception desk, St George's College, to walk over to museum on main UWA campus.	
3:30-4pm	Afternoon tea		
4-5:30pm	<u>Special lecture</u>	Chair: Pam Sharpe (History, UWA)	South Wing Common Room
		Patrick Baker (WA Maritime Museum): 'Cultural Encounters Under Water'	
7:30pm	Conference dinner at Indiana Tea House Restaurant, over the Indian Ocean (99 Marine Parade, Cottesloe)		
FRIDAY 13th July			
8:30-9am	Registration		
9-10:30am	<u>Transforming Cultures</u>	Chair: Ian Campbell (History, University of Canterbury, New Zealand)	South Wing Common Room
		Kenneth McPherson : 'The Impact of the Portuguese on the Indigenous Peoples of the Indian Ocean: An Overview'	

		Esta Ungar (UWA): 'Changing Practices of Sexuality and Mourning: Confucianism Comes to Vietnam'	
OR	<u>Ocean Crossings</u>	Chair: Pam Sharpe (History, UWA)	Georgian Room
		Denise Cook (WA Maritime Museum): 'How Big is the Big Picture?: The Indian Ocean Gallery in the New Maritime Museum'	
		Robert Pearce : 'Health Problems of the Baudin Expedition 1801-1804'	
10:30-11am	Morning tea/coffee		
11am-12:30pm	<u>Plenary lecture</u>	Chair: Philippa Maddern (History, UWA)	South Wing Common Room
		Margaret Sankey (French Studies, University of Sydney): 'The Baudin Expedition in Port Jackson'	
12:45pm	Lunch at St George's College		
2-3:30pm	<u>Crossing Cultures</u>	Chair: Jane Emberson (Geography, UWA)	South Wing Common Room
		Rupert Gerritsen (independent scholar, Canberra): 'Factors Influencing the Development of Indigenous Aboriginal Agriculture in Australia'	
		'Ian Crawford (independent scholar, Perth): 'The French at Cassini Island'	
		Marion Hercock (UWA): 'Science and the Senior Service: British Naval Hydrographers' Perspectives of Australia'	
3:30-4pm	Afternoon tea		
4-5:30pm	<u>Closing plenary lecture</u>	Chair: Chris Wortham (English, UWA)	South Wing Common Room
		Leslie Marchant (University of Notre Dame, WA): 'Like the Indian in Another Life: The Study of Nature and Man in Australia in the Age of Scientific Enlightenment'	

***All venues are at St George's College, unless otherwise specified.**

ADDITIONAL ACTIVITIES

EXHIBITIONS

- "Cultural Encounters: French and English Visions of Australia, 1770–1840": [Lawrence Wilson Art Gallery](#), UWA, from 22nd June to 29th July 2001.
- "Distant encounters": a display of medieval and early modern books: [Scholars' Centre](#), University Library, UWA.

EXCURSIONS

- Sunday 8th July, 8:30 a.m.– 5:00 p.m.: excursion to [New Norcia](#). Depart from the front of St George's College.

IMPORTANT

Owing to limitations on numbers for the excursion to New Norcia, please pay with your registration to Jan Wood, UWA Extension (janwood@cyllene.uwa.edu.au).

The same applies to the conference dinner (Thursday 12th July, 7:30 p.m., at the Indiana Tea House Restaurant, Cottesloe).

FREE TOURS AND RECEPTIONS

Please inform Dr Pam Sharpe (pasharpe@cyllene.uwa.edu.au or phone 08 6488 2134) by Wednesday 27th June which of the

following free tours and receptions (if any) you wish to attend. Please let her know too if disabled access is required.

Tours

- Wednesday afternoon, 11th July: [Art Gallery of W.A.](#): (a) "Monet and Japan" (special exhibition)* OR (b) French collections. *Note that there is a charge for admittance to the exhibition "Monet and Japan", but there is no extra charge for the guided tour of it provided for our party.
- Wednesday afternoon, 11th July: [W.A. Maritime Museum](#): (a) Dutch wreck collections OR (b) Behind the scenes at the Museum.
- Thursday afternoon, 12th July: [Berndt Museum of Anthropology](#), UWA: Macassan collection.

Receptions

- Monday evening, 9th July: opening reception at [Lawrence Wilson Art Gallery](#), UWA.
- Wednesday evening, 11th July: [Robert Muir Old & Rare Books](#).

HOTEL OFFERS

St George's College, Mounts Bay Road, Crawley, W.A. 6009 (opposite UWA), is providing the [conference accommodation](#) — see conference website, or telephone (+61) (0)8 9449 5549 —, but for those who prefer a hotel in the city centre we have negotiated a special deal with the [Mercure Hotel](#), 10 Irwin Street, Perth, W.A. 6000. The cost is \$124 per night for a single, double or twin room if you quote the name of the conference. Telephone (+61) (0)8 9325 0481 or fax (+61) (0)8 9221 3344. Nearer to the conference venue is [Sullivans Hotel](#), 166 Mounts Bay Road, Perth, W.A. 6000, which is offering conference rates of \$110 for de luxe and \$88 for a standard room. Telephone (+61) (0)8 9321 8022. (All prices quoted are in Australian dollars and inclusive of GST.)

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Keynote Speakers

Associate Professor [Ian Campbell](#)

Professor [Evelyn Edson](#)

Professor [Leslie Marchant](#)

Associate Professor [Margaret Sankey](#)

Professor [George Seddon](#)

- **Ian Campbell, Associate Professor, Department of History, University of Canterbury**

Associate Professor Campbell has published widely on Pacific Ocean history in his many articles and texts including *A History of the Pacific Islands* (1989), *Classical Tongan Kingship* (1989); *Island Kingdom. Tonga Ancient and Modern* (1992) and "Gone Native" in *Polynesia* (Contributions to the Study of World History series, Greenwood Press, 1998).

PLENARY: *The Culture of Culture Contact: Some Refractions from Polynesia*

Although first contacts between Europeans and Polynesians occurred in the seventeenth century, sustained contact was not initiated until the explorations of the 1760s. Polynesian hospitality won for Tahitians in particular a reputation perfectly in tune with the rising Romantic movement, but their subsequent acculturation soon had visitors writing in terms of decay and degeneracy. The process of Polynesian adaptation to European contact has been the subject of contending interpretations. These may be reconfigured as expressing competing underlying models of social change none of which adequately explains the behaviour of Polynesians and Europeans in their relations with each other. The Polynesian encounter experience is thus used to suggest an alternative perspective on culture contact.

- **Evelyn Edson, Professor of History, Piedmont Virginia Community College**

Professor Edson taught European history and interdisciplinary courses at the University of Chicago and Roosevelt University before her appointment at PVCC. She was appointed to the National Council for the Humanities, the advisory board to the National Endowment for the Humanities, in 1999. She has published a major study for the British Library series, Studies in Map History, entitled *Mapping Time and Space: How Medieval Mapmakers viewed their world* (1997).

PLENARY: *From Sciopods to Spices: Mapping the Indian Ocean*

In the late Middle Ages the islands of the Indian Ocean figured in the European imagination as a wonderland of strange people, outlandish customs and exotic products. Ptolemy had estimated that there were 1,378 islands in the sea around Taprobana, but by Marco Polo's time the number had grown to 12,700. This made room for a variety of fantasy kingdoms, encompassing both the best and the worst of what humanity was capable, as well as every possible variant of the human form: people with tails, the one-footed Sciopods, cannibals and dogheads. The earliest maps of the area show a scatter of brightly colored islands. It took several centuries to map them and to clear away the confusion aroused by the mysterious Taprobana, the two Javas, Sumatra and others. Finally the islands, the sources of valuable spices and other goods, became regular stops on the European trader's itinerary. How this transformation took place is my subject.

● **Leslie Marchant, Visiting Professor of History, University of Notre Dame Australia.**

Since retiring from the University of Western Australia, Leslie Marchant has been Visiting Professor of History at the University of Notre Dame, Fremantle. His wide interests include French, Chinese and indigenous Aboriginal history and culture. He has written widely in all these fields, including the geography and cartography of the Indian-Pacific region. He is a Fellow of the Royal Geographical Society, and the French President has created him Chevalier in the Ordre National du Mérite.

PLENARY: *Like the Indian in another Life: the study of Nature and Man in Australia in the Age of Scientific Enlightenment*

As a result of an historical accident Australia holds a unique place of significance in the history of world exploration; in the history of science; in the history of the European Enlightenment, and in the study of non-Western Man in its natural state.

For the emergence of new European scientific intellectuals equipped with new methods and new technologies coincided with the shift to explore the Fifth Continent and New Zealand. The sites were ideal for the scientists to demonstrate their prowess, for unlike the Americas, which had been transformed by centuries of colonization, Australia and New Zealand, isolated in the watery wastes that formed the southern hemisphere, lay in a pristine state.

A series of major international scientific expeditions, the largest to ever leave Europe, were despatched between 1770 and 1826, to lay bare the natural history and other secrets of the region. The researches made by the large staffs of expert scientists were boundless, extending through the alphabet from anthropology to zoology.

Their task was more difficult than any before. They faced two major problems: identifying the exact position of their scientific sites on the Earth's surface in the hemisphere of water, which was essential to do but difficult in view of the state of mathematical navigation for those climes; and, in the case of Australia, finding fresh supplies in a land that seemed dry, and where "the trees offered no fruit".

As a result of these challenges, many foundations were laid for the modern sciences.

It is this that makes Australia significant in researches into non-Western Man in its natural state, for the scientists did not look at Man alone. They investigated everything they could from ants and art to the zamia palms that helped form the natural environment. And the records they left are of the quality expected of Enlightenment scholars who valued reason, for they discarded established patterns of thought about Indians in the New World in America, and looked instead to see where the indigenous people in Australia and New Zealand fitted into the cosmopolitan world they were exploring like Mozart who offered a new view of Moslems in his *The Abduction from the Seraglio*.

- **Margaret Sankey, Associate Professor, Department of French Studies, University of Sydney**

Associate Professor Sankey has published extensively on French real and imaginary journeys in the seventeenth and eighteenth centuries. One of her particular interests is in the area of early European representations of Terra Australis. Her publications on French explorations in Australia include "Where was Gonneville's Land? Did the French discover Australia?" *Parergon*, 12(2), 1995, pp. 115-26; "Le Voyage initiatique et la representaton de l'experience dans l'Autre Monde", *Il senso del nonsense*, (eds) M. Streiff Moretti, M. Revol Cappelletti and O. Martinez, Naples, Edizioni Scientifiche Italiane, 1994, pp. 47-72 and "Meaning through Intertextuality: Isomorphism of Defoe's Robinson Crusoe and Tournier's Vendredi ou les limbes du Pacifique", *Australian Journal of French Studies*, 18 (1), 1981, pp. 77-88.

PLENARY: *The Baudin Expedition in Port Jackson*

The Baudin expedition (1800-1804), commissioned by Napoleon, takes its place in the French Enlightenment drive to accumulate knowledge through the scientific exploration of the natural world. One of its main aims, underscored by preparation of Degerando's treatise on "Considerations on the Various Methods to Follow in the Observation of Savage People" and by Peron's tract "Observations on the Anthropology or Natural History of Man", was to observe and document the native peoples of Australia. The expedition spent six months in Sydney from June to November 1802, the longest they stayed in any one place during their long journey. Yet there is relatively little documentation of their stay, compared with the detailed reporting of other aspects of the journey. This paper will explore the nature of that documentation, in relation to the total documentation of the expedition and insofar as it registers the interplay of cultural difference, firstly with regard to the Aborigines, and secondly with regard to the members of English colony and at the same time will explore the reasons for the changed focus of the expedition during its stay in Sydney.

- **George Seddon, Professor Emeritus and Honorary Research Fellow, University of Western Australia**

Many awards, fellowships and honours reflect his diverse interests and appointments. His qualifications include degrees in English and Geology. He has been a Lecturer in English and has subsequently held Chairs in History and Philosophy of Science, Geology, and Environmental Science. He has written widely on literature, landscape and the environment.

PLENARY: *Farewell to Arcady: or Getting off the Sheep's Back*

Waltzing Matilda has always been Australia's unofficial national anthem (no one knows the words of *Advance Australia Fair*, other than the last line, on which we all come in strong). The jolly swagman has been a kind of folk hero because he was an untrammelled free spirit, in contrast with the grasping pastoralist and his paid minions of the law. But there is a better reason for the swagman's status as hero; he killed and ate the jumbuck.

'Australia rode to prosperity on the sheep's back', the saying goes. We should have got off long ago. Sheep are vermin, like rabbits and goats, in most of pastoral Australia, and it is time to start shooting. The saying never had more than a limited and partial measure of truth; it is better rephrased as 'Australia has enjoyed limited periods of modest prosperity through the destruction by sheep of a fragile native vegetation'.

From the air, sheep read like maggots; looking up from the ground, a sheep is four little mobile jackhammers, pounding to dust the thin skin of an old land that had known only the gentle limbs of the kangaroo. In much of pastoral Australia sheep have caused a loss of both vegetative cover and topsoil that is now virtually beyond our capacity to repair; or, as the most reputable atlas of the English-speaking world, the Oxford-Hammond, puts it (1993, p. 18): 'About one quarter of Australia's range and cropland has become irreversible desert'.

There is still a place for sheep bred for the table, and a specialised market for super-fine wools, both of which can be met from small and relatively robust areas like the Yass Tablelands and the Midlands in Tasmania, but the environmental costs of running sheep on the leasehold lands of pastoral Australia far outweigh any possible economic return. Most of our periods of real prosperity have come in these areas, not from wool, but from mining; at Broken Hill, Mt Isa, Kalgoorlie, the Pilbara.

In promoting sheep and wool at the beginnings of the colony of New South Wales, John Macarthur made a prescient observation; given its distance from markets and the cost of transport, Australia was in need of an export commodity that was easily transported without spoiling and that had high value relative to its weight. Wool met that requirement; later, gold did so in even higher degree. Iron ore and natural gas, however, did not until the mid-1960's. The political decision by the Commonwealth Government in 1960 to lift the ban on the export of iron ore was only the removal of an artificial barrier. The enabling acts were the rapid development of leading edge technologies that made the export of both iron ore and liquefied natural gas (LNG) both feasible and profitable. No country is more dependent on technology than Australia, and our prospects of prosperity in the new century will depend largely on our technological skills and most certainly, not on our wool exports.

Sheep, however, have had a cultural role in Australia that may take longer to die than their economic one. This role has had a long history, in part Biblical (the Good Shepherd, the episcopal crosier, pastoral care). The imagery was greatly reinforced by the Enclosures of the eighteenth century in Britain, promoting an idealised landscape of trees and grass. Settlers found Arcady in eastern Australia, often prepared for them by Aboriginal land use; in came the sheep, the lawn mowers of the day, and up went the place names, from Camden Park on. 'Parks' had social status. Landscapes of trees and grass were created also in parts of the new cities, such as the Domain in South Yarra, much admired, but lacking an understorey, essentially rather sterile from an ecological point of view.

The grassy open woodlands were painted endlessly by the likes of Hans Heysen, while Tom Roberts painted the shearers. They became the very image of Australia, but the landscapes are dying, and the isolated trees are not regenerating. Many of the images remain potent. The best moment for me in the film *Crocodile Dundee* was that of the sheep dog leaping on the backs of tight-packed men and women in the New York subway station, to get to his master Mick Dundee, thus evoking a powerful sense of cultural heritage for me and most Australians. But sentiment will not pay the bills of the new century, so it is farewell to Arcady. The nymphs are long departed.

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SPEAKERS, PAPERS and ABSTRACTS

Patrick Baker (Maritime Museum) 'Cultural Encounters Underwater'

Graham Barwell and Louise D'Arcens (Wollongong) 'Pacific Vikings: Encounters Real and Imaginary between Norse and Pacific Cultures, the Case of Percy Grainger and Augustin Lodewyckx'

The first part of this joint session will study the response of Percy Grainger to Scandinavia and Polynesia ("a second Scandinavia" in his words) in terms of language, music, myths and traditional narratives, material culture and values. It will show that this response was part of the late nineteenth-century tendency in Europe to idealisation, whether of non-European societies or of the European Middle Ages. This had a powerful appeal at a time of the increasing obviousness of the sordidity of industrialisation and was part of a mindset which tended to see indigenous inhabitants as avatars of the colonising nation. The paper will consider the relationship between Grainger's linkage of Scandinavian and Pacific cultures to the intellectual colonisation practised by writers like Edward Tregear (*The Aryan Maori* 1884) and the conceptual framework adopted by the noted mid-century Maori scholar of Polynesian culture, Sir Peter Buck/Te Rangi Hiroa (specifically *Vikings of the Sunrise* 1938; *Vikings of the Pacific* 1959).

The second part of the session examines the different forms that Pacific/Nordic encounters took in Augustin Lodewyckx's controversial work on Australian population problems and in his research as a linguist. It begins by exploring the idealised vision of a Nordic Australia found in much of Lodewyckx's demographic research, examining the way in which this singular vision is dependant on both an acknowledgement, and a denial, of Australia's Pacific locale. It then determines the extent to which this same ambivalence about place is detectible in his linguistic research, which focused not only on Norse and Germanic languages, but also on indigenous languages of the Pacific. Of central importance is the question of whether Lodewyckx's dual fascination with Nordic and Pacific cultures is reducible to Romanticism and intellectual colonisation, or whether it might also be understood to have emerged out of a more complex and even cosmopolitan vision of Australia's cultural future.

Noelene Bloomfield (UWA) 'A French Australia? Almost!'

Could you imagine a French Australia, or partly French, with two languages and separate cultures like Canada? This could easily have occurred, as the French sent many scientific expeditions, including the very impressive Baudin Expedition of 1800-4, to the Pacific and Indian Oceans, during the eighteenth and early

nineteenth centuries. They were attempting to unravel the mystery of the "Great South Land" or *Terra Australis Incognita*, as it was named on the early maps of the southern seas

The presentation will highlight the hundreds of French names which are scattered along the coasts of Western Australia, South Australia and Tasmania. This CD-ROM, in both French and English, explains the origin of those names, while at the same time giving a historical background to the period of French history preceding and following the French Revolution of 1789, which led to great geographic expansion and important scientific discoveries.

This programme was created by Noelene Bloomfield of the Department of European Languages and Studies, in collaboration with Mike Fardon, Leitha Delves and Shaun Procter of the Arts Faculty Multimedia Centre at The University of Western Australia.

Graeme Cocks (Duyfken Foundation) 'One Ship: Many Cultures and Many Histories'

Duyfken, the Little Dove, is a replica of the first ship recorded in history to visit Australia. The Chevron 2000 Duyfken Expedition took this replica of a 400 year old Dutch ship on a voyage of re-discovery north from Fremantle, into Indonesia and then on to Queensland and Papua New Guinea. As a reminder of profound events of four centuries ago, Duyfken carried an open interpretation of the past; and of the meaning of the replica ship and the events which the expedition helped create. The end result was an expedition from the Indian Ocean to the Pacific - - a very different expedition to the concept which was developed before it began.

Len Collard & Dave Palmer (Murdoch University) Looking for the residents of *terra nullius*: The importance of *Nyungar* in early European coastal exploration.

Even before European occupation of southwest Australia, there were contradictions at the heart of the colonial enterprise. Many of those who navigated the Western Australian coast possessed openly hostile attitudes towards the indigenous inhabitants. Often the Dutch, French and English explorers adopted the fiction of *terra nullius*. They usually took for granted the idea that the 'new' country was not inhabited by any civilised and sovereign people and were driven by the desire to survey new tracts of land for the purpose of appropriating new territory, knowledge and scientific data. However this did not mean Nyungar were always peripheral or invisible in the minds of European coastal navigators. In physical and symbolic ways, Nyungar were vital to the project of coastal exploration. As the own records demonstrate, coastal explorers and scientists were often reliant on signs of the country's inhabitants. Diaries, journals, ships logs and other historical documents are full of instances where European navigators and scientists openly demonstrated their yearning for and need of contact with Nyungar. These Europeans sought out signs of Nyungar in order that valuable information could be obtained on the availability of water, native fauna, the best farming country, sites of strategic and military value and intelligence on culture.

The paper re-visits some of the historical accounts of coastal exploration along the southwest of Australia, drawing out instances where scientists with post-enlightenment ideals and mariners with expansionist interests were shaped by their desire for and reliance on the Aboriginal other. It argues that ambivalence at the heart of colonial conquest produces fractures and subverts colonial projects even before physical contact between indigenes and colonists occurs. It demonstrates that, contrary to many long standing notions about the cultural superiority of the colonising agent, Nyungar were central figures in the minds and practices of European mariners.

Denise Cook (Maritime Museum, Fremantle) 'How big is the big picture? The Indian Ocean Gallery in the New Maritime Museum'

The Western Australian Maritime Museum is currently building a new museum in Fremantle which will open in the middle of 2002. This museum will deal with WA's maritime history within the context of the Indian Ocean region. There has been considerable debate about which histories will be told in the Museum's Indian Ocean gallery. In this paper I will discuss some of the key issues which have arisen. They include the following:

1. Should the gallery tell only the story of the Great Southland and European "discovery" of Australia or deal with the broader Indian Ocean region, ie. do we focus on Europeans or attempt to counteract the myth that little happened in the Indian Ocean region prior to European involvement by showing the complex societies, trading networks and cultural exchange that have existed for thousands of years?
2. How much context is appropriate? For example, if the focus is on the Indian Ocean region, will visitors be interested in stories which do not deal with Western Australia? Would a recreated Middle Eastern market from the 15th century with goods and traders from around the region seem out of place?
3. How can the Museum tell the stories of women and children and their contribution to what appears to be a male dominated maritime world?
4. Do stories of cultural interaction through maritime trade (such as that told by wayang kulit puppets) have as important a place in a maritime museum as boat models and navigation instruments?

Ian Crawford (W.A. Museum) 'The French at Cassini Island'

In April 1803, members of Baudin's expedition met Indonesian sailors at Cassini Island off the northern coast of Western Australia. They gathered information about Indonesian voyages to Australia, and recorded Indonesian views about the local Aborigines. Cassini Island is the most distant island from the mainland which was visited regularly by Aborigines belonging to the Wunambal and Gaambera tribes. This paper examines Aboriginal views about Cassini Island and their understanding of its role in Indonesian voyaging.

Antal Andr s De k (Duna Museum, Hungary) 'The First Mercantile Map of the World'

In my paper I would like present a discourse and a map about trade. The time of their birth: 1699. My aim is not to demonstrate that this map is really the first in the series of thematic mercantile maps, but I would like to show an interesting piece of cultural history.

In 1683 the army of the Turkish Empire marched against Vienna. The war continued for 16 years, where Luigi Ferdinando Marsigli, one Italian scientist and military engineer fought. The Austrian Emperor instructed him to elaborate one proposition to organise the foreign trade in the new political situation. So was born his study about trade: Discursus  ber den Traffico, namely Discourse of the Trade.

Johann Christoph M ller, a very important cartographer of his time, designed the map for the illustration of the study. He drew a map including the territories of the countries of the Austrian Empire, Adriatic Sea, Italy, Black Sea, etc. And he marked the continental and the water ways on rivers and on the seas trade lines showing the way of the goods from India, Asia Minor, Russia, Poland and Italy to Hungary and vice versa.

The study gives an realistic picture of the commercial habits of the different nations at this time and of the markets for Indian, Asian and European goods, as well as about the fight for the better territorial possessions between the countries who had an advanced handicraft industry, like the English, French, and Dutch.

Norman Etherington (UWA) 'Genocide by Cartography'

One of the hoariest myths of African history is that a million people were wiped out by wars instigated by

Shaka the Zulu king in the 1820s, clearing vast areas of South Africa of people. Hannah Arendt even cites this figure in *Origins of Totalitarianism*. A well-known problem with the genocide theory is that it was all too convenient for white settlers staking claims to the South African interior. My own research on maps dating from the early nineteenth century has shown how simple cartographic errors produced pictures which seemed to confirm the impression of widespread devastation. The paper will explore the encounter of European cartographic culture with established societies in Southern Africa.

Vivian L. Forbes (U.W.A. and Curtin University) 'Cultural Encounters in the Indo-Pacific Region through Select Cartographical Documents'

Over four centuries of exploration and discovery lay ahead, before European explorers and navigators could claim to have a reasonably accurate and comprehensive pictorial and cartographic image of the landscape and culture of the Indo-Pacific region. However, the region had experienced a long and rich history before the recorded arrival of the first European explorers. Indeed, it has been established that in prehistory, humans whether in Asia, Africa, America, Australia and Europe had both the mental capacity and the communicative and graphic skills to record, on appropriate medium, their sense of place (Smith, 1994:1). Maps and pictures are conceptually linked; they are forms of graphic communication. In their diverse expressions, maps and the representational process of mapping have constructed the earth's spaces long before 1400 AD.

The compiler's perception in recording the geographical setting and the cultural background was unlimited and open to a liberal use of imagination. The interpretation of the cultures and landscapes portrayed in these graphic forms, by the reader or viewer, was in turn imaginative and vivid. Ancient maps were designed for travellers, mariners and soldiers. Travelling in ancient times was a hazardous business. Highwaymen and pirates attacked, looted and plundered the innocent merchant and casual traveller; consequently many traveller's mental images of the landscape, road maps and itineraries disintegrated by the wayside with their owners' bodies. Fire, flood and shipwreck accounted for many more.

This presentation will, through an examination of select early cartographic documents, analyse the cultural encounters of the Europeans with indigenous/settled inhabitants of the Indo-Pacific Region in a time-frame of 1400 – 1800 AD. This is achieved by seeking answers as to how maps and mapping served to order and represent physical, social and imaginative worlds. The map's spatial context – its capacity to limit, control and communicate information by combining line, symbol, texture and text – and cartography's increasing claims to scientific authority make mapping a tool and a metaphor for a rational understanding of cultural encounters.

Andrea Gaynor (U.W.A.) 'The Arrival of Cats in Australia'

Australia now has a large feral cat population. Cats appear to have been incorporated into some Aboriginal totemic systems by at least the early twentieth century, and oral evidence from Aboriginal people suggests that the arrival of the cat pre-dates the arrival of both foxes and rabbits by some margin. It has been proposed that cats arrived in Western Australia via Dutch shipwrecks on the west coast in the 17th and 18th centuries, with Macassan trepangers on the north and north-west coasts, or overland from the east coast. This paper examines the evidence for each of these possibilities, and considers others.

Rupert Gerritsen (independent scholar, Canberra) 'Factors Influencing the Development of Indigenous Aboriginal Agriculture in Australia'

There has been considerable debate, spanning several decades, in a number of disciplines, regarding the question of the supposed 'failure' of Aboriginal peoples to adopt or develop agriculture in Australia prior to British colonization. This debate is misguided to some extent as there was an Aboriginal group on the west coast of Australia, the Nhandu, who were practicing agriculture. This appears to have been initiated in the seventeenth century as a result of the influence of marooned Dutch sailors. Conversely, in Arnhem Land in

northern Australia contact with Indo-Malay peoples, known as Macassans, began about the same time. Yet despite regular contact with the Macassans, the presence of cultivars in this region, as well as the introduction of additional cultivars, agriculture did not develop there. This paper considers and compares both cases and examines the factors influencing the different pathways followed by the indigenous populations of these two regions.

K?ri G?slason (University of Queensland) 'The Passion of the Old and the New: Saga Studies on the Fatal Shore'

Old Icelandic was introduced at the University of Melbourne by Augustin Lodewyckx in 1944, the same year as the modern Republic of Iceland was constituted. Fifty years later, both events were celebrated alongside the 25th anniversary of the Australian-Icelandic Cultural Society. This intertwining of modern cultural interests and medieval Icelandic literature at Melbourne was giving expression to an intellectual passion which could also be seen in Ian Maxwell's famous enthusiasm for the subject, most clearly displayed in a very thorough edition of *H?konar saga g??a* which he prepared for his students and a spirited essay on *Nj?ls saga* (1957). It also seemed to speak of certain commonalities between the distant and old world of the "new" Iceland (or the saga age) and the *type* of newness which Australia represented. Indeed, the sagas' lively but measured story-telling of settlement, conflict, freedom from the "old" Scandinavia, and voyages back to European courts seemed to welcome the types of analyses made possible by the intellectual spirit of post-war Australia, freed, as it were, of the somewhat restrictive philological traditions of Europe. In 1969, the Oxford scholar Gabrielle Turville-Petre even went as far as to suggest (perhaps a little in jest) that the future of Old Icelandic studies lay in the young Australia, recalling that on his first visit he "was astonished...at the widespread interest in Icelandic and the vigour both of students and teachers." By the 1970s, Old Icelandic could be taken at eleven Australian universities and biennial Old Norse workshops, highlighting Australian research in the field, were being held in Sydney and Canberra.

Yet by the time of the golden jubilee celebration in Melbourne (and in Sydney in 1993), the position of Australian saga studies had altered: whilst the University of Sydney had gained international respect for its strength in the field, and was home to three scholars of Old Icelandic, most other universities had cut or were cutting the area from their curriculum and, by the time of last International Saga Conference (held at Sydney in June 2000), the host university was the only campus in Australia offering subjects on Old Icelandic. My paper will discuss these developments and will consider what kind of a place Old Icelandic literature and language can occupy in literary studies in Australian universities.

Des Gurry (Paediatrics, UWA) 'Tribute to Mokare – the First WA Contact of Aborigines with European Settlement'

In Western Australia encounters between Aborigines and Europeans were usually hostile. Unofficial visits by whalers, sealers (and Indonesian trepangers) were often predatory. 'Understanding' was limited on both sides to that of military skills. This rebounded on explorers.

There was a refreshing difference with the Menang People of the Albany region, the first European settlement in WA, 1826. Peaceful contact had been made before, by British and French expeditions whose behaviour was under naval discipline – which was rewarded. The British settlement was military, and under commanders of high ability and diplomacy.

Their talents were matched by those of an outstanding Aborigine, Mokare. He helped in the appreciation of his people, their ways and skills by competent and humane observers, French and British. The most full accounts are from the British Navy doctors: Nind, Wilson and Collie.

Marion Hercock (U.W.A.) 'Science and the Senior Service: British Naval Hydrographer's Perspectives of Australia'

In the early nineteenth century the emerging culture of science merged with the traditions and culture of the British Navy. Culture, combined with the legacies of earlier explorers, influenced the perspective of naval hydrographers and surveyors. Their views of Australia, as expressed by surveyors such as Phillip Parker King and John Lort Stokes show the fading legacy of past perspectives and the emergent acceptance of new landscapes. From being seen as a strange and foreign continent Australia began to be regarded as an outpost of empire occupied by the familiar, and even homely. Aiding this change in perspective was the application of scientific analysis and documentation within the traditions of naval discipline. This paper discusses the work of the naval hydrographers from the standpoint of a geographer.

Delwar Hussain (University of Dhaka, Bangladesh) 'Cultural Encounters in the South Asian Region in the Late Eighteenth-Century: Charles Stewart, a case study'

Under the above title an emphasis would be given as to the importance of cultural encounters between nations and between regions in the development of civilization. Then a brief account of interaction between European and oriental culture would be given in chronological retrospect. It is observed that this European-Oriental contact and conflict passed through different shape and dimension over centuries. Each phase reflected the spirit of the period. It was military and territorial in the ancient world (Graeco-Persian War, 492-478 B.C.), military and religious in the middle ages (Crusades, 11th and 12th centuries), military and mercantile during the Renaissance period (Mercantilism, 15th & 16th century), and finally it developed into the military, commercial and political combinations of the complex modern world (colonialism and neo-colonialism, 18th, 19th and 20th centuries).

Within the scope of this article comes 18th century interaction between European and South Asian culture with focus on the affairs in the second half of the century. As a sequel to geographical explorations in the 15th and 16th centuries and the consequent expansion of Europe brought several European nations to South Asia. Of them the English (East India Company) obtained the Dewani (right of collecting revenues) of Bengal, Bihar and Orissa in 1765 which later proved to be the foundation stone of British Empire in South Asia. Administrative compulsion required the colonial power to know the people and their culture as prerequisite to effective control, in other words, they sought to understand Indian culture as a basis for sound Indian administration. To this end there were developed institutions (Asiatic Society of Bengal, Royal Asiatic Society of Great Britain & Ireland and others) through which was established an elite of 'acculturated' administrators and scholars. They busied themselves in discovering the past of the region to the advantage of the imperial power. This institutional study of South Asian culture took a firm root in the closing decades of the 18th century. Apart from serving imperial purpose, these studies resulted great cultural interaction. In the body of the article this thematic aspect would be dealt in detail.

The acculturated administrators, both civil and military, played vital part in the process of cultural interactions in South Asian region. In the long list of these scholars (Francis Gladwin, Alexander Dow, Sir William Jones & others) the name of Charles Stewart (1764-1837) may be included. He was a major in the army of East India Company. After retirement he turned to be an oriental scholar and served as Professor of Persian at Haileybury College from 1807-1826. By the way of example his contributions to acculturation would be discussed in the second part of the paper.

Christa Knellwolf (Humanities Research Centre, ANU) 'Comic Voyages and Scientific Representations of New Worlds'

When eighteenth-century European explorers set out to discover hitherto unknown parts of the earth, they could scarcely satisfy the demand for news from these remote parts of the world. As instanced by Swift's parodic imitation of such narratives, *Gulliver's Travels*, the sensational character of such stories informed a

new type of comedy. Analysis of the multifaceted role of comedy will lead me to ask in what ways laughter served both to dismiss hard-to-believe stories about far-off regions, and to come to terms with unsettling encounters with new islands and their inhabitants.

In my talk I will take issue with two separate occasions when European culture had to abandon the idea of inhabiting the centre of the world: I will contrast the mainly seventeenth-century responses to the Copernican theory of the Cosmos with eighteenth-century representations of the discovery of the South Seas. The astronomical and geographical changes of perspective gave rise to generically ambivalent narratives which served the dual purpose of disseminating scientific facts and satisfying the curiosity of their audience. I will engage with a number of imaginary descriptions of new worlds, from Francis Goodwin's *Man in the Moone* (1638), Fontenelle's *Entretiens sur la pluralit? des mondes* (1686) to travel accounts of the later eighteenth century, and discuss the role of comedy as a tool to represent facts and experiences which challenged the scope of the imagination.

Mike McCarthy and Lesley Sylvester (Maritime Museum, Fremantle) 'The Australian Contact Shipwrecks Program'

The shipwreck provides useful insights into the attitude of coastal indigenous peoples to unexpected visitors before the establishment of Macassan or European hegemony in their particular region. After that time 'contact activity' is less of a true indication of indigenous attitudes to visitors-it being skewed by earlier demonstrations of power, by its subsequent enforcement and the recounting of sometimes brutal events across tribal and regional boundaries. Nevertheless 'contact' in these cases still provides some potentially useful insights into the behaviour of both the shipwrecked visitor and the peoples on whom they impinge.

The Australian Contact Shipwrecks Program is designed to provide a hard copy and an electronic catalogue of events that resulted in interaction between indigenous peoples and foreign visitors cast upon their lands. Stage 1 is a compilation mainly based on European sources. Other Stages, should they be pursued will build upon this and could perhaps examine some of the events from an indigenous perspective.

Stephen McKenzie (University of Adelaide) 'Old Encounters in a New Era?: Antiquarian Geography in the Sixteenth Century'

To a large extent, the study of Asia during the sixteenth century was an antiquarian field of endeavor. Many of the geographic texts published in England were translated editions of earlier medieval and classical travelogues and gazetteers such as the works of Pliny, Mela, Solinus, Marco Polo and Sir John Mandeville. These texts contain fabulous beliefs about India (generally categorized under the heading 'the Wonders of the East') and were in sharp contrast with what was known of India through translations of recent Dutch and Portuguese sources.

The 'antique' geography texts I will discuss are unoriginal and dated, which accounts for the small amount of modern scholarship on them. The student of literature examines original literary works, and the student of history seeks sources concerning current events. As the texts listed above are neither topical nor original, neither type of researcher normally studies them, but the cultural function of antique texts deserves considerable attention. How did sixteenth-century readers compare what was written in Mandeville and Polo with more recent foreign eyewitness accounts of Asia? Were the antiquarian texts listed above being read for educative and instructive purposes (as they had been in the medieval period), or had their function changed? I am interested in determining how different levels of geographical information were read in this era, and

categorized by readers into different levels of truth, falsehood, and fantasy.

The hypothesis I wish to explore is: *Early English antiquarianism was one of the main vehicles by which medieval geographical lore was transmitted into poetry, drama, and the newly emerging genre of prose fiction.* Antiquarian geography had considerable influence on all of these forms of literature, particularly descriptive prose. I will suggest that much of the outdated geographical material under discussion went on to form the basis of modern imaginative fiction

Kenneth McPherson 'The Impact of the Portugese on the Indigenous Peoples of the Indian Ocean Region: an Overview'

In both India and the high veldt interior of East Africa, the Portuguese attempted to use Christianity as a means of securing their national commercial and political objectives. In neither area did they establish a lasting political presence, but in India they secured the permanent conversion of an entire community and the creation of a new indigenous community whilst in East Africa they left no Christian heritage.

The reasons for this clearly relate to the socio-economic environment in which they worked and their policies of proselytisation. Amongst the Parava from southern India and the subjects of the Monomotapa in East Africa they worked to convert leading members of their target communities on the principle that by capturing the head they secured the body. In contrast, in Goa and within their settlements along the western coast of India they had a captive population of low caste groups for whom conversion ostensibly offered some advantages in the form of official patronage and upward socio-economic mobility.

When comparing these three areas of missionary activity, one is drawn to the conclusion that successful activity on the part of the Roman Catholic missionaries who operated within the sphere of influence of the *Estado da India* had much to do with the benefits that came with conversion. Such benefits were not measured in terms of bowls of rice but rather in more tangible and long-term bolstering of economic and political power. Without any long-term benefits, the Christianity - and therefore much of the culture - of the Portuguese proved as ephemeral as their political power in the region.

Robert Pearce (President, Alliance Fran?aise, former Hon French Consul, Perth) 'Health Problems of the Baudin Expedition 1801-1804'

Maritime exploration during the eighteenth and nineteenth centuries was a hazardous occupation. With the experience of relatively unsuccessful expeditions to the Pacific region and the spectre of British naval superiority, France under Napoleon sanctioned the mission led by Nicholas Baudin in 1801 to visit Terra Australis for the purposes of discovery and scientific research. As usual the success of the voyage and the health of the crew of the vessels 'G?ographe' and 'Naturaliste' depended upon numerous factors including seamanship and a modicum of good fortune. This paper traces the medical aspect of the Baudin expedition, the health of its leader and members of the crew who suffered from seasickness and scurvy, dysentery and depression, malaria and tuberculosis. Baudin's own journal and the official record of the expedition by Fran?ois Peron provide the details of these hazards faced by scientists and crew alike and the measures taken by the ships' surgeons to sustain life under relatively primitive conditions.

Nigel Penn (University of Cape Town, South Africa) 'Comprehending the Cape: the Mental Universe of Peter Kolb'

Peter Kolb was a German astronomer who stayed at the Cape of Good Hope in the early years of the 18th century and who published a detailed description of the Cape in 1719. This paper will explore the systems of knowledge and classification which Kolb employed to order his material and to make sense of the strange new

world at the foot of Africa. Kolb's mental universe will be compared with that of other scientifically minded European contemporaries who were engaged in describing the diversity of life along the shores of the Indian Ocean.

David Rollison (University of Western Sydney) 'Old Richard Hakluyt, Imperial Intelligencer'

If there is an Ur-text of the British empire, it is to be found in an obscure memorandum of 'inducements to the liking of a voyage intended towards Virginia', written about 1580, where Richard Hakluyt the Elder defined the 'ends of voyages' in general. They were:

To plant Christian Religion

To Traffique

To Conquer

But '*to plant Christian religion will be hard,*' he wrote. '*Traffique easily followeth conquest.*' Never has the rationale of English imperialism been so succinctly stated. Historians have tended to be dazzled by the epic side of the imperial mission, made into articulate propaganda by Old Hakluyt's namesake, nephew and successor, in *The Voyages and Discoveries of the English Nation* (1589). Old Hakluyt was the oracle of empire. His definition of England's mission was to echo from the pulpits and schoolrooms, and in the minds of English people of all classes, for the next three centuries. It would become an axiom of foreign policy, driving all else before it. It would make life meaningful, and bearable for the first nation to experience the sweeping aside of a basic way of life that was at least a thousand years old. Hundreds, perhaps thousands of human cultures in every part of the world would have reason to curse it.

This paper focuses on Old Hakluyt's writings, discloses his reasons for believing that England had no choice but to sail out into the world and conquer markets, and, by locating him in an historical conjuncture formed by economic, social and intellectual circumstances, suggests that it was he who 'touched the wires' that set off the English explosion

John Sclater (independent scholar, Perth) 'French Forestry Connections in Western Australia'

This paper looks at a number of connections between France and forestry in WA. Some are derived from the explorers, some from the Napoleonic Wars via the colonisers and some from the business of forestry. The connections are perpetuated in a number of names used in the administration of the WA forest and National Parks estate.

Corioli Souter (Maritime Museum, Fremantle) 'Shipwrecks of Galle, Sri Lanka'

Galle was an important port before the arrival of the Europeans in the Indian Ocean. It was used first by the Portuguese, then by the Dutch and finally by the British. The harbour, although seeming well protected, was a poor anchorage and exposed to the SW monsoon. The VOC are known to have lost 5 ships in the harbour and at one point in the 19th century the P & O Company banned vessels from visiting Galle. From 1991 the Department of Maritime Archaeology conducted a series of joint expeditions with the Sri Lankan Department of Archaeology; later the Netherlands were also partners in the project. Over 29 sites were recorded, including one well preserved VOC shipwreck, the *Avondster* (1659), and a less well preserved site, the *Hercules* (1661).

Myra Stanbury (Maritime Museum) 'France and Australia: Archaeological enlightenment of a late 18th century encounter with Western Australia'

In 18th century France there was a widespread belief in a vast southern land often referred to as Gonneville Land. This continent was considered to be distinct from New Holland, the position of which was roughly known and marked on contemporary charts. Even after James Cook returned from the Pacific in 1770, the identification of this land remained one of the most important discoveries still to be made.

During an interlude of peace following the Seven Years War, the French Government decided to support an expedition which would hopefully equal Cook's achievements, solve the mystery of the Utopian land filled with gold and other riches and restore the prestige of its navy following defeats in the War.

Aside from the interwoven colonial ambitions and political rivalry of Britain and France, the planning and realisation of the major expeditions of this period were in part motivated by the impact of the Enlightenment, the desire for new knowledge of the world in its geographical, biological and human dimensions, coupled in some cases with the desire for trade.

A young, ambitious naval officer, Yves-Joseph de Kerguelen-Trémarec, was appointed by Louis XV to lead the expedition, assisted by Louis-François-Alexandre de Saint-Aloÿ as second-in-command.

In 1998, archaeological discoveries on Dirk Hartog Island, Western Australia, proved to be linked to this French expedition of 1772. The findings have re-opened a chapter of history whose significance failed to attract the recognition it deserved in contemporary France; was largely ignored by subsequent French explorers to the Western Australian coast; and, in consequence, has not achieved a memorable place in the history of French exploration in the Indo-Pacific region.

The archaeological discoveries and a re-evaluation of their historical context aims to reassess the significance of this early cultural encounter with Western Australia.

Harry J. Steward (Clark University, USA) 'The Two Encounters of Francis Barrallier'

This paper outlines the double cultural encounter of Francis Barrallier, an émigré from the tumult of the French Revolution, who joined the British Army and spent some 18 years in the colonial empire, beginning, in 1799, with three years in New South Wales.

Barrallier was a member of a well-connected professional bourgeois family, long established in the Provençal port of Toulon and prominent in marine affairs. In 1793, the Barralliers became refugees, after the anti-revolutionary resurrection in Toulon was put down with the crucial assistance of an obscure artillery captain, named Napoléon Bonaparte.

The Barralliers then found themselves in Britain, in a state of economic, cultural, and climatic shock. Nearly destitute, separated from their new surroundings by language, religion, and psychological circumstances, and relocated in rainy south-western Wales, they struggled to readjust.

Francis Barrallier spent some five years re-aculturating himself; learning English, seeking patronage, acquainting himself with the social pecking order, before he was able to obtain a commission in the lowliest of British regiments: the New South Wales Corps. He was fortunate enough to make the long journey to the distant colony in the company of the new governor-elect, Philip Gidley King, who, en route, was much impressed with his demeanour and engineering skills.

The upshot was that Barrallier became King's point man for reconnaissance surveys and exploration. Initial forays to Western Port and the Hunter River were followed by two journeys seeking a crossing of the Blue Mountains. The second of these produced a map and an expedition journal. The latter, kept in French, records some of the earliest commentaries on aboriginal culture, as well as landmark observations on the koala and the boomerang.

Barrallier was a more sympathetic observer of the native Australians than most other early colonists. Dispossessed himself and ultimately, even with changing political fortunes, unable to return home, he remained unassimilated in British culture and was sensitive to the plight of others. And, yet, this understanding was at odds with professional role as a surveyor: a figure in the landscape now commonly interpreted in cultural criticism as, not only an agent of change but, commonly, as an agent of disaster: "After the surveyor, the deluge". This paper attempts to disentangle these various elements at work in Barrallier's contribution to the Australian encounter experience.

Esta Ungar (U.W.A.) 'Changing practices of sexuality and mourning: Confucianisation comes to Vietnam'

In the fifteenth century Confucianisation came to Vietnam from China. It arrived by force with the Ming Chinese occupation of twenty years, and once the Chinese were defeated, it was adopted voluntarily. In fact the state applied Confucian social policy with a vengeance, targeting the higher echelons of society in its concern to centralize the nation as soon as possible. Its aim was to employ Confucian ideology itself as a bulwark against its huge neighbour China to the north. While the goal of the dynasty was to centralize the state, the long-term result was the greatest social revolution in the history of Vietnam prior to its embracing capitalism in the late 20th century.

This paper challenges the conventional wisdom that Confucianisation 'civilised' Vietnamese society to a greater degree than before. Instead it shows that Confucian influence overturned a far more equitable system of gender and property relations that existed before. An array of sources are marshalled to support this claim. They include evidence of sexual practices, fertility rites and funerary customs as revealed in oral tradition, legal texts, archaeological sources, music and dance.

Kerry Ward (University of Michigan, USA) 'Empire and Exile in the Indian Ocean: The Cape of Good Hope as a Penal Colony under the Dutch East India Company (VOC)'

This paper examines the Dutch East India Company's use of its colony at the Cape of Good Hope as a site for the transportation of political prisoners and criminals from the Indies archipelago. The VOC created categories of exiles that intersected with, and sometimes undermined, indigenous categories of rank and privilege. The paper argues that the VOC created a network of transportation sites throughout its empire. The Cape of Good Hope, and more particularly Robben Island, held a very specific place in both the VOC empire and in indigenous Javanese literature, as a site of incarceration. Political prisoners sent to the Cape negotiated with local VOC officials and petitioned the VOC governing bodies in Batavia to mitigate their conditions of exile. The most high ranking of these prisoners remained "visible" within their own societies, resulting in petitions by members of their families for their pardon and repatriation. The paper argues that the VOC was engaged in a complex web of cross-cultural relationships with indigenous polities and sought to further its political goals through the use of exile of indigenous elites, while these same elites sought to incorporate the Cape into their political imagination.

Chris Wortham (UWA) 'Changing European Perceptions of the Indian-Pacific Region: the Evidence of Maps and Literature, 1300-1600'

European cultural perceptions underwent radical change from the late middle ages (c.1300) to the inception of

the early modern period (c.1600). The intervening period, often loosely termed "The Renaissance", saw revolutionary re-assessment of culture and society. It was during this period that European voyages to the New World and to the Indian-Pacific region became frequent.

This issue to be considered in this paper is: to what extent were European perceptions of humans in general and themselves in particular affected and reshaped by encounters with peoples of lands hitherto unknown? The evidence is as voluminous as it is diverse. For present purposes, the visual evidence of maps and the verbal evidence of literature (in a fairly broad sense) will be seen to provide some interesting indications. The connection between the cultural experience encoded in maps and that recorded in literature is no mere coincidence: let us recall that Shakespeare's plays were given performance in a space called "The Globe."

Last updated 2 July 2001

St George's College Mounts Bay Road, Crawley 6009, Western Australia Accommodation Booking Details

Name of Applicant

Name of Partner

Address

Telephone

Fax

Email

Name of Conference Cultural Encounters

Accommodation

Dates Date In

Date Out

Accommodation requirements	Single/share bathroom	Twin/share bathroom	Single/ensuite	Twin/ensuite	Student Concession	Total
Cost (GST inclusive) per day	A\$50.00	A\$75.00	A\$65.00	A\$90.00	A\$44.00	

Number of rooms

Special

Requirements Ground floor

Air conditioned (if available)

Payment Details Mastercard

Visa

Bankcard

Expiry Date

Card Number

Payment amount Deposit

Full Amount

Estimated time of arrival

OFFICE USE ONLY

Number

Date

Amount

Invoice

Receipt

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- An optional trip to the Benedictine monastery of [New Norcia](#), Australia's only monastic town, for delegates to the conference. Just one and a half hours from Perth, the monastery, established in the countryside north of Perth by Spanish monks early in the nineteenth century, is renowned for its Baroque architecture and paintings. 27 of the buildings are classified by the National Trust and the town as a whole is registered in the National Estate. The buildings house richly decorated interiors, Old Master works of art and extravagant furniture and furnishings. Its fascinating museum contains one of the

finest collections of movable heritage in Australia. You will see paintings by Spanish and Italian masters, gifts from the Queen of Spain and a fascinating array of artifacts which tell the story of New Norcia's early contacts with indigenous people and as a centre of the monks' extensive farming and culture .

Proposed itinerary Sunday 8 July 2001:

9am. Departure from St George's College.

11am-1pm. Two-hour specialist tour of the historic New Norcia sites.

1pm. Lunch at St Ildephonsus College.

2pm-3.30pm. Opportunity to explore New Norcia and the art gallery at your own pace.

5-5.30pm. Arrive back at St George's.

\$50 per head for the day - includes private coach, specialist tour and lunch. Special concessional rates for art gallery entry.

PLACES ARE STRICTLY LIMITED: [BOOK NOW](#).

- A major exhibition of early modern art works, maps, and scientific instruments to be held at the Lawrence Wilson Art Gallery, UWA, June to August 2001: [Cultural Encounters: French and English Visions of Australia 1770-1840](#)
- "Distant encounters": a display of original and facsimile manuscripts held in the [Scholars' Centre](#), UWA Library.
- A drinks reception at Perth's [Robert Muir Old and Rare Books](#) bookshop.

Please note that some of the links on this page are external. They are not produced or maintained by UWA but are provided as useful further information only.

Page by Toby Burrows. Last updated 29 June 2001

CULTURAL ENCOUNTERS in the INDIAN-PACIFIC REGION, 1200-1800

**AN INTERNATIONAL CONFERENCE
10-13 July 2001
The University of Western Australia
Perth, Australia**

Related Events

- [GENDER, MEDICINE AND HEALTH](#) Convenors: Patricia Crawford and Delys Bird. 1 June 2001.
- [GENDER AND FAMILIES. PARENTS AND CHILDREN 1300-2000](#) Convenors: Pam Sharpe and Patricia Crawford. Tuesday 3 July 2001.
- [ANZAMEMS Third Annual Conference, "Metamorphoses - People, Places, Times"](#), Convenors Andrew Lynch and Philippa Maddern. 5-8 July 2001

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