



## EDITORIAL

This eNewsletter is one of the GERMAN ASSOCIATION FOR AUSTRALIAN STUDIES | GESELLSCHAFT FÜR AUSTRALIENSTUDIEN'S platforms to inform members about academic and professional activities in their fields of study and research.

The newsletter presents the diversity of recent Australian Studies and public relations work. Together with the CENTRE FOR AUSTRALIAN STUDIES at the University of Cologne, the GERMAN ASSOCIATION FOR AUSTRALIAN STUDIES | GESELLSCHAFT FÜR AUSTRALIENSTUDIEN provides professional advice for scholars and students. This close collaboration remains the most important network for German-speaking Australianists in Europe.

You can find **information** on the GERMAN ASSOCIATION FOR AUSTRALIAN STUDIES' on  
on the *website*  
on *Twitter, Mastodon* and *Bluesky*  
on *Facebook* and  
on *YouTube*.

The newsletter reflects the interdisciplinary character of German-Australian studies and activities. We all will appreciate new contacts in order to build networks and partnerships in our fields of interest: in Germany, Europe and overseas.

If you are chiefly engaged in teaching, research, study or public activities relevant to Australia, or your interest supports such work, make sure to *become a member* of the GERMAN ASSOCIATION FOR AUSTRALIAN STUDIES | GESELLSCHAFT FÜR AUSTRALIENSTUDIEN!

The newsletter will accept relevant information on conferences, publications, lectures, scholarships, awards, research projects, institutions, internet tutorials, and web links to Australian resources. *The editors* welcome contributions which will help build a vital network in the field of Australian Studies, including essays, news, critiques, e-lectures, videos, podcasts and constructive commentary on specific subjects of research. We encourage a liberal and creative approach to the topic – and urge every reader to help launch this professional news forum to reflect the spirit of Australian Studies in timely information, memorable dialogue, and innovative ideas.

Send your articles and contributions (in English or German) to  
[newsletter@australienstudien.org](mailto:newsletter@australienstudien.org)  
Deadline of submission for Newsletter N° 31: **30 September 2024**



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*We hope you enjoy reading the newsletter and look forward to receiving your suggestions and feedback.*

*Wir wünschen Ihnen viel Spaß bei der Lektüre und freuen uns auf Ihre Anregungen und Rückmeldungen.*

STEFANIE AFFELDT & FRIEDERIKE SCHMIDT



## NEW PUBLICATIONS BY GAST MEMBERS

Christina Ringel

### **RANGGA NGENANDAYIN, LINGBE BERRANBEN-NGING-NGERRI** **POSSESSION IN MIRIWOONG, A NON-PAMA-NYUNGAN LANGUAGE OF NORTH-WEST AUSTRALIA**

In her PhD thesis Christina Ringel shows that factors such as animacy, semantic criteria and semantic domains, negation and the structural make-up of the sentence influence Miriwoong speaker's choice among a variety of linguistic expressions of possessive relationships.

Following ethnographic information and an analysis of language attitudes, she describes how she used language games as her main method to elicit data. Based on a discussion of the cultural concept of possession, typological predictions and data from neighbouring languages, she demonstrates that the Miriwoong data complies with some predictions concerning possessive constructions but not with others: With Dixon (1980) but contra McGregor (1990), Miriwoong data indicate that inalienability plays a role: The game data yields correlations between alienable possession and the Benefactive enclitic (BEN) and inalienable possession and the Indirect Object enclitic (IO). There is a tendency for the use of IO with respect to the body-parts and part-whole domains, but not the kinship domain. This distribution of marking

In ihrer Dissertationsschrift zeigt Christina Ringel, dass Faktoren wie Belebtheit, semantische Kriterien und semantische Domänen, sowie die Satzstruktur die Auswahl der Miriwoong-Sprecher\*innen aus einer Reihe möglicher sprachlicher Mittel zum Ausdruck von Possession beeinflussen.

Auf ethnographische Informationen und eine Analyse von Haltungen gegenüber den lokal gesprochenen Sprachen folgt eine Beschreibung von Sprachspielen als ihrer hauptsächlichen Methode, Daten zu erheben. Basierend auf dem kulturellen Konzept der Possession, typologischen Vorhersagen und Daten in der Nachbarschaft gesprochener Sprachen zeigt sie, dass die Miriwoong-Daten einige, aber nicht alle Voraussagen bestätigen: Mit Dixon (1980) aber entgegen McGregor (1990) spielt in den Miriwoong-Daten Inalienabilität eine Rolle: Die Sprachspiel-Daten weisen Korrelationen zwischen alienabler Possession und dem Benefaktiv-Enklitikon (BEN) und inalienabler Possession und dem Indirektes-Objekt-Enklitikon (IO) auf. Es gibt die Tendenz, das IO für Körperteil- und



over domains is in line with claims about Australian languages (Dixon 1980, Heine 1997) but not Stassen's (2009) typology for alienable vs. inalienable possession. In the latter, both body part and kinship relations are analysed as being defined by +Permanent Contact and -Control, i.e. inalienable possession.

Miriwoong speakers are argued to make use of two out of four attributive possessive construction types and one out of four predicative verbless nominal clause types described by McGregor (2004) and Dixon (1980, 2002, 2009): One attributive type (a possessive pronoun indicating the possessor (PR) and a nominal specifying the possessee (PE)) is used extensively, another (juxtaposition of PR and PE NPs to express part-whole relations) is possible. One predicative type (a have-construction formed by a comitative-marked PE) is used widely, whereas the other three are not part of Miriwoong grammar.

Teil-Ganzes-, aber nicht für Verwandtschaftsbeziehungen zu verwenden. Diese Verteilung der sprachlichen Mittel auf die Domänen stimmt mit Behauptungen überein, die für Australische Sprachen aufgestellt wurden (Dixon 1980, Heine 1997), aber nicht mit Stassens (2009) Typologie der alienablen und inalienablen Possession. Letztere definiert sowohl Körperteil- als auch Verwandtschaftsbeziehungen als +Permanenter Kontakt und +Kontrolle, d.h. als inalienabel.

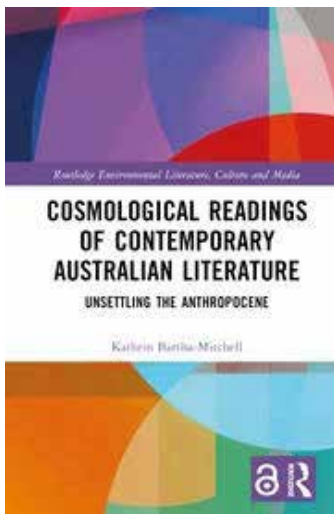
Christina legt dar, dass Miriwoong-Sprecher\*innen zwei von vier der von McGregor (2004) und Dixon (1980, 2002, 2009) beschriebenen Attributivkonstruktionen sowie eine von vier verblosen prädikativen Satztypen verwenden: Weit verbreitet ist es, für attributive Possession mittels eines Possessivpronomens den Possessor (PR) und eines nominalen Elementes das Possesum (PE) auszudrücken. Außerdem möglich ist es, je eine NP für PR und PE ohne weitere Markierung direkt nebeneinander zu stellen, um Teil-Ganzes-Beziehungen zu verbalisieren. Seitens der prädikativen Possession nutzen Miriwoong-Sprecher\*innen die Haben-Konstruktion mit einem für Komitativ markierten PE.

Her dissertation can be downloaded from the Kölner UniversitätsPublikationsServer at <https://kups.ub.uni-koeln.de/71327>



Kathrin Bartha-Mitchell

## COSMOLOGICAL READINGS OF CONTEMPORARY AUSTRALIAN LITERATURE UNSETTLING THE ANTHROPOCENE



This book presents an innovative and imaginative reading of contemporary Australian literature in the context of unprecedented ecological crisis.

The Australian continent has seen significant, rapid changes to its cultures and land-use from the impact of British colonial rule, yet there is a rich history of Indigenous land-ethics and cosmological thought. By using the age-old idea of 'cosmos' – the order of the world – to foreground ideas of a good order and chaos, reciprocity and more-than-human agency, this book interrogates the Anthropocene

in Australia, focusing on notions of colonisation, farming, mining, bioethics, technology, environmental justice and sovereignty. It offers 'cosmological readings' of a diverse range of authors – Indigenous and non-Indigenous – as a challenge to the Anthropocene's decline-narrative. As a result, it reactivates 'cosmos' as an ethical vision and a transculturally important counter-concept to the Anthropocene. Kathrin Bartha-Mitchell argues that the arts can help us envision radical cosmologies of being in and with the planet, and to address the very real social and environmental problems of our era.

This book will be of particular interest to scholars and students of Ecocriticism, Environmental Humanities, and postcolonial, transcultural and Indigenous studies, with a primary focus on Australian, New Zealand, Oceanic and Pacific area studies.

### CRITICS' REVIEWS

Kathrin Bartha-Mitchell's *Cosmological Readings of Contemporary Australian Literature* is an important new work of Australian ecocriticism. Drawing on recent work on literature and the Anthropocene, Bartha-Mitchell's book offers a model for reading Australian literature cosmologically. Bartha-Mitchell's readings emphasise interconnections between beings, agencies and systems that work against the traditional humanistic focus of western prose fiction and offer a critical new dimension to Australian literary studies.

*Tony Hughes-d'Aeth, Chair of Australian Literature, The University of Western Australia*

An innovative intervention in the environmental humanities, this thought-provoking study of contemporary Australian literature makes a powerful case for the generative concept of cosmos and, more broadly, for the importance of literary studies within the wider field.

*Diletta De Cristofaro, Assistant Professor, Northumbria University, UK*

For further information, see Routledge's [website](#).

Download via [open-access](#).

If you would like to review the book for the ASJ | ZfA, have a look at our [reviews website](#).



## IMAGES OF INDIGENOUS AUSTRALIANS IN THE ŒUVRE OF GERMAN-SPEAKING ARTISTS

ZfA | ASJ 38/2023, ED. BY STEFANIE AFFELDT AND WULF D. HUND



“The artists documented in this issue of the ‘ZfA | ASJ’, on the other hand, have left behind images of indigenous Australians that are generally recognised as at least less corrupt, if not outright empathetic. The fact that they are nevertheless not free from the social circumstances of their creation is shown by the studies of Jane Lydon on Carl Walter, Susan Woodburn on Alexander Schramm, Ruth Virginia Pullin on Eugen von Guérard and Wulf D. Hund and Stefanie Affeldt’s paper on Ludwig Becker.”  
--- from the Editorial

open-access via [www.australienstudien.org/australian-studies-journal-38-2023](http://www.australienstudien.org/australian-studies-journal-38-2023)

### ESSAYS

Jane Lydon: Charles Walter, German Networks, and First Nations Australians

Susan Woodburn: Acknowledging Presence. Alexander Schramm’s Representation of Aboriginal People in Colonial South Australia 1850-1864

Virginia Ruth Pullin: Challenging the Paradigm. Eugen von Guérard in Colonial Victoria

Wulf D. Hund, Stefanie Affeldt: ‘A Peculiar Odor is Perceptible’. Ludwig Becker and the Portraying of Indigenous Australians Between Artistic Realism and Racial Labelling

### REVIEWS

Stefanie Affeldt: Hoffmann, Waburg (eds.), Eine Naturforscherin zwischen Fake, Fakt und Fiktion

Henriette von Holleuffer: Bähr, Frost, Erzählte Welt



## INDIGENOUS AUSTRALIA IN THE ANTHROPOCENE

ZfA | ASJ 39/2024, ED. BY DANY ADONE, BENTLEY JAMES,  
AND ANNA GOSEBRINK



“This special issue covers three areas: Indigenous Knowledges, Colonial Plunder/Looting and Contemporary Repatriation as well as Questions of Justice. The contributions include articles, short interviews and testimonies by Indigenous Elders. These testimonies “hold within them knowledges while simultaneously signifying relationships” and are seen as key in the intergenerational transmission of knowledge. They also reflect Indigenous ‘ways of knowing’, thus promoting an appreciation for alternate views and modes of communication.”  
--- from the Editorial

open-access via [www.australienstudien.org/australian-studies-journal-39-2024](http://www.australienstudien.org/australian-studies-journal-39-2024)

Dany Adone, Bentley James, Anna Gosebrink: Indigenous Australia in the Anthropocene

### *INDIGENOUS KNOWLEDGES*

Bentley James, Glenn James, Dany Adone: Two-way Tools, Fire on Country

Dany Adone, Thomas Batchelor: Interview with Glenn James on Indigenous Engagement in Fire Management

Anne Pattel-Gray: Tiddas Residence

Doris Yethun Burarrwaja: Keeping YSL Alive

Duane W. Hamache: Recognising Indigenous Knowledge when Naming Meteorite Craters

### *COLONIAL PLUNDER/LOOTING AND CONTEMPORARY REPATRIATION*

Gareth Knapman: Looting on the Frontier

Michael Pickering: Considering Cultural Processes and Rights in Repatriation

Elizabeth McNiven: In Cold-Blood

### *QUESTIONS OF JUSTICE*

Ghil’ad Zuckermann: Revivalistics

Dany Adone: Interview with Anne Pattel-Gray on the Referendum

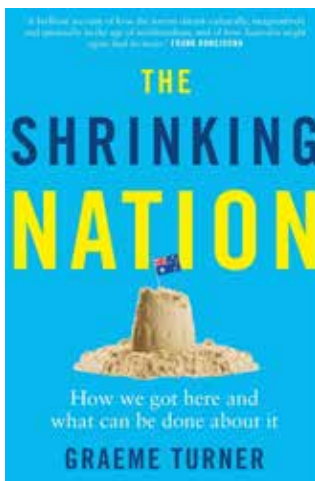


## MORE NEW PUBLICATIONS

Graeme Turner

### THE SHRINKING NATION

HOW WE GOT HERE AND WHAT CAN BE DONE ABOUT IT



Over the past two decades, Australia has been experiencing a sustained period of accelerated socio-cultural change, accompanied by existential threats from natural disasters and the Covid pandemic, and punctuated

by repeated cycles of political upheaval. The divisive and hyper-partisan version of party politics that has accompanied these events has hamstrung the nation's capacity to respond to the challenges of the day – from dealing with climate change, to advancing gender equity, or to renovating

the buckling structures of social welfare. At the same time, we have seen the quality of our democracy compromised.

In 'The Shrinking Nation', leading cultural historian Graeme Turner examines a wide range of social and cultural change, including the role played by a media environment swamped by misinformation, the social consequences of neoliberal economic policy, and the divisive legacy of the culture wars, before considering how we might strengthen the bonds of community and belonging that tie our nation together.

This timely, important and provocative book presents an original and compelling assessment of the state of the nation today, while designing a lifeline for the better country that is struggling to emerge.

#### REVIEWS

A brilliant account of how the nation shrank culturally, imaginatively and spiritually in the age of neoliberalism, and of how Australia might again find its mojo.

*Frank Bongiorno AM, author of Dreamers and Schemers*

Graeme Turner's clear, emphatic, convincing examination is a big-picture study of a time when the big picture deserted our politics. It's also a searing indictment of decades of neo-liberalist hypocrisy. But there's also hope.

*The Age*

Turner – an inaugurating and hugely influential figure in cultural studies and its offshoots in Australia – is uniquely and generatively placed to explain “how we got here” and to defend a positive sense of the “nation” against its more insidious and divisive variants.

*Australian Book Review*

For further information, see the University of Queensland Press [website](#).

If you would like to review the book for the ASJ | ZfA, have a look at our [reviews website](#).





## BOOK REVIEWS

Andrew Carr

**MICHAEL O'KEEFE**

**AUSTRALIAN FOREIGN POLICY  
RELATIONSHIPS, ISSUES, AND STRATEGIC CULTURE**

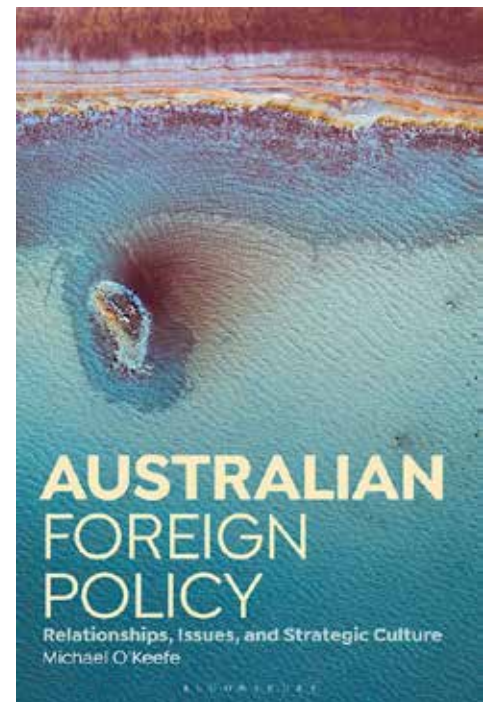
Bloomsbury 2023, ISBN: 9781350369368

O'Keefe's book on Australian foreign policymaking provides an extensive overview, especially of Australia's major diplomatic relationships. This work goes far in canvassing the field of strategic culture as it exists in Australia.

In late 2020, Australian Prime Minister Scott Morrison announced that the Australian national anthem was going to change. Instead of "for we are young and free," it became "for we are one and free." As proponents of the change noted, the idea of Australia as a "young" nation ignored the more than 65,000 years of history of the First Nation's people. Even modern Australia, with distinct and continuous forms of governments and state identities since the early nineteenth century, doesn't seem quite so "young" anymore.

What is the weight of this history when it comes to making foreign policy? That is the fascinating question at the heart of Michael O'Keefe's new book *Australian*

*Foreign Policy: Relationships, Issues and Strategic Culture*. O'Keefe addresses this through the concept of "Strategic Culture," the notion that states have a distinct set of identities, traditions, habits, and common ideas which are shared by a population over time. The idea itself emerged in the 1970s as a way of understanding how the Soviet Union was attempting to implement its nuclear deterrence, recognising that what was "rational" or "efficient" to



This review was originally published on the [website](#) of the Australian Institute of International Affairs on 27 March 2024.



US analysts and officials did not fit actual Soviet conduct.

This great insight, that people see the world in different ways, was of surprise to precisely zero historians or anthropologists. Still, for the political scientists, Strategic Culture has since become a valuable tool for exploring themes of continuity and change inside nations. Why, for instance, do we see similar patterns emerging across very different historical and strategic eras? Why do nations shift rapidly at some moments, while at others they seem utterly incapable of reform? And how meaningfully and accurately can we identify these practices – as something akin to a national “vibe,” or could they be turned into a quantifiable tool for systematically studying, even predicting, state behaviour?

O’Keefe’s work is the first claimed book-length study of this concept, as it applies to Australia, though there are a number of important book chapters and journal articles on the topic. For instance, Michael Wesley in 2000, Michael Evans in 2001 and 2005, David Kilcullen in 2007, Ben Eltham and Alex Burns in 2014, Peter Dean in 2016 and, more recently, Kate Clayton and Katherine Newman in 2023.

Given the broad lens of strategic culture as a field, the nature of these pieces varies widely. Dean’s chapter provides the clearest introduction to the literature while offering a pluralistic account of competing groups of thinkers who work within the alliance tradition (such as a regional or global focus) as well as those who stand outside it, such as the armed and neutral school. So too Wesley, Eltham, and Burns offer variations on the idea of distinct sub-cultures in Australia who seek influence.

Other scholars prefer to seek a unifying theme that captures Australia’s approach to the world. Evans and Kilcullen wrote during the “War on Terror” era and emphasised the importance of expeditionary operations. In the current era, Clayton and Newman have positioned Australia as a “settler colonial” state, drawing on nineteenth century attitudes to explain twenty-first century military decisions, such as AUKUS.

The big advantage of a book-length treatment for O’Keefe is that he is able to go far beyond any other author in terms of areas covered, and the opportunity for depth. The book features two chapters on each of Australia’s major diplomatic relationships (with the United States, China, Japan, Indonesia, and the South Pacific), as well as chapters on key themes such as development assistance, climate change, and asylum seekers.

O’Keefe is keenly aware of the limits of singular explanations. As he rightly points out, early on, a key advantage of the strategic culture lens against systemic international relations paradigms, such as realism and liberalism, is that it is focused “on accurately depicting the messy reality of foreign affairs in a particular state.” And he stresses regularly that “Australian policy-makers habitually [...] respond with strategies that involve a pluralist Liberal Internationalist, Realist and Strategic Culture response.”

There is, at times, an impressive level of detail for a single work. The diplomatic relationships are each explored through two chapters, a historical background, and a contemporary assessment. The book draws on a wide range of sources, with



plenty of tables, maps, figures, and pullout boxes for key details. It has clearly been a work of many years labour to draw it all together. The thematic chapters are particularly rich. In an era where many academics are hyper-specialised, it is welcoming to see a big and bold assessment that ranges so widely.

This is indeed a bold work. For despite the stress on a pluralistic approach, O’Keefe’s analysis revolves around the claim that Australia has a “highly militarized strategic culture” based on a handful of “core beliefs characterizing Australia’s strategic culture,” including “geographic isolation from Anglo-American culture and alienation from Asia; exaggerated threat perceptions sourced from Anglo-American culture and centred on Asia; a sense of indefensibility arising from geography and demography; [and] a fear of abandonment by Anglo-American allies in the face of indefensibility from a threatening region.”

To help show the exaggerated nature of Australian threat perceptions, the author offers a detailed praise of the 1986 Dobb Report, arguing that its “rational approach to planning” was “unpalatable” in the face of Australia’s “exaggerated threat perceptions [which] remain a persistent and distinctive element of Strategic Culture.” Indeed, the Dobb Report still makes startling reading today with its opening sentence that “Australia is one of the most secure countries in the world.”

However, a decade earlier, the 1973 Strategic Basis Paper (declassified in 2009) had assessed that “Australia is at present one of the most secure countries in the world.” While a decade after Dobb’s landmark study, the 2000 Defence White

Paper also argued “Australia today is a secure country.”

O’Keefe observes that there was a “dramatic rise in the tempo of military operations overseas and in defence spending” in the late Cold War and post-Cold War era. It is also true that the Australian Defence Force was very busy in the 1990s. However, does this fit with what is commonly meant by a militarised, threat-exaggerating culture when most of their missions in this era were peacekeeping efforts, at the invitation of either the United Nations or regional neighbours? As for defence spending, it steadily declined from 2.5 percent of GDP in 1986 to 1.82 percent in 2008, against Dobb’s report which assumed annual growth of 3 percent

What was perhaps most surprising in Morrison’s 2020 change to “Advance Australia Fair” was that it showed real empathy to a group who saw Australia so differently to him. Rightfully, the First Nations did not like being told their nation was “young,” and for a moment Morrison acknowledged that others within Australia had legitimately different views worth listening to.

Understanding a country as diverse as Australia requires an empathy for why people may legitimately seek other approaches to the ones you prefer. Unfortunately, that aspect is missing in this account. Scholarship, which lacks empathy for how others in different eras or positions of responsibility tried to act, will always struggle to provide a compelling account of how policy is made. As such, despite the significant effort put into this volume, we are still awaiting a good book-length treatment of Australian strategic culture.



## RESEARCH

### DISCOVERY OF POTTERY REWRITES ABORIGINAL HISTORY

The discovery of the oldest pottery ever found in Australia on Jiigurru/Lizard Island off the Queensland coast is challenging the idea that Aboriginal Australian communities were unaware of pottery manufacture before European settlement.

James Cook University's Distinguished Professor **Sean Ulm** is Chief Investigator for the Australian Research Council Centre of Excellence for Australian Biodiversity and Heritage (CABAH).

He said the ceramics were discovered in an archaeological excavation on Jiigurru conducted by CABAH in partnership with the Dingaal and Ngurrumungu Aboriginal communities, for which Jiigurru holds significant cultural importance.

"Archaeologists excavated a 2.4-metre-deep midden on Jiigurru over a two-year period to discover evidence of occupation, such as the remains of shellfish and fish collected and eaten by people on the island, which are more than 6000 years old.

"Less than a metre below the surface, the team found dozens of pottery shards dating between 2000 and 3000 years old – the oldest pottery ever discovered in Australia," said Professor Ulm.

In a paper **published today in *Quaternary Science Reviews*** Traditional Owners and researchers report on the pottery find.



A terrestrial laser scanner in action on Jiigurru/Lizard Island. Image: Ian McNiven

Professor Ulm said the discovery challenges previous notions that Aboriginal Australian communities were unaware of pottery manufacture before European settlement, instead suggesting a rich history of long-distance cultural exchanges and technological innovation long before British arrival.

This text was originally published on the [website](#) of the James Cook University on 10 April 2024.



“Geological analysis of the ceramics indicates the pottery was locally produced using clays and tempers sourced from Jiigurruru. The age of the pottery overlaps with a period when the Lapita people of southern Papua New Guinea were known to have produced pottery,” said Professor Ulm.

Dingaal clan member and Walmbaar Aboriginal Corporation Chairperson Kenneth McLean said: “Working in collaboration with archaeologists and Traditional Owners and working on Country is something that’s never been done before for my people, where we work together on Country, sharing each other’s story on Country, and not only sharing this story from our people, the Old People, and from the archaeology side, scientifically, which is a good outcome that we can see. We can look after the Country together.”

Ngurrumungu Elder Brian Cobus said: “Every bit of knowledge we gain helps us tell the story of Country. Research projects like this help us all to understand Country better and help us to understand how to look after Country.”

Professor Ulm said the discovery reveals that the Aboriginal communities in North Queensland had connections with the pottery-making communities of New Guinea.

“The discovery gives us insights into the sophisticated maritime capabilities of First Nations communities in this region, and these objects are crucial in understanding the cultural exchanges that occurred on Jiigurruru thousands of years ago,” said Professor Ulm.

“We think that the ancestors of contemporary Traditional Owners were engaged in a very widespread trading system. So,

they traded technology, goods and ideas, knew how to make pottery, and made it locally.”

CABAH Chief Investigator Professor **Ian McNiven** from Monash University said the evidence points to a history of deep connections across the Coral Sea, facilitated by advanced canoe voyaging technology and open-sea navigation skills, contradicting the outdated notion of Indigenous isolation.

“These findings not only open a new chapter in Australian, Melanesian, and Pacific archaeology but also challenge colonialist stereotypes by highlighting the complexity and innovation of Aboriginal communities,” Professor McNiven said.

“The discovery adds a new layer to our understanding of Jiigurruru and Indigenous Australians’ role in the broader network of maritime exchange and cultural interaction across the Coral Sea.”

According to Professor McNiven, Jiigurruru marks the southern boundary of ancient international maritime networks that linked eastern north Queensland, southern New Guinea and the Torres Strait, forming the Coral Sea Cultural Interaction Sphere.

“These networks facilitated the exchange of objects and ideas between Australian and New Guinean coastal communities over the past 3000 years. While some objects, like cone-shell body adornments and bamboo smoking pipes, indicate widespread sharing of culture and ideas, others, such as pottery, also suggest the sharing of technology.”



#### ADDITIONAL NOTES

CABAH's research, undertaken in partnership with the Dingaal and Ngurrumungu Aboriginal communities, formed the basis of the Queensland Museum exhibition Connections across the Coral Sea: A story of movement. Read more [here](#), explore a virtual tour of the exhibition [here](#), and browse objects from the exhibition [here](#).

This research was conducted by the Australian Research Council Centre of Excellence for Australian Biodiversity and Heritage (project number CE170100015)

with the Dingaal and Ngurrumungu Aboriginal communities as partners. The research team comprises 40 researchers from 26 institutions and is led by CABAH Chief Investigators Distinguished Professor Sean Ulm (James Cook University) and Professor Ian McNiven (Monash University).

#### CONTACTS

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[Ian.McNiven@monash.edu](mailto:Ian.McNiven@monash.edu)



## FELLOWSHIPS AND SCHOLARSHIPS AT THE NATIONAL LIBRARY OF AUSTRALIA

### 2025 NATIONAL LIBRARY OF AUSTRALIA FELLOWSHIPS

The National Library of Australia Fellowships program offers researchers an opportunity to undertake a 12-week residency at the Library. Applicants may work in any field or discipline where the Library's collections have appropriate depth and breadth to support the desired outcomes.

National Library of Australia Fellowships will:

- contribute to a greater public understanding or knowledge of the Library's collections.
- promote discussion through research which informs and engages contemporary discourse.
- enhance the national and international reputation of the National Library as an institution of major research significance.
- actively promote the research experience and outcomes.

What Fellowships are offered in 2025?

Up to eight funded Fellowships are available in the 2025 round. Three are for research on any subject, and three are for a particular fields of research. The funded Fellowships available are:

- Three Fellowships on any subject, supported by the Stokes Family
- Two Fellowships for research in Japan Studies, supported by the Harold S. Williams Trust.
- One Fellowship for research in Asian Studies, in memory of Cheng King Law
- One Fellowship for research in Australian Literature, supported by the Ray Mathew and Eva Kollsman Trust.
- One Fellowship for research in Australian rural, regional or environmental history, in memory of Professor Ivor Jones

Up to three Honorary Fellowships, which do not include financial support, may be offered to meritorious applicants.

*Applications for the 2025 National Library of Australia Fellowships will open on Tuesday 12 March 2024, and close at 5pm (AEST), Monday 6 May 2024.*

For further information go to

[www.nla.gov.au/about/fellowships-scholarships-and-grants/fellowships-and-scholarships/national-library-of-australia-fellowships](http://www.nla.gov.au/about/fellowships-scholarships-and-grants/fellowships-and-scholarships/national-library-of-australia-fellowships)



## 2024 MENZIES LECTURE BENNELONG & PHILLIP: A HISTORY UNRAVELLED

17 MAY 2024 17:00 TO 20:30 | KING'S BUILDING, STRAND CAMPUS, LONDON

The Menzies Australia Institute at King's College London is delighted to announce this year's Menzies Lecture will be delivered by historian, *Professor Kate Fullagar* on the history of Bennelong and Phillip.

that Phillip was a paragon of Enlightenment benevolence. It tells the story of the men's marriages, including Bennelong's best-known wife, Barangaroo, and Phillip's unusual domestic arrangements, and



Bennelong and Phillip were leaders of their respective people in the first encounters between Britain and Indigenous Australians, Phillip the colony's first governor, and Bennelong the Yiyura leader. The pair have come to represent the conflict that flared and has never settled.

Kate Fullagar's new book, *'Bennelong & Phillip: A History Unravelling'* (Simon & Schuster, 2023), is the first full biography of Bennelong of any kind and it challenges many misconceptions, among them that he became alienated from his people and

places the period in the context of the Aboriginal world and the demands of empire.

To present this history afresh, Fullagar narrated these events in reverse order. In this talk she will discuss both her method and her research, asking questions of both conventional ways of writing history and of the role of the past in debates about nations and Indigenous possibility.

Fullagar's book will be on sale at this event.

[www.kcl.ac.uk/events/2024-menzies-lecture](http://www.kcl.ac.uk/events/2024-menzies-lecture)





## CONFERENCES & WORKSHOPS 2024

| Organization                               | Title   | Date          | Place  | Link   |
|--|---|---------------|--|--|
| ANZAMEMS                                   | Legacies and Relevance:<br>Exploring the Medieval & Early Modern World Beyond Europe                | 8.2-11.2.     | Ōtautahi<br>Christchurch<br>New Zealand        | <a href="http://www.anzamems2024.co.nz">www.anzamems2024.co.nz</a>   |
| NAISA                                      | NAISA Conference 2024 (Native American and Indigenous Studies Association)                          | 6.6.-8.6.     | BODØ, BådådDjo / Buvvda / Bodø Sábmme / Norway | <a href="http://www.naisa.org/call-for-proposals-naisa-2024-baddadjo-bodo">www.naisa.org/call-for-proposals-naisa-2024-baddadjo-bodo</a>   |
| Chinese Association for Australian Studies | China-Australia Relations in the New Era: opportunities and prospects                               | 7.6.-9.6.     | Xi'an, Shaanxi Province, China                 | <a href="http://www.ausi.anu.edu.au/events/20th-international-conference-australian-studies-china">www.ausi.anu.edu.au/events/20th-international-conference-australian-studies-china</a>   |
| AHA  | Australian Historical Association Conference 2024   | 1.7.-4.7.     | Adelaide<br>Australia                          | <a href="http://www.theaha.org.au/aha-conference-2024">www.theaha.org.au/aha-conference-2024</a>   |
| German Historical Institute / C2DH         | Revolutionary, disruptive, or just repeating itself? Tracing the History of Digital History #dhiha9 | 23.10.-25.10. | Paris<br>France                                | <a href="http://www.c2dh.uni.lu/news/call-papers-revolutionary-disruptive-or-just-repeating-itself-tracing-history-digital-history">www.c2dh.uni.lu/news/call-papers-revolutionary-disruptive-or-just-repeating-itself-tracing-history-digital-history</a> |
| CGIS                                       | Inaugural Conference on Global Indigenous Studies from Multiple Perspectives                        | 15.11.-24.11. | Bloomington,<br>USA                            | <a href="http://www.indigenous.indiana.edu/conference/index.html">www.indigenous.indiana.edu/conference/index.html</a>   |



| Organization                               | Title   | Date          | Place                              | Link   |
|--|---|---------------|------------------------------------|--|
| Oral History Australia Biennial Conference | The Power of Oral History Risks, Rewards & Responsibilities | 21.11.-24.11. | Melbourne Australia                | <a href="http://www.ioha.org/2024-oral-history-australia-biennial-conference">www.ioha.org/2024-oral-history-australia-biennial-conference</a>   |
| INASA                                      | International Australian Studies Association Conference     | 2025          | Macquarie Uni, Sydney, Australia   | <a href="http://www.inasa.org/blog/the-hosts-for-the-biennial-in-asa-conferences-in-2025-and-2026-have-been-announced/">www.inasa.org/blog/the-hosts-for-the-biennial-in-asa-conferences-in-2025-and-2026-have-been-announced/</a> |
| INASA                                      | International Australian Studies Association Conference     | 2026          | University of Melbourne, Australia | <a href="http://www.inasa.org/blog/the-hosts-for-the-biennial-in-asa-conferences-in-2025-and-2026-have-been-announced/">www.inasa.org/blog/the-hosts-for-the-biennial-in-asa-conferences-in-2025-and-2026-have-been-announced/</a> |