An Archaeology of Australia Since 1788
CONTRIBUTIONS TO GLOBAL HISTORICAL ARCHAEOLOGY

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For William and James
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Susan Lawrence
Peter Davies
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Chapter 1
Introduction

When people think of archaeology in Australia, they generally consider two things. One is the rich record of sites and artefacts that provide evidence of Aboriginal existence in this land for more than 40,000 years, the study of which has added immeasurably to general understanding of Australia’s past. The other is the legacy of the Western historical tradition around the Mediterranean and in the Middle East, such as the wonders of Pompeii, the Acropolis, the pyramids and ancient Mesopotamia. Most people are surprised to learn that there is also another kind of archaeology with meaning for Australians, which is the archaeology of Australia since permanent white settlement began in 1788.

Sites, places and artefacts have been created continuously ever since and reflect every aspect of society from the first convict settlements through pastoral expansion, the gold rush, Federation, the First and Second World Wars and the persistence of Aboriginal culture. Even though there is abundant written documentation of this period, the archaeological record still has much to tell. This is particularly true where those involved were not literate or did not leave written evidence behind. In those cases much of what we know is based on documents created by outside observers, some of whom were sympathetic and others who were not. Most information about the convicts, for example, was written by colonial administrators or by the upper classes. There are few documents made by the convicts themselves, but there are many buildings and structures that they built, places where they lived and worked, and objects they used and lost or threw away. The same is true of Indigenous people after white settlement. White settlers recorded what they saw of Aboriginal society, which was often about its disintegration, but white observers only saw a fraction of Aboriginal life, much of which took place beyond the settlers’ gaze. Other marginal groups have been similarly regarded. The poor, especially those resident in inner-city neighbourhoods that deteriorated into “slums” as the nineteenth century progressed, the Chinese who came in large numbers during the gold rush and even women and children of all social classes and backgrounds have left few first-hand written records but abundant material remains.

It might seem then that there is little to be learned from the archaeological study of well-documented groups like the middle classes and the colonial elites, but here too archaeological evidence can provide new perspectives. Documents record what
people thought they were doing and why they were doing it, but the physical remains provide evidence of what they actually did. This is particularly relevant in the realm of daily life, where the archaeological evidence preserves information about activities that were simply too mundane to seem worthy of documentation. The everyday routines of working, eating, playing, mending clothes and keeping clean, are seldom things that we deem fit to record when we are in the midst of them, yet over time there have been profound changes in all of these domains that are worthy of archaeological attention. Their familiarity, and the fact that change is often gradual, makes any shifts in daily routine seem minor, yet it is because they so profoundly shape many aspects of our lives that they are significant.

Just as many activities were too commonplace to record, some places were too ordinary to notice. Farmhouses and outbuildings, shops, mines, mills and factories were all just part of the landscape. They were built, rebuilt and removed to suit the needs of the day, and individually such places may have had little to distinguish them. Collectively, however, they represent ways of doing things that have often vanished or have been considerably altered. Every town once boasted a blacksmith’s shop and livery stables, but these have now almost entirely disappeared, superseded by changing technology. The study of such places has much to reveal about those earlier societies and ways of being. In other cases, like the gold rush, the novelty of events and ways of doing things was widely recognised at the time, but settlement moved so quickly that it was difficult even for the authorities to document what was going on. Here the abandoned mine workings and cottages preserve valuable information about a unique period in world history.

For all these reasons people have begun to recognise that it is worth paying attention to the archaeology of the last 200 years of settlement in Australia. The study of these physical remains has been formalised as historical archaeology, a discipline that shares a great deal with more traditional archaeology and with the broader cultural heritage movement. This book presents an overview of the material evidence (artefacts, buildings and landscapes) of Australian post-contact history and the conclusions reached by historical archaeology. We have chosen to focus particularly on information that provides insight into the day-to-day life of Australians. Although industrial processes and technologies are included, our emphasis is on the environments of daily life, whether it be on pastoral stations, farms, whalers’ camps, goldfields, emigrant ships, convict stations or urban neighbourhoods. The different conditions experienced by various groups of people are also considered, including rich and poor, convicts and their administrators, Aboriginal people, women, children and minority groups.

The themes included here reflect prominent issues in Australian history, the range and nature of archaeological studies that have been carried out and our own interest in daily lives and living conditions. Chapters have been structured to facilitate broad geographic and temporal coverage, while also reflecting the nature of the archaeology that has been done. Social themes such as gender, status, ethnicity and identity inform each chapter, reflecting our belief that these are integral to every part of life and cannot be separated from archaeologies of industry, urbanisation or culture contact.
The limitations of a single book inevitably mean that some material has been excluded. Although there are strong links between historical archaeology in Australia and New Zealand, and the two countries share much in terms of history and culture, material from New Zealand has for the most part not been included here. There are points, however, at which the history and especially the archaeology intersect in important ways, and in those cases we describe the New Zealand evidence. This is particularly relevant in the industries of sealing, whaling and gold mining, where there was considerable movement of people and technologies between the two countries and where archaeologists in New Zealand have been influential in shaping Australian practice.

Temporally, the book focuses on the period from 1788 to 1945. This reflects the beginnings of modern Australia on the one hand and what is old enough to be considered “archaeological” on the other hand. It takes as its starting point the beginning of permanent British settlement at Port Jackson (Sydney) and its end point the conclusion of the Second World War. The starting point thus excludes the period of European exploration, marked archaeologically by the Dutch shipwrecks in Western Australia and interaction between Aboriginal people and Macassan voyagers in northern Australia, although we make some reference to both. Ending with the Second World War reflects the rolling 50-year date used by some heritage agencies to determine what is covered by heritage legislation and also marks a watershed in Australian culture and society. While pre-war Australia was largely Anglo-Celtic and strongly British, the post-war period was characterised by the immigration of significant numbers of southern Europeans, and the nation became more culturally and politically oriented towards the United States. It seems appropriate to leave detailed discussions of the implications of these shifts to a future date, particularly as archaeologists are only just starting to grapple with the material evidence, and instead to foreshadow them in the concluding chapter.

The site-specific material evidence we discuss in this book is contextualised within wider themes and debates. Engagement with a range of contemporary discussions within Australian society and the international discipline of historical archaeology gives meaning to individual sites and case studies. The material presented is inherently part of the global processes of colonisation and the creation of settler societies, the industrial revolution, the development of mass consumer culture and the emergence of national identities. Archaeology is most relevant to modern society when it provides different perspectives on these themes. Our starting point, however, is the material evidence rather than historical narratives, and some issues of great concern to historians play a smaller role in this book because they have not yet been the focus of archaeological inquiry.

Community engagement with archaeology and with heritage places is widespread and demonstrates the continuing relevance of the past. Many of the places discussed here include ongoing public interpretation through signage, tours, websites and museum displays, and site tours and volunteer programmes are popular features of many excavations. Public engagement, however, is neither passive nor one-way. Community groups, both large and small, have been instrumental in driving the study and excavation of places they care about, from the work at Wybalenna
in Tasmania (Birmingham 1992) and on Dutch shipwrecks in Western Australia (Green 1989), which were some of the earliest historical and maritime archaeology projects carried out in Australia, to more recent projects such as the excavation of sites associated with the bushranger Ned Kelly at Glenrowan in Victoria (Hayes 2009). On other occasions projects have generated heated public debate about the heritage values of particular places and the way that work should be carried out, debate that has altered the outcomes for those sites (e.g. Bickford 1991; Casey 2005b; Emmett 1996). More subtly, popular perceptions of the past have been forces that shape research projects and heritage management, elevating some themes, such as convictism and pastoralism, to prominence and consequently attracting research and resources, and pushing others, such as post-contact Aboriginal places, into the background (Ireland 1996, 2002; Jackman 2009). Archaeologists have not always been conscious enough of these influences and of the role of archaeology in challenging common assumptions about the past. In the chapters that follow this complex relationship will be apparent in many areas.

In writing this book we have drawn on a combination of published and unpublished sources. Journals such as Australasian Historical Archaeology, the Bulletin of the Australasian Institute for Maritime Archaeology and Australian Archaeology, together with numerous monographs and edited volumes, provide a wealth of published data. At the same time, high-quality research has been done as consultancy projects and higher degree dissertations. This material is often unknown to non-specialists, and we have tapped the insights of these sources as well to make them available to a wider audience. Technology is increasingly fulfilling its potential for distributing reports and dissertations, and we have relied extensively on internet sites and CD-ROMS for access to this material. Inevitably, however, there have been gaps in what we have been able to gain access to, and there will be sites and case studies that have been missed and which should have been included, and for this we apologise.

In the remainder of this chapter we present information that helps to contextualise the book. To begin with there is a very brief consideration of Australian history, aspects of which will be expanded upon in the relevant chapters. There then follows a review of the development of historical archaeology as a discipline in Australia, which explains some of the approaches and emphases in the work that has been carried out. First, however, there are some terms and usages that require explanation. Botany Bay was the initial landing place of Captain James Cook in his voyage of exploration in 1770, and that name was informally used for the penal colony established in 1788, although the official name of the colony was New South Wales. While the British first arrived at Botany Bay, they quickly realised it was unsuitable for a town and moved a few kilometres north to Port Jackson, now called Sydney Harbour, where the town of Sydney was established. When referring to the early years of the colony, Botany Bay, New South Wales, Port Jackson and Sydney were and are used interchangeably.

Until Federation in 1901 Australia was comprised of separate colonies, each of which was independently governed, and “Australia” as such did not exist. After 1901 Australia became a commonwealth, a term frequently used for the federal level of
government. The colonies kept their previous names but became states, and we have used the terms “colony” and “state” according to the period discussed. Each colony had a capital city which dominated that colony politically, economically and demographically (Fig. 1.1). Until the gold rush of the 1850s Sydney was the single most important colonial city, but from the second half of the nineteenth century its dominance was continually challenged by Melbourne. The capital of the new nation of Australia was a new city, Canberra, created specifically for the purpose, following the American model of Washington, DC. Canberra is located roughly halfway between the rival cities of Sydney and Melbourne in the Australian Capital Territory. What is now the state of Tasmania was originally known as Van Diemen’s Land. The name Tasmania was adopted in 1853, when transportation of convicts to the colony was abolished, in the hope that the new name would erase the memory of the convict association. We refer to Van Diemen’s Land in terms of pre-1853 historical events and to Tasmania for the later period and in relation to archaeological places. The Northern Territory became a separate jurisdiction in 1911 after its separation from South Australia. “Australasia” refers here to Australia and New Zealand and reflects the close historical ties between the two countries.
When referring to the Indigenous people of Australia, it is correct to capitalise the word Aboriginal, whereas the lowercase aboriginal refers to indigenous peoples more generally. When referring to the non-indigenous inhabitants of the continent several terms have been used, including “British” and “white”. All of the Australian colonies were established by the British, and thus most colonists were British, encompassing a mix of English, Scottish, Irish, Welsh and Cornish migrants in different proportions at different times for a variety of reasons. Being from Britain, most colonists and their Australian-born offspring were also white. Both “British” and “white”, however, are convenient shorthand for a population that was from the beginning much more mixed. African-Americans from the Caribbean were among the British subjects transported to the colonies as convicts, while other African-Americans along with Pacific Islanders and Azores Islanders came as crew on whaling ships. Significant groups of German settlers went to the eastern colonies in the 1840s, and following the discovery of gold in the 1850s large numbers of people, mainly men, came from southern China. Other European migrants included Poles, Swiss and Italians who also came and stayed as a result of the gold rush. From the 1860s large groups of Melanesians were “blackbirded” or brought as quasi-legal indentured labourers to work on sugar plantations in Queensland. Despite the local significance of all these groups, “whiteness” and “Britishness” overwhelmingly dominated Australian society demographically and culturally until well after the Second World War. From the 1890s until the 1960s this status was formally enshrined in the White Australia Policy, legislation explicitly intended to restrict and control non-white immigration. While united by colour, however, religion created a significant divide in Australian society until the 1960s, with mainly Irish Catholics on one side and Protestants on the other.

**Australia on the World Stage**

The white settlement of Australia has been a quintessentially global, modern process. At every stage local developments have been facilitated by new international discoveries and inventions, and in turn events in Australia have played a role on the world stage, driving large-scale population movements, the international exchange of information and technology, and the production and distribution of commodities. However, while British colonisation was deeply embedded in global processes, the arrival of the British in 1788 did not suddenly liberate a lost continent. Australia has always been closely integrated with the world around it, even if this has not always been recognised by western Europeans. It has close neighbours in the Torres Strait Islands, New Guinea and the Indonesian archipelago and shares much with them in terms of their human, plant and animal populations. Through them Australia is linked directly to south-east Asia. The oceans that isolate Australia have always provided highways along which life has travelled, from the first plants and animals to the earliest human inhabitants and generations of subsequent visitors and settlers over the millennia. White settlement changed the primary focus of engagement from island south-east Asia to Western Europe and then North America and substantially
increased the degree of external engagement, but these changes can be seen as part of a long continuum of human and natural history on this continent.

The first Australians probably arrived here sometime between 40,000 and 60,000 years ago (Flood 2004:9). Lower sea levels during the last glacial period meant that Papua New Guinea and Tasmania were then part of a larger southern continent called Sahul. The new arrivals nevertheless had to travel across 100 kilometres of open sea to reach Australia, an extraordinary achievement and one that would not be equalled elsewhere for thousands of years. The best available evidence indicates that the ancestors of the Aborigines first spread around the coastal margins and up the inland rivers, reaching southern Tasmania around 36,000 years ago, before finally spreading across the dry interior of the continent. Aboriginal people developed a rich artistic and ritual life centred on the Dreaming, the stories that encoded law and tradition, with subsistence based on hunting and gathering. With some regional variation and alteration as population numbers increased and climatic conditions changed, this way of life was so successful that it survived intact until white colonisation.

By the time the British arrived in Australia they had extensive experience in dealing with indigenous people, gained in North America, India, the Caribbean, West Africa and elsewhere. Over 200 years they had developed clear, if informal, guidelines on how land was to be acquired (Banner 2007:10–20). Indigenous ownership of land was acknowledged, and it was expected that this land would have to be purchased, however duplicitously, if colonisation was to proceed. Land could be taken by conquest, but ultimately this was assumed to be more costly than outright purchase, and the latter was preferred. Contrary to this policy, the British government made a calculated decision that in Australia the land could simply be taken, and so the instructions issued to Governor Arthur Phillip for establishing the colony of New South Wales explicitly excluded any reference to purchasing land. The decision was made based on evidence about the Aboriginal people provided by the explorers James Cook and Joseph Banks, the only Englishmen to have visited the continent, and on evaluating that evidence against previous experience. According to Banks and Cook, Aboriginal people did not cultivate the land, making it difficult, but not impossible, for the British to recognise ownership, but equally importantly, they apparently did not understand trade, and therefore could not be negotiated with. Further, they were few in number and had no significant weapons so they did not constitute a military threat and would not be able to defend themselves. Australia was effectively empty, and the legal doctrine of _terra nullius_ governed all subsequent acquisition of land on the continent. The property rights of Aboriginal people were not recognised and so they were dispossessed of their land (Attwood 2009:72–101). In the wholesale transfer of lands from indigenous to white ownership that was occurring all over the world at this time, global experience provided precedent, but local conditions dictated outcomes.

Much of this book is the story of the exchange of people, plants, animals, ideas and goods between Australia and the rest of the world after 1788. While the historical figures and the sequence of local events may be unfamiliar to non-Australians, the broader context of exploration, industrialisation and colonisation are themes that
were being played out in many parts of the world at the same time. Migration and
the emergence of new societies and national identities, interactions between set-
tlers and indigenous peoples, technology transfer and adaptation and environmental
influences are all areas in which comparisons can be drawn between Australia and
other white settler societies such as the United States, Canada, South Africa and
New Zealand (Belich 2009; Griffiths and Robin 1997). These show the closest par-
allels and may be the most illuminating, but there are also potential gains to be
made from comparison with Hispanic societies in Central and South America and
with parts of the world where Western hegemony was more successfully resisted
such as the Islamic world, China and India. Finally, Australia’s closest historical
ties were with Great Britain, and comparison with that culture, and Western Europe
more generally, necessarily provides context for Australian history but also provides
a prism for exploring the nineteenth century in the metropolitan centre of a global
empire.

Settlement generally was a manifestation of broad global themes, but specific
events also had very direct links to what was happening elsewhere. Both the
beginning and the end of convict transportation, for example, were such events.
Transportation to Australia began because of the American Revolution in 1775,
when the 13 British colonies in North America severed ties with Britain, which had
included the transportation of convicts. British authorities needed a new solution and
they found it at Botany Bay (Frost 1994). Transportation ended (against the wishes
of many settlers) partly because of changes in penal reform philosophies in Britain,
partly because of the Abolition or anti-slavery movement and partly because of the
discovery of gold in California (Hirst 1983). In the 1830s and 1840s penal reformers
wanted to see incarceration and closer supervision of prisoners in order to reform
their behaviour, rather than punishing them with banishment and hard labour, and
Australia was inappropriate in this new model. British Abolitionists agitating for
the end of slavery in the United States saw uncomfortable parallels with the convict
system and created an environment in which forced labour was no longer socially
acceptable. The discovery of gold in California in 1848 was followed soon after
by the discovery of gold in Australia, and as goldseekers rushed to the colonies,
providing a free ticket for felons seemed like a poor deterrent to crime.

The Australian gold rush that started in 1851 was thus another event with obvious
links to events elsewhere (Blainey 1978; Fetherling 1997). Many Australians had
gone to California in search of gold, and the observant ones noticed similarities
between the landscapes of California and Australia. They returned home and began
prospecting, with the result that gold was discovered near Bathurst in New South
Wales in February 1851 and a few months later at several locations in Victoria,
all discoveries made by the returning 49’ers. These were rich surface alluvial finds
and their discovery triggered an enormous gold rush that redistributed the existing
population and drew hundreds of thousands of migrants from all over the world,
fundamentally changing the direction of Australian history. While the gold rush was
sparked by outside events, it also influenced events elsewhere. The most direct was
in New Zealand, where experienced Australian diggers discovered gold at Otago on
the South Island in 1861. The rush there, while smaller than those in California and
Australia, had a similar effect on migration, the economy and the course of New Zealand history. Discoveries around Australia in the 1870s, 1880s and 1890s kept mining skills and gold fever alive for another generation, ultimately playing a role in the great South African and Klondike rushes at the end of the century.

By the 1850s the Australian continent was firmly British, but this was the result of decades of judicious planting of colonial outposts around the coast, directly stimulated by imperial ambition and frequently as counter-moves in response to actions by imperial rivals. Botany Bay was a convenient solution to the convict problem, but it also served to establish British territorial claims and encouraged trade to reinvigorate a British economy devastated by war with the American colonies (Frost 2003). Captain James Cook, who charted the east coast of Australia in 1770 as part of his Pacific voyaging, was one of a long line of European explorers to the region. The first Europeans to see and record Australia were Dutch sailors who explored the Indian Ocean early in the seventeenth century. From 1606 Dirck Hartog and others charted the north and west coasts of the continent, and in 1642 Abel Tasman and his crew sailed further east, becoming the first Europeans to see Tasmania and New Zealand, and leaving Dutch names on the charts in their wake.

Although Australia seemed to have little to offer them, the Dutch were a major force in south-east Asia at that time. The Dutch empire was at its height, with major colonies on the southern tip of Africa at the Cape of Good Hope and in Sri Lanka and Indonesia (Batavia, now Java). The real power in the Pacific, however, was the Spanish Empire. Spain had claimed the Pacific in the Treaty of Tordesillas of 1494, and while their main activity was further to the north in the Philippines, they also sent out exploration parties throughout Melanesia at the end of the sixteenth century and to Australia and the Pacific at the end of the eighteenth century.

By the middle of the eighteenth century Britain was ready to challenge the Spanish in the Pacific. Cook’s voyages were a deliberate and considered part of British strategy, and transporting convicts provided a convenient excuse for establishing a colony that gave Britain direct access to the Pacific. The new colony was settled just in time, because France was also beginning to challenge Spanish claims, and a party of French explorers led by Jean-François de La Pérouse arrived at Port Jackson only days after the convicts in the First Fleet landed in January 1788. Although ultimately overtaken by the French Revolution, France continued to be interested in the region, sending another exploration party under Bruni D’Entrecasteaux in the 1790s that charted much of the coast of Van Diemen’s Land. As this coincided with the discovery of Bass Strait between Van Diemen’s Land and the mainland, a discovery made as a result of the wrecking of the merchant ship Sydney Cove, the British were again eager to assert their claims to territory. More convicts were quickly dispatched southwards, and after an unsuccessful attempt to settle at Port Phillip Bay (later Melbourne), settlements were established in Van Diemen’s Land in the south (Hobart) and north (Launceston) within months of each other in 1803–1804 (Lawrence and Shepherd 2006:76–77; Robson 1983).

Other settlements were also established around the coast to secure imperial interests. Renewed Dutch activity in south-east Asia following the end of the Napoleonic Wars prompted another burst of colonising activity (Allen 2008:105–110). Various
outposts were established along the north coast at Melville Island and on the Cobourg Peninsula between 1824 and 1849. Unlike the southern settlements, however, which were intended as colonies, these were military establishments. They were placed in strategic locations to control the surrounding waterways, were fortified and were staffed almost exclusively with military personnel. The heat and humidity, however, made them inhospitable to the British and most were short-lived, being abandoned once British sovereignty had been established.

Britain gradually outpaced its imperial rivals and colonial settlement continued to expand. The colony of New South Wales spread northwards to Moreton Bay (Brisbane) by 1824, where the separate colony of Queensland was declared in 1859. Van Diemen’s Land became a separate colony from New South Wales in 1825, and on the west coast of the continent an independent British colony was established at the Swan River, later Perth, in 1829. A few years later, in 1836, the colony of South Australia was established with its capital at Adelaide. Victoria was settled from two directions, as an offshoot of the colonies in New South Wales and Van Diemen’s Land. The government in New South Wales sent a party to establish Melbourne on Port Phillip Bay following overland exploration in 1835, but the officials found a group of entrepreneurs from Van Diemen’s Land already in occupation. The authorities eventually prevailed and the Port Phillip District was formed as an extension of New South Wales before being granted self-government (as the colony of Victoria) in 1851.

Fifty years after the first British colonisation of Australia’s east coast, imperial strategy formulated in the context of global rivalries with other European powers had resulted in a process of settlement that was quite different to that which occurred in North America. Instead of spreading gradually outwards from the starting point of Sydney until the continent was filled, the British claimed the coastal fringe almost simultaneously, leaving a thin line of occupation along the shore with only limited use or exploration of the inland. As a consequence, the moving frontier that had such a dominant place in American history played a much smaller role in Australia.

While external events and forces have influenced processes here, Australia has also been a laboratory for social experimentation, the results of which have been exported to the world. The convict system is probably the best-known example of this. From the beginning the Australian colonies were used to trial new philosophies of penal reform. One of the first model prisons built on the revolutionary plan of the radial penitentiary was constructed in Launceston in 1832 (Casella 2002:29; Kerr 1984:94). The apparent success of Australian transportation encouraged French authorities to try a similar scheme, and when they set up their convict colony on New Caledonia in the Pacific they adopted many of the systems that had been in use in the Australian colonies (Smith and Buckley 2007). Another area for experimentation was colonial settlement itself. Social reformer Edward Gibbon Wakefield had devised a colonisation scheme in which the carefully regulated sale of land would both fund further migration and create a society which replicated the English class system. Setting the sale price for land sufficiently high would restrict the number of landowners, while the assisted migrants would form a class of free labourers. British parliament approved of the scheme and established the colony of South Australia for
its implementation. While the colony eventually succeeded, Wakefield’s system did not provide sufficient income to fund the migration he intended. Despite this failure, authorities supported the establishment of similar Wakefieldian settlements in New Zealand.

Democratic institutions were also established early in the Australian colonies, and their development later served as a model for other countries to emulate. Universal male suffrage, for example, was achieved in 1855 in South Australia, 1857 in Victoria and 1858 in New South Wales, many years before it was established in Great Britain. Votes were cast using the secret ballot, a method that came to be known as the “Australian” ballot in England and the United States and which was eventually adopted as a standard feature of democratic elections around the world (Wright 1992:20). Payment of parliamentary representatives was also established in Victoria in 1870, which permitted working men to stand for office. In South Australia, women were granted the right to vote in local government elections as early as 1861 and to vote and stand for parliament in 1894, one of the earliest jurisdictions in the world to achieve this.

In the twentieth century Australian participation in a series of overseas wars further altered Australian perspectives at home and abroad. Although colonial troops had been sent to New Zealand in the 1860s to fight in the war between Maori and British settlers and to Sudan in 1885 after the death of General Gordon at Khartoum, the first Australian troops to fight overseas were those sent to South Africa to fight in the South African (Boer) War of 1899–1902. This was but a prelude to the First World War (1914–1918) in which hundreds of thousands of Australian men enlisted. They served with distinction on the Western Front in France and Belgium, but for most Australians the First World War is most closely associated with the battle for Gallipoli, in Turkey. Here in 1915 Australian and New Zealand Army Corps (ANZAC) units served alongside British troops in one of the allies’ most ignominious defeats. The enormous casualties brought home the realities of war to a country previously without experience of large-scale armed conflict, while the sense of British betrayal and abandonment contributed to an emerging sense of Australian nationalism and identity (Chapter 12). The “Anzac spirit” of mateship and courage under adversity is still a powerful ideology and continues to be used by some to characterise Australia even today.

The Second World War (1939–1945) also quickly entangled Australians as part of the Allied Forces, but for the first time it also saw Australia itself under direct threat. German ships patrolled the coastline, Japanese midget submarines attacked Sydney Harbour and Japanese planes bombed northern Australia. Australian soldiers fighting in Papua New Guinea to slow the Japanese advance were directly defending their own country only a few kilometres to the south. As in the First World War, Australians felt betrayed by the British government which was slow to release Australian troops from service in North Africa and the Mediterranean in order to defend Australia. With the Japanese bombing of Pearl Harbour, the United States entered the war and took a more active interest in the Pacific. The United States used Australia as a staging post for its Pacific battles, basing thousands of troops here and establishing headquarters for its commander, General Douglas MacArthur,
in Melbourne. Combined with the sense of British betrayal, closer contact with the Americans brought about by the war was decisive in turning Australia’s attention towards the United States, introducing a new source of influence that would reshape Australian cultural and economic life for the rest of the century.

**Historical Archaeology in Australia**

There have been many reviews of the development of historical archaeology in Australia (e.g. Egloff 1994; Ireland 2002, 2004; Ireland and Casey 2006; Jack 2006; Mulvaney 1996; Paterson and Wilson 2000). We provide here a brief summary, with further discussion of the intellectual development of the field presented in the relevant chapters. The discipline of historical archaeology in Australia began in the 1960s. As part of the general expansion of universities at the time, a new generation of young academics, most of them trained in the United Kingdom, were appointed to posts in archaeology departments around the country. Several, including Judy Birmingham at the University of Sydney, Bill Culican at the University of Melbourne and John Mulvaney at the Australian National University in Canberra, initiated excavations at historic sites, mainly to provide excavation experience and dissertation topics for their students (Allen 2008; Birmingham 1992; Culican and Taylor 1975; Macknight 1976; Mulvaney 1996). The choice of sites was circumstantial but all reflected themes that were to be of lasting interest. Two of the sites, James King’s pottery at Irrawang in New South Wales and the Fossil Beach Cement Works near Melbourne, were industrial sites, while others, including Wybalenna in Tasmania and Port Essington and Macassan sites in the Northern Territory, focused on what is now called post-contact archaeology. In the same period, museum-based maritime archaeologists in Western Australia were beginning the excavation of seventeenth-century Dutch shipwrecks off the Australian coast.

Interest was strongest in Sydney, where the National Trust had established a Committee for Industrial Archaeology and where students formed the Sydney University Archaeology Society. Both of these initiatives resulted in the recording and excavation of many historic sites in New South Wales. The Australian Society for Historical Archaeology (ASHA) was formed in Sydney in 1970, 4 years before prehistorians formed the Australian Archaeological Association (Jack 2006:23). In 1974 Judy Birmingham introduced the first undergraduate subject on historical archaeology in the country, which she did with the help of Ian Jack, a historian who was also an ASHA member and Dean of the Arts Faculty at Sydney University, and with geographer Dennis Jeans. Interest was also growing in other parts of the country. In Victoria, the government established the Victoria Archaeological Survey in 1975 and its Director, Peter Coutts, a New Zealander who had completed his Ph.D. on New Zealand colonial whaling sites, immediately began the survey and excavation of early colonial sites in Victoria including Captain Mills’ Cottage, Corinella and Sorrento (Coutts 1981, 1984, 1985).

The mainly British origins of these early figures were influential in shaping the new discipline. They came from backgrounds in Classical and Near Eastern