

**A short history of the  
School of Archaeology and Anthropology  
Celebrating the first 50 years  
1974-2024**

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## Chapter 1

### **Introduction**

Nicolas Peterson

Fifty-years ago in 1974, prehistory and anthropology was officially formed as a separate Department and moved into the newly built A. D. Hope Building with its laboratories custom designed by John Mulvaney (1925 – 2016). John Mulvaney had been appointed foundation Professor of Prehistory in the then School of General Studies in 1971 but at that time was located within the Department of History. In 1974 Anthony Forge (1929 – 1991) was appointed foundation Professor of Anthropology, and the Department of Prehistory and Anthropology came into being.

The ANU is complex organisationally, both because of its history and because it never seems to completely abolish previous arrangements when new ones are adopted. The ANU, when established in 1946, was a purely research institution with the only teaching involving graduate students. In October 1960 it was amalgamated with the Canberra University College which brought undergraduate teaching to the University. The original part of the University was called the 'Institute of Advanced Studies', and the new undergraduate teaching portion of the University was called the 'School of General Studies' (SGS). It later became The Faculties and eventually disappeared into the College system. The original structure brought with it a duplication of most departments with one in the 'Institute' and the other in SGS, which remained the situation until 2006. From 1974 this dual structure included archaeology, and anthropology.

The ANU was formally established on 1<sup>st</sup> August 1946, but research staff only started being appointed from 1950. Anthropology was one of the foundation disciplines in the Research School of Pacific Studies (RSPacS). From 1962 it encompassed archaeology, linguistics and briefly sociology as well, until they became separate departments within RSPacS in the late 1960s. Anthropology in RSPacS quite quickly gained a high international profile because of the intensity of its research work in the newly discovered societies and cultures of the New Guinea highlands. This focus attracted a cohort of graduate students, both from within Australia and abroad, a number of whom went on to hold chairs in the United States raising the international profile of anthropology at ANU.

With the realisation that there was a wide public interest in archaeology it was decided to establish the discipline in the SGS in 1971 so it could be taught at undergraduate level. Under the influence of the Vice Chancellor, Sir John Crawford, John Mulvaney had agreed to be a joint department with anthropology, because the Australian University Commission was opposed to a proliferation of separate departments. In 2006 under the Vice Chancellorship of Ian Chubb, the University finally decided to address the structural problems of the dual organisation of disciplines which had been sustained for so long because of the way the ANU was funded for research. Disciplines in the two halves of the University were amalgamated, into colleges which were internally divided into schools, with the exception of those in the RSPacS and Faculty of Arts, meaning that down to the present, anthropology, archaeology, linguistic and history are represented in two colleges of the University, the College of Asia and the Pacific, which encompassed the former Institute departments, and the College of Arts and Social Sciences encompassing the former SGS (subsequently Faculties until the establishment of the colleges).

The reason for the failure to amalgamate these disciplines was because the University did not want to obscure the commitment to the Asia-Pacific region by incorporating RSPacS into a 'College of Social Sciences and Humanities'. It was believed that this would be seen by government, in particular, as a weakening of its commitment to research in the region for which ANU is so well known internationally, and also because it was argued that it might be a breach of the University's foundational charter which specifically mentioned RSPacS as one of the four pillars of the University. Relations between the two separate locations in both archaeology and anthropology are collegial and collaborative, both disciplines holding joint seminars and collaborating in other activities, although inevitably, formal organisation problems emerge from time to time.

In July 1992 the University Council approved a name change from Department of Prehistory and Anthropology to the Department of Archaeology and Anthropology, later becoming a School in line with the nomenclature change with the establishment of colleges. From the beginnings of the Department there has always been a stream of biological anthropology. Later a stream of cultural heritage and museum studies was added for a period from 2010 - 2019. The anthropology of development was never formally established as a separate stream except at the postgraduate level when the Master in Applied Anthropology and Participatory Development was established in 2007,

although teaching in development has long been important to the School's enrolments.

From the establishment of the School it provided a home to several academic units. Initially this was to the Human Sciences Program focused on environment and sustainability issues that remained an independently run unit within the School until 1989 when it transferred to the Faculty of Science, along with the Department of Geography, in part because of the higher weighting and funding formula for sciences subjects. The School also provided a home for the Centre for Aboriginal Economic Policy Research and its six staff, established in 1991 by Jon Altman and funded by the Aboriginal and Torres Strait Islander Commission until in 1995 it moved out of the School into the Beryl Rawson building.

From 1996-1999 the School was home to the Centre for Cross-Cultural Research (CCR) established by Nicholas Thomas an ARC QE 2 fellow on the basis of a major ARC grant. Later the CCR joined with the Humanities Research Centre in the Research School of Social Sciences before becoming part of the core of the new Research School of Humanities and the Arts in 2007. Finally in 2010- 2025, the School hosted the Centre for Native Title Anthropology, funded by the Attorney-General's Department to provide professional development for anthropologists working in the area of native title (see Chapter 4).

A big change happened early in 2018. On the 25<sup>th</sup> February the union court yard, and the Chifley library and A D Hope basements were flooded to a depth of a metre, as Sullivan's creek overflowed following a major storm. This resulted in the School moving from its home in the A D Hope building to the Banks building on the western edge of the campus close to the residential colleges. This move was much appreciated by the archaeologists as it provided excellent laboratory space but it did move the School away from co-location with the other humanities disciplines in CASS. Originally this was expected to be temporary as there were advanced plans for a new building for the humanities on the grassy area between the A D Hope and the Haydon-Allen building, but then came Covid, and talk of the new building being built any time soon evaporated.

Unsurprisingly, by the time of these fifty-year celebrations no members of the original staff remain on the staff of the School, although several remain attached as emeritus, curiously known as 'persons of interest' in the electronic forms. Not only has the staff changed completely, but it is now a completely

different University and broader national environment within which the School works, influencing what is taught, how it is taught and the research agendas.

This document is not a comprehensive account of all the activities and achievements of the School over the first fifty years. Preparing it has revealed the almost complete absence of any systematic record keeping by the School about itself beyond what has been required by the Faculty and University administration. Nowhere is there even a list of all the staff, academic or professional, who have been employed in the School with their dates nor even a listing of all the Litt B., MA, or PhD students who have graduated from the School.

This account provides no detailed account of the enormous range and influence of the research work that has been carried out in the School by individual staff and students, partly because of this lack of documentation but much more importantly because to do that justice would require a major research project. Such has been the research output that even listing all the book publications, in the absence of any institutional documentation of them, was too big a task to accomplish accurately in the time available. It has however, been possible to list all of the PhD theses that have been completed in the School over the 50 years as both a tribute to and an index of the absolutely central part graduate students have played in the intellectual life and reputation of the School, something that is only lightly touched on in this summary history.

No full account is included of the central role played by the wide range of professional staff who have done so much to facilitate the life of staff and students at all levels in the School. Unfortunately, once again there is no record within the School of who all these people were, a number of whom were relatively short term, but I hope that at least the longer term people who have worked in the School are all listed here in approximate chronological order: Doreen Bowdery, Helen Nichols, Debbie McGrath, Graziella Wurmler, Bridget Richards, Alex Hill, Sue Frazer, Anthea Bundock, Halim Gadjim, Christine Huber, Liz Walters, Joyce Noronah-Barrett, Julia Dunn, and Jane Coultas. Initially archaeology and anthropology each had their own administrator who took turns as the senior administrator, as the Headship of the School alternated every two years between John and Anthony, but financial restraints meant that this arrangement changed quite quickly with Alex Hill becoming the first senior administrator for the whole school.

Quite early on the School was privileged to have its own illustrator, Joan Goodrum, who for many years produced wonderful maps and diagrams for many papers, books and lectures for staff and graduate students, across the School. For a while too, the School had its own photographic laboratory and photographers, first Doug Jervis and then Bob Dowhy who printed up fieldwork photographs, illustrations for publications and made slides for lectures. That was a luxury that the austerity of the 1980s ended. But it did not bring to an end the position officially described as 'laboratory technician' held by Dave McGregor who became absolutely integral to the workings of the School, from the equipping and helping with the organising of field schools, looking after the School vehicles, and organising the projection of films for first year anthropology, to catering to graduate student's needs in the field, and everybody's practical needs around the building. In addition, he was in de facto charge of the School's growing material culture collection. If anybody was stuck for anything, Dave was the first person they turned to for unfailing, unflappable, can-do help. David McGregor was replaced by Franz Schroedl. Most recently the School has had a Collection Manager appointed to curate the Tikopian Collection, Maggie Otto, who has now become the Collections Officer for the whole of the Research School of Humanities and the Arts, but housed in our School. She is bringing the management of all the collections up to professional standards.

Although both John Mulvaney and Anthony Forge are no longer with us there is every reason to suppose that they would be happy and proud of the achievements of the School they founded.



## Chapter 2

### **Establishing the Department of Prehistory and Anthropology**

John Mulvaney<sup>1</sup>

The origins of the Department go back to 1957 when John Mulvaney was a lecturer in the Department of History at the University of Melbourne. In that year he introduced a course on Pacific prehistory, the first in the country. He had been taught Australian history by Manning Clark in 1948 and Mick Williams, was a fellow student. The significance of these connections is that later both these men were Professors in the ANU School of General Studies (SGS), and so familiar not only with John but his work in prehistory. Indeed, in 1959 when Mick Williams was Professor of History at the University of New England (UNE), he had invited John to advise on archaeological matters at a time when Isabel McBryde, who had graduated from UNE and was to eventually succeed John as professor in the Department, was working for a Diploma in Archaeology at Cambridge. On her return to Australia in 1960 she included prehistory and teaching fieldwork in her University of New England courses within the Department of History.

The University of Sydney commenced teaching and fieldwork in the prehistoric archaeology of the Australian region in 1962 with the appointment of Richard Wright and Vincent Megaw. There was also some teaching of prehistory at the University of Queensland by Donald Tugby, and later by John Clegg. John's prehistory teaching and fieldwork at Melbourne continued until the end of 1964 when he left to join the Department of Anthropology in the Research School of Pacific Studies (RSPacS), here at ANU in January 1965. Jack Golson was already in the Department having arrived from Auckland in 1962 along with Wal Ambrose shortly afterwards.

Jack and John were both full of enthusiasm for Pacific and Australian prehistory. Their view, that it was an excellent educational medium and appropriate for teaching in the national capital, was not shared by the Australian Universities Commission (AUC) around that time. Indeed John

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<sup>1</sup> This text is closely based on one written by John, all except for the section on the chair of anthropology. The text was prepared in 1992 for a handout I (NP) organised for incoming graduate students titled: 'A brief history of the Department of Archaeology and Anthropology'. John's text was written in the first person, so the main change has been to eliminate this and to add in a date and a phrase or two here and there to clarify the exposition. The last paragraphs are based on the University's archives.

understood that an influential AUC Commissioner advised against funding prehistory because it lacked any corpus of written records.

However, the sub-dean of the ANU Arts Faculty, Pat White, proved sympathetic to special pleading by Jack and John, on behalf of two students who wished to undertake prehistoric research, but had nowhere to go. In 1965/66, Peter Coutts, whom John had taught at Melbourne, wished to do field research for an MA on Wilson's Promontory. The SGS took the enlightened view that it would accept him, provided that Jack and John in RSPacS acted as his supervisors and provided him with a place to study.

Around 1967, Harry Lourandos appealed to Jack and John from Sydney. Although achieving a First in Classical Archaeology, Sydney's rules were so restrictive, that he could not enroll for a master's degree in Australian prehistory, his chosen field. John once again addressed an SGS meeting, and Lourandos was granted permission to proceed. It was all very relaxed: he worked in Tasmania on Australian Institute of Aboriginal Studies (AIAS) funding. His supervisors were John and Rhys Jones, then on the staff at the University of Sydney. Rhys and John both made 'supervisory' visits to Tasmania in 1968.

This was a period of ANU expansion. It was in the late 1960s that Mick Williams, now at ANU, made a submission to the SGS Arts Faculty, urging the establishment of a Chair of Prehistory. John believed that the opinion of RSPacS was canvassed concerning the advisability of an anthropology chair as well. The response to the suggestion of anthropology was adverse, with sociology preferred. That sociology chair was established in 1970 and George Zubrzycki appointed professor, with a chair of Linguistics also established in the same year which was taken up by Bob Dixon.

In 1968 a chair of prehistory in the Institute of Advanced Studies was advertised which led to the 1969 appointment of Jack Golson as professor and a separation of Prehistory from the Department of Anthropology. In 1970 it became the turn of prehistory in the SGS Arts Faculty, to have a chair advertised. However, because the number of departments was mushrooming in those golden years, the AUC had placed a limit on the creation of new departments so it became necessary, if prehistory were to be established in the SGS, to have it based in a sponsoring department. It is no surprise that that Department was the Department of History.

So when John was appointed to the chair, in 1971, he became the third professor in the Department of History, at that time under the headship of Manning Clark. It therefore needs emphasising that Prehistory was established in the SGS through the firm support of two historians, one whose field was Australia, and the other seventeenth century Britain. It was not a concept promoted by anthropologists. Through 1971, John served as a supernumerary member of the History Department, was treated with great courtesy and invited to do some teaching in ancient world history. He occupied a room in Childers Street, Block F, now demolished.

The linkage with History loosened during 1972, when John introduced Prehistory 1 as a first-year history option. He was 'loaned' Campbell Macknight, by the Department of History and between them they taught the subject for the full year. John found it very rewarding, particularly as a number of students had been 'holding-off', ready to enroll in this brave new world of prehistory. They were heady days and co-operative times in the history of Australian prehistory. Consider the Pleistocene sites dated during the 1960s: Kenniff cave, Koonalda, Keilor, the Kakadu group, Burrill Lake, and from 1969, Lake Mungo amongst others. From the Institute, Jack Golson had master-minded the establishment of the Canberra Archaeological Society in 1964 and excursions to archaeological sites by members were memorable and served to build up enthusiasm for studying the subject.

Campbell Macknight and John were fortunate to have Doreen Bowdery as their 'departmental' secretary. Like John she was based in F Block. When Doreen retired in 1974 Helen Nicol succeeded her.

By 1973, the AUC rules had relaxed sufficiently for Prehistory to be separated from its History hosts and become its own Department which with its large student enrolment ensured a rapid increase in staff. When Campbell Macknight opted to remain in History, John's advertisements emphasised the prehistory of Australia, the Pacific and of hunter-gatherer societies generally. Peter Bellwood and Wilfred Shawcross filled the two first tenured vacancies for 1973.

In 1973 the new Department moved across to what is now the Crisp building, above the tea room. John believed that prehistory should be broad in scope and tolerant of diversity. The experience of Lourandos and the restrictions at the University of Sydney, was not something John wished to emulate at ANU. His earliest research students reflected this openness. Howard Morphy, a London anthropology graduate, was accepted to work on Aboriginal art; Owen

Wheatley came from University of New England (UNE) to investigate the role of Vico in the-history of anthropological ideas; Michael Pearson, also a UNE graduate, chose to investigate a chronological transect of prehistory, industrial archaeology and land settlement in an area of NSW; and Betty Meehan commenced her major research, the first archaeological PhD completed in the Department, resulting in *Shell Bed to Shell Midden*, published as a monograph in 1982.

During this same period, and in keeping with John's philosophy that scholarship should be broad, he was pleased to be involved with the experiment to establish Human Sciences which was initially based as an independent unit within the Department. Its potential was great, and John insisted that inter- and cross-disciplinary approaches of this kind had much to offer. Regrettably, this was not a view espoused with any enthusiasm by many members of both the SGS Arts and Science Faculties Human Sciences was later absorbed within the Geography Department when it moved from Arts to the Faculty of Science in 1989.

### **A chair in anthropology**

Around 1972 Sir John Crawford, who had championed the concept of human sciences, and who believed that anthropology was an essential university discipline, approached John saying that before he retired as Vice-Chancellor, he wished to get the undergraduate teaching of anthropology established. However, there was a renewed policy at the AUC against establishing further departments at the ANU.

Crawford's preferred solution was to incorporate anthropology within the rubric of prehistory. Because John felt the lack of access to anthropological advice in Melbourne, and had led the move for a chair there in 1959, he treated Crawford's request with sympathy. His only demand was to ensure that, when it became the sole joint department in the SGS in 1974, the nomenclature would follow the chronology of establishment and not the alphabet. So, it remains today, a Department of Prehistory and Anthropology, albeit now known as the School of Archaeology and Anthropology.

The anthropology chair was advertised in 1973. There were six applicants with four on the short list: Dr Lester Hiatt, Dr Jan Pouwer, Dr George Silberbauer, and Dr Aram Yengoyan. The chair was offered to Dr Hiatt but in the end he turned it down as he was unable to secure a position for his then partner. John had made it clear that he was keen for the appointment to be made as quickly

as possible in order to get the new Department underway, especially as enrolments in the prehistory courses were so good. Since the appointments committee did not want to offer the position to one of the other three on the short list, it looked as if readvertising would be necessary. However, the Department of Anthropology in RSPacS has just advertised a second chair and interviewed three people. It offered the chair to Roger Keesing, leaving the other two applicants, Anthony Forge and Kenelm Burridge as people of standing who might be available. With the support of Raymond Firth the position was offered to Anthony who accepted it while on fieldwork in Bali, but it was not a Chair he had actually applied for.



## Chapter 3

### **Archaeology**

Matthew Spriggs

The first thing to say about archaeology in what is now the School of Archaeology and Anthropology is that the first two appointed Professors John Mulvaney (Professor 1971-1985) and Isabel McBryde (1986-1994) had to do it really tough, in setting up a new Department in 1973 (more on that later) and then maintaining it through the lean years of the 1980s and 1990s. Apart from the first few years at the end of the 1990s and start of the 2000s which were a continuation of straitened circumstances, as the third and final appointed Professor (1997-2021) Matthew Spriggs' job was a much more pleasant one during the first two decades of the 21<sup>st</sup> century, as archaeology in the School expanded to its current strong position both within Australian academia and internationally.

#### **Establishing the Prehistory programme, 1973-1980**

John Mulvaney came from what had just become the Department of Prehistory in the Research School of Pacific Studies, to be appointed the Foundation Professor of Prehistory in what later became the Faculty of Arts (at the time part of the School of General Studies). He was initially placed within the History Department, but permission to establish a separate Department of Prehistory was soon given and it was established in 1973. While it was coming into being the University sought to get round a government ban on the establishment of new academic departments by adding Anthropology, and the Department of Prehistory and Anthropology was established early in 1974 with the arrival of the Foundation Professor of Anthropology, Anthony Forge. The Departmental name recognised the primacy of prehistory in its establishment, which is of course continued today in its current form as the School of Archaeology and Anthropology (henceforth SOAA).

Peter Bellwood and Wilfred Shawcross became the first archaeology lecturers in 1973, being joined by Isabel McBryde and Andrée Rosenfeld in 1974, Andrée having been a tutor in the Department from 1973. Mulvaney was able to add a further new archaeological position to the Department in 1979, Ian Farrington. This made a complement of six archaeologists, which continued as the steady-state position until the first new position in a decade was created in 1988, held initially by Bill Ferguson (1988-1991) and then Mary-Jane Mountain from 1992.

This was the only archaeology position that Isabel McBryde was able to add during her tenure, with efforts to secure a cultural heritage position failing to achieve the necessary Departmental and Faculty support.

It is telling that John Mulvaney and Isabel McBryde both took early retirement at the age of 60, because of pressures of work, not least their unhappy relations with the rather dominating character of Anthony Forge (see Mulvaney 2011:176 on the latter). Mulvaney had been head of Department for eight of his 15 years as Professor. Wilfred Shawcross also departed well before retirement age in 1993 to take up a position in heritage management. Mike Smith had been hired to replace Shawcross' Australian archaeology teaching in 1994 but he too left for a different line of work in 1996, going to a senior position at the National Museum of Australia.

The 1970s was a period of hard work in establishing a new archaeology teaching program but these were also fulfilling years for the archaeology staff in research. John Mulvaney revised his seminal *Prehistory of Australia* (originally 1969, second edition 1975), conducted the last excavation of his career in 1974 at Lake Mungo (Shawcross 1998:190) and contributed important publications on the history of Australian anthropology. Peter Bellwood published two books on Southeast Asian and Pacific archaeology (*Man's Conquest of the Pacific*, Collins and Oxford U.P. 1978, and *The Polynesians*, Thames and Hudson 1978, 2nd ed. 1987), and moved from a Pacific archaeology focus into Indonesian and Malaysian archaeology, while Wilfred Shawcross expanded his interests from New Zealand to Australia with his extensive program of excavations at Lake Mungo in the Willandra Lakes between 1974 and 1980 (Shawcross 1998). Andrée Rosenfeld was very active in rock art research in Australia, building on her previous European experience and providing the first Pleistocene dates for rock art in Australia from Cape York (Rosenfeld et al. 1981), and Isabel McBryde continued her pioneering research on New England prehistory and ethnohistory and on Aboriginal exchange systems, based on petrological analysis of stone axes from southeastern Australia. Ian Farrington continued his research in South American archaeology, particularly in Peru, for many decades after taking up his position at the ANU.

As can be seen from the rather disparate research interests of the SOAA archaeologists of this period, they were very much individually oriented in their teaching and research interests. One looks in vain for any overarching research themes or team-teaching efforts beyond the first-year course.

Important student theses at PhD, Honours and Masters levels in archaeology started to be produced, the first PhD from the Department being submitted by Betty Meehan in 1975, passed the following year and published as *Shell Bed to Shell Midden* (Meehan 1982). It was the only archaeology PhD awarded in the Department during that decade, the next being Mike Morwood's thesis *Art and Stone: The Prehistory of Central Western Queensland* in 1980. The first four archaeology Honours theses, all by women, were also presented in 1975 as well as a Masters Qualifying thesis; the first Master's Thesis in archaeology was awarded in 1978. Between 1975 and 1982 there were 44 Honours graduates, with another 15 students beginning in 1983. The equivalent figures for anthropology were 25 and 9, so that although in general undergraduate numbers anthropology had more students, the situation was reversed at Honours level. The Bachelor of Letters (B.Litt) degree as an intermediate programme was introduced in 1979, with its first student thesis passed the following year, and proved popular among those wishing to enter archaeology from other disciplines. Prominent among the visitors to the Department in the 1970s was Virendra Misra, the renowned Indian archaeologist from Deccan College, who visited in 1977, ahead of the 10<sup>th</sup> Congress of the Indo-Pacific Prehistory Association held in Poona (now Pune) in 1978, which he organised, and of which he and Peter Bellwood edited the Proceedings.

### **Lean and busy years: 1981-1990**

Reading the Annual Reports of the Faculty of Arts, the 1980s were extremely busy years in archaeology, but with no new academic positions until Bill Ferguson was given a Lecturing position in 1988 (he had had a casual appointment since 1986). The tensions that contributed to John Mulvaney taking early retirement were there from the start of that decade as the Faculty's budget problems led to significant cuts in staffing from 1982 that continued through the decade. Overall Faculty Academic staff decreased from 145.5 in 1980 to 139, then to 134 in 1983 and 129 in 1984. In 1990 there were 118.8 academic positions.

Anthony Forge, as Head of Department, expressed his frustration in the 1981 Annual Report that Archaeology had 6 staff, all tenured whereas through resignation Anthropology had lost 4 positions, only 2 of which were replaced: "It endangers the excellent relationships, personal and theoretical, that have existed within the Department since its emergence as the first joint department at ANU in 1974" (*Annual Report* 1981: 100). Mulvaney was Head of Department 1982-3 and Forge again took over in 1984. For 1984-5 Mulvaney was Chair of Australian Studies at Harvard, returning only briefly before

retiring. In the 1984 *Annual Report*, Forge opined in relation to Mulvaney that the Department “has been in many ways his creation although he may have sometimes been aghast at what he had created in accepting a joint department”. Forge also railed against the “no growth, no change philosophy of the Faculty” and complained that a new Faculty Honours structure had been introduced against the Department’s wishes (*Annual Report 1984*: 108-9). The situation was dire in terms of workloads because by 1983 the Department as a whole had the highest enrolments of students at both undergraduate and graduate level of any Department in the Faculty of Arts.

Ominously, in the 1985 *Annual Report* of the Faculty, Dean Beryl Rawson in talking of the Faculty’s staffing policy 1985-90 noted that “a few areas still have difficulty accepting that the higher level of staffing and other resources of the mid-seventies is unlikely to return” (1985: 2). The following year, just as Isabel McBryde became Professor and Head of Department, further reductions in Faculty staff for the period 1988-1992 were announced of 6.68 academic and 3.37 professional staff positions. Despite this, Isabel did manage to extract a new position in archaeology for William (Bill) Ferguson, initially as a ‘Temporary Lecturer’ in Australian archaeology and then more permanently once his PhD was examined.

This was the ‘Dawkins era’ in Higher Education and much effort was spent dealing with the ultimately failed 1988-9 plans to merge the ANU with the Canberra College of Advanced Education (CCAЕ), later the University of Canberra. In 1990 there were further funding cuts to the Faculty because of the ‘clawback’ of money from the ANU Block Grant to the Australian Research Council (ARC, replacing the ARGС), to allow the Research Schools to compete for ARC grants directly; nice for the Research Schools but not of immediate benefit to the Faculty.

But things were not all bad. The Departmental move to the A.D. Hope Building was finally completed in 1981 (it had commenced in 1974), after a strong-worded complaint from Head of Department, Anthony Forge in the previous year’s Departmental Report (*Annual Report, Prehistory and Anthropology*:2), with archaeology laboratories on the lower ground floor and an additional laboratory added in 1988. In 1982 John Mulvaney initiated the D.A. Casey Prize – Dermot Casey having been a long-time archaeological collaborator of his – for best results in Prehistory 1<sup>st</sup> year and there was another prize for best result in Prehistory Honours. Several successful conferences were organised during the decade and distinguished visitors were welcomed, including palaeolithic

specialist Paul Mellars (Cambridge, 1981), stone tool specialist John Flenniken (Washington State University – on a Fulbright shared between ANU and Sydney, 1982), and historian of archaeology Bruce Trigger (McGill, 1983). Jo Kamminga transferred an Australian Research Grants Committee (ARGC) award from Sydney to the Department as a Visitor in 1985. The inaugural Mulvaney Lecture – held every two years ever since – was delivered in 1990 by Desmond Clark, a distinguished Africanist palaeolithic specialist from UC Berkeley, USA.

A Faculties Research Fund was established in 1983, complementing archaeological research funding obtainable for Australian projects from the Australian Institute of Aboriginal Studies (AIAS) and those for any and all projects from what later became the ARC. The archaeologists of the Department have maintained a very solid record of ARC grant and fellowship success since the 1980s. If we take 1990 as a fieldwork census year for the decade, we find that Peter Bellwood was in the northern Maluku Islands in Eastern Indonesia, Isabel McBryde was working in the Flinders Ranges, SA, Andrée Rosenfeld was in Central Australia, and Wilfred Shawcross was at work near Goulburn in NSW. Slipping forward a year to 1991 we can add Ian Farrington in Peru, and Isabel McBryde in northern NSW, the latter having just been awarded a \$50,000 ARC grant.

There were developments in new courses and changes in degree structures during the 1980s of note. Apart from Honours and First Year courses, archaeology staff offered around 7 units in archaeology (the figure among the more numerous anthropologists was 14) and there were four joint courses, including in biological anthropology, and from 1981 a material culture course offered by Howard Morphy with funding from AIAS. What became two joint courses in material culture were reorganised by Professor Forge and Andrée Rosenfeld in 1987. A joint Honours course on *Anthropological Sciences considered as a Unity* was tried from 1981 for a few years. A significant new course was added in 1981: “*Landscape Archaeology (BI7)* which was designed to provide specialised training in field techniques to meet the increasing employment opportunities in Public archaeology was taught by Dr McBryde and Mr Farrington” (*Annual Report Prehistory and Anthropology 1981:4*). The 1983 *Annual Report* further noted that: “The prehistory staff are aware of the increasing need to equip students for field or administrative posts in those areas now termed Public Archaeology, or Cultural Resource Management. Some courses have been redesigned to take such matters into account. This is particularly the case with Prehistory BI7 (*Landscape Archaeology*) and in one

of the honours IV seminars, 'The State and Archaeology'" (Annual Report 1983:94).

*Landscape archaeology*, usually taught by Ian Farrington, remained a key course for field survey training into the first decade of the new century. Added to it in 1988 was *Archaeological Field and Laboratory Techniques*, first taught by recently appointed Bill Ferguson, with excavation experience gained for 4 weeks in the summer session after Christmas, investigating open sites and a rock shelter near Braidwood, NSW and analysis of the excavated material taking place in first semester. At the same time there was a cultural heritage field school held jointly with the Riverina/Murray Institute of Higher Education and involving Annie Clarke from there, a decade later to become an ANU staff member. The course was taught by Farrington, McBryde, and Mary-Jane Mountain (at the time a Tutor in the Department) and was open to university students and state heritage and national parks services personnel. Archaeology field schools and other opportunities for gaining practical surveying and excavation skills have remained a key part of the educational experience in SOAA, to a greater extent and more regularly than at any other Australian university, with Ian Farrington's sterling service in keeping the course going in the 1990s and 2000s needing to be acknowledged here.

In 1990 the year-long first year prehistory course was split into two semester units, its format still today in 2024, with Isabel McBryde that year taking on the introductory course and Wilfred Shawcross teaching the second semester course on World prehistory. Another significant course splitting took place in 1985 when Peter Bellwood divided his *Pacific and Southeast Asian archaeology* course into two separate courses with *Prehistory of Oceania* taught that year and *Prehistory of Southeast Asia* taught in the alternate year 1986, in a pattern still basically in operation today.

A 1994 listing of Australian university archaeology theses covering 1975-1993 is a convenient benchmark to look at thesis completions from the start of the Honours and Masters' programs (White 1994). It lists 105 Honours theses (up from 44 in 1982) with a further 7 Archaeology Honours from the Human Sciences program which was a part of the Department from about 1976 to 1989. There were 22 Masters' and 10 Masters' Qualifying theses in the same period and 12 PhDs, with a further two archaeological-themed ones produced in the Human Sciences program (for comparison the RSPacS Department produced 25 PhDs in the same period). If we compare other Australian

universities (excluding Classical archaeology programs), Sydney University came a poor second with 83 Honours, 9 MA or M.Litt degrees and 9 PhDs during the same period and the next highest number of Honours theses was La Trobe with 63. There is no doubt that through into the start of the 1990s and beyond, despite severely straitened resources, academic training in Australian archaeology at all levels was to a very large extent dominated by the Department.

While the study of archaeology by Indigenous Australian students was largely a feature of the 1990s (see below), the 1980s saw the first generation of Indigenous Pacific Islands students trained at the ANU, including Honours degrees by Jo Mangi and John Muke from PNG (1984) and Alek Rukia from Solomon Islands (1988), all of whom subsequently took up academic and government positions. Similarly, Peter Bellwood has mentored several generations of Island and Mainland Southeast Asian students, starting with Masters student Matussin bin Omar in 1978 from Brunei (this was the first Archaeology MA awarded in the Department) and Adi Haji Taha (MA 1980, PhD 2000) from Malaysia, and expanding greatly in numbers through the 1980s into the 1990s and beyond as further Malaysian, Filipino, Indonesian, Sri Lankan, Laotian, Thai and Chinese archaeology students arrived. Many of these ANU graduates at Master's and PhD level went on to hold prestigious academic, museum and government positions in their respective countries.

In 1983 John Mulvaney was made a Companion of the Order of St Michael and St George (CMG) for services to education and was elected as a Corresponding Fellow of the British Academy, the only SOAA staff member to be given the latter honour until Peter Bellwood was similarly elected in 2016. Also in 1983, Ian Farrington received a medal from the Peruvian government, *Commendador del Orden del Mérito por Servicios Distinguidos* for contributions to Peruvian-Australian relations and Peruvian archaeology. That same year Peter Bellwood was elected a Fellow of Australian Academy of the Humanities. Isabel McBryde was made an Officer in the Order of Australia (AO) in 1990 and John Mulvaney received the same honour the following year. In 1986 the first of two volumes in John Mulvaney's honour and detailing his career was published as a special issue of *Archaeology in Oceania* (Macknight and White 1986) and a second discussing his career as a public intellectual appeared in 1996 (Bonyhady and Griffiths 1996).

As well as many internal ANU committee duties (especially onerous for Isabel McBryde as one of the few senior female academic staff in the University), staff

were kept busy with many duties beyond the Department. The flavour of the commitment this involved can be given by an extract from the Faculty's 1983 report concerning just two of them: "Staff members serve on the following professional or public committees: Dr McBryde is a member of the Australian Heritage Commission and was its acting-chairman during August/September. She is a council member and vice-president of the Australian Academy of the Humanities (acting-secretary June/July). She also is a member of the NSW Parks and Wildlife Service Sites Committee and she chairs its Archaeological sub-Committee. She is on the membership committee of the Australian Association of Consulting Archaeologists."

"Professor Mulvaney is chairman of Council and president of the Australian Institute of Aboriginal Studies and an ex officio member of many of its committees. He serves in this capacity on the Portfolio Committee, established by the present minister for Aboriginal Affairs as an advisory body. With Professor Forge he is on the Board of Advisers of 'Earthwatch' (*Annual Report* 1983:96)."

Examining other *Annual Reports* for the 1980s we find archaeology staff providing expert advice to the National Capital Development Commission in the ACT and to various State and Federal Government instrumentalities as well as conducting numerous cultural heritage projects and engaging in teacher training for ACT Schools. Staff and some senior students were also involved in teaching entire courses and guest lectures at Canberra College of Advanced Education (CCAЕ), in part in preparation for the merger of that institution with ANU which proved abortive, and Mulvaney and Rosenfeld served in various AIAS, now AIATSIS, advisory committees.

### **Transition, 1991-1996**

The year 1991 was a momentous one, with Anthropology professor Anthony Forge being forced to retire because of ill-health and then passing away before the end of the year, with the Head of Department position going to Nic Peterson for two years. The B.Litt degree -which produced 23 theses the decade or so it was offered - was replaced with Graduate Diploma and Master of Letters (M.Litt) programmes. Bill Ferguson left in July 1991, his teaching replaced for the rest of the year by student Barry Cundy and then by Mary-Jane Mountain, initially for five years on a fixed-term contract that was later extended to end at age 65 in 2003. Limits on time to submit PhDs were instituted which led to 5 just-in-time submissions in the Department in 1991. On an initial suggestion from Mary-Jane Mountain, Isabel McBryde arranged to

change the Department name in 1992 from Prehistory and Anthropology to Archaeology and Anthropology; prehistory being considered a pejorative term by some Indigenous Australians.

The Faculty seemed in a healthier position in terms of student numbers with a 50% increase from 1990 to 1992, and by 1994 the number of academic posts had increased to 140 from just under 119 in 1990. There was a major turnover in archaeology staff from 1993. That year, Wilfred Shawcross resigned to go into archaeological consulting, and in 1994 Professor Isabel McBryde took early retirement. Shawcross was replaced in 1994 by Mike Smith, a former undergraduate of the Department and RSPacS PhD graduate. Mike did not find teaching to be his *métier* and moved on in 1996 to a senior position at the National Museum of Australia. Isabel's position was readvertised in the 1995-6 period and Matthew Spriggs was appointed as the third archaeology Professor that year. Another long-standing archaeology staff member Andrée Rosenfeld retired at the start of 1997. Between them Shawcross, McBryde and Rosenfeld had contributed 62 years of service to the Department and their departure marked a major break in its traditions.

One of Isabel McBryde's major contributions was the active recruitment, encouragement and mentoring of Indigenous Australian students, which began even before she took over as Professor in 1986 but really bore fruit in the mid-1990s. The first Indigenous Honours graduate was in 1989. This was Dave Johnston, currently a SOAA Archaeology staff member after completing a Master's degree at the Institute of Archaeology in London, UK and a successful career as a contract archaeologist. Gaye Sculthorpe completed a Litt.B. In 1987 and Ron Heron completed his in 1991. A cohort of Indigenous Australian Honours graduates followed, such as Steve Free and Sam Wickman in 1993, Mark Dugay Grist in 1995, Emma Lee and Ricky Mullett in 1996 and John Mulvay in 1997, with several more Indigenous students completing BA and other studies, prominent among them Robyne Bancroft (see papers in Macfarlane et al. 2005 by Robyne Bancroft, Dave Johnston and Mary-Jane Mountain). They were the first generation of Indigenous professional archaeologists and they have inspired and mentored those who have followed in their footsteps.

One of the enduring myths about archaeology at the ANU in the 1980s and 1990s, largely put about by a few disgruntled and long-serving archaeology PhD students in the Department (as partially illustrated in Crellin 2018), was that there was no collaboration with or cooperation from members of Jack

Golson's Prehistory Department in the Research School of Pacific (later Pacific and Asian) Studies. Some of the more arrogant shorter-term visitors to Golson's Department too were not above stirring up inter-departmental animosities. Mulvaney and later Mary-Jane Mountain and Mike Smith had of course all come from RSPacS to take up their positions, as did Spriggs in 1997 and the *Annual Reports* of this period further give the lie to this claim. There had been a joint seminar series between the Departments since at least 1980. In 1981 Alan Thorne of Golson's Department had begun to teach a course on *Biological Anthropology of Australian Aborigines* (discussed further in the Biological Anthropology chapter) offered every other year into the 1990s, and various RSPacS staff are listed every year as giving guest lectures in courses (with Matthew Spriggs presenting one for the first time in 1989). To cover just the 1980s, Mulvaney played a significant role in the efforts of Rhys Jones and others to preserve the Pleistocene archaeology of Tasmania's Southern Forests in the early 1980s and The Research School's 'Austronesian Project', beginning in 1987 had Peter Bellwood as a central participant, seconded to RSPacS for 2 years from 1989 (with his teaching replaced by Mary-Jane Mountain during that time). Wilfred Shawcross was a Visitor in Golson's Department for second semester 1983 to write up his Willandra Lakes research, Bellwood and Golson were the main organisers of the 12<sup>th</sup> Indo-Pacific Prehistory Association Congress in the Philippines in 1985, and Andree Rosenfeld participated in the RSPacS 'Lapita Homeland Project' in 1985-6 in New Ireland, PNG. In addition, several SOAA students completed Honours and Masters theses on topics derived from the research of RSPacS archaeologists, including Betty Ross (1977), Ken Aplin (1981), Sam Wilson (1982), Chris Ballard (1985), Peter Antcliff (1988), and in the following decade Lynn Schmidt (1996) and Veronica Gutierrez (1997).

The archaeology section of the University's contract arm, ANUTECH, originally run from Golson's Department by Scott Cane as ANUARCH, involved both staff and students in its projects with Isabel McBryde, Bill Ferguson, Wilfred Shawcross and several students involved in a large Nullarbor (SA) project in 1988, and with numerous Prehistory and Anthropology students employed in subsequent years. At the first ANU Open Day in September 1990 both Golson and Thorne gave lectures, and the same year Tom Loy of that Department offered a new course on Archaeological Science. Collaboration, teaching of additional courses by RSPacS staff and guest lectures continued through the 1990s, culminating with the formalisation of inter-departmental cooperation in the establishment of the Centre for Archaeological Research in 2000 (see later).

### **Years of contraction and then expansion 1997-2014**

Matthew Spriggs was appointed the third archaeology Professor in 1996 and took up the position in first semester 1997. This was not initially a popular choice among some staff and students, having only thrown his hat in the ring for the position at the short-list stage with the encouragement of the new Professor of Anthropology Francesca Merlan and of Nic Thomas of the Centre for Cross-Cultural research. Some saw it as a Research School takeover (perhaps forgetting that Mulvaney had come from there too) or as a shift to a Pacific focus and away from Australian interests, given the fieldwork foci of the two previous Professors. Luckily, the resignation of Mike Smith (he assured Spriggs that it wasn't because of his arrival!) and retirement of Andrée Rosenfeld, allowed him the luxury of advertising two new positions, both of which were filled by young scholars with solidly Australian archaeological interests, Annie Clarke and Peter Hiscock. Criticism of his direction for archaeology in the Department was somewhat allayed.

He took over Peter Bellwood's *Prehistory of Oceania* course which was renamed *Archaeology of the Pacific Islanders* (ARCH2005/6005) that first year and taught it regularly, with occasional sabbatical breaks, until 2012, as well as *Introduction to Archaeology* (ARCH1111), usually always the Professor's course, which he taught every year until 2001, when Peter Hiscock took it over and changed it radically. Spriggs instituted two new courses *Introduction to Environmental Archaeology* (ARCH2041/6041), taught from 1998, and the course of which he is most proud, *Post Roman Archaeology of Britain: Arthur and the Anglo-Saxons* (ARCH2037/6037). This was first taught as a one-off Honours course in 1998 and then regularly by him until 2013, and eventually attracted the highest enrolments of any 2<sup>nd</sup> and 3<sup>rd</sup> year course by the time he passed it on to Ash Lenton in 2015.

The rationale for the first of the new courses was to introduce more archaeological science into the curriculum, something we were in danger of lagging behind in as the discipline became ever more dependent on a wide range of developing scientific techniques in dating and analysis. The second was out of a desire to establish a full European archaeology stream into the program, with an ultimate aim to create a dedicated position in European archaeology that was eventually realised with the hiring of Catherine Frieman in 2012. Spriggs also worked with QEII Research Fellow Penelope (Pim) Allison to create another new course on *Britons and Romans: The Archaeology of the Western Roman Empire* (ARCH2056/6056), with an aim to bridge his *Post Roman Archaeology* course to one taught by Mary-Jane Mountain on Pre-

Roman Britain. Sadly, Pim took up a position at Leicester University in the UK just prior to commencing teaching the course in the early 2000s, but we were able to offer it through casual teaching by former University of Sydney academic Dr Aedeon Cremin until it too passed on to Ash Lenton.

The new European focus was strongly supported by Mary-Jane Mountain, whose pre-ANU training, teaching and research expertise was in European archaeology. She had seen the interest in European archaeology among first year students when she began teaching into *World Archaeology* (ARCH1112), initially as a tutor and from 1992 on as the Lecturer<sup>2</sup>. Given that most of the students of the time were of European descent, their interest in its past is not surprising. What is perhaps more surprising is that until the late 1990s no Australian university offered a comprehensive program in European archaeology beyond Classical archaeology. There is no doubt too that the very much needed discussions of ‘Who owns the past?’ and the need for truth-telling and listening to Indigenous Australian viewpoints concerning archaeology, which had been encouraged by Isabel McBryde among others, tended to dissuade some students from taking an immediate interest in Australian archaeology. An interest in European archaeology could tide them over until they became more understanding of the Australian archaeological scene. Mary-Jane Mountain developed a course first taught in 1997 on *Emerging Complexity in Later Prehistoric Europe* (ARCH2002), which later became more engagingly titled *Who were the Celts?* In its last manifestation, designed to fit in with Roman and Post Roman courses, this became *Archaeology of Pre-Roman Britain: From Stonehenge to the Celts* (ARCH2006) which Mountain taught in a casual contract position in 2006. Peter Hiscock’s courses on stone artefact analysis and the Palaeolithic period also had a strong component of even earlier prehistoric European archaeology during this period. The hiring of Cate Frieman in 2012 to teach European archaeology was the culmination of the European ‘push’ in SOAA.

As argued for in the Departmental Review in 1994, Spriggs was able to supervise improvements to the Archaeology laboratory facilities in the basement of the A.D. Hope Building, the first new labs in 10 years. These included a dedicated and registered Quarantine Laboratory, a new wet lab and finds’ processing set up and a new teaching laboratory and storage areas. This was possible as various other entities that had space in the Basement moved

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<sup>2</sup> Upon Mary-Jane’s retirement, *World Archaeology* (ARCH1112) was regularly taught by Peter Bellwood for nearly a decade until his own retirement.

out at that time, freeing up a considerable area and allowing refurbishing of what we already had. The entirety of the Basement floor had to be abandoned in the wake of a disastrous flood during the construction of the adjacent Kambri Precinct in 2018, but the resultant move of SOAA very largely over to the Banks Building, formerly the home of Biological Sciences, has provided a vastly expanded laboratory complex.

The resources and capacity of the teaching and research programs were considerably augmented in the 2000-2007 period by the creation of the Centre for Archaeological Research (CAR), designed to coordinate the archaeological and bioanthropological endeavours of the University as a whole and link to the wider Canberra community of archaeologists, mainly consultants but also AIATSIS, National Museum and University of Canberra staff. Atholl Anderson, the Head of Archaeology and Natural History (formerly Prehistory) in RSPAS (as it had then become), was the lead on this as the Centre's first Director 2000-2002, and Spriggs was Associate Director. Funding initially came very largely from the Vice-Chancellor with additional contributions from the Faculty of Arts, RSPAS and the Research School of Earth Sciences (RSES). One of CAR's first tasks in 2000 was to organise the *Fourth International Lapita Conference* at very short notice to be held in Canberra after a military coup in Fiji disrupted plans to hold it there.

Re-reading the glossy *CAR Annual Reports* produced for 2000 to 2004 (2005 was written by Spriggs as outgoing Director at the time, but never printed), one is struck by the major difference it made to staff and students during those years. For the first time there was a major interdepartmental co-ordinated research project which those with archaeological interests across the campus were encouraged to participate in: *The Asian-Forearc Project*. This dealt with areas of Southeast Asia stretching from the Ryukyus down to Timor, and with connections to Australia to the south and the Pacific world to the east factored in. There were further successful ARC-funded collaborations between SOAA and RSPAS and SOAA and The Research School of Earth Sciences (RSES) over the next several years, such as those between Bellwood and Judith Cameron, Spriggs and Stuart Bedford and Spriggs and Rainer Grün. Funding was available for Peter Bellwood and Spriggs to shift to rotating 0.5 appointments in RSPAS during 2001-2005 to allow concentration on field and laboratory research. The former joint seminar series came under CAR's wing and was held weekly for several years, and a new prestigious biennial lecture series was set up and named in honour of Jack Golson, the first Golson Lecture being given by Tom Dillehay of the University of Kentucky at the launch of CAR in April 2000. For

the first time, through CAR there was equal access to radiocarbon dates for archaeologists across the campus in a competitive scheme that at its height distributed 100 conventional and 25 AMS dates to staff and students; after the closure of the 35-year-old ANU Radiocarbon Lab at the end of 2003 these were provided by New Zealand's Waikato University. Well-attended field trips were organised to Canberra and NSW archaeological sites on an annual basis.

There was CAR funding for student conference attendance, and a New Initiatives 'seed' grant scheme accessible to both staff and students.

Distinguished international visitors to CAR included Graeme Barker (Cambridge), Barbara Bender (UC London), James Connolly (UC London), Jared Diamond (UCLA), Peter Gathercole (Cambridge), Matthew Johnson (Durham), Helen Lewis (Oxford), Luiz Oosterbeek (Polytechnic Institute of Tomar, Portugal), Eliezer D. Oren (Ben Gurion U, Israel), Deborah Pearsall (Missouri), Dolores Piperno (Smithsonian Institute, Panama), Charles Redman (Arizona State U), Christophe Sand (Museum of New Caledonia), Michael Shott (Northern Iowa), Jonathan Tubb (British Museum), Chris Stringer (Natural History Museum, London), Paul Wallin and Helene Martinsson-Wallin (Kon Tiki Museum, Oslo)

Spriggs was Director between 2003 and 2005, with Glenn Summerhayes from RSPAS as Associate Director, replaced by Simon Haberle when Summerhayes left for a Professorship at the University of Otago in 2004. At the end of 2003 there were 143 members of CAR, 95 of them on campus. A generous donation of \$15,000 from the estate of the late Dorothy Cameron, who had worked as an illustrator/artist with James Mellaart at the Neolithic site of Çatal Höyük in Turkey in the 1960s, allowed us to set up the Dorothy Cameron Award for the best publication by an ANU Archaeology student, thus encouraging students to be more proactive in publishing their research – Tim Denham, then a PhD student, was the initial awardee in 2004 for a co-authored paper published in *Science*. A few years earlier Dorothy Cameron donated her personal archaeological artefact collection to SOAA and this was put on display in her honour in the AD Hope building in 2004, with a series of talks to honour her memory. CAR organised the Annual Conference of the Australian Archaeological Association at Jindabyne in the Snowy Mountains in December 2003, the largest held to date with over 230 attendees, and earlier that year had organised the Canberra contribution to the inaugural National Archaeology Week.

The VC extended his contribution to funding for a further year for 2003, but at the end of that year RSES pulled out their funding of \$15,000 per year. An application was made for an ARC Centre of Excellence in Asia-Pacific Archaeology which if successful would have taken over many of the functions of CAR and ensured its future for the next 7 years, but it was not to be. Towards the end of 2005, the VC again very graciously extended funding to allow CAR to continue in 2006 and 2007, but even before the CAR Directorship was transferred to Simon Haberle in RSPAS and Peter Hiscock in SOAA at the start of 2006 the writing was already on the wall, not helped by some administrative confusion about how much money was left in the CAR account. Eventually that was sorted out and CAR, now without any administrative support, was wound down around at the end of 2007 with the remaining monies going into the Golson Lecture account to provide ongoing funding for that prestigious event. CAR exists now pretty much in name only as the umbrella organising the joint seminar series, but the momentum CAR gave to cross-campus collaboration between archaeologists has continued, as has the incredible ARC grant success that it did so much to generate for SOAA.

The Archaeology program in SOAA managed to attract several high-achieving ARC Postdoctoral and QEII Fellowship applicants in the years at the start of the new millennium: Annie Clarke took up a Postdoctoral Fellowship in 2000, as already mentioned Pim Allison a QEII in 2001, and there were further Postdocs during this period such as Geoff Clark from 2001, Robin Sim from 2002, Alex Mackay from 2007, Hsiao-Chun Hung from 2009, and James Flexner from 2013.

If we look at 2000 for our decadal snapshot of Archaeology staff fieldwork, we find Spriggs conducting fieldwork and excavations in East Timor (with Sue O'Connor of RSPAS and Peter Veth of James Cook University) and Vanuatu (with Stuart Bedford of NZ Historic Places Trust), and Annie Clarke at Blue Mud Bay, NT. Ditto in 2001 for both of them and also with Peter Bellwood working in the Philippines and Pim Allison at the Kinchega Homestead, NSW.

From 1998, ANU changed its policies and allowed promotion from Reader to Professor for the first time: Peter Bellwood, Colin Groves and Nic Peterson were deservedly among the first group of academics promoted to Professor in subsequent years.

The most momentous Faculty-wide event during Spriggs' Headship was the merger of Departments into Schools in 1999, an only-partially successful cost saving measure. His proudest moment was in manoeuvring at the Faculty level

so that what had been the largest Department of 10 in the Faculty of Arts became, at least for a while, the smallest of four Schools in the new arrangement, the only Department not forced to merge with any other. His argument was a simple one: he contended we were already 'School-like' in that we combined Archaeology, Biological Anthropology and Sociocultural Anthropology, whereas other Departments of the time could be considered much more cohesive. Subsequently one of the other Schools demerged to form two separate Schools and we were no longer the smallest and therefore inevitably most vulnerable one.

Spriggs' next challenge as Head of Department around 2000, was yet another round of cuts to the Faculty of Arts academic staff; up to one third of the Faculty's academic staff departed in that process. He was told by the Dean of the time to deliver up 5 involuntary redundancies out of 19 academic staff, which would have been 2 in Archaeology and 2 in Anthropology and doubtless a big argument over where the fifth one would have come from. Working with the professional staff and with some discrete consultation with a group of School academics, a way was worked out to save the same amount of money without having to lose any staff, through a combination of ultimately successful ARC Fellowship applications, periods of leave without pay, secondments to RSPAS, and so on. Not getting a fair hearing from the Dean Spriggs went to his boss, the then-DVC. He considered the plan sound and Spriggs remembers him asking concerning the Dean "Should I tell him or will you?". Spriggs thought it best coming from the DVC. The Dean moved on to another University very soon after. After some time, a new Dean was appointed and the Faculty's supposed 'debts' were written off, but the result was that 'all bets were off' in relation to previous agreements and when Annie Clarke's Postdoctoral Fellowship came to an end, her promised continuing contract did not eventuate and the position was abolished.

The presence of various ARC Fellows during the late-1990s and early-2000s disguised the fact of a serious decline in permanent teaching and research staff, from 6 in 1997 to 4.5 by 2003 with the departures of Annie Clarke and Mary-Jane Mountain. Marc Oxenham was appointed in the latter's stead but as 0.5 in Biological Anthropology. The thought occurred to Spriggs at that time that he might be presiding over the demise of the program John Mulvaney and Isabel McBryde had done so much to establish. But until the hiring situation improved, we were able to tide things over with continued casual teaching by Mary-Jane Mountain and others and the development of a new course with Indigenous archaeologist Dave Johnston, an Isabel McBryde era student,

*Indigenous Perspectives in Archaeological Fieldwork: Seeing 'Country' through our eyes* (ARCH2053). This was a truly innovatory project, held initially in the Willandra Lakes (Mungo) area of Western New South Wales in 2005 with 22 students who unanimously nominated Johnston for an ANU teaching award. Students were taught by Aboriginal elders and Indigenous archaeologists and volunteers such as Wilfred Shawcross. The course was taught again in 2006 and the plan was to continue it every other year, with *Introduction to Cultural Heritage Management* (ARCH2051) to be taught by Johnston in alternate years, providing an Indigenous 'take' on that professional practice. The course and Johnston's involvement had been championed by the then Dean, Adam Shoemaker, and funded by him and by ARC teaching relief funds. The course shifted to the Canberra region, but Johnston found it hard to run his archaeological consultancy business and deal with the considerable administrative and teaching load the course involved, the Dean changed and the funding dried up after a few years. Attempts to secure a continuing 0.25 position for Dave Johnston in 2006 were unsuccessful, but he finally achieved a full-time position in SOAA in 2021.

A specialist archaeology degree, the *Bachelor of Archaeological Practice* was established in 2003, having been developed by Peter Hiscock and other teaching staff members, essentially being a double-major in archaeology. It proved popular with those already committed to an archaeological career and remained on the books until another inevitable curriculum reorganisation directed from above in the early 2020s.

In 2007 there was a Faculty-wide push to develop new professional Masters programs and Tony Barham and Spriggs developed a proposal for a *Masters in Archaeological Science* (M.Arch Sci) which Barham coordinated from 2007-2012 as the first new position in Archaeology for 20 years, initially funded from central Faculty funds. The program, a first in Australia at the time in combining solid professional training in heritage management and in the latest archaeological science techniques, began in 2008 and was launched with an international Archaeological Science Conference at ANU. After 5 years the enrolment was up to 60 in 2013. Tim Denham took over the co-ordinating role from Tony Barham that year after the latter's fixed term contract came to an end, and in 2015 the name and scope changed to a *Masters in Archaeological and Evolutionary Science* (MAES) when it absorbed the previous Bioanthropology Masters' program. From its beginning the program has always been taught into by Archaeology and Natural History staff as well, notably through the *Advanced Field Training in Archaeological Science* (ARCH8002)

course that is regularly offered as a field school in Vanuatu in the South Pacific by Stuart Bedford of ANH, and with the assistance of Spriggs in 2010 and 2012-2015. The more general *MA in Archaeology* continued in tandem throughout this period.

A further new academic position was created in 2012 in European archaeology (Cate Frieman). Meanwhile, Ian Farrington retired in 2011 after 32 years in SOAA, to be replaced by Dougald O'Reilly and marking a shift in Archaeology to more engagement with mainland Southeast Asia rather than South America. Peter Bellwood, the longest serving member of SOAA with a career of 40 years in the School, retired in 2013, to be replaced by Philip Piper, similarly a Southeast Asian specialist. Also in 2013, Peter Hiscock moved to Sydney University to take up a named Chair and was replaced by Duncan Wright as our primary Australian-focussed staff member. There was thus a major generational change that had occurred over those few years 2011-2013, equal to the last one in 1993-1997, leaving Spriggs as the longest serving archaeologist (arrived 1997) and Marc Oxenham as second longest, having arrived in 2003. The age profile of archaeology staff had decisively shifted to a younger generation.

Structural reorganisation continued in 2008 with Faculty of Arts absorption into the College of Arts and Social Sciences (CASS), through a merger with the Research School of Social Sciences (RSSS) and the Research School of Humanities and the Arts (RSHA). Faculty Schools were divided between these two Research Schools with SOAA being placed under RSHA. At the time there was a 'spill' of positions among the various Schools and Centres and most of the Heritage Studies section staff joined SOAA at this time, with the rest coming over to form a Heritage 'Department' at the beginning of 2014 after widespread dissatisfaction with the governance of RSHA (see the Heritage Studies section of this history). Potential synergies between Archaeology and Heritage Studies were not realised, however, especially following the departure of Sally May, the only archaeologist among their staff. At the same time as CASS was formed, our sister department of Archaeology and Natural History joined the College of Asia-Pacific (CAP), a merger of RSPAS and the Faculty of Asian Studies.

Other events of note during this period were the already mentioned ARC grant success which funded field research in Australia and France (Hiscock), Philippines (Bellwood), PNG (Denham), Vanuatu (Spriggs) and Vietnam (Bellwood, Oxenham). In July 2001, Mary-Jane Mountain, Rob Paton and

Ingereth Macfarlane organised a symposium in honour of Emeritus Professor Isabel McBryde, *Many Exchanges: Archaeology, History, Community and the work of Isabel McBryde*. The Symposium was later published (Macfarlane et al. 2005). In 2008 the Rhys Jones Fieldwork Scholarship to assist archaeology students across the Campus in carrying out fieldwork when other funding sources had run out or were unavailable was established by a generous bequest by Rhys' widow and first PhD graduand of SOAA in 1976, Betty Meehan. In 2010 the ANU archaeologists, chaired by Spriggs, organised the Australian Archaeological Association conference at Batemans Bay on the NSW south coast, which again broke attendance records. Very soon afterwards the Association moved to using professional conference organisers rather than local university committees, precisely because the Conference had got too large for volunteer organisation. It was at the Batemans Bay Conference that the Australian Indigenous Archaeologists Association (AIAA) was launched by ANU-graduate Dave Johnston.

Since 1980, the School has been the base for the Indo-Pacific Prehistory Association (IPPA), an international community of scholars that holds conferences in Asian and Pacific countries every 4 years and that publishes its own in-house open access journal, called the *Bulletin of the Indo-Pacific Prehistory Association (IPPA Bulletin)* when it was edited by Peter Bellwood between 1980 and 2009, and now renamed the *Journal of Indo-Pacific Archaeology*, edited by David Bulbeck and published through the University of Washington in the USA. IPPA also awards small research grants annually to Indonesian and Timor-Leste scholars through its Granucci Fund. Two members of the School have served as IPPA Secretary-Generals: Peter Bellwood (1980 to 2009) and Philip Piper (since 2018).

### **The Last decade 2015-2024**

Spriggs finished as Head of Archaeology in 2014, as he anticipated taking up his ARC Laureate Fellowship early in 2015. Phil Piper, although still on his ARC Future Fellowship took over as Head from 2014 to 2019, when he was succeeded by Dougald O'Reilly during 2019-2020, Duncan Wright 2021-2022, Tim Denham for 2023 and currently Guillaume Molle from the start of 2024. Piper's administrative tasks became more onerous in 2015 when he took over the M. Arch Sci (soon to become MAES) coordinator position from Tim Denham when the latter became at first Associate Dean Education (mid-2015-2016) and then took up an ARC Future Fellowship (mid-2016-2020). Denham took over the running of the MAES again in mid-2022. Phil Piper was promoted to Professor in 2018 and Tim Denham achieved the same rank from the start of

2020. For a short period, there were thus three Archaeology professors in SOAA before Spriggs retirement at the end of March 2021. Two completely new positions have been created in Archaeology in the last decade: in archaeological science (Rachel Wood, initially fractionally with the Research School of Earth Sciences) in 2018 and later replaced by Anna Florin in 2023 when she became Director of the Oxford Radiocarbon Accelerator Unit (ORAU) at Oxford University, and in 2021 the Indigenous Academic Associate position was created for Dave Johnston. This brings the current continuing positions in Archaeology to 8.5 from a low in 2004 of 4.5 and a steady state of 6 for some years before that.

During this decade, Archaeology staff members had tremendous success at winning ARC Discovery, Linkage and DECRA and Future Fellowship Grants, with Tim Denham, Cate Frieman, and Guillaume Molle all being successful in Fellowship rounds, and Dougal O'Reilly, Phil Piper and Emeritus Professor Bellwood regularly successful in gaining ARC Discovery grants.

Spriggs' Laureate Fellowship for the project *The Collective Biography of Archaeology in the Pacific* (CBAP), a history of Pacific archaeology, added two more research staff to the School, Drs Emilie-Dotte Sarout and Hilary Howes for its duration 2015-2020, as well as two key School visitors, distinguished Pacific historian Emeritus Professor Bronwen Douglas and Russian anthropology expert Dr Elena Govor, as well as four PhD scholarships, and administrative and Research assistant staff. The project, which took over most of a wing of the Sir Roland Wilson Building on campus for its offices, culminated just as the COVID epidemic took off in early 2020 with a devolved exhibition at some 35 museums and libraries worldwide, *Uncovering Pacific Pasts*. An accompanying volume of the same name was published by ANU Press (Howes et al. 2022). A closing international conference, *Histories of Archaeology*, had to be delayed and finally took place online in 2022 and *Pasifika Perspectives*, a workshop for Pacific Islands' museum and archive specialists, was finally held as a face-to-face event in 2023, signalling the final end of the project two years after Professor. Spriggs' official retirement and graduation to Emeritus status within the School. The Laureate program also brought various distinguished international visitors to ANU, including Ingrid Ahlgren (Peabody Museum, Harvard), Brian Fagan (UC Santa Barbara) and Jo Anne van Tilburg (UCLA).

These various Fellowships allowed the hiring of several young (and not so young) fixed-term lecturers: Sofia Samper-Carro to replace Denham (2016),

Petra Vaiglova to replace Frieman (2023), Mathieu Leclerc to replace Molle (2019) and Ash Lenton and Guillaume Molle to replace Spriggs (Molle gaining a continuing position after Spriggs' retirement).

Various honours were achieved by SOAA Archaeology staff, present and past, during this decade. A Festschrift for Peter Bellwood was published in 2017 entitled *New Perspectives in Southeast Asian and Pacific Prehistory* (Piper et al. 2017) and one for Ian Farrington in 2020, *Yachay Wasi: The House of Knowledge of I.S. Farrington* (Dunbar et al. 2020). As previously mentioned, Bellwood was elected as a Corresponding Fellow of the British Academy in 2016 and in 2021 he was awarded the prestigious International Cosmos Prize, the first Australian to be awarded with it in its 28-year history, joining the likes of previous recipients David Attenborough, Jared Diamond, Richard Dawkins and Jane Goodall. In 2019 Spriggs was awarded the Order of Vanuatu Third Class (Distinguished Service Medal) and in 2021 he received the Republic of Vanuatu 40<sup>th</sup> Anniversary of Independence Medal. In 2017 Archaeology staff won the CASS award for programs that enhance learning, and the equivalent Vice-Chancellor's award in 2018, for our integrated fieldwork and classroom teaching courses.

## **Conclusion**

Our graduation from the biggest Department to, at least before one of the other three schools split into two schools, the smallest school in the Faculty of Arts was really the start of a new confidence and so, despite how it seemed at its start, the first two decades and a bit of this century turned out to be those of significant expansion in the number of archaeology positions. CAR was another major boost for the six or seven years of its very active existence, fostering SOAA and RSPAS and CAP and RSES collaboration at various levels that continued on after the funding dried up. SOAA has also continued to be attractive as place to take up DECRA and Future Fellowships, not to mention Laureates.

The development of the *Masters in Archaeological Science* by Tony Barham in 2008 was a key factor in the increasing capacity in that field that the School has developed, boosted by the arrival of Tim Denham, Rachel Wood and most recently Anna Florin. This strength has led to the very high international standing of ANU archaeology in the various 'league tables', of the last decade: always the best in Australia and within the top 20 or so in the world - while noting that this results from the efforts of both us and our CAP counterparts of

course! The latest QS subject rankings (April 2024) placed ANU archaeology as top in Australia by some 23 places and number 8 overall in the World.<sup>3</sup>

The Department's very early commitment to archaeology field training, firmly established by Ian Farrington from the early 1980s through to 2010 and now often with several field school offerings in any one year by teaching and research staff, has produced many excellent field archaeologists in academic and commercial positions in Australia and internationally over the last 40 years or so. No other archaeology department in the country has maintained such a firm commitment to field training of students over such a long period.

Isabel McBryde's emphasis on recruiting and training Indigenous students in archaeology and heritage management produced a generation of trained Indigenous archaeologists, including Dave Johnston now on staff. The sustained commitment to field research beyond Australia in Southeast Asian and Pacific archaeology has been maintained since the start of the Department, and training of Southeast Asian and Pacific Indigenous archaeologists at various levels through to PhD, particularly by Peter Bellwood and now carried on actively by his successors is also something to be proud of.

The range of archaeology courses that have been available to students, including the only serious focus in Australia on European prehistory and 'Dark Age' archaeology, starting with Mary-Jane Mountain's courses in the 1990s and continuing today are also a notable feature of the program.

As was noted at the start of this disquisition, both John Mulvaney and Isabel McBryde did it really tough through into the 1990s but set a great foundation for the expansion that subsequently took place. Spriggs considers that his job as head of archaeology was comparatively easy compared to theirs, at least as the new millennium really got going. Hats off to the pioneers!

<b>YEAR CAME</b>	<b>NAME ARRIVED FROM</b>	<b>YEAR LEFT</b>
1971	Mulvaney, John: Foundation Professor of Prehistory, situated in the Dept of	1985, early retirement (replaced as Professor by Isabel McBryde)

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<sup>3</sup> <https://www.topuniversities.com/university-subject-rankings/archaeology> (consulted 24 April 2024).

	History, Faculty of Arts until end of 1972: from RSPacS, ANU [new position]	
1973	Bellwood, Peter: University of Auckland, NZ [New position. Promoted to Professor 2000]	2013, Emeritus Professor (replaced by Philip Piper)
1973	Shawcross, Wilfred: University of Auckland, NZ [new position]	1993: consultant (Replaced by Mike Smith)
1974	McBryde, Isabel: University of New England [new position]. Second Appointed Professor of Prehistory in 1986 upon Mulvaney's retirement.	1994, retired (Replaced as Professor by Matthew Spriggs)
1974	Rosenfeld, Andrée: British Museum, UK [new position], previously a tutor from 1973	1997, retired (Replaced by Annie Clarke)
1979	Farrington, Ian: St David's University College, Lampeter, UK [new position]	2011, retired (replaced by Dougald O'Reilly)
1987	Ferguson, Bill: upon graduating with PhD from the Department [new position, previously a temporary lecturer from 1986]	1991, University of Western Australia (replaced by Mary-Jane Mountain)
1992	Mountain, Mary-Jane: RSPacS Dept. of Prehistory upon graduating with PhD, initially on a 5-year fixed term appointment (had earlier held casual tutoring/teaching positions in A&A from 1986 on)	2003, retired although continued on casual teaching positions until 2006 (replaced by Marc Oxenham in joint position with Bioanthropology).
1994	Smith, Mike; RSPacS, ANU	1996, National Museum of Australia (replaced by Peter Hiscock)
1997	Spriggs, Matthew. Third and final Appointed Professor of Archaeology, following Isabel McBryde's retirement: RSPACS, ANU.	2021, Emeritus Professor (replaced by Guillaume Molle)
1997	Clarke, Annie; North Australia Research Unit, ANU	2003, University of Sydney (position not replaced)

1997	Hiscock, Peter: Charles Darwin University	2013, University of Sydney (replaced by Duncan Wright)
2003	Oxenham, Marc: Colorado College, USA [0.5 position, shared with Bioanthropology]	2024, Emeritus Professor
2007	Barham, Anthony: University of London, UK [new position as Convenor of Masters of Archaeological Science Program]	2012, consultant (replaced by Tim Denham)
2010	Higginbottom, Gail: Flinders University [while Ian Farrington on leave]	2011, Flinders University
2011	O'Reilly, Dougald: Royal University of Fine Arts in Phnom Penh, University of Sydney	
2012	Frieman, Catherine; Oxford University [new position]	
2012	Piper, Philip: University of the Philippines [Promoted to Professor 2018]	
2013	Denham, Tim: La Trobe University [Promoted to Professor 2020]	
2014	Wright, Duncan: Griffith University	
2017	Lenton, Ash: University of Reading, UK [0.5 fixed term position to replace Matthew Spriggs during his Laureate Fellowship, earlier sessional teaching contracts from 2013]	2020, appointed School of Cybernetics, CECC, ANU, 2021
2016	Molle, Guillaume: University of French Polynesia and California-Berkeley [Initially 5-year fixed term to replace Matthew Spriggs during his Laureate Fellowship, tenured in 2021]	
2016	Samper-Carro, Sofia: Autonomous University of Barcelona, Spain & ANH, CAP [5-year fixed term to replace Tim Denham during his ARC Future Fellowship]	2020, ANH, CAP

2018	Wood, Rachel: ANU Research School of Earth Sciences [new position, initially fractional with RSES]	2022, University of Oxford, UK (replaced by Anna Florin)
2019	Leclerc, Mathieu: Archaeology and Natural History, CAP, ANU [Originally 3-year fixed term to replace Guillaume Molle during his ARC DECRA Fellowship, then extended]	
2021	Dave Johnston: consultant [new position, Indigenous Academic Associate]	
2023	Florin, Anna: Cambridge University, UK	
2023	Vaiglova, Petra: Griffith University [5-year fixed term to replace Catherine Frieman during her ARC Future Fellowship]	

### Acknowledgements

Matthew Spriggs would like to thank his many colleagues, past and present, in the School for information and comments on earlier drafts of this chapter, prominent among them David Bulbeck, Tim Denham, Catherine Frieman, Rachael Heal, Dave Johnston, Ash Lenton, Dougal O'Reilly, Phil Piper, Sofia Samper Carro, Duncan Wright and particularly Peter Bellwood, Mary-Jane Mountain and Nic Peterson.

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This account relies for much of its detail on the published *Annual Reports of the Faculty of Arts* for 1980-1991, retrievable at: <https://openresearch-repository.anu.edu.au/handle/1885/149217> and the *Annual Reports of the Centre for Archaeological Research (CAR)* published between 2000 and 2004 and Spriggs' draft of the 2005 unpublished Report, which are not otherwise referenced below. Additional materials referenced are:

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## Chapter 4

### **Social Anthropology**

Nicolas Peterson

Anthony Forge (1929-1991) arrived from the London School of Economics (LSE) in February 1974 to take up the foundation Chair of Anthropology. He characterised his research interests at the time as: 'the study of primitive art (plastic art) as one of a series of communication systems in culture, and the sociology of egalitarian society and the importance of exchange'. At the time of his appointment, early in 1973, he was at the beginning of a year of fieldwork in Bali, which was a new field site for him, his original work having been in the Sepik with the Abelam. On arrival in Canberra, he went straight into teaching first year anthropology but had already set in train his first appointment, Alfred Gell (1945-1997), who had been his graduate student at LSE and who had also worked in the Sepik. Alfred's interests in art, language, symbolism and ritual complemented Anthony's very well. Alfred arrived in the middle of 1974 and remained at ANU until 1979 when he returned to LSE to take up a Readership.

During the 50 years of the discipline's existence in the School of General Studies (SGS)/Faculties/College of Arts and Social Sciences there have been forty-two people who have held lecturing positions in the School, both contractual and tenured, a number of ARC funded fellows, distinguished visitors, and many dozens of people who have tutored on a casual basis.<sup>4</sup> Over one hundred and sixty higher degree research students have graduated in anthropology almost all based on extended fieldwork, several hundred students taken coursework MAs and Litt. Bs as well as many thousands of undergraduates. A full history that does justice to all that has gone on in connection with the social anthropology stream in terms of teaching, research, publications, events organised, and the contributions that each of the staff and graduate students have made to the School, and to the discipline, would require a book length account. So here I pick out the main highlights in the development of anthropology in the School, and its contribution to the University, beginning with an overview of staff appointments and teaching.

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<sup>4</sup> This account has been written without seeking access to University or School personnel and administrative files but mainly from Faculty of Arts Reports where they exist, documents in my possession, memory conversations with colleagues and a few published sources: Jolly and Jamieson 2002; Mulvaney 2011; Peterson 1987; Wilson and Young 1996). A full and detailed account would be a massive task.

## **Staff members**

Table 1 sets out the basic details of staff member arrivals, departures, where they came from and where they went to. I have indicated those staff who were on short term appointments with a C (contract as opposed to tenured). It can be seen that there was a period of rapid growth building up to core group of six permanent staff rising to a maximum of 12 at times and fluctuating between 8-12 people. The core training of the early staff was in British social anthropology mainly from University College London, the London School of Economics or Cambridge, but from the mid-1970s the expansion of the Australian university system attracted a number of American trained anthropologists to appointments in Brisbane, Sydney, Canberra and Perth. In 1974 Roger Keesing (1936 - 1993) from the University of California, Santa Cruz, took up the second chair of anthropology in the Research School Pacific Studies (RSPacS). This was followed in 1975 in RSPacS by the appointment to a Professorial Fellowship of another Harvard-trained American anthropologist, Jim Fox, and later of John Haviland also from Harvard. Our earliest appointment in this tradition was Richard Davis (1943 – 1981) in 1975, although like Bob Tonkinson (1938-2024), Kirk Endicott and Jim Fox in particular, he had a hybrid background. The first appointment of a permanent member of staff trained entirely in the cultural anthropological tradition was Margot Lyon from the University of California at Berkeley in 1977. Other people from a cultural anthropological background in the School have been Shirley Campbell, Leslie Devereaux, James Weiner (1950-2020), and more recently, Francesca Merlan, Trang Ta, Caroline Schuster and Fouzieha Towghi. Francesca Merlan, was Anthony Forge's successor, and the second appointed anthropology professor in the School. The American appointments across the country have leavened the British influence and given Australian anthropology a mid-Atlantic cast.

It was not until 1983 with the appointment of Doug Miles (1939 – 2013) that the first Australian born and trained staff member was appointed but subsequently there have been a number of other such staff members interspersed with people from Austria, Germany, New Zealand, Norway along with the US.

In 1991 Anthony Forge retired because of ill-health and died shortly afterwards. It was four years until the chair was taken up by Francesca Merlan. In 1998 the School established the Anthony Forge Memorial Lecture to be held every second year. Table 2 sets out the eleven lectures so far presented, the first of

which was by Howard Morphy whose interests in art and social organisation overlapped with those of Anthony.

<b>YEAR CAME</b>	<b>NAME ARRIVED FROM</b>	<b>YEAR LEFT</b>
1974	Forge, Anthony: Foundation Professor of Anthropology; LSE	1991: retired due to ill health (replaced by Professor Francesca Merlan in 1995)
1974	Gell, Alfred: LSE	1979: to readership at LSE, UK
1975	Peterson, Nicolas: RSPacS, ANU	2018: retired
1975	Ifeka, Caroline: University College London	1990: left to run own consultancy
1975 C	Davis, Richard: Sydney; temporary lecturer	1978: to University of NSW
1977	Benjamin, Geoffrey: University of Singapore	1981: returned to University of Singapore
1977	Lyon, Margaret (Margot): U.C. Berkeley	2006: retired
1978 C	Campbell, Shirley, various: senior tutor, lecturer, and employed by Jabal	1995: lecturer 1983/5; 1990-1998 Jabal.
1978 C	Harrison, Graham: RSPacS, short term lecturing fellowship	1980: left for Bureau of Transport Economics
1978	Morphy, Howard: 1980-2 lecturing Fellow in material culture funded by AIAS; 1983-1986 lecturer, senior lecturer. Returned in 1997 as ARC Senior Research Fellow	1986: to Pitt Rivers Museum Retired 2017.
1980	Endicott, Kirk: RSPacS, ANU	1982: to Dartmouth College
1980	Devereaux, Leslie: 1986 half time lecturer	1996: left for private practice.
1980	Urry, James. senior tutor*	1983: to lectureship at Victoria University, Wellington, NZ
1980	Tonkinson, Robert: Oregon	1984: to the chair at the University of Western Australia
1983	Miles, Douglas: University of Sydney	1993: to James Cook University

1984 C	Jackson, Michael: half time lecturer	1985: visitor before leaving for the US
1982	Gardner, Don: 1986 half time lecturer, 1995 lecturer	2010: independent scholar
1984	Gregory, Christopher: Cambridge	2014: retired
1986 C	Cowlshaw, Gillian: Charles Sturt University	1987: returned to Charles Sturt University
1986 C	Weiner, James: RSPacS, ANU	1989: to University of Manchester, UK
1987	Keen, Ian: University of Queensland	2002: retired
1992 C	Nihill, Michael: University of Adelaide	1995: to University of Sydney
1993	Keeler, Ward: University of Texas, joint two-year appointment with RSPacS	1995: RSPacS/University of Texas at Austin, USA.
1994	Guinness, Patrick: La Trobe	2020: retired
1995	Merlan, Francesca: (Second appointed Professor); University of Sydney	2021: retired
1995	Helliwell, Christine: Macquarie University	2018: retired
1997	Moore, David: University of Western Australia	2000: to Deakin
2003	Hinkson, Melinda: La Trobe	2015: to Deakin
2003	Carruthers, Ashley: University of Sydney	
2005	Winn, Phillip: RSPacS, ANU	2008: RSPacS, ANU
2005 C	Rocha, Christina:	2006: Western Sydney
2006 C	Rawlings, Gregory: RSPacS, ANU	2007: Otago, New Zealand
2007 C	Peters, Robbie: La Trobe	2008: University of Sydney
2007	Kilby, Patrick: consultant	20024: retired
2008	Dennis, Simone: University of Southern Queensland	2022: University of Adelaide
2008	Montag, Doreen: University of Oxford	2011: Universidad Andina Simon Bolivar, Ecuador
2012	Molland, Sverre: Macquarie University	
2013	Ta, Trang: University of Washington	2024: left for US
2014	Schuster, Caroline: Harvard	

2016	Towghi, Fouzieyha: Berkeley and San Francisco	2022: left for US
2019	Musharbash, Yasmine: Sydney University	
2023	Lems, Annika: Max Planck Institute for Social Anthropology Halle, Germany	

**Table 1: Permanent and contract staff appointments of people who lectured in the anthropology stream with place of immediate origin.**

\*Although I have not listed other Senior tutors, I have listed James Urry because he put on a new lecturer course and the Annual Report for 1981 (page 99) reports that all three senior tutors were acting as lecturers because of the restricted financial situation. The other two senior tutors became lecturers.

Date	Lecturer	Lecture
2023	Fred Myers	The trouble with art: the difference Indigeneity makes in the visual arts
2022	Elizabeth Povinelli	Geontologies & Four Axioms of Existence, Where to Begin?
2017	Gaye Sculthorpe	Lady Kintore's corroboree
2014	Chris Gregory	Unequal egalitarianism: reflections on Forge's paradox
2013	Nicholas Thomas	A critique of the natural artefact: anthropology, art and museology
2010	Adrian Vickers and Siobhan Campbell	Art that is not Language: Anthony Forge and Kamasan Painting
2007	David Attenborough	The Lost Gods of Easter Island (lecture based on the film he made)
2003	Epeli Hau'ofa	Our place within: foundations for a creative Oceania
2001	Donald Tuzin	Art, ritual, and the crafting of illusion
1999	Diane Losche	Anthony's feast: the gift in Abelam aesthetics
1998	Howard Morphy	Style and meaning: Yolngu and Abelam art compared

**Table 2: Anthony Forge Memorial Lecturers**

By 2018 there were no members of the of the original staff still employed in the School and a generational transformation had taken place. Since Francesca Merlan's retirement in 2021 there has been no move to fill the chair of anthropology and as of the time of writing there is no Professor Anthropology in the School.

Other people came to the School, or took time off for a project, through ARC fellowships ranging from Nicholas Thomas as an ARC QE2 Fellow, and Howard Morphy as a Senior ARC Research Fellow to people with a range of research fellowships including Paul Burke, Ashley Carruthers, Jennifer Deger, Louise Hamby, Sarah Holcombe, Anna Kenny, Yasmine Musharbash, Anthony Redmond and Caroline Schuster.

Anthony's retirement came at the beginning of the ANU's transition to a managerial administration of the University that was fully entrenched with the switch from elected to appointed Deans in 2000-1. A great deal more responsibility and authority used to be held at the Departmental and Faculty level prior to this change. That is to say that the academic and everyday judgement of the staff was trusted in a way that it no longer is, and there was a more efficient and delegated running of the everyday tasks of teaching and organising research.

The early years of the 1970s were a period of rapid growth for the School but the subsequent decades of the 1980s and 1990s were ones of declining resources and restraints on staff recruitment. Anthropology staff numbers fluctuated between 8-12 people as appointed staff left to take up posts elsewhere including at LSE, Manchester, Oxford, Singapore, Wellington and within Australia and people arrived from, UCL, Cambridge, Singapore, Oregon, Berkeley, Calgary, Harvard, Max Planck Institute, New Zealand and Australia

While the regional focus of research of both staff and graduate students has been strongly on Australia, PNG and Southeast Asia, individual members of staff have carried out research in India (Alfred Gell, Chris Gregory and Caroline Ifeka), Africa (Caroline Ifeka and Michael Jackson), South America (Leslie Devereaux, Doreen Montag and Caroline Schuster) and Europe (Francesca Merlan and Annika Lems). No theoretical influence has dominated the School, which has remained catholic in its approaches but it has been deeply committed to extended fieldwork, and whether rightly or wrongly, has been seen as quite conservative by other Australian departments.

## Teaching

The structure of the anthropology major has undergone several changes in line with the changes at a Faculty and University level. From early on a distinction was made between people seeking a professional training in anthropology from those with a general interest. This led to anthropology courses being placed in three groups after the first year, year-long course, which was the prerequisite for entry to the semester length advanced courses. Group 1 advanced courses were known as the 'core courses' and had to be taken by people who wanted a professional training in anthropology or to enter honours: kinship and social organisation (B1); political anthropology (B2) ecology and economic anthropology (B3); and ritual and religion (B4). The courses were modified quite quickly, initially with the combining of the economic and political courses and the addition of a course on current theory (B30). But by 1993 the core courses were abandoned altogether although the core course on religion and ritual persisted until 2019.

Group 2 course were area courses: Aboriginal Australia (B5), New Guinea and Melanesia (B6), South east Asia (B7) were taught from 1977 and later Indonesia (B18) and India (South Asian social structure) (B33) were added, but this grouping also included courses on social change (B8) and peasants (B9). Group 3 courses were those of potential interest to both students taking an anthropology or archaeology major and included course on: anthropology of art (B10), primate ecology and behaviour (B11), prehistory of art (B10) and human evolution (B11). A student with just a general interest could take any of the advanced level courses. As the staff grew the range of courses increased enormously with all staff teaching one lecture course in each semester as well as taking honours, graduate level seminar or thesis writing group. Most lecture courses were only offered every other year. Lecture courses were typically two one hour lectures weekly over 13 weeks with tutorial over 12 weeks.

In the earlier period students planning for an honours degree had to take a two hour semester course each semester in second and third year before entering the fourth year honours course in which they took two, two hour seminar courses in the first semester and wrote a 12,000-15,000 word honours thesis.

A feature of the teaching of first year Anthropology and many later year area units, in particular, was the extensive use of ethnographic film. For many years this was in the form of a one hour film slot before the lecture in which a wide range of *Disappearing World* and other films were shown including films from

the renowned ethnographic film makers at ANU or that lived in Canberra - David and Judith MacDougall, Tim and Patsy Asch, Gary Kildea and Kim MacKenzie – as well as films by Ian Dunlop about Yirrkala which Howard had been involved with (Morphy 2012). Anthony was also interested in ethnographic film securing funds from the Bushell's Trust for John Darling to advance his film 'Lempad of Bali' for which Anthony was the consultant. The ANU built up a rich ethnographic film library which tragically, was destroyed in the 25<sup>th</sup> February 2018 flood of the Chifley library and A D Hope basements.

In 1984 David MacDougall, then Director of the AIAS's Film Unit, developed and taught a new course on ethnographic film (B51). which was taken over in turn by Leslie Haviland, Melinda Hinkson and Chris Gregory.

The expansion of course offerings and the Faculties-wide liberalisation of course requirements within degrees eventually led to the possibility for students to choose to have two majors. Thus, students could nominate a primary discipline for their major and a secondary major according to their interests, e.g. anthropology and sociology. Interdisciplinary "minors" were also developed. These were comprised of courses drawn from several different disciplines/ departments. An early example was a Field Program in Cognitive Studies, aimed at making possible course combinations from both science and arts faculties for those interested in this new field. However, as the range of course offerings was too limited, it did not prove sustainable.

The earliest teaching innovation introduced by the Department, with the blessing of John and Anthony, was an Aboriginal Studies major in 1976, the first at any University. This was innovative because it was interdisciplinary involving the combining of courses taught in different Departments for the major. That may not seem like a great leap forward now but at the time it was quite controversial with much debate about standards and whether one could have a major that was not discipline based. The major was made up of three foundation courses taught annually in our School, B5 on classical culture, B17 on the contemporary situation and Prehistory B4 on archaeology, added to with a course from the Department of History (2/3N), and from the Department of Linguistics (A12) with others added from time to time, mostly offered every other year. Despite a somewhat chequered career the major survived in one way or another up until the present, despite the coming and going of a range of courses and occasional struggles to avoid domination by a hegemonic ideology.

In 1987 a Critical Medical Anthropology course was developed within the department. Later, with the increase in cognate courses in other departments in the University, it was possible to establish a fully-fledged cross-disciplinary program, titled 'Health, Medicine and the Body'. Included were courses from the departments/programs such as Philosophy, Sociology, Gender, History, Psychology and Economics, as well as biological anthropology units within the anthropology department. At the request of the newly established ANU Medical School Margot Lyon conceived and authored the 'Social Foundations of Medicine' curriculum modules which first opened in 2004. These modules were included in the first-year curriculum of the medical school.

### **Material culture**

Interest in material culture was an important factor in transcending the disciplinary divide between archaeology and social anthropology. As already mentioned, material culture was a major interest of Anthony's and a specific common interest with Andree Rosenfeldt (1934 – 2008) whose main research area was rock art. When the AIAS advertised a three-year funded lectureship in material culture, provided it was subsequently made a permanent university position, the Department was a keen applicant, and won the position to which Howard was appointed. He taught two courses a year with Andree on material culture.

From early on the School started to accumulate an unfunded teaching collection of material culture including a large stone artefact collection. W. E. H. Stanner (1905 – 1981), who had retired from RSPacS in 1971, had been made a visitor in the School from 1974 but because of ill health was unable to visit it frequently. When he died in October 1981, Mrs Stanner donated several bark paintings to the School's growing material culture collection, so it was decided to name the Collection the W. E. H. Stanner Collection. Around the same time the School received a gift of Warlpiri shields that had been donated to the ANU by Gough Whitlam who had received them on opening an old people's facility at Yuendumu.

John contributed the first funds to the Stanner Collection but it was Howard who gave it a major boost by organising several selling exhibitions of Yirrkala paintings on behalf of the people he was working with to maximise the returns to the artists. The most important exhibition was in 1984 at Bruce Hall. It was agreed that the School could cover cost and keep 20% for the Stanner fund. The sale was a huge success and a large proportion of the paintings were bought by James Mollison for the National Gallery and a number by ANU. The

boost in funds made it possible to supplement monies that John had made available for an ongoing undergraduate prize in anthropology named in honour of Stanner.

Another major contribution to the display of material culture in the School corridor cases were paintings by Naritjin and Banapana Maymurrurru who in 1978 had been awarded a Creative Arts Fellowship at the University, partly subsidised by the Arts Board. They were in the Faculty for three months with Naritjin giving lectures in the School.

A wonderful set of lost wax casting materials were acquired for the Collection when Chris Gregory invited a renowned Halbi artist Jaidev and friend, Hadiha, to Canberra from Bastar in central India where Chris was working, to demonstrate the lost wax process at the Art School.

The largest single collection of material culture is the Firth-Spillius Tikopian Collection made in 1952-3 which was returned to the ANU and handed on to the School in 1989, from the Institute of Anatomy.

The appointment of Maggie Otto as Collections Officer has enabled the departments collections to be properly managed as a valuable asset for teaching and research. Many of the department's students have gone on to take a leading role in museums in Australia and overseas including Lissant Bolton, Gaye Sculthorpe, Nicholas Thomas, Luke Taylor, Carol Cooper, Ian Coates and Margie West.

### **Field schools**

The first field school was planned as a collaboration between Patrick Guinness and the Fenner School, to visit several Southeast Asian countries but had to be abandoned following the 2002 Bali bombing. In 2009 an Indonesia field school was initiated as a collaboration between Patrick Guinness and Duta Wacana University in Yogyakarta. By 2019 he had taken eleven groups to live with Indonesian families first in the kampungs of Yogyakarta, then in mountain villages west of Yogyakarta city, and for the last six years in the islands of eastern Indonesia, with student projects focusing on livelihoods, land accessibility, cash cropping, water distribution and schooling. This has led to two edited books of student writings, on the urban kampung and the mountain village, and several articles on the pedagogy of field schools. New Colombo Plan funding facilitated ANU student enrolment and School support enabled the involvement of up to sixty students each year from the Indonesian university partner.

The ANU's Vietnam Field School began in 2005-6 as a collaboration between Ashley Carruthers from SOAA, Richard Baker from the Fenner School, Bao Thai from Culture, History and Language (CHL) and Trung Dang from Political and Social Change (PSC), College of Asia and the Pacific (CAP). Initially the field school was funded by Fenner, using field sites, institutional relationships and personal networks introduced by Thai, Dang and Carruthers. Later, student numbers were high enough for an SOAA version of the school to be run in parallel with Fenner's. At this stage David Freudenberger took over from Richard Baker on the Fenner side. Early versions of the school involved field work and homestays in Danang, supported by Danang University; a homestay in Binh Dinh, a typical rice farming village in Quang Nam province; and research in Hoi An on tourism and farmer resilience, supported by the NGO Action for the City. Later versions of the school involved a stay in Tay Giang, a majority Khatu district on the Lao border; a trip to Da Lat to research the coffee commodity chain; and a stay in Ta Lai Longhouse in Cat Tien National Park. The school won several rounds of New Colombo Plan funding, including a \$200 000 grant secured by Carruthers in 2017. Sadly, School of Archaeology and Anthropology (SOAA) students were not able to benefit from this grant, and the funds were gifted to the School of Literature Languages and Linguistics, who started their own Vietnam Field School in 2018, based in Hanoi. Fenner continues to run the original version of the school, still including field sites and partners introduced by Carruthers.

### **Development Studies and MAAPD**

In 1981 a major in Development studies was approved with Caroline Ifeka as the co-convenor with Sociology. The late 1990s saw the rise of student interest in development studies courses with Patrick Guinness's courses on 'Culture and development,' taught from 1996 and a later course on 'Applied anthropology', both attracting high student numbers. In 1998 Patrick became convener of the Development Studies major and then of the BA in Development Studies, thus ensuring that the School benefitted from this enthusiasm. One of the attractions is that any development related subject has a vocational air to it. This, together with changes in university funding and the requirement that Schools put on money earning graduate coursework MAs, led to a very successful and innovative collaboration between the School and the Resource Management in the Asia-Pacific Program in the College of Asia and the Pacific, the renamed and reorganised RSPacS that incorporated the former Faculty of Asian Studies. The collaboration, which was led by Francesca Merlan on our

side and at first by Andrew Walker and then Colin Filer on the other, resulted in the development of the very successful Master of Applied Anthropology and Participatory Development (MAAPD) in 2002 which flourished under the energetic marketing and direction of Patrick Kilby from 2004, who also led the Faculty in teaching courses on-line.

### **Master of Culture Health and Medicine**

MCHAM is a distinctive program offered jointly with the College of Health and Medicine. The courses are grounded in medical anthropology and the theoretical framework and research methodologies are based in the social sciences and humanities. The approach involves examining the social, political, economic, historical, philosophical, and ethical factors that shape illness, well-being, and healing practices around the world. Students are trained to conduct research that is both textual and ethnographic. Medical schools today pay more attention to training in cultural competency, in view of the diversity of the population they service. Training in medical anthropology is critical for medical and health practitioners working in hospital settings because cultural awareness helps them understand how to encourage adherence to treatment protocols among patients. The skills gained in the program are important in communicating and understanding how patients become afflicted with their conditions. The training addresses the overlooked structural inequities that contribute to unhealthy practices and susceptibility and vulnerability to disease and illness.

The program is the only one of its kind in Australia and attracts students who are already in the medical and health professions seeking additional training in medical anthropology to advance their careers. Students who are interested in pursuing careers in medicine, public health, or work with organisations focused on global health, disease prevention, and health-related policy, education and development are also drawn to the program. For students who select to complete the degree with a thesis option, it prepares them for a PhD program in medical anthropology and allied disciplines. Since its inception, international students from all over the Asia Pacific have constituted a substantial proportion of the cohorts illustrating the growing popularity of this field of study in Australia and worldwide.

### **Graduate students**

Anthony came to the Department with a well-established reputation for his work with graduate students, and immediately set about attracting them on

arrival. The first offer was made to Don Gardner from Sussex University in May 1974, only three months after Anthony arrived, although it took some time to finalise enrolment. Betty Meehan and Howard Morphy were already enrolled by John both of whom were working in northern Australia. Betty was to be the first doctoral graduate from the Department and Howard the second. While fieldwork funds for people working in Australia were available from the Australian Institute of Aboriginal Studies there was no source of funds for postgraduate research outside Australia, except from the University, so the initial problem was securing a fieldwork budget to support people (see Chapter 7). The graduate program built up slowly in the first ten years with student working in New Guinea, Indonesia, Spain, Western Samoa and Australia.

Early on Anthony was keen to enrol students from Indonesia, the first of whom Zamakhsvari Dhofier, graduated in 1980. From the mid-1980s onwards, overall numbers started to increase substantially, a good proportion of them students working in Australia, and with Patrick Guinness's arrival a substantial increase in students from Southeast Asia. The School was also greatly enriched, particularly in the 1980s, with an influx of students from Europe introducing different disciplinary orientations and a stimulating cosmopolitanism. These included Woytek Dambrowski, Françoise Dussart, Arlette Filloux, Don Gardner, Libby Gnecci-Roscone, Simon Harrison, Jadran Mimica, Bernard Moizo, John Morton and Toon Van Meijl, as well as Alberto Gomes, Cecilia Ng and Vivienne Wee from Malaysia and Singapore. Between 1990 and 1993 there was a 233 percent rise in the number of graduate students in the Faculty and there was an expectation that the numbers would continue to rise at the same rate (Campbell 1993:2), with the School, as it had now become, gaining a considerable proportion of those students.

In 1985 a controversy broke out over the nature of the PhD degree at ANU in which a small group of the School's students, Mary Edmunds, elected to the ANU Council in 1993, Cecilia Ng, John Morton and Beverly Sibthorpe played a very active role. It was precipitated by the plan for a University wide graduate school and with it, compulsory coursework as a component of the PhD, following the Department of Economics and as supported by Political Science. The key issue for anthropology was that coursework was seen as an attack on the original research aspect of the PhD, which given the four-year length of the degree and the scholarship funding for only three years would mean that fieldwork to international standards for anthropology would be out of the question. Anthropology was already in trouble with the graduate studies committee, and has remained so up until now, because so many of its student

went over the maximum 4 year period. Indeed, a nationwide survey later showed that the usual completion time was between 5-6 years, and in the US 8.4 years (AAA 1997), so that there was clearly a case for different disciplines having their own distinctive arrangements for the PhD. The issue of completion times has never gone away but the School stuck to its guns on this issue and despite the problems did not give in to the various punitive measures and threats regularly emanating from the Chancelry. Indeed, the School has an excellent reputation with graduate students as a place that ensures people completed their degree.

### Indigenous anthropology<sup>5</sup>

There is no doubt that the involvement of staff and graduate students in research with Indigenous communities and extensive involvement in land claim, native title and other applied anthropological consultancies throughout the 1980s and 1990s, had a great influence on the profile of the Department, its attractiveness to students and brought a lot of energy with it.

Graduate research in Indigenous anthropology has been the single biggest graduate stream until recently with 50 PhD theses completed, all but four based on extended fieldwork.<sup>6</sup> The graduates from this stream hold or have held academic positions, including chairs or their equivalent, in Australia, England, the US, Netherlands and France and are among the leading consultant anthropologists in the country.

<b>DATE*</b>	<b>RESEARCHERS</b>	<b>CLAIM NAME</b>	<b>COMMENTS**</b>
1976	Ian Keen and George Chaloupka	Alligator Rivers Stage 1	Fox Report: c. 5000 sq km
1981	Ian Keen, Adrienne Haritos and Robyn Mobbs	Alligator Rivers Stage 2	ALCR*** 10; c. 875. sq km
1990	Ian Keen and Grace Koch	McClaren Creek station	ALCR 32; 3550 sq km
1997	Ian Keen	Gunai-Kurnai native title claim	

<sup>5</sup> Ian Keen has prepared an unpublished manuscript on the history of Australianist anthropology at ANU.

<sup>6</sup> A partial listing of all anthropology PhDs in the School up to 1996 can be found in Wilson and Young 1996a.

1980	Howard Morphy and Frances Morphy	Yutpundji-Djindiwirritj (Roper Bar)	ALCR 15; 156 sq km
2000	Howard Morphy and Frances Morphy	Blue Mud Bay	Resulted in Aboriginal rights to the inter-tidal zone along over 80% of the Territory's coast line
2001	Wendy Asche, Robert Graham, Jeff Stead and Howard Morphy	Urapunga Township native title claim	0.8 sq km
1983-1987	Francesca Merlan and Alan Rumsey	Jawoyn (Katherine Area) claim	ALCR 27
1990-1992	Francesca Merlan	Gimbat station	ALCR 48; 3320 sq km
1994-1996	Francesca Merlan	Elsy station	ALCR 52; 5345 sq km
1990-1999	Francesca Merlan	Mataranka	ALCR 29
2016 – cont.	Francesca Merlan	Katherine native title claim	
1978	Nic Peterson, Patrick McConvell, Stephen Wild and Rod Hagen	Warlpiri and Kartangarurru-Kurintji	ALCR 2; 94,695 sq km
1981	Nic Peterson and Elspeth Young	Mount Allan station	ALCR 19; 2322 sq km
1981	Nic Peterson and Myrna Tonkinson	Cobourg Peninsula	Negotiated settlement with NT Govt; land claim reactivated 2020.
1989	Nic Peterson and Francoise Dussart and Joh Bornman	Western Desert claim****	ALCR 38; c. 8000sq km
1990	Jeff Stead, Nic Peterson and Averil Ginn	Tanami Downs station	ALCR 42; c. 4205 sq km
1997	Nic Peterson and Jeannie Devitt	Croker island native title sea claim*** *	Test case for native title in the sea

1999	Nic Peterson	Nagir claim	
2001	Brian Egloff, Susan Wesson and Nic Peterson	Biamanga and Gulaga, NSW	National parks now co-managed
2010	Nic Peterson and Anna Kenny	Mt Doreen station native title claim	c. 6500 sq km
2013	Nic Peterson and Anna Kenny	Mt Denison station native title claim	c. 2700 sq km

**Table 3: This is a summary of claims only where substantive anthropological reports were prepared resulting in land being passed to Aboriginal control or various native title rights granted, including in the sea.** This only covers a part of the involvements in land claim issues and omits activities such as working as assistant to the Aboriginal Land Commissioner, peer reviewing claims reports, acting as an expert witness , researching and writing reports on disputes as in the case of Don Gardner when on staff, and carrying out subsidiary research, or research that former students of the School worked on after they had graduated.

\*These dates are from the final version of the anthropologists' report; the date of the Aboriginal Land Commissioner's report and of any transfer of title are quite different.

\*\* These comments are very incomplete and only provided where the information is easily available to give a general idea of the huge area involved.

\*\* \*ALCR stands for the Aboriginal Land Commissioner's Report.

\*\*\*\* Repeats claims were involved.

\*\*\*\*\* A claim to the sea by the Mangalarra, Mandilarri-Ildugij, Murran, Gadura, Mayarram, Minaga and Ngaynjaharr of the Croker Island Region, also known as the Yarmirr claim.

The demand for anthropologists by the Central Land Council (CLC) was particular high, not just for the preparation of claims but also for work area clearances. These were site surveys in areas where mining companies had been given exploration licences by the government before they started work, to ensure the protection of sites. Early on David Martin and Julie Finlayson were doing such work but a number of others such as John Morton, Jerry Schwab, and Jadran Mimica who had no prior Australian experience were all employed at different times. Some of these opportunities arose because honours students like Jeff Stead, Averil Ginn, Angus Green and Marcia Langton

were working for the CLC in the anthropology branch at different times. After they left the School a number of other students were involved in claims or become full time consultants, including, Diane Bell, Richard Davis, Natalie Kwok, Kevin Murphy, Yasmine Musharbash, and Michael Southon.

The most influential of the graduate students working in Aboriginal Australia has been Jon Altman who established the Centre for Aboriginal Economic Policy Research (CAEPR). This initiative grew out of a recommendation in the *Report of the Committee of Review of Aboriginal Employment and Training Programs* in 1985, which called for an increase in economic policy research in the Aboriginal affairs arena. Set up in 1990 from a home in the School after being rebuffed by economics in the RSSH, the Centre was independently funded initially mainly by the Aboriginal and Torres Strait Islander Commission. The Centre provided a great stimulus to interdisciplinary applied anthropology that benefitted both graduate students and staff. CAEPR quickly went on to become physically separate in 1995 when it moved to the Beryl Rawson building and later to Haydon-Allen, but for many years employed substantial numbers of graduates from the School. It provided a constant stream of strongly evidenced policy relevant papers and reports that were of great help to the Aboriginal and Torres Strait Islander Commission and government more generally.

Another very significant contribution made in the Indigenous studies area was by Shirley Campbell a graduate student from the Department who later lectured in the School, who played a key role in facilitating the establishment of the Tjabal Aboriginal and Torres Strait Islander Centre between 1990 and 1998, which still provides a meeting place and support base for the Indigenous students at ANU.

### **Involvement with the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)**

The School has had a long term involvement with AIATSIS since its establishment. John Mulvaney was a foundation member of the Institute and became its Chair from 1982-1984. Many of the staff also became Institute Members and served on various committees. Anthony Forge was appointed to Council and for many years chaired the Publications Committee, Nicolas Peterson was elected to Council, served on the Executive Committee, chaired the Social Anthropology and Research Advisory Committees, and from 1984-1990 was the Deputy Chair of the Institute. Bob Tonkinson was elected to Council and became the longest serving member, as well as holding other

position, and Howard Morphy was Chair of the Art Advisory Committee. The Institute played a crucial role in topping up the field research funding for graduate students across the country working in Aboriginal communities, including those at ANU. It also funded a number of positions at universities for three years with the condition that the university made the position permanent at the end of that period. One of those positions, as mentioned above, was the lectureship in material culture in the School to which Howard was appointed.

### **Cross Campus collaboration**

From the very beginning of the teaching of anthropology in the Faculties there was close collaboration with the Department of Anthropology in RSPacS as it then was. Occasionally a member of the Research School staff would teach a course in the Faculties, most notably Roger Keesing (1935-1993) who took on first year and taught kinship for several years and Alan Thorne (1939 – 2012) who contributed to the Aboriginal Studies major with a biological anthropology course that focused on health issues. Many other people presented individual lectures across all streams in the School.

This collaboration has continued down to the present, particularly in postgraduate and academic activities including: the running of the weekly anthropology seminar during term time, long held on Wednesday mornings in seminar room C under the gaze of Nadel, but now on Monday afternoons; the selection of PhD students and their distribution between the Departments; the organisation of induction courses for graduate students; an annual workshop at the coastal campus of Kioloa; the support of a graduate student seminar; marking honours theses, for which Michael Young requires special mention; and collaboration in the organisation and teaching of PhD coursework when this was introduced. The coursework teaching collaboration was entirely informal for several years, but when a University-wide Graduate School was introduced, the collaboration was managed through a Board of Studies. For a long time it was widely acknowledged that the Anthropology Graduate Program was a model for cross-campus collaboration, which was uncommon before the reorganisation into Colleges. In 2002 Anthropology became one of the first discipline(s) to introduce PhD-level foundation courses in Anthropological Theory and Methodology, to be taken by all first-year PhD students. At that time there was no mechanism for assigning course codes to such PhD-level courses, and allowing students to enrol officially in them. That changed in 2011, with the introduction in both CASS and CAP of official PhD-level courses, which in effect gave formal recognition to the way the cross-

campus Anthropology Graduate Program had been operating for years, and that continues to do so with the full participation of the School.

Another long-standing collaboration was the founding and running of a journal, originally 'Canberra Anthropology' established in 1977 but then re-named as 'The Asia Pacific Journal of Anthropology' in 2000 which is now one of the leading regional journals. Patrick Guinness, Chris Gregory, Simone Dennis and Sverre Molland from our School have all been editors and co-editors for extended periods working with colleagues in the former RSPacS anthropology Department, which has now been incorporated into Culture, History and Language (CHL) in the College of Asia and the Pacific, along with a wide range of graduate students who have served on the editorial committee.

### **Centre for Cross-Cultural Research**

Graduate students were the life blood of the School from early on. They have always been sensitive barometers of what is just over the horizon academically and none more so than one of the most distinguished of the undergraduates from the School, Nicholas Thomas, who went on to a PhD in the Research School in Pacific history. He was hugely prolific. Between graduating in 1986 and 1995 he published six books and many articles so it was not a great surprise that in 1996 his application to the ARC for a Special Centre for the Humanities funded by the ARC under the title the 'Centre for Cross-Cultural Research' (CCR) was successful and he became the first Director. The Centre was given a home in what was now the School of Archaeology and Anthropology, following ratification of a change of name by the ANU Council in July 1992.

The Centre benefitted from the reputation of the Humanities Research Centre and its ability to attract scholars from across the globe. It also propelled the anthropologists in the School into the emerging world of competitive grant getting given Nicholas's exceptional abilities in this area. Quite quickly the CCR became both physically, and increasingly administratively, separate from the anthropologists in the School. When he left to take up the Chair of Anthropology at Goldsmiths College in London in 1999, the new Director was the School's second PhD graduate, Howard Morphy,<sup>7</sup> who after a stint of teaching in our School had taken up a post at the Pitt Rivers Museum in Oxford and then a chair at UCL before he returned to the School, still holding his position at UCL, but on an ARC senior research fellowship. He has proved

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<sup>7</sup> Although his PhD was social anthropological, the chair of his committee and supervisor remained John Mulvaney who had offered him a scholarship to study bark paintings.

himself to be the equal of his predecessor in grant getting and publications: in 2017 his outstanding contributions to the discipline were recognised with the award of the Huxley Memorial Medal, the highest level of international recognition of any ANU anthropologist to date.

The CCR deserves a completely separate history as an independent unit. Under Howard it supported a number of major initiatives, especially in the area of museum studies, digital humanities and material culture studies including encouraging Melinda Hinkson in the establishment of a Centre for Visual Anthropology. Melinda taught a range of undergraduate and graduate courses including media anthropology and convened the Master of Liberal Arts postgraduate program in Visual Culture Research. She was able to draw on a range of in-house expertise on visual anthropology including from David and Judith MacDougall, Kim McKenzie and Pip Deveson. The program was also a vehicle for creating productive links with the School of Art.

The history of the Centre in recent years has been complex but the short version is that it morphed into the Research School of the Humanities and Arts (RSHA) in 2007 of which Howard was the first Director until 2014.

### **Collaboration with the National Museum of Ethnology, Japan**

The School has had a long term collaboration with the National Museum of Ethnography in Osaka through the leadership of Professor Shuzo Koyama and the members of his Australian research group. Initially this involved the School in providing sponsorship to his group and advising on the collecting of contemporary Aboriginal material culture in northern Australia in the early 1980s when they were regular visitors to the School between 1981-1984. Subsequently this involved advice on research to Professor Toshio Matsuyama and Sachiko Kubota, now Professor Kubota, and Dr Shigenobu Sugito facilitated by Dr Keiko Tamura, then a graduate student in the School who acted in an important liaison capacity during visits by members of the team to Canberra. Nicolas Peterson co-organised a Tanaguchi symposium in November 1988 at the National Museum of Ethnology with Toshio Matsuyama resulting in the edited volume, 'Cash, commoditisation and changing foragers' (1991). Subsequently Ian Keen, spent ten months there in 2000-2001 drafting his book on 'Aboriginal economy and society' and Luke Taylor a year, both on fellowships. There is on-going collaboration down to the present under the leadership of Professor Kubota, now the President of Ashiya University and of the Japanese Society for Cultural Anthropology who is currently directing a

research project that includes Howard Morphy and Nicolas Peterson, on the National Museum of Ethnology's holdings of Australian material.

### **Centre for Native Title anthropology (CNTA)**

In 2009 Nic Peterson was approached by three graduate students from the School who were working as anthropological consultants, Pam McGrath, Bill Cruse and Jodi Neale to support an application to the Attorney-General's Department for funding under its new anthropology grants program. The program was precipitated by concern about the shortage of anthropologists working in the area of native title, their retention, the seemingly impending retirement of several senior practitioners and finding ways to keep and increase anthropological involvement in the area. The grant was successful, the Centre was established in 2010 and has been funded subsequently up to June 2025. Over this period the Centre has had a diverse range of activities with an annual conference and two workshops a year at its core. In addition it has had a variety of grants to help people with longer and shorter pieces of writing as articles or reflections on their own practice and the issues facing people in this applied field. It has also had grants for senior undergraduates to join seasoned native title consultants in the field as a way of attracting new recruits.

The Centre has always been administered by a Research Fellow, first Dr Pam McGrath, then Dr Cameo Dalley and since 2016 Dr Julie Finlayson, who has the responsibility for organising, running and presenting at its activities. Until 2021 Nicolas Peterson was Director, the role of which is working with the Research Fellow in designing the program, monitoring the budget and presenting at workshops and conferences. Since then, the co-Directors are Emeritus Professor David Trigger and Petronella Vaarzon-Morel, both visitors in the School.

### **Conclusion**

As the founder of the School, John Mulvaney made it a condition of including anthropology that the School's name reflect the chronology of the establishment of the chairs. He chose the name 'prehistory', as opposed to archaeology, to reflect the long-standing relationship he had had with history departments that had been the sponsors of archaeology, initially at Melbourne University and then at ANU in the SGS. At the time of the establishment of the Department, ethnoarchaeology was an important new influence in the discipline and one in which both John Mulvaney and Jack Golson, the professor

in the RSPacS Department of Prehistory, were greatly interested. The emphasis was on using ethnography to develop analogies for the interpretation of archaeological remains. Betty Meehan carried out such a project which resulted in her outstanding monograph: 'Shell bed to shell midden'.<sup>8</sup>

Before John left the University of Melbourne History Department to come to the Department of Anthropology and Sociology in RSPacS, he had already become interested in anthropology through his work on Baldwin Spencer. So, he was happy to accommodate anthropology in a joint department, as pressed upon him by the Vice-Chancellor Sir John Crawford when the Australian Universities Commission expressed concern about the increase in departments in the School of General Studies. However, John never found Anthony easy to get on with: he felt that he was somewhat disdainful of archaeology, as he says quite explicitly in his autobiography (2011: 176).

Anthony may have had little interest in archaeology but he was never critical of the prehistorians. Rather he simply assumed that in most things the two main streams in the School would work quite independently, as they did and have done so down to the present. Personal relations between the anthropologists, including Anthony, and the rest of the prehistorians were good and manifested daily in the lively conversation in the tearoom and friendships across disciplines. Further, the biological anthropologists, Colin Groves and later Robert Attenborough, strengthened the connections, bridging the division between prehistory and anthropology. Colin was administratively grouped with the prehistorians and Robert with the anthropologists. Both had friendships with Anthony and John. The fact that both biological anthropologists came from English backgrounds, as did the first four of Anthony's appointments and four of John's own archaeology appointments, did influence the atmosphere in the tearoom, which John was never fully comfortable with, despite people like myself having a quite close relationship with him. But there were other aspects to it initially, and that included the expectation that there would be academic collaboration between the two disciplines. That never really happened, and the idea that it would was probably unrealistic. When two of the most popular lecturers put on a joint cross-disciplinary course on the Pacific no enthusiasm could be generated among the students and it was quickly discontinued. Another difficult for John was Anthony's friendships with professors outside of the Department of History that was so central to the Arts Faculty affairs. This weakened the significance of John's own alliance with it and more generally his influence in Faculty politics.

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It would be quite wrong to conclude from this that the joint Department was not a success and that things would have been much better, in some unspecified way, had the two never been grouped together. By all the standard measures of performance, all streams in the School have done very well as the international ranking of disciplines makes quite clear. Further, the joint Department has been a hugely protective arrangement for both of the major disciplines, making the Department too big to be swallowed in one of the not infrequent reviews and reorganisations that have taken place over the last fifty years, yet remaining at a scale that, until recently, encouraged regular face to face relations across the disciplines, sustaining a rich intellectual milieu and sometimes stimulating cooperative research. The joint Department has worked extremely well, in my view, as it has been an exceptional environment in which to work, a great tribute to John and his open embrace of anthropology, even if it did not work out in quite the way he may have envisaged.

### **Acknowledgements**

This chapter has its origins in a request by Professor Jim Fox, Chair of the Emeritus Faculty, to write a short history of anthropology in the School several years back. This is available on the Emeritus Faculty website. This version has been considerably expanded with much additional information and corrections to errors and omissions in the earlier version. In preparing this account I have received valuable assistance from Ashley Carruthers, Patrick Guinness, Howard Morphy, Margot Lyon, Campbell Macknight, Matthew Spriggs, Trang Ta, Alan Rumsey, Lan Tran and the staff of the University Archives. It remains a surprise, and a concern, that the School is so indifferent to its own history that even compiling a list of staff has been difficult in the absence of any School record.

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## Chapter 5

### Biological Anthropology

Robert Attenborough

“In biological (or physical) anthropology,” wrote John Relethford (1990: v) in his textbook, “we seek answers to who we are as a species and where we came from”. As Gabriel Lasker and Robert Tyzzer (1982:7) wrote in theirs, it is: “a branch of anthropology ... [and] also a biological science”.

The School of Archaeology and Anthropology’s 2024 major program description enlarges on those statements: “Biological anthropology is the branch of anthropology that focuses on the evolutionary and biological aspects of humankind: *Homo sapiens* as an evolved species - human populations as varied and dynamically changing sets of biological individuals, adaptable but also vulnerable to ever-changing circumstances. It is also concerned with the non-human primates, and with current debates on the biological bases of human social behaviour. The subject thus encompasses what used to be called physical anthropology, as well as primatology, palaeoanthropology and human population biology, including human genetics and the study of human health, nutrition, growth, demography and ecological adaptation, viewed comparatively and synthetically.”<sup>9</sup>

The subject has a long history in and concerning Australia (Kirk 1985); but my concern here is specifically with its representation at the Australian National University, above all in the Department of Prehistory and Anthropology, as it was originally named. Biological anthropology – distinct from but closely allied with its siblings, archaeology and socio-cultural anthropology – was part of the Department right from its origins in 1974. That is to say, Colin Groves joined the Department at that time, with a brief to introduce physical anthropology (the term used at the time) into its range of offerings across the anthropological disciplines.

In this short contribution to our historical overview of ourselves, I aim to sketch the growth and development of biological anthropology within the now School of Archaeology and Anthropology, from that one-person start 50 years ago, to its present position. My approach is broadly, but not strictly, chronological. The Australian National University’s structures, including our Department/School,

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<sup>9</sup> <https://programsandcourses.anu.edu.au/2024/major/BIAN-MAJ>

have changed a great deal over these years, both in substance and in name; as have our undergraduate and graduate coursework offerings. It would be tedious to put ‘then’ in front of any every outdated term. I hope what follows will be clear despite probable inconsistency and anachronism.

I concentrate in what follows on the biological anthropology stream’s academic staff and programs. All of these, and the stream’s students and other researchers, have been supported over the decades by secretarial, general, administrative and technical staff, without whom the academic work would have been impossible. When I arrived in 1981, the Department had no administrators by that title. It had two secretaries (each working, equipped with a typewriter, adjacent to a professorial office), a cartographic artist, a photographer and a technician. Particularly remarkable amongst those: our omnicompetent technician Dave McGregor was in his post for most of the School’s 50 years. But it would be beyond my brief to do more than acknowledge here the support of these colleagues.

My focus is on characterizing the biological anthropology academic stream as a collectivity. Consequently I will have most to say about our joint work to teach our discipline, and the collaboration required by that. We have all been research-active, but our research projects have mostly been either solo efforts or collaborations beyond the biological anthropology stream or beyond the Department. Nonetheless, the life of our stream has been unquestionably and vitally enlivened by the presence over the decades of numerous research fellows and research students (see Chapter 8, PhDs completed). Research fellows have included: Debbie Argue, Dave Bulbeck, Dave Cameron, Judith Caton, Damien Huffer, Judith Littleton. Others too, such as Celia Westwood, joined the stream informally. As well as many academic publications, the productivity of the wider group has included, for example, general-reader books by Debbie Argue and by Peter Dowling<sup>10</sup>. For many years, colleagues, research fellows, research students, sometimes undergraduates and others used to gather at Colin Groves’s office door on Fridays for a sociable visit to the Union or another lunch location.

### **Overview, sources and data**

In setting out below a narrative of biological anthropology’s first 50 years in our School, I take an approach that is largely descriptive and necessarily selective. I draw mostly on my own memory and records, corrected and supplemented by those of kind colleagues whom I acknowledge below. To counterbalance this

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<sup>10</sup> Argue (2022); Dowling (2021).

qualitative account, I include more systematic data of two sorts. Table 1 lists the salaried staffing of the stream from its beginning to the present. Table 2 presents an overview of the undergraduate teaching program from its beginning to the present; for simplicity, the table groups courses into a number of themes whose teachers and first and latest dates of offering are listed. A corresponding summary of the graduate teaching program is not presented but would be approximately parallel. Yet other overview tables could also be envisaged. There are, however, limitations imposed by the data available. Faculty of Arts Annual Reports with useful detail run only up to 1991. The School's digital 'Year in Review' began only in 2018. Informative as these and similar sources are, their very partial chronological coverage limits their value for my purpose. I chose the Faculty Handbooks and Undergraduate Handbooks for overview purposes as the only data sources I could locate that provide even coverage across our 50 years. I leave Tables 1 and 2 to speak to readers for themselves; I make no further comment on them.

### **Before 1974**

The ANU offered students no systematic program in physical or biological anthropology before the arrival of Colin Groves in 1974. Nonetheless, there had long been an abundance of relevant seminar series across the campus. And as early as the 1970s, there were individuals in disparate parts of the University who – while mostly not sailing under the subject's banner – had some interest bearing on the evolution and biology of our species and its relatives. At various times these included: Bob Kirk<sup>11</sup>, Sue Serjeantson and Simon Easteal (Human Biology [now Genome Diversity and Health, and National Centre for Indigenous Genomics]), John Curtin School of Medical Research); Frank Fenner (former Director of both the John Curtin School of Medical Research and the Centre for Resource and Environmental Studies); Stephen Boyden (Centre for Resource and Environmental Studies); John Gibson (Population Genetics, Research School of Biological Sciences); Derek Freeman (Anthropology, Research School of Pacific Studies); Tony Barnett (Zoology); Terry Hull (Demography, Research School of Social Sciences); Sue Wilson (Statistics), Tony McMichael (National Centre for Epidemiology and Population Health, NCEPH); and even beyond the campus (e.g. Peter Sinnett, Woden Valley Hospital and University of New South Wales). Fenner and Boyden used to convene meetings of the Nature and Society Forum at University House (Waterhouse 2004). Closest to sailing under the biological anthropology banner were the Sydney-anatomy-trained palaeoanthropologist Alan Thorne (Prehistory, Research School of Pacific Studies) and the Toronto-anthropology-

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<sup>11</sup> After his retirement from the John Curtin School, a much valued Visiting Fellow in our Department.

trained Colin Pardoe (Australian Institute of Aboriginal and Torres Strait Islander Studies), who had previously joined the ANU as a PhD student of Alan's. Amongst these individuals, only Barnett had undergraduate lecturing responsibilities (until his retirement, after which he still occasionally gave guest lectures, including for us, as did many others on this list). As this range illustrates, the wider intellectual environment across the University has long been rich and interactions often fruitful for biological anthropology. Below, however, I concentrate on our Department/School only.

### **1974-1980**

The sub-fields of our wide-ranging discipline that are given emphasis and priority in a given setting tend to flow from the academic context. In our case, the context was archaeology and anthropology. Doubtless this was a more than coincidental echo of the context then prevailing at, for example, Cambridge, Durham, Oxford, University College London (UCL) and the traditional 'four-fields' anthropology of north America. That being the context – as opposed to, say, an anatomy or zoology context – it can be no surprise that an early priority, especially for prehistoric archaeology, was teaching and research on human remains from the deep past and on human evolution. This was all the more timely, given the burgeoning of empirical research in the archaeology of Australia, and the growing realisation, in which John Mulvaney played a key part, of the time depth and complex past of Indigenous people's presence on this continent.

On paper, Colin Groves might not (I speculate) have seemed an obvious appointee to introduce human evolution and skeletal analysis to the Department's offerings. His already numerous publications to 1974 had touched on human evolution; but overwhelmingly he had worked on primate taxonomy and (unconventionally for an anthropologist trained at UCL) other mammalian taxonomy. His UCL PhD thesis had been on cranial variation in gorillas and its evolutionary and taxonomic implications. Nonetheless, he early on joined, briefly, the ANU team then working at Lake Mungo; he introduced skeletal analysis and human evolution to the Department's curriculum; and in short, he was soon an active expert in these fields too, more than bearing out the wisdom of his appointment. Already in 1975, he had applied his taxonomic expertise to human evolution, publishing, with V. Mazák, a paper still referred to today for its now widely adopted concept of *Homo ergaster* (Groves & Mazák 1975).

Primatology too had long been an accepted sub-field of physical/biological anthropology. In the 1970s, there was rising public, student and research interest, no doubt stimulated in part by field projects such as those of Jane Goodall and Dian Fossey. Colin had undertaken and published on substantial field as well as museum research in primatology; and he was well placed to introduce this sub-field, too, to the Department's curriculum. His teaching dealt with the ecology, behaviour and conservation of the non-human primates, as well as their evolution and taxonomy.

While Colin was clearly perceived in the Department as a biological anthropologist, his later-year courses were at first taught, not so much as a distinct third program, but rather as contributions, in the case of *Human Evolution*, to Prehistory, and in the case of *Primate Ecology and Behaviour*, to Anthropology. This was reflected in their course codes. His exceptional intellectual breadth, both within biological anthropology and beyond it, would have helped his contributions to take their places in the broader range of the Department's offerings.

*Primate Ecology and Behaviour* was first taught in 1975, and *Human Evolution* in 1976, setting up a long pattern of biennial alternation. From 1976 too, he contributed practical classes on bone identification (human, non-human primate, other mammals encountered in excavations in Australia) to the Department's preparation courses for honours in Prehistory. In 1978, alongside *Human Evolution*, Colin added a new course, *Human Variation*, to the range, to introduce topics on the biology of living human populations. In 1980, he again taught *Human Evolution* and *Human Variation*, and also – utilizing his expertise in broader mammalian biology – contributed with cross-disciplinary colleagues to a further new biennial course, *The Ethnobiological Origins of Domestication*. In addition, he continued to teach skeletal analysis annually. And he supervised at least three MA theses to that date. An examiner of one of these reported to the effect: at my university [Harvard] we would award a thesis like this a PhD.

In 1979 the Department agreed, and secured permission, to advertise a second lecturing position in biological anthropology. The Department's Annual Report for 1980 opened with these words: "The department's commitment to the integration of the two major disciplines of Prehistory and Anthropology was strengthened by [this appointment]"<sup>12</sup>. In consequence, the Report anticipated being able "to offer a full training in Biological Anthropology at both undergraduate and post-graduate levels" and "to put forward proposals for an

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<sup>12</sup> <https://archivescollection.anu.edu.au/index.php/faculty-handbook-1980>

honours school in Biological Anthropology". No other university in Australia offered this.

### **1981-2003**

In 1981 the second appointee in biological anthropology arrived: myself. I had never visited Canberra or anywhere in Australia before. One of my new colleagues felt sure that it was her 13-year-old daughter's enthusiastic description of Canberra's bus network that had tipped the balance in favour of my wife's and my decision to accept the offer and move to Australia. I also knew that, at 29 years old, I was lucky to find myself in any tenurable job, let alone this one – not to mention that I was lucky in other ways as yet unforeseen.

The advertisement to which I had responded listed several topics in the comparative biology of living human populations. The perspective I brought to human population biology, whether environmental or genetic, was one I would call Harrisonian<sup>13</sup>: a broad interest in variation, adaptation, ecology and health, within an evolutionary framework as relevant. This we considered to represent roughly half of the discipline. The other half was represented by Colin's scope: human evolution and skeletal analysis, and the non-human primates, with a side interest in animal domestication. A side interest for me, though an absorbing one, was an interest in biological approaches to human behaviour that I would call Reynoldsian<sup>14</sup>.

The advertisement and my (as I perceived it) Harrisonian perspective were and remained the basis of the complementarity between Colin's teaching and mine for the next many years. Not only were we complementary in our teaching interests; we were also – no coincidence, as Anthony Forge later confirmed to me – both particularly broad in our ranges of interests. We had to be. For many years to come, we had prime responsibility, between the two of us, for representing our discipline to students.

At the top of my own research agenda at the time was recent Himalayan fieldwork in a human ecology vein, conducted with John Crook<sup>15</sup> and others.

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<sup>13</sup> Geoffrey Ainsworth Harrison, then professor and head of biological anthropology at the University of Oxford and a key leader of the discipline in Britain and internationally. His perspective is well conveyed in, for example, his *Festschrift* (Boyce and Reynolds 1995) and his own history of the discipline at Oxford (Harrison 2007).

<sup>14</sup> Vernon Reynolds, also then a professor of biological anthropology at the University of Oxford, is best known for field studies of chimpanzee behaviour and ecology, both before and after the period discussed here; but during this period he turned his attention – serious but not uncritical engagement – to human ethology and sociobiology, as illustrated by his main book of this period (Reynolds 1980).

<sup>15</sup> John Hurrell Crook, then at the Department of Psychology, University of Bristol (see e.g. Crook 1980).

But returning there from a Canberra base seemed impractical. Within a few years I was launched on a New Guinea field interest instead, encouraged and enabled in the first instance by Don Gardner. Two funded research projects and two co-edited volumes later, New Guinea remains my main regional focus – though with a fair diversity of topics. The first project was a cross-stream collaboration with socio-cultural anthropologist Don; the second, a cross-campus collaboration with the human geneticist Simon Easteal (John Curtin School of Medical Research, see above). The books were, respectively, co-edited with Michael Alpers, of the Papua New Guinea Institute of Medical Research, and with Andy Pawley, Jack Golson and Robin Hide, all of the ANU Research School of Pacific and Asian Studies. I came to think that the ANU was a more favourable place than most for facilitating cross-disciplinary collaborations.

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My arrival permitted some re-organization and expansion of the stream's teaching. *Human Variation* became my responsibility in 1981, and I narrowed its scope to focus more on anthropological genetics. To cover topics originally included in *Human Variation* but excluded by this narrowing of focus – essentially, environmental rather than genetic aspects of human population biology – I introduced a new course in 1982, *Human Physiology and the Environment*.

Behaviour was not amongst the topics sought by the advertisement I had responded to; but when I suggested a new course in this area also, that proposal was encouraged. So, also in 1982, I introduced a second new course, initially titled *Biological Perspectives on Human Social Behaviour*. At that time it was both newly topical and controversial to view human society through the lens of zoological approaches to animal behaviour study (ethology and sociobiology). Interestingly, the first syllabus for *Introduction to Anthropology* from 1974 on had included ethology amongst anthropology's cognate disciplines; so a link was already made there. My course was noticed in the media as the first course on its topic at any Australian university.

These three courses – *Human Variation*, *Human Physiology and the Environment* and *Biological Perspectives on Human Social Behaviour* – joined Colin's *Primate Ecology and Behaviour* and *Human Evolution* as courses offered on a long-running biennial rotation. This was intended to permit students to take the courses of their choice, notionally in their second or third year if full-

time, while permitting Colin and myself scope to keep these courses going along with our other duties.

A little later, I added a fourth lecture course to my repertoire. *Population in Anthropology* had been introduced by Graham Harrison and team-taught since his departure from the Department. At Anthony's suggestion, I re-introduced it as co-ordinator, retaining its character as an exploration of population and demography seen through the lenses of the three anthropological disciplines, and its team-taught staffing across the Department; to this were added substantial contributions from Terry Hull and other Research School demographers.

The Department's 1980 Annual Report had additionally foreshadowed the assistance of Alan Thorne to contribute to our ability to offer our students a full training. As a Research School staff member, Alan (like Terry) was under no obligation to undertake undergraduate lecturing; nonetheless, he did so. In 1981 he offered our only ever population-specific course, *Biological Anthropology of Australian Aborigines*; and he did so again in 1983 with his PhD student Steve Webb, and in 1991. Steve offered it in 1985. Colin offered it in 1987, with assistance from Bob Kirk; and again in 1993 and 1995. In later years, Alan and Colin sometimes put on the 'Groves and Thorne show', debating their divergent views on human evolution, including on ABC radio, at the Canberra Archaeological Society, and within the Department.

Also foreshadowed in the 1980 Annual Report was the development of an Honours School in Biological Anthropology. This was indeed developed and approved in 1981 and implemented from 1982 onwards. This involved honours preparation courses, notionally in a full-time student's second and third years alongside the student's other coursework, followed by a fourth year focusing entirely on biological anthropology: a supervised short thesis as the centrepiece, accompanied by assessable seminar work and individually tailored work such as practical projects and reading courses. Colin and I undertook a significant amount of the second- and third-year honours work (including Colin's skeletal analysis classes), as well as thesis supervision, other fourth-year work and overall co-ordination. But importantly, the honours program was also supported by other staff within and beyond the Department, both synergistically and altruistically. For some years, for example, all honours students in the Department participated in a combined seminar on the epistemology of the anthropological disciplines, run by Don Gardner, Wilfred Shawcross and myself.

Three honours students actually working on biological topics had earlier graduated through another honours program such as Prehistory; but from 1982 students could enrol in Biological Anthropology Honours and in 1985 the Department recorded its first graduate from this honours school. Honours enrolments and graduations continued steadily, with some fluctuation, reaching a peak in 1998 with a cohort of seven, including two University Medallists. One of these is now Director of NCEPH. The examination copy of her Honours thesis still bears the squished mosquito that had presumably distracted an examiner momentarily from his work.

An academic staffing of two was and remained a slender foundation for an Honours program, on top of lecturing and tutoring duties, not to mention research, PhD supervision, administration and study leave. We were very grateful for the support of colleagues.

At this stage in the stream's development, we did not offer a dedicated first-year course in biological anthropology. This was for a number of reasons including sheer staff shortage. But we did contribute to *Introduction to Prehistory* (Colin), *Introduction to Anthropology* (both) and David Happold's *Human Biology* course in the Department of Zoology (both). These served as alternative entry points to our later-year courses.

A sample biennium illustrates our pattern. The years 1989 and 1990 saw us teaching and co-ordinating the following biennial lecture courses: *The Primates* (enrolment 37); *'Race' and Human Genetic Variation* (enrolment 45); *Human Society as Animal Society: Sex, Conflict, Cooperation and Human Uniqueness* (enrolment 22); *Human Evolution* (enrolment 44); *Nutrition, Disease and the Human Environment* (enrolment 40); *Culture, Biology and Population Dynamics* (enrolment 20)<sup>16</sup>. This list gives the modified course titles that we eventually came to think best; but the scope of each is much as already indicated, with content details reconsidered at every offering. In addition, we taught honours courses and honours preparation courses annually (including Colin's *Skeletal Analysis*, which served archaeology as well as biological anthropology), and supervised honours and graduate students.

There was not much formal administration to do at that stage, beyond development and management of the honours program. In large measure,

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<sup>16</sup> <https://archivescollection.anu.edu.au/index.php/faculty-handbook-1989>  
<https://archivescollection.anu.edu.au/index.php/faculty-handbook-1990>

Heads at that time held up a kind of umbrella over the rest of us, protecting us from overmuch imposition from the wider faculty and university administration. Faculty of Arts meetings were open to all, but optional except for Heads and others with key Faculty roles. Colin hardly ever went; I did sometimes go; which was thought a bit strange, but I felt I should inform myself as to the wider academic environment. In addition to teaching (for which there was no pedagogical preparation at the time) and research, I did find myself, on arrival, faced with some other miscellaneous duties and requests. It seemed my new lecturer status brought an expectation that I might have something sensible to say about the plans for the then Museum of Australia, for example, and the repatriation of Aboriginal remains. This was both flattering and daunting; nothing in my prior background had prepared me on either front. Possibly my very first assignment, less interestingly, was to attempt the smoothing of ruffled feathers in the Computing Service – the ruffling having been the work of one of our PhD students.

Although our biological anthropology stream was (and remains) unlike any other in Australia, we were not forging ahead on our own without wider connexions. When, in 1987, the Australasian Society for Human Biology was founded under the leadership of the Human Biology group at the University of Western Australia, our ANU group was strongly in support, and Colin was amongst those prominently and enthusiastically participating in its annual conferences. Later, Marc Oxenham and Alison Behie (see below) too took on its presidency. Importantly, the adjective 'Australasian' was not chosen merely on whim: the intention, mirroring our own approach, was inclusiveness. The group in the Department of Anthropology at the University of Auckland became and remains our closest comparator stream.

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Facts, dates and numbers alone would make a historical account of our disciplinary stream a pale and lifeless thing. How to conjure up some sense of atmosphere and human interaction? I will try to recollect something of the day-to-day dynamic, in the essential context of the Department as a whole. On my arrival in 1981, I found the Department wonderfully welcoming. My wife Margherita and I were collected from the airport and accommodated with great kindness by Colin and Phyll Groves, before moving into university housing. Thanks to various new colleagues – not only the Groveses – we were lent cars until we could buy one; we were invited into new colleagues' homes; we were driven to Tidbinbilla, to properties in the bush, and to the coast; we

were told much about Canberra and the ANU and the personalities in the circles we found ourselves in. Most of my Departmental colleagues were British by origin, via New Zealand in some cases; some were American; and even those who were Australian by origin were far from where they had grown up. No-one had local extended families, and to a degree we became each others' fictive kin.

We all inhabited the then new AD Hope Building and were very accessible to each other during the working week. In contrast to other departments where the 'god-professor' system still held sway at that time, Prehistory & Anthropology operated from the beginning, and for many years, a two-year alternation of headship between the foundation professors, John Mulvaney and Anthony Forge. Their very different styles could give rise to a roller-coaster sensation; but it was no doubt good for both men, and perhaps for all of us, that the role of Head was never a permanency for either of them. Apart from the foundation professors' office suite – 'the command module' – offices were allocated according to need and convenience more than either hierarchy or disciplinary stream. My office neighbours on the ground floor were socio-cultural anthropologists or archaeologists, or – when I was on the periphery of Prehistory & Anthropology territory, in the area where a fibre-glass replica of an Aztec calendar stone loomed over a model of ancient Rome – a classicist.

The Prehistory & Anthropology tea-room, also on the ground floor, just down the corridor from the professorial offices, was very important. On Mondays, Wednesdays and Fridays only, one of the secretaries (not yet administrators) would make percolated coffee. Attendance at morning coffee and afternoon tea was a well established custom for staff, both academic and general, and for post-doctoral research fellows and graduate students. While this was a social event, it was also an occasion for genuine anthropological/ archaeological discussions. I learnt more about socio-cultural anthropology there than I ever had as a first-year undergraduate. These events also provided convenient opportunities for making practical arrangements or seeking 'volunteers' for tasks. If Anthony had something he needed doing, an improvisatory stride down the corridor might often find him someone to do it. In those days the demographic profile of the academic staff was young, and staff children were often amongst the occupants of the tea-room.

That age profile changed with passing time. Arriving near the end of an expansionary period in Australian higher education, I remained the youngest member of tenurable staff for a surprising number of years (I believe until the

appointment of Christine Helliwell). The changing age profile might have been a factor in the ensuing decline in use of the tea-room. Other possible factors include, in my mind: the pressure on secretaries once they became administrators, no longer allowing time for coffee-making; the mushrooming of cafés on campus; the siren call of desktop computers on office desks waiting to be used; but most of all, I think, the rising sense, maybe attributable to the 1988 Dawkins 'reforms', that academics no longer had time for that sort of thing. All the same, lunch-time use continued even though there was less collective coffee- and tea-drinking. Colin, in particular, used to emerge from his basement office at lunchtimes, collect his pile of mail (we had physical mail in those days, and he received more than most of us), and chat sociably with whoever else might be there. There was outrage and resistance when, later on, a head of another department was discovered in our tea-room with his tape measure, working out how many PhD students he could fit into the space; it did not happen. The tea-room remained a significant if informal part of Departmental life.

How to describe such an intangible and unrecorded thing as the atmosphere in which we – both the biological anthropology stream and the Department as a whole – worked and interacted? I should obviously make a conscious effort to doff those tempting rose-tinted spectacles. Even with that said, my prevailing memory is of harmony and sociability. Within our small stream, co-operation and cordiality seemed easy to maintain. As I said in 2017, in a eulogy for Colin delivered, after more than 30 years of close collaboration, at a celebration of his life: "We never, that I can recall, had a cross word". Even after the stream expanded, much the same spirit persisted, at least as far as my experience went.

The wider Department constituted a very important context for the stream, for two sets of reasons. On the one hand, the Department's internal dynamics and the quality of its everyday life impinged, directly or indirectly, on everything we did. On the other, the Department was a single entity in the eyes of the Faculty of Arts and the wider University: the streams were informal divisions only. At the Departmental level, life could be a little more complex than within our small stream. Unsurprisingly, given that the Department consisted of three streams and generally 16-18 permanent academic staff, there were episodes of tension and frustration, alliances and fissile relationships, long deadlocked meetings. Fictive kin, like any other kin, don't always get along smoothly. Nonetheless, such bumps in the road were the exception rather than the rule. They did little, to my perception, to tarnish the overall friendly and functional

quality of the Department/School, at least during my time on staff. I have speculated to myself that maybe the founding professors between them set a tone that somehow substantially outlasted their tenures in post. At any rate, it was not until I moved on from the ANU that I learnt what it felt like to be in the midst of truly serious and lasting conflict within an academic department.

Like the other streams in the Department, we also joined in overlapping informal communities across and even beyond the campus, often well connected by communications and individual relationships across institutional dividing lines, for example with our sibling Departments in the Research Schools. Colin participated regularly in *Cooper's and Cladistics* discussion meetings which brought together evolutionary biology researchers across the campus with a focus on taxonomy. Archaeology/anthropology cross-campus communities were sometimes regional in nature: for instance, Australianist, New Guineanist or Southeast Asianist. When there was a special event on, such as an Aboriginal art exhibition and sale organized by Howard Morphy, or the *Rom* (Arnhem Land ceremony of diplomacy and friendship) organized and hosted in 1982 by Les Hiatt<sup>17</sup> and the Australian Institute of Aboriginal and Torres Strait Islander Studies, these were open to all and attended by many, regardless of stream.

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From 1982 on, Faculty Handbooks proudly announced that Prehistory & Anthropology had “a third major stream”<sup>18</sup>: biological anthropology. It did not always feel like that, though. With six tenurable academic staff in archaeology, and six (plus three more non-tenurable) in socio-cultural anthropology, a stream of two was relatively and absolutely small. Perhaps Prehistory & Anthropology was more like a two-and-a-half-stream department. The two larger streams held stream meetings, which we were frequently invited to attend (usually but not always, Colin to Prehistory and me to Anthropology). Whole-department meetings were rarer, but could be interminable, on a principle derived from ethnographic fieldwork that everyone should be allowed their say.

Colin and I never held formal biological anthropology stream meetings then; or needed to. With something to discuss, I would pop into his lower ground floor

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<sup>17</sup> Of the Department of Anthropology, University of Sydney, and a former president of the Australian Institute of Aboriginal Studies (later Australian Institute of Aboriginal and Torres Strait Islander Studies).

<sup>18</sup> <https://archivescollection.anu.edu.au/index.php/faculty-handbook-1982>

office, taking advantage of his genuinely open-door policy. Even if I had to wait a little while, until he had finished another paragraph or analysis – or even another paper, I sometimes thought – we would settle the issue there and then if we could. Though clearly the senior of us, Colin had absolutely no interest in administration, and could never understand why anyone with a research curiosity would feel differently. Even in later years when he became a professor, he was never Head of Department/School for longer than required to hold the fort during a designated Head's temporary absence. When required to take administrative action, he might – innocently rather than strategically – work across rather than with the system, giving rise to the gibe that he was “running his own university”. Anthony sometimes referred to the two of us as The Heavenly Twins (alike in being British, and bearded?). Colin, not to be outdone in references to classical myth, would respond: but which of us is the immortal one? Sadly, as we know now, it was not him. Is it me?

Colin (unlike me) had a lot of practical laboratory teaching to do. Since he was there from the start, it was possible to arrange that the Hope Building's facilities were designed for his (amongst others') needs. So, adjoining his office was a teaching and research laboratory, the 'bio lab', adorned, not only with the expected bones and fossil casts, but also, reflecting his broader mammalogical perspective, with horns and antlers. This was the location for his *Skeletal Analysis* classes, where students could study the materials directly in their own time as well as during the classes. In the days before dogs were debarred from campus, the Groves Old English Sheepdog, Chaucer, often accompanied Colin to work. It has been said that Chaucer “could quickly clear the bio lab of students with just one fart”. But Colin and his courses were popular with students, to whom his door was open just as much as to colleagues. He was the kindest, most inclusive and least hierarchical of teachers. He knew what he wanted from students, however. The quizzes which formed part of his habitual assessment schemes could be intimidatingly specific – “which monkey is named after a Turkish princess?” – and students would be gently but firmly corrected if they misused 'however'. His own memory was as retentive and well pigeonholed as his writing was clear and concise, and perhaps it surprised him when others didn't keep up.

Colin maintained a substantial book and reprint collection, often generously lent out. Eventually this outgrew the capacity of his original office, and he moved to a larger one down the same corridor. There too, his door was open to all – at least until the time, later still, when the shelves housing his collection multiplied to the point of blocking the view from his desk to the door.

A team of two responsible for a discipline and its honours program could not but aspire to grow, both to relieve workload and for fuller coverage of its subdisciplines. The strategy of taking on a heavy load so as to bolster the case for a new position had worked well for the Department as a whole; but we were still just two people. In 1994 the Department was reviewed. In my submission I identified two staffing needs in particular: in human genetics and in skeletal biology. Human genetics was a core topic in biological anthropology globally and in our honours program; it was developing fast and excitingly in the new era of direct DNA analysis; I was responsible for teaching it, but had other teaching responsibilities too, and would never have claimed to be a research-level geneticist. My identification of skeletal biology flowed from recurring strong student interest in that field – not only in palaeoanthropology, but more particularly in the analysis of more recent remains, especially Aboriginal remains, with a view to e.g. palaeopathological rather than evolutionary inferences. Colin had the osteological expertise to supervise honours and similar projects in this field; but he too had other teaching responsibilities; and similarly he would not have claimed to be a research-level palaeopathologist.

Recommendation 24 of the 1994 Review Report offered qualified support for the numerical staffing need of Biological Anthropology, but did not comment on the specialisms I had identified. It recommended: “That in its long-term staffing plan the Department look carefully at the teaching of Biological Anthropology, and if it is decided that this should continue that it should give serious consideration to a third post in Biological Anthropology, with especial reference to the impact of environmental factors on human biology”.

Nothing at all came of this in the next few years. By early in the next millennium, however, student interest, especially at honours and postgraduate levels, in studies of skeletal and dental remains, in museums or archaeologically recovered, was undiminished. A proposal was developed (as I recall, principally by Peter Hiscock and myself jointly) for a new post essentially like the second specialism I had proposed earlier: a skeletal researcher. This was explicitly to be a joint post: 50% biological anthropology, 50% archaeology. In due course this proposal was supported, funded and advertised.

### **2003-2015**

Our new colleague – the third (or two-and-a-halfth) biological anthropologist on the Department’s permanent teaching staff – arrived in 2003. It was Marc

Oxenham. Although he was a New Zealander with an Australian PhD, we would most likely never have succeeded in recruiting him, had the post not been internationally advertised, as he was teaching in Colorado at the time. He was the palaeopathologist we sought, or perhaps better put, the human bioarchaeologist. There may have been some surprise that the selection committee's top preference had not fallen on a researcher specialized in the study of Aboriginal (or any other Australian) remains. Marc's research focus was on excavated human remains from neolithic Vietnam. Many factors affect an appointment decision of course. It is no more than pure speculation on my part that one factor may have been a pessimism, perhaps particularly prevalent at that time, about the future of such research within Australia.

With characteristic energy and goal-orientation, Marc immediately set about expanding and teaching the coursework in the area for which he was appointed. By 2005 he was sharing the teaching of *Skeletal Analysis* with Colin, as well as running new and popular courses of his own, very much in keeping with his bioarchaeology brief and well appreciated as such by students: *Health, Disease and Behaviours in the Past* and *Archaeology of Death and Mortuary Practices*.

At the same time Marc also introduced a course called *Forensic Anthropology and Archaeology*. Part of the rationale was that there is a significant (but not total) overlap between the knowledge and techniques deployed in bioarchaeology and in forensic anthropology. Forensic anthropology was another area of great interest to students, and given that pressure to maximize student numbers was considerable, there was a strong case for including this field in our offerings, including postgraduate coursework offerings and PhD supervision. Eventually, however, the total workload generated for Marc became excessive. In 2012 he ceased to teach his forensics lecture course, though the course itself continued, and continues, taught by others. In due course the Master of Forensic Anthropology was withdrawn, and Marc also ceased to take research students in the subject. It was not his principal area of expertise. Intellectually, there was some feeling that it did not belong so well as part of the overall character and mission of the Department/School. There was also a concern that television-watching students, perceiving forensic anthropology as a viable and perhaps exciting vocational option, might be disappointed on encountering the actual job market in the field. Marc has continued, however, to work as a forensic anthropologist himself, with various national institutions, most notably in Papua New Guinea with the Australian Defence Force (Australian Army Unrecovered War Casualties Unit). In 2018, he

was awarded a Silver Commendation by the Deputy Chief of Army in recognition of this work, the first time this award had gone to someone outside the military.

From 2010 Marc introduced a bioarchaeology summer session field school in the Philippines, which drew many applicants. Thanks to his enthusiasm and expertise, this proved to be an important addition to our advanced undergraduate education and training in the subject.

Meanwhile, Colin and I continued our teaching programs and patterns much as earlier, except that Marc's arrival permitted Colin to expand his primate teaching. From 2005 there were two primate courses: *Primate Evolutionary Biology* and *Primate Ecology and Behaviour*.

By then we were all three involved in offering shorter courses in research design, practical techniques, and analytical methods (statistics by any other name). From 2002-2012, in keeping with a wider initiative at the time, we also offered short courses linked to our lecture courses, designed to give students options to extend their knowledge of the relevant lecture course topics. We all held roles convening honours and major programs, both in biological anthropology and in cross-disciplinary 'field' programs such as *Health, Medicine and the Body*. Similarly, we played our part in the development of the Master of Culture, Health and Medicine. Biological anthropology meetings were by then meetings of the three of us, as necessary.

In 2013-2017 Marc was made an ARC Australian Future Fellow, a position which grants "4-year fellowships to outstanding Australian mid-career researchers". This permitted him to dedicate himself exclusively to research, though – enjoying it particularly as he did – he did continue his Philippines field school for a while. After this he returned to normal duties. But then, 2020-2024, he won a further award, British Academy Global Professor, held at the University of Aberdeen. This is his main position at the time of writing, though he has also continued to hold a fractional appointment in the School at ANU, covering PhD supervision.

Although there is no mandatory retirement age at the ANU, and although our oldest member, Colin, showed no sign of lacking either enthusiasm or ability to continue indefinitely, the horrible question of 'succession planning' could not be kept in permanent abeyance. In Colin's case, the question was particularly acute. How on earth could some successor be found to become our sole

teacher of both primatology and palaeoanthropology – let alone do so at a high level, and be research-active in both fields? Even if we undertook a global search, we would find that people like that are very rare indeed. The solution was to split the two main components of his teaching and expertise. Thus in 2010, with Colin still in post, the School prudently advertised a lectureship in primatology. In 2011 Alison Behie arrived from Calgary to take up that post – another appointment that we would have missed out on making if the advertisement had not been publicized internationally.

Alison is a PhD graduate of the primatology-strong biological anthropology program at the University of Calgary. She had undertaken her doctoral field research among the howler monkeys of Belize, during the course of which a hurricane had struck. Adapting her plans, she focused her project on the impact of the hurricane on the monkeys' nutrition, stress hormones and parasitic infection. This has subsequently meant she now has two research foci. Her long-standing primatological interests are in primate behaviour, ecology, conservation and responses to anthropogenic impacts. But she has also been able to develop a specific focus on the impacts of disasters, both for non-human primates and for humans – fire and cyclones being the most obvious Australian examples of the latter.

On her arrival in the School, Alison applied herself, as expected, to teaching primate ecology and behaviour, while also establishing a course in the Anthropology of Environmental Disasters which looks at cross-cultural and cross-species responses to disasters. With assistance from Ben Rawson (another of our 1998 honours graduates, in 2008 also one of Colin's PhD graduates), she had the enthusiasm and drive to go further beyond expectations, developing a primatology field school in Cambodia. From 2016-2021 she held an ARC DECRA Fellowship, which gives 3 years of dedicated research time to outstanding early career researchers. Following that, she returned to normal duties; or rather a super-normal set of duties, including Head of School. She holds that position at the time of writing. For the period of her fellowship, the school appointed Anja Deppe from 2017 – 2020. Anja is a primatologist trained at Stonybrook university who specialises primate cognition with an emphasis on lemurs.

In 2013, knowing that retirement date was in the hands of the individual, and glad that my last PhD student (at least I thought at the time that he was my last) had graduated, I made my move and retired. To begin with, I remained on the premises as a visitor, content to work on projects of my choosing. My

course *'Race' and Human Genetic Variation* was offered twice more, by myself and my student Shaun Lehmann, on a casual basis; and then, though our stream had originally deemed it an essential core course, it was withdrawn. In 2014, a fixed-term lectureship at the University of Cambridge was advertised via email. Having failed to interest any PhD student or postdoc in applying for it, I applied for it myself. Thenceforward I was no longer an everyday presence on the ANU campus, though I remain affiliated with the School to this day.

There is no surety at the ANU that departing staff will be replaced in number or specialism, but the School was able to proceed with an advertisement to replace me. Its decision was to focus on the behavioural component of my repertoire (which had originally been an optional extra).

The successful appointee was another overseas recruit, Geoff Kushnick, who came from the University of Washington, where he had held a lecturer position for several years after having earned a PhD from the same university in 2006. With expertise broadly in evolutionary anthropology, his research is a blend of 'quantitative ethnography' and the analysis of cross-cultural data that employs both theory and methods from human behavioural ecology. He has worked on several collaborative, interdisciplinary projects with leading global scholars in the evolutionary social sciences and humanities. He joined the School in 2014, having just completed a five-month fieldwork stint as a Fulbright Scholar in Indonesia, and developed courses of his own to replace his evolutionary anthropology inheritance from me, *Human Society as Animal Society*, since renamed *The Evolution of Human Behaviour*.

Meanwhile a chronic problem had begun to cause a slow deterioration in Colin's health, and even after operations it eventually precipitated acute crises. Despite initial recovery, he was left vulnerable to pneumonia. He was also left with difficulty lecturing: his voice had simply become too quiet. In 2015 he was forced by illness to retire. Alison and Marc organized a fine Festschrift for him (Behie and Oxenham 2015). With no let-up in his enthusiasm or mental ability to do research, he continued working, supervising graduate students, and publishing as prolifically as ever, or more so. The grand total of his publications, single-authored, co-authored, and edited, stands at 784 items, including 16 books, 216 chapters and 468 articles (Rookmaker & Robovský 2018, 2020).

Eventually the final crisis came, and Colin died in November 2017. Posthumously, he was given a Lifetime Achievement Award from the International Primatological Society at its Nairobi 2018 meeting. The loss

of this quiet dynamo was truly the end of an era, for the Department as well as more widely.

### **2015 onwards**

Colin's retirement had triggered the second step in the 'succession plan'. A lectureship was advertised, with a primary focus on human evolution, but also encouraging a broader interest in evolutionary biology, including primate evolutionary biology. In 2016, the appointee, Katharine Balolia, joined the School. Katharine had done her PhD at University College London. Her interests are in the evolution of the skeleton and dentition, human and other primate, and – like her colleagues of course – she has developed coursework accordingly, as well as student supervision and her own publications. She seeks to understand, correlationally and causally, how skeletal variation in extant primates relates to their ecology and behaviour, and thus ultimately, where possible, to infer what the skeletal morphology of extinct hominins might be able to tell us about their ecology and behaviour. She also seeks to apply advanced 3D shape quantification methods to the cranium and mandible to distinguish between extant primate species with the aim of interpreting taxonomic variation in the hominin fossil record.

With Marc on his Future Fellowship around this time, the teaching team was in need of other support too, and so a further post in his field was advertised. The first appointment for that post was Kate Pechenkina, but for personal reasons she departed ANU after just one year. The position was re-advertised and the successful applicant was Justyna Miskiewicz, an expert on the biology of bone. She arrived at the same time as Katharine, in 2016, and she too set about teaching her specialism and supervising research students in it. Justyna had received her PhD from the University of Kent. She analyses human bioarchaeological remains to reconstruct past human adaptation, biomechanics and behaviour, and to investigate skeletal growth and metabolism, using mainly her particular expertise in bone histology, but other techniques as well. From 2019-2022 she held an ARC DECRA fellowship. Subsequently the School lost her expertise, unfortunately, with her move in 2021 to an honorary position at the University of Queensland.

Stacey Ward gained her PhD from the University of Otago in 2019 and joined the biological stream of Archaeology & Anthropology in 2020, in a fixed-term contract originally to replace Justyna during her DECRA; but extended to 5 years to also cover teaching for Laura Wilson, while on her Future Fellowship. Stacey's main focus is also on bioarchaeology, especially bioarchaeology of

ancient Southeast Asian populations, with a further focus on repatriation of remains. She currently teaches bioarchaeological and forensic courses and convenes the biological anthropology major.

Laura Wilson gained her PhD (Dr Nat Sci) from the University of Zürich in 2010, and joined the biological anthropology stream of Archaeology & Anthropology in 2021. Her technical expertise is principally in statistical shape analysis and 3D modelling, and she applies these to biological anthropology and to evolutionary biology more broadly, to address questions about how ecology, adaptation, function, evolution and development interact. She is currently both an ARC Future Fellow and head of the School's biological anthropology stream.

By 2017, staffing was sufficient to permit an arguably long overdue development: a first-year biological anthropology course, co-taught to introduce students to the discipline's main components as they were by then perceived to be: primatology, skeletal biology, human behavioural ecology, and primate/human evolution. And although the growth and internal strengthening of streams might seem to threaten their inter-connexions, 2022 saw the re-design of a first-year offering so as to bring together socio-cultural anthropology, biological anthropology and archaeology in one educational setting.

### **Finally**

Does my account imply overall any insights as to how a new discipline can begin and grow in a tough and competitive academic environment? I will leave the reader to judge. But either way, it can be seen that 50 years have brought about an almost complete replacement in many aspects of the stream's life. The change in location, to the Banks Building following the disastrous flood of the Hope Building in 2018, completes the sense of wholesale change. But may the best things about its beginnings – in my estimation, curiosity, quality, energy, whole-hearted engagement with students, but also conviviality, collegiality and inclusiveness – still be there in another 50 years' time.

### **Acknowledgments**

For the initial spur to write on this topic, I thank Jim Fox. For the encouragement to get down to it, as well as for galvanizing this whole project into existence and giving feedback on this piece, I thank Nicolas Peterson. For further feedback on the piece as a whole or on specific passages, and/or for information provided and errors and omissions corrected, in different cases, I

thank Debbie Argue, Katharine Balolia, Hilary Bambrick, Alison Behie, Brendon Colquhoun, Phyll Groves, Geoff Kushnick, Judith Littleton, Justyna Miszkiewicz, Marc Oxenham, Rachael Heal, Abbey Turrell, Stacey Ward, and Laura Wilson. I have adopted most (not quite all) of the changes and additions suggested to me. Responsibility for the personal and perhaps idiosyncratic tone, as for all omissions and any errors, remains, of course, mine.

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### Other sources

Obituaries for Colin Groves and Alan Thorne, as well as some other individuals mentioned here, can be found in *Life Celebrations: ANU Obituaries 2000-2021*, produced by the ANU Emeritus Faculty. References to Faculty of Arts Annual Reports and to ANU Faculty Handbooks and Undergraduate Handbooks are provided in footnotes through the text and in the caption to Table 2.

YEAR CAME	NAME	DOCTORATE	PREVIOUS POSITION	YEAR LEFT
1974	Groves, Colin	PhD, University College London	University of Cambridge	Retired 2015
1981	Attenborough, Robert	DPhil, University of Oxford	University of Oxford	Retired 2013; Employed, University of Cambridge 2014-2019
2003 (joint appointment with Archaeology)	Oxenham, Marc	PhD, Northern Territory University	Colorado College	Australian Future Fellow 2013-2017; University of Aberdeen 2020-2024; then ongoing at A&A, ANU, fractionally; resigned 2024
2011	Behie, Alison	PhD, University of Calgary	University of Calgary	
2014	Kushnick, Geoff	PhD, University of Washington	University of Washington	
2014	Pechenkina, Kate	PhD, University of Missouri- Columbia	Queen's College – City University of New York	2015; Resigned to return to previous position

2016	Balolia, Katharine	PhD, University College London	George Washington University	
2016	Miskiewicz, Justyna	PhD, University of Kent	Imperial College London & University of Kent	Resigned 2021; moved to University of Queensland
2017	Deppe, Anja	PhD, Stonybrook University	University of Birmingham	2020 contract ended
2020	Ward, Stacey	PhD, University of Otago	University of Otago	
2021	Wilson, Laura	Dr Nat Sci, University of Zürich	University of New South Wales	
2019 (fixed term lecturer then post-doctoral fellow on MFO's's global professorship)	McFadden, Clare	PhD, ANU	ANU	Resigned in 2022 to move to an industry position

**Table 1: Staffing of the biological anthropology stream**

<u>Theme</u>	<u>Course title/s</u>	<u>Convener/s &amp; lecturers</u>	<u>First offered</u>	<u>Most recently offered</u>
Primates	The primates; Primate evolutionary biology; Primate ecology & behaviour; Primate behaviour & conservation; Primate	Groves, Balolia, Behie, Deppe	1975	2024

	behavioural ecology field school in Cambodia; Primate conservation biology			
Human evolution	Human evolution	Groves, Balolia	1976	2024
Genetics/variation	Human variation; 'Race' & human genetic variation	Attenborough, Lehmann	1978	2016
Population	Population in Anthropology; Culture, biology & population dynamics	Harrison, Farrington, Urry, Attenborough, Ferguson, Hull, Shawcross, Kushnick	1978	2020
Indigenous Australia	Biological anthropology of Australian Aborigines	Thorne, Webb, Groves	1981	1995
Environment	Human physiology & the environment; Nutrition, disease & the human environment; Nutrition, disease & the environment	Attenborough, Gilligan (humans), Behie, Deppe (primates)	1982	2012 (humans) 2023 (primates)
Behaviour	Biological perspectives on human social behaviour; Human society as animal society: sex, conflict, cooperation & human uniqueness; Evolution & human behaviour; Evolutionary perspectives on parenting & childcare; Mating & parenting: evolutionary ecology of human reproductive strategies; Sexual	Attenborough, Kushnick	1982	2024

	selection & human evolution			
Bioarchaeology	Health, disease & behaviours in the past; Ancient health & disease; Bioarchaeology field school; Ancient medicine	Oxenham, Miskiewicz, Ward, Tilley, Behie	2005	2024
Forensics	Forensic anthropology & archaeology	Oxenham, Meyer, Semper Carro, Ward	2005	2023
Disasters	Anthropology of environmental disasters	Behie, Deppe	2012	2024
Half-length extensions of above-listed full-length courses	Themes as above	Full-length course conveners	2002	2012
First year	The human voyage: introduction to biological anthropology	Balolia, Deppe, Behie, Kushnick, McFadden	2017	2024
Honours preparation courses	Biological anthropology C honours (from 1976); Skeletal analysis; Supervised research in biological anthropology; Techniques in biological anthropology; Analytical methods for anthropology & archaeology; Research design (& analysis) in biological anthropology; Human skeletal analysis; Analysis of mammalian remains; Analysis of vertebrate remains; Scientific dating &	Groves, Mountain, Hiscock, Attenborough, Oxenham, Grün, Willis, Ward, Kushnick	1994	2024

	isotope analysis for archaeology & palaeoanthropology/palaeoenvironmental studies			
Honours	Honours in biological anthropology; Combined honours in archaeology & biological anthropology; Population health honours; Population studies honours	Groves, Attenborough, Oxenham, Behie, Ward, McFadden	1982	2024

**Table 2: Themes of BIAN-coded undergraduate course offerings, 1975-2024**

Notes: Courses with closely related themes are grouped together. Dates are the first and last (so far) dates of offering of any of the courses in a given group. Major variations in titles are included; minor ones omitted. While the BIAN code was not introduced generally until 2002 (1985 in the case of honours only), earlier courses that were given a BIAN code in later years, or clearly would have been, are included here as if BIAN-coded. Other than first-year and honours preparation and honours courses, most of the courses listed were usually offered in alternate years. Course conveners/lecturers were not named in the handbooks before 1986, so they are identified so far as possible from other sources. Individuals listed here but not in Table 1 are members of other streams within the School, members of other sections of the ANU, or sessionally appointed staff. Population, in particular, was taught collaboratively across disciplines.

Principal sources: Faculty/Undergraduate Handbooks:-

<https://dspace-prod.anu.edu.au/handle/1885/116825> to 2012;

<https://studyat-archive.anu.edu.au/studyat.anu.edu.au/2013/index.html> 2013 (2008-2014);

<https://programsandcourses.anu.edu.au/catalogue> from 2014



## Chapter 6

### Heritage and Museum Studies

Laurajane Smith

Following University and College restructuring in January of 2010, what became known as the Masters of Museum and Heritage Studies and teaching and research staff were moved into the School of Archaeology and Anthropology. Staff associated at this time with this long-term program (established in the 2000s under various names) were Kylie Message, Sally May, Sharon Peoples and Howard Morphy. Laurajane Smith, then on a Future Fellowship, also joined the School.

In January 2014, the Centre for Heritage and Museum Studies was formed by the then Dean, Toni Makkai, under the directorship of Laurajane Smith. The following staff joined the Centre between 2016 and 2018: Maya Haviland (museum anthropology), Yujie Zhu (anthropology and tourism studies), Alexandra Dellios (history), and Kate Bowan (music). In early 2019, the Centre was moved from SoAA by the then director of the RSHA, Paul Pickering, to sit directly under the RSHA directorship. This move was undertaken in recognition of the interdisciplinary nature of heritage research and teaching and to facilitate the development of more immediate links between the Centre and the GLAM and Heritage sectors. Since 2020, and with the advent of further staff including Cressida Fforde, the Centre has continued to grow, offering new postgraduate programs in repatriation, tourism studies and intangible heritage while developing programs in professional development and microcredentials. Centre staff continue to attract significant ARC and cultural sector research grants and are all highly active in working with cultural intuitions and with community groups to facilitate co-creation and public policy development.

<b>YEAR CAME</b>	<b>NAME ARRIVED FROM</b>	<b>YEAR LEFT</b>
2010	Message, Kylie	2015
2010	Smith, Laurajane	2019
2017	Zhu, Yulie	2019
2017	Haviland, Maya	2019
2017	Dellios, Alexandra	2019

2015	Bowan, Kate	2019
2010	May, Sally	2016
2010	Peoples, Sharon	2016

## Chapter 7

### **How the Department got its fieldwork budget**

Nicolas Peterson

The new Department was set up without a fieldwork budget despite both John and Anthony being strongly committed to fieldwork but staff and graduate students. Anthony made his first offer to a graduate student in June 1974. The student, Don Gardner, wanted to work in the Sepik where Anthony had conducted fieldwork himself and came with a great reference from Professor David Parkin.

At that time there was no fieldwork funding for a scholarship holder in the School of General Studies as the Arts Faculty was then known. This was, of course, a big problem for fieldwork-based disciplines. A month before the offer to Don, on 14<sup>th</sup> May 1974, John and Anthony were already raising this issue with the Vice-Chancellor. They told him that they could get money for research in Australia from the Australian Institute of Aboriginal Studies but that for people working outside Australia there was no obvious source.

They wrote to the Dean, Eric Fry, on 24<sup>th</sup> May 1974 noting that there was a mere \$6000 for fieldwork across the Arts Faculty, saying that if the Department could only accept students for work within Australia that would be bad both for the status of the Department but also for morale because the Department would be seen as second best to the longstanding Department of Anthropology in the Research School of Pacific Studies (RSPacS), which would get the choice of the best students.

The Dean replied on 12 of June 1974 referring to unseen correspondence with his budget masters, in a mode quite unfamiliar to bureaucratic correspondence today:

For your information in the strategy I am following in this paper war. The last paragraph moves the long-range artillery into place to train on science and Asian Studies, where I believe there are vulnerable positions. I estimate that rather than these weak spots being laid open to fire we will be permitted to advance on the Gardner front and others later.

In turn we have to consolidate our base by making sure that there are no weak edges which could be undermined on the cost of the Gardner operation

Clearly this initial strategy worked because on 1<sup>st</sup> July 1974, Anthony telegraphed Don saying, 'Regret delay scholarship offer confirmed adequate field funds available when would you start. Forge Natuniv'.

John wrote to the Dean on 3 July emphasising the need to develop a central Faculty fieldwork fund, and then to include a regular amount in the Department's annual budget.

Things were going a bit too smoothly as Anthony's telegram on the 13 September to Don revealed: 'Very much regret that offer has not yet been sent due to bureaucratic ineptitude. Offer is unconditional and your acceptance noted. Will ensure official letter goes next week at the latest. Forge Natuniv',

By the middle of 1975 Don was living in the Sepik with his wife and commented in his first field report that: 'When I first arrived I set about collecting information rather in the manner of an employer questioning prospective employees' and recording the first of several mishaps. The one mishap involved some film sent up from the Department for his camera being lost in transit. In November this was followed by a second mishap when his canoe capsized in the Sepik, a request for replacement photographic equipment, and a call for further fieldwork funds.

On 1<sup>st</sup> December 1975 Anthony received the following letter:

Run out of money again.... The well is dry. However, this is mostly because I've made a killing. When I was up at Telefomin last month I spent a good deal of time with the intrepid potholers of the British Speleological Expedition. They are a real nice bunch but the point is that they were given masses of food by the food firms etc and they flew two DC 3 loads in with them ... they sold me food enough to last us at least until April or May (not to mention odd things like Pickled Onions and Xmas Puddings). It cost about \$150.

Anthony replied on 17 of December 1975:

I don't know how you manage to spend so much in the bush...Graziella (the Departmental Secretary) has shown me a magnificent collection of bills, including pickled onions, but I dare say we will get them past the Dean alright.

By the end of fieldwork, the total cost of 'the Gardner operation' was \$3901 indicating to the Dean the very 'weak edges' to the original budgeting: the appalled Dean disallowed \$841-86.

Some insight in to where the money, and the plane load of food went, is provided by a telegram forwarded to Anthony from the Assistant District Officer, Deryck Thompson in Telefomin in June 1976:

Dear Deryck

Hello, I would like to have a word with you. I want Don Gardner not to go way altogether. I want him to come back to Yapsiei after his leave.

That's all, my name is Tosipe Sedewonyami. I want Don not to go away altogether but he must come back. He used to feed babies so I am writing to you. (Translated from pidgin).

By now the Dean realised that drip feeding the anthropologist's fieldwork budget every time a new request came in to foot the bills from penniless students stranded in remote place was not the way to go.

So next year he delegated the pain to the Department, giving them a fieldwork budget.

Thank you Don.



## Chapter 8

### PhDs completed in the School of Archaeology and Anthropology 1974-2023

Nicolas Peterson

The following is a list of all PhDs completed in the School between 1974-2023. As there is no master list anywhere, I have done my very best to try to ensure that we have included everybody but apologise if I have left anybody out. Over this period 299 PhDs have been completed: 164 in social anthropology, 78 in archaeology, 50 in biological anthropology and 7 in heritage and museum studies. I thank Lan Tran for the titles of recent theses.

In respect of theses on Indigenous related topics, there have been 50 social anthropology theses, 46 of which are based on residence in an Aboriginal community for at least 12 months; 20 archaeological theses; and 7 biological anthropology theses.

The year listed against the thesis has not been checked against ANU official records and may refer to the year that the thesis was submitted rather than the year the degree was awarded.

There is no significance in the shading of many entries some of which originates from a source document. It has been kept as it facilitates looking through the list.

Author	Title	Year	Discipline
Adams, C.	Melancholic Attachments: The Making and Medicalisation of Aboriginal 'loss'	2006	Social Anthropology
Adams, E.	Losing ground? Issues of autonomy in an urban Indigenous organization	2015	Social Anthropology
Agmen, F.	Conservation strategies for Delacour's langur ( <i>Trachypithecus delacouri</i> ) in Vietnam: Behaviour	2014	Biological Anthropology

	comparisons and reviewing a release		
Alam, M	The situation and care needs of the elderly in a rural village, Matlab, central Bangladesh.	2006	Biological Anthropology
Alexiou, H.	Engaging 'desengaged' Aboriginal youth: policy, practice and success in youth development programs	2015	Social Anthropology
Altman, J.C.	Hunter-Gatherers and the State: The Economic Anthropology of the Gunwinggu of North Australia.	1982	Social Anthropology
Anderson, D.	The global in the local: development and international NGO practice in Central Australia.	2019	Social Anthropology
Anderson, S. S.	The Aboriginal Art Industry in Cairns, Queensland: an Ethnographic Study	2001	Social Anthropology
Anggraeni	The Austronesian Migration Hypothesis as seen from Prehistoric Settlements on the Karama River, Mamuju, West Sulawesi	2012	Archaeology
Ardika, I.W.	Archaeological Research in Northeastern Bali, Indonesia.	1991	Archaeology
Argue, D.D.	The Genus Homo in the Early Pleistocene of Africa and Europe	2009	Biological Anthropology
Arifin, K.O	Early Human Occupation of the East Kalimantan Rainforest (The Upper Birang River Region. Birau)	2004	Archaeology
Armstrong, B.	One Beach, Two Hamlets: technology, economic organisation and social identity	1998	Social Anthropology

	in two Sundanese fishing communities, West Java, Indonesia		
Armytage, R.	Manufacturing Power: The Everyday Politics of Privilege Among the Pakistani Business Elite	2016	Social Anthropology
Ashraf, S.	Moral Anxiety in the 'Land of the Pure': Popular Justice and Anti-Blasphemy Violence in Pakistan	2019	Social Anthropology
Ationg, R.	Federal Political Elites and the Expansion of Ethnic Politics to the Periphery State of Sabah in Malaysia	2018	Social Anthropology
Ball, A.	Through Time and Space: Spatial Analysis of Megalith Morphology on the Plain of Jars, Xieng Khouang, Lao PDR	2021	Archaeology
Ballesteros Danel, A.	Trans-Pacific Contact: A History of Ideas on the Oceania-Americas Connection	2020	Archaeology
Bambrick, H. J.	Vol 1: Child Growth and Type 2 Diabetes Mellitus in a Queensland Aboriginal Community Vol 2: Child Growth and Type 2 Diabetes Mellitus in a Queensland Aboriginal Community	2003	Biological Anthropology
Barber, M.	Where the Clouds Stand: Australian Aboriginal Relationships to Water, Place, and the Marine Environment in Blue Mud Bay, Northern Territory	2005	Social Anthropology
Barker, J.D.	Everywhere but Nowhere: the lives of homeless youth in Canberra	2010	Social Anthropology

Barron, A.	Archaeobotanical applications of microCT imaging	2022	Archaeology
Bell, D.	Daughters of the Dreaming.	1980	Social Anthropology
Bergen, P.	The Development of the Culture of non-Aboriginal Government Workers in Remote Aboriginal Settlements in Central Australia: A Grounded Theory Study	2020	Social Anthropology
Betz, S.	Virtual People: Human-Image Relationships in the Digital Age	2019	Social Anthropology
Bird, C. F. M.	Prehistoric Lithic Resource Utilisation - A Case Study from the Southwest of Western Australia	1985	Archaeology
Blakeman, B.	An ethnography of emotion and morality: Toward a local Indigenous theory of value and social exchange on the Yolnu Homelands in remote north-east Arnhem Land, Australia	2013	Social Anthropology
Boot, P. G.	Vol 1: Didthul, Bhundoo, Gulaga and Wadbilliga: An archaeological study of the Aboriginals of the New South Wales south coast hinterland. Vol 2: Didthul, Bhundoo, Gulaga and Wadbilliga: An archaeological study of the Aboriginals of the New South Wales south coast hinterland. Vol 3: Didthul, Bhundoo, Gulaga and Wadbilliga: An archaeological study of the	2002	Archaeology

	Aboriginals of the New South Wales south coast hinterland.		
Bowdery, D. E.	Phytolith Analysis Applied to Archaeological Sites in The Australian Arid Zone	1996	Archaeology
Bowen, Z	Children and Play in Mayurbhanj District, Odisha	2012	Social Anthropology
Bricknell, S.	Hybridisation and Behavioural Variation: A Socio-Ecological Study of Hybrid Gibbons ( <i>Hylobates agilis albibarbis</i> x <i>H. muelleri</i> ) in Central Kalimantan, Indonesia	1999	Biological Anthropology
Brooks, D. W.	Vol 1: Dreamings and Connections to Country among the Ngaanyatjarra and Pintupi of the Australian Western Desert Vol 2: Dreamings and Connections to Country among the Ngaanyatjarra and Pintupi of the Australian Western Desert	2011	Social Anthropology
Brown, J.	Making Health Agency: Clozapine, Schizophrenia, and Personal Power	2018	Social Anthropology
Bulbeck, F.D.	Vol 1: A Tale of Two Kingdoms: The Historical Archaeology of Gowa and Talook, South Sulawesi, Indonesia Vol 2: A Tale of Two Kingdoms: The Historical Archaeology of Gowa and Talook, South Sulawesi, Indonesia	1992	Archaeology
Bulloch, H	In Pursuit of Progress: Narratives of Transformation on a Philippine Island	2009	Social Anthropology

Burke, P. J.	Law's Anthropology: From Ethnography to Expert Testimony in Three Native Title Claims	2006	Social Anthropology
Burns, M.	Language topos: A study of Turkish polysemy.	1993	Social Anthropology
Butler, R.	In Fairness We Trust: Children making sense of economic insecurity	2014	Social Anthropology
Byrne, D.	The Past of Others: Archaeological Heritage Management in Thailand and Australia	1993	Archaeology
Cairns, A (nee Drake)	Health in Medieval and Early Modern Norway: A Comparative Analysis of the Impact of Social, Economic and Environmental Change on Skeletal Remains	2016	Biological Anthropology
Cameron, A.	Estimating the post-mortem interval of skeletal remains: a taphonomic approach	2016	Biological Anthropology
Cameron, D.	The Miorene Facial and Maxillo-dental Fossil Specimens Ascribed to the Families Proconsulidae and Hominidae: Aspects of Taxonomy, Phylogeny and Systematics	1995	Biological Anthropology
Campbell, S.	The Art of the Kula: An Analysis of the Vakutan Artistic System and the Rituals of Kula.	1984	Social Anthropology
Cao, M.	Diverse efficacy and moral complexity: the religious revival in rural China	2020	Social Anthropology
Carter, C.	The Economy of Prehistory Coastal Northern Chile: Case Study: Caleta Vitor	2016	Archaeology
Cave, C.	Living with One Foot in the Grave: The	2018	Biological Anthropology

	Elderly in Early Anglo-Saxon England		
Chang, Y.	Journey from the Rainbow Bridge: Separated Christian Socialities in an Indigenous Truku Village of Taiwan	2018	Social Anthropology
Channa, A.	Schooling Gender in Rural Pakistan: An Ethnographic study of the Primary School and its Role in Gender Construction	2016	Social Anthropology
Chapagain, B.	Men's overseas migration and women's mobility and decision-making in rural Nepalese families	2015	Social Anthropology
Chaturvedi, M.	Changing Practices of Meat Consumption among Hindus in a North Indian Town	2020	Social Anthropology
Chauhan, K.M.	Sex Segregation in the Public Sector in Pakistan: Gender Training, Representation, Resources and Patriarchy	2011	Social Anthropology
Checketts, J.	The Pulse of Policy: Mapping Movement in the Australian Indigenous Policy World	2016	Social anthropology
Chiang, P.	Pottery Production and Social Complexity on the Chendu Plain, Sichuan, China, 2500 to 800 BC	2015	Archaeology
Chopel, D.	The Picnic Makers of Bongo: Developing rituals and ritualising developments in a transitioning frontier Bhutanese community	2021	Social Anthropology
Coghlan, R.	The Participatory museum: Power of One exhibition Museum of Australian Democracy.	2017	Heritage and Museums

Collins, S. J.	An Experimental Evaluation of the Principles and Frameworks for Interpreting the Function of Archaeological Stone Artefacts	2007	Archaeology
Cornejo Guerrero, M.	An archaeological analysis of an Inka province: Pachacamac and the Ischma nation of the central coast of Peru	1999	Archaeology
Cornish, R. A.	Relations between Malay Rubber Producers and Thai Government Officials in a Development Project in Southern Thailand	1989	Social Anthropology
Cougle-Jose, L. M.	Dress and Social Identity in Mortuary Contexts: the case of Iron Age Osteria dell'Osa	2010	Archaeology
Creighton, S.	The Yolngu way: an ethnographic account of recent transformations in indigenous education at Yirrkala, northeast Arnhem Land.	2003	Social Anthropology
Crockford, F. L.	Contested Belonging: East Timorese Youth in the Diaspora	2007	Social Anthropology
Cromwell, L.	Toward an Anthropology of Idiom	1982	Social Anthropology
Cundy, B. J.	An Analysis of the Ingaladdi Assembledge: A Critique of Understanding Lithic Technology	1990	Archaeology
Curran, G	Contemporary Ritual Practice in an Aboriginal Settlement	2010	Social Anthropology
D'Aloia, A.	Precarious Alternative: Sustaining the Popular Solidarity Economy in Ecuador	2022	Social Anthropology
Dabrowski, W.	A Line to Heaven: The Gamagai Religious Imagination	1991	Social Anthropology

Davis, R.	Epochal Bodies and Gendered Time: Engagement and Transformation in Saibaian (Torres Strait) Masculinity	1998	Social Anthropology
Day, C. L.	Marriage Patterns in Two Wiltshire Parishes 1754-1914: Geographical Mobility, Consanguinity and Illegitimacy.	2010	Biological Anthropology
Debowski, J.	'Our Projects': The Journey to an Aspirational Future	2022	Social Anthropology
Denham, T.	The Kuk Morass: Multi-disciplinary investigations of early to mid Holocene plant exploitation at Kuk Swamp, Wahgi Valley, Papua New Guinea (2 volumes)	2004	Archaeology
Desilets, G.	The construction of cosmopolitan identifications among 'third culture kids' in two international schools	2014	Social Anthropology
Devine, K.	Testing times: Virtual heritage, 'time travel' and the user experience of museum visitors: a case study of an enriched time-based virtual heritage world	2016	Heritage and Museums
Dewi, C.	Iconic Architectural Heritage in Banda Aceh: Remembering and Conservation in Post-Disaster Contexts	2015	Heritage and Museums
Dhewayani, J.	In Pursuit of the Spirit: Student Prayer groups in Yogyakarta, Indonesia	2007	Social Anthropology
Dhofier, Z.	Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java.	1980	Social Anthropology

Dibden, J. A.	Vol 1: Drawing in the Land: Rock-art in the Upper Nepean, Sydney Basin NSW Vol 2: Drawing in the Land: Rock-art in the Upper Nepean, Sydney Basin NSW	2011	Archaeology
Dixson, H.	Generosity, Third Party Punishment & Theory of Mind Among Ni-Vanuatu Children	2016	Social Anthropology
Dowling, P. J.	"A Great Deal of Sickness" Introduced Diseases Among the Aboriginal People of Colonial Southeast Australia 1788-1900.	1997	Biological Anthropology
Dudley, L.	Mental Health in Museums: Exploring the reactions of visitors and community groups to mental health exhibitions	2018	Heritage and Museums
Dunbar Solas, L.	Becoming Inka: an interpretative narrative of the metamorphosis, taki and landscape of Tanta Karawa	2015	Archaeology
Dundon, A.	Sitting in canoes: knowing places and imaging spaces among Gogodala, Papua New Guinea	1998	Social Anthropology
Dussart, F.	Walpiri Women's Yawulyu Ceremonies: A Forum for Socialization and Innovation.	1988	Social Anthropology
Edmunds, M.P.	But the Greatest of these is Chastity: A Study of Spanish Nuns.	1986	Social Anthropology
Elias, Derek J.	Golden Dreams: People, Place and Mining in the Tanami Desert	2001	Social Anthropology
Erlina, E.	The Healing Corridor: A critical phenomenology of severe illness, impairment and care in Java	2020	Social Anthropology

Esposito, V.	Beyond the Total: Identifying inter- and intra-site variation through ceramic artefacts at Chinese goldmining settlements in southeast New South Wales, mid-nineteenth to early-twentieth centuries APPENDICES - Beyond the Total: Identifying inter- and intra-site variation through ceramic artefacts at Chinese goldmining settlements in southeast New South Wales, mid-nineteenth to early-twentieth centuries	2012	Archaeology
Evans, B.	In the shadow of the Axe: A Technological Evaluation of the Chipped Stone Assemblage from Nombe, Papua New Guinea	2000	Archaeology
Fam, S.	Primate and Mammal Ecology , and Human Development at a Hydroelectric Dam in Borneo	2017	Biological Anthropology
Fang, C.	Transforming Tradition in Eastern Taiwan: Bunun Incorporation of Christianity in their Spirit Relationship	2015	Social Anthropology
Farhat, R.	Moral Hazards and Humanitarian Rackets: The case of the Palestinian refugees in Lebanon	2013	Social Anthropology
Faulkner, P.	Ebb and Flow: An Archaeological Investigation of Late Holocene Economic Variability on the Coastal Margin of Blue Mud Bay, Northern Australia	2006	Archaeology

Ferguson, W. C.	Vol 1: A mid-Holocene Depopulation of Australian Southwest Vol 2: A mid-Holocene Depopulation of Australian Southwest	1985	Archaeology
Feuerriegel, E.	Biomechanics of the Hominin Upper Limb: Enteseal Development and Stone Tool Manufacture	2016	Biological Anthropology
Fijn, N.	Living With Herds in Mongolia	2008	Biological Anthropology
Filloux, A.	Land, Ancestors and Men: Social Structures in the Making	1991	Social Anthropology
Finlayson, J.	Don't Depend on me: Autonomy and Dependence in an Urban Aboriginal Community	1991	Social Anthropology
Fisher, L.	Pioneers, settlers, aliens and exiles: the decolonisation of white identity in Zimbabwe.	2002	Social Anthropology
Fountain, P.M.	Translating Service: An Ethnography of the Mennonite Central Committee	2011	Social Anthropology
Gardner, D. S.	Cult Ritual and Social Organisation among the Mianmin	1981	Social Anthropology
Gerrard, G.	Factoring the Proto-biped Infant into the Origin of Bipedalism	2019	Biological Anthropology
Gilligan, I.	Prehistoric Clothing and Ice Age Climates: Cold Stress, Neanderthal Extinction and the Emergence of Modern Human Behaviour	2010	Biological Anthropology
Glaskin, K. A.	Claiming Country: a case study of historical legacy and	2002	Social Anthropology

	transition in the native title context		
Gnecchi-Ruscione, E.	Power or Paradise? Korafe Christianity and Korafe Magic	1991	Social Anthropology
Gomes, A. G.	Looking-for-Money: Simple Commodity Production in the Economy of the Tapah Semai of Malaysia	1986	Social Anthropology
Gonzales Monge, A.	The Socioecology of the Annamese Silvered Langur ( <i>Trachypithecus margarita</i> ) in Northeastern Cambodia, and the effects of human activity on it	2016	Biological Anthropology
Gonzalez, T.	The Pariah Case: Some comments on the origin and evolution of primitive dogs and on the taxonomy of related species	2012	Biological Anthropology
Gould, J.	Being in the Black: the business of development in Northern Australia	2010	Social Anthropology
Grace, A.	"It's not about Luck": The Production of Australian Elite Athletes	2015	Social Anthropology
Griffith, R.	The Role of Sea Affordance and Monument Orientation in the Landscape Contexts of the Long Cairns of Scotland	2021	Archaeology
Grono, E.	Settlement at the Micro-scale: Microstratigraphy and micromorphology of transitional Neolithic settlement sites in Vietnam (5000 cal BP to 2500 cal BP)	2020	Archaeology
Haddow, E.	Excavating Eden: Missionaries, Material Culture, and Migration Theories in the	2020	Archaeology

	History of Pacific Archaeology, 1797-1940		
Hai, Dong Thanh	Ecology, Behaviour and Conservation of the Tonkin Snub-nosed Monkey ( <i>Rhinopithecus avunculus</i> ) in Vietnam	2011	Biological Anthropology
Hamby, L.	Containers of Power: Fibre Forms from Northeast Arnhem Land Australia	2001	Social Anthropology
Hansen, K.	Fluid: An Ethnography of Surfing and Tourism on Siargao Island, Philippines	2022	Social Anthropology
Hansen, K. V.	Being Sami: an ethnography of identity through the lens of the Riddu Riddu festival	2015	Social Anthropology
Harradine, M.	Alienating Customary Land: People of the Land and People of Property in Vanuatu	2014	Social Anthropology
Harrison, L. J.	Diet and Nutrition in a Tiwi Community: A Study of Factors Affecting the Health Status of Under-Threes at Milikapiti, North Australia	1985	Biological Anthropology
Harrison, S. J.	Stealing People's Names: Social Structure, Cosmology and Politics in a Sepik River Village.	1982	Social Anthropology
Hayes, P.	The Wrestlers of Khartoum, Sudan: An Embodied Material Culture of Virility	2022	Social Anthropology
Hayman, J.	Towards a More Accurate Estimation of the Times since Death in Human Bodies Found Decomposed in Australian Conditions	2013	Biological Anthropology
Hayward, J.	Reading the Signs: Depictions of People and Things in the	2016	Archaeology

	Rock Art of Mirarr Country. Northern Territory, Australia		
Heffernan, K.	Limatambo in Late Prehistory: Landscape Archaeology and Documentary Images of Inca Presence in the Periphery of Cusco, Peru.	1989/1990	Archaeology
Hegerty, B.	Becoming Incomplete: The Transgender Body and National Modernity in New Order Indonesia (1967-1998)	2018	Social Anthropology
Helliwell, C.	The Ricefield and the Hearth: Social Relations in a Borneo Dayak Community.	1990	Social Anthropology
Hendershott, R.	Socioecology of Cat Ba Langurs ( <i>Trachypithecus poliocephalus</i> ): Implications for Conservation	2017	Biological Anthropology
Hines, J	Ecology and Taxonomy of <i>Ateles geoffroyi</i> in Parque Nacional Pico Bonito, Atlantida, Honduras	2005	Biological Anthropology
Hoff, J.	Gifts for the Dead: A Stylistic Analysis of Tiwi Graveposts Illuminated by a Case Study of Their Manufacture.	1991	Social Anthropology
Hu, Gang	Socioecology and Behavioural Flexibility of Francois' Langur ( <i>Trachypithecus francoisi</i> ) in Mayanghe Nature Reserve, Southwest China	2007	Biological Anthropology
Hudson, M.	Ruins of identity: ethnogenesis in the Japanese islands, 400BC to AD 1400	1996	Archaeology
Huffer, D. G.	The Ties that Bind: Population Dynamic, Mobility, and Kinship	2012	Social Anthropology

	during the mid-Holocene in Northern Vietnam		
Hyndman-Rizik, N.	At My Mother's Table: Migration (re)production and return between Hadchit, North Lebanon and Sydney	2009	Social Anthropology
Ismail, M. Y.	Wat Pathumwihaan of Baan Malaj. A study of Siamese and Chinese Buddhists in Malay State.	1987	Social Anthropology
Itriyati, F.	The Abandoned Survivors: newly disabled women after the 2006 Earthquake in Yogyakarta, Indonesia	2020	Social Anthropology
Jacob, J.	Over my dead body: the early Anglo-Saxon mortuary assimilation of previous cultural landscapes	2012	Archaeology
Jakob, L.	"Hooray, I am a Kriegsenkel!" - Transgenerational Transmission of World War II Experiences in Germany	2015	Social Anthropology
James, B.	Time and Tide in the Crocodile Islands: Change and Continuity in Yan-nhangu Marine Identity	2009	Social Anthropology
Jefferies, A.	Australian Aboriginal higher order social organisation and the late holocene	2018	Social Anthropology
Johnston, I.	People, animals and objects - Dynamic figure Rock Art - Reflections of Society	2018	Archaeology
Jones, R.	Transitions to animal domestication in Southeast Asia: Zooarchaeological analysis of Con Co Ngua and Man Bac, Vietnam	2018	Archaeology

Kabaila, P. R.	Archaeological Aspects Of Aboriginal Settlement Of The Period 1870-1970 In The Wiradjuri Region Appendices 2: Archaeological Aspects Of Aboriginal Settlement Of The Period 1870-1970 In The Wiradjuri Region Appendices 3: Archaeological Aspects Of Aboriginal Settlement Of The Period 1870-1970 In The Wiradjuri Region Appendices 4: Archaeological Aspects Of Aboriginal Settlement Of The Period 1870-1970 In The Wiradjuri Region	1999	Archaeology
Khan, N.	The Ambiguous Authority and Cultural Economy of Vernacular Biomedicine at Retail Pharmacies in Bangladesh	2023	Social Anthropology
Kibria, A.	Potentials of Ecosystem Services for Primate Conservation and Human Well Being	2018	Biological Anthropology
Kinch, J.	Changing lives and livelihoods: culture, capitalism and contestation over marine resources in island Melanesia	2017	Social Anthropology
King, A.	The Thinking Skills of Two Gibbon Species: Representation, Reasoning & Reflection in Hoolock leuconedys and Nomascus leucogenys	2021	Social Anthropology
Klaver, Jan Maria	Late Holocene Occupation of the Central Murrumbidgee Riverine Plain	1998	Archaeology

Knudsen, M.	This is our place: Fishing families and cosmopolitans on Negros Island, Philippines	2009	Social Anthropology
Konig, A.	The Cultural Face of Conflict: Dayak-Madurese violence in 1996/97 in West Kalimantan, Indonesia	2012	Social Anthropology
Kononenko, N.	Vol 1: Obsidian Tool Function and Settlement Pattern during the Middle-Late Holocene on Garua Island, West New Britain, Papua New Guinea Vol 2: Obsidian Tool Function and Settlement Pattern during the Middle-Late Holocene on Garua Island, West New Britain, Papua New Guinea	2008	Archaeology
Kruse, W	Selling Wild Borneo: Iban longhouse tourism in Sarawak	2003	Social Anthropology
Kwok, N.	'Owning' a marginal identity: shame and resistance in an Aboriginal community	2005	Social Anthropology
Leary, A.	Bedouin, not a Bad-One: The Bedouin Bedouins' Struggle for Identity, Place and Belonging in Petra, Jordan	2023	Social Anthropology
Leasor, H.C.	Effects of ecotourism on the proboscis monkey (Nasalis larvatus) in the Lower Kinabatangan, Sabah, Malaysia Appendices: Effects of ecotourism on the proboscis monkey (Nasalis larvatus) in the Lower Kinabatangan, Sabah, Malaysia	2010	Biological Anthropology
Leavesley, M G.	Trees to the Sky: Prehistoric Hunting in New Ireland, Papua New Guinea	2004	Archaeology

Leclerc, M.	Vol 1: Investigation the raw materials used for Lapita and post-Lapita pottery manufacturing: A chemical characterisation of ceramic collections from Vanuatu Vol 2: Investigation the raw materials used for Lapita and post-Lapita pottery manufacturing: A chemical characterisation of ceramic collections from Vanuatu	2016	Archaeology
Liechti-Stucki, A.	The Ersari Turkmen of Afghanistan: Some Aspects of Social and Economic Organisation and Change in a Central Asian Turkic society.	1991	Social Anthropology
Lim, T.	Ceramic Variability, Social Complexity and the Political Economy in Iron Age Cambodia and Mainland Southeast Asia (c. 500 BC-AD 500)	2020	Archaeology
Littleton, J. H.	Articulating the Past: An Approach to Prehistoric Social Composition.	1992	Biological Anthropology
Lorenzen, S.	Seeing Like a Farmer - Principles and Practices in the Balinese Subak	2008	Social Anthropology
Lu, T.	The transition from foraging to farming and the origin of agriculture in China	1998	Archaeology
Macgregor, O. J.	Experimental investigation of flake production and the identification of problem avoidance strategies, applied to scraper reduction at Mount Carmel Appendices: Experimental investigation of flake production and the	2010	Archaeology

	identification of problem avoidance strategies, applied to scraper reduction at Mount Carmel		
Mackay, A	Vol 1: History and selection in the late Pleistocene archaeology of the Western Cape, South Africa Vol 2: History and selection in the late Pleistocene archaeology of the Western Cape, South Africa	2009	Archaeology
Mahirta, Ma. D.	Human Occupation on Rote and Sawu Islands, Nusa Tenggara Timur	2004	Archaeology
Markham, A	Competing Interests: Co-management, Aborigines and National Parks in Australia's Northern Territory	2009	Social Anthropology
Marshall, S.	Which way to Magna Hungaria? The Application of Social Stratigraphic Mapping and Analysis to an Ethnic Origin Theory	2018	Archaeology
Martin, D. F.	Autonomy and Relatedness: An Ethnography of Wik People of Aurukan, Western Cape York.	1993	Social Anthropology
Martin, L.	<u>On the biological affinity between the populations of Iron Age and Roman central southern England, using dental non-metrics as evidence</u>	2003	Biological Anthropology
Mayo, K. P.	The Badri Tree: An Anthropological Study of a Himalayan Pilgrimage Centre	2009	Social Anthropology
McDonald, H.	Blood, Bones and Spirit: Aboriginal Christianity in Halls Creek, Western Australia	1998	Social Anthropology

McDonald, J.	Vol 1: Sydney Basin Rock Art: The analysis of a regional art style in the context of its prehistory Vol 2: Sydney Basin Rock Art: The analysis of a regional art style in the context of its prehistory	1994	Archaeology
McFadden, C.	Palaeodemography: A New Hope	2019	Biological Anthropology
McGrath, S.	The impacts of logging and hunting pressure on the northern yellow-cheeked crested gibbon ( <i>Nomascus annamensis</i> ) in Veun Sai-Siem Pang National Park, Cambodia	2023	Biological Anthropology
McNally, S.	HIV in contemporary Vietnam: an anthropology of development	2002	Social Anthropology
McNamara, O.	Cultivating Populism: The Politics of Agroecology in Cordoba, Argentina	2021	Social Anthropology
Meehan, B.	Shell Bed to Shell Midden.	1976	Archaeology
Melander, V.	The Coming of the White Bearded Men: The Origin and development of Thor Heyerdahl's Kon-Tiki Theory	2020	Archaeology
Mimica, J. F.	Omalycce: An Ethnography of the Ikwaye View of the Cosmos.	1981	Social Anthropology
Moizo, B.R.	'We All One Mob but Different': Groups, Grouping and Identity in a Kimberley Aboriginal Village	1991	Social Anthropology
Morgain, R.	Beyond 'Individualism' personhood and transformation in the	2010	Social Anthropology

	Reclaiming Pagan community of San Francisco		
Morphy, H	Vol 1: 'Too Many Meanings': An Analysis of the Artistic System of the Yolngu of North-East Arnhem Land	1977	Social Anthropology
Morton, J.A.	Vol 1: Sustaining Desire: A Structuralist Interpretation of Myth and Male Cult in Central Australia. Vol 2: Sustaining Desire: A Structuralist Interpretation of Myth and Male Cult in Central Australia.	1986	Social Anthropology
Morwood, M. J.	Vol 1: Art and Stone: Towards a Prehistory of Central Western Queensland Vol 2: Art and Stone: Towards a Prehistory of Central Western Queensland	1980	Archaeology
Mottram, M.	Vol 1: Continuity Versus Cultural Markers: results of the controlled surface collection of Tell Halula, North Syria Vol 2: Continuity Versus Cultural Markers: results of the controlled surface collection of Tell Halula, North Syria Vol 3: Continuity Versus Cultural Markers: results of the controlled surface collection of Tell Halula, North Syria	2010	Archaeology
Munro, S. J.	Molluscs as Ecological Indicators in Palaeoanthropological Contexts	2010	Biological Anthropology
Murphy, K.	The cultural organisation of social difference and relatedness at the border	2013	Social Anthropology

	between Australia and Papua New Guinea		
Musharbash, Y.	Warlpiri Sociality. An Ethnography of the Spatial and Temporal Dimensions of Everyday Life in a Central Australian Aboriginal Settlement	2003	Social Anthropology
Neikirk, A.	Learning to be Refugees: The Bhutanese in Nepal and Australia	2015	Social Anthropology
Nejman, L.	Lithic Patterning and Land-Use During the Middle-Upper Palaeolithic Transition in Moravia (Czech Republic)	2006	Archaeology
Neyland, A.	Lost in Time but Not in Space: High Resolution Geoarchaeology of Knapping Floors and Artefact Scatters in the Roxby Dunefield, Arid South Australia	2016	Archaeology
Ng, C.	Vol 1: The Weaving of Prestige: Village Women's Representations of the Social Categories of Minangkabau Society. Vol 2: The Weaving of Prestige: Village Women's Representations of the Social Categories of Minangkabau Society.	1987	Social Anthropology
Norton, L.	Between moving bodies: Power, the senses and crafting the gifted body	2019	Social Anthropology
Nurchahyo, A.	Geographic Varieties through Morphological Assessment in the Orangutan, and	2018	Biological Anthropology

	Implications for the Conservation Program		
O'Donnell, M.	Effects of Bushfire Exposure on Natal and Early Life Development in Humans: A Life History Perspective	2017	Biological Anthropology
Officer, K.L.C.	Style and Graphic: An Archaeological Model for the Analysis of Rock Art.	1994	Archaeology
Ono, A.	Pentecostalism Among the Bundjalung Revisited	2007	Social Anthropology
Ottosson, A.	Making Aboriginal men and music in Central Australia	2006	Social Anthropology
Palmer, B. D.	Big Men and Old Men: Migrant-Led Status Change in Buton, Indonesia	2009	Social Anthropology
Parayiwa, C.	A mixed-method investigation of maternal cyclone exposure and perinatal health outcomes in Queensland, Australia	2023	Biological Anthropology
Parke, A.	Traditional society in north west Fiji and its political development	2006	Social Anthropology
Parker, L.	Village and State in 'New Order' Bali	1990	Social Anthropology
Parkes, R.	"The World is a Mosque": Landscape Archaeology and Islam in al-Andalus and El Valle de Lecrin	2006	Archaeology
Pearson, A.	Bone by Bone: Phylogeny of the Ape Cranium	2015	Archaeology
Penjore, D.	Harvesting the Half: The Persistence of Share Cropping in Samcholing, Bhutan	2016	Social Anthropology
Perera, H. N.	Vol 1: A Review of the Prehistory of Sri Lanka Vol 2: A Review of the Prehistory of Sri Lanka	2007	Archaeology

Perri, G.	The ecomorphology of the Monotreme cranium and the biogeography of Australia and New Guinea.	2019	Biological Anthropology
Pezzutto, S.	Sex Influencers: An Ethnographic Study of Transgender Pornography Workers	2023	Social Anthropology
Po-yi, C.	Pottery production and social complexity on the Changdu plain, Schuan, China 2500-800 BC	20015	Archaeology
Poignand, D.	Social Status in Bali.	1999	Social Anthropology
Pollock, I.	Rich as a Running Stream:" The Flow of Value in Ngadhaland	2021	Social Anthropology
Poore, Megan Frances	Being Ceduna: Survival on the Far West Coast of South Australia	2002	Social Anthropology
Prossor, L.	Geoarchaeological investigations of sedentism at a Natufian site, Wadi Hammeh 27, Jordan, awarded 2023, Archaeology	2023	Archaeology
Putt, J.	Aboriginal Youth and Outback justice: Local knowledge of difference	1999	Social Anthropology
Raftery, D	Pursuing Quality and Resisting Commodification: An analysis of value creation among Clare Valley family wine businesses	2011	Social Anthropology
Raharjo, Yulfita.	Livelihood Strategies of the Landless: Three Cases from Blita East Java.	1989	Social Anthropology
Rai, M.	Enduring inequalities: Practices of caste and development in new Nepal	2017	Social Anthropology

Raj, R.	Six inches from above: violence and resistance among Gangotas of Bhegalpur (India)	1995	Social Anthropology
Ramlee, H.	Distribution, ecology and systematics of <i>Presbytis hosei</i> and other leaf monkey species in North Borneo	2011	Biological Anthropology
Rawson, B. M.	The socio-ecology of the black-shanked douc ( <i>Pygathrix nigripes</i> ) in Mondulkiri Province, Cambodia	2008	Biological Anthropology
Razaque, C.	Schooling Gender in Rural Pakistan: An Ethnographic study of the Primary School and its Role in Gender Construction	2016	Social Anthropology
Reepmeyer, C	The Obsidian Sources and Distribution Systems emanating from Gaua and Vanua Lava in the Banks Islands of Vanuatu	2009	Archaeology
Reeves, G	Spaces of life; spaces of death : the relationship of the house (uma) to the production of space and identity in a Rereiket Community, Mentawai	1994	Social Anthropology
Richards, M.	Challenging typology: Re-evaluating historical and prehistoric exchanges of Polynesian adzes and pounders with pXRF	2021	Archaeology
Riddett, L.	Natai (Strings of the Kite): Bhadrakok Chittagonians managing the dilemmas of 'modernity' in a post-colonial world.	2006	Social Anthropology
Roberts, P.	A Rose by Any Other Name: Historical Epidemiology in Late Colonial and Early Modern Victoria (1853-c.193)	2013	Biological Anthropology

Robertson, S.	Differential diagnosis of Cribra Orbitalia within the Christ Church Spitalfields via Micro-CT analysis.	2019	Biological Anthropology
Rochelle, B.	'Digging Up Culture' : An Ethnography of Culture & Civilisation in Minahasa, Indonesia	2009	Social Anthropology
Ross, K.	The Identity at Death of the Young and Old from the Neolithic, Bronze and Iron Ages on the Southeast Asian Mainland	2019	Biological Anthropology
Rudder, J.	Yolngu Cosmology: An Unchanging Cosmos Incorporating a Rapidly Changing World.	1993	Social Anthropology
Rutnin, S.	The Prehistory of Western Udon Thani and Loei Provinces, Northeast Thailand	1989	Archaeology
Sager, S.	The Sky is our Roof, The Earth is our Floor: Orang Rimba Customs and Religion in the Bukit Duabelas region of Jambi, Sumatra	2008	Social Anthropology
Santillana, J.	The Inka province of Vilcaswaman: religious dynamics and the expansion of the Inka state	2001	Arcaheology
Sarjeant, Carmen	The role of potters at Neolitch An So'n, Southern Vietnam	2012	Archaeology
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Schaffarczyk, S. L.	The Papuan Official Collection: The biography of a collection at the National Museum of Australia, Canberra	2008	Archaeology

Schoeffel, P (cf Meleisea)	Daughters of Sina: a study of gender status and power in Western Samoa	1980	Social Anthropology
Schultz, C.	Working In Daylight: The Politics of Christian Experience and the Colonial Encounter in Malaysian Borneo	2022	Social Anthropology
Schulz, E. R.	Curating Self-Determination: Individual, Institutional, and Intercultural Relationships in Australia's Museums	2013	Heritage and Museums
Schwab, R. G.	The "Blackfella Way": Ideology and Practice in an Urban Aboriginal Community.	1991	Social Anthropology
Scott, G.	The Late Iron Age of Northeast Thailand and Central-Northwest Cambodia: a tale of two regions.	2019	Archaeology
Segi, S.	'Pinning Our Hope on the Seas': Conservation, Resource Depletion and Livelihood in a Philippine Fishing Village	2011	Social Anthropology
Sevo, G.	A multidimensional assessment of health and functional status in older Aboriginal Australians from Katherine and Lajamanu, Northern Territory	2003	Biological Anthropology
Shakuto, S.	Anxious Intimacy: Negotiating Gender, Value and Belonging among Japanese Retirees in Malaysia	2017	Social Anthropology
Shaw, B.	Vol 1: The archaeology of Rossel Island, Massim, Papua New Guinea: Towards a prehistory of the Louisiade Archipelago	2014	Archaeology

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Sibthorpe, B. M.	'All Our People Are Dyin': Diet and Stress in an Urban Aboriginal Community.	1988	Biological Anthropology
Simet, J.L.	Tabu: Analysis of a Tolai Ritual Object	1991	Social Anthropology
Skousgaard, H.	Spirituality in the Pub: Finding voice in a monological church	2018	Social Anthropology
Slotte, I.	We are Family, We are One: an Aboriginal Christian Movement in Arnhem Land, Australia	1997	Social anthropology
Smith, L. M.	Hidden Dragons: The archaeology of mid to late nineteenth-century Chinese communities in south eastern New South Wales (Vol 1)  Appendices: Hidden Dragons: The archaeology of mid to late nineteenth-century Chinese communities in south eastern New South Wales (Vol 2)	2006	Archaeology
Smith, R.	Conversion and Continuity: Response to Missionization in the Papua New Guinea Highlands.	1982	Social Anthropology
Stockhausen, K.	Analyses of Variation in Cranial Vault Thickness	1997	Biological Anthropology
Stolte, G. M.	That's Deadly! An Aboriginal and Torres Strait Islander Arts Studio in Cairns, Queensland	2013	Social Anthropology
Stuart-Fox, David J.	PURA BESAKIH: A Study of Balinese Religion and Society	1987	Social Anthropology

Sullivan, M. E.	Aboriginal Shell Middens in the Coastal Landscape of New South Wales	1982	Archaeology
Sullivan, P. J.	All Free Man Now: Culture and Post-Colonialism in the Kimberley Division North Western Australia.	1989	Social Anthropology
Sultana, F.	Politics of Governance in Poverty Reduction in Least Developed Countries: Bangladesh as a case study	2017	Social Anthropology
Suwandi, R.	A quest for Justice: The Millenary Aspirations of a Contemporary Javanese Wali.	1985	Social Anthropology
Tacon, P.S.C.	Vol 1: From Rainbow Snakes to X-ray Fish: The Nature of the Recent Rock Painting Traditions of Western Arnhem Land Australia.  Vol 2: From Rainbow Snakes to X-ray Fish: The Nature of the Recent Rock Painting Traditions of Western Arnhem Land Australia.	1989	Archaeology
Taha, Adi Haji	Archaeological investigations in Ulu Kelantan, Peninsular Malaysia	2000	Archaeology
Tahalele	State Ideology & Development Cooperation: The Symbolic Politics of Indonesia's South-South Cooperation	2020	Social anthropology
Tamura, K.	Border Crossings: Japanese war brides and their selfhood	1999	Social Anthropology
Tangit, T.	Ethnic Labels and Identity among Kadazans in Penampang, Sabah (Malaysian Borneo)	2018	Social Anthropology

Tanudirjo, D. A.	Islands in Between: Prehistory of the Northeastern Indonesian Archipelago	2001	Archaeology
Tashi, K.	Contested past, challenging future: an ethnography of pre-Buddhist Bon religious practices in central Bhutan'	2020	Social Anthropology
Taylor, L.	The Same but Different: Social Reproduction and Innovation in the Art of the Kunwinjku of Western Arnhem Land.	1987	Social Anthropology
Theobald, S.	The possibility of perfection: Living utopia in contemporary Mashhad	2020	Social Anthropology
Thomas, M.	Place, Memory, and Identity in the Vietnamese Diaspora	1996	Social Anthropology
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Tillotson, D.M.	Who invented the Dayaks? Historical case studies on arts material culture and ethnic identity from Borneo. Appendices: Who invented the Dayaks? Historical case studies on arts material culture and ethnic identity from Borneo.	1994	Archaeology

Titchen, S. M.	On the construction of outstanding universal value. UNESCO's World Heritage Convention (Convention concerning the Protection of the World Cultural and Natural Heritage, 1972) and the identification and assessment of cultural places for inclusion in the World Heritage List	1995	Heritage and Museum
Toner, P. G.	When The Echoes Are Gone: A Yolngu Musical Anthropology	2001	Social Anthropology
Toohey, A.	The Rending of a Name	1996	Social Anthropology
Tracey, Michael	Wooden Ships, Iron men and Stalwart Ladies: The TSS Douglas Mawson Saga	2007	Archaeology
Trung, T. C.	Empowerment Through Community-Driven Development: A Study of the Chiase Program in Vietnam	2010	Social Anthropology
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Tynan, M	Trust and psychosocial stress in an urban Aboriginal community	2003	Social Anthropology
Va'a, Leulu F.	Fa'a Samoa : Continuities and Change. A Sudy of Samoan Migrants in Australia.	1995	Social Anthropology
van Meijl, T.	Political Paradoxes and Timeless Traditions: Ideology and Development among the Tainui Maori, New Zealand	1990	Social Anthropology
Walker-Birckhead, W.	Dutch Identity and Assimilation in Australia: An Interpretative Approach.	1988	Social Anthropology

Walshe, K.A.	Pellets, scats & artefacts processes of predator deposition and bone modification in an Australian cave site: Allen's Cave, S.A.	1994	Archaeology
Watt, E.	Mission Modern: An Ethno-Historical Explanation of the Origins and Reception of the Cape York Welfare Reform Trial in Hope Vale	2016	Social Anthropology
Wee, V.	Melayu: Hierarchies of Being in Riau.	1985	Social Anthropology
Weitzel, V.C.	Vol 1: Dental and Cranial Morphology of Presbytis and Trachypithecus in relation to diet.  Vol 2: Dental and Cranial Morphology of Presbytis and Trachypithecus in relation to diet.	1983	Biological Anthropology
Westmacott, K.	Christ is the Head of this House: Material Culture and New Modes of Consumption for Kanyan in the 1990s	2000	Social Anthropology
Wheatley, O.K.	The Disciplinary Development of British Archaeology 1925-1975.	1979	Archaeology
White, D. J.	Social Behaviour of the Golden Snub Nosed Monkey, <i>Rhinopithecus roxellana</i>	2008	Social Anthropology
Wickham, R.	Origins of sedentism: possible roles of ideology and shamanism in the transition	2019	Archaeology
Williams, E.	Wet Underfoot? Earth Mound Sites and the Recent Prehistory of Southwestern Victoria.	1985	Archaeology

Williams, J.	The impact of tourism on gibbons: developing best practice guidelines from case studies in Cambodia and China	2021	Biological Anthropology
Willis, A.	The Bioarchaeology of An Son and Hoa Diem: Biosocial Insights into Prehistoric Southern Vietnam	2015	Biological Archaeology
Willis, C.	Cranial variation amongst Aboriginal Australians: a survey and analysis	1998	Biological Anthropology
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Witchard, A.	Operating the Social Body; Embodied experiences of cancer previvors	2017	Social Anthropology
Wohlan, C.	Hunting the past, harvesting the present and owning the future: Aboriginal life projects in the Dampier Peninsula region, West Kimberley	2022	Social Anthropology
Woolley, N.	Religion and Politics in the Writings of Xu Xuan (917-92)	2010	Social Anthropology
Yang, Y.	Feeding ecology and conservation biology of the black or Myanmar snub-nosed monkey ( <i>Rhinopithecus strykeri</i> )	2020	Biological Anthropology
Zhang, R.	'Value in Change': What do World Heritage Nominations Bring to Chinese World Heritage Sites?	2016	Heritage and Museum
Zhang, Y.	Archaeobotanical and palaeoecological assessment of three freshwater shell middens dating to the early Holocene, Yongjiang River, Guangxi, southern China	2022	Archaeology

Zhimomi, S.	Women and Christianity in Nagaland	2001	Social Anthropology
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