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PHANFARE



PHA NSW



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This edition of *Phanfare* has been prepared by:
Ruth Banfield, Cathy Dunn, Terry Kass,
Katherine Knight and Carol Liston

President's Page

The annual Christmas Party at History House on 9 December 2010 was not only an occasion for members to get together and spread the Christmas cheer, but it was also an opportunity to present the 2010 PHA NSW Undergraduate History Prize.

The prize recognises and rewards scholarly work done by history students at undergraduate level that engages in the field of public history. This is the third year that the prize has been running. Initially only offered to students from the University of NSW, this year the prize was extended to students from the University of New England. From 2011, the prize will be open to all undergraduate students in NSW and the ACT whose projects engage with the profession and practice of public history.

In 2010, the winner from the University of NSW is Megan Walford for her essay

which explores the way that that Sydney's Mardi Gras festival has changed its focus since it began in the late 1970s 'from peaceful political demonstration to an event of celebration and consumption'.

From the University of New England, the winner is Gary Boyce, a former fireman who now works at the Museum of Fire in Penrith and studying an Advanced Diploma of Local, Family and Applied History. His research project looked at the relationship between heritage conservation planning and practice, using the example of the City of Sydney Fire Station on Castlereagh Street.

A big thank you to Sue McClean for organising and administering the prize over the past few years, and to Grace Karskens and Lisa Ford from the University of NSW, and Janis Wilton from the University of New England for judging the winning entries, and for their support and encouragement of this prize.

The PHA NSW Executive Committee is looking forward to 2011, with a new website, a publication arising from the Islands of History Conference, and an exciting program of CPDs and events aimed at both our regional and Sydney-based members.

Happy New Year!

Laila Ellmoos, President PHA NSW

Advanced Oral History Institute: August 2010

University of California, Berkeley

In August I had the great pleasure of travelling to the University of California, Berkeley, to attend an Advanced Oral History Institute. This week-long summer school was run by the Regional Oral History Office (ROHO), which is part of the Bancroft Library on the Berkeley University campus. The Institute was held in the Berkeley Faculty Club, where I stayed, which was an attractively old-fashioned log cabin kind of place. Its heavy 1930s décor (with antlers) called to mind stuffy Ivy League colleges rather than the progressive atmosphere for which Berkeley is known.

ROHO was established in 1954 and is a research centre that functions a bit like a faculty within the university. It's staffed by academic and public historians whose research interests are conducted primarily through the tool of oral history interviewing. There is a broad range of subject areas into which particular projects fit including politics and government, law and jurisprudence, arts and letters, business and labour, social and community history, University of California history, natural resources and the environment, and science and technology.

ROHO's projects are generally reflective of the history of San Francisco and its Bay Area, along with California more generally. For instance, the Office has an ongoing interest in the Californian food and wine industries (it's a tough job but someone's got to do it!), has completed a project on the free speech movement at Berkeley, conducted interviews and produced a book about the nearby former Oakland Army Base, and collaborates with the San Francisco Museum of Modern Art on interviews about the history of the museum and the art it collects. Individual staffers also pursue their own academic interests. In ROHO practice, all oral history interviews are videotaped and repeat interviews are also often conducted, depending on the depth and breadth of the research question.

The Institute was attended by about 40 oral history practitioners including public historians such as myself and many scholars from different fields of the humanities who were using oral history as a tool in their research. Participants were mostly North American (including Canadian) but there was one other Australian (Alec O'Halloran, a PhD candidate from ANU), two Japanese and one Scot.

The unsurprising preponderance of Americans (it was a fee-paying course and the US is an expensive place to get to for most non-Americans) belies the great diversity amongst participants, in terms of their backgrounds and scholarly interests. Research areas included queer Latina diasporas, retailing and the making of a consumer society in Ghana, black women runners in US cultural politics, the Home Front in WWII, artists working in traditional craft media, the civil rights movement for the blind, photography and the Cambodian genocide, Japanese American internment camps, school desegregation in Boston, and Partition and Sindhi Hindu identity.

The schedule was very tightly packed and included topic sessions or discussion groups which would breakout into smaller groups or pairs to work through or trial various aspects of the interviewing process. There were also daily seminars where the seminar leader would talk about issues – ethical, practical, legal – raised by their own research and invite questions,

reflection and discussion from seminar participants. A lengthy formal paper was also given each day, either on a research area being pursued at ROHO, or from other researchers using the practice and associated techniques of oral history for their own research. Of particular interest were papers on the use of oral history to elicit the methods by which contemporary Argentines learned about the suppressed history of their country's recent past; the use of slave narratives collected by the Works Progress Administration (WPA) in the 1930s to uncover the history of Indian (native American) freedmen identity; and the (relatively) recent electoral history of San Francisco including gay rights and the politics of Harvey Milk.

There was a great mix of oral history skills amongst participants ranging from those who were approaching the task as relative beginners to seasoned professionals. This blend of different levels of experience gave the whole week a tremendous vibrancy as the very bright but not necessarily young newbies challenged conventional wisdoms, practices and theoretical positions, and old hands argued the toss about any and every aspect of their own and others' work. In particular, the Q & A sessions after each formal paper raised interesting and often quite unexpected dimensions to debates, as practitioners compared and contrasted their experiences in the field with those of the paper-giver.

It was extremely stimulating to be in a place where the practice of oral history is taken very seriously, and that's not just in California, but in the US generally. This kind of Institute, rarely possible in Australia because of our small population base, opens one's mind to the endless possibilities for the work that oral historians do and encourages practitioners to think very deeply about the purpose and long-term benefits of their craft. Links with colleagues in diverse fields promotes an exchange of thoughts and ideas that help to enrich and expand the work that we all do. The way in which the Institute encouraged debate, challenge and scrutiny of anything and everything to do with oral history is an indication of the vitality and dynamism of the area in which oral historians practise, and these qualities can only continue to develop in the future.

Dr Margo Beasley
Oral Historian
History Program
City of Sydney

For the sake of a sign and political will – the latest concerns for the Female Factory, Parramatta

The Female Factory at Parramatta was the main establishment for convict women throughout the convict period in New South Wales., initially in a room above the gaol on the banks of the Parramatta River. The Reverend Samuel Marsden lobbied colonial and imperial governments for decades to build a more appropriate place for the convict women.

Governor Macquarie finally relented and accepted Marsden's plan for a building based on a Yorkshire workhouse. From its opening in 1820, most convict women in New South Wales passed through its gates. Some women were only there for a few weeks before entering assignment; others returned on various occasions between assignments or to have their children or for medical care if they were sick. Women with young children could stay for at least three years, whilst the sick and elderly could remain there.

The Female Factory was not only used for convict women. Poor free women used its hospital facilities, whilst any woman who came before the magistrates for punishment – whether convict, colonial born or free – was likely to find herself sent to the Factory for punishment.

In 1825, in response to Commissioner Bigge's requirement for the women to be more clearly classified and the women under punishment to be housed separately from the other women, Governor Brisbane had a two-storey building erected for the Third Class women. In 1838 Governor Gipps had the Royal Engineers build a penitentiary block of punishment cells.

Frequent reports of the demolition of the Female Factory from the late 19th century were exaggerated and three building complexes survive – the committee rooms where the women were selected for assignment and the hospital wing (built by Governor Macquarie) and the Third Class building (built by Governor Brisbane). These provide the basis for a comprehensive understanding of the experience of convict women at the Female Factory.

Despite this extensive physical evidence, the Parramatta Female Factory was excluded from the recent successful World Heritage submission of Australian convict sites. Until the eve of the submission of the convict sites in New South Wales, the Parramatta Female Factory was located within the curtilage drawn for Parramatta Park and Old Government House, meaning that it would be subject to some of the management constraints applicable to World Heritage sites. At the last minute, the boundary of the Parramatta sites was limited to the Parramatta River, thus removing the Parramatta Female Factory from even notional coverage of the World Heritage listing.

The Parramatta Female Factory is located within the grounds of Cumberland Hospital, itself an item of state heritage significance with substantial buildings from the former Parramatta Hospital for the Insane. The vast parklands are dotted with 19th and early 20th century buildings used by numerous medical and psychiatric services. These buildings are on the opposite side of the Parramatta River from the extensive modern medical facilities at Westmead Hospital, Westmead Children's Hospital and the western, newer campus of Cumberland Hospital, all part of Sydney West Area Health Service, extending from Auburn to Katoomba.

The politics of health have been a bleeding wound for both federal and state governments in recent years. In western Sydney, heritage buildings add a further level of political and asset management complications. In the late 1990s-2000 the New South Wales government

through the Department of Commerce (then the asset management authority) held extensive community meetings to discuss proposals to turn the Parramatta heritage site into a new urban development with medium rise unit blocks and adaptive reuse of the heritage buildings, all served by a new transport system to link the development to the state's second CBD.

The community was horrified. In the decade since, no development has occurred – but the government has not made a statement that there will not be this type of development. The removal of the Female Factory from the world heritage process was seen by most community observers as evidence that the government still intended development of the site and did not want to be constrained by the management protocols of World Heritage listing or inclusion in its curtilage.

With this history of threatened development and no publicised plan of long term use and management of the heritage buildings, it is not surprising that there is little community trust about what either the government or the health bureaucracies might do on the site.

Recently, a S60 proposal under the Heritage Act was made by the Health Department to use part of the Third Class Female Factory building to house a computer room with associated external cooling units and generators. This proposal is currently under consideration. At the same time, the community noted that substantial work was being done to the building, including removal of interior renders, which were not part of the works indicated in the S60 proposal. Naturally the community was alarmed and rallied to protect the building. A veritable whirlwind of emails swept across the virtual airways to family history groups, heritage groups, historians, politicians and media outlets.

It seems probable that the physical works on site were carried out under Standard Exemptions issued some years ago by the Heritage Branch, but as such exemptions are not public documents, there is no community knowledge of these provisions or the nature of the works covered. There were no signs on the mesh fencing that surrounds the site to indicate what the works were or who was carrying them out. The only sign was the one that indicated the S60 application was still under consideration.

Any signage, such as the common notification on building sites of the site manager and contact details or the names of the companies working there, would have helped calm fears. It was later established that an archaeologist was involved and specialist stonemasons assisted when it was found that the original whitewash was under the later cement render.

There are few surviving objects associated with convict women. Did they scratch graffiti on the walls of the building? Would it have been legible after this time? Was the render removal gradual enough to capture this fragile evidence? How was it recorded? Where are the samples and what might they tell us? What will happen to this material? In the absence of an interpretation policy, there is no context to link what is known of the convict experience with what might be looked for on the site.

Even the stones themselves are complicated bits of the evidence. We know from the historical evidence that one of the punishments for the third class women was breaking stones for road surfacing. We know that they sabotaged this work. Are there stones in the grounds that are not associated with the building? Stones that might come from the blue metal quarry at Dundas worked by the male convicts? We know from the historical evidence that the women used stones as weapons. When the Third Class women rebelled in the 1830s they gathered stones from within their yard to throw at the authorities.

Female invalids and lunatics followed the convict women through these buildings, and the Third Class building became a ward of the psychiatric hospital. In the 1970s it was the hospital café and in the 1990s it was used to store old furniture.

The works for the S60 are for temporary facilities that are removable, and the project provides funding for the works on the building, which has had little maintenance in recent decades. However, the works are seen by many as a continuing mark of disrespect toward those ‘damned whores’ of our early history, evidence of on-going contempt of women’s history and heritage.

The long-term future of the Parramatta Female Factory buildings must be addressed. The Female Factory should be recognised as an equal partner in the convict story along with its male counterpart, the Hyde Park Barracks. It should be one of the items in the World Heritage listing of Australian convict sites and it is time that our politicians recognised this and acted.

Carol Liston



Revolution and cultural treasures in Peru and Ecuador



The route of our tour through Peru as shown in Intrepid's Latin America 2010 brochure.



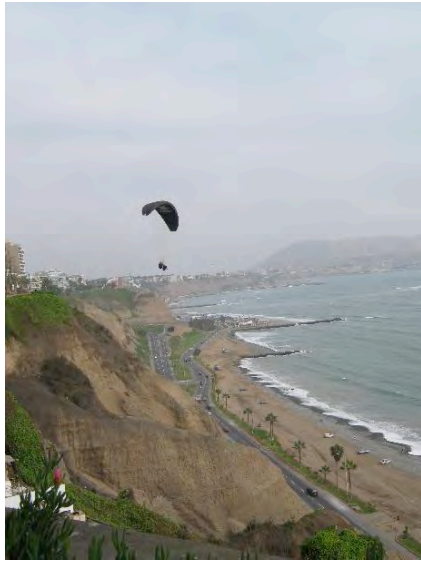
A Machu Picchu llama.

On the flight from Sydney to Lima last July, I read Oliver Balch's *Viva South America! A Journey through a Restless Continent*. Balch had been based in Buenos Aires since 2005. Increasingly, he had sensed a spirit of revolution throughout the continent that had flourished under the Great Liberator, Simon Bolivar (1773 to 1830), and by 2005 was most vividly upheld by the Venezuelan president, Hugo Chavez. Balch journeyed in Bolivar's footsteps, to gather evidence of the impact of these ideals and struggles.¹ It was a valuable introduction to a continent largely unknown to me.

My only knowledge otherwise was through a group of Latin American friends, many of whom had left countries like Chile, Peru, Uruguay, Ecuador, Argentina, Colombia and Bolivia during the political upheavals of the 1970s and 80s. Indeed in the second half of my month of travel, I was going to stay with Ecuadorean friends in Quito, who had returned from Australia about five years previously.

In Lima, I joined seven others for Intrepid's *Majestic Peru* tour. We were introduced early to the constant ferment of political activity and national fiestas. July 28 is National Independence Day, celebrating liberation from Spain in 1821. Everywhere there were flags, crowds out in the streets enjoying a public holiday and the names of political candidates emblazoned on walls. Regional and national elections would take place in October and November this year.

¹ Oliver Balch, *Viva South America – A Journey through a Restless Continent*, Faber and Faber Ltd, 2009, paperback 2010.



Lima expanded rapidly in the 1980s as people fled rural areas in the face of Shining Path terrorists, now linked with disgraced President Fujimori, who is currently in gaol in Chile. There were 24 parties contesting coming elections and a widespread distrust of all politicians and governments. According to our Peruvian guide, corruption is rife and although Peru is resource rich, far too few benefits are being returned to the people. Outside the city, many live in unbelievable poverty in an arid landscape, often in huts created initially from cane screens, including the roof.



Some of this occurs as part of a government scheme for small land grant selection, which the individual must occupy for a period of five years in order to claim ownership. It also comes as a result of frequent earthquakes and tremors. Whole towns have to be rebuilt after such devastation. Coastal rainfall is only 30 millimetres per year, often in the form of the sea mist Garua and there is no wind, so secure roofing is not a major issue.

We travelled down the south coast from Lima almost 1000kms, before turning inland. On the way, the arid landscapes were stunningly beautiful - great folds of pale grey or brown rock, moulded during aeons by volcanic movement and ancient floods. At one stage we travelled alongside a huge geological fault. Increasingly, the land was punctuated by the occasional

river mouth with fertile river plains closely cultivated and supporting communities growing in prosperity. The rivers are fed by huge annual rainfalls in the great inland mountains, between January and March each year.



There are some old established cities in some of these most fertile areas. Lima is built on one of them and was the port from which the Spanish controlled Latin America from the mid 1530s. Like many of the major centres, Lima's architecture reflects Spanish colonial influence, but there are vestiges of Inca culture from the preceding centuries and of pre-Inca societies from at least 500BC.

Further south, Arequipa is a beautiful inland city in a very fertile river valley, 2400 metres above sea level. Spanish colonial influence is much in evidence. In the distance is the snow-capped peak of El Misti, a long dormant volcano, and a range of other mountains overlooking the city.



Before we reached Arequipa, we stayed overnight at Nazca, the site of the mysterious Nazca Lines, which lie undisturbed across a great expanse of flat desert land. Increasingly, more is being learned about the lines, which seem to date from Inca and pre-Inca times and appear to have deep spiritual significance, possibly related to changing weather patterns, the loss of water and the need to plead with deities to restore rainfall.

Nazca was followed by a night at Puerto Inka, little more than a simple resort on a dramatic coastline, with ancient remnants of stone houses, storage facilities and funerary houses. Big

circles of rocks on the dry hillsides as we descended from the Pan American Highway were evidently areas where fish were once dried before being stored. Many parts we have travelled through are now World Heritage sites. Peru has an enormous future in cultural tourism and is an archaeologist's paradise.



Another site we visited between Nazca and Puerto Inka was the desert cemetery at Chauchilla. Here, mummified bodies have been found in a remarkable state of preservation as a result of the still, dry desert air. Ancient people carefully prepared the bodies of their dead for entry into the afterlife. Although the tombs have been raided since and bones and materials left strewn over the earth, archaeologists and other practitioners have done much to study and restore them to provide an understanding of the past.



Many ancient spiritual beliefs and symbols are incorporated in subsequent Catholic church buildings and rituals. Pacha Mama or Mother Earth is a real presence in many people's lives and centres around respect for sun, earth and water. The puma represents our present world, the condor the upper world and the serpent the underworld.

A highlight of the tour was our time in Cuzco, the home of Inca rulers until their defeat by the Spanish. Cuzco, like all the Peruvian towns we visited, was filled with colourful handcrafts and textiles, with women constantly crocheting, knitting and selling in the streets. From Cuzco we went by bus through the Sacred Valley, visiting one of the local communities

to see the women weave and to learn about the natural dyes and fibres they use. The colours embroidered onto the skirts were vivid and applied with great intricacy. As in so many other communities, the hats they wore denoted whether they were married, unmarried or widowed. There are many constraints in traditional life as well as the strength and comfort of belonging.



Throughout the Sacred Valley and at the town of Ollantaytambo there was strong evidence of Inca and pre-Inca building. Great terraces had been built among the huge steep mountains, both as buttresses to earthquake prone spiritual sites and as areas for cultivation, where layers of earth over sand and gravel ensured good drainage systems. Each site had been chosen with great care, taking into account the locations of water and position of the sun at key times of the year and determining the placement of sites of religious ritual and food storage buildings.

Their mathematics and foresight never ceased to amaze. Rocks were quarried and cut to exact requirements hundreds of metres from the building site and then hauled on stone ramps into position, where they would be fitted precisely against each other. Work must have taken several generations and at Ollantaytambo was incomplete when the Spanish arrived.

The Inca empire flourished between 1200 and 1530 AD when the Spanish arrived. Archaeological research continues to uncover more information about pre-Incan and pre-Spanish (pre-Colombian) cultures.



Not surprisingly, Machu Picchu was the climax of the tour. Although much uncertainty still surrounds the role of Machu Picchu in Inca culture, it was clearly of deep spiritual significance. The Incas managed to deflect the Spanish invaders from the site, so that it remained “lost” until Hiram Bingham of Yale University learned of its existence in 1911. It seems that his discovery was a mixed blessing, because, there is evidence that he removed great quantities of artefacts that are now thought to be secreted somewhere within the university. This view was endorsed by an item in the Sydney Morning Herald, in early November, which said that Peru’s President, Alan Garcia, has asked US President, Barack Obama to help recover 46,000 pieces, though Yale University says there are just 5500.²

Since the declaration of Machu Picchu and many other archaeological sites in Peru as World Heritage areas in 2005, visitor numbers have grown hugely. Despite our very early arrival by bus, there were already 2000 visitors waiting to enter. The site was shrouded in thick cloud (it’s in an area of cloud forest) as our guide took us through some key positions and explained their significance – the Temples of the Sun and of the Condor and others like the Temple of the Three Windows and possibly the most important – the Astronomical clock, which he says is often mistakenly called a sundial.



Quito, capital of Ecuador, is a city of two million people, which sits in a valley high in the Andes. In the distance snow capped mountains are sometimes visible, including the spectacular peak of Cotopaxi. To the south west and close to the city of Guayaquil and the border with Peru lies the coastal area where evidence of the Valdivia culture was discovered in 1956. Although pre-Columbian cultures are assumed to be about 5000 old, researchers believe Valdivian culture has its origins more than 11,000 years ago and possibly from Japan. More than 4000 years ago, one of its characteristics had become its highly refined pottery. It was a matriarchal society in which the “Venus of Valdivia” was a feminine ceramic figure created in many individual forms.³

Pasionaria Pazmiño is a direct descendant of the Valdivians. From her home in Quito, she and her husband Carlos Rodriguez have been gathering information for 30 years about the Valdivian culture. As an outstanding self-taught artist Pasionaria is giving their findings rich

² Sydney Morning Herald, Peru’s patrimony, 5/11/2010, p.9.

³ http://en.wikipedia.org/wiki/Valdivia_culture

and detailed expression through continuing research and exquisite artworks. Among her many recent works is a series of serigraphs, based on ancient ceramics. According to Pasionaria and Carlos, Valdivian culture long predates Inca, Aztec and Mayan cultures and among the objects they hold are 4000 year old engraved ceramic cylinders, through which they say that Valdivians passed on their knowledge to these and other societies.



Above left is Pasionaria's serigraph, Lunar Calendar. She explains that the circle and the square were fundamental to Valdivian understanding of the relationship between man and universe. The circle represents infinity, perfection and eternity without beginning or end. The square represents earthly and material stability, the order of the universe and the equilibrium between opposites. The two are totally interdependent. The symbols indicate four seasons, 20 hours to the day, 28 days to the month and 12 months of the year. Above right, Pasionaria holds a ceramic "Venus" in front of some of her works inspired by the figure.

Although there is some dispute about the age and origins of the Valdivian culture, it is clear that previous knowledge of Latin American cultures is constantly being expanded. Another challenge to previous assumptions about early migrations to the Americas was the recent report of an 11,000 year old Australian Aboriginal-type skull found in Brazil.⁴

Story and photos **Katherine Knight** (*with thanks to Lenin Pazmiño for translating Spanish to English*)

⁴ Sydney Morning Herald, Riddle of Aboriginal-type skull found in Brazil, 1/10/2010, p.3

Panforte

This has become a favourite Christmas treat in my family and one in demand throughout the year.

. . . Baking special things in December is about sharing and enjoying Christmas Festivities. It's about passing on tradition, going back to your cultural roots and exploring those of others. . . . **Brigitte Hafner – SMH Good Living, December 7, 2004, p. 8.**

600g blanched almonds
400g dried figs, roughly chopped
240 raisins
180g candied orange and lemon peel, chopped
200g flour
2 tabspns Dutch cocoa powder
1 tabspn ground cinnamon
1 tspn ground coriander
1 tspn ground allspice
300g honey
250g sugar
300g dark chocolate roughly chopped
Rice paper (spring roll wrappers from Asian supermarkets are good)

Preheat oven to 185C. Prepare two 28cm x 18cm baking tins by spraying insides with olive oil then lining the bottom with rice paper.

Roast almonds in oven till golden brown. In a large bowl, mix the figs, raisins, candied fruit, flour, cocoa and spices.

In a pot over medium heat, melt the honey and sugar together until frothy. Stir to dissolve (*and watch – it can easily bubble over and even catch fire*)

In a microwave or over a pot of simmering water, gently melt the chocolate pieces, being careful not to overcook them.

Remove the hot roasted almonds from the oven and add to the mixed fruits and spices. Add the melted chocolate, then the honey. (It is easier to do all the mixing while ingredients are still hot.) Stir the mixture well with a wooden spoon.

Spoon the panforte mixture evenly into the two baking tins. With wet hands, press down to spread the mixture and make a smooth, flat surface. Bake for 25-30 minutes. Cool on a cake

rack then cut into 3cm wide pieces. Wrap with foil and store in an airtight container and cut into thin pieces when ready to serve. Panforte will keep a few weeks if stored this way.

Serves 10-15.

It is my understanding that Panforte originates in the Tuscan city of Siena in Italy, where I first enjoyed it, and was the fortified bread carried by pilgrims. On the other hand, similar spiced cakes were apparently popular throughout Italy from the 1500s and were often given to women to help recovery from childbirth. There are many variations. We've also discovered that it lasts for well over a year. My sister put hers in a tin and found it a year later – still fine and enjoyed by everyone! The lack of eggs and butter is obviously the key.

Hope you enjoy it!
Katherine Knight

National Archives of Australia Sydney Office Consultative Forum

Held at 120 Miller Road, Chester Hill, 17 August 2010

Status of Archives Offices in Darwin, Adelaide and Hobart

Negotiations were continuing with the Northern Territory Government for the Northern Territory Archives to co-locate at the Archives Millner site.

Negotiations were continuing with the State Records of South Australia to co-locate at their Leigh St reading room from April 2011.

Negotiations were continuing with the Tasmanian Government to co-locate with the Tasmanian Archives and Heritage Office from March 2012.

Proactive Digitisation

Digitisation on Demand has increased in Sydney. For the full financial year 2009/2010, 37,913 pages (1,242 items) were digitised as a result of Digitisation on Demand requests. An additional 4,837 pages (987 items) were digitised during 2009/2010 as a result of proactive digitisation. In mid-June it was decided to change the proactive project from National Archives Accession series SP908/1, Alien registration forms to National Archives Accession Series SP42/1, since that series did not require any preliminary preservation or related work so digitisation is much faster.

Arrangement and Description Projects

A listing of current Sydney office arrangement and description projects was circulated.

Operations report

Archival Description has been working on personal records of several prime ministers, Ministers and Chief Justices. They also prepared for loading onto RecordSearch over 40,000 items from C321, Immigration case files from 1968 onwards, which will be loaded next month, and over 12,000 items from SP11/5, Alien registrations from 1940 to 1948.

Funding from the Museum of Australian Democracy permitted the item listing of a Keating series - M3979, Cabinet papers, single number series.

Archival Accessions

On 1 July, a new arrangement with the State Records Authority of NSW at the Rocks was launched for approved personal records depositors and access to those records for their researchers.

A-Z for researchers

A new online resource, *A-Z for Researchers*, is now available with information about popular research topics and services. It draws on the Archives' fact sheets, research guides, publications, education resources, *Memento* magazine and parts of its website.

Online submission of access applications

At the beginning of May, the Archives commenced a procedure allowing researchers to submit access applications electronically from within RecordSearch. The number of new applications received for Sydney and Brisbane offices had skyrocketed.

Enhanced Search & Retrieve

In June, Archives released an enhanced version of RecordSearch to staff and the public. The new advanced search screens provide researchers with additional search options that are useful in refining searches as the number of items on the database continues to increase.

Publications

Dr Ted Ling, formerly employed by the Archives, including a period as Director of the Darwin office, has been commissioned to write a *Research Guide to the Commonwealth's administration of the Northern Territory* to highlight records held in the Darwin office and other offices of the Archives.

On 19 February 2010, the NAA released *Keeping Family Treasures*, an illustrated guide on how to look after precious family heirlooms.

Memento

From January 2011 *Memento* the NAA magazine will be available to subscribers only as an online magazine with some print copies available from state offices.

Terry Kass

PHA (NSW) Directory 2010-11

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ACPHA Advice Committee: to be appointed

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National Archives of Australia Consultative Forum: Terry Kass

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RAHS Archives & Records Management Committee: Terri McCormack

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Professional Development: to be appointed

Publications

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Editorial Collectives: See list at front of *Phanfare*

Other PHA publications: Secretary

The Professional Historians Association (NSW) Inc is the organisation representing qualified historians in NSW and ACT who are professionally employed or commissioned to undertake historical work.

Publications

PHA (NSW) web site www.phansw.org.au

Available on line

PHA (NSW) Register of consulting historians

List of financial members

PHA (NSW) brochure

Professional fees

PHA (NSW) Annual Reports

Phanfare archive & indexes

Information about professional development

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