

THIS BROCHURE IS PREPARED BY THE AUSTRALIA ICOMOS NATIONAL SCIENTIFIC COMMITTEE ON CULTURAL LANDSCAPES AND ROUTES.

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The Australia ICOMOS National Scientific Committee on Cultural Landscapes and Routes prepared this brochure.

Information on cultural routes case studies can be found at:

<http://australia.icomos.org/publications/historic-environment/he-vol-16-no-2-2002-making-tracks/>

<http://australia.icomos.org/publications/historic-environment/he-vol-20-no-1-2007-corrugations/>

<http://australia.icomos.org/publications/historic-environment/he-vol-25-no-3-2013-connecting-cultures-and-continents-the-heritage-of-routes-and-journeys/>

<http://australia.icomos.org/publications/historic-environment/he-vol-26-no-1-2014-connecting-cultures-and-continents-the-heritage-of-routes-and-journeys/>

For information on how to identify, manage and interpret cultural routes consult the Australia ICOMOS International Scientific Committee at:

<http://australia.icomos.org/get-involved/international-scientific-committees/ciic-cultural-routes/>

Further information on cultural routes is available at:

The ICOMOS International Scientific Committee on Cultural Routes (CIIC)

http://www.icomos-ciic.org/INDEX_ingl.htm

The ICOMOS Charter on Cultural Routes http://www.international.icomos.org/charters/culturalroutes_e.pdf

World Heritage Operational Guidelines, pp 92-93

<http://whc.unesco.org/en/guidelines/>

If you need help protecting a cultural route contact:



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UNDERSTANDING CULTURAL ROUTES



Cultural routes make up the connective web of the world's heritage, tying regions, countries and global cultures together. They are the result of humans travelling across the environment, exchanging ideas and goods over long distances and for many years.

Cultural routes can traverse vast distances across a continent or link a country with other peoples. Travellers along cultural routes journey on land, water and increasingly by air. These innumerable travellers have left a heritage of routes and journeys which is imprinted in landscapes and seascapes, records and living memory. Cultural routes have linked Australia with Asia and beyond for centuries.

Cultural route refers to the whole route, which has a worth over and above the sum of its elements, together with a dynamic quality, through which it gains its cultural significance. A cultural route consists of the following elements:

- context – the relationship between a historic cultural route and its natural environment and landscape setting
- content – both the tangible, physical elements and the intangible aspects which give sense and meaning to a historic route
- cross cultural significance – the connection of peoples and the sharing of ideas which gives a historic route a greater depth of significance
- dynamic quality – the spatial dimensions and historic depth of repeated journeys back and forth combine to create a distinctive cultural route.

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Many cultural routes are valued by communities because they:

- connect us to other places, people and ideas
- illustrate the movement of people and the exchange of ideas
- hold myths, legends and meanings, both spiritual and symbolic
- are highly regarded for their continuity of use
- tell us about societies’ use and exchanges of resources, technologies and beliefs.

How can communities protect these cultural routes that are important to them? How can communities and governments protect those past landscape imprints of routes and journeys for future generations?

- Local (government) environment plans, zoning and other controls such as state and territory heritage listings
- National and Commonwealth heritage listings
- World Heritage Inscription.

Cultural routes can be important locally, for a state/territory/province, nationally and internationally. Cultural routes relate to all aspects of Australia’s diverse land and seascapes, as well as its myriad identities. Themes which recognise this diversity include:

- Tracing the natural evolution of Australia
- Peopling Australia
- Developing local, regional and national economies
- Governing
- Tragic Conflict and/or Resolution/Reconciliation
- Developing Australia’s cultural life.

A cultural route may represent more than one of these thematic groups.

How to record and protect a cultural route:

- Understand how and why communities value cultural routes by working with them to document meanings, stories and intangible aspects associated with the route
- Research the important stories associated with the region and identify the cultural routes that best express the stories
- Document the relationship between the cultural route and the natural environment and the wider landscape setting
- Record how the route has been used over time, its sustainability, benefits to the local community and conservation needs
- Use digital technologies to map and photograph the route, noting that there may be many deviations to the route
- Note any threats to the route and plan management guidance in line with best practice
- Publicise your findings and send them to your local council or state government heritage agency to raise awareness of the need for protection.



Image 1: Seven Sisters Songline. (Source: Josephine Watjaari Mick 1993)

Aboriginal law includes stories and songlines that map the travels of their creation ancestors across the continent of Australia. This painting by a Western Desert artist captures a section of the extensive journeys of the Seven Sisters creation ancestors from of the Pleiades. This ancient Aboriginal oral mapping tradition links many different cultural and language groups over vast distances of time and space. The songline route weaves tangible and intangible cultural heritage values together as the actions of the ancestors is embodied in the physical landscape. National or World Heritage recognition of Australian Aboriginal songlines may assist in accessing the financial and practical resources needed to protect and sustain the linked traditional knowledge and significant places along these routes. (Diana James 2013)

Image 2: The Malay prau, painted on bark by the Anindilyakwa artist Minimini Mamarika from Groote Eylandt (off the eastern coast of Arnhem Land) Northern Territory 1948. (Source: Gift of Charles P Mountford 1960, Art Gallery of South Australia, Adelaide)

The Aboriginal painting of the Malay prau provides tangible evidence of the Macassan seafarers voyaging to the north Australian coast from the 17th century CE. Together with the oral traditions and stories of trade and exchange it provides important context for the cultural route.

Image 3: Participants from the ICOMOS Cultural Routes Committee on one of the trails comprising the Sacred Sites and Pilgrimage Routes of the Kii Mountain Range, Japan. (Source: Michael Romero Taylor).



Spiritual routes appeal to contemporary travellers who appreciate the experience of walking historic trails and may share the intangible spiritual values embodied in the route.

Image 4: Cave No. 45, Southern wall, Mogao Caves. Merchants from the Western Regions Encounter Bandits. (Photo: Wu Jian)

The Mogao Caves are located on the World Heritage Listed Silk Roads: the Routes Network of Chang’an-Tianshan Corridor. The Routes Network demonstrates how cultural routes may traverse vast distances, linking one or more countries with other peoples who trade goods and share ideas.

Image 5: The trade route connects the Indonesian trepang trade from Makassar north to China and south to Australia. (Prepared by Peter Johnson from research by Sandy Blair and Nicholas Hall)

Trade route connecting the Indonesian Macassan seafarers with the north Australian coast. The historic maritime trading route illustrates the theme of Exchange and shows the dynamics of cross cultural exchange. Lack of identification of features and recognition of values as well as large scale development can threaten sites and the tangible values identified with the trade route. Sea routes can vary greatly, and with few landmarks, their delineation is in part conceptual rather than physical.

Image 6: A section of the Great Ocean Road between Aireys Inlet and Lorne. (Photo: Wayne Taylor)

The Great Ocean Road is Australia’s most spectacular coastal journey, constructed from 1919 by First World War returned soldiers as a memorial and scenic road for recreational tourism. The road illustrates the context between the



historic route and natural environment, being intentionally designed to follow the lines of nature and make this spectacular coastline publicly accessible. The Great Ocean Road is entered in Australia’s National Heritage List as an exemplar route of a scenic journey. Managing linear heritage is complex as it requires the cooperation of all land managers along the route. The Great Ocean Road includes four local shires, state and national government agencies who work with local communities to coordinate heritage management with tourism.

Image 7: Canning Stock Route (Source: Ken Leighton, Canning Stock Route Project, 2009)

The Canning Stock Route was initially a thin line in the sand, a well-trodden camel pad linking potable water sources across the vast red desert landscape, traversing 1,900 kilometres from Hall’s Creek in the north to Wiluna in the south of Western Australia.

With use by stockmen and cattle, it rapidly became a network of clear pathways to waterholes, criss-crossing Aboriginal lands and



appropriating their land and water sources, becoming ‘a corridor of contestation’ (Diana James 2013). Today, the Martu and Puntu people have successfully claimed native title over most of the Canning Stock Route and manage its four wheel drive tourism and cultural and environmental heritage to produce sustainable benefits for local communities.

Image 8. Route map from ‘Your flight souvenir’, QEA in association with BOAC. Artist and date unknown. (Source: State Library of NSW)

Probably issued in the early 1950s, this version of the Kangaroo Route is eight or nine ‘hops’ with Jakarta included, Colombo and Bombay shown as an alternative to Calcutta, and Rome substituted for Tripoli. Singapore remained an essential stopover until the recent substitution of Dubai under the partnership forged between Qantas and Emirates creating a Kangaroo Route of just two hops.



Image 9. Recording oral history. (Source: Diana James, Canning Stock Route Project, 2009)

Recording Martu people’s stories at Thring Rock on the Canning Stock Route, a collaborative project of Traditional Owners and researchers from the Australian National University. These Aboriginal stories of place are told in oral history, archival photographs and artefacts, modern film and paintings as the Aboriginal peoples up and down the stock route tell their stories.

Image 10. On the Overland Telegraph Route 1929. (Source: NT Library)

The Stuart Highway is one of Australia’s most significant cultural routes. It has a multi layered history as an overland north-south communication route with Aboriginal pathways, explorer Stuart’s journeys, the first to cross the continent, the construction of the Overland Telegraph Line and a railway line, the use of Afghan camel teams and as a strategic defence route during the Second World War. The significance of the Stuart Highway encompasses both tangible and intangible elements.



Recording a cultural route means working with communities along the route to understand the meanings and stories and other intangible aspects of the route.

It includes documenting the physical elements such as roads, bridges, railways, watering points and wells. The variety of associated elements will depend on the type of route. For instance, elements associated with the construction and use of the Overland Telegraph Line and the railway line are the buildings and sites of the telegraph repeater stations and the railway fettlers’ cottages.