

Case Study

Step by Step – Arranging and Describing: The Diane Elizabeth Barwick Collection

Ann McCarthy

Ann McCarthy is a researcher and writer with a background in Native American history in the United States, with particular reference to the assimilation period. She has published two articles about the cross-cultural influences evident in the western novel *Cogewea, the half-blood* written by Mourning Dove (Colville, Okanogan). Ann was trained in archival work at Archives New Zealand, and she recently helped to develop the Diane Elizabeth Barwick Guide to Records at the eScholarship Research Centre. She is currently engaged in a PhD project investigating themes of subjectivity, modernity and social justice in three Australian novels written in the 1940s–1950s.

A case study focusing on the arrangement and description of the record collection of anthropologist and historian Diane Elizabeth Barwick, and the creation of an online finding aid entitled the Diane Elizabeth Barwick (1938–1986) Guide to Records. Subjects covered in this article include accessioning, issues arising in series development with particular reference to Indigenous Australian genealogical material, discussion of how the listing of records for accession purposes served a different purpose to the listing involved in item-processing, and the challenges faced in working with material of a sensitive and often confronting nature about conditions widely experienced by Indigenous people following European colonisation of the land now known as the State of Victoria.

In 1985, anthropologist Diane Elizabeth Barwick published a map of the traditional clan boundaries of the Kulin nations in central Victoria (see figure 1).¹ I came across this map in 2005, at the beginning of an 18-month project in which I item-processed and rehoused Diane Barwick's large personal record collection. I loved the intricate detail of 'Clans of Central Victoria', and the chance to see something of how Kulin people viewed and lived on the lands now known as the State of Victoria. I also came to appreciate it as one of the many ways Diane Barwick creatively realised the links between anthropology and history in her diverse and highly productive public career. In the following article, I recount my part in arranging and describing Diane Barwick's records. The project to preserve those records, and in the process create the Diane Elizabeth Barwick Guide to Records, was an all too rare example of an archival project where the resources available were reasonably adequate to the task.²

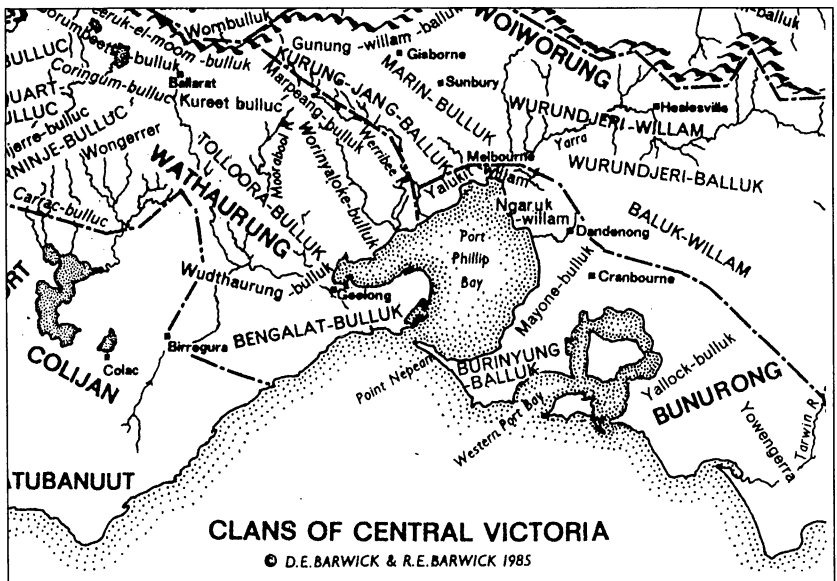


Figure 1. Detail of Clans of Central Victoria, 1985.

Originally published by Diane Barwick in 'Mapping the Past: An Atlas of Victorian Clans 1835-1904', part I, *Aboriginal History*, vol. 8, no. 2, pp. 100-131. Reproduced courtesy of Richard Barwick.

The archiving of Diane Barwick's records was part of a wider collaborative project involving research into the demographic and medical history of the Aboriginal people of Victoria (1800–2000) which included development of the Koori Health Research Database (KHRD).³ Diane Barwick's records include demographic data, as well as many different narratives and other records about Indigenous Victorians. The demographic data is intended for inclusion in the KHRD. The KHRD project was funded by the Australian Research Council.⁴ The chief investigators of the project included Professor Janet McCalman from the Centre for Health and Society at the University of Melbourne, Dr Len Smith from the Australian Demographic and Social Research Institute at the Australian National University, and Gavan McCarthy, director of the eScholarship Research Centre (ESRC) at the University of Melbourne.⁵ Gavan McCarthy was my immediate manager during the project and he guided me on archival and other matters. The Diane Elizabeth Barwick Guide to Records reflects his shaping hand as much as it does my own.

I undertook archival training at the head office of Archives New Zealand in Wellington. Over the course of five and a half years beginning in 1994, I gained experience in reference, arrangement and description, and appraisal, and in the process became familiar with archival concepts such as provenance and the records continuum.

Working with historical records was one of the main attractions of archival work for me. Both before and after working at Archives New Zealand I studied history at university and moved to Melbourne in 2001 for that purpose. Examining settler societies through the lens of literature is an ongoing focus of my research. Coincidentally, when I began work on the Barwick project my postcolonial interests had already brought me into contact with a North American scholar in matters anthropological, and one, furthermore, who lived not far from the homelands of Diane Barwick, a native of British Columbia, Canada. For my MA thesis I wrote about *Cogewea, The Half-Blood, A Depiction of the Great Montana Cattle Range* (1927), written by Mourning Dove, an author and folklore collector of Okanogan and Colville parentage.

Mourning Dove was from eastern Washington State, and she sometimes stayed with family in rural British Columbia, while Diane Barwick grew up in remote logging communities on Vancouver Island and later attended the University of British Columbia in Vancouver. I think Mourning Dove and Diane Barwick would have enjoyed talking to each

other, perhaps to swap anecdotes about anthropological fieldwork, or share hints for useful contacts at local historical societies and museums. They were not to meet, however, as Mourning Dove died in 1936, just two years before Diane Barwick was born.

Diane Barwick's records are heterogeneous in scope. There is no singular institutional focus to the collection, as Barwick was not employed on a permanent basis at any organisation during her working life in Australia. Barwick's archives are also comprehensive, as she collected widely and took care to keep her papers intact and secure. When I came to the project the collection consisted of 83 cartons or 27.67 linear meters of records. Barwick's career ended just before the digital revolution took hold, and as a result her records are all in traditional non-electronic format. They include articles and manuscripts (including two book manuscripts, one about the Coranderrk Aboriginal reserve and the other about the history of Aboriginal policy in Victoria), her PhD thesis (a final copy of the thesis, plus drafts, field notebooks, index cards, and working papers), daily diaries, correspondence, photographs, photocopies of published material, and family trees and genealogical files for Aboriginal Victorians. Although compiled between approximately 1957 and 1986, the content of Barwick's records stretches much further back, reflecting the rich historical vein to her work on contemporary Aboriginal society.⁶

As archives assistant on the Barwick project, my role was to process the collection to item level and develop a digital finding aid to make the collection publicly accessible. To do this I used a relational database designed specifically for archival collections called the Heritage Documentation Management System (HDMS). Our aim was to make the collection accessible to researchers through a finding aid that reflected or was at least not incompatible with Barwick's patterns of creation and use of the records.

When Barwick died unexpectedly of a cerebral haemorrhage on 4 April 1986, the care and ownership of her records moved into the capable hands of her widower, Richard Barwick. In his management of the collection, Richard Barwick referred to Diane's own set of guidelines about archiving the records of a deceased person. Diane Barwick wrote these guidelines in the 1980s in the process of helping to preserve the records of two eminent Australian scholars and public intellectuals of the time: anthropologist WEH Stanner, and political scientist, Charles Dunford Rowley.⁷ In different ways, both men played important roles in

Barwick's writing and career, as is evident in the Barwick Collection.⁸ I did not come across Diane Barwick's recordkeeping guidelines, but heard from Richard Barwick that they advocated a 'warts and all' attitude to the role of archivist. On his part, Richard Barwick listed but did not alter or edit the records, which were relocated to the Australian Science and Technology Heritage Centre at the University of Melbourne for archiving in 2005. Similarly, my work did not involve appraising Diane Barwick's records, but rather describing and rehousing them as found. Richard Barwick furthered this documentation process in many ways, such as in cataloguing Diane Barwick's library of published books in anthropology and other fields.⁹

The itemised lists that Richard Barwick created became part of the Diane Barwick archives accessioned by Gavan McCarthy in 2005. Gavan McCarthy carried out this accessioning over the course of several visits to the Barwick family home in Canberra, where the records were located, between February and June of that year. As well as listing the records, Gavan McCarthy preserved files where they existed and placed loose materials into folders according to the logical divisions of the materials that were readily apparent. He created hand-written notes and journal entries of each day's activities. He also took hundreds of digital images capturing all stages of the accessioning process. Gavan McCarthy's management of the project, and of the arrangement and description process in particular, was substantially informed by the knowledge he had gained of Barwick's records from accessioning them. Gavan McCarthy entered the accession lists into the HDMS. When I came to do the inventory processing, I worked with the intellectual and physical arrangement of the records that had resulted from Gavan McCarthy's accessioning. I consulted his 43 accession lists frequently throughout the project. They were probably the single most important contextual source I drew upon in the project to familiarise myself with the collection and its constitutive parts.

On a day-to-day basis, the majority of my time as archives assistant on the Barwick Collection was spent working on clear and accurate descriptions of the 3,000+ files it contained. I would select an accession to process, and then processed all the records contained in all the boxes in that accession to item level, working in consecutive order through

each box. As a rough estimate, the 'average' file in the Barwick Collection contains roughly 100 pages. Given the size of the collection, viewing every page of every file was out of the question. I read enough of each file to get a sense of its overall content and scope so that I could describe it effectively. The HDMS inventory and its related tables, where I entered the data, evolved in an international standards environment focused around the standards promulgated by the International Council on Archives – *General International Standard Archival Description (ISAD(G))* and *International Standard Archival Authority Record for Corporate Bodies, Persons and Families (ISAAR(CPF))* and the standard for records management metadata developed under the International Organization for Standardization (ISO) program (ISO 15489). The tables and fields used in the HDMS were designed to be sympathetic to the structures and concepts underpinning both these standards.

Protocols specifically for handling material with Aboriginal and Torres Strait Islander content have been developed by the Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN). These protocols are intended as a guide and a resource for librarians, archivists, and others working in related areas. I read these protocols soon after beginning work on the Barwick project. The most relevant protocol to my task concerned the description and classification of material. This protocol addresses, among other issues, the widespread use made in the Australian historical record of derogatory, Eurocentric terms such as 'savage' and 'primitive' when referring to people of Aboriginal or Torres Strait Islander descent. The protocol looks towards the development of new library subject headings which employ appropriate and culturally inclusive language. I tailored this objective to the parameters of my work on Diane Barwick's records, in which frequent use is made of racial terms that are no longer in common parlance in Australian society. In listing such records I either used a suitable alternative, or I cited the specific word or phrase in quotation marks to indicate that it was a verbatim quote.

- Series 1 - Personal and Biographical Records
- Series 2 - Diane Barwick's Undergraduate Study at the University of British Columbia, Canada, Prior to 1960
- Series 3 - Publications of Diane Elizabeth Barwick - Published and Final Versions
- Series 4 - Publications of Diane Elizabeth Barwick - Working Papers
- Series 5 - PhD Thesis - 'A Little More Than Kin: Regional Affiliation and Group Identity among Aboriginal Migrants in Melbourne' - Final Copy
- Series 6 - PhD Thesis - 'A Little More Than Kin: Regional Affiliation and Group Identity among Aboriginal Migrants in Melbourne' - Fieldwork Notebooks
- Series 7 - PhD Thesis - 'A Little More Than Kin: Regional Affiliation and Group Identity among Aboriginal Migrants in Melbourne' - PhD Working Papers
- Series 8 - Index Cards
- Series 9 - Daily Notebooks and Diaries
- Series 10 - General Correspondence - Incoming and Outgoing

Figure 2. The first ten series in the Barwick Collection, as they appear in the Barwick Guide.

There are 38 series in total in this collection, for further details see Ann McCarthy and Gavan McCarthy, *Diane Elizabeth Barwick (1938–1986) Guide to Records*, eScholarship Research Centre, University of Melbourne, 2007, available at <http://www.austehc.unimelb.edu.au/guides/barw/about.htm>.

The series structure of the Barwick Collection developed more or less in two stages. In the first of these, Gavan McCarthy and I identified seven series of records central to Barwick's anthropological career in Australia. This occurred at a meeting in my first week on the job. I processed these seven groups of records from June to November 2005 and they became the backbone of the collection. Of central significance among these records was Diane Barwick's PhD thesis, *A Little More Than Kin: Regional Affiliation and Group Identity among Aboriginal Migrants in Melbourne*, Australian National University, 1963. Barwick's thesis illuminated the social networks that helped sustain a sense of continuity among Aboriginal communities in Melbourne, and explored the powerful kinship ties connecting urban groups to regional communities. During her PhD candidature, Barwick formed a wide circle of contacts both within the city and beyond, in particular in the regional towns of Shepparton and Mooroopna. Barwick also carried out fieldwork in the Indigenous communities at Dimboola and, with the permission of the Aboriginal Welfare Board, Lake Tyers Station. Barwick's thesis was

widely consulted, and was formative in her own research and publishing career. The Barwick Collection also includes Barwick's PhD fieldwork notebooks which document an extensive network of research contacts, including members of the community, and individuals affiliated with relevant organisations, such as the Church of Christ in Fitzroy and the Aborigines Advancement League. Barwick's research networks were central to the success of her PhD project and provided the initial 'roadmap' for Barwick's career and the records she created. In some sense they could be seen as a 'key' to the collection and made possible what initially seemed to Gavan McCarthy to be an impossibly complex project.

Another of the initial series I worked on consisted of final copies of each of the scholarly publications written or co-authored by Diane Barwick. After her PhD, Barwick went on to publish widely in many subjects across the fields of anthropology, history and Aboriginal studies. In some respects it is her publications that bind Barwick's career and lend it continuity. Throughout her life in Australia, she continued to write, publish, and give papers about her research. On account of this, it was decided early on to establish in her collection an artificial record series (artificial in the sense that it was not based on Barwick's own recordkeeping practices) comprised of final copies of each of her publications, including seminar papers, which for our purposes were considered verbal publications. Other records I processed during June–November 2005 included personal and biographical records about Barwick. The family memorabilia among these records attests to Diane Barwick's close ties to her family, which included her Australian kin – Richard Barwick and their daughter, Laura Barwick – as well as her extended family in Canada and New Zealand.

As I processed Diane Barwick's PhD and other 'core' records, I had in the back of my mind a much more complex group of records in the collection that I was working towards, namely the collected genealogies. Like other anthropologists at the time, such as Norman Tindale, Barwick compiled genealogical archives about the Aboriginal people whose cultural practices and values she researched. By the time of her death, she had collected 82 spring-back folders, one manila folder of notes and photocopies of relevant papers. As their title suggests, the Barwick Genealogies include carefully prepared and extensive family trees of Victorian Aboriginal people. They also include much more. The spring-back folders included detailed notes derived from various sources about

Victorian Aboriginal history. The diversity of these sources makes this record set 'genealogical' in the widest sense, tracing the cultural, administrative and other historical influences shaping the lives of the people Diane Barwick worked among.

Describing the Barwick Genealogies, which are unusual in the Barwick Collection in that they are arranged according to a relatively detailed recordkeeping system, was my most in-depth listing task in the entire project (see figure 3 for an example of inventory listing of the Barwick Genealogies). In her characteristic style, that is at once intensive and extensive, Diane Barwick gathered together a very wide range of sources on a multiplicity of topics. I could not recreate Diane Barwick's original filing system because the numerical codes that appear to be her file references featured only on some of the spring-back folders, an example being '1/5 #3'. All such codes were recorded in the HDMS database. I subdivided each spring-back folder of records into files of a manageable size, and assigned the items in each set consecutive folder numbers. Whenever possible my item listing was comprehensive and covered the different historical records and subject matter contained in a given item. In the case of more fine-grained items, time constraints dictated that I instead describe the broad spread of historical papers contained in a given spring-back folder. The same held true in relation to family trees, which are listed according to the name of the family whose genealogy is documented, except in inventory items where the number of extant family trees made this unfeasible.¹⁰

Gavan McCarthy's detailed and fine-grained accession lists were a helpful starting place in understanding the Barwick Genealogies. When I began work on the Barwick Guide, I envisaged working verbatim with Gavan's accession notes, not just for the Barwick Genealogies but for the entire collection. But while extremely useful in mapping and surveying the collection, the accession lists were not appropriate descriptions for the inventory listing. Their content was useful but their style and presentation were not suitable. Gavan's lists were a first parsing of the collection based on a glance at the records. Inventory listing is a more considered, reflective approach, in which maintaining momentum is a priority, as is developing a consistent and workable descriptive style, informed by knowledge gained from accessioning the whole collection and on research done by the whole team.

BARI00426 Murray River Region

Folder [3] - Clippings, Correspondence, etc

Contains extracts of official correspondence and reports regarding Lake Boga Mission, Murray River, and the Swan Hill District. Collected or created by Diane Elizabeth Barwick to compile genealogies of Aboriginal Victorians. Originally housed in an unlabelled red binder. A4 and foolscap sheets.

This item includes:

Extracts from Bundled In-Letters - Miscellaneous, and Bundled In-Letters - Local Guardian to Board for the Protection of the Aborigines Secretary, and Secretary's Letter Books - Victorian Board for the Protection of the Aborigines;

Extract from Annual Reports of the Board for the Protection of the Aborigines.

A digital image has been created of this inventory item.

Barwick, Diane Elizabeth

c.1851 - 1968?, main historic dates: c.1851-c.1897
Handwritten Notes and Typed Notes

1 cm, 1 folder

BARI00426

1

33

Figure 3. Inventory item listing BARI00426, Series 33 – Collected Genealogies – Aboriginal Station and Reserve Records.

See Ann McCarthy and Gavan McCarthy, Diane Elizabeth Barwick (1938–1986) Guide to Records, eScholarship Research Centre, University of Melbourne, 2007, available at <<http://www.austehc.unimelb.edu.au/guides/barw/BARS0033.htm>>.

By December 2005 I had recognised a number of distinct subjects emerging in the Barwick Genealogies I was listing. Two in particular stood out as discrete, coherent record sets. One of these was historical material about each Aboriginal reserve and station in Victoria. The Barwick Genealogies document the administrative, social and demographic history of each Victorian reserve and station in-depth and over many years. The second distinct record set comprised statistical and other data compiled over time by the Victorian State Government about Aboriginal men, women and children. These two record groups became, respectively, Series 33 and 34 of the Barwick Guide. In addition to these two series, the Barwick Genealogies also include a wealth of other records that further filled out the historical picture of Aboriginal history in Victoria. Without too much difficulty, the remaining records were ‘massaged’ into two further series:

one of newspaper clippings (Series 35), and the other a thematic series of published and scholarly documents on various aspects of Aboriginal history in Victoria (Series 36). By November 2005, I had assigned each item from the spring-back folders into one of these four series.¹¹

In their breadth, the Barwick Genealogies attest to the historically informed anthropological voice for which Diane Barwick came to be best known. A significant step in this direction was Barwick's 'discovery', not long after completing her PhD thesis, of the records of the Victorian branch of the Board for the Protection of the Aborigines (BPA). She carried out intensive research on these records between 1966 and 1972, and drew on them for the Barwick Genealogies. Other sources of the Barwick Genealogies include: *Hansard*; the records of the Chief Secretary; the BPA; the Aboriginal Welfare Board (AWB); the case files of the Brotherhood of St Laurence; select committees and inquiries such as the Coranderrk Inquiry in 1881; mission journals; census records; and the journals of explorers like Edward John Eyre in central and South Australia in 1845.¹²

In the context of Diane Barwick's research, 'genealogy' came to encompass not only the ancestral histories of single families but also the links between those family histories and wider communities, and the role played by the state in peoples' lives. Barwick looks to have drawn on her collected genealogies to respond to letters from members of the community researching their relatives or forebears. I saw two such letters in the collection, and there are probably more that I did not view. Aware of the need for discretion and respect of privacy in relation to genealogical information about Aboriginal men and women, Barwick would provide information only to those people about whom it related or to their kin.¹³

With the Barwick Genealogies boxed and listed, I concluded the first stage of serialisation on the project, although I didn't appreciate it as such at the time. In the ensuing months, from early 2006, I item-processed and serialised the remaining 65 boxes of records in Diane Barwick's archives – the lion's share of the collection. I had less contextual information to guide me in this serialisation work than had been the case up to this point. The records I processed to item level in 2006 were by and large a diverse lot. I began by listing those accessions with the most discrete format or subject, such as index cards. After that, I moved on to those accessions which had more diverse content, evident in accession titles such as 'Working files, Notes, Publications and Correspondence'.¹⁴

Those inventory items not yet assigned to a series (which was most of them, initially) were assigned to an interim series I called 'Unserialised Items'. Grouping everything in an interim series gave me a chance to gauge the range and scope of the remaining records, so I could then more effectively make decisions about how to serialise them – to decide on the number of series required, the level of granularity, and so on.

We sought to keep the structure of the Barwick Guide as flat as possible, envisaging a front page that would represent the content of the collection to the researcher at first glance.¹⁵ This was always likely to result in a fairly long list of series for the Barwick Collection, given the many facets of Barwick's career as an anthropologist and historian who worked across a number of institutions, organisations and projects. The Barwick Guide consists of 38 series. Most of them cohere around either a particular format (for example, Series 10 – General Correspondence – Incoming and Outgoing), a specific organisation for which Barwick worked (for example, Series 16 – Australian Institute of Aboriginal Studies – History Committee), or one of the projects to which she contributed (for example, Series 20 – Emeritus Professor William Edward Hanley Stanner – Festschrift).

Some of the contemporary and historical papers Barwick had acquired in her daily working life could not be classified in relation to her own career or research. As I perused the lists of such material, I noticed two such groups of records. Firstly, there were many records about social and political developments in Aboriginal affairs in Australia from the 1960s to the 1980s. For these records I ended up creating the following three thematic series: Series 27 – Aboriginal Studies in Australia – Conferences, Academic Papers, Community Groups; Series 28 – Aboriginal Rights Movement in Australia – Educational and Promotional Material; and Series 29 – Aboriginal Policy in Australia – State and Federal Governments. Secondly, across the course of her career, Barwick had gathered a sizeable amount of research materials such as scholarly articles, book chapters, and book reviews, predominantly in anthropology or history. I gathered the reference material on Australian topics together into one series (Series 30), and the material about North America and other countries into another series (Series 31).

In my description of records in the Barwick Collection I sought to ensure that a clear picture emerged of what was in every inventory item, aware that my eyes were in effect serving as the eyes of every researcher interested

in the collection in the years to come. I described each inventory item as precisely and thoroughly as I could (see figure 3 for an example of an inventory listing and related series note from the Barwick Guide). Accurately describing how Barwick herself had created and used the records, where evidence of this existed, was something of a first principle in my arrangement and description work on the collection. Making a record of any changes to the arrangement of files during the archiving process was a significant part of this. In formulating my item descriptions I had in mind both the researchers of the future, searching or browsing the guide (in an e-research environment, given the guide's digital publication format), as well as custodians of the collection, who needed to be able to identify each item and differentiate it from the files around it. In the interests of clarity, I tended to compile lists of the contents of a given inventory item (for example, specific documents contained, subjects covered, and so on) rather than write in discursive sentences and paragraphs. I avoided abbreviations, and made sure my spelling was accurate and consistent, standardising variations in the spelling of proper names, usually according to Barwick's usage, or perhaps including a reference to variant spellings of a given word. I proofread the Barwick Guide as I went along, endeavouring to keep the amount of proofing to manageable lots, although I still ended up with a sizeable amount of this work to do at the end of the project. Having described the content of each inventory item, I then added a summary contextual note about each record series in the collection. For these explanatory notes I drew on information in the records themselves as well as published sources, as needed, in order to give enough contextual information about each set of records to facilitate their use by researchers.

I was lucky to work with some very talented and generous people, of whom the most important was Diane Barwick's widower, Richard Barwick. Richard was closely involved throughout the project, and he helped to clear the path towards the successful processing and proper long-term disposal of Barwick's records. He shared with me a thousand anecdotes during a 'session' in December 2005 when I interviewed him over the course of two days and we discussed many of the people and subjects arising in my work on the collection. I also had some good talks with archaeologist Gary Presland, who I met through the History and Philosophy of Science Department at the University of Melbourne, the academic department in which the ESRC was then based. It was Gary

who informed me about Barwick's work on Kulin clan boundaries, having himself been one of the scholars of Aboriginal history who found it a valuable resource at the time. Gary also told me about the much anticipated second part of 'Mapping the Past', which did not appear in print in Barwick's lifetime. One of my 'eureka' moments as archives assistant on the Barwick project was coming across the draft papers from part two of 'Mapping the Past'.¹⁶ And I had good talks with Len Smith about his experiences with communities around the country engaged in projects involving Aboriginal demography, and other subjects. In addition to Richard, Gary and Len, there were other team members whose experience and energy informed my work on the Barwick project and kept it moving ahead.

Two stakeholder meetings were held during my time on the project. At these meetings, Gavan and I discussed our progress on the project and the kinds of records emerging in the collection, as well as explaining the technical resources being used to document and arrange it. During these meetings we worked through matters such as finding a suitable permanent home for the collection once it had been documented in its entirety.

Looking back, this interaction and group problem-solving served an important personal role for me as well as a practical one. Most of my work on the Barwick project was a solitary experience. During the course of the project, I often felt keenly the weight of Barwick's records and the history they document of racial prejudice and colonial rule in Australia. I read many accounts of individual hardship and suffering, and many narratives about the history of the government administration of Aboriginal affairs in Victoria, which commonly involved official indifference, neglect and under-resourcing. Also it became apparent that Barwick did not always know plain sailing in her academic aspirations. With a foot in both the academic camps of anthropology and history, she was employed at various times in each but found a permanent home in neither. That Barwick was a female intellectual at a time in Australian history when challenges to male privilege in the professions were still relatively new also probably did not help her case. Reading the records from Barwick's collection often left me feeling sad, angry or simply numb, feelings that Gavan shared, having accessioned the collection. Such feelings often spurred me on to get the collection properly processed and available to the community, but they also made it an isolating job at

times. While all who worked on the project maintained a strong code of confidentiality about Barwick's records, I would often tell Gavan about a given record I had seen, partly to keep him abreast of what the collection contained, and also to have another witness to what I was experiencing. I recall sharing with him my excitement at reading an entry in one of Barwick's PhD fieldwork notebooks in which she described meeting the actor Robert Tudawali on the streets of Melbourne. When I read this entry I had recently seen Charles Chauvel's 1955 film *Jedda* in which Tudawali starred. Mostly, I kept my head down so as to keep up the pace of item processing and get the job finished. After completing the full-time part of the project, it was a year before I felt inclined to re-engage with its component parts.



Figure 4. Diane Barwick in action at a dinner at University House, Australian National University, c. 1980.

See BAR100003, Photographs of Diane Elizabeth Barwick, c. 1958 – c. 1980, Series 1, Diane Barwick Collection, MS 13521, State library of Victoria, Australia. Photographer unknown. Reproduced courtesy of the State Library of Victoria.

Probably my greatest inspiration in my daily work on the Barwick project was Barwick herself. I was frequently struck by the energy she marshalled to fight against injustice and inequality affecting Aboriginal Australians, and by her commitment to knowing the past in order to understand the

present. I found her commitment to radical change, effected primarily through uncompromising scholarship, to be a powerful example of the energy and drive for progress on social justice issues that existed during the 1960s and 1970s in Australia and elsewhere. Barwick contributed to this objective in her own writing, such as *Rebellion at Coranderrk*, praised by historian Tom Stannage for its far-reaching historical reinterpretation and its compelling recreation of people and events, and in her other work such as her contribution to the initial editorial team of *Aboriginal History*.¹⁷ Barwick was one to get involved, academically, politically and in other ways, and she lived through a time of unprecedented change in Australian history when there was much to get involved in. Her archives are a goldmine of stories and information, and I felt excited at being among the first to see the collection in its entirety, in a way perhaps no other single person will be positioned to do. As I worked, I jotted down notes about one or other document that caught my eye, conversations I had with colleagues (especially the students and staff of the History and Philosophy of Science department at the University of Melbourne, who occupied the offices around mine in the Old Arts building), and thoughts that came to me in the course of each day's work. This documentation helped me to 'soak up' some of my experiences, as I read snippets from the many thousands of documents that whizzed before my eyes in the act of processing the collection.

The last work I did on the Barwick project included completing provenance entries for Diane and Richard Barwick, as well as other tasks in documentation. I then worked periodically on a part-time basis throughout 2007 to tidy up loose ends. This included returning to Richard Barwick a small number of records that had personal value to him and were not integral to the Barwick Collection, such as architectural plans for the family home in Canberra. Further, in early 2007, I drafted notes to help guide the staff of the State Library of Victoria, where the collection is located, develop appropriate access conditions for the collection. In the final stages of the arrangement and description of the Barwick Collection, a selection of records that were identified as being of particular historical value, especially for research into Aboriginal and Torres Strait Islander cultures, were digitised. This digitisation was carried out in conjunction with the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). The Barwick Collection was transferred to the State Library of Victoria on 17 April 2007. The Barwick Guide was launched

by Janet McCalman at the Annual History Council Lecture on 29 November 2007.

When I first met Gavan at my job interview for this project, he referred to the development of the Diane Elizabeth Barwick Guide to Records in terms of 'giving voice' to Barwick's records. Barwick was, among other things, a prolific author, a highly respected scholar in political and historical anthropology, and a passionate advocate for Aboriginal equality, and her character and 'voice' are indelibly imprinted on the collection. In the course of her work in Australia, Diane Barwick gathered records about the lives and histories of many, many Australians, especially those of Aboriginal descent in Victoria and surrounding states. Available in digital form, the published guide will reach a worldwide audience and is a first reference point for accessing the collection. Researchers' feedback will, we hope, continue the process of documenting the content in, and links between, records in the Barwick Collection. That collection has particular value for the Aboriginal community, and is also a unique collection for all Australians, illuminating as it does the inter-relationships between questions of race, justice and history in Australian society.

Postscript

I am grateful to Gavan McCarthy for assisting me with one or two questions of archival context and accessioning information during the writing of this article.

Endnotes

¹ See Diane Barwick, 'Mapping the Past: An Atlas of Victorian Clans 1835-1904', *Aboriginal History*, vol. 8, no. 2, 1984, pp. 100-131. For working papers and related documents from Diane Barwick's research into clan boundaries in central Victoria, see Series 4006 #6 'Mapping the Past: An Atlas of Victorian Clans 1835-1904 - Part I' - Published Article - Parts I and II - Working Papers, and Series 4005 #5 'Mapping the Past: Clan and Tribal Boundaries of the "Kulin Nation" and their Neighbours in Victoria, Australia, 1835-1904' - Conference Paper - Working Papers, both located in the Diane Barwick Collection, MS 13521, State Library of Victoria, Australia.

² The Guide to the Diane Elizabeth Barwick Collection is available at <<http://www.austehc.unimelb.edu.au/guides/barw/barw.htm>> accessed 15 April 2009. The Diane Barwick Collection is located at the State Library of Victoria.

³ Publications include 'Fractional Identities: The Political Arithmetic of Aboriginal Victorians' by Len Smith, Janet McCalman, Ian Anderson, Sandra Smith, Joanne Evans, Gavan McCarthy and Jane Beer, in *Journal of Interdisciplinary History*, vol. 38, no. 4, Spring 2008, pp. 533-551.

⁴ The KHRD project began with an ARC grant entitled 'A Demographic and Socio-Medical History of the Aboriginal people of Victoria, 1800-2000: Colonisation and Epidemiological Transitions' (1999). Chief investigators were Associate Professor Ian Anderson, Dr Janet McCalman and Dr Ruth Morley. Funding for the preservation of Diane Barwick's records came from a subsequent ARC Discovery Grant for a project entitled 'A Demographic and Socio-Medical History of the Aboriginal people of Victoria, 1800-2000: Reconstitutions and Epidemiological Analysis' (2004). Chief investigators were Professor Janet McCalman, Professor Ian Anderson, Gavan McCarthy, Dr Z Zhao, and Dr Richard E Barwick.

⁵ During the period the Barwick Collection was being archived, the ESRC was known as the Australian Science and Technology Heritage Centre, or Austehc.

⁶ The earliest date I recorded for the content of any specific record in the collection was, appropriately enough, 1492. See BARI00042 [27] 'Making a Treaty: The North American Experience', (Paper for Section G, ANZAAS), issued in offset form by Aboriginal Treaty Committee, Canberra. Reprinted in *Aboriginal History*, vol. 12, no. 1, 1988, pp. 7-26, a copy of which can be found in Series 3, Diane Barwick Collection, MS 13521, State Library of Victoria, Australia.

⁷ Diane Barwick's guidelines on archiving circulated among staff at the Coombs Building at the Australian National University. See notes of discussions between Richard Barwick and Ann McCarthy held on 6-7 December 2005, Barwick Office Files, eScholarship Research Centre, University of Melbourne.

⁸ Diane Barwick's revised PhD thesis was a significant source for a publication edited by Charles Rowley, entitled *Outcasts in White Australia*. For more on this see Series 5 PhD Thesis - A Little More Than Kin: Regional Affiliation and Group Identity among Aboriginal Migrants in Melbourne - final copy. Also includes revisions sponsored by the Social Science Research Council and revisions made for *Outcasts in White Australia*, edited by Charles Rowley, Diane Barwick Collection MS 13521, State Library of Victoria, Australia. Diane Barwick helped to write and edit the published volume in honour of the work of WEH Stanner, as well as assisting in the preservation of his records following his death. Further details can be found in Series 19 Emeritus Professor William Edward Hanley Stanner - Archive, and Series 20 Emeritus

Professor William Edward Hanley Stanner – Festschrift, *Metaphors of Interpretation*, Diane Barwick Collection MS 13521, State Library of Victoria, Australia.

⁹ Diane Barwick's library of published works is not part of the Barwick Collection, but remains in Richard Barwick's custody. Draft lists of this material are held in the Barwick office files at the ESRC.

¹⁰ The collection also includes many fragments of family trees which I did not usually list specifically by surname, again simply because of time pressures.

¹¹ For the Collected Genealogies in the Barwick Collection see: Series 33 – Collected Genealogies – Aboriginal Station and Reserve Records; Series 34 – Collected Genealogies – Aboriginal Policy and Administration Records; Series 35 – Collected Genealogies – News Clippings; and Series 36 – Collected Genealogies – Published and Scholarly Records, Diane Barwick Collection, MS 13521, State Library of Victoria, Australia.

¹² For more information, see Diane Barwick's Collected Genealogies, located in Series 33, Series 34, Series 35 and Series 36, Diane Barwick Collection, MS 13521, State Library of Victoria, Australia.

¹³ Diane Barwick's care in ensuring the Aboriginal genealogical information she gathered remained confidential, and the significance of her encounter with the papers of the Victorian Board for the Protection of the Aborigines for the path of her research, were matters I discussed with Richard Barwick during our meeting on 6 December 2005.

¹⁴ This is the title of Accession BARW2005-0013, located in the Barwick Heritage Documentation Management System (HDMS) database, eScholarship Research Centre, University of Melbourne.

¹⁵ The one exception to this is Series 4 – Publications of Diane Elizabeth Barwick – Working Papers, which consists of seven sub-series.

¹⁶ See Series 4006 #6 'Mapping the Past: An Atlas of Victorian Clans 1835-1904 – Part I' – Published Article – Parts I and II – Working Papers, Diane Barwick Collection, MS 13521, State Library of Victoria, Australia.

¹⁷ The back cover of the original copy of *Rebellion at Coranderrk* features an extract of the review by CT Stannage. See Diane E Barwick, *Rebellion at Coranderrk*, edited by Laura E Barwick and Richard E Barwick, Aboriginal History monograph 5, Canberra, Aboriginal History Inc., 1998.