



Threads of Conservation

Social fabric • Fabric and place • Conserving fabric

Australia ICOMOS Conference
5-8 November 2015
Adelaide Australia



Professor Philip Payton

Philip Payton is Professor of History at Flinders University and Emeritus Professor of Cornish and Australian Studies at the University of Exeter, UK. He has written extensively on Cornish and Australian topics, especially Cornish emigration and settlement in South Australia. His *Making Moonta: The Invention of Australia's Little Cornwall* was published by University of Exeter Press in 2007, and followed by *Regional Australia in the Great War: 'The Boys from Old Kio'* (about Moonta and northern Yorke Peninsula in WWI) from the same publisher in 2012.

Recent books include *The Maritime History of Cornwall* (ed. with Alston Kennerley and Helen Doe), University of Exeter Press, 2014, and *Australia and the Great War*, Robert Hale (London), 2015. Under the aegis of the Don Dunstan Foundation, he is currently completing *Labor and the Radical Tradition in South Australia*, shortly to be published by Wakefield Press.

Place. Community and Identity: South Australia's Cornish Mining Landscapes

Paper Abstract

The copper-mining landscapes of South Australia, principally those of Burra Burra in the mid-north and Moonta and environs on northern Yorke Peninsula, are today striking reminders of the State's significant role in the mid-nineteenth century in the expansion of the international mining frontier and the attendant Cornish transnational identity.

This paper illuminates the creation of the distinctive mining communities that inhabited these landscapes, first at Burra Burra in the 1840s and 1850s, and then on northern Yorke Peninsula in the 1860s and 1870s. It places them within the context of Cornwall's 'Great Emigration', elucidating the myths of 'Cousin Jack' and 'Cousin Jenny', the stories the Cornish told about themselves, which became powerful signifiers of Cornish ethnic identity overseas.

From technology transfer to Methodism, the Cornish ethno-occupational and ethno-religious identity moulded the physical and cultural fabric of these communities, on the one hand re-creating 'in the wilderness' the environments that they had known 'at home' but on the other building something entirely new as they responded and adapted to very different conditions.