Kosciuszko National Park Huts Conservation Strategy

October 2005

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Godden Mackay Logan

Executive Summary

Vision

The group of huts, hut ruins and sites of former huts within Kosciuszko National Park comprise a heritage resource of exceptional significance for the state of New South Wales. The collection provides evidence of key historic themes in the development of New South Wales and retains social significance to Aboriginal and non-Aboriginal communities through family connections and ongoing patterns of use. The collection of huts has great power to contribute to the historic and continuing story of human interaction with this unique landscape.

The huts are important as markers of past use and for their present use. Strong social associations with the huts provide a foundation for a cultural landscape based approach to hut management, where huts are placed in a broad landscape context rather than being managed as individual objects. The network of huts also has strategic importance for both heritage and emergency shelter reasons.

The vision for this project sees the huts collection managed as a key element of the landscape story of Kosciuszko National Park in a whole-of-landscape approach where natural and cultural values are managed in a holistic manner. The project vision is to retain and recover social significance and associations with patterns of use and travel networks in the landscape. Associated communities should be involved in the management of the huts and their setting. Threats should be reduced. Required resources should be allocated for conservation and the hut collection should be interpreted to park users and the broad community.

> The huts in Kosciuszko National Park reflect rare and endangered aspects of Australia's cultural history and demonstrate some unique aspects of history and climate response not found elsewhere in the Australian Alps. The huts are an integral part of the Kosciuszko National Park landscape, recording the continuing Aboriginal and non-Aboriginal interaction with this unique landscape

Scope

The cultural resource within Kosciuszko National Park includes approximately 64 intact huts and standing ruins, and hundreds of other related places including ruins on the ground and sites of former huts, as well as associated paths, routes, sites, yards, fences, water races, mullock heaps, powerlines etc. It also includes the approximately 19 hut places which were either severely damaged or destroyed in the January 2003 fires. In summary, the project addresses three types of places: intact huts; those huts burnt in the January 2003 bushfires; and selected other hut sites/ruins.

The methodology used for this project, and reflected in the structure of this report, is the same as that described in *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999*. The research and analysis of documentary, oral and physical evidence has been considered in relation to the New South Wales historical themes and Australian historical themes.

A particular focus of this project has been the identification of social values for associated communities and an understanding of the nature of significance arising from these associations. The project identifies two communities: the broad Australian community for whom the huts may have an iconic cultural meaning and communities that have direct experience of huts over many years. Associated communities include

Figure 1 Kosciuszko National Park viewed from the Tooma Road, looking southeast towards Jagungal.

Figure 2 Chimney detail of Wheeler's Hut, after conservation works.

Figure 3 Patterns in the landscape: sheep movement into the Park in the 1950s—the same area as Figure 4.

Aboriginal people, families associated with the construction or early use of the huts, recreational users, hut caretakers and government workers.

The social values assessment included focus group workshops in four regional centres; a questionnaire sent to a wide range of people; a web survey established on the NPWS website; and interviews with people unable to attend the focus groups.

Consultation with stakeholders occurred throughout this project and included a meeting with a reference group established to represent various stakeholder interests and a conservation policy workshop. Meetings were held with the NPWS project steering committee, NPWS regional staff and KHA representatives.

The project did not include additional research of primary sources, as extensive literature documenting the complex layered histories of the area from primary and oral sources already exists. The project brief did not require field inspections of the huts as extensive documentation already exists.

This report has been prepared to be used in conjunction with the revised Plan of Management for Kosciuszko National Park and policies in it are cross-referenced to the draft Plan of Management.

Cultural Significance

This project has highlighted the heritage values of the huts within a broader social and landscape setting.

The continuity of patterns of use in the landscape associated with the huts (continuing historic recreation use and contemporary use of historic track networks) and the different types of landscapes represented by the huts mean that the huts are a core element of the Kosciuszko National Park physical and cognitive landscape.

The new work in the area of social values significance assessment shows that there is also a strong community associations identification with the huts (both in the broad Australian community and in particular associated communities). The Australia ICOMOS Burra Charter defines as the special connections that exist between people and a place. This project also recognises that some people see the huts as human intrusion into a natural landscape. Nevertheless, most people who participated in this project appreciate both the natural and cultural values of the Park and seek a harmonious approach to their co-management.

The Statement of Significance for this project identifies that:

> *The huts of Kosciuszko National Park, including hut ruins and sites of former huts, are, together with other hut groups in the Australian Alps National Parks, of outstanding national heritage value. As a group, the huts of Kosciuszko National Park are of State heritage significance for their historic, aesthetic and social values. The huts in Kosciuszko National Park reflect rare and endangered aspects of Australia's cultural history and demonstrate some unique aspects of history and climate response not found elsewhere in the Australian Alps.*

The huts are an integral part of the Kosciuszko National Park landscape, recording the continuing Aboriginal and non-Aboriginal interaction with this unique landscape through patterns of land use, travel, communication, practices, pastimes and lifestyles. As key elements of an organically evolved and continuing cultural landscape, the huts reflect aspects of both relict and continuing patterns and associations that define the character of this cherished National Park landscape.

The loss of huts that occurred in the bushfires of January 2003 affected most of the broad historic thematic groups of the huts, and most locations of huts and building types. Stone huts were not spared and neither were huts near the main roads, nor huts that were subject to back-burning and other pre-fire preparations.

Some of the huts are representative of the Park's historic themes, including several of the fibro Snowy Mountains Authority huts, such as Boltons Hill Hut. Some of the huts, such as Pretty Plain, were unique in terms of history and construction. All played a part in telling the landscape story of New South Wales.

The loss of the huts represents a loss of patterns of use, meanings and association with the landscape, not just a loss of fabric. This impact is not just from the loss of individual huts for directly associated communities but also comes from the loss of huts in the chains of linked huts within the huts network. The breaking of the chain has a bigger impact than the loss of an individual hut alone; it impacts the whole network and therefore the values and meanings ascribed to that network.

Some heritage values of the group of huts are enhanced by the size of the group as the largest of this type of building in New South Wales and its concentration within a defined geographic region. Conversely, the group values are enhanced by the diversity of the historic associations and typologies within the group that reflect most of the important state themes in New South Wales history.

Each of the huts contributes to the whole group through shared or collective values. These shared or collective values include:

- the iconic social value of their place in Australian culture reflecting aspects of true stories, legends and myths associated with historic patterns and lifestyles; and

- the connection to history and to historic lifestyles provided by the ongoing public use of each hut (temporary shelter habitation).

Each hut has particular values that are representative of particular aspects (for example, historic land use or phase within that land use). More than half of the huts demonstrate or are associated with aspects of history, use and construction that describe an intensity, unusualness or layering of heritage values that together can be classed as a rarity value within the context of the Kosciuszko National Park huts group. These aspects include: uncommon/rare, intensity or clarity of evidence and a layering of values.

This project identifies a list of the heritage values of the huts in relation to historic, aesthetic, social, research potential and cultural landscape values. Within this list,
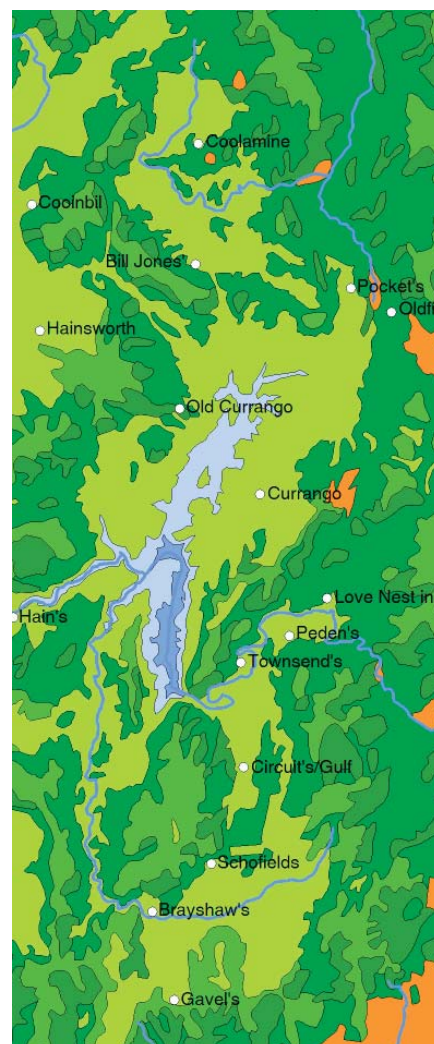
Figure 4 A strong relationship can be seen between hut locations and vegetation types and the pattern of stock movement shown on Figure 3.
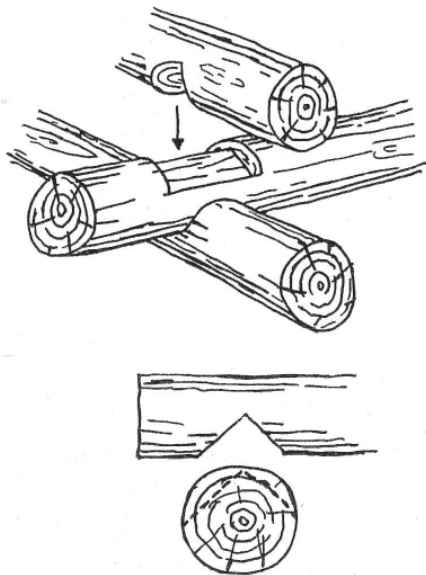
Figure 5 The huts include rare examples of vernacular construction techniques.
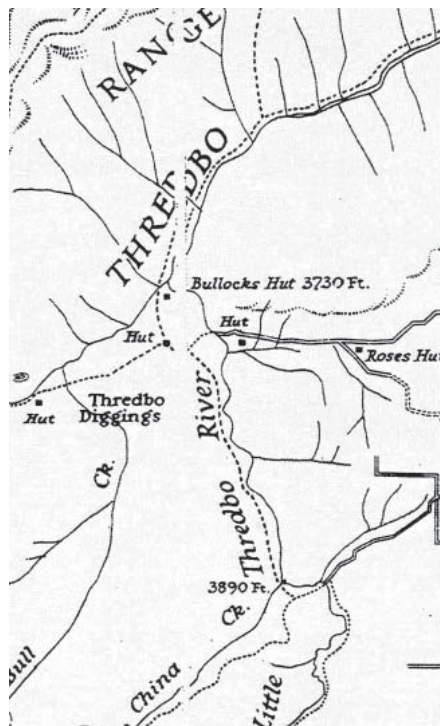
Figure 6 A 1930s map used for ski touring showing hut locations.

some values reflect representative values and some reflect a level of rarity. This project also identifies particular values of each of the huts included in this project.

Conservation Policy

The policies contained in this report are based on the following principles:

- recognition of the huts as central to the landscape history of KNP, including the history that postdates its formation;

- retention and recovery of significance associated with social significance and ongoing cultural landscape patterns of use that were severed as a result of the bushfires of 2003;

- a more holistic approach to the management of the interface between cultural values and natural values;

- harnessing the energy, skills and commitment that arises from strong community associations with the huts as a collection and individually, and the recognition of ongoing caretaker contributions in the future management of the huts;

- the need to reduce threats and to accept the risks as core elements in priority setting; and

- the need for an outreach and education strategy to connect to the broad Australian community in promoting the significance of the huts and the role of the community as a whole in their conservation.

Major Policy Elements

Priorities

This Huts Conservation Strategy recommends the following priority programs:

- retention and recovery of significance (social and cultural landscape)—rebuilding and/or interpretation of some of the huts lost in the 2003 bushfires;

- threat reduction—fire plans, fireplaces and predicative modelling of fabric replacement needs;

- a formal agreement with the Kosciuszko Huts Association;

- partnerships with associated communities in accordance with the Traditional Knowledge and Memories Plans and Aboriginal Plans identified in the draft PoM;

- preparation of Heritage Action Statements for those huts without conservation planning documents, with a higher priority for those places identified as having particular complexity or rarity values;

- an Interpretation Strategy for the huts as a collection;

- liaison with other agencies; and

- region-wide studies relevant to the huts such as summer grazing studies and involvement of the Aboriginal community in the local pastoral industry (Policy Area B2).

Rebuilding/Reconstruction and/or Commemoration/Interpretation

A key task identified in the brief for this project was the need to address the impact of the bushfires in 2003 and whether any of the huts lost at that time should be rebuilt, or not rebuilt and commemorated in some manner. The threat posed by internal fires and bushfires remains high and there needs to be a decision-making methodology in place for any future losses. Section 8.0 provides such an ongoing methodology. Section 9.0 provides a specific application of the methodology to the huts lost in January 2003 and before that date.

The highest priority for action identified by associated communities during the consultation for this project was for the rebuilding of some or all of the huts as a means of respecting and retaining important associations. During the policy workshop it was agreed that the significance of the huts, and in particular the nature of significance, would be a key factor in any decision in regard to whether rebuilding or other forms of commemoration and interpretation would be the most appropriate.

The workshop also agreed on a decision-making process that, in addition to identifying significance, should consider other reasons to rebuild (or not rebuild), as well as addressing other constraints and opportunities.

This project has concluded that social significance arising from significant associations between people and a place is relatively robust. Such significance does not disappear immediately following loss of all or part of the fabric. In the case of the Kosciuszko huts, the associations are typically with the huts, settings, historical and contemporary uses and travel routes and damage to or destruction of a hut does not destroy the whole place, nor its meanings and associations.

It is likely that social significance will decline where a continuing association between people and the place is ended. This may occur where that association is prevented or constrained: for example, if a use or access is no longer possible. It may occur where the entire place is destroyed, and where the community decides to cease the association. It may also occur as a result of changes within the associated community – for example, dislocation or decline in the community or loss of traditions that link people to that place. There has been virtually no work undertaken in Australia to determine the processes whereby social significance is lost nor to estimate the period over which disconnection leads to total loss of social significance. Experience from other projects suggests that the strength and duration of the association will be an important determinant.

The project has concluded that social significance may provide a basis for the rebuilding of some huts.
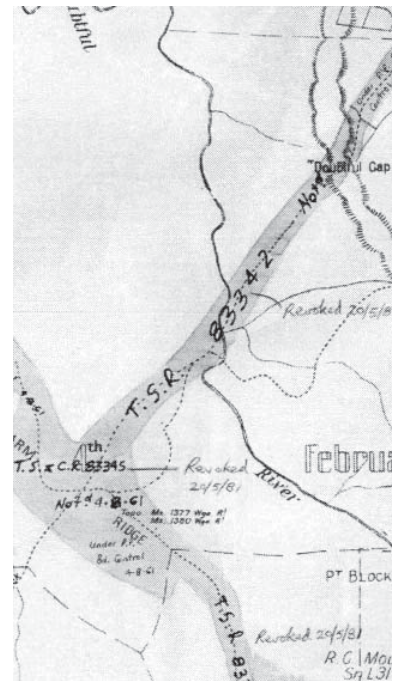
Figure 7 Patterns in the landscape: Travelling Stock Routes.
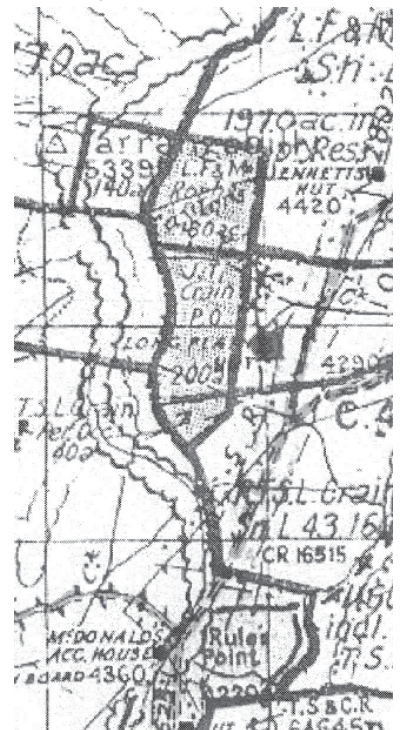
Figure 8 Patterns in the landscape: a 1940s snow lease plan.

Figure 9 Detail of timber fabric of Gooandra Homestead.

The restoration/reconstruction, rebuilding or commemoration decision-making process identified in Section 8.5 and shown on Figure 8.1, has eight steps:

- an assessment of whether sufficient fabric remains for significance to be retained and to provide sufficient evidence for it to be completed by restoration and reconstruction;

- if fabric integrity does not provide support for restoration/reconstruction, identify the collective hut values and the individual hut values;

- apply the identified heritage significance decision-making criteria;

- make a significance decision on whether rebuilding is supported based on the significance decision-making criteria;

- assess other reasons that could provide a rationale for rebuilding;

- assess other factors that may provide constraints and opportunities to the preferred approach such as location, resources, and environmental issues;

- make a proposal decision, that includes the location, design and materials of any rebuilding and the range of proposed activities if commemoration is proposed rather than rebuilding; and

- make a determination of the proposal to restore/reconstruct, rebuild or commemorate (including interpretation in each case) based upon an impact assessment in an REF or EIS under Part 5 of the EP&A Act.

The decision-making process should include involvement by associated communities and other stakeholders.

Section 9.0 of this report contains an evaluation of what should happen in relation to the huts burnt in 2003 as an application of the methodology established in this project. The recommendations in Section 9.0 include:

- rebuild (and provide interpretation for) the following huts: Boobee, Brook's, Delaney's, O'Keefe's, Paton's, Pretty Plain;

- reconstruct/restore the following huts on the basis of extent of existing fabric: Dr Forbe's, Geehi (now completed by NPWS), Old Geehi (now completed by NPWS), Opera House, Jounama ruin (retain walls and gardens and interpret);

- interpret/commemorate the following huts: Boltons, Boltons Hill, Diane/Orange, Grey Hill Cafe, Happy Jacks, Linesmans No. 2, Pugilistic Creek, Stockwhip; and

- rebuild Broken Dam Hut which was burnt in 1998.

Figure 10 Daffodil Cottage at Currango Homestead.

Partnerships with Associated Communities

This project found a high level of social significance for directly associated Aboriginal and non-Aboriginal communities—for the collection as a whole and for many individual huts. Also identified was a recognition of the significance of the huts within the broader Australian community.

In the workshops, the desire to identify and encourage the involvement of associated communities in management was strongly expressed. Also identified was the desire for younger generations of associated communities to have the opportunity for connection with the huts, as well as enabling older people to continue their connections and pass on knowledge, skills and meanings to younger ones.

There is the potential to build on the identified social significance and strong associations by encouraging community partnerships with the NPWS. Such partnership building will place the Service in a good, central position to assist in network building with a connected but dispersed community.

Figure 11 Recovery of natural significance in areas such as this landscape near Grey Mare Hut along with the cultural values of the park, as represented by the huts, is an important challenge for the management of Kosciuszko National Park.

Formal Agreement with the KHA

The KHA has been an integral part of hut management for over 30 years. While the working relationship between the Service and KHA is good, there is, nevertheless, a pressing need for a formal agreement that would be of strategic value for both of the organisations. There is a need to formalise volunteer relationships within the context of a changing legal and insurance climate, and pressure on individuals' time and ability to contribute voluntary time.

Ideally, the KHA should be recognised as an 'umbrella' body, with associated groups as caretakers working under that umbrella. In having this role there is a clear responsibility on the KHA to respect associated communities and to conserve all values of the huts, not just the physical fabric. Provision should also be made for direct agreements between other associated groups and the NPWS which meet the NPWS insurance requirements.

Priority Implementation Tasks

Listed below are the actions and/or documents that are required to be prepared in implementing this project:

1. Recover the significance of the huts collection following the 2003 fires by implementing the actions identified in Section 9.7.

2. Undertake actions to reduce threats from fire.

3. Undertake the archival recording as a means of readiness in the face of ongoing threats from fire.

Figure 12 Huts conservation connects communities with the places, landscapes and the associations that they value.

4. Undertake a structural assessment of the huts as a group to identify areas of risk in relation to structure.

5. Establish a formal agreement with the KHA. Work should also begin on building partnerships with associated communities and other agencies.

6. Prepare a Huts Communications Plan and its three component strategies relating to education, interpretation, and cultural tourism.

7. Update data records in HHIMS and AHIMS.

8. Prepare HAS reports, placing greater urgency on those places currently without HAS or conservation planning documents and rarity values (see Section 9.4).

9. Establish a process for preparing Works Programs and Cyclic Maintenance Programs.

10. Establish heritage assessment frameworks for individual places for the assessment of curtilage, setting and movable heritage. This should form part of the HAS process.

11. Undertake thematic research studies (see Section 9.3).

Best Practice Heritage Management

The 2003 bushfires ignited more than significant vegetation and historic huts; they highlighted tension between the natural and cultural values of Kosciuszko National Park and the need for some immediate management decisions.

This report engages with that tension and provides an innovative 'best practice' framework for a holistic approach to the Park's natural and cultural heritage values.

By recognising both the contribution of the huts to the evolving landscape of Kosciuszko National Park and their substantial contemporary social value, this project establishes a sound platform for good decision-making now and in the future.

Appropriate heritage outcomes for the huts collection and Kosciuszko National Park itself can best be achieved through careful maintenance, judicious rebuilding and inspiring interpretation, as well as engagement with an eager and vitally interested associated community.

1.0   Introduction

1.1   Background

Kosciuszko National Park is the largest national park in New South Wales and it contains the largest group and highest concentration of historic hut structures in either public or private lands within the State.

Godden Mackay Logan Pty Ltd has been commissioned by the New South Wales Department of Environment and Conservation (DEC), Parks Service Division (NPWS), to prepare a Huts Conservation Strategy for Kosciuszko National Park (KNP). The project has been undertaken by Godden Mackay Logan in collaboration with Context Pty Ltd.

This project has been identified in the *Kosciuszko National Park 2004 Draft Plan of Management* (PoM) as required to provide guidance for the future conservation and management of the huts in KNP. The impetus for this project also came from the destruction of a large number of huts during the bushfires of January 2003. The project has involved extensive consultation with stakeholders and associated communities both during its preparation and in its finalisation.

It is intended that this report will be endorsed and implemented by the NPWS after consultation with the NSW Heritage Office.

1.2   Project Objectives

The project brief, included as Appendix C, identified the following aims and objectives:

- undertake social value assessments for Indigenous and non-Indigenous groups;

- revise and update existing data;

- assess the impact of hut loss from the 2003 fires;

- assess the heritage significance of the huts as a collection and the impact of the loss of a number of huts during the 2003 bushfires on this collective significance;

- provide guidance for the management of the cultural values of the huts and develop conservation policies for the protection, maintenance, repair, adaptation, interpretation, replacement and use of huts; and

- on the basis of the above, establish priorities for action.

1.3   Project Study Area and Scope

Kosciuszko National Park is 690,425 hectares in area and is located in southern New South Wales on its border with Victoria. It is contiguous with Namadgi National Park in the Australian Capital Territory and with the Victorian Alps National Parks (see Figure 1.1).

Figure 1.1 Dr Forbes' Hut, Geehi, badly damaged by bushfire in January 2003. Approximately a quarter of the hut and standing ruin hut resource was impacted by these disastrous fires.

The cultural resource within Kosciuszko National Park includes approximately 64 intact huts and standing ruins, and hundreds of other related places including ruins on the ground and sites of former huts as well as associated paths, routes, sites, yards, fences, water races, mullock heaps, powerlines, etc. The cultural resource also includes approximately 19 hut places which were either severely damaged or destroyed in the January 2003 fires.

The Huts Conservation Strategy takes account of three types of places: intact huts; those huts burnt in the January 2003 bushfires; and selected other hut sites/ruins. (The list of intact huts and those burnt during the 2003 bushfires was provided by the NPWS following discussion with the Kosciuszko Huts Association [KHA].)

The selected other hut sites/ruins refers to hut sites and ruins, landscape features, artefacts, collections, and potential archaeological sites, in terms of their contribution to the significance of the cultural landscape resources within Kosciuszko National Park. These additional places have been considered insofar as they relate and/or contribute to the significance of the listed huts, were identified as being held in high esteem in the community consultation process or are relevant to conservation policy formulation generally.

Appendix A provides a spreadsheet which lists the specific places covered by this report. These places are also shown on Figures 3.70–3.73.

1.4 Project Methodology

The methodology used for this project, reflected in the structure of this report, is the same as that described in *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999*. This involves gathering and analysis of documentary, oral and physical evidence, an assessment of significance and the development of conservation policies after consideration of obligations to conserve significance and other constraints that may affect management. The research and analysis of documentary, oral and physical evidence has been considered in relation to the New South Wales historical themes, and correlating Australian historical themes.

Particular focus in this project has been placed upon the identification of associated communities and on understanding the nature of and significance arising from these associations. The project identifies two communities: the broad Australian community within which the huts may have an iconic cultural meaning and the associated communities that have direct experience of huts over many years. Associated communities include Indigenous people, families associated with the construction or early use of the huts, recreational users, hut caretakers and Government workers.

The social values assessment included focus group workshops attended by 50 people in four regional centres; a questionnaire sent to a wide range of people; a web survey established on the NPWS website; and interviews with people unable to attend the focus groups. Analysis of data collected from these processes is included as Appendix B and analysed further in Section 4.0. A technical report lodged with the NPWS contains the comprehensive data collected and further details the process undertaken.

Figure 1.2 Focus group workshop at NPWS headquarters Khancoban.

Consultation with stakeholders included the following activities:

- two meetings with a NPWS project steering committee representing the two administrative regions responsible for KNP and a representative of the NPWS Cultural Heritage Branch;

- a meeting with a reference group established by the NPWS to represent various stakeholder interests and ensure connection between this project and the community participants in the KNP PoM review process (the composition of the Reference Group is listed in Section 1.6);

- social value focus group meetings held in Queanbeyan, Jindabyne, Khancoban and Tumut;

- meetings with NPWS regional staff and KHA representatives during the social values fieldwork;

- a conservation policy workshop held in Canberra on Saturday 24 July 2004 attended by 18 stakeholders reflecting a broad range of interests and viewpoints regarding the management of the huts (see Section 1.6);

- presentation of the May 2005 draft report to policy workshop attendees in June 2005 and to the NSW Heritage Office in July 2005;

- circulation of 55 copies of the May 2005 draft report to the policy workshop attendees and other key stakeholders, and the public exhibition for comment of this draft report on the NPWS website for four weeks; and

- preparation of the final document after consideration of the 88 submissions received from groups and individuals on the May 2005 draft report.

The information obtained on associations and social significance from the focus group workshops, questionnaire and web surveys does not claim to be exhaustive in relation to all huts, but rather has been considered as a representative sample of views and values held by associated individuals and communities in relation to the huts in KNP as a whole. While information was gained to indicate the presence of associations with individual huts, the absence of information arising from this survey process does not guarantee that a particular hut may not have these values.

The project brief did not require additional research of primary sources, as extensive literature documenting the complex layered histories of the area from primary and oral sources already exists (see Sources of Information, Section 10.0). Similarly, the project brief did not require field inspections of the huts as extensive documentation already exists. Nevertheless, during the social values fieldwork the project team visited a number of huts in the Jagungal and Geehi areas.

The project brief focussed on cultural heritage value assessment rather than natural heritage values within the hut landscapes. However, the report does address the interface between natural and cultural values in the landscape, in particular where these values may be in conflict. The report also provides for the assessment of the impacts on natural values in the various decision making processes identified.

Figure 1.3 Members of project team fjording Swampy Plains River, en route to Keebles Hut.

As part of the public consultation on the May 2005 draft report an additional intact hut was identified. This hut, known as the CSIRO Hut, was built in 1963 by the CSIRO as part of research into the control of rabbit numbers.

1.5 Authorship

This project is a collaboration between Godden Mackay Logan Pty Ltd and Context Pty Ltd in association with Jane Lennon, AM, and Professor Sharon Sullivan, AO.

This report is a culmination of the work undertaken by a team of specialists, led by Geoff Ashley, Senior Associate, Godden Mackay Logan, that included Christina Vos, Research Assistant, of Godden Mackay Logan; Chris Johnston, Principal, Libby Riches and Jeremy Ash of Context Pty Ltd; Jane Lennon; and Sharon Sullivan.

The report was prepared by Geoff Ashley assisted by Christina Vos, with Chris Johnston, Jeremy Ash and Libby Riches of Context preparing the social values assessment sections and contributing to the significance and policy sections. The report was reviewed by Professor Richard Mackay, AM, Director of Godden Mackay Logan.

Chris Johnston and Libby Riches of Context Pty Ltd, assisted by Geoff Ashley and Christina Vos, developed and implemented the social significance methodology, including the questionnaire, website survey, interviews and facilitation of the focus group workshops. Chris Johnston and Jeremy Ash analysed the social significance data and documented the process and results. Chris Johnston and Libby Riches also undertook the Indigenous values consultations.

Sharon Sullivan and Jane Lennon provided specialist input throughout the project, in particular during the policy formulation phase.

The conservation policy workshop was facilitated by Chris Johnston, with the assistance of Sharon Sullivan, Geoff Ashley and Christina Vos.

1.6 Acknowledgements

The project team acknowledges the assistance of the following people.

NPWS Steering Committee: Megan Bowden, Regional Operations Coordinator, Snowy Mountains Region; Steve Cathcart, Area Manager, South West Slopes Region; and Catherine Snelgrove, Historic Heritage Officer, Cultural Heritage Branch.

Other NPWS staff: Alistair Henchman, Director, Southern Directorate; Dave Darlington, Regional Manager, Snowy Mountains Region; Dean Freeman, Aboriginal Sites Officer, South West Slopes Region; Andrew Harrigan, Area Manager, Snowy Mountains Region; Steve Horsley, Regional Manager, South West Slopes Region; Dave Lawrence, Area Manager, Snowy Mountains Region; Sam Rando, Planner, KNP PoM Team; Craig Smith, Ranger, Snowy Mountains Region; Mike Young, Interpretation

Officer, Snowy Mountains Region; and Dieuwer Reynders, Ranger, South West Slopes Region. Stirling Smith assisted with the NPWS Historic Heritage Information Management System (HHIMS) data and Lynette Finch with the electronic mapping layers.

Reference Group: Mark Cleghorn, President, KHA; Pat Davidson, Indigenous interests; Paul Davies, South West Slopes Advisory Committee; Wilf Hilder, NSW Confederation of Bushwalking Clubs; Fiona McCrossin, Colong Foundation for Wilderness; Neen Pendergast, Snowy Mountains Region Advisory Committee; and Maurice Sexton, KHA, scouting and personal recreation.

Policy Workshop Attendees: Megan Bowden; Steve Cathcart; Garry Curry; Dean Freeman; Alistair Henchman; Steve Horsley; Sam Rando; Mark Cleghorn; Jane Wheaton; Paul Davies; Noel Gough; Deanne Kennedy; Fiona McCrossin; Roger Paton; Anne Reeves; Margery Smith; Ted Taylor; and Diane Thompson.

KHA: Mark Cleghorn, President; Olaf Moon; Graham Scully; Jane Wheaton; Ian Frakes; and Maurice Sexton. The KHA, and in particular Olaf Moon, is acknowledged for their permission to reproduce their photographs of particular huts in this report.

Acknowledgement is also made to all of the people who attended the focus group meetings, returned questionnaires and completed the web survey.

1.7 Sources of Information and Copyright

The key documentary sources on individual huts for this project were the NPWS Kosciuszko National Park Huts Review, Part C of the NPWS Huts Study 1992; the NPWS Historic Heritage Information Management System (HHIMS) database (data based on the 1992 study); the KHA data on its website; Heritage Action Statements prepared for 14 huts in 2002 by Freeman Randell for NPWS; and the assessment of 20 burnt and damaged huts also by Freeman Randell for NPWS in December 2003. These sources as well as published sources are included in the Bibliography of References, Section 10.0 of this report.

The KHA has assisted in providing specific factual information relating to the huts in KNP of relevance to the analysis in Section 3.0 of this report. This information has been obtained through the KHA's direct and long experience with the place, and was not available through NPWS data sheets or other existing documentary sources.

Unless otherwise stated in the Illustration Acknowledgements at the end of relevant sections, photographs are either by Geoff Ashley or Christina Vos, Godden Mackay Logan, 2004.

Copyright in new material generated by this project resides with NPWS. Copyright in existing information and other documentary/photographic resources (including but not limited to the KHA photographs noted above) remains with the original copyright holder.
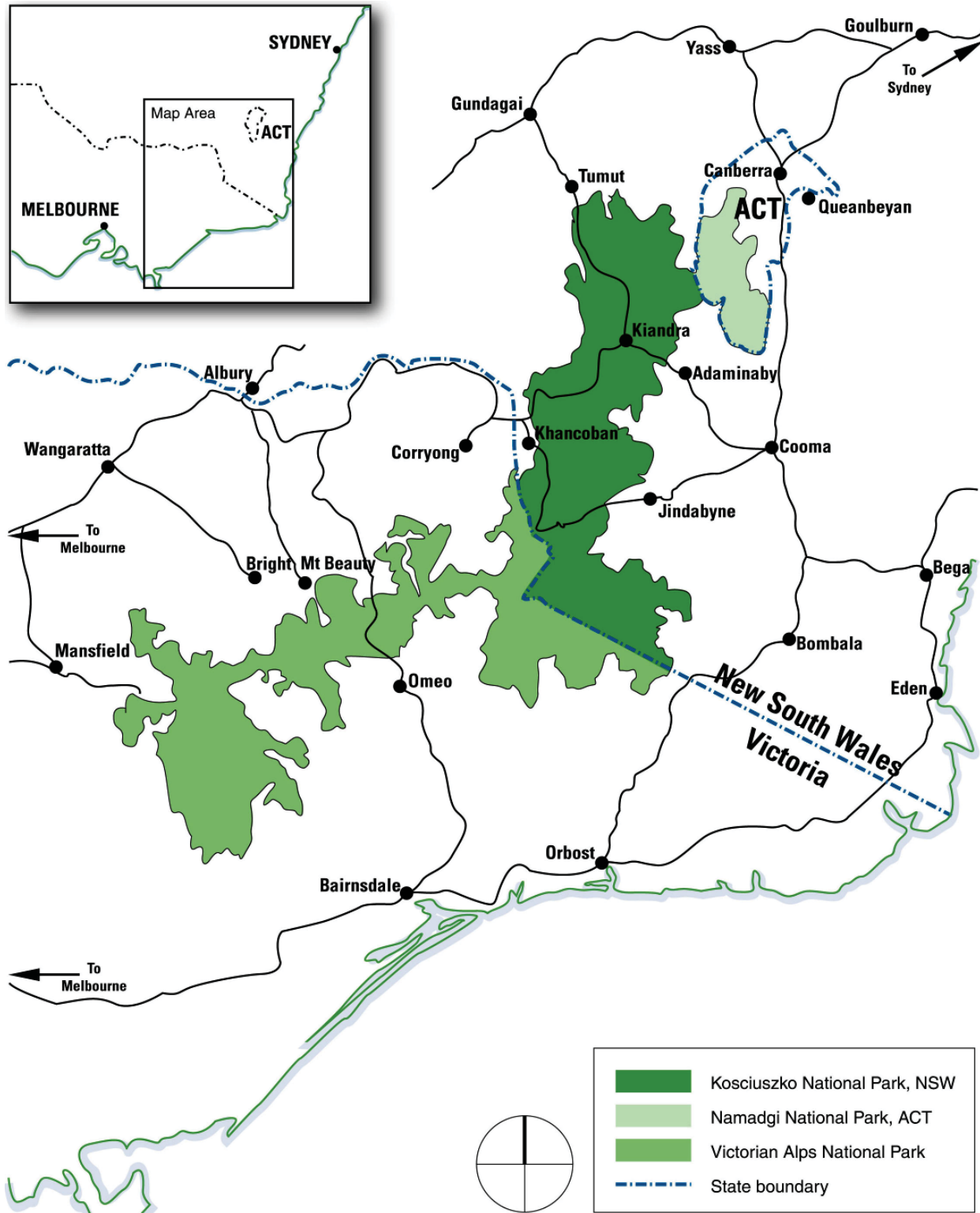
Figure 1.4 Location plan of the project study area, Kosciuszko National Park.

2.0   Historical Overview

2.1 The Cultural Landscape of Kosciuszko National Park

Kosciuszko National Park (KNP) is a complex and diverse landscape, comprising intersecting, overlapping and interrelated natural and cultural, Indigenous and non-Indigenous, tangible and intangible layers, including:

- Indigenous and non-Indigenous places, such as intact huts, standing ruins, ruins on the ground, associated site elements including cultural plantings, homesteads, resorts, towns and related infrastructure;

- archaeological sites;

- routes, tracks, fire trails and roads; and

- associations with, and spiritual imprints embedded in and across, the landscape.

Cultural landscapes are dynamic and evolve through a combination of both human and natural processes. It is the underlying geology and geomorphology, topography, climate and vegetation which generally determines routes or movement through a landscape and the siting and patterns of settlement.

There are many factors which integrate with the natural environment to determine the subsequent and ongoing evolution of a place: cultural traditions and human land-use; climate; remoteness or difficulty of access; contemporary political circumstances; changing social tastes, values and attitudes; developing scientific research and environmental conservation methodologies; and technological advances.

In Kosciuszko National Park, certain natural and introduced elements have remained continuous from one layer to the next, while others have been masked or removed over time as the landscape is adapted in accordance with particular use requirements or management policy. Still others existed transiently and remain only as a memory or a representation in historic photographs, real stories, local legends and myths, or art or literature.

As both natural and cultural processes are dynamic, existing values associated with the place will continue to evolve into the future. This is particularly relevant to the huts in KNP, as the whole cultural landscape of which they form a part continues to be used in association with evolving scientific research and conservation methodologies, as well as work-related and recreational activities.

This section provides an overview of the natural and cultural processes and patterns that have created the particular dynamic and integrated landscape that is Kosciuszko National Park (Kosciuszko National Park). The following section, Section 3.0, provides an analysis of the important contribution that the huts play in the significance of this integrated landscape. Both of these sections have been developed having regard to the New South Wales State and Australian historic themes.[1] Relevant State and Australian historic themes are included adjacent to the discussion, where relevant, below (Sections 2.2 and 2.3).

Figure 2.1 Graffiti inside Bradley's Hut reveals a long history of use by pastoralists, recreational users and others over many decades.

2.2 The Underlying Landscape Processes

2.2.1 Introduction

The landform and vegetation of Kosciuszko National Park underpin the location of the huts in the landscape, and the networks of trails and roads that link them. The geology, climate, topography and vegetation have also enabled and/or precipitated the various historic and current cultural activities associated with the huts. Equally, the fragility of the alpine and sub-alpine environments, severity of climate, and limitations on natural resources have restricted, terminated and/or necessitated changes to the use of the Park.

2.2.2 Geology and Geomorphology

The landscape of Kosciuszko National Park today evidences millions of years of geological activity, including folding, uplift, faulting, deposition and sedimentation, erosion and, more recently, glacial and periglacial activity associated with climate change. This area, together with the rest of eastern Australia, was covered by a large expanse of sea before millions of years of alternating uplift and erosion occurred, fashioning the undulating plateau landscape of Kosciuszko.

The uplifted landscape experienced differential weathering and erosion, the variation determined by the diversity of rock types and their degrees of resistance.[2] The uplifts also 'contributed to a rejuvenated drainage pattern. The major fracture patterns of the rocks provided lines of weakness along which streams could cut down rapidly,'[3] dissecting the undulating plateau landscape with steep slopes, escarpments and deep gorges. Rivers cut long straight parallel courses, the activity of which remains apparent in the existing river pattern, evidenced by the upper Snowy, Crackenback, Guthega and Munyang Rivers.[4] This latter activity may have occurred between several—and possibly as recently as one million—years ago.

The generally colder climates of the Pleistocene period, or Great Ice Age, had a significant influence on the evolution of the present landscape. The current landscape evidences periglacial activity, more so than glacial activity. Periglacial activity is characterised by the alternate freezing and seasonal thawing of exposed soil and rock surfaces. This resulted in severe shattering of exposed peaks, causing the accumulation of boulders and other debris around them, and the down-slope movement of soils and rock materials which formed terraces on some slopes and surface soil comprising stony debris on others. This terrain, perpetually impacted by geological processes and climate, has a profound impact on the vegetation and fauna.

2.2.3 Vegetation

The pattern of vegetation within KNP reflects the diversified underlying geology, patterns of soil types and depth, patterns of water and cold air drainage, topography, precipitation, aspect, and degrees of exposure (from the prevailing west to east winds).

Moving up the mountain, the landscape can be discussed generally as consisting of: tableland (elevation: 300–800m); montane (elevation: 300–1500m); subalpine (elevation: 1500–1830m); and alpine (elevation: 1830m+) environments. Within these general groupings there exists a diverse range of vegetation and vegetation communities.

The tableland, lowland foothills and river valleys comprise grassy woodlands and dry open-forests.

The steep landscape of the montane zone can be roughly divided into three sub-zones, determined by aspect and location. On the drier, northern and western facing slopes and gentle lowland hills are areas of dry open-forest (dry sclerophyll). On the wetter, darker, more dense southern and eastern facing slopes the vegetation comprises mixed species of tall Eucalypts, tall open-forest also encouraged by better precipitation (wet sclerophyll). The uppermost montane area, just below the subalpine zone, consists of a narrow band of Alpine Ash, with an under-storey of grasses, herbfields and shrubs (see Figure 2.2). This uppermost montane area also contains valleys subject to cold air drainage that restrict tree growth.

In the subalpine zone the landform levels out to undulating plateaus and is characterised by the shift from tall-growing Alpine Ash (*Eucalyptus delegatensis*) to low-growing subalpine woodland, predominantly Snow Gum (*Eucalyptus pauciflora*), with an under-storey of tussock grasslands and herbfields. Also occurring in the subalpine zone are basins and valleys which are subject to cold-air drainage.[5]

The alpine zone, situated above the treeline, experiences cold temperatures, persistent snow and limited solar energy rendering it too cold for trees.[6] Alpine vegetation generally comprises plants and plant communities that are ground hugging and include, from the lowest to highest altitudes, tussock grasslands, tall alpine herbfields, alpine bog, short alpine herbfields, and feldmark communities.

The tussock grasslands and tall alpine herbfields, of the uppermost montane and the subalpine zone in particular, occupy the more sheltered growing locations on the plateaus and the cold-air drainage basins. This vegetation was good for grazing, being palatable to livestock[7] and, as discussed in Section 3.0, became the principal location for the majority of those huts associated with sheep and cattle grazing (see also Section 3.3.1 and Figures 3.8 and 3.9).

2.3 A Complex History of Human Interaction with the Landscape

2.3.1 Introduction

The complex history of human interaction with Kosciuszko National Park is discussed as a series of thematic layers which have evolved over time. Generally, within each thematic layer, key events emerge, or 'drivers' of change, which can be understood as defining moments in the history of Kosciuszko National Park. However, a number of these watershed events occurred through the influence of prior endeavours and/or

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Australian Historic Themes

Tracing the natural evolution of Australia (1)

Tracing climatic and topographical change (1.1)

Tracing the emergence of Australian plants and animals (1.2)

State Historic Theme

Environment – Naturally Evolved

Figure 2.2 Subalpine/montane vegetation community, regenerating after January 2003 bushfires (March 2004).

<table>
<tr><td>

Australian Historic Theme

Peopling Australia (2)

Living as Australia's earliest inhabitants (2.1)

Adapting to diverse environments (2.2)

Displacing Indigenous People (2.6.2)

State Historic Theme

Aboriginal cultures and interactions with other cultures

Migration

</td></tr>
</table>

general shifts in thinking, often reflecting changing social values and attitudes in a much broader regional, national or worldwide context.

The following discussion, in Sections 2.3.2 to 2.3.8, should be read in conjunction with Tables 2.1 and 2.2. These tables graphically and chronologically present the key 'driving' events and endeavours that have shaped the cultural landscape of KNP. The darker toned regions in the tables represent the more significant 'drivers' of change within a particular time period, while the bottom three rows provide contextual information, such as the gazettal of relevant government legislation and related local, regional, national and international events.

The key events that form the focus of this section establish a context for the discussion of the historic and current use associations relating to the huts in Section 3.0.

2.3.2 Indigenous Use of and Associations with the Kosciuszko National Park Landscape

Confidentiality of information relating to Aboriginal cultural heritage means that some information can be shared, and some information cannot be shared. In this regard, the quantity of text in this report and other available documentation is not necessarily commensurate with the strength of Aboriginal connections to the mountains, the Kosciuszko landscape or the huts.

Indigenous use and occupation of the Kosciuszko landscape as a landscape of meeting and ceremony laid the foundations of human interaction with KNP, establishing pathways into and routes across the Kosciuszko landscape and profound associations with the place. Aboriginal history is valued as 'a continuum that started thousands of years ago and continues right up to the present'.[8] Its importance is described by the Aboriginal Working Group (AWG), established as part of the Plan of Management review process, as follows:

> *The Mountains are very old and an ongoing life force that strengthens the ancestral link of our people. We have a living, spiritual connection with the mountains. We retain family stories and memories of the mountains, which makes them spiritually and culturally significant to us. Our traditional knowledge and cultural practices still exist and need to be maintained.[9]*

Evidence of Indigenous cultural activities in the mountains and valleys of the high country has been recorded from as early as 4,500–5,000 years ago to the present. However, Aboriginal people came to the general region at least 21,000 years ago, creating networks of pathways through the mountains, along ridges and valley floor corridors. The cultural pathways link ceremonial sites along the mountain ranges as well as camps, settlements, and other sites rich in natural resources, used and valued by Aboriginal people as bush tucker and for medicinal purposes.[10]

The Independent Scientific Committee report on the cultural values of Kosciuszko and the AWG clarify that the mountains were a gathering place for groups from the region as well as from many other places in southeastern Australia, resulting in widespread associations with and traditional connections to the area now defined as the Australian Alps.

The groups were interactive, probably with bilingual skills and complex territorial, ceremonial, marriage and trading relationships, and all had some traditional and acknowledged rights within the area now known as Kosciuszko National Park.[11]

The mountains of KNP may also provide visual connections to other sites or places that are culturally significant for Aboriginal people, or provide the link between other significant places. This is true of the peaks of the main range, including Kosciuszko, which is 'one of only many peaks with significance to Aboriginal people, which together form an important complex of initiation sites, trails, sacred places which are all related'.[12]

From the time of European incursions into the mountains to the present day, Aboriginal use of, and associations with, the KNP landscape have continued, in spite of disruptions to their social and ceremonial life from the 1830s; when, in 1837, the Crown Commissioners were appointed to 'protect' Aboriginals; and in spite of changing attitudes to them from the 1850s—from one of fear and curiosity to figures of fun and contempt—when the non-indigenous population dramatically increased following the discovery of gold.[13] At the same time however, Aboriginal people played an important role in the pastoral era.

Many of the remains of the pastoral era homesteads, such as huts and yards, … have a strong association with this theme—an association that should be recognised.[14]

By the late nineteenth century official belief regarding Aboriginals, based on social Darwinism, was that the race was doomed, ill-equipped to survive in the modern world. 'This belief led to a flurry of anthropological activity to record their beliefs and customs.'[15]

With the exception of the past two decades, Aboriginal heritage management in New South Wales has been almost completely dominated by a focus on pre-Contact archaeology. That is, ignoring any non-archaeological and historical significance of Aboriginal places, including the importance of such places to Aboriginal people today.

From 1973 to 1983, however, a Sacred Sites Survey was initiated by the NPWS and the Australian Institute of Aboriginal Studies.[16] This represented a first step in an ongoing journey by NPWS of looking for sites in KNP of significance to Aboriginal people, as opposed to archaeological sites.

The impact of this work has been the gradual evolution of NPWS attitudes and approach to Aboriginal cultural heritage, to be inclusive of all Aboriginal values. This, in turn, has lead to an appreciation and acceptance of Aboriginal involvement in decision making and the Park's management.

The need for the involvement of Aboriginal people in the Park's management was one of the key messages that arose out of the 2002 Mountains of Meaning conference in Jindabyne.[17]

Australian Historic Themes

Tracing the evolution of the natural environment (1)

Appreciating the natural wonders of Australia (1.4)

Peopling Australia (2)

Adapting to diverse environments (2.2)

Developing local, regional and national economies (3)

Stock Grazing (3.5.1)

Struggling with remoteness, hardship, failure (3.16)

State Historic Themes

Aboriginal Cultures and interactions with other cultures

Migration

Exploration

Pastoralism

Science

Australian Historic Themes

Tracing the evolution of the Australian environment (1)

Appreciating the natural wonders of Australia (1.4)

Developing local, regional and national economies (2)

Making forests into saleable resources (3.4.4)

Working in harsh conditions (5.1)

Building settlements, towns and cities (4)

Governing (7)

Developing Australia's cultural life (8)

Enjoying the natural environment (8.1.4)

State Historic Themes

Aboriginal cultures and interactions with other cultures

Ethnic Influences

Environment – cultural landscape

Forestry

Industry

Mining

Pastoralism

Science

Towns, suburbs and villages

Land tenure

Utilities

Government and Administration

Creative endeavour

Leisure

As discussed in Section 3.4.2 this project identifies that Aboriginal people strongly retain traditional connections to and have continuing associations with the Kosciuszko landscape and some of the huts; in some cases Aboriginal people helped to construct huts and in some cases Aboriginal people were associated with the use of huts and retain these associations.

2.3.3 Early-to-mid Nineteenth Century

The early-to-mid nineteenth century saw the entry of Europeans into the mountains, and a period of exploration, occupation and expansion ensued.

Grazing families began to settle in the high country (then largely unknown and unmapped) in the 1820s, firstly in the area that later became Jindabyne, then the areas that were later to become Kiandra and the subsequent homestead sites of Coolamine and Currango. Grazing remained largely uncontrolled in the mountains until the 1860s, in spite of the fact grazing runs in the Monaro were licensed in 1836.

The decades following 1824 marked the advent of exploration in Kosciuszko and the systematic surveying of the Main Range. The entry of Europeans was largely facilitated by prior Indigenous routes and general reports detail the importance of Aboriginal people to the pastoral industry, as guides and providing assistance through manual labour. For example, it is likely the 1839 route across the Brindabellas to Currango utilised an earlier Indigenous track.

With the entry of Europeans into the mountains, Crown Land Commissioners were appointed to protect the Aboriginal people.

Scientific interest in Kosciuszko existed early on in the historical relationship between the mountains and the Europeans who visited them, which reflected the emergence of a greater environmental awareness worldwide.[18] The first scientific studies included geological and botanical surveys of the mountains, which were undertaken in the early 1850s by the Reverend William Clarke (1851–52) and Ferdinand von Mueller (1855), respectively.

2.3.4 Mid-to-late Nineteenth Century

The mid-to-late nineteenth century was a period of unfettered expansion and exploitation of the natural resources in Kosciuszko, in particular relating to the discovery of gold at Kiandra, the emergence of timber harvesting and sawmilling industries, and the ever-increasing grazing/pastoral presence.

The discovery of gold at Kiandra in 1859 precipitated a significant wave of change in the mountains.[19] By 1860, some 1000 miners, including a strong Chinese presence, had established 'tent towns' at Kiandra and other mining fields.

Mining had a profound impact on the history of the mountains, and not only in terms of the deep physical imprint it left in the landscape. In the 1860s, intensive timber harvesting and sawmilling, predominantly of Alpine Ash (*Eucalyptus delegatensis*), supported the rapid increase in population, settlement and mining activities. Small towns developed, which in turn became service centres for grazing, including Kiandra,

and Ravine which serviced the Lobbs Hole mine (1874–1914). These developments, and that of other associated infrastructure such as roads, were supported by the government who saw mining as a major regional development engine.[20]

Furthermore, recreational skiing, or 'snow-shoeing', was pioneered by the miners at Kiandra in 1861.

In terms of grazing, the gazettal in 1861 of the Crown Lands Alienation Act and Crown Lands Occupation Act marked the end of an era of squatting, initiating a period of closer settlement and a new wave of selectors.

As well as being exploited for their natural resources, the mountains continued to inspire scientific interest. Bonyhady writes that from the 1860s onwards, a worldwide recognition of and interest in environmental concerns burgeoned, from India to the United States of America.[21] Locally, the damaging effects wrought on the fragile alpine and subalpine natural environments of Kosciuszko through continued and increasingly intensive grazing were already observable and, as early as 1893, warnings regarding the long-term damaging effects of the burning-off of native vegetation to promote fresh regrowth for grazing were published by scientists/naturalists.[22]

Scientific expeditions enabled artists and writers to journey into the mountains, who facilitated their promotion and appreciation to a broader, urban-educated Australian community, for whom the mountains remained largely inaccessible. Eugene von Guérard was the first professional artist to journey into Kosciuszko in 1862, after which he painted *North-east View from the Northern Top of Mount Kosciusko* (1862)[23], a scientifically oriented observation combined with a sublime expression of romantic awe.[24]

The late 1870s also saw Government endorsement and promotion of outdoor recreation and the recuperative qualities and benefits of nature. The establishment of the Royal National Park, south of Sydney in 1879, as the 'lungs' of Sydney and as a pleasure ground and a place where Sydneysiders could enjoy themselves in a natural environment, represents the beginnings of the reservation of land for both conservation and recreational purposes in Australia.[25] The establishment of tourism at the limestone caves system at Yarrangobilly in 1885 represented the early beginnings of recreational tourism in KNP.

2.3.5 Turn of the Century

The most significant cultural activity emerging in the mountains at the turn of the twentieth century was recreation and tourism, fortified by significant investment from the New South Wales Government.

A number of interrelated factors may have influenced the enthusiasm with which tourism in the mountains was embraced, including: the end of a long period of drought and depression; the promotion of the mountains as an antidote to the city, in particular Sydney, which in 1900 was in the grips of bubonic plague; Federation and associated nationalism; the promotion of Charles Kerry and his party of skiers who made the first winter ascent of Mt Kosciuszko in 1897; and inspiration from AB Banjo Patterson's *The Man from Snowy River* legend.

Australian Historic Themes

Tracing the evolution of the Australian environment (1)

Appreciating the natural wonders of Australia (1.4)

Governing (7)

Conserving fragile environments (7.6.10)

Conserving Australia's heritage (7.6.12)

Developing Australia's cultural life (8)

Enjoying the natural environment (8.1.4)

State Historic Themes

Environment – naturally evolved

Aboriginal cultures and interactions with other cultures

Environment – cultural landscape

Exploration

Fishing

Forestry

Industry

Pastoralism

Science

Technology

Towns, suburbs and villages

Land tenure

Utilities

Accommodation

Government and Administration

Leisure

Skiing, or 'snow shoeing', was pioneered at Kiandra in the 1860s by miners, as much out of necessity as for leisure. However, as a purely recreational activity, 'skiing began to boom at the turn of the century … through improvements in transport and the use of photography', and photographers like Charles Kerry, 'to advertise its benefits'.[26]

The development of better amenities for visitors to the place also resulted through the investment and influence of some well-connected Australians who were interested in the mountains.

Tourism-associated developments from 1906 to 1909 were planned for the benefit of the park's visitors, and included the construction of roads and transport to the snow fields, the Hotel Kosciuszko, Yarrangobilly Caves House, and the Creel-at-Thredbo for fishermen. Construction of the Kosciuszko summit road also commenced, and a relatively small area of 160 square kilometres around Mt Kosciuszko was reserved for public recreation and the preservation of game (Snowy Mountains National Chase).

Recreational groups were also emerging, following in the footsteps of the Kosciuszko Ski Club (c1860s). Specific groups, mainly comprising skiers and bushwalkers (at least until the 1920s) included the New South Wales Alpine Club associated with Charles Kerry and bushwalking groups such as the Mountain Trails Club formed by Miles Dunphy (1914).

The enthusiasm and organisational capacity of these and later similar recreation- and volunteer-based groups for Kosciuszko, and the preservation and conservation of the natural and cultural values that first attracted them to the place, was to have a profound impact on the future of the Park.

During this period, mining (in reduced capacity), timber industries and pastoral activities continued, alongside more rigorous scientific studies of the high country and alpine environments, including geographical (1885), meteorological (von Ledenfeld in 1885), botanical (1898–99), geological (1901–1907), and meteorological again when Government meteorologist Clement Wragge established his observatory on the summit of Mt Kosciuszko (1897–1902).

In the 1930s, major field surveys were undertaken documenting the damaging effects of grazing and fires on the vegetation and soils in the Snowy Mountains. Most significantly, these scientific studies and the formation of the New South Wales Soil Conservation Service in 1938, precipitated the gazettal of the Snowy Mountains as an area of erosion hazard under the *Soil Conservation Act, 1939*.

While individuals and large pastoral companies were still operating their grazing leases in the 1920s and 1930s, by the 1940s, the size of snow leases were restricted, carried a proviso for rabbit control (in the interests of conservation) and were generally reserved for local land holders. While the greatest number of extant huts were built during this period, the withdrawal of grazing from the 'summit area', together with these other lease changes, heralded the beginnings of the end for grazing in KNP.

2.3.6 Mid-twentieth Century

The mid-twentieth century can be defined by innovative and co-ordinated reclamation and regeneration of the Snowy Mountains, initiated by the converging interests of three groups: the Snowy Mountains Hydro-Electric Authority; the Water and Irrigation Commission of New South Wales; and conservationist groups.

Commencing in the 1930s, conservationists led by Miles Dunphy campaigned for conservation and the rehabilitation of the natural environment to be placed on the government's agenda, and for the creation of a 'Snowy Indi National Park'. The Snowy Mountains Hydro-electric Authority required a cleaner environment for the protection of upper catchment areas for the generation of hydro-electricity. Severe drought from 1939 to 1941 also highlighted the importance of the mountains as a major water catchment area for mainland Australia.

A dual-purpose scheme for power and irrigation was proposed in 1944, and that same year 522,303 hectares was gazetted under the Kosciuszko State Park Act, to be managed under a Trust.

The Snowy Mountains Hydro-electric Scheme commenced in 1949. This new period of development involved the construction of dams, power stations, associated pipelines, major access roads, huts and gauging stations for surveyors, power line maintenance crews, and linesmen. Furthermore, the period heralded a new era of European occupation in the mountains with a high proportion of its workers from Europe. It also meant that grazing began to be controlled to some extent, with grazing restricted in high altitude areas and alpine catchments in the 1950s, and eventually phased out of the areas above 1300m in 1958 (see Figure 2.3).

In the 1940s and 1950s soil conservation work was undertaken mainly to prevent siltation of dams and protect catchments associated with the Snowy Hydro and irrigation. Soil conservation began in earnest in the 1960s, when in 1964, the Soil Conservation Hut was built for conservation workers undertaking soil erosion control above the treeline. In 1963 the CSIRO built a hut within a 540 acre study area on the Snowy Plain that was part of a research program for controlling rabbits. The hut still stands today.

Other development in the mountains during this period was associated with another tourism boom in the late 1950s and 1960s following the amendment of the Kosciuszko State Park Act to provide leases for lodges in 1952. In 1957, the first commercial ski development commenced in Thredbo, with developments following in Perisher Valley, Guthega, Smiggins Holes and Charlotte Pass, as enthusiasm for downhill and cross-country skiing increased.

In 1965, the National Parks and Wildlife Service (NPWS) was created, and with the establishment of the *National Parks and Wildlife Act 1967* (NSW) the Kosciuszko State Park became a National Park administered by the NPWS.

Australian Historic Themes

Tracing the evolution of the Australian environment (1)

Appreciating the natural wonders of Australia (1.4)

Peopling Australia (2)

Developing local, regional and national economies (3)

Governing (7)

Conserving Australian resources (7.6.9)

Conserving fragile environments (7.6.10)

Conserving economically valuable resources (7.6.11)

Conserving Australia's heritage (7.6.12)

Developing Australia's cultural life (8)

Enjoying the natural environment (8.1.4)

State Historic Themes

Aboriginal cultures and interactions with other cultures

Environment—cultural landscape

Utilities

Land tenure

Leisure

Figure 2.3 Holding pen for travelling stock, traditional vernacular construction using available materials (surrounding saplings), constructed latter part of twentieth century (c1960s).

2.3.7 Late-twentieth Century

As a national park, the NPWS agenda for the management of Kosciuszko was primarily driven by natural heritage concerns with an objective to restore environments to a 'natural' state, at times through the active removal of evidence of cultural heritage.

In 1970, the Kosciuszko Huts Association was established in response to threats to remove all traces of past human interaction with the Park. The strength and breadth of the KHA's accumulated membership over the subsequent three decades provides evidence of the value of the huts to the broader Australian community. Their involvement also reflects the converging interests of government and community, and evidences a continuity of interest in and love and care of the KNP landscape.

In 1972, the final snow leases were terminated, signifying the end of a long era of seasonal occupation of the park by graziers and, during the 1970s, the Park became predominantly used for recreational purposes.

The first plan of management was written for KNP in 1974, as a requirement of the relatively new *National Parks and Wildlife Act 1967* (NSW). This was followed by the 1982 Plan of Management, which improved on the provisions for the management of natural **and** cultural values in the park, including huts.

The late twentieth century saw better recognition and the gradual integration of natural and Indigenous cultural values. Joint management is now discussed and policies put in place for this to occur. The *National Parks and Wildlife (Aboriginal Ownership) Act 1996* (NSW) amended the *Aboriginal Land Rights Act 1983* (NSW) and the *National Parks and Wildlife Act 1974* (NSW) to enable lands of cultural significance to Aboriginal people to become Aboriginal owned and jointly managed by Aboriginal owners and the New South Wales National Parks and Wildlife Service.

2.3.8 Early twenty-first Century

In 2004, the Kosciuszko National Park landscape is a place of trans-seasonal recreation, a place of work and a place imbued with strong feelings of both attachment and disassociation for associated Indigenous and non-Indigenous families and communities. (Ongoing social values are discussed further in Section 4.4.)

The management of the park, as expressed in the relevant regional cultural heritage strategies, evidences attempts to better recognise all of the complex values associated with the place, and to remedy any imbalances between natural values and Indigenous and non-Indigenous cultural values.
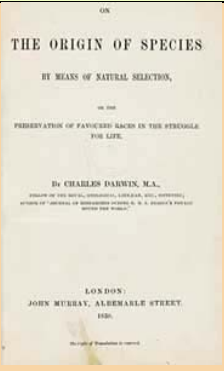
There is also, for the first time, a recognition of the strength and importance of ongoing social values for Aboriginal and non-aboriginal people in relation to the KNP cultural landscape. This responds to the key message that emerged in the 2002 Mountains of Meaning conference in Jindabyne:

> *… that community connection and associations abound in the mountains. Not only is it essential to identify and manage the cultural heritage of the mountains as a multi-layered cultural landscape, but it is essential to include the intangible values that are held in by all communities connected to those landscapes in conservation decisions.*[27]

The January 2003 bushfires, the significant revisions to the 1982 Plan of Management (PoM) and the whole of landscape approach to understanding the cultural heritage values of the huts within KNP—including a social values assessment of associated communities—represent a new and potentially significant layer of the Park's history.

	c5000 BP–1820s	1820s–1858	1859–1884	1885–1914
	Landscape of Meeting and Ceremony	**Landscape of Exploration, Occupation and Expansion**	**Landscape of Transhumance** / **Landscape of Extraction**	**Landscape of Legend** / **Landscape of Recreation**
Indigenous	**c4000–5000 BP** Evidence of occupation of the valleys of the high country by Aborigines. Possibility of camps, open camps or shelter sites along access routes, wider river corridors and major ridge lines where archaeological evidence of sites/use found, and at level or low-gradient sites with well-drained ground. Also possibility of ceremonial sites, for example for gatherings centred around the Bogong moth, in the high peaks and ridges of the Snowy Mountains. Evidence of regional occupation extends to c20,000 BP.	**1837** Crown Land Commissioners appointed to protect the Aboriginal people. General reports of the importance of Aboriginal people to the pastoral industry.	Latter half of the nineteenth century, the Aborigines Protection Board gradually move people to reserves such as Delegate and Brungle Reserve at Tumut. **1860s** During the goldrush, attitudes of non-Indigenous population towards Aboriginal people change from one of curiosity, fear and sympathy to contempt and racism.	
Pastoral / Grazing		**c1821–23** Pendergast family settle in Jindabyne district. Other explorers and many grazing families follow, largely facilitated by prior Aboriginal land use patterns. Aborigines employed as guides into the region. **1830** Kiandra taken up by Dr Andrew Gibson **1838** Coolamine taken up by Terrance Murray (friend of Dr A Gibson). (Current homestead built in 1892.) **1838–39** Currango becomes site of summer grazing (settled by Thomas O'Rourke). **1838** John McEvoy established the Woolindibbie Run in the Thredbo Valley. **c1850** First slab hut built at site of later 1870s Currango Homestead.	**1860s** Robertson Land Acts initiate the end of squatting occupancy in the mountains with closer settlement and a new wave of selectors. **c1860** Original four-room slab hut constructed at Cooinbil (collapses 1968–70). **c1870s** Old Currango (shown here) constructed on site of original 1851 slab hut	**1887** First published warnings about the effects of grazing (Stirling, Naturalist). **1889** Crown Lands (Amendment) Act, seeks to regulate cattle and sheep grazing in the mountains. Snow leases/summer grazing leases established (necessary as drought refuges). **1890–1901** Severe drought occurs with additional relief grazing being allowed in the mountains. **1893** By this time, c81,000 acres of country adjacent to Mount Kosciusko has been divided into 22 snow leases.
Science / Exploration		**1823** The existence of Mt Kosciuszko first documented, viewed from Cooma, by Captain Mark Currie and Major John Ovens. **1824** Hamilton Hume and William Hovell crossed the Tumut River near Talbingo and travelled the western foothills of the Alps **1834** John Lhotsky explores the mountains from the Mowamba River and may have reached Mt Kosciuszko. **1839** Routes from the north over the Brindabellas are established. **1840** Strzelecki ascends and names Mt Kosciuszko and Mt Townsend from the Geehi Valley. **1846–47** Deputy Surveyor-General Thomas Townsend commences the mapping of the Main Range from the Ramshead north to Jagungal and Tabletop. **1851–52** Reverend William Clarke undertakes the **first geological survey** on the mountains and records gold near Jindabyne, Jagungal and Round Mountain. **1855** Ferdinand von Mueller makes the **first botanical surveys** near Mt Kosciuszko.	**1881** Charlotte Adams rides to the summit of Kosciuszko (possibly the first European woman to do so). Eugene von Guérard, *North-east View from the Northern Top of Mount Kosciusko*, 1863 (National Gallery of Australia)	**1885** Robert von Lendenfeld undertakes major geographical, geological and meteorological investigations in the high country. **1887** First published warnings about the effects of grazing (Stirling, Naturalist). **1889–93** Richard Helms undertakes surveys of the flora and glacial features of the alpine zone and first warns of the potential damaging impacts of stock grazing. **1889** Crown Lands (Amendment) Act (in which snow leases are established). **1897–1902** Clement Wragge establishes an observatory and records the first weather observations on Mt Kosciuszko — 1898 hut is built. **1898–99** NSW Government Botanist, JH Maiden, undertakes flora surveys of the high country; notes with concern the damage being done by grazing. **1901–07** Professor Edgeworth David establishes a program of geological research and studies of past glaciation in the Alps.
Mining / Silviculture	Indigenous mining, extracting stone for tools and ochre for ceremonial purposes.		**1859** Gold discovered at Kiandra (John and David Pollock). **1860** Some 1,000 gold diggers have established 'tent towns' at Kiandra and other goldmining fields. **1860–80** Sawmilling of Alpine Ash forests commences and the sawpit at Sawpit Creek is established. **1860s** Chimney remains of c1860s miners hut at **Gooandra** are the oldest extant hut remains in KNP. **1870** Broadhead's Alpine Creek sawmill at Kalkite then on Alpine Creek in 1885 (Alpine Ash). **1874–1914** Mining at Lobbs Hole, with associated township of Ravine. **1875** Tin and gold discovered at present-day Tin Mines complex.	**1870s** Logging in the north (Mount Tantangara and on lower slopes in the northwest) for mills in Laurel Hill, Batlow, Tumut. **1884–1901** Broadhead's Alpine Creek mill. **1890** Sawmills at Swamp Creek, Alpine Hill, Providence. **1891** Alluvial mining for Tin begin at present day Tin Mines complex. **1900** Sawyers (travellers' shelter) constructed on what is now the Snowy Mountains Highway. **1901–1905** Broadhead's upper Alpine Creek mill. **1905 and 1910** Ravine Hotel constructed (pise) for accommodation and associated exotic plantings. **1874–1914** Mining at Lobbs Hole, with associated township of Ravine. **1905–1935** Kellys alpine sawmill (subalpine, limited to Alpine Ash).
Tourism / Recreation		THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION ... By CHARLES DARWIN, M.A. ... LONDON: JOHN MURRAY, ALBEMARLE STREET.	**1861** First 'snow-shoeing' in Australia is tried by miners at Kiandra. **1861** Kiandra Ski Club established (oldest in the world). **1878** Foundation of the Kiandra Snow Shoe (Ski) Club. **1879** Royal National Park, south of Sydney, established — the second such park in the world 1881. **1884** First trout were put into Monaro rivers by Europeans to complement outdoor pursuits offered by the area.	**1885** Tourism at Yarrangobilly Caves established. **1897** Charles Kerry and James Spencer lead the first winter ascent of Mt Kosciuszko. **1898** WR Gainsford and F Collins make first bicycle ascent of Mt Kosciuszko. **1898** **Recreation an important aspect of public life in Kosciuszko.** **1906–09** NSW Premier Carruthers establishes the first tourist industry in the mountains with building of the Hotel Kosciuszko, Yarrangobilly Caves House and Creel-at-Thredbo for fishermen. Associated walking tracks are also constructed. **1906** Construction of the Kosciuszko summit road commenced. **1909** Formation of Kosciuszko Alpine Club. **1914** Mountain Trails Club founded by Miles Dunphy (operating actively in 1931 in Kosciuszko).
Water Harvesting / SMA			**1884** Snowy River Irrigation Scheme proposed. Chinese miners harnessing water, using aqueducts and water races, etc, as part of their gold mining operations near Kiandra.	Yarrangobilly Caves House – Pelton wheel hydro generating scheme. **1906** NSW Government release plans to build the Burrinjuck Dam and develop the Murrumbidgee Irrigation Area. **1908** The Seat of Government Act provides for Commonwealth use of Snowy River and other waters of the mountains for water supply and electricity generation for the planned national capital.
Government Acts / Legislation		**1829** Governor Darling defines 19 counties within which settlers could select land to settle. The area now known as KNP is outside that boundary. **1837** First Commissioner of Crown Lands appointed (John Lambie).	**1861** Crown Lands Alienation Act and Crown Lands Occupation Act brought in by NSW Premier Sir John Robertson.	**1889** Snow Lease Tenure Act introduced into NSW; system of annual licences, gives graziers rights to graze an area for seven years. **1906** Snowy Mountains National Chase of 160 square kilometres around Mt Kosciuszko is gazetted 'for public recreation and preservation of game'. **1913** Crown Lands Consolidation Act gazetted allowing for seven-year snow leases and Permissive Occupancies for grazing in the Mountains. Government activity in establishing tourism in the region eg Yarrangobilly Caves.
Local / Regional Context		**1836** Grazing runs licensed on the Monaro but grazing in the mountains remains as uncontrolled free range grazing	**1862** Eugene von Guérard first professional artist to journey into Kosciuszko. **1863** *North-east View from the Northern Top of Mount Kosciusko*, painted by Eugene von Guérard (place now known to be Mt Townsend). (Image reproduced above left.) **1866** Widely circulated article by Mueller published in the *Australasian*, 24 November 1866, p1,064; 'Inter-colonial Exhibition 1866–7: Australian Vegetation Indigenous and Introduced'. Early dissemination of information on, precipitating more widespread interest in, Australian native vegetation. **1884** First trout were put into Monaro rivers by Europeans to complement outdoor pursuits in area	**1890s** Wild horses very common in the mountains **1890** AB Banjo Patterson's *The Man from Snowy River* first published in *The Bulletin*, 26 April 1890. **1890–1901** Severe drought occurs with additional relief grazing being allowed in the mountains. **1902–03** *Mount Kosciusko* painted by W C Piguenit. **1906** Construction of the Kosciuszko summit road commenced.
National / International Context		**1830s to 1850s** increased migration from Britain to Australia and the high country. **1842-43** Economic Depression. **1859** *On the Origin of Species*, Charles Darwin (first published).	**1860s** General concern about fragility and necessity for protection of the environmental across the world (from India to the United States). **1872** Yellowstone National Park established — the first such reservation of land for the preservation and conservation of nature. **1879** Royal National Park (south of Sydney) established — the second such park in the world	**1890–1901** Depression – impacts on pastoralism. **1899** Federation referendum passed. **1900** Plague in Sydney. **1900** Commonwealth of Australia Constitution Act. **1901** Inaugurating the Commonwealth.

Table 2.1 Complex history of human interaction with the KNP cultural landscape, c5000BP to 1914.

1915–1943	1944–1966	1967–2004	
Landscape of Seasonal Visitation, Occupancy and Investment / Landscape of Erosion	Landscape of Reclamation, Revegetation, Innovation and Migration	Recognition and Gradual Integration of Natural, Indigenous and Non-Indigenous Cultural Values	
1927 Jimmy Clements walks from Tumut to Canberra for Parliament House opening. Protests about treatment of Aboriginals in Australia and specifically requests land rights — on site where Aboriginal Tent Embassy now stands.	**1940s to 1970s** Aboriginal people gradually move away from Delegate reserve and the Monaro region to the Far South Coast and Gippsland areas, for employment in primary industry. Employment ranges from seasonal work, sleeper cutting, timber mill hands and, some women on larger stations are employed in a domestic capacity. Many move to Wallaga Lake Station, a remote station and location of the Far South Coast Aboriginal Protection Board. The station is situated approximately 40 miles north of Bega.	**1967** Commonwealth parliament pass new laws for Aborigines, forming the basis of new government initiatives for Aboriginal people. **1973 to 1983** Sacred Sites Survey undertaken by NPWS and the Australian Institute of Aboriginal Studies: first extensive survey of Aboriginal history and heritage within KNP. **2004 Statement of Reconciliation** The staff of the NPWS acknowledge that the indigenous peoples are the original custodians of the lands and waters, animals and plants of New South Wales and its many and varied landscapes.	Indigenous
1920s Seven-year maximum grazing leases introduced for areas above 1,300 metres. Permissive occupancies continues in the lower areas. After 1920, during the later period of limited pastoral leases, many of the huts associated with pastoralism are built as temporary camps for seasonal pastoral workers. **1920s** Snow leases are first to contain provisions against overstocking or burning (not enforced until 1940s when rangers first employed). **1920s** Australian E and M Company build Pocket's Hut. **1930** Australian Pastoral Company build Circuit's Hut. **1942** NSW Premier WJ McKell moves to improve controls over grazing in the high country and establish the Kosciusko State Park. **1946** Grazing withdrawn from an area of approximately 6,000 ha of the 'Summit Area'. **1940s** Grazing controlled to some extent (snow leases reduced in size and reserved generally for local land holders) but still continued (provides some income for the park Trust). **1940s** Leases granted from this period onwards have a requirement for rabbit control; rabbits are recognised as one of the major threats to the high country.	**1950** Grazing withdrawn from an area of approximately 12,000 ha in the vicinity of Mawson's Hut. **1955** The Murray Valley Development League recommends the elimination of high altitude snow leases. **1957** The Academy of Science first seeks the removal of grazing from the alpine catchments. **1958** Campaign to stop the renewal of leases in high altitude areas (above 1370m). Grazing above 1300 metres is phased out. **1960** Pasture Protection Board use of **Cesjack's Hut.**	**1969** NSW Government adopts report by Dr GW Edgar, Director-General of Agriculture, recommending phasing out of all grazing in the park. **1972** Last leases are terminated, however, in 1973, grazing permitted in the park due to severe drought conditions.	Pastoral / grazing
1930s Miles Dunphy campaigns re conservation movement. **1932** Forester, Baldur Byles, undertakes major field survey of the mountains and prepares the 'Report on the Murray River Catchment in NSW' noting the damaging effects of grazing and fires on the vegetation and soils. **1933** NSW Soil Erosion Committee formed, out of which developed, in 1938, the Soil Conservation Service. **1939** Gazettal of Snowy Mountains 'as an area of erosion hazard' under the Soil Conservation Act.	**1955** CSIRO Alpine Ecology Section established at Island Bend. **1957** Re-vegetation trials in the alpine zone commence. **1958** NSW Government makes the important decision to ban grazing above 1,360 metres elevation, following a scientific report on stock grazing and damage to the catchments. **1959–62** First attempts at reclamation and revegetation in the Mount Carruthers to Mount Kosciuszko area **1963** Revegetation and rehabilitation of severely eroded areas in the alpine zone was commenced by the Soil Conservation Service of NSW. **CSIRO hut** constructed in the Snowy Plains as part of research into the control of rabbit numbers **1963** Kosciuszko Primitive Area declared following a report by CSIRO and support from the Academy of Science **1964 Soil Conservation Hut** purpose built hut for the NSW Soil Conservation Service, for workers undertaking soil erosion control above the tree line	**Late-1960s** Recognised that propagation of exotic species is not a viable, long-term solution. **1967** Native plant propagation trials commenced. **1984** Soil Conservation Hut removed following completion of soil erosion control works above the snow line. **1982–83** Albina Hut removed.	Science / Exploration
1905–1935 Kellys alpine sawmill (subalpine, limited to Alpine Ash). **1924–1935** Jounama State Forest planted (imported softwoods). **1918–1936** West/Kelly's Alpine Hill mill. **1920s** Mining virtually ceases in Kosciuszko. **1930s** Sporadic, small-scale mining efforts. **1935–1938** Mount Pilot Tin Mining Syndicate operating at existing Tin Mines complex site. **c1935** Tin Mine Barn and Tin Mine Charlie Carters constructed as part of the Mount Pilot Tin Mining Syndicate. **1935/6** Mining resumed at Tin Mines site, with building of race lines and workers huts. **1936–46** Providence Mill (steam operated). **1937** Four Mile Hut constructed at Kiandra.	**1949 Grey Mare Hut built,** near site of original 1897 hut. **from 1945** Sawmill at old and then new Adaminaby (employs migrant workers with skills in working with softwoods). Much timber needed for the construction of the Snowy Hydo-electric Scheme. **1958–70s** Bolara alpine sawmill.	**1970s** Operations cease at the Bolara alpine sawmill.	Mining / Silviculture
1920s Brumby running becomes a popular form of recreation. **1925 Tin Hut built** for first ski crossing from Kiandra to Kosciusko, by Herbert Schlink's party by NSW Tourist Bureau (some back country use of huts for cross-country skiing also). **1927** 'The Sydney Bushwalkers' club formed; foundation members include Miles Dunphy and Molly Taylor. **1928** Laurie Seaman and Evan Hayes die while skiing near Mt Kosciusko and **Seaman's memorial hut** built. **1930** The Chalet is built at Charlotte Pass (rebuilt in 1939 after fire). **1930s** Bushwalking groups within Kosciusko (sufficiently organised for active lobbying for a government conservation agenda). **1934** Bullocks Hut built for fishing. **1935** First ski tour from near Khancoban to the Chalet via Pretty Plain, Grey Mare and Mawson's huts. **1939** Alpine Hut built. **1940s** Geehi huts built for fishing.	**1950** Hotel Kosciuszko destroyed by fire **1952** First ski club lodge is built under amended Kosciuszko State Park Act, which provides for leases for lodges. **1957** The first commercial ski development is commenced at Thredbo, based on a lease granted by the Park Trust. **1959** Commercial developments commenced in Perisher Valley. **1960** Annual visitor numbers to the Park exceed 100,000 for the first time. **1960–67** Period of rapid development in Thredbo, Perisher, Guthega, Smiggin Holes and Charlotte Pass. Downhill skiing increasing and recreational cross-country skiing.	**1970** Inaugural meeting of the Kosciusko Huts Association. **1970s–80s** 'The Bogong Group' (urban professionals) make numerous journeys into the mountains. Best known for their work on the mountain huts (Hueneke, 1987). **1974** Commencement of major period of ski resort development in the park. **1976** Kosciusko summit road closes to private vehicles and remains open for buses only. **1982** Kosciuszko summit road closes to all vehicles. **1982** Hueneke publishes *Huts of the High Country.* **1985** Commencement of the Skitube development and associated commercial facilities at Bullocks Flat, Perisher, Blue Cow **1989** World Cup ski event first held in Australia at Thredbo. **1990** Visitor numbers to the Kosciuszko National Park exceed three million.	Tourism / Recreation
1915 Investigations are first undertaken of the use of the Snowy River for electricity generation, under the Murray Waters Act. **1925** Decision taken to construct the Hume Weir on the Murray River. **1936** Creation of the Hume Weir and reservoir on the Murray River (precipitated first moves to protect the upper catchments of river through their reservation as state forests. **1940s** Combined efforts of Snowy Hydro-electric Authority and the Soil Conservation Service in soil conservation works. **1945** Old Geehi constructed by/for the Water and Irrigation Commission of NSW.	**1949 Snowy Hydro-electric Scheme commenced** **1940s** Combined efforts of Snowy Hydro-electric Authority and the Soil Conservation Service in soil conservation works. **1950s** Large number of prefabricated SMA huts strategically located throughout the park. **1954** SMA portable hut built at Tin Mines Complex. **1961 Schlink 'Hilton'** built for powerline maintenance crews and for SMA maintenance. **1966 Opera House** built by SMA.	**1979** Completion of major works of the Snow Mountains Hydro-electric Scheme.	Water harvesting / SMA
1915 Murray Waters Act passed by the New South Wales and Commonwealth Government. **1916** River Murray Commission established. **1916** Forestry Commission of NSW established. **1935** First proposed Snowy-Indi Primitive Area. **1939** Soil Conservation Act gazetted. **1943** Elyne Mitchell produces *Australia's Alps.*	**1944** *Kosciusko State Park Act* passed to create a park of 522303 hectares, under management of a Trust. **1949** Commonwealth Snowy Mountains Hydro-Electric Power Act. **1952** Kosciusko State Park Act amended to provide for leases for lodges. **1959** First professional park manager, Mr NC Gare appointed by the Park Trust. **1963** Kosciuszko Primitive Area declared following a report by CSIRO and support from the Academy of Science. **1965 National Parks and Wildlife Service created.**	**1967** NSW National Parks and Wildlife Act establishing National Parks and Wildlife Service. **1974** *Wilderness Act 1974* (NSW). **1974** Addition of Byadbo lands to the park. First Plan of Management prepared for the park. **1977** Kosciuszko National Park declared a World Biosphere Reserve. **1982** Revised Plan of Management Prepared for the Park. **1983** *Aboriginal Land Rights Act 1983* (NSW). NPWS begin to actively restore, manage and preserve historic huts (Coolamine, Delaney's, Long Plain, Davey's, Currango). **1994–96** NPWS staff part of teams developing cultural landscape management guidelines. **1996** *National Parks and Wildlife (Aboriginal Ownership) Act 1996* (NSW). **2001** Draft Cultural Heritage Strategies prepared; Snowy Mountains and South West Slopes.	Government Acts / Legislation / Organisations
1939 Bushfires.	**1950** Hume Snowy Bushfire Council established to oversee fire management in the Snowy Mountains. **1950 Black Jack Hut** (aka Fire Tower) built by Hume Snowy Bushfire Council for fire spotting	**1982** Running of wild horses in the park under licence ceases. **1984** Co-ordinated approach to management of the Alps Parks in ACT, NSW and Victoria initiated. **1985** Hume Snowy Bushfire Council disbanded; fire management responsibilities transferred to the Service. **1986** MOU on Co-operative Management of AANP signed by NSW, ACT and Victorian Ministers (revised 1989). **1988–89** Major revisions to the Plan of Management. **1990** First three-year co-operative management plan for the Alps Parks developed. **2003** January severe bushfires.	Local / Regional Context
1914–1919 First World War. **1939–41** Severe drought focuses attention on the importance of the mountains as the major water catchment of the mainland. **1939–45** Second World War.		**1967** Commonwealth parliament passes new laws for Aborigines, forming the basis of new government initiatives for Aboriginal people. **1996** *Tilting at Snowgums,* Mark O'Connor (poetry about Australian Alps). **2000** Olympic Games opening ceremony celebrates 'Man from Snowy River' legend.	National/International Context

Table 2.2 Complex history of human interaction with the KNP cultural landscape, 1915–2004.

2.4 Endnotes

1 'New South Wales Historical Themes', NSW Heritage Office publication, 4 October, 2001.

2 Good, Roger,1992, *Kosciusko Heritage*, National Parks and Wildlife Service of NSW, 1992, p 19.

3 ibid.

4 Costin, Alec, Max Gray, Totterdell, Colin, Wimbush, Dane, 2000, *Kosciuszko Alpine Flora*, CSIRO Publishing, pp 21–24. On the steep western slopes vigorous river action has cut back deep valleys almost to the great dividing range itself, whereas on the more gently sloping eastern side, river erosion has been slower and the headwaters of some of the streams (notably the Upper Snowy) still show ancient features.

5 Cold-air drainage defines the process whereby cold air drains downwards into the basin like valleys and upland flats, creating alpine conditions in subalpine areas. The result is an inverted treeline growing on the rims of valleys and on knolls between valleys.

6 Treeless areas are generally confined to the alpine zone, but, as stated in the earlier text, the process of cold air drainage also produces alpine conditions in valleys and basins in the subalpine zone.

7 Becoming almost extinct in the more easily accessible places during the grazing period, the fragile Alpine herbfields are gradually regenerating. Previously, after the grazing era, these fragile plant communities were more abundant on the steep and inaccessible places. Smaller patches are now appearing (regenerating) on the more accessible and sheltered, east-facing slopes.

8 Sullivan (Prof), Sharon, and Jane Lennon, 'Cultural Values' in *An assessment of the values of Kosciuszko National Park*, prepared by the Kosciuszko Independent Scientific Committee for NSW National Parks and Wildlife Service, 2004, p 133.

9 'A Statement from the Aboriginal Working Group', written on behalf of Aboriginal communities associated with the mountains. Extract from the *Kosciuszko National Park 2004 Draft Plan of Management*.

10 Mason, Vanessa, May 2004, *A Conservation Analysis of the Burnt Huts of Kosciuszko National Park—Aboriginal Heritage Values Assessment Repor*t, NPWS, Snowy Mountains Region.

11 Sullivan and Lennon, op cit, p 134.

12 Ardler, Jason, 'Rocks are Rocks, Mountains are Mountains—Aboriginal Values of Mountains' in *Celebrating Mountain—An International Year of Mountains Conference*, Jindabyne, New South Wales, Australia (Conference Proceedings), 2002, p 19.

13 Young's research of available contemporary records shows that there appears to have been little appreciation of the 'sophistication and complexity of the Aboriginal language, religion and social structure'.
Young, Mike, *The Aboriginal People of the Monaro: A documentary history compiled by Mike Young* (with Ellen & Debbie Mundy), NSW National Parks and Wildlife Service, 2000, p 2–3.

14 Sullivan and Lennon, op cit, p 135.

15 Young, Mundy and Mundy, op cit, p 121.

16 NPWS, 'Kosciuszko National Park Aboriginal Heritage Survey, draft project outline', unpublished, April, 2002.

17 *Mountains of Meaning: celebrating mountains in the International Year of Mountains*, the cultural heritage component of a bigger conference, 'Celebrating Mountains', co-ordinated by the Australian Alps Liaison Committee with Australia ICOMOS, held in Jindabyne, New South Wales, November 2002.

18 The most notable manifestation being the publication of Charles Darwin's *On the Origin of Species* in 1859.

19 Gold was first recorded in the Mountains in 1852, near Jindabyne, Jagungal and Round Mountain.

20 Kaufman, Robert J, 'Alps Mining—Did we really get over it?' in Celebrating Mountains: Proceedings of an International Year of Mountains, Jindabyne Australia, November 2002, p 180.

21 Bonyhady, Tim, 1985, I*mages in Opposition: Australian landscape painting 1801–1890*, Oxford University Press, Melbourne, pp 107–108.

22 As early as 1893, Richard Helms waned against the effects of burning off in reducing plant cover. A similar view was later expressed by Joseph Maiden, then NSW Government Botanist in 1898. Burning off was undertaken by graziers, in the attempt to promote regrowth of native vegetation. Costin, Gray, Totterdell and Wimbush, op cit, p 17.

23 The mountain painted by von Guerard is now known to be Mt Townsend, not Mt Kosciuszko. Although finished in 1863, von Guerard dated the work 1862, which was the year he travelled there.

24 Bonyhady, op cit, pp 88–95.

25 'Royal National Park: Culture and history', at www.nationalparks.nsw.gov.au. Royal National Park was the second such park to be established in the world; the first being Yellowstone National Park, which was created in 1872.

26 Ashley, Geoff, 'Discovering Nature: The beginnings of alpine recreation in Australia' in Aedeen Cremin (ed), *1901: Australian Life at Federation, An Illustrated Chronicle*, UNSW Press, 2001, p 96.

27 Truscott, Marilyn, Juliet Ramsay and Alistair Grinbergs, 'Mountains of Meaning: celebrating mountains in the International Year of Mountains', in *Mountains Conference 2002 Papers, Historic Environment*, volume 17, number 2, Australia ICOMOS, 2003, p 3.

3.0	The Huts of Kosciuszko National Park

3.1 Introduction

Together, the natural and cultural heritage features of Kosciuszko National Park tell the story of the evolution of this remarkable landscape. While the intact huts, ruins and sites of former huts are associated with a more recent part of this story, their presence in particular locations also act as markers for a far older landscape story.

This section describes and analyses the huts using various groupings to reveal both the similarities and differences between huts and linkages between huts and their landscape setting. While the focus of this analysis will be the huts intact or standing as ruins in 2004 and the huts burnt during the January 2003 bushfires, reference is also made to the other ruins and sites that contribute to the overall landscape story.

Figure 3.1 Grassy cold air drainage plains.

3.2 Huts Overview

Kosciuszko National Park (KNP) is contiguous with other protected alpine, subalpine, montane and tableland landscapes of the Great Dividing Range within the Australian Capital Territory and Victoria which are together known as the Australian Alps (see Figure 1.1). (See also Section 5.0 for a discussion of other Australian Alps hut places.)

Established in 1944 as Kosciusko State Park, Kosciuszko National Park is today the largest National Park within New South Wales with an area of 690,425 hectares. Kosciuszko National Park measures 187km from north to south and typically 35km east to west. It covers a large range of vegetation and landform types. It experiences great ranges in climate types and is home to a large and diverse collection of flora and fauna including rare species such as the corroboree frog and the pygmy possum.

Figure 3.2 Snowy River landscape above Guthega Pondage.

The Australian Alps and similar areas in Tasmania have the highest concentrations of hut structures in Australia on public lands (as distinct from coastal weekender recreation cabins). The 1992 NPWS Huts Study identified that over 60% of all huts located within the reserve system in New South Wales were located in Kosciuszko National Park. Factors for this concentration include the seasonal nature of land use, lease restrictions/requirements, the large reserve area, the construction of huts after gazettal as a National Park (for example during the Snowy Mountains Hydro-electricity Scheme project) and the value of high country huts for shelter and recreation.

Huts are spread throughout all areas of Kosciuszko National Park with a greater geographic concentration within a central band in the middle two-thirds of the Park.

In 1997 the Kosciuszko Huts Association (KHA) listed 297 intact huts, standing ruins, ruins on the ground and sites (most of which retain archaeological evidence). It is understood that the KHA holds data for at least double that number of hut places.

The 1992 NPWS Huts Study identified 79 intact huts and homestead complexes in Kosciuszko National Park and eight standing ruins.

Figure 3.3 The upper Snowy River.

Figure 3.4 Wheeler's Hut.

Figure 3.5 Wragge's observatory—summit of Mt Kosciuszko.[28]

Figure 3.6 Doctors' Hut—a fishing hut located close to the resource.

Figure 3.7 Linesman's No. 3 SMA Hut—location not dependent on natural resources.[29]

The fires of January 2003 destroyed 13 intact huts and one standing ruin (Pugilistic Creek) and severely damaged four stone huts. The same fires also damaged the gardens of the standing ruin of Jounama Homestead, but the brick ruin remains extant.

This project has identified 61 intact hut places and three standing ruins remaining in 2004. Within these 61 hut places there are an additional 13 structures (for example, the additional cottages at Coolamine and Currango Homesteads, and ancillary buildings or hut annexes such as those at Linesman's No.3, Valentines and Whites River) making a total resource of 76 intact building structures (excluding toilets).

For the purposes of this study an additional huts and sites have been selected to demonstrate particular conservation and management policy issues.

Figures 3.70 to 3.72 shows the distribution of huts in Kosciuszko National Park together with a thumbnail photograph of each of the intact huts and standing ruins in 2004. Figure 3.73 shows the distribution of huts burnt in the 2003 fires and photographs of these huts prior to 2003 as well as a selection of other huts and sites relevant to the issues addressed in this project. A summary of key data on each of the intact huts, standing ruins, burnt huts and selected other hut places is included in Appendix A.

The reasons for the locations of huts includes the following:

- most huts are located near a natural resource that was being exploited for example, grass plains for grazing, higher land for ski huts or mountain streams for fishing (see Figures 3.4, 3.5 and 3.6);

- huts associated with grazing are generally spread apart and reflect the arrangements of, or requirements for, summer grazing leases;

- some huts are more closely spaced near a particular resource, such as the Geehi fishing huts (see Figure 3.6);

- some huts responded to operational requirements that are less dependant on the landscape, (for example the spacing of Snowy Mountains Authority (SMA) linesman and aqueduct maintenance huts)(see Figure 3.7); and

- some of the huts are located adjacent to roads and tracks (residences and travel shelters) while other huts are located a predetermined distance in from tracks and roads, for example a short horse ride.

The following sections provide an analysis of different thematic groupings of the huts in Kosciuszko National Park.

3.3 Huts and Their Landscape Setting

3.3.1 The Distribution of Huts in Relation to Vegetation and Topography

The underlying geomorphology of Kosciuszko National Park has strongly influenced the number and distribution of huts. The recently raised plateau geology and resultant stream formations created the ideal physical foundation for the natural grass plains that developed because of the climate and altitude and resulting cold-air drainage

patterns (see Section 2.2). The majority of huts associated with pastoral activity are located near these grasslands.

Reference to Figure 3.74 shows that there is a strong correlation between the existence of herbfield grasslands, which are classified on NPWS databases as Alpine Vegetation Complex and Cold Air Drainage and Herbfields vegetation, and the location of huts associated with summer grazing of sheep and cattle.

The Alpine Vegetation Complex occurs in both Alpine and Subalpine areas in the centre of the Park, in the Main Range and Jagungal areas. Huts connected with pastoral activity in the Jagungal area such as Mawson's Hut are located at the edges of these Alpine Vegetation Complex herbfields.

The Cold Air Drainage shrub and herbfield landscapes occur in the Subalpine and uppermost Montane forest areas. Long, Currango and Tantangara Plains in the northern part of Kosciuszko National Park are typical of these cold air drainage upper Montane landscapes and many of the pastoral huts are located around the edges of these or similar plains.

Typically the huts have a northeast orientation to catch early morning sun and are located at the edges of forests near creek lines for protection from westerly winds, the nightly cold air drainage and to provide for easy water and firewood collection.[1]

The strength of relationship between hut location and vegetation type can be appreciated with reference to maps that show the movement of sheep and cattle into Kosciuszko State Park in the summer of 1954–55 (see Figures 3.8 and 3.9).[2] The vast majority of sheep were moved into the Nungar and Happy Jacks Plains areas from the east and the Wagga area (see Figure 3.9). (This was when summer grazing was changed to favour smaller local graziers to the east of the Park.) Cattle moved into the Park in a wide variety of routes including from Bombala to the southeast and Tooma to the west (see Figure 3.8).

Vegetation type is also a key factor in the definition of the broad geographic landscape units described below in Section 3.3.2.

In addition to similarities in the location and orientation of huts based on vegetation types, the majority of huts are located in a relatively narrow altitude range of between 1300 metres and 1700 metres above sea level, typically that of the Subalpine and upper Montane grasslands of the higher central plateaus of Kosciuszko National Park, as discussed above. The altitude of Kosciuszko National Park ranges from about 300m to 2228m above sea level. Land above 1300 metres regularly receives winter snows. Only eight of the huts are above 1700m; mostly associated with recreation or SMA activity rather than pastoral activity.

3.3.2 Huts and Historic Paths in the Landscape

The location of huts also tells a lot about the history of use of the landscape. Many huts are located near or on stock routes, many of which may have started as Aboriginal trails.
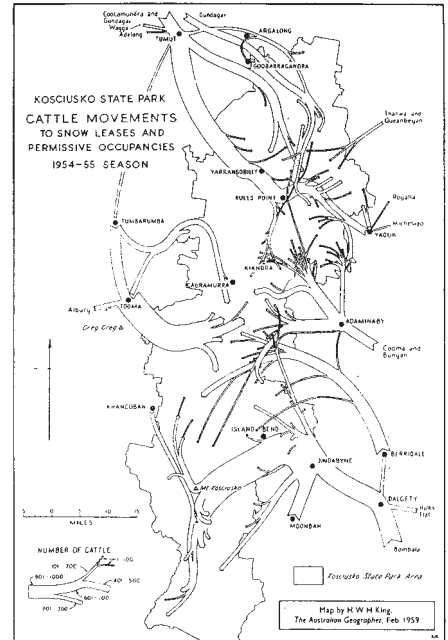
Figure 3.8 Cattle movement into Kosciusko State Park 1954–55.[30]
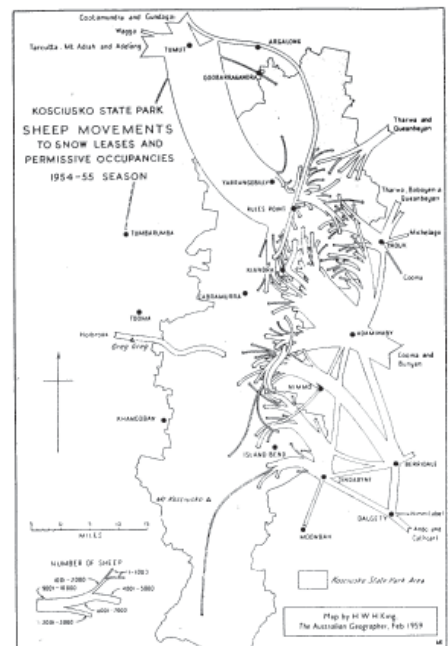
Figure 3.9 Sheep movement into Kosciusko State Park 1954–55.[30]

Figure 3.10 Snowgums on the trail from the Main Range to Charlotte Pass.

Figure 3.11 'Skiing the Main Range: the down hill runs'.[31]

Figure 3.12 Cootapatamba Hut—one of the few huts in the Main Range alpine landscape.[32]

The route between the Brindabella area to the Peppercorn area and along the Long Plain was an important Aboriginal route and was used by the first cattlemen arriving in this area.[3] Being located on stock routes meant that many huts became stopovers on the way to and from the destination lease areas, thus resulting in a broad community linkages (see Section 4.0).

Prior to the Snowy Mountains Hydro-electric Scheme and the construction of the road into the Geehi flats area, entry of stock into the mountains, by lessees from the southwestern side of KNP, was by way of a bridle track named the 'Geehi Wall'. Leaseholders who used this route included the Tyrell and Nankervis families. The trail crossed the river three times between Bears Flat and Bogong Creek.[4]

Several historic routes ran through the region southwest of the Dargals and Round Mountain. Stock would be brought up from Tooma and the Greg Greg areas, towards the Dargals (see Figure 3.8). A camp would be made at Clover Flat, before heading past The Inkbottle into Wheeler's and Pretty Plain.[5]

The trail south from Dead Horse Gap to the Victorian border that passes Cascade and Tin Mines huts that is now popular with cyclists fishers walkers and forms part of the Australian Alps Walking Track was once a stock trail.[6]

Many huts were located near roads either because that is where the lease was located (for example Delaney's Hut) or because it provided comfort and or safety to travellers (for example, Sawyer's and Seaman's huts). Bradley's Hut was not near a road until the Tooma Reservoir to Kiandra road was built nearby.

3.3.3 Huts and Geographic Landscape Units

The huts shown on Figure 3.74 are grouped in areas of geographic landscape units generally of different altitudes and located around the main river valleys and plains and having particular dominant vegetation communities. The groups described below are based on the distribution of vegetation types/altitude shown on Figure 3.74 and draw upon the areas described in Hueneke's *Huts of the High Country*[7] with the addition of the Geehi huts of the Swampy Plains River area.

The Main Range

This relatively small area includes the genuine alpine area of Kosciuszko National Park above the tree line around the Main Range peaks of Mt Kosciuszko, Mt Twynam, Mt Townsend and upper subalpine areas along the upper Snowy River. The dominant vegetation type is Alpine Vegetation Complex (see Figure 3.10).

Often snow-covered, this area includes Seaman's Hut, the shelter built in 1929 as a memorial to two young men who perished in a blizzard in 1928, and Cootapatamba Hut, a former stream-flow gauging station built by the SMA and now a key emergency shelter, that features a chimney-like roof access for times of snow build-up (see Figure 3.12).

Important former hut sites include Wragge's Observatory on the summit of Mt Kosciuszko and Betts Camp used as a staging-post on the Kosciuszko road and by skiers en route to the Charlottes Pass Chalet (see Figures 3.5 and 3.11). This was the first area where grazing was removed from the Park and was the first area where, through the broader management of the alpine areas of KNP, and in accordance with previous Plans of Management, huts were removed (including Albina, Foreman's, Kunama, Rawson's and Soil Conservation) following the creation of Kosciuszko National Park.

Main Range huts: Seaman's, Cootapatamba, Opera House.

The Jagungal Wilderness

This area comprises a high undulating plateau herbfield area that includes both Alpine Vegetation Complexes and Snow Gums (*Eucalyptus pauciflora*) around the visually dominant Mt Jagungal and also the Whites River corridor. It is bounded by the Snowy River in the south and Happy Jacks Plain in the north, Bulls Peaks in the east and Grey Mare Range in the west. Huts in this area were historically associated with either pastoral activity or SMA activity (particularly in the Whites River corridor), or in the case of Whites River Hut, both (see Figures 3.13 and 3.14). This Wilderness area is particularly used for recreation. Hueneke states that:

> *By far the most attractive area for long winter ski tours and Easter bushwalks, the Jagungal wilderness attracts people like bees to a honey pot …*

Jagungal Wilderness huts: Horse Camp, Disappointment Spur, Whites River/Whites River SMA, Schlink 'Hilton', Valentine, Mawson's, Tin, Cesjack's, Dershko's and Grey Mare.

Huts burnt in 2003: Diane, Bolton's, O'Keefe's and Grey Hill Café.

Happy Jacks Plain

North of the Jagungal area is Happy Jacks Plain that extends to the Snowy Mountain Highway around Kiandra. It is a generally tree-less area of Cold Air Drainage Shrub Herbfield bounded by wooded areas not very far west of Lake Eucumbene. Access is generally from the north and east. Most of the huts in this area were built for stockman and used now for ski touring in winter or cycling and bushwalking in summer (see Figure 3.15).

Happy Jacks Plain huts: Happy's and Mackey's.

Huts burnt in 2003: Brook's, Happy Jack's, Bolton's Hill and Boobee.

Figure 3.13 Mawson's Hut in snowgums, Jagungal area.

Figure 3.14 Derschko's Hut in snowgum landscape, Jagungal area.

Figure 3.15 Mackey's Hut, located on the edge of a cold air drainage herbfield, Happy Jacks Plain.[33]

Figure 3.16 Sawyers Hut, on the Snowy Mountains Highway, Kiandra area.[34]

Figure 3.17 Grasslands and sallees near Bradley's Hut (off the Cabramurra Road), Round Mountain area.

Figure 3.18 Teddy's Hut, Thredbo area.

Kiandra and the Goldfields

This largely exposed open grass area of Cold Air Drainage Shrub Herbfield is centred around the gold mining town of Kiandra and has many landscape features associated with mining. Four Mile Hut is a classic 'make do' vernacular miners hut. The Snowy Mountains Highway is an important historic route that passes through this area. It is understood to have been an Aboriginal route into the region and was used by early graziers before miners and later tourists visited the area.[8] Sawyer's Hut was built as a travellers rest on this important route (see Figure 3.16).

Kiandra huts: Four Mile, Broken Dam site, Sawyer's.

Hut burnt in 2003: Delaney's.

The Gungarlin/Snowy Plains Area

This area is northwest of Lake Jindabyne and includes the lower Gungarlin River and the Snowy River Gorge. Huts include Davey's and Kidman's, built for pastoral use, and the CSIRO Hut; a rare example of an intact hut built for scientific research, in this case associated with a CSIRO rabbit control research program.

Gungarlin/Snowy Plains huts: Davey's, Kidman's, CSIRO and Botheram Plain.

Round Mountain and the Tooma River

Round Mountain is located between Tooma and Tumut Ponds Dams near the Khancoban to Kiandra Road. This area includes grasslands and snow gums as well as open tall forests. Bradley's Hut is located near the main road while other huts like Wheeler's and Round Mountain Hut are accessed from fire trails (see Figure 3.17).

Round Mountain huts: Linesman No. 3, Bradley's, Black Jack, Round Mountain and Wheeler's.

Huts burnt in 2003: Linesman No. 2, Paton's, Pretty Plain and Pugilistic.

Thredbo to the Lower Snowy

This vast area in the south of Kosciuszko National Park includes the easily-accessed valley of the Thredbo River as well as Byadbo and Pilot Wilderness Areas in the south of the Park (see Figure 3.18). The Byadbo is predominantly a dry and stony environment and includes mixed eucalypt species and stands of cypress pines (*Callitris sp*), but also includes moist montane vegetation in the southeast. The Pilot Wilderness Area consists mainly of montane and subalpine vegetation communities such as Alpine Ash and Snow Gums, respectively. These areas were the scene for historic tin and gold mining and more recently brumby running with which several of the huts are associated. Much of the area is treed but was heavily burnt in the 2003 fires. The classic vertical slab Cascade's Hut is the first of several on the track south from Dead Horse Gap that includes the Tin Mines complex that is designated as part of the Australian Alps Walking Track.

Thredbo to the Lower Snowy huts: Bullock's, Teddy's, Cascades, Tin Mine Barn, Tin Mine Charlie Carter's, Ingeegoobee, Slaughterhouse Creek and Sandy Creek.

Hut burnt in 2003: Stockwhip.

The Goobarragandra River

The most northerly area of Kosciuszko National Park is related historically to the Tumut region and it includes an area east of the Snowy Mountains Highway that includes the Bogong and Goobarragandra Wilderness Areas.

Goobarragandra huts: Venable's, Kell's, Vickery's and Cotterills.

The Northern Cold Air Drainage Plains

This area north of the Snowy Mountains Highway includes a group of cold air drainage natural grass plains. Long Plain, Currango Plain, Boggy Plain, Tantangara and Coolamon Plains were highly prized sheep grazing areas and the former homesteads at Coolamine, Currango, Gooandra and Witz's testify to these areas being operated on a year-round basis. Relatively flat, these areas have a more mild climate than southern and cental parts of Kosciuszko National Park (see Figure 3.19).

Northern Cold Air Drainage Plains huts: Long Plain, Hainsworth, Cooinbil, Coolamine Homestead complex, Bill Jones, Old Currango, Currango Homestead complex, Pockets, Oldfield's, Hain's, Gooandra, Love Nest in the Sallees, Witz's, Circuits, Peden's, Townsend, Gavel's, Brayshaw's, Harvey's, Schofield's and Miller's.

The Swampy Plains River

This area at the base of the western watershed of the Main Range in the southwestern corner of the Park includes former freehold land associated with pastoral activity. In the flat wide grass plains of the Swampy Plains River are a collection of river stone huts known as the Geehi huts (see Figure 3.20). Hogg and Major Clew's are located away from the Geehi grouping.

Swampy Plains River area huts: Major Clew's, Hogg's, Keebles, Doctors' and Tyrell's (standing ruin).

Huts burnt in 2003: Dr Forbes', Geehi, Old Geehi (Doctors' also damaged).

3.4 Huts and Use Associations

3.4.1 Introduction

An analysis of the use associations of historic places is an important step to understanding the significance of a cultural landscape. The Kosciuszko National Park huts are associated with uses for which they were originally constructed, as well as subsequent uses. Subsequent uses may have occurred almost immediately (for example pastoral huts were used for ski tourers or vice versa) or are more recent

Figure 3.19 Old Currango in the northern cold air drainage landscape.

Figure 3.20 Swampy Plains landscape, looking towards Mount Kosciuszko from Keebles Hut.

Figure 3.21 Aboriginal people in front of slab hut.[35]

contemporary uses. In some cases recreational use following the establishment of Kosciuszko National Park in 1967 has now been continuing for a longer period than the period of original use.

3.4.2 Indigenous Community Associations

As discussed in Sections 2.0 and 4.0 Kosciuszko National Park is significant to Aboriginal people because of associations with this landscape that stretch back thousands of years.

In addition to these long-term associations with Kosciuszko National Park as a cultural landscape of meaning and importance, historic associations result from the involvement of Indigenous people and communities in the construction and use of the huts (see Figure 3.21). This project has established that some huts were built by or with the assistance of Aboriginal people and some huts were used by Aboriginal stockmen and their families.[9]

3.4.3 Historic Use Associations

Historic use associations result from either the original use of the hut or from subsequent historic uses (that may have followed soon after the original use). These historic use associations are distinct from contemporary or current uses that are discussed in Section 3.6 below. In relation to historic uses:

- some huts are evidence of a use that ceased when the natural resources were economically exhausted such as gold, copper or tin mining;

- some huts are associated with uses, such as pastoral use, that were phased out with changes in land-use management and (later) land reservation;

- some huts were constructed for recreation, a use that spans the economic and conservation use of this landscape; while many others constructed for other purposes were historically used for recreation;

- some huts are associated with the Snowy Mountains Hydro-electricity Scheme, the national engineering project that for a time took precedence over the state land-use reservation as Kosciuszko State Park; and

- some huts postdate the creation of Kosciuszko National Park 1967, such as the Black Jack Hut, and are associated with the ongoing management of the land (see Figure 3.22).

The cessation of pastoral and other uses has not stopped the strong associations for the people who built and used the huts. These communities still continue the customs and ways of life that were part of this historic use. These issues are discussed further in Section 4.0.

Huts Associated With Pastoralism

Over two-thirds of all intact huts are associated with either sheep or cattle grazing pastoralism.

Figure 3.22 Black Jack Hut, built after the creation of KNP by the Hume-Snowy Bushfire Council, 1973.[36]

Figure 3.23 Coolamine Homestead the centre of a large pastoral holding (Southwell House, left), from the first grazing period.[37]

The grazing history of Kosciuszko National Park reflects changing societal attitudes to high county grazing in New South Wales that can be described by three broad and overlapping periods: from initial uncontrolled grazing, to the advent of summer grazing leases and finally a phasing-out period represented by a reduction in size and an eventual cessation of grazing leases. The history of ownership and the physical form, design and construction of the huts in Kosciuszko National Park reflect these three periods.

The first period spans from 1834 when Dr Gibson of Goulburn grazed stock in the Kiandra areas until 1889 when the Crown Lands Act was amended to provide for summer grazing leases. During this period grazing in the high country went largely uncontrolled and was typified by large holdings (the Long Plain Run was 32,000 acres in 1860) that were generally associated with properties of the Monaro and Limestone Plains (Canberra) area. The Robertson Land Acts of the 1860s may have even encouraged an increase of grazing use of these high country areas. These holdings centred around homestead complexes and year-round occupation. The Southwell House (1883) at Coolamine Homestead and Old Currango Homestead (1870s) represent this period (see Figure 3.23). The homesteads of this period are of vernacular timber construction.

The second period is associated with the creation of summer grazing leases from 1890 up until the late-1930s and early-1940s when leases were made smaller as the first step in phasing them out. Typically, these leases were owned by pastoral companies and the homesteads and huts of this period were substantial and well-constructed dwellings. The homesteads were typically constructed with contemporary construction technology of stud frame construction rather than vernacular slab construction. In many cases the smaller dwellings were of a cottage style in timber stud frame clad in weatherboard. Homesteads and huts in this period are: Cooinbil (1918); Cotterills (1898); Circuits (Gulf) (1930); Currango Homestead (1893 and 1914); Gavel's (1931)(see Figure 3.24); Gooandra Homestead (1897); Long Plain Homestead (1916); Mawson's (1930); O'Keefe's (1934); Oldfield's (1925); Pocket's (1920s); and Wheeler's (c1900).

The third period coincides with evidence gained from the 1920s of the impacts of overgrazing on the high country. Lease conditions to reduce overgrazing began in the 1920s and changes in leases size and ownership were instigated from the early-1940s until the late-1960s when Kosciuszko National Park was established and grazing was terminated. In this period the summer leases were more numerous but far smaller in size to encourage local graziers. The more numerous of the huts associated with summer grazing of sheep and cattle, in particular in the centre of Kosciuszko National Park, are associated with this period.

Typically the huts from this third period are the more simple one or two-room shepherds' huts; either round timber structures clad with corrugated iron or timber slab huts. About 70% of the intact pastoral huts were constructed in the period from the 1930 to the late 1950s and reflect in their less capital intensive form and materials this changing relationship between the conservation and use of the natural grasslands. Examples of pastoral huts from this period include: Teddy's Hut (1947/48) of Alpine ash slab,

Figure 3.24 Gavels Hut, built during second period of grazing (associated with summer grazing leases).[38]

Figure 3.25 Bill Jones' Hut, associated with the third phase of grazing in the Park.[39]
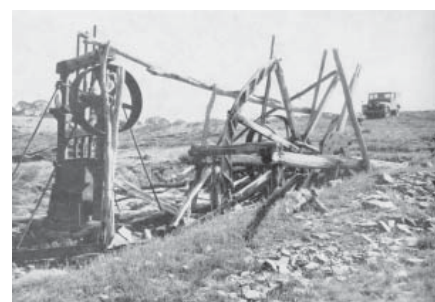
Figure 3.26 Mining machinery (remains of a stamper battery and water wheel).[40]

Figure 3.27 Miners' huts at the Tin Mine site, that were constructed by the Mount Pilot mining syndicate c1935 (photo date 1949). Only one remains, Charlie Carter's.[41]

Figure 3.28 Surveyors cairn in the lower Snowy region, associated with survey of border between NSW and Victoria.

Figure 3.29 SMA Hut (Pipers Creek) built for aqueduct maintenance.[42]

associated with the cattle grazing in the south of the Park; Miller's (1943); Hainsworth (1951); Hain's (1947); and the corrugated iron Bill Jones' Hut (1940s/50s) in the north of the Park, associated with sheep grazing (see Figure 3.25).

Huts Associated With Mining

Mining had a major impact on the early history of the Australian Alps. The earliest hut structure in Kosciuszko National Park is the standing chimney remains of the gold miner's hut that is now part of Gooandra Homestead (1869). However, the quick economic exhaustion of the fields and temporary nature of miners' accommodation (often tents) meant that this theme is not well represented in the group of intact huts, although many miners huts ruin sites exist.

The Kiandra gold field of 1859 is well known although gold mining also occurred on the Toolong field near Wheeler's Hut, for which mullock heaps remain, and the Crackenback field south of Thredbo. Grey Mare Hut (1949) is the third hut at the site of an earlier gold mine. Broken Dam Hut (burnt down in 1998) was significant for its associations with mining (a breached holding dam for mining is close to the site of the hut) as well as with pastoralism and bushwalking.

Tin and gold were found from the early-1850s in the Mount Pilot area and a small rush there in 1935 resulted in the Mount Pilot Syndicate tin mine and huts now known as Tin Mine Barn and Charlie Carter's after the man who lived there after the mining ceased (see Figure 3.27). Copper mining occurred at Lobbs Hole and the pise hotel ruin at Ravine is associated with this mining activity. Four Mile Hut was built using remains of the Elaine Mine by Robert Hughes in 1937. Four Mile Hut, like the Tin Mine huts, owes its existence to Hughes, a resourceful stoic man who lived there well past the cessation of mining.

Many pastoral places are also associated with mining. Either miners passed through stopping at the pastoral huts or the huts provided food to the miners' camps; an example being Cooinbil Hut where gold miners stayed on the way to the Kiandra goldfields.

Huts Associated With Surveying

This theme is most strongly associated in Kosciuszko National Park with the New South Wales Victorian border markers for which no huts are directly associated (see Figure 3.28). However, survey and hydrology work for the Snowy Hydro Scheme are important evidence of early planning for this national project. The former SMA Horse Camp Hut and Valentine Huts are associated with early SMA survey and hydrology works.

Major Clew's Hut (c1961) on the Geehi Walls trail was built on a retirement farm by this well known former Army surveyor who also is an important figure in the region's history and who led the SMA survey effort and mapped much of this area.

Huts Associated With Logging and Milling

Many huts and homesteads were constructed of timber milled locally. Delany's Hut (built c1910 and burnt in 2003) was constructed of timber cut at Kelly's Alpine Mill operated by Stuart Kelly on Connors Hill. Other huts, such as Cascades Hut and Wheeler's, were built from Alpine ash slabs from trees felled locally by the huts' builders themselves. Cotterills Cottage, although built as a residence associated for grazing in 1898, was the manager's residence, between 1930 and 1950, of the historically significant Jounama Pine plantation established by the New South Wales Forestry Commission. The hut and shed associated with the Black Jack Fire Tower provide important evidence of the work of the Hume Snowy Bushfire Protection Scheme prior to the NPWS taking over this role and are still used for fire spotting.

Huts Associated With Hydro-electric Development

The Snowy Mountains Hydro-electricity Scheme managed by the Snowy Mountains Authority (SMA), (now known as Snowy Hydro Limited), is a nationally significant engineering scheme. The huts associated with the SMA are important as evidence of the broader requirements of the scheme in addition to major engineering works like tunnels and dams.

Some huts are associated with very early 1950s phases of survey (Horse Camp Hut—see above), some with the middle phase during the construction of aqueducts and some during later phases of powerline installation and maintenance.

In 1992, 19 SMA huts were recorded. After the 2003 bushfires and earlier losses only eleven huts built specifically for the SMA remain: two for survey (Horse Camp and Valentines); two for hydro work (Cootapatamba [see Figure 3.30] and Dershko's); four for aqueduct maintenance (Opera House, named for its cost, that was partly burnt in 2003 fires, Munyang, Pipers Creek [see Figure 3.29], and Disappointment Spur); and one Linesman No. 3, as an electricity powerline linesman's hut. Schlink 'Hilton' (named for its comfort) was a major powerline maintenance camp. The SMA also used other existing huts such as Whites River Hut (by adding a kitchen annexe) and the Tin Mines Barn in their activities.

Huts Associated With Scientific Research

The observatory established by Clement Wragge on the summit of Mt Kosciuszko has long disappeared but it remains an important historic place (see Figure 3.31). Although no other huts built for scientific research are known, other huts have been used as a base for studies, an example being Pocket's Hut, used by scientists from the Australian National University and the CSIRO studying frost hollows. The CSIRO Hut was constructed in 1963 as part of a rabbit control research program in the Snowy Plains area that was being heavily impacted by rabbits.
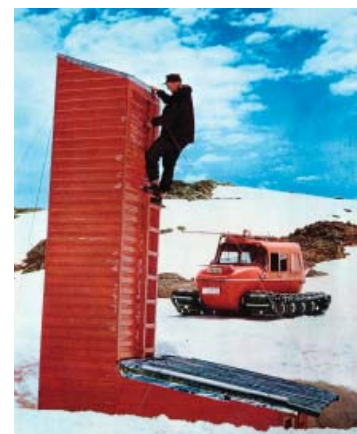
Figure 3.30 Stream flow guaging station. Structure enables stream flow readings to be taken in heavy snow.[43]

Figure 3.31 Wragge's tent at summit of Mt Kosciuszko, later the site of Wragge's observatory hut.[44]

Figure 3.32 Albina Hut, removed as part of the Park's management.[45]

Figure 3.33 Dr Herbert Schlink and party, on the Kiandra to Kosciuszko crossing, 1927.[46]

Figure 3.34 Mawson's Hut, 1963, with cross-country skiers en route between Kosciuszko and Kiandra.[47]

Figure 3.35 Door to Keeble's Hut (detail), with trout painting (1954, caught by Mrs A Nankervis).

Huts Associated With Conservation and Park Management

There are no huts specifically built for this use although a number of huts, including the Black Jack Fire Tower, are used to assist the conservation and management of the Park. In c1964, the New South Wales Soil Conservation Service built a hut by the same name near Carruthers Peak for workers who were undertaking erosion control works. Soil Conservation Hut and others in the alpine areas of KNP, such as Albina (see Figure 3.32), were removed by NPWS in the past in accordance with previous Plans of Management for the Park.

Old Geehi Hut (1945) is also known as Commissioner's Hut as it was built for the New South Wales Water and Irrigation Commission. It is not known what, if any, role the hut had in the Commission's work.

Huts Associated With Recreation—Skiing and Bushwalking

Recreational skiing is an early and important historic theme for Kosciuszko National Park. Huts have played an important part in the recreation history of the high country, both as shelters and destinations.

European born enthusiasts such as Dr Herbert Schlink began cross-country skiing expeditions in the early-1920s and in 1925/26 Schlink convinced the New South Wales Tourism Commission to assist with construction of two huts for a proposed Kiandra to Hotel Kosciusko expedition which were successfully competed in 1927 (see Figure 3.33). Both of these huts remain. Tin Hut is much as it was constructed and Pounds Creek Hut was extended to form Illawong Lodge in 1956.

Since this time huts built for other purposes have been used for cross-country skiing expeditions. In 1935, The Australian and New Zealand Ski Year Book reported that there were 53 huts in the ski areas that could be useful for skiers.[10] In this way many huts have a shared early history between pastoralists (summer) and skiers (winter). Sometimes both pastoralists and bushwalkers used the huts at the same time resulting in interesting cultural exchanges. Mawson's Hut is a well known hut that was used by skiers, bushwalkers and pastoralists (see Figure 3.34).

The shelter value of the huts is an important aspect of their historic and contemporary value. This value is underscored by the tragic events that led to the construction of Seaman's Hut in 1929 following the death of two young skiers in the previous year.

Huts Associated With Recreation—Fishing

While not as unique to this region as skiing, trout fishing holds an important place in alpine social history. Six huts have a primary historic association with trout fishing (see Figures 3.35 and 3.36). Five huts constructed of river stones are located near each other on the Swampy Plains River. Three of these were badly damaged in the 2003 fires (Dr Forbes', Geehi, and Old Geehi) and another received minor damage (Doctors') while only Keebles Hut avoided damage entirely.

Hain's Hut, although built for pastoral purposes, served a secondary role as a fishing hut.

Bullock's Hut (1934) is a unique hut that provides evidence of the evocative imagery of traditional huts. Located near the junction of the Thredbo and Little Thredbo Rivers at Bullocks Flat it was constructed with a shingle roof (for romantic imagery) under which was a corrugated iron roof (for pragmatism).

Other Thematic Hut Associations

The huts in Kosciuszko National Park also represent historic themes other than those typically associated with the economic/recreational land uses discussed above.

The role of women who often accompanied stockmen on their summer grazing trips to huts or lived seasonally or permanently at homestead sites is an important theme in Kosciuszko National Park (see Figure 3.37). For example, the wife of Will Wheeler would often spend months at Wheeler's Hut, prompting a bath to be taken out for her use. The bath is still there.[11] The experience of women and children in relation to pastoral life in this area is perhaps best represented in the homestead sites on the northern frost plains at sites like Old Currango, Currango, Oldfield's, Long Plain and Harris. The female presence at these and some hut sites is evidenced by remaining cultural plantings such as fruit trees and resilient bulbs. Women have also been an important part of the recreation history of the Park (see Figures 3.35 and 3.38).

The history of the movement of people and stock in this region is important. Sawyer's Hut (1900), adjacent to the Snowy Mountains Highway east of Kiandra, represents a rare and early example of a travellers' rest shelter place.

A number of huts are associated with men who chose to live by themselves, away from other people. Jack Venables (Venables' Hut) and Charlie Carter are two examples of men who chose to live in these remote locations as some form of respite from society. During the Depression a number of huts were used by people eking out a living by undertaking such activities a rabbiting and brumby running.

Other huts are associated with activities that at different times were either not an approved use (for example brumby running) or are associated with illegal use such as growing drugs. Sandy Creek and Ingeegoodbee huts were all associated with brumby running and were constructed without NPWS approval. Slaughterhouse Creek Hut was first used in the last phase of pastoral activity and was later used in association with brumby running. Rugman's Hut may have been used in association with brumby running but is believed to have been constructed prior to the land upon which it is constructed being added to the Park.

3.5 Huts and Family Associations

The names of huts provide a unique and continued association with the individuals and families closely associated with their construction or use. Some of these associations ceased at the time of the creation of Kosciuszko National Park as leases were terminated while some have been actively maintained by individuals and families who continue to visit and maintain their huts.
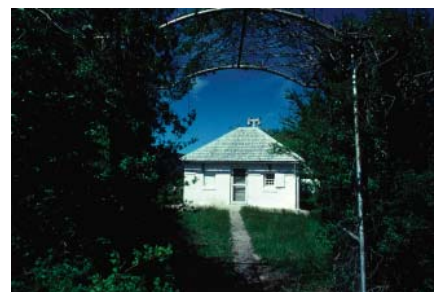
Figure 3.36 Bullock's Hut, a fishing hut constructed at the junction of two rivers.

Figure 3.37 'Beryl Cochrane prepares to leave Khancoban' 1947.[48]

Figure 3.38 'Girls' snow shoe race, Kiandra. The Start'.[49]

Figure 3.39 Former Alpine Hut associated with the Chaffer family of Sydney who used the hut for recreation purposes in the 1940s and 1950s (built in 1938 for recreation).[50]

Figure 3.40 Paton's Hut, associated with the Paton family, and now also recreation groups.[51]

Figure 3.41 Bradley's/O'Brien's Hut, associated with last phase of pastoral use, and now recreation use (bushwalkers, cross-country skiers).

Oral history interviews, books and the social values research undertaken for this report (see Section 4.0) have linked some huts with particular families including the Nankervis, McGufficke, Pendergast, Paton, Bolton, Hain, O'Brien and Taylor families (see Figures 3.40 to 3.41).

Books such as Hueneke's *People of the Australian High Country*[12], Pauline Downing's *If I Wake In the Middle of the Night* [13] and *Currango Summers* by John Merritt[14] provide an insight into some of these associations as do detailed conservation reports prepared for the NPWS.[15]

The interviews in Hueneke's *People of the Australian High Country* also provide insight into the experiences of particular women in the mountains and with the huts, including those of the Boardman, Whitehead, Chaffer, McGufficke, Suthern, Tyrell, Willis and Wallace families (see Figure 3.39). It was customary for women to accompany their husbands and stock to their selection in the mountains, where they would reside in a particular hut (including Wheeler's Hut, Alpine Hut, Whites River Hut) for months at a time, undertaking a number of domestic-type tasks as well as being involved in the mustering of the stock.[16]

3.6 Huts and Continuing Patterns of Use

3.6.1 Huts and Continuing/Contemporary Use

Historic associations are found with individuals or groups, including families who have continued to care for and maintain huts, or people or groups who have continued to use the huts since some of the historic uses ceased with the creation of Kosciuszko National Park in 1967.

The Kosciuszko Huts Association was formed in 1970 and since then has acted to either directly conserve huts with volunteer work or as an 'umbrella group' for other groups to maintain specific huts, an example being the association of the Illawarra Alpine Club, Cascades Hut and the Range Rover/Landrover Club of New South Wales with Keebles Hut. Some huts are still maintained by the people and their descendants who were historically associated with that hut.

Generally, hut structures are open to all Park visitors and there are no exclusive rights to the use of the huts. Log books maintained in each hut indicate a wide range of contemporary users, including a strong use by educational and school groups. While no survey work appears to have been undertaken to date, collection of some log book records and personal observation indicates that continuing user group associations include:

- bushwalking groups (over 30 huts);
- cross-country skiers (about 20 huts);
- horse riders (about a dozen huts);
- mountain bike cyclists (about a dozen huts);
- fisher groups (about a dozen huts);

- educational groups (schools, Scouts and Outward Bound groups);
- four-wheel drive groups;
- mountaineering groups;
- canoeists; and
- orienteering and similar groups.[17]

The associations between huts and user groups are discussed further in Section 4.0 and are identified in the table in Appendix A. As noted in Section 3.4.3 communities associated with early uses, such as pastoralism, still have strong associations with the huts.

Almost half of the huts are identified by the KHA as having a high level of continuing use. These include: Oldfield's, Mawson's, Valentine, Hainsworth, Hain's, Witz's, Gooandra, Gavel's, Grey Mare, Mackey's, Happy's, Pockets, Disappointment Spur, Cesjack's, Cooinbil, Coolamine, Bill Jones, Townsend's, Peden's, Circuits, Dershko's, Milers, Schofields, Cootapatamba, Seaman's, Cascade, Tin, and Tin Mines (30 in total).

Three particular examples mentioned are Four Mile, Wheeler's and Round Mountain huts. Four Mile Hut is seen by the KHA as 'priceless' as the only remaining hut in the outer Kiandra region and is especially popular with skiers and walkers. It has saved more than a couple of lives so its continuing value as a shelter hut is significant. The original purpose of Round Mountain Hut was as a shelter for stockmen but it is now highly valued for its location on a popular recreational route. Wheeler's Hut is extremely popular for recreation as well as having high shelter value for walkers caught in poor weather.[18]

3.6.2 Huts and Continuing/Contemporary Trails and Routes

As discussed in Section 4.0, many huts are key elements of recreational routes for cross-country skiing, bushwalking or bicycle or horse riding and other recreational users (see Figures 3.40 to 3.47). The routes and/or trails for these uses have been generated by the nature and pattern of recreational use.

Some routes are old stock routes, that in turn may have been Aboriginal routes, and are now management trails. Mountain bike cyclists often use these routes and nearby huts become destinations or stopping points.

Some routes are old recreation routes for which huts were specifically built. Examples of such routes include the Kiandra to Kosciuszko route. Tin Hut and Pounds Creek Hut (now Illawong Lodge) were built specifically for the 1927 Kiandra to Hotel Kosciuszko cross-country skiing trip of Dr Herbert Schlink.

Some recreation routes, such as those for cross country skiing, are less reliant on existing tracks and may link huts in different valleys and on different track systems.

The national horse trail passes through the Long Plain area and huts in this area are used by horse-riding groups using this trail. Popular routes and user group associations are discussed below.

Figure 3.42 Campers at Swampy Plains/Geehi camp site (the roof of Tyrell's Hut can be seen in background).

Figure 3.43 Bicycle in front of Oldfield's Hut.[52]

Figure 3.44 Cross country skiers at Grey Mare Hut.

Figure 3.45 Picnickers in Kosciuszko National Park.[53]

Figure 3.46 The Lamble Party riding up to Pretty Plain on the Long Spur.[54]

Figure 3.47 Skiers outside Betts camp, 1898.[55]

The Australian Alps Walking Track includes the trail south from Dead Horse Gap to the Victorian border that passes Cascades and Tin Mines huts. This is popular with cyclists, fishers and walkers, and was once a stock trail.

The trail from Munyang (Guthega) Power Station to Whites River Hut and on to Kiandra through the Jagungal Wilderness is the most popular cross-country ski route in the Alps and is also popular amongst bushwalkers. At its southern end it passes Horse Camp Hut, Disappointment Spur Hut, Whites River Hut and annex, Schlink Hilton, and the Diane Hut site (burnt in 2003). In the centre are Tin Hut, Mawson's, Valentine's and O'Keefe's (burnt in 2003) and at the northern end the route continues out to Round Mountain Hut, Broken Dam (site) and Four Mile and Cesjack's huts.

As noted in Section 3.3.2 several historic routes ran through the region southwest of the Dargals and Round Mountain from the Tooma area. These routes have continued as recreation routes.

> *From both west and east of Tooma Dam run trails and routes into the wild-west of the Park. Some walk in via Snakey Plains to Wheeler's Hut while others come via Round Mountain Hut, Bradley's Hut, Paton's Hut (site) or Ogilvies Hut site. [Heading] south they will end up in Pretty Plain Creek, a subsidiary of the Tooma River and to the hut sites of Pretty Plain and Pugilistic Hut. South [of Tooma Reservoir], some walk out along the Dargals trails and others turn east to Grey Hill Café or Derschko's Hut and onto the Jagungal area.[19]*

The area between Sawyers Hill and Mt Tantangara is crisscrossed with horse trails.

> *The area starts with Sawyers Hut at Rocky Plain and the trail heads west onto the ridge then around to the north to Mt Tantangara and Harvey's Hut then on to the east to Gavel's Brayshaw's Pockets and other huts.*

The Currango Plain is popular with bushwalkers including Outward Bound and others who are heading from KNP into Namadgi National Park in the Australian Capital Territory.

> *This is great walking country and is on the Australian Alps Walking Trail. It is also excellent mountain biking terrain. Huts in this area include Peden's Townsend's and Love Nest.[20]*

Some huts are now located in Wilderness areas declared under the *Wilderness Act 1974*. The Act favours self reliant recreation and this results in limitations on access by vehicles and horses. This makes it difficult for some people with social associations for these huts to visit them. In some circumstances the NPWS provides assistance with access. Examples of huts within declared Wilderness areas include: Kell's, Venable's, Vickery's in the Bogong and Goobarragandra in the north of the Park; Wheeler's and Pretty Plain in the Jagungal Wilderness area in the centre of the Park; and Cascade and Tin Mines in the Pilot Wilderness Area in the south of the Park.

3.7 Huts and New South Wales and Australian Heritage Themes

It is useful to look at how the huts of Kosciuszko National Park reflect the relevant New South Wales and Australian heritage themes identified by the NSW Heritage Office and Australian Heritage Commission respectively.[21] These thematic groupings relate to the activities and processes underpinning the huts and the creation of place. Some of these themes are reflected in the *Kosciuszko National Park 2004 Draft Plan of Management* in the following thematic groupings: Aboriginal; Pastoralism; Mining; Surveying; Logging and Milling; Hydro-electric Development; Scientific Research; Conservation; and Recreation.

Some of these themes are well represented by huts; others are not. Almost two-thirds of all remaining huts are associated with pastoralism. By contrast, although scientific research and conservation are important themes in the history of Kosciuszko National Park, huts associated with these uses are rare and most that were used for scientific research were built for other purposes.

The huts in KNP relate generally to four main thematic groups: economic land-use; recreation; cultural and scientific values of Kosciuszko National Park; and national development projects.

The history and the use of some huts suggest that other themes may also be relevant to this project and these are noted above at the end of Section 3.4.3.

The processes and activities that relate to the huts and their place within the KNP landscape include the State and National Historic themes and sub-themes noted in Sections 2.2 and 2.3.[22]

3.8 Hut Building Types, Construction and Materials

3.8.1 Building Types

Huts are a unique building type that is identified by three aspects: small size; use as a dwelling associated with activities related to that place; and use that is usually on a seasonal or temporary basis.[23]

While a number of structures that cannot be strictly described as huts are included in this project (as historic use patterns and current management suggest that they be most sensibly looked at with the huts), the majority of huts closely conform to the above definition of huts in terms of size and the type and nature of use.

This region experiences extreme ranges of climatic types. It has been said that:

There tends to be no universal climate for Kosciuszko—just weather.[24]

While the temporary nature of accommodation coupled with lack of long-term tenure meant some degree of expediency in construction, the climate also resulted in thoughtful design or modification suited to the place.

Figure 3.48 Seaman's Hut in poor weather. This classic hut was purpose designed as a survival shelter.[56]

Figure 3.49 Pines Cottage, Currango Homestead.

Figure 3.50 Stockmen at Davey's Hut, 1950s. A substantial hut type.[58]

Figure 3.51 Hainsworth Hut, built 1950s for grazing purposes. An archetypal hut.[57]

Figure 3.52 Shelter type hut typified by Slaughterhouse Creek Hut.[60]

The history, use and construction of the 'huts' in Kosciuszko National Park suggest that there are in fact four building typologies:

- homesteads;
- substantial huts/cottages;
- 'archetypal' huts; and
- simple huts and shelters.

The first three of these typologies are generally, but not in all cases, related to the three grazing periods as discussed above in Section 3.4.3: the period prior to summer leases; the period during which summer leases operated; and the period during which summer leases were phased out. The fourth type is more typically related to illegal brumby running activity after the establishment of Kosciuszko National Park.

These typologies are not directly related to architectural aspects of design and construction materials. It is suggested that the type of hut structure relates more to the security of tenure. In general, both prior to and after the creation of Kosciuszko State Park there was a winding back of tenure associated with the phasing out of summer grazing and there has been a commensurate reduction in capital investment structures, a process quite different to the pastoral industry generally.

Homesteads

These are typically made up of groups of residential and other functional structures. They are usually self-contained with a range of features such as gardens and water storage systems and were built for year-round accommodation. Usually they are connected to other places on defined tracks or roads.

In Kosciuszko National Park homesteads are represented in the first two grazing phases: the vernacular-style homesteads prior to the twentieth century grazing leases (Coolamine and Old Currango); and the weatherboard and stud frame homesteads associated with increased capital investment by companies in the period 1900 to 1930 (Currango, Circuits, Long Plain)(see Figure 3.49).

Substantial Huts/Cottages

These are generally associated with the second grazing period from 1890 to 1930. Typically they are constructed with timber stud framing and weatherboard cladding by building contractors. They have multiple rooms and some were used for year-round occupation. Generally they have internal linings. Most are closely associated with pastoral companies. Sometimes they had telephones connected as part of an organised network of similar places. Often these structures have associated plantings and yards (see Figure 3.50).

Archetypal Huts

The largest group of huts, they were typically built by lessees and are mainly associated with the third grazing period 1930 to the late-1950s. Sometimes these structures did not start with internal linings but often had linings such as newspaper and hessian

added. Generally they are one or two spaces and have attached fireplaces. Usually these huts had associated yards if associated with pastoral activity (see Figure 3.51).

Simple Huts and Shelters

The existing huts of this type most closely reflect the nature of limited tenure or illegal use. The majority are recent and located near the Park boundaries closer to private lands. Often the huts have no floors and utilise re-used materials.

Many huts were upgraded over time by either changing the use of an existing structure (including converting sheds to huts), the addition or infilling of verandahs, or making them more comfortable or useful for groups following the creation of KNP (see Figure 3.52).

Variations to Types

Some huts do not fit comfortably into the types noted above. One variation to note is that prior to constructing huts many of the first pioneers in this region used tents, such as those used by Clement Wragge on the summit of Mount Kosciuszko. This is an example of one type of shelter 'morphing' into another over time. Typically in rural Australia the first simple hut became the kitchen wing of a later, more substantial homestead.[25]

Some huts were used as retirement places or retreats from society, for example Major Clews' and Venables Huts (see Figure 3.53). These huts may be a mixture of types of huts and materials.

The huts constructed by the Government for its workers, while simple in form, may have been more complex in design and construction. Generally of standard physical form, they were well-made, and their design and construction was invariably function driven, contrary to the more vernacular, make-do archetypal huts, where availability of materials may have dictated the design.

3.8.2 The Spatial Arrangements of Huts

The spatial arrangements of huts is related to the typology identified above. Most archetypal huts have one or two spaces in which cooking and sleeping functions are shared.

Approximately half of the existing 'huts' are single rooms with the remainder either being homesteads or family cottages of multiple rooms. A number of huts have attached or nearby woodstores such as Wheeler's, Gavel's and Mackey's. In some cases continuing and contemporary use has resulted in the conversion of verandahs to rooms and construction of raised sleeping platforms (see Figure 3.54).

The huts constructed by the Government for its workers, while simple in form, sometimes had a number of small rooms to provide separate quarters for workers, for example Dershko's.

Figure 3.53 Venables Hut.[57]
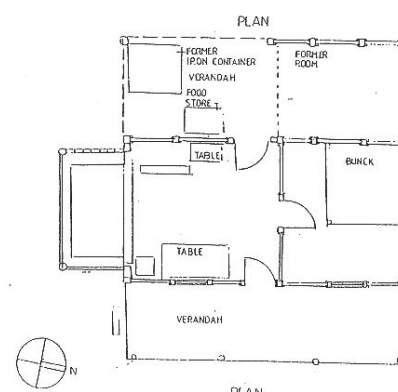
drawing date: 1990 ADG

Figure 3.54 Floorplan showing spatial arrangement of Wheeler's Hut.[59]

Figure 3.55 Interior of Wheeler's Hut, showing timber pole constuction.

Figure 3.56 Timber stud frame clad with corrugated iron (Mawson's interior, 2004). Also showing caneite panels.

Figure 3.57 Keebles Hut, one of five river stone Geehi huts.

Figure 3.58 Hogg's Hut, a prefabricated 'Nissen Hut'.[61]

3.8.3 The Structure and Construction Materials of Huts

Introduction

The choice of the materials and structures used for hut construction resulted from a variety of constraints and opportunities including the knowledge, skill and type of the owner (Government/company/family), the availability of financial and natural resources (timber/stone) and accessibility, and as noted above the nature of tenure.

An analysis of construction techniques and materials will inevitably skew the results to those materials that last. A significant factor in longevity is the nature of the huts' structure as discussed below.

In 1992 over 63% of all huts were either clad in corrugated iron or weatherboards.

Timber Pole Frame Structures

While immensely sturdy, the huts that have round timber corner posts that were set into the ground and extended to the roof are susceptible to fungus damage resulting from the presence of moisture in their bases, ironically causing the damage known as 'dry rot'. The attraction of this technique however is that timbers could be found locally for the structural framing. Two materials are typically used to clad the timber structure: timber slabs and corrugated iron, although weatherboard cladding is also found.

The timber slab infill panels between round timber corner posts can be either vertical or horizontal. Horizontal slabs have an advantage over vertical slabs as they can be shorter, assisting pack horse transport, and their weight closes gaps between slabs after natural shrinkage. Both early and recent huts have been constructed using slabs.

In 1992 the were seven horizontal slab huts: Kells'; Teddy's (with vertical slab gable ends); Wheeler's (see Figure 3.55); Campbell's and Southwell's (with a vertical slab front wall) at Coolamine Homestead; and Oldfield's (using both vertical and horizontal slabs). Four Mile Hut has short vertical slabs beneath covers of metal.

Some of the simplest huts are constructed of a round timber frame and clad with corrugated iron fixed to intermediary timber rails. Typically these huts are associated with the pastoral snow leases in the later part of the lease history, an example being Bill Jones' Hut in the north of the Park.

Light Timber (Stud) Frame Structures

This construction technique, which has it origins in the North American goldfields, distributes the wall loads to foundations raised off the ground through a series of timber studs which are braced and clad in weatherboards. The majority of huts constructed in this manner are from the middle period of pastoral use in the early-to-mid twentieth century and many are larger huts constructed by pastoral companies. The advantage of this technique is that the structure is raised off the ground and less prone to 'dry rot'. The huts are typically found closer to transport routes.
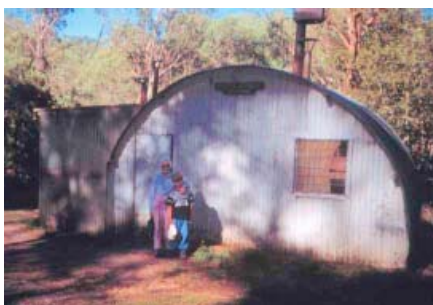
Anther typical cladding material over stud frames is asbestos cement sheeting, known as fibro. Many of the SMA huts are constructed of this material.

Corrugated iron is also used to clad timber stud frames, an example being Mawson's Hut (see Figure 3.56).

Load-bearing Structures

Load-bearing structures utilise another ancient method of construction with the external wall distributing the loads evenly. Load-bearing materials used in Kosciuszko National Park include stone, earth and timber logs.

There are seven stone huts in Kosciuszko National Park: the group of five river stone Geehi huts (see Figure 3.57); and two granite stone huts, the Opera House and Seaman's Hut (see Figure 3.48).

The ruin walls of the former Washington Hotel at Ravine is a rare example of pise earth construction that utilised this rammed earth construction technique. The more recent Major Clews Hut uses a pise construction that utilises cement and stone rubble in the material mix.

The Pretty Plain Hut burnt during the 2003 fires was a rare timber log construction. The Cheesehouse at Coolamine Homestead and Vickery's Hut also have this construction and are the only surviving examples of this technique in the Park, although some are known to survive in Victoria.

Prefabricated Structures

Huts are often constructed for temporary uses and an alternative to endless rebuilding is to use prefabricated structures that can be moved when needed. Some of the SMA huts are prefabricated structures that had sled bases to assist relocation. Hogg's Hut in the southwest of the Park is a rare Second World War-period prefabricated 'Nissan Hut' (see Figure 3.58).

Roofing

Most huts are clad in corrugated iron, sometimes of short lengths to enable horse transport. Timber shingles were constructed on huts built in the nineteenth century such as Old Currango. Other examples include Long Plain, Tin Mine Barn (see Figure 3.59), and Davey's. Bullock's Hut is an unusual 'shingle' roofed hut that has a real roof of corrugated iron over-clad in timber shingles for romantic effect.

Some roofing details reveal adaptation to the climate. The gutters on the Pine Lodge at Currango Homestead are covered to stop snow loads that would rip off the gutters. Very few of the huts have eaves overhangs. One of the exceptions was Pretty Plain Hut and unfortunately it was these eaves that stopped fire retardant material dropped from a helicopter from reaching the grass around the walls of the hut during the 2003 fires, resulting in its loss.

Figure 3.59 Roof of Tin Mine Barn combines timber shingles and short lengths of corrugated iron.[57]

Figure 3.60 Masonite lined interior of Derschko's Hut and stove.

Figure 3.61 Slow combustion stove within stone lined fireplace at Mawson's Hut (caneite lining adjacent).

Flooring

Some of the simple huts do not have any flooring and rely on compacted earth (Doctors'). Some huts have adzed slab floors such as Wheeler's, Oldfield's and Paton's (burnt 2003). Other have milled timber floors (Currango, Gooandra and Pocket's). In some cases more solid flooring was added later. The original earth floor of Cascade Hut for example, was dry-creted in 1976. Similarly, the cement flooring at Harvey's replaced its original dirt floor.

Internal Linings

Given the wide range of climates the huts tend to be lined (both walls and ceilings) with a wide variety of materials including fibro, hessian, tar-paper and newspapers as well as manufactured proprietary brands such as Caneite (sugar cane), Masonite (hardwood) and Malthoid (bitumen paper) in an attempt to modify outside temperatures.

The simplest wall linings include mud inserted into the cracks between logs (Vickery's) or newspapers pasted over hessian (Old Currango and Coolamine). Huts/homesteads such as Currango and Pockets were built with timber internal lining boards as the pastoral companies who built them had available funds.

Examples of proprietary brand linings used include Masonite (Derschko's, Schlink, Bolton's Hill and Pipers Creek (all SMA huts), Caneite (Grey Mare, Mawson's and possibly also Round Mountain) or a combination of Masonite, Caneite and asbestos (Townsend's)(see Figure 3.60).

Heating

Many of the huts were built with large open fireplaces in attached chimneys and many retain these (Bill Jones'). Other huts, including a number of the SMA huts (such as Schlink, Boltons Hill and Disappointment Spur), were originally built with slow combustion stoves (see Figure 3.60).[26] In some case, the large open fireplaces were adapted by skiers who used the huts in winter, with pot-belly and slow combustion stoves which provided better heat for longer periods. More recently, a number of large open fireplaces have been adapted with stoves provided by NPWS management, to conserve fuel and help protect the hut from internal fires (see Figure 3.61).

Climate Specific Modifications

Some of the huts have design features or adaptations that respond to the specific alpine climate. Seaman's Hut has an air-lock vestibule to assist heat retention while Mawson's, Whites River and Four Mile huts have entry to the hut proper via an enclosed space used for storing dry wood, saddlery and wet clothes.

A more extreme site-specific response comes from the roof entries to Cootapatamba Hut and Round Mountain Hut which have access through a vertical tunnel from above in the case of winter snows blocking the door, responding in a similar manner to the 1900 Wragge's Observatory on the summit of Mount Kosciuszko.
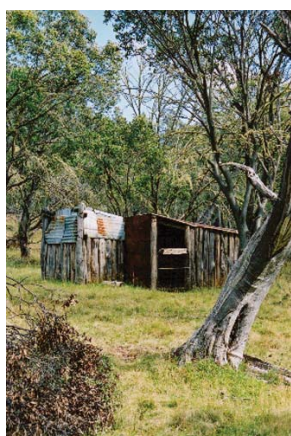
Figure 3.62 Make-do construction evidenced by 'Love Nest in the Sallees'.[57]

Not all adaptation was due to the cold climate. In the case of huts used exclusively in summer such as those used by brumby runners in the south of the Park (Sandy Creek, Slaughterhouse Creek and Ingeegoodbee) protection from heat and grass fires was important.[27]

Re-use of Materials and 'Make-do' Construction

A key feature of many huts is the re-use of materials from other sites and huts. Four Mile Hut has used flattened kerosene tins as a wall cladding. Other huts where 'make-do' construction is a significant feature are Vickery's, Venables' and Love Nest in the Sallees (see Figure 3.62).

Many huts have evolved through a series of modifications over time, including Old Currango, Gavel's (skillion roof addition), Pocket's (verandah addition), Gooandra (removal of verandah) and Davey's (enclosed verandah). The original Boobee hut had an adjacent outbuilding which, when the original hut was lost, became utilised (possibly adapted with the addition of a fireplace and chimney) as a hut.

The huts associated with brumby running, as well as having a climate response as noted above, also have 'make-do' qualities in their materials and construction that reflects their non-approved construction and lack of tenure.

3.9 Associated Cultural Plantings, Objects, and Movable Heritage

Some hut locations are known to have Indigenous artefacts found nearby that indicate the prior use of those areas. The presence of campsite artefacts near hut locations provides evidence of linkage between Indigenous travel routes and locations of favourable camp sites that are similar to current hut locations.

Most huts have features that demonstrate the functional use of the huts and associated lifestyles including plantings for either physical or mental sustenance, objects and structures and items of movable heritage that were critical to how the place was used or speak volumes about the associated make-do lifestyle.

Cultural landscape plantings include gardens used for either food and fruit or flowerbeds to make more home-like the remote experience.

Jounama Homestead ruin is a rare example that has extensive garden beds and other cultural plantings. Other remnant cultural plantings include the apple tree at Venables' Hut, mature cherry trees at Kells' Hut, and bulbs (iris) surrounding the chimney of Pocket's Hut. A mature apple tree in the vicinity of Wheeler's that marked the location of a former diggings site may not have survived the 2003 fires.

Sometimes the existence of a stunted fruit tree is all that remains of a hut site. Sometimes the plantings were for shade or wind shelter and these act as cultural markers in the landscape, such as the pines at Currango when viewed from across the Tantangara Plain.

Figure 3.63 Iron bath on verandah of Wheeler's Hut (other objects include rabbit traps, vernacular furniture).
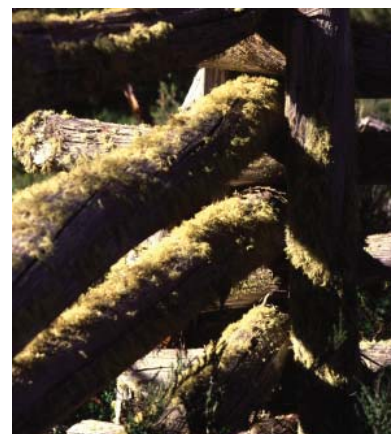
Figure 3.64 Detail of a brumby trap near Teddy's Hut.

Figure 3.65 Interior, showing vernacular furniture (stools) within Doctors' Hut.

Figure 3.66 Former Burrungabuggee Hut, built as a trackhead facility, nearby to the site of Constances Hut.[62]

Figure 3.67 Standing brick ruins of the former Jounama Homestead.[57]

Figure 3.68 Rugman's Hut; its construction possibly associated with brumby running in KNP.[57]

The archaeological potential of huts and former hut sites has yet to be fully researched. However, the potential to reveal information on lifestyle and customs that can not be reached through other records, is high. There are many more former hut sites than existing huts and these have a high archaeological value. Many huts are located on or near the site of former structures. One example includes evidence of the original Wheeler's Hut, including its stove, situated in the vicinity of the existing hut. Other archaeological relics and evidence, such as mining tools, exist across the landscape.

Rarely do huts exist without associated structures and features such as stockyards, fences and toilets. Some have features specifically associated with the use of the place such as mining huts. Other landscape features such as creek lines for water, stockyards and mine mullock heaps provide an understanding of the site's past use. Examples include the brumby trap near Teddy's Hut (see Figure 3.64), a stone-lined water channel at the rear of Long Plain homestead, stockyards at Davey's and Brayshaw's, ruins and footings of former farmyard buildings at Gooandra, a holding dam (breached) and small subterranean cellar at the Broken Dam site, remnant gold-mining machinery at Grey Mare Hut and sluicing debris lining the creek overlooked by Four Mile Hut.

Many huts retain rare examples of vernacular handmade furniture and other items of movable heritage (see Figures 3.63 and 3.65). Skip wheels and a custom-made bed (to fit within the limited proportions of the interior) remain at Four Mile Hut. A vernacular food safe and a clever adaptive re-use of two packing cases, is located within Gavel's Hut. Other huts that contain vernacular furniture, such as beds and/or tables, include Oldfield's, Circuit's, Pocket's and Hain's.

Other small items of movable heritage that relate to former and current uses of a hut include items such as rabbit traps, log books and bottles.

3.10 Huts Lost in the 2003 Bushfires

As noted in Section 3.0, the fires of January 2003 destroyed 14 huts (including the standing ruin of Pugilistic Hut) and severely damaged four stone huts (Doctor Forbes', Geehi, Old Geehi and the Opera House). The standing ruin of Pugilistic Hut was destroyed, while the gardens of the standing ruin of Jounama Homestead, where the brick ruin remains standing, were damaged (see Figure 3.67).

The loss of huts relative to construction material was evenly distributed. The loss included four stone huts (Doctor Forbes', Geehi, Old Geehi and Opera House); five corrugated iron huts (Boobee, Brooks, Grey Hill Café, O'Keefe's and Paton's); and four weatherboard huts (Delaney's, Diane/Orange, Happy Jack's Nos 3 and 4 and Linesman No. 2). One of the few remaining slab huts was lost (Bolton's), one asbestos cement (fibro) hut (Bolton's Hill) and one hut that was rare as one of a small group of log huts (Pretty Plain).

Huts associated with pastoralism, fishing and the SMA were lost. Losing a large percentage of their total number, the SMA huts and huts associated with the Snowy Mountains Hydro-electric Scheme, an important national project unique to Kosciuszko National Park and to New South Wales, were perhaps the hardest hit.

Significant items of movable heritage were lost from a number of huts during the January 2003 bushfires, including kerosene lamps and cooking utensils from Pretty Plain, and a collection of saddlery from Paton's Hut.

3.11 Other Huts and Sites of Interest

This project has identified a number of huts or sites that can be used as examples as relevance to policy development. These are discussed briefly below.

Broken Dam Hut is mention by many people for both its heritage significance and its continuing and contemporary value. It was accidentally destroyed by fire in 1998. It is an example of the re-building issue for huts lost prior to January 2003.

Burrungubuggee Hut was a replacement for the historic Constance's Hut which burnt down in 1983. Rebuilt in the vicinity of the former Constance's Hut site in 1989 and 1990, on the basis of its shelter values and as a track-head facility to ease pressure on the Whites River Corridor, Burrungubuggee was destroyed in the 2003 bushfires (see Figure 3.66).

Rugman's Hut is an example of a recent (post-1970s) hut constructed prior to this area being added to the southeast corner Park, presumably by nearby landowners as a base for brumby running. While recent, it provides evidence of an important historic theme in KNP (see Figure 3.68). Of interest is the fact it was temporarily dismantled by people who were associated with it during the fires and may have been reconstructed again since.

Rules Point Hotel Site is a very significant site that was the focus of community life at the junction of the Long Plain Road and the Snowy Mountains Highway (see Figure 3.69). This and other historic sites such as Wragge's Observatory on Mt Kosciuszko, where no above-ground evidence remains, raise the policy issues of how to interpret the significant sites.

Soil Conservation Hut is interesting in that it is one of the few huts specifically built for scientific research and conservation, an important historic theme to KNP. However, by virtue of the association of this theme with rehabilitation, it is not self-evident or well understood in the cultural landscape of KNP, nor well represented by huts.

Figure 3.69 Site of the former Rules Point Hotel.

Bill Jones'	Black Jack	Botheram Plain	Bradley's/O'Brien's	Brayshaw's
© Olaf Moon, 1998 and KHA, 2001	© Olaf Moon and KHA, 2001	© Pauline Downing, 2003 and KHA, 2001	Chris Johnston, 2004	© Jane Wheaton, 2004 and KHA, 2001
Bullock's	Cascade	Cesjack's	Circuit's	Cooinbil
© Olaf Moon and KHA 2001	© Olaf Moon, 2002 and KHA, 2001	© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2001
Coolamine	Cootapatamba	Cotterills	CSIRO	Curango
© Barbara Seymour and KHA, 2001	© Olaf Moon, 2004 and KHA, 2001	© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2004	© Olaf Moon and KHA, 2001
Davey's	Derschko's	Disappointment Spur	Doctors'	Four Mile
© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2001	Geoff Ashley, 2004	© Olaf Moon and KHA, 2001
Gavel's	Gooandra	Grey Mare	Hain's	Hainsworth
© Olaf Moon and KHA, 2001	© Olaf Moon and KHA, 2001	Richard Mackay, 1987	© Olaf Moon, 2003 and KHA, 2001	© Olaf Moon and KHA, 2001

Figure 3.70 Kosciuszko National Park, intact huts shown in alphabetical order (from Bill Jones' hut to Hainsworth). The map of KNP on the right hand side of this page identifies each of these huts in bold red font.

Happy's
© Di Thomson and KHA, 2001

Harvey's
© Olaf Moon and KHA 2001

Hogg's
© Murray Dow and KHA 2001

Horse Camp
Richard Mackay

Ingeegoodbee
© Olaf Moon, 2002 and KHA 2001

Keebles
Geoff Ashley, 2004

Kells'
© Olaf Moon and KHA, 2001

Kidman's
© Murray Dow and KHA 2001

Linesman's No. 3
© Olaf Moon and KHA 2001

Long Plain
© Olaf Moon and KHA 2001

Lovenest in the Sallees
© Olaf Moon and KHA 2001

Mackey's
© Olaf Moon and KHA 2001

Major Clews'
© Olaf Moon and KHA 2001

Mawson's
© Peter Sundstrom and KHA, 2001

Miller's
© Olaf Moon and KHA 2001

Old Currango
© Olaf Moon and KHA 2001

Oldfield's
© Jane Wheaton, 2003 and KHA 2001

Peden's
© M Dow

Pocket's
© Olaf Moon and KHA 2001

Ravine
© Olaf Moon and KHA, 2001

Round Mountain
© Olaf Moon and KHA 2001

Sandy Creek
© Olaf Moon, 2002 and KHA, 2001
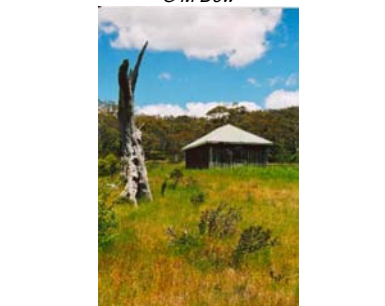
Sawyers
© OJM and KHA January 2004

Schlink Hilton
© Olaf Moon and KHA 2001

Figure 3.71 Kosciuszko National Park, intact huts shown in alphabetical order (from Happy's hut to Schlink Hilton). The map of KNP on the right hand side of this page identifies each of these huts in bold red font.

Schofield's
© Olaf Moon and KHA 2001

Seaman's
© Olaf Moon and KHA 2001

Slaughterhouse Creek
© Olaf Moon, 2002 and KHA, 2001

Teddy's
© Olaf Moon, 2004 and KHA, 2001

Tin Hut
© Gerry Greg

Tin Mine Barn
© Olaf Moon and KHA 2001

Tin Mine Charlie Carter's
© Olaf Moon, 2002 and KHA, 2001

Townsend's
© Olaf Moon and KHA, 2001

Tyrell's
Geoff Ashley, 2003

Valentine's
Richard Mackay, 1984

Venables'
© Olaf Moon and KHA, 2001

Vickery's
© Olaf Moon and KHA, 2001

Wheeler's
© Olaf Moon and KHA, 2001

Whites River
© Carolyn Delicata, 2002 and KHA, 2001

Witz
© Olaf Moon, 2003 and KHA, 2001

Figure 3.72 Kosciuszko National Park, intact huts shown in alphabetical order (from Schofield's hut to Witz). The map of KNP on the right hand side of this page identifies each of these huts in bold red font.
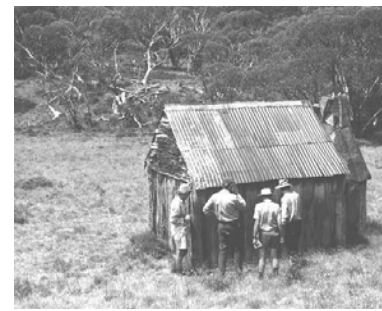
Bolton's
© KHA, 2001 KHA *Collection*

Boltons Hill
© *KHA, KHA Archives (courtesy Di Thomson)*

Boobee
© *Olaf Moon and KHA, 2001*

Brooks'
© *Murray Dow and KHA, 2001*

Delaney's
© *Olaf Moon and KHA, 2001*

Diane/Orange
© *Murray Dow and KHA, 2001*

Dr Forbes'
Geoff Ashley, 2004

Geehi
Geoff Ashley, 2004

Grey Hill
© *KHA (Archive), 2001*

Happy Jack's
© *Olaf Moon and KHA, 2001*

Jounama
© *Olaf Moon and KHA, 2001*

Linesman's No. 2
© *Murray Dow and KHA 2001*

O'Keefe's
© *Olaf Moon and KHA 2001*

Old Geehi
Geoff Ashley 2004

Opera House
© *KHA (Archives), 2001*

Paton's
© *Olaf Moon and KHA 2001*

Pretty Plain
© *John Mitchell, 2003 and KHA, 2001*

Pugilistic Creek
© *Olaf Moon and KHA (Archive), 2001*

Stockwhip
© *Olaf Moon, 2002, and KHA, 2001*

Broken Dam
Richard Mackay, 1983

Burrungubuggee
© *Olaf Moon, 1990 and KHA, 2001*

Constance's
© *KHA 2001*

Rugman's
© *Olaf Moon and KHA 2001*

Soil Conservation Hut
© *KHA 2001*

Wragge's Observatory
© *KHA 2001*

Figure 3.73 Kosciuszko National Park, huts burnt in January 2003 bushfires shown in alphabetical order (from Bolton's hut to Stockwhip). Other former hut sites/ruins discussed in this report (Broken Dam to Wragge's) are also included on this map. The map of KNP on the right hand side of this page identifies each of these huts in bold red font.

Kosciuszko National Park

Huts

- ○ Intact Huts
- ▲ Huts burnt in January 2003 bushfires
- ● Selected other hut sites and ruins

Geographic Landscape Units

1 Main Range
2 Jagungal Wilderness
3 Happy Jack's Plain
4 Kiandra and the Goldfields
5 Gungarlin/Snowy Plains Area
6 Round Mountain and Tooma River
7 Thredbo to the Lower Snowy
8 Goobarragandra River
9 Northern Cold Air Drainage Plains
10 Swampy Plains River Area
(Remaining huts circled individually)

Vegetation

- Alpine Vegetation Complex*
- Cold Air Drainage - Shrub & Herbfield*
- Subalpine Snowgum Stands*
- Tall Gum & Alpine Ash Open-forest
- Montane Mixed Gum Open-forest
- Black Scrub (eriostemon-acacia)
- Dry Valley Mixed O-f & Woodland
- Cleared/Highly Disturbed
- Urban & Resort Areas
- Cypres Pine (callitris Sp.)
- Lakes or Stored Water
- Periodically Inundated

Figure 3.74 Huts, vegetation and geographic landscape units
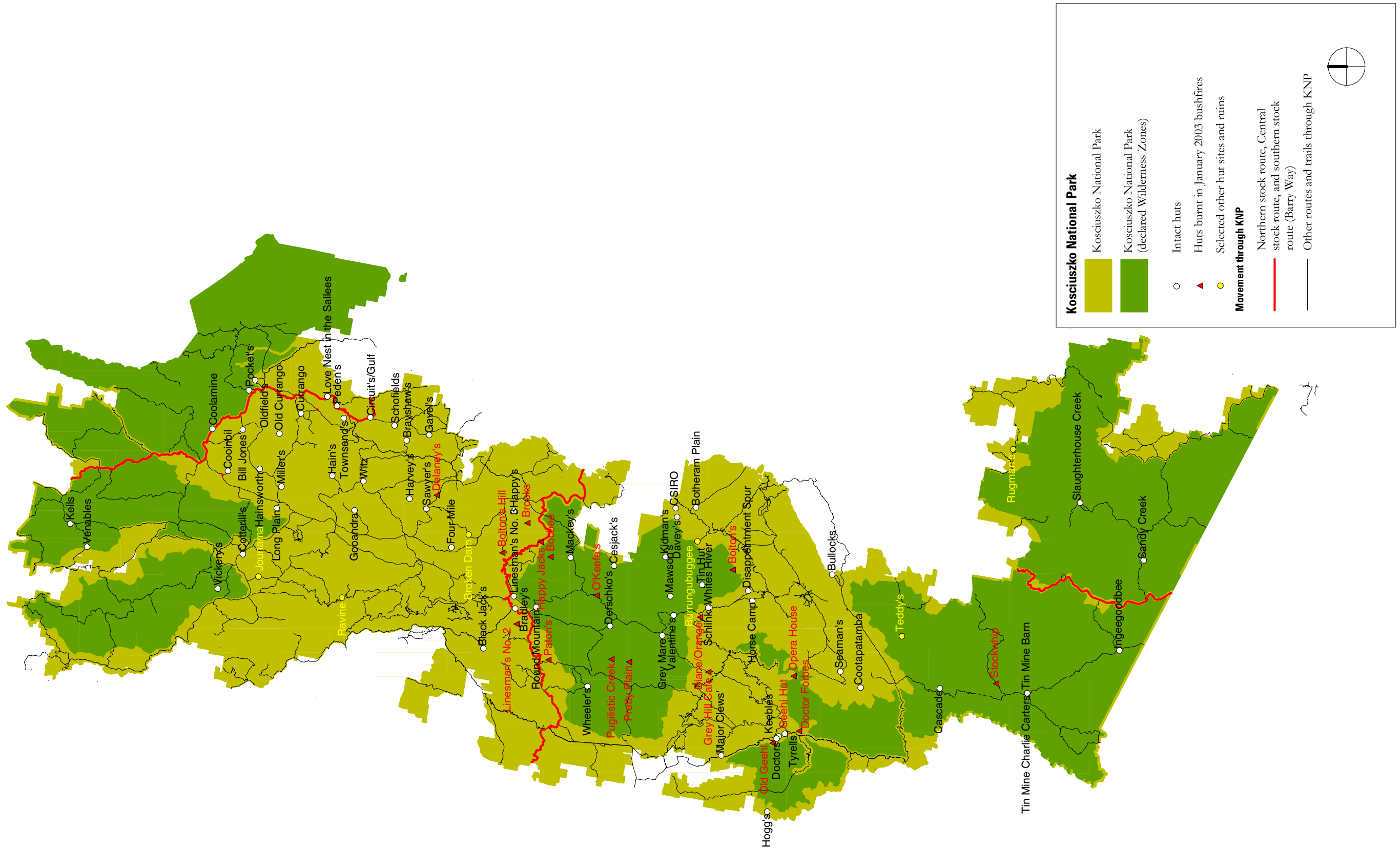
Figure 3.75 Movement through Kosciuszko National Park, (routes, trails, stock routes - from Draft Plan of Management 2004).

3.12 Endnotes

[1] Based on the 1992 NPWS Huts Study and additional information provided by Olaf Moon, KHA.

[2] HW King in *The Australian Geographer*, February 1959 published in *Kosciusko Grazing: A History*, NPWS 1991.

[3] Olaf Moon KHA, unpublished notes prepared for this project titled Popular Contemporary Routes; Between or Near to Huts in Kosciuszko National Park.

[4] Jane Wheaton, KHA, pers comm.

[5] Jane Wheaton, KHA, pers comm.

[6] Olaf Moon, KHA pers comm.

[7] Klaus Hueneke 1982, *Huts of the High Country*, Tabletop Press, Canberra.

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[13] Pauline Downing 1998, *If I wake in the Middle of the Night*, published by Pauline Downing.

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[17] Jane Wheaton, KHA, pers comm.

[18] Jane Wheaton, KHA, pers comm.

[19] Olaf Moon KHA, pers comm.

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[21] *Australian Historic Themes: A framework for use in heritage assessment and management*, Australian Heritage Commission, 2001.

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[25] Geoff Ashley 1991, Conservation Management Plan for Kunderang Homestead, NPWS.

[26] ibid.

[27] ibid.

3.13 Illustration Acknowledgements

[28] Wragge's Observatory Hut, 1899, National Library of Australia, KHA Archives.

[29] Linesman's No. 3, Olaf Moon and KHA, 2001.

[30] WH King Maps, *The Australian Geographer*, February 1959; 'Sheep movement into Kosciusko State Park in 1954–55' and 'Cattle movement into Kosciusko State Park in 1954–55'.

[31] From Hueneke, *Kiandra to Kosciusko*, Table Top Press, O'Connor, Canberra, 1987, p 96.

[32] Cootapatamba Hut, Olaf Moon, 2004 and KHA, 2001.

[33] Mackey's Hut, Olaf Moon and KHA 2001.

[34] Sawyer's Hut, OJM and KHA 2004.

[35] Young, 2004, p 34.

[36] Black Jack, Olaf Moon and KHA, 2001.

[37] Coolamine Homestead, Barbara Seymour and KHA, 2001.

[38] Gavel's Hut, Olaf Moon and KHA, 2001.

[39] Bill Jones' Hut, Olaf Moon, 1998 and KHA, 2001.

[40] Moye, p 50.

[41] Tin Mine huts, c1935 from Hueneke, *Huts of the High Country*, Table Top Press, Canberra, 1999, p 175.

[42] Jim Hart 1999, and KHA, 2001.

[43] SMA booklet.

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[45] Albine Hut, from Ziegler, Oswald L, *Snowy Saga*, for the Council of the Shire of Snowy River (2nd edn), Oswald Zeigler Publications, Sydney, 1960, p 45.

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[48] Beryl Cochrane on horseback, 1947, from http://www.cochranhorsetreks.com.au/

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[50] Former Alpine Hut, from Hueneke, Klaus, *People of the Australian High Country*, Table Top Press, ACT, 1994.

[51] Paton's Hut, Olaf Moon and KHA, 2001.

[52] Oldfield's Hut, Bruce Ashley.

[53] Picnickers, from Mitchell, Elyne, *Discoveries of the Snowy Mountains*, Macmillan Australia, 1985, p 168.

[54] Lamble Party, from Mitchell, Elyne, *Discoveries of the Snowy Mountains*, Macmillan Australia, 1985, p 136.

[55] Old Betts Camp, from *George Petersen's Kosciusko: Articles from Snowy River Revellers' Club August 1953–1958*, Kosciusko Snow Revellers' Club Limited, 1993, p 96.

[56] Seaman's Hut, Phillip Ascot.

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[59] Wheeler's Hut, from 1992 NPWS Huts Study (1990 ADG).

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[62] Burrungubuggee, Olaf Moon, 1990 and KHA, 2001.

4.0   Social Significance Assessment

4.1 The Nature of Social Significance

This section provides an introduction to the concepts of social significance and associated communities.

A key new aspect of this conservation strategy is the assessment of the social significance of the huts. This section outlines the methodology used, describes processes and participation, and analyses the results. Section 6.5.5 contains a summary analysis of the social significance of the Kosciuszko National Park huts as a collection. Section 6.8.3 contains an identification of social significance of individual huts. Recognising social significance is based on acknowledging that places may have importance to people with direct experience and knowledge of a place, and that this significance transcends utilitarian or amenity values.

Social significance is seen as a value held by today's community. Assessing social significance is therefore not the same as doing a social history of a place, although a good social and physical history can provide an excellent foundation for social significance assessments.

The process of understanding social value involves identifying and working with those communities and groups of people with close associations to the place so as to appreciate why huts in Kosciuszko National Park may have special meanings for them. In this project, associated communities and groups were identified, along with the nature and extent of their associations.

As well as those with close associations through their own experience of huts in the Kosciuszko National Park over many years, there are others for whom high country huts, such as those at Kosciuszko represent, important cultural meanings. This group includes Australians and overseas visitors who come to the region as tourists; of these, some will be seeking a connection to its history. As well, there will be those who have never visited, but who value high country huts as a type of place.

4.2 Methodology

4.2.1 Applying Social Significance Criterion

Social value assessment methods are designed to identify the associated communities, the nature and extent of their association, whether or not significance arises from those associations, and the nature and extent of significance. The method developed and applied for this project is briefly described below, and further detail is provided in Appendix B. A technical report lodged with the NPWS contains the comprehensive data collected, and the primary source materials have also been archived with NPWS.

Social significance is recognised in Australia ICOMOS Burra Charter and in New South Wales and Commonwealth legislation. It is generally defined as strong or special association with a particular community or cultural group for social, cultural

Figure 4.1 Khancoban focus group workshop.

or spiritual reasons. As part of the Australian Heritage Commission (AHC) Regional Forest Agreement National Estate studies (Criterion G), three indicators of social significance were developed:

- important to the community as a landmark, marker or signature;

- important as a reference point in a community's identify or sense of itself; and

- strong or special community attachment developed from use and/or association.[1]

The AHC's framework is included in Appendix B.

The NSW Heritage Office guidelines, *Assessing Heritage Significance* (2001), indicate that the types of items that meet this criterion include:

- items which are esteemed by the community for their cultural values;

- items which if damaged or destroyed would cause the community a sense of loss; and

- items which contribute to a community's sense of identity.

Recognising the potential national and state significance of the huts, this project has applied an integrated set of significance indicators to help in the application of the social significance criterion:

Community esteem: Items that are esteemed by the community for their cultural values. This would include places representing any cultural value held in high esteem by the community.

Sense of loss: Items which if damaged or destroyed would cause the community a sense of loss.

Community identity: Items which contribute to a community's sense of identity. This would include items that are:

- important to a community as a landmark, marker or signature;

- important as a reference point in a community's identity; and

- strong or special attachment developed from long use and/or association.

4.2.2 Associated Communities

'Associated communities' refers to groups of people with special associations with a place (as defined in the Burra Charter Article 1.15). The association may be based on shared experiences, culture and/or values, and is not limited to geographically defined communities.

In this project, two very different types of *community* were recognised:

- **The Australian community:** The Kosciuszko huts are recognised as symbolic of the Australian mountain hut, an iconic image in Australian traditions, folklore and art, and are a part of a much loved alpine landscape type.

- **Directly associated communities:** People and groups with direct experience of and close cultural associations with the huts over a number of years.

The d*irectly associated communities* include:

- **Indigenous people** with connections to this area, including those with traditional connections through to more recent associations (for example with the grazing era, as NPWS staff, as people living locally) (hereafter referred to as 'Indigenous community').

- **Families:** Families, local communities and workers associated with building and use of the huts for grazing, mining, logging or other primary production uses prior to the declaration of KNP (hereafter referred to as 'families').

- **Recreation users:** People who use the huts for recreation—for example, bushwalking, skiing, horseriding, fishing—often over many years. This includes both individuals and organisations. Some also play a role as hut caretakers (hereafter referred to as recreation users).

- **SMA:** Employees of the Snowy Mountains Authority (hereafter referred to as SMA).

- **Scientists and Researchers:** Including the CSIRO, Soil Conservation Service, Pastures Protection Board and university researchers who have used the huts over decades.

- **National Parks and Wildlife Service staff:** (hereafter referred to as NPWS).

- **Caretakers:** Hut caretakers, primarily organisations that use and care for a particular hut. KHA plays a primary role as a caretaker (hereafter referred to as caretakers).

- **Kosciuszko Huts Association**: Formed in 1970 to help conserve and manage huts and associated structures in the high country of New South Wales and the Australian Capital Territory, principally in Kosciuszko National Park (KNP) and Namadgi National Park (Namadgi) (hereafter referred to as KHA).

- **Natural heritage and conservation groups**: Organisations such as the Colong Foundation for Wilderness, the National Parks Association of NSW, and individual members of these groups, have long contributed to conservation and planning for KNP.

4.2.3 Identifying and Understanding Values

The project methodology relied on identifying and understanding the values of each of the communities. A variety of techniques were employed to find out about the values of the *associated communities*. A mailing list of people representing these associated communities was developed in consultation with NSWNPWS, the Project Reference Group and KHA. The mailing list contained 162 organisations and individuals. The mail-out contained an invitation to a focus group workshop, a questionnaire and information about the website and web survey.

Focus group workshops: four workshops were held, one each in Queanbeyan, Jindabyne, Tumut and Khancoban, with a total of 50 participants (see Figure 4.1).

Questionnaires: a questionnaire was sent out to the mailing list with the workshop invitation. 81 questionnaires were returned, 70 from individuals and 11 from organisations.

Web survey: a survey form was put on the NPWS web site, and both the KHA and Colong Foundation for Wilderness websites offered links to this survey; 211 people responded.

Interviews: interviews were held with NPWS park managers and workers, including staff with Indigenous heritage responsibilities.

These techniques were designed primarily to understand social significance through contacting people with direct associations with, and experience of, huts at Kosciuszko.

The target audience for the focus group workshops was those people living in and around the Kosciuszko region (including Canberra). The questionnaire and web survey were designed for those unable to attend a workshop or who lived outside the region. Interviews were used to supplement the focus group workshops.

Understanding the meanings of Kosciuszko huts for the **Australian community** relied on a limited review of materials about the cultural meanings of huts, tourism information and images, and other materials on places Australians value.

The table below summarises the key questions asked and the type of data available to address the question.

Key Question	Data Gathered During Project
What is the social significance of the huts in Kosciuszko National Park as a whole?	Individual statements at the end of each workshop.
	Questionnaires asked about the significance of the huts as a group, sought examples of the huts that reflected these values and tested seven values statements.
	The web survey asked about the meaning of the huts of Kosciuszko National Park.
Which individual huts or groups of huts have social significance?	Huts valued by participants were identified at the workshops. The significance of selected huts was documented in detail.
	The questionnaires enable respondents to identify up to three huts and to explain the significance of each.
Do the associated communities value the huts differently?	Analysis of the questionnaire and web survey data indicates the similarities and differences between different communities in relation to particular hut and the huts as a group.
Are some huts more widely valued than others?	Combining the data indicates which huts are widely valued across associated communities.
Who participated?	Analysis of results.

4.2.4 Issues and Limitations

Issues

Two issues arose during the project in relation to understanding social significance:

- the potential for social significance to disappear as a result of the loss of or severe damage to a hut; and

- the concept of negative values associated with huts.

How to respond to the loss of huts, primarily from the 2003 bushfires, was a major reason for undertaking this project. Given the loss of the huts, the question was asked: Does social significance endure and for how long?

This is a difficult question to answer. There has been no work undertaken in Australia on the endurance of social significance. However, the key foundation of social significance is *associations*—that is, the special connections that exist between people and a *place*. Many things may interrupt such associations, and it is thought that eventually this will result in a loss of social significance. Changes to a place and changes within an associated community could both disrupt the important associations.

Analysis of the data collected to help understand social significance suggested that some huts retained strong associations despite the hut having been destroyed some years ago: examples include Broken Dam Hut, Harris' and Spencers'.

Why does the association appear to endure? In some instances, it may be that the place is more than the hut: rather it is the hut, its setting, use and travel routes to get there. Even where huts were burnt, some of the elements of the place remain. The journey to the site of a hut will still evoke memories and help retain an association. As the years pass, and if the site is no longer visited by those with such associations, it appears likely its social significance would start to wane.

Some associations are also very long-standing, and the connection between people and the place is retained through stories and memory, enabling it to endure even when an associated community is prevented from using or visiting the hut in the way traditional to them.

Conserving the significance of a place involves respecting the attributes that give it significance (including fabric, use, associations and meanings) and finding ways to enable these attributes to continue into the future. Conserving social significance is therefore based on retaining meaningful associations. Where a place is managed for its heritage values, social significance should not be allowed to be diminished.

The second issue relates to those who see the huts as an intrusion into a natural or wilderness landscape. For this group, the huts have a negative value. This group may be characterised as the 'green conservation movement' and it is true that some organisations have actively campaigned for the removal of huts in part of the Kosciuszko National Park and against the building of any new huts (whether on the site of an old hut or not).

Interestingly, those who participated in the project did not seek to deny the significance of the huts, and especially not in relation to their social significance. Rather, participants who identified the high natural values of the Park generally also recognised the cultural values of the huts and the need to manage the Park for both sets of values. The expected polarisation of and conflict between natural and cultural values did not arise.

A related concern is whether people who might see the huts as an intrusion had the opportunity to contribute their views. While it is possible that some people chose not to participate, there were ample opportunities through the NPWS website. The Colong Foundation for Wilderness were represented on the project Reference Group and used their website to alert their members to the web survey about the huts. Of those who responded to the web survey or questionnaire and identified which organisation

they belonged to, around 10% were from natural heritage and conservation groups such as the Australian Conservation Foundation (ACF), the Wilderness Society, and the National Parks Association of NSW (NPA).

Limitations

The workshops and the questionnaire both provided detailed information about individual huts. The web survey provided more limited and generalised information.

The approach used asked those participating to identify and focus their time on the huts that are significant to them, rather than asking for a response on each hut. As a result, the responses can be considered to provide an indicator of the relative importance of huts across the sample. On the other hand, the results do not guarantee that a particular hut may not have additional values.

Participants for the workshops and questionnaire were sought through an extensive mailing list, compiled by the project team with the assistance of the PoM Reference Group and NPWS staff. The strength of the response is an indicator of the perceived importance of the KNP huts to those invited to participate. It is also an indicator of the perceived importance of this project for the future conservation and management of the huts and their heritage values.

There was no evidence of 'stacking' in the web survey. The majority provided the requested details. There was a strong response across all data sets by people who identified themselves as members of KHA, however, this is to be expected given the specific purpose of this group.

The information obtained through the workshops, questionnaire and web surveys does not claim to be exhaustive in relation to all huts, but rather has been considered as a representative sampling of views and social values held by those associated individuals and communities in relation to the huts in KNP as a whole. While information was gained to indicate the presence of associations with individual huts, the absence of information arising from this survey process does not guarantee that a particular hut may not have these values.

4.3 Analysis of the Social Significance of the Huts

4.3.1 Cultural Meanings of Huts

When we think about huts in the abstract, they represent important cultural meanings. Huts are symbols of dwelling, of retreat, of safety in wild places. This is true of all huts, and it sets them apart from many other kinds of places. Underpinning the importance of specific huts are these cultural meanings. Likewise, even for those who do not know specific huts such as the KNP huts, these broader cultural meanings underpin the status of huts in the Australian imagination.

This section explores those meanings. A range of quotes drawn from the web surveys, questionnaires and workshop materials have been used to illustrate key ideas. (Note: these quotes are not sourced to the person who contributed them, and some arose in group discussions.)

Figure 4.2 Craigs Hut.[22]

Figure 4.3 Mike Edmondson's Seaman's Hut.[23]

Figure 4.4 Michael Scott Lees' image of Cascade Hut.[24]

The Archetypal Hut

Huts are an archetypal place. Bachelard, exploring the deeper psychological meaning of places, identifies huts as symbolic of safety and home. He relates the image of the hut in the wilderness:

> … the hut appears to be the tap-root of the functioning of inhabiting … When we are lost in darkness and see a distant glimmer of light, who does not dream of a thatched cottage or, to go more deeply still into legend, a hermit's hut? [2]

This desire for an 'enclosed centre' is expressed in childhood in the creation of cubby houses, built under the kitchen table, in the backyard, in a tree or in a 'wild place'.

Fairy stories and myths are ways of explaining deeper psychological meanings. The Red Riding Hood story is a well-known example: the story reflects the idea of the cottage as a safe place where grandmother lives, in the middle of a dangerous forest where wolves prey. The safety of the cottage is violated by the wolf (and Red Riding Hood saves the day). It is an old story, dating from the seventeenth century, with many versions.[3]

The hut allows us to be in the world and apart from it. It mediates between us and nature, protecting us during storms and yet, in its simplicity, is almost transparent in the landscape. The poetic postcard images of high country huts gathered in the region capture this quality.

Many images of the high country huts capture the hut as an archetype rather than offering a particular and local place. For example, three of the 10 hut postcard images collected in the KNP region show a hut in the snowgums—but two are of Wallaces Hut (Bogong High Plains, Victoria), and one is Cascade Hut. Similarly, Victorian tourism materials commonly use images of Craig's Hut, a hut recreated in Mt Stirling as a film set for *The Man from Snowy River* as an archetype and now used as such to promote the high country (Figure 4.2).

A sampling of hut images used on postcards and tourism brochures in the region are essentially of two kinds: heroic or bucolic. The heroic hut is set above the viewer, such as Mike Edmondson's images of Seaman's hut, caught by the sun or the snow, standing alone and strong (Figure 4.3). The bucolic hut, such as Michael Scott Lees' image of Cascade Hut (Figure 4.4), sits comfortably within the landscape, rustic and pastoral. These huts sit easily in their natural setting.[4]
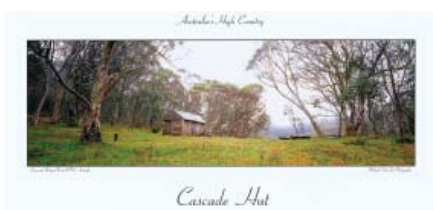
Retreating to the Shack

The hut or shack has a strong place in Australian culture. The desire to have a retreat, a beach house, a shack in the country is common. In the past, these places were not elaborate. They were the simple timber, tin or fibro cottages that lined many favoured coasts, lakes and rivers, even sneaking into national parks and reserves. They were part of seeking a 'simpler life', getting away from the city and enjoying a more natural setting. This pattern is now changing, with the second house now associated with status, and therefore becoming large and elaborate, like its city equivalents.

Part of the appeal of the KNP huts is their simplicity, evoking a simpler life. This idea is strongly confirmed by the questionnaire responses:

> … huts tell Australians today a lot about lifestyles that have passed, when values and challenges were different.

> … reflect a more simplistic life of earlier years.[5]

The Bush

Many historians and writers have explored the development of the bush as part of Australian culture. The bush becomes a place that is not 'the city'. It is unconstrained and an 'imaginative refuge', whereas the city is cramped, industrial, alienated.[6] The bush becomes the real Australia, and bush life, the true life. The emergence of this idea in the nineteenth century has proven to be an important shaper of the Australian sense of identity. In the 1860s and 1870s, Adam Lindsay Gordon put into verse the bushman's code of boldness, courage and concern for others ('mateship'). At the same time, painters started creating landscapes that were less alien and anticipating an Australian sense of place. By 1890, Andrew Barton (Banjo) Paterson had written *The Man from Snowy River*, a celebration of the landscape and the men of the bush, and with specific connections to the Kosciuszko landscape.[7]

This continues to have strong resonances in Australian culture, both in how we see ourselves and in how we present ourselves to the world. The desire to interpret the Australian story as one of the 'the bush' continued through the twentieth century as well. The 'diggers' of World War I expressed the virtues of the bush-man—strength, courage and a touch of the larrikin. CEW Bean, official war historian, helped connect the digger into the bush:

> The Australian is always fighting something. In the bush it is drought, fires, unbroken horses, and cattle; and not infrequently strong men … All this fighting with men and with nature, fierce as any warfare, has made of the Australian as fine a fighting man as exists.[8]

Australian freedom is said to have been given to us by those who fought in war. This freedom is much like that gained by being in 'the bush'. After the Second World War, as Australians settled into expanding suburbs, Australian identity and values were strongly asserted to the new migrants. While Australia is no longer the same place and community it was then, and assimilation has been replaced by multiculturalism, the bush, the outback, the mountains and remote places still have a strong mystique, and the people who help to connect us to bush traditions, for example, RM Williams, are still seen as holders of an important part of Australian identity.[9]

Huts in Wild Places

Wild places and wilderness are very different to the places most of us live. Wilderness has gained new and important meanings in the last 30 years in Australia and elsewhere. In the nineteenth century, wilderness was to be explored and admired, and ultimately tamed. Painters such as Eugene von Guérard showed the mountains

of the Australian alpine region as heroic and remote. The mountains were steeper than reality, highlighting their grandeur. Von Guérard travelled into the alpine areas in 1862 and later produced a number of paintings in his studio based on his field sketches and notes.

> *Von Guérard's painting Mount Kosciusko seen from the Victorian Border (Mount Hope Ranges) 1866 has a heroic quality which is established by its sheer physical size and elevated panoramic viewpoint. The foreground of the work, with its dark, eerie, primeval bush, contrasts dramatically with Mount Kosciusko, which is suffused in afternoon light … The rugged wilderness of the foreground is dominated by the skeletal remains of a huge tree … Compositionally the tree brings our eye down to its base, where a group of travelers gather to camp for the night. Compared to their overwhelming setting, these men appear small and insignificant, reflecting von Guerard's romantic desire to suggest the 'divine' and 'poetical' in nature.* [10]

Wilderness as a place without human contamination is a strongly Western concept, deriving from nineteenth century attitudes to the aesthetics of landscape, nature and wilderness which were linked to the ideals of the Romantic movement.[11] Aboriginal perspectives of land and country are not the same. Aboriginal country is peopled with creation beings, stories and their own history and places.

The meaning of wilderness reflects an appreciation of wilderness as a place for recreation—'solitude, inspiration and challenging activity'—together with ecological definitions that emphasise 'remoteness and biophysical naturalness'—both historical constructs. Essentially, wilderness is in the mind of the beholder for if 'wilderness is related to the individual's spiritual experience, then its boundaries rest in the mind'. What is wilderness to one, is a tamed landscape to another.[12]

'Wilderness' is therefore to be protected from the impacts of people. It is special and becoming increasingly rare. Some would argue that people going into wilderness areas need to be able to meet the challenges of surviving there. Huts, on the other hand, are seen to attract people who are unprepared and poorly equipped. They also act as 'honeypots', focusing human impacts to an unacceptable extent.

Nevertheless, the desire to experience wild places has long inspired people to go beyond. For many who responded to the present project, the huts represent a lifeline of safety that gives them confidence to go into remote parts of the park to experience wild places. For others, the very existence of a hut defiles the purity of the wilderness experience. Managing for these countervailing perceptions, as well as managing the heritage values residing in the huts themselves, presents an ongoing challenge.

Huts as an Australian Icon

Responses during the project highlighted a strong sense of the importance of high country huts as part of Australia's history, not just local history.

> *We don't have historic castles or Great Walls of China. We have the huts to tell our story of how we got to where we are. But they aren't just static museums.*

They are living because we can use them. They are part of the land now, they don't detract from but add to the beauty of the environment.

The huts provide a good example of previous Australian cultural history, lifestyle and workskills you can see, from simple shelters to the more substantial homestead, that were modified and adapted for their various needs before the park took over management.

Asked to respond to a series of statements about the huts in the questionnaire, three aspects of the significance of the huts were highlighted:

- Strong recognition of the iconic significance of the huts as an important symbol of Australia's history.

- Strong recognition that the huts are part of the park.

- Recognition that the huts are equally important to all those who use them.

There was little difference in these responses across the range of associated communities (see Appendix B).

Statement	Agree
The huts are more important to local people than to other people	14
The huts are more important to recreational users than others	22
The huts are equally important to all people who use them	65
The huts are an important part of Kosciuszko National Park	75
The huts are iconic: an important symbol of Australia's history	75
I use the Kosciuszko National Park but don't use the huts	7
The huts are not important to me	0
No response	1
Total surveys	**81**

4.3.2 Kosciuszko National Park: Community Esteem

Kosciuszko and the surrounding high country have long been held in high esteem by the Australian community. As Australia's highest mountain, Kosciuszko has a certain status and has been a popular tourist destination since the early 1900s. Creation of infrastructure such as the Kosciuszko Road and Kosciuszko Hotel are evidence of the desire of Australians to visit this place.[13]

Concern about the need to protect the Kosciuszko area started in the early 1900s and was formalised in the creation of a State Park in 1944, declaration of the National Park in 1967 and the final closure of the area for summer grazing in 1972.[14] Increasing interest in the natural significance of the park lead to its designation as a UNESCO Biosphere Reserve in 1977, one of 12 areas in Australia so declared.[15]

Asked to write 100 words about their favourite Australian places, several thousand Australians responded. *Places in the heart* (1998) documents the response. It provides a remarkable snapshot. Wild and beautiful places dominated the list,

mountains, coasts, islands and the inland, with only a few being towns or places in the city. Kosciuszko National Park was there, 28th on the list of the most popular places, with 12 entries. One Kosciuszko entry is included in full—a poem that is passionate about the beauty and power of the mountain, expressing the desire to spend time in natural places:

> From hidden worlds it peers, through grasses' razor tines.
> Blinking into golden skies.
> Clinging deep to the earth it knows:
> Flowers face lifted to crimson air, dancing, laughing at hikers on the crag:
> caressing the mountain with old, old stories.
> Lonely clouds-eager for whispered secrets, torn by rising cliffs, lie injured.
> A change of heart: the rose in the air withers dying; gentle wing, turned savage claw, tears through.
> Thundering, shattering force, screaming to the skies, crashing down, sighing softly to shaken petals, giving way to frosted night.
> The meaning of living, the meaning of free-
> This mountain
> Kosciuszko.
>
> Isabelle Macgregor (Commended—Young Section 13–17 years)

Tourism aims to offer what we most value and want to share with visitors. Kosciuszko is promoted as a place of stunning beauty and great diversity. History and huts sit comfortably with environmental values within the tourist environment (see Figure 4.5).

Visitor numbers to the Kosciuszko region continue to grow. The Snowy River Shire claims to be 'Australia's major inland tourism destination with over 2.8 million visitor nights annually. There were 956,000 visits to the region in 1995–96 generating 2,825,000 bed nights and $193 million in expenditure.'[16]

KNP is described by NSW National Parks and Wildlife Service as:

> This is one of the world's great national parks, and the largest in New South Wales. Covering almost 690,425 hectares, the park contains the highest mountains in Australia, the famous Snowy River and all NSW ski fields. Its many and varied attractions include walks through alpine herbfields; spectacular caves and limestone gorges; scenic drives; and historic huts and homesteads. [17]

Tourism NSW offers:

> Kosciuszko National Park with 690,000 hectares is an area of outstanding beauty with glacial lakes, limestone caves, grasslands and woodlands. In winter it hosts some of Australia's best skiing conditions, in spring and summer, the mountains are ablaze with wildflowers and criss-crossed by walking tracks, many above the tree line providing spectacular views over the roof top of Australia.

Figure 4.5 Coolamine Homestead.[25]

And continues:

Walking the Snowy Mountains gives access to some icons of Australian folklore. Mount Kosciuszko, the Snowy River and historic stockman's huts. Walking the high country is memorable, not only for the refreshing mountain air, but also for the unique alpine environment.

A tourism site covering the Snowy Mountains, http://www.snowymountains.com.au/, includes a section on 'Famous Icons' under 'what to see and do', illustrated by Tin Mine Barn as a generic 'high country hut' (see Figure 4.6).

The Snowy Mountains is a significant and untameable high country where many Australian myths and traditions of Australian identity were born. Whether from nature's pure beauty or legends of early settlers, there's a story to be told and history to be learnt.

Here, read the stories about the most famous Icons that make the Snowy Mountains truly unique. From awesome Mount Kosciuszko, to the famous high country huts, to Snowy Hydro feats of ingenuity, beautiful mountain brumbies and rivers that flow with legends.

The best part about these Icons of Australian history are that they are here in the Snowy Mountains for you to experience, see, feel, smell, hear and swim in today!

Figure 4.6 'From awesome Mount Kosciuszko, to the famous high country huts'—Snowy Mountains yourism website describing 'Famous Icons' in the Snowy Mountains—represented by Tin Mine Barn.[25]

4.4 Significant Community Cultural Associations: Overview

4.4.1 Introduction: Draft Plan of Management

The Draft Plan of Management recognises the complex layering of cultural values across the Kosciuszko landscape:

Just as people shape landscapes, landscapes shape people. Places within the park have been the scenes of innumerable human experiences. Some of these have survived as legends or anecdotes, others are remembered within place names, songs, literature, art, traditional knowledge, customs, symbolism or spiritual observance. More still reside in the memories of communities, families or individuals. For many people, these human experiences, be they first hand or retold, real or imagined, are what give meaning to a place. All of them help shape community and personal perceptions, attitudes, values and identities.[18]

The draft PoM draws on professional assessments of cultural values contained in Chapter 13 of the Independent Scientific Committee report prepared specifically for the PoM review process.

4.4.2 Indigenous Communities: Cultural Associations

Indigenous people have occupied the KNP region for thousands of years. Their history is recorded in the landscape, in documents and in living memory. The landscape provides evidence of where people camped, the places they visited and why. It continues to contain the food and other resources that people sought out. In documents and living memory are the stories and place names that tell of deeper cultural meanings and associations.

Australian history has been written as though Aboriginal people left no marks on the landscape, and pretends that explorers were going into a trackless wilderness. While this may be true in parts of Australia, in Kosciuszko there were well-used tracks created by Aboriginal people on their regular journeys into and through the region. Early European explorers used Aboriginal guides to help them find their way successfully into the mountains. Strzelecki, who ascended and named Kosciuszko, had two Aboriginal guides.[19] Eugene von Guérard, an early European visitor to the region, records Aboriginal people living in the mountain landscape in his paintings of the region.

The mountains were also the site of huge gatherings of Aboriginal people to enjoy the seasonal abundance of Bogong moths. People travelled from as far away as present-day Melbourne, from the Yass area, from parts of central western New South Wales and from adjacent coastal lands. These gatherings combined feasts, ceremonies, trade and social connections.[20]

Aboriginal patterns of use and access are the foundations of the later landscape patterns, for example those created by grazing. Recent post-2003 bushfire field surveys, as well as work from elsewhere in the alpine regions, indicate that people who understand this mountain landscape and climate are all likely to choose similar places to camp. An example would be the Aboriginal sites near and predating Delaney's and Sawyers Huts.[21] Likewise, the tracks created by Aboriginal people responded to the challenges of the landscape, and were the logical ways in for later arrivals. The Barry Way, once a travelling stock route, is said to have been an Aboriginal travel route from the coast into this region. Moreover, Aboriginal people are known to have been with European exploratory parties.

Many Indigenous people were forcibly removed from their land and forced to live on missions. The story of these years is one of disconnection from the Kosciuszko landscape. However, Aboriginal people returned, and a number of Aboriginal families have long connections with the KNP area. Some senior men worked as stockmen, taking stock up into the high country, helping build particular huts and spending long periods with stock in the mountains.

> *Walking to sacred sites, special places. Being in country and enjoyment of areas. Grandfather was a tracker in this area and communication between Indigenous and non-Indigenous people was important and still is.*

As local families, Aboriginal people visited favourite places, and teenagers seeking adventure went up into the mountains to walk, camp, hunt and fish. Since the declaration of the park, some local Aboriginal people have worked as park staff, adding to their family connections to this area.

> Camping, cultural meetings and teaching younger generations about own culture. Grandfather and grandmother born in/among the huts. History and family connections.

The KNP landscape as a whole, and many specific locations and huts in particular, will have significance to Aboriginal people. The Aboriginal Working Group established for the KNP Plan of Management has been working on Aboriginal heritage values. The *Kosciuszko National Park 2004 Draft Plan of Management* recognises that 'Aboriginal people consider that their ancestral link with this country is unbroken, and that they have always been there'.[22]

Over time, and through in-depth consultation and oral history work, the Aboriginal social significance of KNP huts and settings can be recognised. Until that work is done, it is essential that Aboriginal people are consulted to ensure that proposals for change do not adversely impact on aspects of Aboriginal significance.

An active program of oral history interviews and visits back to specific places is needed. Consultation should include elders, Aboriginal organisations and traditional owner groups with associations to KNP. Current NPWS work in this area includes: Aboriginal oral history work undertaken by Michael Young (NPWS); site survey and return to country visits undertaken by Vanessa Mason, Dean Freeman and Rod Mason.

Wider community recognition of Aboriginal history is important to the Aboriginal community. Some of those consulted during this project recognised the important role of Indigenous people during early colonial times and recently, but many did not:

> … (the huts) link the European and Aboriginal heritages as many of the tracks were shown to the settlers then used by the Europeans. Huts were then sited near these trails.

While it is critical that Aboriginal people with traditional and family connections to the area be given primacy in all consultations, the wider importance of the alpine areas to Aboriginal people from many clan groups throughout southeastern Australia needs to be acknowledged. At times, and guided by the traditional owners, consultation with these wider groups may be needed. This issue will be more fully addressed in relation to Policy in Section 8.0 of this report.

4.4.3 Other Directly Associated Communities: Cultural Associations

This section examines the evidence from the current project in relation to five broad themes that have emerged from reviewing the wealth of data that has been contributed. Remarkably, these themes reflect cultural associations that are shared across the other communities with close associations to KNP huts.

- Tangible links with the past.

- Creating community.

- Connections to nature.

- Loss and grief.

- Destination and safety.

For families, for example, the dominant theme is tangible connections to the past; for them as individuals, as families and as representatives of a group of people that share a particular kind of history and experiences. For recreation users and for caretakers, there is also a strong sense of connection to and respect for the past activities that created the huts.

Community is also a strong theme. For the families, their experiences at the huts and the links between the huts demonstrate a strong sense of community that is part of their identity. For recreation users and caretakers, using and caring for the huts has created a strong sense of community.

Another strong theme is the connection to nature experienced by visiting the park and the huts.

Loss of some huts in the 2003 bushfires is deeply felt. Past losses, even those dating back many years, continue to be expressed. Remarkable survivals are celebrated.

Tangible Links with the Past

The place of the huts in the history of the high country is a significant theme in virtually all of these responses received. It is a history that is seen as distinctively Australian.

> *The huts are an integral part of the fabric that makes up the cultural landscape of the high country. They have their own historical context in which they were originally used and more personal histories associated with my visits to the mountains. Each was different and had its own charm.*

> *They are the voice of a part of our history and a link to that past. They all have their unique character based on who built them, what their planned use was and when they were built.*

The simplicity of most structures, the vernacular building skills and the use of local materials is a valued link back to the long-standing, traditional activity of high country grazing. The decline of this activity, largely as a result of the creation of this and other national parks, has not lessened the respect for these traditions (probably the reverse). Huts such as Bolton's, Cascade Hut, Oldfield's, Paton's Hut and Wheeler's are valued for the way in which their physical presence evokes a strong connection to this past.

> *(Paton's Hut) I loved the unusual floor made of split slabs (unusual for an iron hut) reflecting use of local materials.*

(Witz Hut) The beauty of the woodworking skills—split from alpine ash trees

I feel a strong connection with the people that lived and worked in the mountains.

As well as the vernacular structures, many families carried out traditional practices in how they managed the landscape or even did the housework:

(Spencer's Hut) Memories of mother painting the floor with cow manure.

The long family connections with particular huts are held in high esteem in the local and wider local communities, and are an important part of the social significance of the huts.

For these families, their connections to these huts represent personal and family history, and long associations that go back over several generations. For example, Circuit's represents an important family connection that goes back more than 70 years for those family members.

For many local families, an earlier connection through grazing, for example, has continued through trips into the area for bushwalking and fishing. For example, Coolamine is visited each year by the Taylor family. Their associations go back to 1908 and while the experiences differ between the generations (older family members lived at the homestead while younger ones visit), the connections remain strong.

It's part of the heritage of the area, and very much a part of my family history. My grandparents came there in 1908 and lived there until 1934 when other family members took over. I was actually conceived there. It was a meeting place for people throughout the area.

Many of the huts have a similar history of strong family connections across the generations that continue actively today. Other examples include Currango, Delaney's, Hain's, Hainsworth and many others.

As well as the strong sense of history associated with the earlier activities of grazing and mining, the long history of skiing and walking in Kosciuszko is also celebrated and valued. The Whites River Hut, for example, has a connection with the Kosciuszko Alpine Club (KAC) that dates back to 1937, and the group feels a strong sense of 'ownership' of the hut that helps strengthen the bonds between group members.

The sense of wilderness carries on through generations of families. Walkers take their kids there, and the kids take theirs etc. There is a continuity of historic experience with their family.

The multiple histories of the huts strengthen their presence as markers of many pasts, and tell different stories to different listeners. The physical presence of the huts within the landscape, along with their related features and tracks, bring a strong sense of the past into the present. Many people remarked on the sense of being where many before have been, and feeling the presence of those who have lived, worked and sheltered in the hut before them.

There are tangible links with the past. The physical presence of the huts is a link with the past you can't get through books. They are a powerful teaching tool: the experience of being there leads to a more profound understanding of life in the mountains. By maintaining them, future generations can appreciate this link.

They represent the links to a past way of life in the mountains. A cultural handle for most Australians.

Huts symbolize the connection with our past, a means of coping with our crowded present lives, a guidepost for future generations.

Each hut and each person with long associations with a place have their own stories. Some become well known throughout the community and are told and retold, demonstrating the importance of the place and the stories in maintaining a local and distinctive sense of identity.

Stories—A sharing of stories across groups and communities.

And there are many individuals whose contribution is held in high esteem.

(Wheeler's) 'Wingy' Wheeler, the builder, is a famous mountain identity. Many stories.

The nature of the landscape and climate feature in many stories that reflect the personal challenges of alpine areas and have become part of local identity.

(Old Currango) Snow over the fences and up to the eaves in 1943 lived off wild life for 6 weeks …

Seaman's Hut was built as a memorial to Laurie Seaman and Evan Hayes who died on the mountain in a blizzard. The story of their deaths is remembered through the structure which has long been a landmark for those who have walked or skied to Mount Kosciuszko, and has proven itself many times as a survival shelter.

The stories of a place are part of why people want to visit and develop or continue a connection.

(Paton's Hut) Heard stories about the hut—always wanted to go there as a kid. Part of where we came from. Signifier of the family's connection with the land.

A few huts are recognised as being held in high community esteem by a far wider group. For example, Cascade Hut, associated with the Nankervis family who built the hut, is better known for its connection to Elyne Mitchell whose Silver Brumby books brought the high country and the 'romance' of brumbies to generations of young Australians. For the Illawarra Alpine Club, Cascade is the hut that they rescued and continue to care for. All of the huts have particular meanings for each group, family or community that has cultural associations with them.

The challenge of change is ever-present in the mountains. Natural hazards impact on the fabric of the huts, and the losses through the recent bushfires have brought a strong focus on rebuilding and allowing change.

I love them as a heritage resource. I believe they should be maintained as an ongoing example of the changing nature of resources and resource use in the region, not maintained as a static snapshot in time.

Part of the history of the park, but if they decay or burn down, so be it. History is not a static thing.

They are fragile and if we continue to not replace them they will eventually be gone. My preference is to replace destroyed huts with huts that represent the present so we enrich the 'collection'.

The importance of experiencing the huts as real places comes through strongly throughout the responses. Most people talk about their own experiences and many recount a story or two.

If you have ever spent a night shivering in an old stockman's hut you very quickly come to admire and respect what the early pioneers, ski tourers, bushwalkers or Snowy Mountains project workers went through. To me this living breathing experience is 1,000 times more powerful than anything you can read about in a book.

Throughout there is a strong connection to the park's history, recognising nature as the primary and continuing shaper of the landscape, the many generations of peoples who have lived, worked and celebrated here, and the strongly held values about the landscape and environment that created the park as a protected area.

KNP, without huts and therefore history, would be like a ship without sails or 'egg without salt'.

Creating Community

The Kosciuszko huts represent a strong sense of community, past and present. Some huts, for example—those in the Nungar Plains group (Brayshaw's, Circuit's, Gavel's, Schofield's) are seen to represent a way of life and a community of families that ran stock across this area. The surviving huts, combined with the known ruins, stockyards and fencelines, recall the stories of these families and how they helped each other. Davey's Hut is another example that illustrates the strong connections and support that grazing families offered each other; this hut, like many, was available to anyone who needed it on their way through the area and as a consequence, families have connections to many huts.

(Harris Hut) was a meeting place for people travelling through the area, it was on the stock route so many drovers called. It was also a meeting place for locals who lived in other huts. They often came for Sunday dinner or for Xmas dinner. I had a very happy childhood there.

For recreation users, this sense of community is created through their experiences during trips into the Kosciuszko area. Huts, as destinations and landmarks, often are meeting places. They are the 'places to share experiences with family, friends and people who are not yet friends'.

For hut caretakers, their role builds a strong sense of community spirit.

Caretaking. This type of work creates bonds and brings people together.

The experience is a leveller for all people who go there. It does not matter what a person's background is.

There is a great experience of the reunions at huts. These gatherings attract a diverse crowd who only go there because of the huts.

For those who share experiences in the mountains, stories of past exploits are an important way for bonds to be re-created and strengthened. Whites River Hut has *'thousands of stories—'Blue Stick Snow' and 'Whites Ice-cream'.* For those who know, the names of the stories evoke the events and the many retellings. Stories mark the pleasure of being an insider within a group that has shared a lot together.

Huts are meeting places—Valentine's, Whites River, Schlink Hilton, Pretty Plain, Grey Mare, Four Mile, Delaney's and no doubt many other huts have been a 'centre' for bushwalking and skiing over many years, and will hold important memories for a wide network of people. The huts associated with fishing—Doctor Forbes', Doctors', Geehi, Keebles and others—are similarly regarded as being important to those communities.

For those directly associated with the huts, there is a strong desire to pass on the traditions and sense of connection to the next generation. Indigenous elders are keen to return to country with their families; people with grazing links to the huts want to keep visiting and passing on the stories and a sense of connection to younger generations; recreation users want to share their passion for the high country with their children and friends.

I 'met' my wife at O'Keefes. We did many walks to see huts; Wheelers, O'Keefes, Dershkos. Now we have young kids they love going to the huts, they had a great weekend at Currango recently.

Many responses also mention the first hut they saw or stayed near, often on a first bushwalking or skiing trip.

(Pretty Plain) Significant to him on his first backpacking trip in 1978.

There are also stories and connections to tragic events.

It's my favourite part of the world. My good friends, Jane and Ian Pike, died on Mt Jagungal and I really feel that mountain is sacred to me.

Connections to Nature

Being in the high country is also about connection to nature. This was a strong theme across all the directly associated communities, and sits in an interesting relationship to a 'sense of community'.

A sense of isolation is highly valued.

They are the ultimate in escapism to me. The huts represent a solitude that cannot be got anywhere else, even when shared with friends or fellow escapees.

Many memories for different people. For me, recollections of a wonderful four day walk, spending two nights at the now ruined Broken Dam. One night spent at Happy's. During the entire four days we saw only one other person. (Happy's)

Getting away from the city to the truth and honesty of 'the bush' is a theme that dates back to the late nineteenth century in Australia.

The huts add enormously to the experience of walking in the Park and give it a link with Australia's heritage and usage of the land. Staying in the huts makes us city folk participate in the bush heritage.

The huts create a sense of safety and security within the wildest places. Many responses wrote of the extra sense of safety in planning a trip to be near a hut. While most people don't sleep in the huts, some do and gain a strong sense of security from the experience. The alpine climate makes these issues real. But even without this, the archetypal hut (or the tent carried with us) symbolises 'dwelling' and helps us feel safe in wild places.

Pretty Plain, the site of many happy gatherings and memories. A feeling of safety and security to sleep inside such a substantial and remote structure … a feeling of peace when there.

Some people see the huts as in keeping with the natural qualities of the Park, but others do not, seeing the huts as alien in wilderness areas and as unfortunate reminders of past land uses. Some have a vision of restoring the landscape by removing huts, seeking to recover a past landscape.

(Huts) provide an ambience of gentle use by humans. They are wonderful places of shelter for all who visit the mountains and enrich the mountain experience. They do not detract from the wildness of the mountains. Far from it—they are counterpoint to wildness and emphasise our ability to live in balance with it.

I see them as relics of the summer grazing era. They are now in conflict with nature conservation values and need to be removed or not rebuilt. Huts in wilderness areas need to be urgently removed to restore wilderness conditions.

Loss and Grief

Underlying many people's feelings about the huts in Kosciuszko National Park is a deep sense of loss and exile from the landscape they once lived and worked within. Formation of the Park, the exclusion of uses such as grazing and a culture of blame for environmental degradation means that for the long associated families and local communities, the meaning and value of their past way of life was derided and often actively eradicated. This was expressed many times during the project, reflecting that the huts represent a way of life that is of deep and enduring importance.

Connection to your family and signifies a way of life that existed in the past.

The huts belong to a past era that we shall never see again.

Deaths of friends and family are strongly marked aspects of grief closely linked to particular places within the Kosciuszko landscape. Seaman's Hut is a powerful symbol, but many other places have particular meanings and associations.

My good friends, Jane and Ian Pike, died on Mt Jagungal and I really feel that mountain is sacred to me.

Many responses reflected on the losses brought by the 2003 fires, listing which of their favourite huts had been destroyed, and jubilant that some favourites had been saved.

They mean a lot to my dad and when I heard they were burning down it was upsetting. They are our history and great fun to find.

The words used to describe people's sense of loss are quite powerful. One of the quotes below speaks of a 'hole in their heart', and the other of a hut that is 'badly missed'. The loss of a place that is important in one's life can have a major impact. In the workshops, people used words like 'shattered'.

O'Keefes hut is the hut that saved my life. The huts are a important part of the park history. I now have a hole in my heart when I saw the destroyed hut late last year. I hope it can be rebuilt as it once saved my life and probably the life of others.

(Four Mile Hut) I first visited Four Mile in about 1989 and have loved it ever since. This hut is so special to me that I get goosebumps. When KNP was burning in January 2003, I was kept awake worrying for Four Mile.

Sadly the one we related to most was the Broken Dam Hut in the northern end of the park. It of course was destroyed prior to the fires of 2003 yet the images and the setting of that particular hut are very much in our memory. It is badly missed by our family and many, many of our walking friends.

Some of the sense of loss relates to the lost opportunity to share a place and its memories with others. For example, writing about O'Keefe's:

Focus of happy memories which I share with my wife. Did intend to take our kids there, but now destroyed.

Many responses refer to the pleasure of sharing a favourite place with others, especially taking their own children or other family members in for the first time.

The process of actively looking after a hut is a counter to the risk of loss through a lack of care. Working on a hut, bringing it back from the edge of ruin builds a strong sense of attachment.

(Townsend's) Thirty-five years of visiting but seven years of intensive work to bring the hut back to a useable state.

For KHA, Hainsworth is the site of two significant workparties to repair a collapsing chimney.

Learning the story of a place and piecing together the evidence is also part of the joy of caring for a hut, linking the activity closely to an appreciation of its history. Many of the caretakers are groups that share other activities together. Particular huts become a strong focus for them through their shared experiences.

There is throughout a strong desire just to know that the huts are there, a strong parallel to the way many people express why they value wilderness, national parks and other species.

I love Mackey's, Valentine's and Cascade Huts. I cannot explain why, I just do. All the huts I have visited have a magic quality that words can't explain. As for the huts I have not yet visited, just knowing they are there gives me a lifetime of eagerness to visit them. It is like my feelings for the Aussie Alps, just knowing they are there makes me feel good.

Destination and Safety

Huts are a place to head for, a landmark on the trip, a rendezvous and a destination. For those who appreciate the history and meaning of the huts, seeing them appear is a delight.

View approaching O'Keefe's from the north was spectacular, coming over a crest and seeing the hut nestled against the base of Jagungal.

… each time you round the track and catch that first glimpse of a hut is like a flash back in time that is unrivalled elsewhere.

The challenges of many journeys into KNP recall the challenges faced by generations of people in the past, connecting people to their own past visits, stories and a deeper historical past.

The experience of the journey through the landscape—a sense of awe at the achievements of pioneers.

With destination comes the sense of arrival and welcome that harks back to the archetypal hut.

Mackey's, Wheeler's, Valentines, Grey Mare for their wilderness/remote settings and the sense of arrival you receive on reaching them.

The dangers of traversing the high country areas, especially the risk of dramatic changes in weather, are well-known. Many value particular huts highly as the refuge that has potentially saved their life. To quote from four of the many personal experiences recorded through the questionnaire, web survey and at the workshops:

Kells' Hut in particular I have spent many a bleak night down there wondering if the rain was ever going to stop for an attempt to escape from the hills …

Because of easy access via the firetrails I found myself out of my depth. The huts mean my life. Literally they saved my life when the weather turned for the worse and our tents were inadequate we found shelter and refuge in a hut, if it wasn't for the huts I would of [sic] *died of exposure.*

They are a means of survival in perishing conditions. I've heard lots of stories, first hand, of people—including my son who may well have died if huts weren't there. I have fought off the onset of hypothermia on a sunny, freezing, windy winter's day by sheltering for a while & having lunch in Seaman's Hut, before skiing back to Charlotte's. My niece survived a 4 day blizzard in the same hut. Illawong—because it & a GPS saved my son's & his mate's life in a blizzard! To keep the spirit of adventure & love of God's winter marvels alive, in an increasingly risk free society.

In the 1950s, when I was small boy, my parents and I were crossing the mountains from Tumut to Cooma. We were caught in a snow storm after passing Kiandra and due to the dangerous conditions Dad stopped at a hut beside the road. He got a fire going and cooked a meal for us, which included some mushrooms we had picked near Tumut. I always thought this hut was called Bradley's Hut but it appears it is named (or renamed) Sawyer's Hut. I will never forget sheltering for a few hours in that hut and I always stop at it every time I'm in the area.

On the other hand, some are concerned that huts encourage people to take risks, and believe that in wilderness areas the challenge is one of self-reliance.

4.5 Valuing the Huts as a Collection and Individually

4.5.1 The Huts as a Collection

The huts of Kosciuszko National Park are regarded as a collection by many people within the directly associated communities.

KHA strongly advocates the importance of understanding the huts as a collection: to recognise their historical and contemporary interconnectedness; to demonstrate the variety of people's responses to and adaptations of the environment; to demonstrate a variety of architectural and technical adaptations; to recognise the richness of the Park's history and lifestyles as reflected in the huts.[23]

More than 80% of those responding to the web survey commented on the significance of the huts as a collection. Likewise, many questionnaires commented on the importance of the huts as a collection.

All remaining huts are important because of the ever diminishing number of them.

I value their beauty, the shelter they provide especially in sudden bad weather, their historical value, their blending with the landscape. All (huts), especially the genuine cattlemen's huts.

I value the friendship and lifestyles that they represented. I also value their historic and heritage significance, to the area and also to early pioneering days of Australia. They reflect the hardship and lifestyle of those who lived and worked in the area. I also value them for availability in an emergency. All huts represent (these) values.

The strong recognition of the social significance of the huts as a collection demonstrates their importance as cultural markers in the landscape and reinforces the understanding of Kosciuszko National Park huts as a national icon.

The social significance of the huts as a collection is more difficult to connect to specific physical attributes of each hut, but may be able to be understood in relation to the qualities of the huts as a collection (see Section 3.0).

The many values attributed to the huts of Kosciuszko National Park are indicated in the above. For some people the value of the huts is enhanced because they are regarded as a collection. For others, it is specific, individual huts that are the most important. These aspects of significance are discussed below.

4.5.2 Individual Huts

Many individual huts are strongly valued within and across directly associated communities. This is revealed in the analysis. Individual huts may be valued because of specific associations with a person, family or group. These associations could be connected to a specific time or event, or to a period of association. For example, the Kosciuszko Alpine Club has been associated with Whites River Hut since 1937 and others acknowledge their 'ownership' of the hut in winter.

Some huts are strongly valued for their individual qualities: for example, Wheeler's Hut is widely valued for its traditional construction methods and 'the bath with the outline of the huge trout caught in the Tooma River'. The iconic value of mountain huts to Australians is particularly expressed in those that use traditional designs and materials: for example, traditional bush construction of Wheeler's or Cascade, and river stones used such as that used in Keebles or Geehi, and the use of corrugated iron such as at Mawson's.

Where an individual hut is recognised as having social significance, the elements (fabric, use, setting, association) that contribute to its significance can be identified, and should be conserved.

4.5.3 Which Huts Were Identified?

Looking at the data from the questionnaires, web survey and workshops, a remarkable proportion of the huts were identified. Appendix B lists all the huts in KNP that participants identified (including hut sites and ruins), and shows the number of times and source of each 'mention'. Only a few huts were not identified at all: Cotterill's, Ingeegoodbee, Linesman No. 2, Piper's Creek (Piper's Aqueduct Hut), Rugman's Hut, Sandy Creek and Stockwhip*.

Looking at the data in more detail, 29 huts were strongly recognised across all data sources, and of these there is sufficient data to indicate that 25 huts are of high social significance. In addition, another 36 huts are indicated as having some social significance, though the data shows a more limited range of data sources and fewer mentions in total. Therefore, from the data available, 61 huts of the 133 huts or hut sites listed below are considered likely to have social significance. These huts may be used as indicators of the nature of social significance associated with the KNP huts (see below). However, it is not possible to declare that all other huts are without social significance (see Section 4.2.4 Limitations).

Huts and Families with Association for Pastoral, Mining and Other Activities

Many local families have long associations with the use of the KNP area for grazing, mining and other activities. Huts that were strongly recognised for their associations with local grazing families include: Bill Jones', Brayshaw's, Cascade, Cesjack's, Circuit's, Cooinbil Hut, Coolamine, Currango, Davy's, Gavel's, Geehi, Hain's, Harris', Kidman's, Mawson's, Old Currango, Oldfield's, Love Nest in the Sallees, Paton's, Peden's, Pocket's, Pretty Plain, Pugilistic Creek, Schofield's, Spencer's Hut (site), Teddy's Hut, Tin Hut, Tin Mine group, Tom Groggin, Venables, Vickery's, Wheeler's, White's River.

No huts were specifically recognised for their associations with local families engaged in mining, although Four Mile is valued for its links to mining.

Those recognised for their association with local families engaged in other activities include: Four Mile, Gavel's, Grey Hill Cafe, Long Plain, Oldfield's, Ravine Hotel ruins, Rules Point, Slaughterhouse Creek, Spencer's.

Overwhelmingly, these huts are valued for the traditional connection they offer between the past and the present.

Huts and Recreation Users

Many recreation users and hut caretakers have long connections with particular huts that they have identified as of social significance: Bill Jones', Bolton's*, Boobee*, Bradleys', Brayshaws', Broken Dam, Burrungubuggee*, Cascade, Cesjack's, Cooinbil (Long Plain), Coolamine, Currango, Davey's, Diane (Orange)*, Four Mile, Gavel's, Geehi*, Grey Hill Café*, Grey Mare (Linesman # 4), Hain's, Hainsworth, Happy Jack's 3 + 4*, Happy's, Harris', Horse Camp, Jounama, Keebles, Kell's, Kidman's, Long Plain, Love Nest in the Sallees, Mawson's, O'Keefe's, Old Currango, Oldfield's, , Old Geehi*, Opera House, Paton's, Peden's, Pocket's, Pretty Plain, Schlink Hilton, Schofield's, Seaman's, Tin Hut, Townsend, Valentine's, Vickery's, Wheeler's, Whites River, Witz. **(Huts burnt in the January 2003 fires noted with an asterisk.)**

Two huts recognised for their social significance are strongly associated with fishing: Circuits' and Keebles.

4.5.4 Links Between Huts

Many huts functioned as part of a group of huts, rather than as individual dwellings or destinations. For example, the Nungar Plains group of huts (including Brayshaw's, Circuit's, Gavel's, Schofield's) all had strong social links between the lease-holding families, and these social links continue today.

Huts along a skiing or bushwalking track—for example, the Kiandra to Kosciuszko walk—are another type of functional group, acting as landmarks and destinations. The whole group of huts may be valued for their associations with particular experiences or events.

4.6 Endnotes

1   Australian Heritage Commission (AHC) and Department of Conservation and Natural Resources (DCNR), *National Estate Values in the Central Highlands of Victoria*, 1994, p 45; and Tasmanian Public Land Use Commission, 'Tasmanian–Commonwealth Regional Forest Agreement National Estate Report H', 1997, pp 15–19.

2   Gaston Bachelard (1994 edition) *The poetics of space*, Beacon Books, p 31.

3   See the Red Riding Hood homepage— http://mld.ursinus.edu/Maerchen/redridinghood.html

4   Images by two photographers, Mike Edmondson and Michael Scott Lees, appear to be the most common.

5   Queanbeyan Workshop.

6   White, R 1981, *Inventing Australia*, George Allen & Unwin, pp 85–109.

7   Clarke, M 1993, *Manning Clarke's History of Australia* (abridged by Michael Cathcart), Melbourne University Press, pp 336–338, 350–351.

8   Bean writing in *Sydney Morning Herald*, 22 June 1907 quoted in White, p 126.

9   Described as 'RM Williams is an Australian bushman, famous for creating a style of bushwear recognised world wide as uniquely Australian. He also had many adventures in Australia's rugged outback and rose from swagman to millionaire' on the ABC website designed to support their Famous Australians series for primary and secondary school students. (http://www.abc.net.au/btn/australians/)

10 National Gallery of Victoria, Educational Kit for the painting *Kosciusko seen from the Victorian Border* (Mount Hope Ranges)

11 Schapper, J, 'The importance of aesthetic value in the assessment of landscape' in J Ramsay and J Paraskevopoulos (eds) *More than Meets the Eye: Identifying and Assessing Aesthetic Value*, 1994, p 5.

12 Hodges, S 1993, 'A sense of place'. *Created landscapes: Historians and the environment*, Don Garden (editor), History Institute, Carlton, 1993, pp 81, 84. Quoted from Inspirational Landscapes: Framework Paper, AHC 2002.

13 NPWS (2004) *2004 Draft Plan of Management Kosciuszko National Park*, p 74.

14 *Draft Plan of Management*, p 74.

15 These areas are: Bookmark, Croajingolong, Fitzgerald River, Hattah-Kulkyne and Murray-Kulkyne, Kosciuszko, Macquarie Island, Mornington Peninsula and Western Port, Prince Regent River, Uluru (Ayers Rock–Mount Olga), unnamed desert area including Great Victoria Desert, Wilson's Promontory, Yathong.

16 http://www.capitalregion.org.au/snowy_river.htm

17 NPWS Website

18 Draft Plan of Management, p 75.

19 Kosciuszko National Park 2004 Draft Plan of Management, NPWS, 2004, p 73.

20 Kosciuszko National Park 2004 Draft Plan of Management, NPWS, 2004, p 73.

21 Dean Freeman (NPWS), pers comm; Vanessa Mason (2004) A conservation analysis of the burnt huts of the Kosciuszko National Park—Aboriginal heritage values assessment report, NPWS.

[22] Kosciuszko National Park 2004 Draft Plan of Management, NPWS, 2004, p 73.

[23] KHA (July 2002), submission to the review of the Plan for Management for the Kosciuszko National Park.

4.7 Illustration Acknowledgements

[22] 'Craig's Hut' Victorian Legends Wine and Country Tourism Inc website: http://www.legendswinehighcountry.info/

[23] Seaman's Hut on Etheridge Range, Australian Alps, No. 61 © Photo by Mike Edmondson.

[24] 'Cascade Hut, Kosciuszko National Park, NSW, Australia', Michael Scott Lees.

[25] Coolamine Homestead / generic 'High Country Hut', from 'Attractions and Tours', Snowy Mountains regional tourism website. http://www.snowymountains.com.au/

| **5.0** | **Contextual and Comparative Analysis** |

5.1 Introduction

Sections 2.0 to 4.0 of this report provide an analysis of the historical patterns that shaped the construction and use of the huts in Kosciuszko National Park, the different thematic and typological groupings by which the huts can be understood and the identification of social values associated with the huts.

This section provides a discussion of the landscape context within which the huts are managed and a comparison of the huts with similar places elsewhere in Australia and overseas.

This contextual and comparative analysis contributes directly to the assessment of cultural significance contained in Section 6.0.

5.2 Kosciuszko Huts in the Context of Hut Archetypes

The concept of a hut has varied over history and has a different meaning in different cultures. While the developed world may see the hut as a form of temporary accommodation, for many parts of the developing world the hut is still the principal form of residential accommodation. The Macquarie Dictionary defines a hut as:

> *A simple, small house such as a beach hut, bushwalker's hut.*

Other meanings provided by the Macquarie Dictionary refer to temporary housing for troops or shearers.

The word hut comes from the German word *hutte* and is probably akin to hide, as in a place to conceal oneself; an interesting pointer to the psychological dimension of huts as sometimes a place of retreat and contemplation (see Section 4.0). Writers on huts refer to ancient writers retreating to huts in the mountains to contemplate, perhaps ironically, the human condition.

The definitions above point to three key aspects of what makes a hut:

- huts are generally small structures (of simple materials);

- huts are used for human habitation; and

- huts are used on a temporary and/or seasonal basis.

The NPWS Huts Study 1992 identifies three reasons why huts are constructed:

- as temporary accommodation for work or recreation;

- as a low cost affordable dwelling, anticipated to be no more permanent than necessary; and

- the first phase of what was hoped to be a more substantial, permanent dwelling.

The huts in Kosciuszko National Park are associated with this first reason for construction.

Figure 5.1 Scholars throughout the ages have identified the hut archetype as a foundation stone of architecture.[29]

The differential size and complexity of huts reflect a number of factors, variations include age, frequency of use, degree of isolation, availability of materials, experience of builder. The 1992 NPWS study described three basic archetypes (see side panel).

Section 3.0 of this report describes the typology of huts in Kosciuszko National Park as broadly similar to the above archetypes with the addition of homesteads as a fourth archetype.

The huts of Kosciuszko National Park are strongly associated with these and other archetypal features of huts as identified in the NPWS Huts Study including:

- Many huts are innovative variations on the archetypes noted above including adaptation of form, construction and materials.

- Many huts needed to be built quickly, completed between winter seasons and as shelter if conditions suddenly worsened and the small size of huts reflected rapid construction where the core structure could be added to later.

- The characteristic of some huts directly reflect the purpose for which they were built (Cootapatamba Hut).

- A common feature of huts is a separate chimney that reduced the risk of fire and avoided a complicated penetration of the roof structure. The fireplace is a focal point in the hut's use.

- Typical construction techniques include timber pole frame constructions, timber stud frames, load bearing walls and prefabricated constructions.

The shared public use of huts as emergency shelters in Kosciuszko National Park provides different aspects in relation to huts on private lands or huts that can be booked within public lands.

5.3 Comparative Analysis

5.3.1 Huts throughout the World

Huts feature in a wide spectrum of human history and cultures. As noted in Section 4.0, huts have a psychological dimension and ancient huts are described in early texts as associated with refuge and contemplation.[1]

Throughout the world, huts strongly represent human interaction with the natural environment; either used as a retreat as noted above for work, or in situations where there is no alternative; as noted by Marie-France Boyer huts and cabins 'can quickly change from a place of harmony, linked to pleasure and childhood, to a place of poverty, need and sadness'.[2]

Huts located throughout the world are associated with a huge variety of activities including farming (both for human shelter and animal/feed storage), hunting, fishing and sometimes for illegal activity such as smuggling; and also in urban places as garden shelters (men and their sheds!) and as shelter associated with working.

Huts are also used for cultural and religious purposes; on the island of Mayotte it is customary for all boys on attaining the age of puberty to build a 'banga' in the woods away from the village, and in the festival of Succoth the Jewish 'festival of tabernacles' five days after Yom Kippur, many people still build their own huts on balconies or in gardens, roofed with branches and leaves (with the roof left partly open to the elements to symbolise the fragile, temporary dwellings in which the Israelites lived while they wandered in the wilderness during the Exodus.[3]

The histories and distribution of huts in New Zealand is similar to that in Australia. The term hut is common to both countries, but the use and management of huts is different in New Zealand to that in Australia. While huts which predate the establishment of parks and forest reserves in New Zealand have a similar use history to KNP, huts in national parks are also specifically built and managed for tourist bushwalkers. A pre-paid ticketing system has been in place since 1988. Four standards of hut exist on walking tracks in national parks; from fully serviced huts akin to those on the Cradle Mountain Track in Tasmania, to basic shelters.

The *Bach* in New Zealand is like the Australian weekender cabin found in coastal public reserves and is generally associated with fishing and hunting. These are typically privately owned and now under some form of licence from government agencies.

5.3.2 Huts in Australian Alpine and Subalpine Landscapes

The largest concentration of huts in Australia is found in the alpine and subalpine areas of the Great Dividing Range within New South Wales, Victoria and the Australian Capital Territory. The majority of this area is known as the Australian Alps National Parks, which includes the Alpine National Park in Victoria, Kosciuszko National Park, Brindabella National Park and Bimberi Nature Reserve in NSW and Namadgi National Park in the ACT. Within this area there are currently about 153 huts and homesteads, the largest number now in Victoria then closely followed by NSW and the ACT.

Huts are also located in the subalpine landscapes in Tasmania. These huts are also associated with pastoralism, animal trapping and with recreation.

As noted below, there are similarities and differences between historical patterns in each of these States and also in the form and construction materials of the huts.

Victoria

Up until the 1930s, there were similar land use patterns in the high country areas of Victoria and New South Wales. The phasing out of grazing has a much more recent history in Victorian High Country, whereas in Kosciuszko National Park this occurred from the 1920s to 1960s. There are still some existing grazing leases in the high country of Victoria. The management of the hut resources is therefore quite different and takes four forms: those under licence to graziers/skiers; those used jointly by public and graziers who hold a public land grazing licence; illegal/redundant huts; and huts identified as having historical value.

Age of Victorian Huts

(Figures as a % of total)

Pre 1900; 2

1900–1920; 0

1920–1940; 28

1940–1960; 34

1960–1970; 18

1970–1993; 18[25]

Victorian Huts Thematic Associations 1996

Pastoral (grazing leases); 25 (2 with secondary association)

Settlement and/or agriculture; 1

Survey; 0

Communications, transport and access; 5 (2 with secondary association)

Mineral extraction; 5 (2 with secondary association)

Logging and timber extraction; 7 (1 with secondary association)

Public works (hydro & power infrastructure); 10 (1 with secondary association)

Recreation and tourism; 38 (10 with secondary association)

Scientific endeavour (soil erosion research); 3 (2 with secondary association)

Land Management 10 (2 with secondary association)[26]

The Victorian Alpine Huts Heritage Survey prepared for the Victorian Department of Conservation and Natural Resources in 1996 by Graeme Butler and Associates identified 98 hut structures (five places out of the 98 places comprise two or more huts; three of two structures and two of four structures).[4] The survey discusses these in terms of historic themes that are similar to those associated with Kosciuszko National Park, see side panel.

One reason why there are now more huts in Victoria than in New South Wales is the continuation of pastoral grazing leases and ability to rebuild after fire under these leases. As can be seen in the side panel over a third of all Victorian huts have been built after the date when grazing was terminated in New South Wales. New South Wales had a larger percentage of huts constructed during the early part of the twentieth century typically by larger pastoral companies.

The construction materials of huts in Victoria are similar to the Kosciuszko National Park huts. About half are of timber pole frame construction. A larger number of huts in Victoria are of log construction. Interestingly, more corrugated iron huts have horizontal cladding, whereas in New South Wales more huts have vertical cladding. Possibly this is a result of framing differences; more recent stud framing in Victoria and bush pole framing in New South Wales.

The bushfires of January 2003 also had a devastating impact in Victoria. About 32 huts within the Alpine National Park were destroyed. A study is currently being undertaken which will determine the future management of these places.[5] It is understood that the methodology being discussed in regard to decisions about rebuilding addresses three criteria as a chain of yes/no decisions: licence or management values; refuge value and community (social attachment) value.

One positive result from the 2003 fires for Victoria is that there is now the Victorian High Country Huts Association that is based on the KHA model.

Australian Capital Territory

The huts in the ACT are associated with a similar range of thematic histories as elsewhere in Australian Alps and most of the huts are associated with pastoral activity. During the period 1860 to 1880 there were an even greater number of people and stock in this region because of the Robertson Lands Acts that opened up established grazing lands for small selectors. However, unlike KNP, from 1901 freehold tenure came to an end, when all land within the new ACT became Crown Land.

Some huts in the ACT are associated with the development of Canberra from 1911 and the activities of foresters, botanists and scientists, that influenced the landscape surrounding Canberra. Pryor's Hut is a good example of such a place. Constructed in 1952, it was built as a shelter for those working in the Alpine Botanical Gardens, which were a part of the nearby National Botanical Gardens.

Other timber industry huts include the ACT Forestry Hut associated pine plantations and the Stockyard Hut associated with the high altitude arboretum. Hut sites related to the ski fields in the Brindabella Range were the significant Mt Franklin ski lodge

ACT Huts

- 23 standing huts in Namadgi National Park

- 13 hut sites, ruins and standing ruins in Namadgi National Park (including five huts lost to 2003 fires)

- 6 huts and 1 hut site in ACT forests adjoining Brindabella or Namadgi NPs

Chalet (1938) and the Slalom Hut (for day use). These were both destroyed in the fires of 2003.

Tasmania

There are over 100 huts within the national parks of Tasmania.[6] Some of these are in subalpine areas and some are located in World Heritage areas. Many huts are similar to the New South Wales and Victorian high country huts in that they share a history of association with seasonal grazing and many are made from local timber materials. Many were also constructed and used in the Depression by men who lived by snaring wallabies and possums. Some huts, such as the Trapper's Hut in the Walls of Jerusalem National Park, have specific evidence in construction and/or adaptation of use for processing animal skins. Many of the huts are also associated with recreational skiing, fishing or hunting (see Figure 5.2).

The largest groupings of huts are located within Cradle Mountain National Park (25 huts) and in the Central Plateau and Walls of Jerusalem National Park (24 huts). Some of these huts are used intensively by bushwalkers traversing popular trails who pay for the use of these huts.

5.3.3 Huts Elsewhere within the NSW NPWS Estate

The Kosciuszko National Park group of huts is by far the largest group and concentration of huts in the NPWS estate.

In 1992 there were approximately 430 intact and standing ruin huts and cabins within the NPWS estate of which 98 intact and standing ruins were in Kosciuszko National Park.[7] Of this number, approximately 230 were weekender cabins located in five groups within Royal National Park (see Section 5.4.5 below) with the balance of 100 or so huts distributed throughout the remainder of the NPWS estate; mainly in the tableland country of northern New South Wales associated with cattle grazing. The NPWS Huts Study noted that these huts were also highly susceptible to bushfire damage.

Figure 5.2 Ski hut in Mt Field National Park.

The creation of new national parks or the addition to existing parks often brings new hut places. There are two huts located within the relatively recent Brindabella National Park that is located to the north of Kosciuszko National Park. Another example being Goodfellow's Hut at Scrubby Flat in the Burragorang Valley a recent extension to Blue Mountains National Park (see Figure 5.3).

Huts in the NPWS estate have additional value because they are conserved and available to the people of New South Wales.

5.3.4 Huts on Private Lands Elsewhere in Australia

The number of huts that exist on private land across Australia is unknown and it is unlikely that local government heritage studies would pick these up. However, it may be surmised that through improvements in access and transport and changes in labour and farming practices, the number would not be increasing and that those surviving

Figure 5.3 Goodfellows Hut, Blue Mountains National Park extension.[29]

are in danger of rapid decay and are unlikely to receive ongoing management and conservation.

In the vicinity of Kosciuszko National Park, and outside of the Park's boundary, there are a number of huts with various use associations, including mining and rabbit trapping. These huts demonstrate a range of materials and construction types, including corrugated iron, weatherboard and slab construction huts, and are in various states of repair. The KHA estimates there are fifteen huts and one hut site on the Snowy River Plains, mainly along the Gungarlin River south of Lake Eucumbene. The KHA state that all are on private land, some are constructed in the tradition of high country huts but many are not.

5.3.5 Recreation Cabins Elsewhere in Australia

Most weekender cabins that were on public lands, such as Crown Lands administered by the former Lands Department, have now been either converted to freehold, removed or incorporated into a national park. In New South Wales and Victoria, where coastal use is high, fewer cabins remain.

There are 230 weekender cabins located within Royal National Park south of Sydney. Most of these were built in the 1950s and 1960s, many from fibro cement sheets carried to site down steep tracks. While sharing some aspects of construction and use with the KNP huts these cabins were built for family weekender use and are still licensed to private owners. They are located in five 'village' groups at Bonnie Vale, Little Garie, South Era and Bulgo.

Over 2,000 cabins and huts were distributed around the coast of Tasmania in 1992—some located in national parks. Other large weekender cabin groups also existed in South Australia, Victoria (on the Murray River) and Western Australia, however, many of these are likely to have since been removed by the land management agencies in these states.

5.4 The Cultural Landscape Context of the Huts

5.4.1 Evolving Perspectives on Cultural Landscapes

Cultural landscapes are the products (both tangible and intangible) of the interaction over time between humans and nature. Cultural landscapes can be defined spatially. Many perspectives on cultural landscapes exist: on one extreme they are seen as the resultant impact of humankind on nature; on the other they are seen as mute settings for the works of humankind. In the middle, and where current philosophy sits, is a holistic view of an integration of values that is, hopefully, reflected in management practice.

Before describing the nature of the Kosciuszko National Park cultural landscape in relation to huts and the part huts play in the significance of this landscape (and vice versa) it is worth discussing current perspectives on cultural landscapes and the relationship between cultural and natural values within these landscapes.

> **Early Cultural Landscape Definition**
>
> The cultural landscape is fashioned out of a natural landscape by a culture group. Culture is the agent, the natural area the medium, the cultural landscape the result. Under the influence of a given culture, itself changing through time, the landscape undergoes development, passing through phases.[27] (Carl Sauer 1929)

In the last three decades the evolution in thought in conservation theory can be described as a progression from the consideration of 'monuments, to sites, to cultural landscapes'.[8] This three phase progression in heritage conservation practice began with the singularity of monuments then broadened its scope to significant historic sites and their settings.[9]

The third phase of heritage practice incorporating cultural landscapes has now adopted a more holistic approach. This approach 'conceptualises places as extremely complex entities containing rich and diverse information relating to their layered pasts and as physically existing horizontally across the landscape as well as existing vertically through the gradual accretion of layers of meaning and memory over time'.[10]

This evolution in heritage practice is reflected in guideline documents from UNESCO; the organisation responsible for World Heritage Management. The 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage, while not referring directly to cultural landscapes, included a definition of cultural heritage in Article 1 reference to *the combined works of nature and man.*

In 1992 UNESCO and ICOMOS developed assessment criteria[11] that provides a basis for the evaluation of cultural landscapes into different types (see side panel).

The evolution in understanding of cultural landscapes reflects recent amendments to the Australia ICOMOS Burra Charter (1999) that makes specific reference to the conservation of significant uses, associations and meanings, in addition to fabric conservation.[12]

Recent writings on cultural landscapes emphasise the continuity of landscapes initially classed as relict landscapes[13] (2(i) above) and the importance of partnerships in the co-operative management of landscapes and in particular the importance of the involvement of associated communities in their conservation and management.[14] As noted by Fowler:[15]

> By definition a [historic] cultural landscape has to have a past; to be of any value it has to have a future.

Some of the issues—and perhaps the biggest issues—relating to huts management go beyond the hut buildings themselves to the values that determine the management of the broader landscape that includes the huts.

Kosciuszko National Park has important natural values that have both a philosophical and practical interface with cultural values. Kosciuszko National Park was recognised as a biosphere reserve under UNESCO's *Man and the Biosphere Program* in 1977. The World Conservation Union (IUCN), the World's peak natural heritage conservation organisation, defines protected area management categories that include Category II National Parks as a protected area managed mainly for ecosystem protection and recreation (see side panel).

Categories of World Heritage Cultural Landscape

1. A **clearly defined landscape** is one designed and created intentionally by humankind. This embraces garden and parkland landscapes characteristically constructed for aesthetic, social and recreational reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.

2. An **organically evolved landscape** results from initial social, economic administrative, and/or religious imperatives and has developed its present form by association and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:

   (i) a **relict or fossil landscape** is one in which an evolutionary process came to an end some time in the past, either abruptly or over a period of time. Its significant distinguishing features are, however, still visible in material form.

   (ii) a **continuing landscape** is one which retains an active social role in contemporary society closely associated with a traditional way of life. It is continuing to evolve while, at the same time, it exhibits significant material evidence of its historic evolution.

3. An **associative cultural landscape** is a landscape with definable powerful, religious, artistic or cultural associations with the natural element rather than material cultural evidence, which may be insignificant or even absent.

This report concludes that the huts' cultural landscapes in KNP fall within the criteria of 2 (i), 2 (ii) and 3 above (see Section 5.2.2).

The Wilderness Act 1987 and Cultural Heritage

The *Wilderness Act 1987* includes specific aims to:

- to restore (if applicable) and protect the unmodified state of the area and its plant and animal communities;

- to preserve the capacity of the area to evolve in the absence of significant human interference;

- to permit opportunities for solitude and appropriate self-reliant recreation; and

- reduce impacts of existing uses, recover lost natural values and enhance an appreciation of wilderness values.

The provisions of the *National Parks and Wildlife Act* (including those to protect cultural heritage) still apply within areas gazetted under the Wilderness Act provided that they are not inconsistent with the above aims.

US ICOMOS Natchitoches Declaration on Heritage Landscapes

The US ICOMOS Natchitoches Declaration on Heritage Landscapes of March 2004[28] stressed the need for evolution and inter-disciplinary commitment, the need to respond to threats to heritage landscapes and the need to engage communities to:

- include community based processes in planning and managing heritage landscapes;

- recognise multiple values and voices in heritage landscape management; and

- respect the footprints of Indigenous peoples that permeate the heritage landscape.

In some situations the interface between cultural values and natural values can be **perceived** as a conflict, that is the conflict is at a conceptual level as to which value should take precedence. In some situations there may be an **actual** conflict of values, for example where a new toilet proposed for a hut is of a type that is likely to discharge waste into an alpine stream. How are these conceptual/philosophical or real conflicts resolved?

The answer lies in having a holistic conceptual approach to landscape conservation generally and a practical approach to problem solving where real conflict arises, so that impacts can be removed or reduced.

As discussed in Section 7.0, amendments to the NSW *National Parks and Wildlife (NPW) Act, 1974* establish a framework for the management by NPWS of their natural and cultural heritage, that provides for a holistic approach, outlining as one of its key objectives the conservation of both natural and cultural values. It also recognises the importance of intangible cultural values, such as social values, and encourages activities that promote the understanding and appreciation of both natural and cultural values and their conservation. While the huts and their associated ongoing uses are perceived by some as negative incursions on and into the natural landscape, the prevailing common ground, which corresponds to the objectives (2A) of the NPW Act, is for a means whereby natural and cultural values can exist and be managed in harmony.

NPWS policy provides the foundation for resolving philosophical debates by articulating a clear role for cultural heritage values within landscape conservation. The Kosciuszko National Park 2004 draft Plan of Management identifies the interconnectedness of values and places as an overarching principle, an acknowledgement of the interconnected nature of many of the values and attributes of the Park, and that all landscapes and elements of landscapes have been influenced by human activities to some degree. It recognises that action to protect one value may impact upon the management of other values.[16]

The most recent NPWS Corporate Plan (2001–2003) identifies that conservation relates to the entire landscape and involves both natural and cultural values. Landscape conservation recognises that the whole landscape is greater than the sum of the parts. Most importantly, it involves people in the integrated management of natural and cultural landscapes for long-term ecological, social, and economic sustainability. Conservation principles identified in the NPWS Corporate Plan include:

Conservation in NSW be landscape based, incorporating and integrating natural values, Aboriginal cultural and broader community values and historic heritage values both within and beyond the protected area system.

That conservation of historic heritage within the reserve system incorporate the retention and interpretation of both significant historic places and significant past land use evidence in the broader context of the NSW landscape and the settlement history of NSW.[17]

The *Australian Natural Heritage Charter for the conservation of places of natural heritage significance* [18] notes that:

> *In making decisions that will affect the future of a place, it is important to consider all of its heritage values—both natural and cultural. Issues relating to the conservation of cultural values may affect the selection of appropriate conservation processes, actions and strategies for the place's natural values.*

In an international context the IUCN has been working closely with ICOMOS International and UNESCO to recongnise the validity of cultural values alongside natural values. For example, the IUCN defines Category VI landscapes as:

> *… landscapes protected mainly for landscape conservation and recreation that recognise the interaction of people and nature over time has produced an area of distinct character with significant aesthetic ecological and/or cultural value and often of high biological diversity.*

Although KNP is often described as an IUCN Category II landscape (National Park: protected area managed for ecosystem protection and recreation) the above definition reflects the range of natural and cultural values in KNP and could form the basis for the management of this landscape including the huts.

5.4.2 Kosciuszko National Park Hut Landscape Types

The analysis in Section 2.0 to 4.0 of this report provides the basis for defining four different cultural landscape types in Kosciuszko National Park relating the huts. Many of these landscapes are interrelated. These different landscapes are described to assist in identifying different values contained within the total landscape relevant to the huts and to provide for the management of these values.

Landscape of Transhumance: Continuing Patterns of Seasonal Use

Some of the best examples of cultural landscapes arise from the interaction between humans and nature where the use of that landscape is strongly related to seasonal climatic variations.

Transhumance is a European term relating to the seasonal movement of herds to harvest the summer resources of the alpine meadows below the rocky peaks.

The seasonal movement into this region by Aboriginals is perhaps the oldest known cultural expression of transhumance; most consistently for approximately 4,500 years, possibly for over 21,000 years.[19]

The seasonal migration of Aboriginal people was replaced in the mid-nineteenth century by stockmen taking cattle and sheep into the fertile high country pastures in the summer.

In Australia, transhumance has played a relatively small role in terms of relief grazing compared to similar practices in America or Europe, primarily because there were fewer tracts of mountain or high plateau pastures sufficiently large to be of value.[20]

The complex patterns created by the movement of stock into the mountains of this region were determined by ease of access to grazing blocks along routes where feed and water were available. Pasture differences determined the pattern of distribution of sheep and cattle.[21] Transhumance cemented some of the major and minor lines of passage through Kosciuszko National Park. Many of these paths were earlier Aboriginal seasonal paths.

This transhumant landscape of pastoralism also became a transhumant landscape to later users: by scientists, some undertaking regular summer surveys of the impacts of grazing and fire on the alpine environment and by tourists (skiers, bushwalkers, motorists) enjoying the scenery and seasonal, recreational opportunities provided by the landscape. This cultural continuity is expressed in the landscape by the same features—pathways or corridors—being used by successive occupants over the last century.[22]

World Heritage designated landscapes that demonstrate a continuity of seasonal landuse include Mont Perdu/Monte Perdito in the Pyrenees on the border of France and Spain, and Laponia, north the polar circle in Sweden. Small villages were constructed in association with these examples of transhumance; generally using timber and stone in the construction of shelter for both people and animals. In Australia, while alpine huts associated with transhumance are nearly all constructed of the nearest available materials and/or the easiest to transport, their styles reflect some of the European traditions.

While seasonal recreational use continues, the last of the remnant of seasonal pastoral association with the Park is set to be terminated. The draft PoM identifies three existing stock movement paths that are based on earlier gazetted Travelling Stock Routes (Broken Cart, Farm Ridge and Barry Way). The draft PoM proposes that licences be issued for two years after which the movement and grazing of stock would be prohibited.

The seasonal pastoral use exploited natural grasses rather than making substantial landform change and hence the physical evidence of this transhumant landscape is now most strongly demonstrated by the physical form of the huts, their construction and associated lifestyles (that is now associated with recreation).

Landscape of Association: A Sense of Place that makes the Intangible almost Tangible

These intangible aspects of landscape relate to both Indigenous and non-Indigenous communities.

For Indigenous communities they are related to long-term Aboriginal associations with the region (for which there is also tangible evidence by way of artefacts and routes) (see discussion in Section 2.0 and 4.0).

For individuals and families (both Indigenous and non-Indigenous) directly associated with the huts over long periods, this landscape may have strong personal meanings including a sense of loss where access is no longer possible.

For the all users of the Park the landscape of wilderness is a powerful concept that stirs different emotions associated with the positive and negative aspects of the place and the role of humans in this remote and beautiful/wild landscape (see also Section 4.3.1). The huts, symbolising human presence, evoke an aesthetic relationship that places humans as a small element in that landscape.

For the broad community both the sense of remote wilderness and myths and legends and imagery associated with the huts provoke strong sense of cultural/national identity.

Relict Landscape: Material Evidence of Previous Use Patterns

The huts are strong markers of land uses no longer practised (as well as markers for continuing recreational uses). In this aspect they, and associated yards, fences and tracks, are part of a relict landscape. The huts are very important in this landscape as in some cases they may be the only evidence remaining above the ground of this broader relict landscape.

As well as the physical artefacts of this landscape the intangible sense of 'history lived in the present' that was reported by many hut caretakers interviewed in the social values assessment for this project (Section 4.0) reinforces that sense of a relict landscape.

Public Landscape

Notwithstanding its existence, focus on the relict aspects of the Kosciuszko National Park landscape neglects the fact that more than half of its post-European invasion history has also been a gradual evolution to the protected public lands that it is today. This Park landscape has been shaped for nearly a century (the first protected area gazettal was in 1906) and is made of tangible aspects (public access, limited private infrastructure and tenure—except the resorts) and the intangible aspects of a shared public landscape. The most obvious evidence in relation to the huts is the effects of over 60 years of recreation use of some huts.

The management of huts so that they cannot be booked or reserved is evidence of a real democratic landscape. This egalitarian use and conservation of the huts by public volunteers over a long period is unique in relation to other huts places such as New Zealand and places where high use levels necessitate a different, user pays, regime of management.

The nature of hut use over time has resulted in an interaction between people of quite different backgrounds such as stockmen and skiers, that has important cultural implications.

5.4.3 An Approach to the Huts Cultural Landscape

The four types of hut landscapes described above reflect the characteristics of alps cultural landscapes described in a report by Jane Lennon and Associates for the Australian Alps Liaison Committee titled Cultural Landscape Management: Guidelines for identifying, assessing and managing cultural landscapes in the Australian Alps national parks, namely:

- the limited relative size of these environments means that they must be considered in a national context;

- the cultural continuity of activities;

- the multifaceted nature of cultural significance;

- the importance of the Australian Alps as both a barrier and a pathway of human activity; and

- the cultural associations of place beyond the intrinsic physical qualities in the alps.[23]

The huts and other places such as tracks, routes etc, provide reference points to the former and continuing processes involved in the evolution of the place as a historic cultural landscape. However, in concentrating primarily on the preservation of the fabric of these places there is a risk that other potentially significant aspects of the KNP landscape, such as continuing long practised recreation uses, contemporary recreation uses of historic networks and continuing social associations for skiers, bushwalkers, pastoralists, miners, researchers and others, will be neglected, overlooked or misrepresented.

The interactions between the patterns of use of KNP, both historic and continuing, have created the particular form that is now present. These factors are not independent of each other and it is the particular interaction that has generated and continues to generate the character of KNP.[24]

The long public use of the Park for recreation has helped shape the landscape and the huts are essential to that pattern of use. In turn, this evolving pattern of use has resulted in a greater recognition of natural values by Park users.

The 'fossilising' of the Indigenous, pastoral, recreational and other processes of the past which have created the present cultural landscape, would undermine the Park's cultural values derived from the continued accretion of layers of significance through dynamic processes. This fossilisation of the past or 'the passing of immediate relevance', while making it easier to acknowledge past significance and to manage can also be the death of a living cultural place that 'must also provoke realisation of the connections between the past and the present'. [25]

The continued relevance of the Kosciuszko National Park landscape is contingent upon its role in the present as a place of ongoing recreation, nature conservation, Indigenous and non-Indigenous associations and family connections and scientific

activities. Its continued function in these capacities will ideally result in the provision of a sense of 'connectedness and integration between past, present and future'.[26]

The principles of landscape management that come from this contextual analysis are:

- hut places are powerful multi-faceted and multi-layered places in continuing use;
- all heritage values must be respected and managed; and
- the place must be managed for complexity and problems must be managed in a holistic manner.

The cultural landscape of KNP requires intelligent, imaginative, transparent and integrated management implemented with an approach or framework that is both consistent with and accommodates change. The approach also needs to engage with those associated communities for whom the huts have social significance.

5.5 Conclusions

The huts in Kosciuszko National Park are the largest group of huts structures in New South Wales and the largest group within the NPWS estate. They have added value by being conserved on public lands and being accessible to the public.

Apart from the 1992 NPWS Huts Study, there have been no systematic surveys to fully understand the huts resource across New South Wales. This presents an opportunity for local government in association with the NSW Heritage Office. The number of huts located within private lands is likely to be falling, further increasing the value of huts located on public lands.

The huts of Kosciuszko National Park reflect the thematic and typological characteristics of huts in a world context. Huts are a building type that can be distinguished from other building types in form use and construction and the huts in Kosciuszko National Park reflect these characteristics. The history of the Kosciuszko huts stands up to comparison in relation to the sometimes mythological place of huts in Australian culture, including in art and literature.

While there are similarities with other Australian Alps and Tasmanian huts in relation to the historic themes for which the huts are associated, there are some substantive differences between these groups and the KNP huts, including:

- design modifications to suit the genuinely alpine conditions;

- there are more early examples from the late nineteenth and early twentieth centuries associated with the pastoral industry;

- examples from the unique nationally significant Snowy Mountains Hydro-electric Scheme; and

- the construction of simple huts in face of the phasing out of summer grazing in the late 1940s and early 1950s.

The huts are a key element in the cultural landscape of Kosciuszko National Park. The analysis in this section provides a number of different interpretations of this landscape and the place of huts within it. It is concluded that the huts in KNP, while providing evidence of 'relic' aspects of landuse, also provide a tangible link to previous lifestyles and experiences through the now long history of recreation-based shelter use.

5.6 Endnotes

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[3] Boyer, Marie-France, pp 20–21.

[4] Graeme Butler & Associates, *Victorian Alpine Huts Heritage Survey*, 1996.

[5] Parks Victoria Heritage Management Strategy, June 2003.

[6] Kosciuszko Huts Association website, August 2004.

[7] NPWS Huts Study Part A Service-wide Overview, 1992.

[8] Hajos, Dr Geza 1999, Introduction in the papers of the International Conference held at Durnstein, (Austria) October 1998, p 13.

[9] Vos, Christina, 'The cultural landscape of the Agnes Banks Area', (Honours Thesis), University of Sydney, 2002, p 3.

[10] ibid.

[11] UNESCO Operational Guidelines (1999) Paragraph 39.

[12] Australia ICOMOS *Burra Charter*, Article 1 Definitions, and Article 3 Cautious Approach.

[13] Fowler, Peter, 'Cultural Landscapes: archaeology, ancestors and archive', in the papers of the International Conference held at Durnstein, (Austria) October 1998, p 59.

[14] Mechtild, Rossler, 'Linking Nature and Culture: World Heritage Cultural Landscapes', in World Heritage Papers No. 7 UNESCO p 14.

[15] Fowler, Peter, 'Cultural Landscapes: archaeology, ancestors and archive', in the papers of the International Conference held at Durnstein, (Austria) October 1998, p 62.

[16] Kosciuszko National Park draft Plan of Management, 2004, Section 4.1.

[17] NPWS website, www.nationalparks.nsw.gov.au

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[23] Lennon, Jane and Steve Mathews, *Cultural Landscape Management: Guidelines for Identifying, Assessing and Managing Cultural Landscapes in the Australian Alps National Parks*, report for Australian Alps Liaison Committee, March 1996.

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[25] Sullivan, Sharon, 'Archaeology, sites and museums' in Sites: Nailing the Debate: Archaeology and Interpretation in Museums (Seminar 7–9 April, 1995), Historic Houses Trust of New South Wales, Sydney, 1996, p 59.

[26] Sullivan, Sharon, 'Archaeology, sites and museums' in Sites: nailing the debate: archaeology and interpretation in museums (Seminar 7–9 April, 1995), Historic Houses Trust of New South Wales, Sydney, 1996, p 60.

[25] Graeme Butler & Associates, *Victorian Alpine Huts Heritage Survey*, 1996, pp 31-35.

[26] Graeme Butler & Associates, *Victorian Alpine Huts Heritage Survey*, 1996, p 3.

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[27] Sauer, Carl, 'The Morphology of Landscape' in *University of California Publications in Geography* Vol 2, No. 2, pp 19–53, 1929.

[28] US ICOMOS Natchitoches Declaration on Heritage Landscapes, 27 March 2004, Natchitoches, Louisiana, USA on the occasion of the 7th International Symposium of US ICOMOS Learning from World Heritage: Lessons from International Preservation and Stewardship of Cultural Landscapes of Global Significance.

5.7 Illustration Acknowledgements

[29] Goodfellows Hut, Boyd.

6.0	Heritage Significance Assessment

6.1 Introduction

This section makes an assessment of the heritage values of the huts in Kosciuszko National Park as a collection, as well as identifying the values of individual huts. The section starts by stating and applying the New South Wales heritage criteria that leads to a statement of significance for the collection. The impact of the bushfires in January 2003 on the significance of the collection and groups within the collection is then addressed. The contribution that the huts make to collective huts values is then outlined before a discussion of the nature of representative and rarity values of individual huts. Finally, the section defines the different particular hut values (Table 6.1) before applying these definitions to the individual huts (Tables 6.2 to 6.4).

6.2 The Concept of Heritage Significance

The terms 'cultural significance', 'heritage significance' and 'heritage value' can be used interchangeably and cover a range of cultural values. The assessment of cultural significance endeavours to establish why a place or item is considered important and why it is valued by the community. Cultural significance is embodied in the fabric of the place, its setting and relationship to other items, the records associated with the place, and the meanings and associations that it holds for the community.

The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999 and its Guidelines for Assessment of Cultural Significance recommend that significance be assessed in categories such as aesthetic, historic, scientific and social significance.

6.3 Existing Heritage Significance Assessments of the Huts

Part C of the NPWS Huts Study on the huts in Kosciuszko National Park identified in 1992 that:

> *As a group the ninety or so huts in Kosciuszko National Park are of national significance. Many are rare examples of vernacular construction and they also invoke strong cultural images of sometimes mythological proportions, based upon human endurance in an inhospitable environment. The huts provide the only remaining physical evidence of former landuse patterns no longer practised, such as huts associated with sheep and cattle grazing phased out primarily for environmental reasons between the 1940s and 1960s.*

The draft Plan of Management for Kosciuszko National Park, 2004, includes the following statement of significance in relation to the huts:

> *The Kosciuszko huts probably comprise the largest complex of different types of huts, constructed for the widest ranges of purposes, in any comparative area in Australia. Individual huts have considerable archaeological, social, historic or aesthetic significance, but the huts, ruins and sites have national historic social and scientific significance as a complex. In particular:*

- *The complex has historic value, representing the major extant evidence for most of the land use phases in what is now the park. Many of the huts provide evidence for types of work that are no longer practised or that were part of a unique project, such as the Snowy Mountains Scheme;*

- *The complex has social value as representing a way of life that has an iconic, if somewhat romanticised, status in Australia and one that is associated with important social movements and persons. Most huts represent the labour and lives of pastoral workers, small-time prospectors and migrant workers, and were used by Aboriginal and non-Aboriginal people. Because many huts continue to be used today for recreation, they constitute an important link between today's park users and those of the past. For contemporary users they provide a tangible and important trigger to the historical imagination;*

- *The history of voluntary organisations that work to conserve, repair, and maintain the huts provides a strong indication of their current social value to many people;*

- *The huts illustrate a wide range of materials, design, construction, maintenance, and adaptation techniques, and, as such, they constitute an important architectural, archaeological, and historical research resource;*

- *Many of the huts, especially the slab huts because of their construction and setting, have an element of simple beauty, which often blends harmoniously with the landscapes of the park; and*

- *The conservation and present curation of the huts represent an important milestone in the history of heritage management in NSW, especially in relation to recognising social values and community interests.*

6.4 Discussion of Significance

6.4.1 Previous Assessments

The existing statements of significance in relation to the huts noted in Section 6.2 identify that:

- the huts have value as a rare large group;

- the huts provide the best evidence of previous land uses, some of which are no longer practised, as well as providing for contemporary society an appreciation of an iconic way of life and a greater understanding of important historic groups of people;

- the huts have a simple beauty in the landscape and are important as an architectural, archaeological and historical resource; and

- the huts have social value represented by the conservation effort to date and the continuity of community interest in their conservation.

6.4.2 Additional Outcomes from this Project

This project has highlighted the heritage values of the huts within a broader landscape and social setting than previous work.

The continuity of patterns of use in the landscape associated with the huts (continuing historic recreation use and contemporary use of historic networks) and the different types of landscapes represented by the huts mean that the huts are a core element of the Kosciuszko National Park physical and cognitive landscape.

The new work in the area of social values significance assessment undertaken for this project, discussed in Section 4.0 shows that there is also a strong community identification with the huts (both in the broad Australian community and in particular associated communities).

6.4.3 Tangible and Intangible Heritage Values

The heritage significance of any place comes from both tangible and intangible attributes. The *tangible* attributes flow from the ability of its physical remains to demonstrate certain things. The *intangible* attributes flow from the associations of the place with people and events.

The huts of Kosciuszko National Park demonstrate the following *tangible* attributes:

- historic lifestyles;

- evidence of landuses and phases of landuses no longer practised;

- a continuity of historic and contemporary use functions;

- a variety of construction materials and designs;

- a response to landscape and climate;

- an interconnection to the pre-history landscape (Aboriginal routes); and

- layers of history (both at hut place sites and within individual hut buildings).

The huts of Kosciuszko National Park demonstrate the following *intangible* attributes:

- as a link to the past (being in someone's footsteps);

- associations with families and individuals;

- a sense of place based on both natural and cultural values;

- a sense of place based on remote and sometimes challenging experiences;

- being part of a network of huts and other places in the landscape;

- a place in the imagination of the broad Australian community and sense of Australian identity linked to the other values identified above; and

- the changing historic relationship between the exploitation of landscape and the caring for landscape.

6.5 Application of NSW Heritage Office Criteria

6.5.1 Introduction

The *NSW Heritage Manual*, prepared by the NSW Heritage Office and Department of Urban Affairs and Planning (now Department of Infrastructure Planning and Natural Resources), outlines a total of seven criteria for significance assessment. Five of these cover the same four categories of significance found in the Burra Charter, as noted above in Section 6.1, with two criteria (rarity and representative) for assessing the comparative significance of an item. The guidelines also provide a checklist of the qualities that might lead a place to be included or excluded under each criterion.

(a) *An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area).*

(b) *An item has strong or special association with the life or works of a person, or group of persons, of importance in the cultural or natural history of NSW (or the cultural or natural history of the local area).*

(c) *An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).*

(d) *An item has a strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.*

(e) *An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).*

(f) *An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area).*

(g) *An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places; or cultural or natural environments (or a class of the local areas' cultural or natural places; or cultural or natural environments.)*

The Heritage Council of NSW has adopted the above criteria for assessing heritage significance. An item is considered to be of State or Local heritage significance if it meets one or more of these criteria. These criteria are applied in Sections 6.4.2 to 6.4.8 below in relation to the huts as a collection.

For social significance the qualities that might lead a place to be included or excluded are:

Include:
- Is important for its associations with an identifiable group.
- Is crucial to a community's sense of place.

Exclude:
- Is only important to the community for amenity reasons .
- Is retained only in preference to a proposed alternative.
- Has little educational potential.

The types of items that meet this criterion include:

- *Items which are esteemed by the community for their cultural values;*

- *Items which if damaged or destroyed would cause the community a sense of loss; and/or*

- *Items which contribute to a community's sense of identity.*

Items are excluded if:

- *They are valued only for their amenity (service convenience); and/or*

- *The community seeks their retention only in preference to a proposed alternative.*

In summary, the definition of social significance is quite specific. In particular it requires that:

- A community (or communities) can be identified—it needs to be 'a particular community' or communities.

- The particular community (or communities) survive today—the nature of social value requires that a community exists to hold this value.

- There is evidence of social significance—that is, the item can be demonstrated to be important to that community or communities. Again, this requires that the community survives and is willing to speak about the place.

As noted in Section 4.0, the assessment of social significance has also been made with reference to guidelines developed by the Australian Heritage Commission in relation to social significance indicators and thresholds (see Appendix B).

6.5.2 Application of Historic Significance Criteria

(a) An item is important in the course, or pattern, of NSW's cultural or natural history
(or the cultural or natural history of the local area).

The huts in Kosciuszko National Park represent important evidence of patterns in the evolution of human interaction with this landscape, important activities associated with that evolutionary pattern, as well as retaining aspects of continuity of use and connections to previous ways of life. The pattern is strongly connected to general historic patterns in the history of New South Wales and Australia.

The huts as a group are important as tangible evidence of a long period of significant human interaction with the landscape that starts with the Aboriginal use of Kosciuszko National Park. The routes and sites associated with Aboriginal use are believed, in some case, to be linked to stock routes and associated hut locations.

The huts as a group are significant in that they also represent a continuity of historic patterns—they are still used as shelter accommodation and many have a long and

continuous history of recreational use. The continuity of the historic pattern of basic, shelter use provides a 'window into the past' of historic lifestyles.

As a group, the huts are important in revealing the nature of human use of the landscape which continues to this day by the paths and routes that either link, or are near, the huts. Some of these routes were used by Aboriginal people before being appropriated for use by pastoralists.

The huts as a group are evidence of changing societal attitudes to the use and conservation of natural resources over time. In particular, the huts are evidence of the gradual shift from exploitation to protection that resulted in the establishment of Kosciuszko National Park.

This changing societal pattern reflects a broadening of involvement to include the voice of urban communities in determining the use of this resource of national significance. This pattern is evident in not only the debate that led to the winding back and eventual elimination of summer pastoral grazing but also in the later change in recreation patterns.

The pastoral huts, as a sub-group, demonstrate the broader historic shift from exploitation to conservation over time, with the design and construction of the huts reflecting a reduction in capital investment as a result of a winding back of tenure. This gradual process predates the Park but is, nevertheless, part of the Park's history rather than an unconnected activity prior to the creation of the Park.

Individual hut places provide evidence of phases of landscape use and occupation, from archaeological evidence of earlier huts' sites to phases in the use of standing hut structures and associated structures.

The large group of huts related to pastoral history are important as evidence of a number of phases of activity related to both broad economic development and the changing attitudes to the use of this place, as noted above. The phases of activity include initial uncontrolled use, the control of this activity through summer grazing leases and, finally, the winding back of grazing through smaller-sized lots, encouraging local graziers. The design and construction of huts in each of these phases reflects the security of tenure for each phase.

The huts are a tangible link to historic land use phases and activities. In some cases, the huts are the only clear evidence of a land use no longer practised; sometimes this is evidence of a landuse, such as mining, that stopped because of resource depletion and economics while, in other cases, such as the cessation of pastoral lease, because of environmental impacts and associated shifting community attitudes.

The small group of huts either directly associated with mining, or constructed from reused materials from mine sites, provide evidence of a very important but no longer highly visible aspect of the early history of Kosciuszko National Park. Many miners' huts/tents were of an itinerant nature associated with fossickers, or were of a short-lived nature.

Recreation is one of the most important, and now the longest-standing, historic use themes in Kosciuszko National Park. Recreation had its formal beginnings in the 1880s when the urban elite 'discovered nature'. Some of the huts are historically significant because they were constructed for this purpose (for skiing and fishing recreation), many of the huts had early histories shared between recreation and other uses, and almost all have been used for recreation since the early 1970s.

A number of the huts are significant as part of the Snowy Mountains Scheme, a unique national project that can be seen as a point of shift in the environmental balance; it had significant environmental impacts but itself reflected environmental concerns in its creation and implementation.

The history of science and conservation are important themes for Kosciuszko National Park. While no existing huts were constructed specifically for scientific research, a number of huts are significant as they were used for this purpose. Even those huts removed in the name of conservation have historical significance as evidence of these important and, at the time, controversial decisions.

The creation of the Kosciuszko Huts Association (KHA), a volunteer community organisation, to care for the huts and the consultative and cooperative manner in which the NSW and the KHA have worked since the 1970s to conserve the huts, has historical significance as a milestone in recognising Government and community interest and cooperation.

The huts as a group demonstrate the type of lifestyle that is essential to what makes huts a different building type: the nature of temporary/seasonal residential use in a remote location; the associated social characteristics of gender bias in the historic uses; and the shared spaces and lack of private use rights in contemporary uses.

The huts and their sites, as a group, demonstrate functional aspects of the historic uses with which they are associated; for example, pastoral and mining activity, and historic ways of living with available technologies.

The huts and their sites, as a group, demonstrate functional aspects of the more recent historic uses with which they are associated; for example, recreational use and shared usage by groups.

Many of the huts are significant because of how they demonstrate the different responses to society. They provide examples of construction or reuse by people who chose to live away from communities for a variety of reasons and, as such, they are significant for showing a cross section of society's diversity.

Some of the huts are significant for showing evidence (including in the manner of construction) of activities such as brumby running that are no longer permitted within the Park, but are nevertheless traditionally practised within nearby communities and are part of the larger bush-lore tradition in this region of international renown.

6.5.3 Application of Historic Associations Criteria

(b) An item has strong or special association with the life or works of a person, or group of persons, of importance in the cultural or natural history of NSW (or the cultural or natural history of the local area).

The huts provide important associations with the individuals who either constructed or used the huts for considerable periods, including graziers, miners and skiers. The construction of the huts in remote locations and their use in an unpredictable climate is a testimony to their character and resilience.

Many of the huts are associated with families who are important in the history of this region and, some of whom, provide evidence of cross regional links between New South Wales, Victoria and the Australian Capital Territory.

Many of the huts have significance because of their link to important people associated with the establishment and growth of the recreation history of Kosciuszko National Park.

Some huts are associated with the Snowy Hydro-Electric Scheme and its workers, including the European workers who have strongly influenced the recent cultural history of the resort areas in Kosciuszko National Park.

The conservation of the huts is associated with the Kosciuszko Huts Association, established in 1970 at a time when the huts were under some threat.

Many huts are associated with particular groups of volunteers or individuals who have cared for the huts for over thirty years.

Some of the huts are associated with important pastoral companies no longer in existence.

Some hut sites are significant for their association with important scientific investigations. The site of Wragge's Observatory on the summit of Mount Kosciuszko is important as an early meteorological station.

Some of the huts have significant association with important events. Seaman's Hut is significant for its association with a skiing tragedy in 1928, and Tin Hut was constructed for use in the first Kiandra to Hotel Kosciuszko skiing trip in 1927.

6.5.4 Application of Aesthetic Significance Criteria

(c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).

The huts are an important component of the cultural landscape that makes up Kosciuszko National Park. The huts have aesthetic significance because they evoke a sense of history and human presence in this landscape. Their small scale, simple construction and offer of shelter set up a visual dynamic with the beauty and scale of the landscape that evokes both the impermanence of human occupation in an unpredictable climate and the sense of comfort in a human presence.

Many of the huts have aesthetic significance as landmarks, either as destinations or markers of routes in the landscape.

Many huts have a strong visual appeal as iconic examples of vernacular building construction, such as the timber slab huts. The visual appeal of huts is reinforced where there are associated assemblages such as stockyards, historic plantings and furniture collections and artworks that in themselves may have aesthetic significance.

The huts in Kosciuszko National Park are significant because they contain a huge range of both representative and unique responses to design and construction materials—from materials found at or near sites to proprietary brands, and from the most traditional of constructions to modern prefabricated designs.

The huts are significant because they demonstrate a range of typology of design/ materials that, in turn, reflect historic process and degree of financial investment.

Many of the huts show evidence of a design responding to the particular characteristics of the alpine climate and the particular historic uses.

Many of the huts have significant features of adaptation or reuse of materials that provide important evidence of changing circumstances.

Many of the huts are significant because they represent important aspects of 'make-do' construction, and sometimes involve innovative use or reuse of materials.

6.5.5 Application of Social Significance Criteria

(d) An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.

Indigenous Community Associations

The Kosciuszko huts are an element of an Indigenous cultural landscape that is far older than the huts themselves. Land and culture together shaped the ways in which Aboriginal people experienced this place. Aboriginal knowledge helped the early Europeans access the high country, and the patterns of tracks and locations of huts are recognized as reflecting aspects of this long history of use.

Aboriginal people from this region have continued to work in, visit and experience their traditional country. The continuity of these associations is understood to be of great importance to Indigenous people with connections to the area. Moreover, particular huts are important for their connections to family and personal history. The Indigenous significance of the landscape, the huts and their setting requires detailed investigation to understand more about specific associations and to better define the nature of significance.

Community Esteem

Kosciuszko National Park is held in high community esteem by Australians as an alpine landscape of great natural beauty, as a place long enjoyed for skiing, walking,

sight-seeing and other forms of recreation, and for its associations with widely known and highly-valued aspects of Australia's history—in particular, the 'Man from Snowy River' mythology.

High country huts have an iconic status for Australians. As a type of place, they are a symbol of Australian longings for the 'bush', an important Australian cultural expression that emerged in the late nineteenth century and continues today. The huts in the Kosciuszko National Park are the largest surviving group of high country huts in New South Wales, and one of the largest in Australia. As such, the collection of Kosciuszko National Park huts are a significant representative example of the iconic high country hut-type, and have considerable social significance nationally. The huts that best represent this iconic type are those built using traditional materials of timber and tin, and those that demonstrate a hand-crafted quality.

High country huts also evoke an enduring admiration for those who 'pioneered' harsh environments and created these simple dwellings. Pioneering is strongly linked with the 'bush' and is a significant theme with strong associations for Australians, especially those with family and local connections to 'pioneers'. The extent to which the importance of this theme is declining as a result of post-war migration is difficult to determine. The strong resurgence of interest in Gallipoli amongst young people may indicate that some strong national themes may re-emerge in later generations.

The Snowy Mountains Scheme reflects another related theme, that of taming nature—in this instance through technology. Based on the data gathered in this project, many people recognise that some huts were built by the SMA; however, the values expressed are those of respect for those who worked and lived in the huts, rather than for the Scheme as a whole.

The huts tell the story of the Kosciuszko region. They provide the primary evidence of the sequence of land uses and activities that have occurred in the mountains and, in combination with the wider landscape, are valued as a way to connect with and experience the region's history. The associated families, and their continuing connections with the huts, are widely acknowledged and valued.

The huts enable most current users to experience a strong sense of connection to the past and to nature. For most, the huts are not seen as a remnant or reminder of damaging activities that have now been excluded from the Park. Rather, they are a positive connection to past lives and times, allowing people to experience nature in the high country in a way remarkably similar to past generations.

Sense of Loss

The grief associated with the losses of huts during the 2003 bushfires is palpable. Many people have lost places of great importance to them, their families and friends. The size and scale of these recent losses appear to have strengthened the commitment by many to ensure that significant huts are rebuilt and that the surviving huts are actively cherished for the benefit of future generations.

Community Identity

Through decades of use, the huts have accumulated layers of associations. For families who held grazing leases, the hut and the land they occupied was an important part of their lives, and is a locus of personal experiences. For younger generations without this direct experience, the hut is a symbol of their family, part of a history that they are strongly connected to, and the setting for important family stories. The huts, the links between them and the sense of a community of grazing families is an important part of the expressed identity of these families.

Many people who visit the park to walk, ski or ride through the mountains also have long associations with particular huts, often going back over 20 or 30 years or more. Visiting the huts gives them a strong sense of connection to past times, memories, and to those who shared that past. For many, the experience is one of strong camaraderie, with the huts serving as important rendezvous and gathering places; but for some people, it is their memories of tragedy or near-tragedy, usually as a result of severe weather conditions, that dominate their expressions of attachment to particular huts or parts of the Park.

Across the different groups associated with the huts, there is a strong and enduring respect for those who created, lived and worked in these huts in the past, based on a recognition of the challenges posed by the severe high country weather. This challenge is faced today by all those who seek to experience the mountains without the aid of a vehicle. The importance of the huts as a refuge is symbolic as well as reassuring.

6.5.6 Application of Research Potential Criteria

(e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).

While some huts and hut sites have been assessed individually in relation to historic archaeological potential, the historic archaeological resource potential of the huts as a group has yet to be fully studied or documented. Nevertheless, it is likely that many of the huts have considerable historic archaeological research potential and significance. In particular, former hut sites and ruins have the potential to provide evidence of past uses, social structures and ways of living that are relevant to this class of place.

Archaeological potential could include sub-floor deposits, wells, cesspits and rubbish pits.

The places, structures (yards and fences etc) and associated movable objects and fittings have the potential to demonstrate pastoral and other practices.

The archaeology of the huts has the potential to demonstrate industrial aspects, such as pastoral and mining technology and communications, and the adaptation of this technology in remote places that are not well documented in the existing social and documentary record.

6.5.7 Application of Rarity Criteria

(f) An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area).

The group of huts in Kosciuszko National Park are rare because of the unusually accurate record that they bring to the history of this important cultural landscape that, in itself, is rare and of national significance. This unusually accurate record defines all phases and aspects of uses (for example, summer grazing leases) and ways of life (for example, stockmen and women taking sheep to mountains) that are no longer practised. It also defines a sense of continuity (for example, back country skiing) and an extreme variety and intensity of responses to this history in the design and adaptation of the huts, showing both representative and unique responses.

The group of huts in Kosciuszko National Park are part of the rare larger group of huts in the Australian Alps (Victoria, New South Wales and the Australian Capital Territory) that reflect historic themes not found elsewhere, including transhumant occupation. The group is rare within New South Wales, public lands in New South Wales and the NSW estate.

Some of the sub-groups of the huts in Kosciuszko National Park represent rare practices and historic periods not found elsewhere, including the SMA huts and those relating to the summer grazing processes only occurring in Kosciuszko National Park.

Many of the huts demonstrate aspects of history, design and use that are rare including: very early sites in Kosciuszko National Park; huts that demonstrate a rare design response to environment and climate, use of rare construction techniques and materials such as the small group of slab huts and materials such as pise; unusual 'make-do' designs, for example Four Mile Hut; rare garden landscapes such as Jounama Homestead; structures such as the brumby trap-yards near Teddy's Hut and movable objects such as Wheeler's Hut.

The huts of the Australian Alps have strong social associations with both the broad Australian and with the local families and communities.

The group of huts in Kosciuszko National Park demonstrate the characteristics of huts as a rare building type—in particular, huts on public lands.

The huts provide a rare sense of place and time that evokes history through continuity of use.

Given the simple construction materials and techniques that are prone to termite attack, the remoteness of many of the huts and the constant threat from bushfire, the group of huts in Kosciuszko National Park can be considered to be under threat as a type.

The ongoing conservation of the huts demonstrates a rare working relationship—between the NPWS as the government agency with responsibility for the huts, and the Kosciuszko Huts Association, a volunteer organisation with over thirty years experience in conserving the huts.

Many of the huts are rare as evidence of individual and family associations that have continued, even though the use that prompted the association has been terminated.

Many of the huts are evidence of methods of construction that are in danger of being lost.

6.5.8 Application of Representative Criteria

(g) An item is important in demonstrating the principal characteristics of a class of NSW's:

> *– cultural or natural places; or*
> *– cultural or natural environments*
>
> *(or a class of the local areas'*
>
> *– cultural or natural places; or*
>
> *– cultural or natural environments.*)

The group of huts are representative of the hut as a building type, and the variations within the group are strong evidence within the range of the hut as a building type.

The huts in Kosciuszko National Park are significant as the largest group of this important vernacular building type in New South Wales.

The group of huts demonstrates the attributes of a particular historical way of life—of seasonal and temporary shelter.

The group of huts demonstrates the attributes of a particular way of life associated with specific historic and subsequent uses; for example, pastoral and mining huts reused as recreation shelters.

The group of huts in Kosciuszko National Park are outstanding because of the landscape setting in an important cultural landscape. The group and sub-groups have evidence of historical and physical networks that link this cultural landscape.

6.5.9 This Assessment and the Draft Plan of Management Statement

The application of assessment criteria for this project generally supports the statement of significance for the huts in the draft Plan of Management as the basis for managing the huts. However, this project builds further on the importance of the huts in the physical and cognitive cultural landscape of KNP, where there are strong links between the relict and continuing (recreation and social significance) aspects of the landscape, resulting in a cultural network in both place and time.

6.6 Statement of Significance

The huts of Kosciuszko National Park, including hut ruins and sites of former huts, together with other hut groups in the Australian Alps National Parks, are of outstanding national heritage value. As a group, the huts of Kosciuszko National Park are of State heritage significance for their historic, aesthetic and social values. The huts in Kosciuszko National Park reflect rare and endangered aspects of Australia's cultural history and demonstrate some unique aspects of history and climate response not found elsewhere in the Australian Alps.

The huts are an integral part of the Kosciuszko National Park landscape, recording the continuing Aboriginal and non-Aboriginal interaction with this unique landscape through patterns of land use, travel, communication, practices, pastimes and lifestyles. As key elements of an organically evolved and continuing cultural landscape, the huts reflect aspects of both relict and continuing patterns and associations that define the character of this cherished National Park landscape.

The Kosciuszko huts are an element of an Indigenous cultural landscape that is far older than the huts themselves. Aboriginal knowledge helped the early Europeans access the high country, and the patterns of tracks and locations of huts reflect aspects of this long history of use. The continuity of these associations is understood to be of great importance to Indigenous people with connections to the area. Moreover, the huts themselves may be important for their connections to family and personal history.

High country huts have an iconic status for many Australians. As a type of place, the huts have meanings associated with the myths, legends and real stories of the bush. The huts are a symbol of Australian longings for the 'bush'—an important Australian cultural expression that emerged in the late nineteenth century and continues today. For many, the slab hut itself describes the quintessential Australian bush dwelling.

The group of huts in Kosciuszko National Park are unique for the depth and clarity of the comprehensive record they hold of the cultural history of this region of New South Wales, including patterns of land uses which are no longer practised. The huts provide evidence of the key State historic themes, and some of the huts are associated with themes particular to this alpine region, such as skiing, while some associations, such as those with the Snowy Mountains Hydro-electric Scheme, as a nationally significant project, are unique to New South Wales.

The huts have social significance for directly associated Aboriginal and non-Aboriginal communities, including families of original builders and users, and the groups and individuals who have used and cared for the huts for decades. Individual hut places and associated landscapes have special meanings for particular families, groups and individuals. Through decades of use, many of the huts have accumulated layers of social associations.

For associated people and communities who first built and used the huts and the land they occupied, these places were an important part of their lives and a locus of personal experiences. For younger generations without this direct experience, the hut

is a symbol of their family—part of a history that they are strongly connected to and the setting for important family stories.

Many people who visit the mountains for recreation also have long associations with particular huts. Visiting the huts gives them a strong sense of connection to past times and memories, and to those who shared that past. The ongoing use of the huts is significant in providing for a continuation of important family and community associations, and to the passing-on of working traditions and practices to younger generations, thus providing for this landscape a threshold between the past and the future.

The location of particular huts on key routes and paths act as important markers for interconnected and layered use patterns over time, and bind together the threads of the complex landscape story of KNP. For some huts, there is also a strong sense of place that results from an intense relationship between mutli-layered use patterns and the hut's physical position in the landscape.

While all huts have shared significance resulting from associations with historic uses and from social value from connections to historic ways of life, some huts have additional social significance for directly associated communities and significance as part of long standing cultural landscape networks.

The huts have outstanding aesthetic value as a defining element in this unique landscape. The huts have a simple beauty and scale that demonstrates the often tenuous nature of a human presence in a vast and at times inhospitable environment, and stirs differing emotions associated with the role of humans in this remote and beautiful, wild landscape.

The huts as a group provide evidence of rare examples of vernacular construction, some evidencing building methods in danger of being lost. The huts have architectural value reflected in the intensity and diversity of the built record—from iconic slab huts, to make-do shelters constructed of reused materials, to some huts which demonstrate unique designs in direct response to the climate of this region.

The huts, together with their associated structures, cultural plantings and movable items, are an important architectural, archaeological and historical resource. They demonstrate both representative and rare aspects of history and construction. This resource of national significance is vulnerable to continuing threats resulting from the construction of the huts themselves and from natural forces in the remote environments in which they are located.

The iconic value of the huts in Kosciuszko National Park to New South Wales and Australian communities is represented by the long history of community involvement in their conservation, including the Kosciuszko Huts Association. The KHA itself has now a significant history of volunteer activism that began when attitudes towards the huts were at best ambivalent. The changing attitudes towards the huts are significant and their ongoing conservation represents a milestone in the coordinated and equitable integration of natural and cultural values in Kosciuszko National Park.

6.7 The Impact of the 2003 Fires on Significance

In describing the impact of the bushfires of January 2003 on the significance of the huts in KNP as a collection and individually, it is noted that the fires affected most of the broad historic thematic groups, and most locations of huts and building types. Stone huts were not spared; neither were huts near the main roads, nor huts that were subject to back-burning and other pre-fire preparations.

Some of the huts lost can be considered to be representative of the Park's historic themes, including the several of the fibro SMA huts, such as Bolton's Hill Hut. Some of the huts, such as Pretty Plain, were unique in terms of history and construction. All played a part in telling the landscape story of New South Wales. The loss of the huts represents a loss of patterns of use, meanings and association with the landscape, not just a loss of fabric.

The significance of the group of huts was associated with both the size and diversity of the group. The size of the group has been reduced by over 20% and it may be that Victoria now has the largest collection of alpine/subalpine huts within its national parks. The diversity of the collection has also been impacted, particularly in relation to the rare SMA associated huts. The highest percentage of huts burnt were the SMA huts, impacting the diversity and integrity of the SMA huts as a sub-group within the collection, in terms of their various construction types, history, and use types.

The impact of these two factors on significance in relation to New South Wales heritage assessment criteria is that the real and continuing threat posed by bushfires does trigger the rarity criteria, as identified under the NSW Heritage Act, because of the 'endangered aspects'.

The bushfires have also had a significant impact on social significance. This impact is not just from the loss of individual huts for directly associated communities, but also comes from the loss of huts in the chains of linked huts within the huts network. The breaking of the chain has a bigger impact than the individual hut in question; it impacts the whole network and therefore the values and meanings ascribed to that network.

There is a danger that the group value, which is strongly defined by diversity, will be impacted—the value is not just numbers, but the cultural information contained within those numbers.

6.8 Individual Hut Values

6.8.1 Contribution to Collective Values

The Kosciuszko National Park huts, together with the other hut groups in the adjacent Australian Alps National Parks, may be found to have national heritage value. As a group, the Kosciuszko National Park huts are of State heritage significance. As a group, the huts can also be considered to be rare, owing to the small numbers of this building type and because of the ongoing natural threats to the group's long term survival.

Some values of the group are enhanced by the size of the group as the largest of this type of building in New South Wales and its concentration within a defined geographic region. Conversely, the group values are enhanced by the diversity of the historic associations and typologies within the group that reflect most of the important state themes in New South Wales' history.

Each of the huts contributes to the whole group through shared or collective values. These shared or collective values include:

- the iconic social value of their place in Australian culture reflecting aspects of true stories, legends and myths associated with historic patterns and lifestyles; and

- the connection to history and to historic lifestyles that the ongoing use of each hut for public use provides (temporary shelter habitation).

Notwithstanding these group values, and clear obligations to conserve the whole group and the collective values identified above, it is necessary to identify individual huts values so as to assist the management of both the collection and of individual huts.

6.8.2 Representative and Rarity Values of Individual Huts

Each hut has particular values that are representative of particular aspects (for example, historic land use or phase within that land use) or that have rarity values arising from unusual aspect of history, design use or association, an intensity of values or have layers of different values.

Representative Values

Some of the different ways that the huts may have representative values include:

- historic use themes (for example, the use of huts associated with pastoral activity);

- grouping within the historic themes (for example, the first phase of pastoral use prior to 1950);

- building types (for example, homesteads and archetypal huts of small size and simple form);

- construction structures and material (for example, timber pole framed vertical slab huts); and

- social associations for directly associated communities (families or user groups/ caretakers).

No one representative value is more important than another representative value. Sometimes it is the range of the values in the group that adds value to the whole group. Examples of these are provided below.

There are some iconic vernacular huts, such as Wheeler's, and there are the classic 'make-do' recycled huts and shelters that evoke a strong sense of the tenuous place

of people in the landscape. There is 'beauty' in both ends of the complete story of the type of dwellings people have erected in this landscape.

Vernacular construction technique and more straightforward techniques both tell a story. Although the iconic vernacular construction technique may have a stronger aesthetic appeal as different to the urban norm, the more standard construction technique may provide important information about, for example, the ability of an agricultural company to invest in hut construction.

The location of huts has different meanings, and it is not necessarily the most remote huts that are the more important. Sawyer's Hut is near the road, but it is a rare example of a hut constructed for the purpose of shelter for those using the road to Kiandra (now the Snowy Mountains Highway). Huts such as Pretty Plain are important as examples of more remote huts not located on the way to places, but are themselves destinations.

Rarity/Intensity/Layering of Values

More than half of the huts demonstrate, or are associated with, aspects of history, use and construction that describe an intensity, unusualness or layering of heritage values that together can be classed as a rarity value within the context of the Kosciuszko National Park huts group. These aspects include:

Uncommon/rare: An early example or an example from a small group of huts. Some values are specific to individual huts; for example, the rarity of Cootapatamba Hut's design response to climate, the gardens around the Jounama Homestead or the pise remains of the Washington Hotel.

Intensity or clarity of evidence: Some huts have an intensity of values through demonstrated strong associations, or demonstrate strong aesthetic appeal, such as Bullock's Hut and its setting.

A layering of values: This occurs where multiple uses create a layering of values over time. This also occurs where there are multiple associations over both time and, geographically, between places. In relation to social values, this occurs with additional strengths from multiple associated communities and/or the strength of association from a single associated community.

Examples of where these values apply include:

- one of a small number of huts that demonstrate a particular history use phase (for example, Snowy Mountains Hydro-Electric Scheme and scientific research);

- huts that demonstrate a particular event;

- a particular strength or rarity of construction, whether iconic, vernacular or of 'make-do' construction;

- a particular clarity of expression of a particular sub-group characteristic;

- the clarity of a design response to climate and location;

- complex and layered history of uses including more than one historic use, and/or a continued uses; and

- huts that have a high cultural landscape value by being associated with historic paths, trails and routes (that may have also been earlier Aboriginal paths) that also have a long and continuing use as part of the Park's recreation network.

In relation to the first point above, the small number of SMA huts, while representative of that use, are becoming relatively rare in the total resource of huts compared to, for example, the archetypal later period corrugated-iron pastoral hut.

6.8.3 Stating Individual Hut Values

The assessment of significance made in this project has identified individual hut values that are based on the New South Wales heritage criteria values of historic (including historic association), aesthetic, social and research potential (see Section 6.4.1).

The strength of relationship between the huts and their landscape setting is such that cultural landscape values, relating to the social history and aesthetic values of the huts and their settings, are also defined as a separate value for individual huts.

Table 6.1 identifies a list of the heritage values of the huts in relation to historic, aesthetic, social, research potential and cultural landscape values. Within this list, some values reflect representative values and some reflect a level of rarity or strength or intensity of assessed value (Values 1.4, 2.2, 2.3, 3.4, 5.3 and 5.4). Social values (3.1 to 3.3) are based on the established social values assessment criteria discussed in Section 4.0. Value 3.4 indicates multiple and layered associations across distinct user groups. Value 5.1 relates to the aesthetic values of the hut within its landscape setting. Value 5.2 relates to how the setting of the hut demonstrates a historic pattern such as the relationship between pastoral huts and the natural grasslands associated with summer grazing leases. Value 5.3 is a strong cultural landscape value because the hut demonstrates a connection between historic and continuing networks of use (for example, part of a route first used by Aboriginal people and later pastoralists and now walkers and skiers). Value 5.4 is a similarly strong cultural landscape value as Value 5.3 but having multiple layers of use and a particular sense of place in the landscape that has a strong aesthetic component.

Tables 6.2 to 6.4 identify the particular values of each of the huts included in this project. The intact huts and standing ruins are listed first in Table 6.2, and then the burnt huts in Table 6.3. Selected other hut sites and ruins are identified in Table 6.4. The stated values for each hut are cross-referenced to the values in Table 6.1. Note that this table does not include the collective values identified above in Section 6.7.1.

Appendix B further defines how the social values 3.1 to 3.4 were derived and applied. In summary, the primary data collected (workshop, questionnaire and web survey data) was assessed to identify which huts were recognised across all three primary data sources, the number of times each hut was mentioned across all data sources (as this indicates a relative strength and/or breadth of association), and whether the data offered any specific information about the values attributed to each hut.

In many instances, the data provided a strong indication of the presence or absence of social significance. In other cases, the data offered limited evidence of social significance; however, the known history of the hut indicated the likelihood that significant associations had not come to light. Where significant associations were considered likely to exist but had not been revealed by the data, Tables 6.2 to 6.4 note the 'potential' associations that, if further investigated, may reveal aspects of social significance.

Where there was evidence that a hut has social significance, the number of times a hut was mentioned across all data sources was used as an indicator of the strength of **community esteem** (Value 3.1 in Table 6.2). The terms *high* and *moderate* are used to indicate the relative strength of esteem expressed by the qualitative data.

Indicators of a **sense of loss** (Value 3.2) were derived from a qualitative analysis of the content of the data from all sources. A specific expression of a sense of loss was required for an assessment to be made against this value.

The importance of a hut to the identity of an associated community **community identity** (Value 3.3) was also assessed through a qualitative content analysis of the data. The data needed to indicate the community (for example, people associated with high country grazing) and the nature of the connection (see Section 4.2.1).

The data itself will be archived with NPWS at the completion of the project. The primary data will continue to be a valuable source of information about associations and social values, and should be used in management planning and decision making.

Table 6.1 Kosciuszko National Park Huts Particular Values List

1.0 Historic

1.1 Associated with an historic landuse or landuse phase.

1.2 Strong associations with a number of different historic landuses or landuse phases and/or demonstrates a continuity of a particular use, process or activity.

1.3 Provides evidence of historic landuse or activities (including collections).

1.4 Provides evidence of, or demonstrates a degree of, historic rarity (unusual, uncommon, unique).

1.5 Associated with a significant historic event or historic person/community group/local family.

2.0 Aesthetic

2.1 Represents a particular design and/or construction typology.

2.2 One of a small group of a particular design and/or construction typology.

2.3 Rare or unusual aspects of design and/or construction.

2.4 Has aesthetically distinctive and/or appealing qualities.

3.0 Social

3.1 Recognised and esteemed by associated community/communities for cultural values.

3.2 Intrinsic to a community's/communities' sense of wellbeing and, if damaged or destroyed, would result in a strong sense of loss.

3.3 Recognised as intrinsic to the identity of an associated community/communities.

3.4 Demonstrates a layering of strong community associations and meanings arising from connections with a number of distinct communities.

4.0 Research Potential

4.1 Specific research potential emerging from the data (eg family or practice, snow leases).

4.2 Research potential regarding previous uses/occupation of site/place.

5.0 Cultural Landscape

5.1 Visually distinctive element in the landscape.

5.2 Siting in the landscape demonstrates a historic pattern.

5.3 Part of a network of places that demonstrate connections between historic and continuing use patterns in the landscape.

5.4 Strong sense of place and meanings arising from connections between historic patterns and layers of use and its place in the landscape.

Table 6.2 Individual Huts Values—Intact Huts and Standing Ruins

Note: these are particular values in addition to the values that are shared by each hut as discussed in Section 6.7.1. Numbers in brackets refer to values shown on Table 6.1. Where a value does not appear it is because there is little evidence from this project of that value, rather than it does not exist.

Bill Jones'	
Historic	Associated with the last phase of pastoral use (1.1). Stockyards and plantings provide evidence of use (1.3).
Aesthetic	Represents the archetypal hut-type in design and timber frame construction (2.1). Unusual fireplace in shape and size (2.3).
Social	Recognised as intrinsic to the identity of people associated with high country grazing at Kosciusko as it demonstrates a traditional connection to past lifestyles and activities (3.3). Demonstrates strong community associations and meanings across several associated communities, primarily high country grazing and recreation (3.4).
Research Potential	Family associations (4.1), former stockyard structure, cultural plantings (4.2).
Cultural Landscape	Distinctive element sited at the edge of a cold-air drainage plain (5.1, 5.2).
Black Jack	
Historic	One of the few huts constructed after the creation of KNP and used for Park conservation purposes (1.4). Continues original use (1.2).
Aesthetic	Represents contemporary public sector construction (2.1).
Social	Little evidence of social significance from this project.
Cultural Landscape	Prominent elevated position related to its function (5.1).
Botherham Plain	
Historic	Associated with the last phase of pastoral use (last pastoral hut constructed) (1.1).
Aesthetic	Represents simple shelter hut-type (2.1).
Social	Little evidence of social significance from this project.
Research Potential	Archaeological: former hut/camp sites (4.2).
Bradley's	
Historic	Associated with the last phase of pastoral use (1.1). Graffiti provides evidence of continuity of family associations (1.5).
Aesthetic	Represents the archetypal hut-type in design and timber pole-frame/ corrugated iron construction (2.1). Has aesthetically appealing qualities (2.4).
Social	Held in moderate community esteem as a hut that demonstrates links to the high country past (3.1).
Research Potential	Archaeological: former associated site features, yards, stables (4.2).
Cultural Landscape	Visual appeal within its landscape setting (5.1). Location on and visibility from a main thoroughfare provides visitors to the Park an appreciation of the historic uses of the landscape (5.3).
Brayshaw's	
Historic	Associated with last phase of pastoral use (re-use of SMA hut) (1.1). Nearby sheep yards provide evidence of this historic use (1.3).
Aesthetic	Represents simple shelter hut-type (2.1).
Social	Held in moderate community esteem as representing past lifestyles and traditions (3.1). Recognised as intrinsic to the identity of those communities with connections to the high country grazing at Nungar Plains and as one of an important group of inter-connected places. Long connections for particular families (Brayshaw family) (3.3).
Cultural Landscape	Linked to a network of other hut places through recreation use (5.3).
Bullock's	
Historic	One of a small group of purpose built fishing huts (1.1, 1.4). Long association with owners (1.2, 1.5). Assemblage of built elements, including buildings, landscape and interiors, provide evidence of its use as a complex (1.3).
Aesthetic	Rare and aesthetically distinctive example of a purpose-designed complex that creates a romanticised aesthetic (shingles over corrugated iron roof) (2.3, 2.4).

Social	Limited evidence of social significance from this project; however, strong potential for local associations from current use of hut and surrounds for picnics and other gatherings (3.1). Potential associations with fishers.
Research Potential	Changing family use over time (4.1).
Cultural Landscape	Strong visual appeal resulting from deliberate design qualities of site as a whole (5.1, 5.2). Design and siting in the landscape provide strong sense of place relating to its historic use (5.4).
Cascade	
Historic	Associated with the middle phase of pastoral use and long association with a local family (1.1, 1.5). Provides evidence of a long history of use and conservation by recreation-based caretaker groups (1.2, 1.3).
Aesthetic	Represents archetypal hut-type in design (2.1). High aesthetic value as one of the few timber slab huts in the Park (2.2, 2.4).
Social	Held in high community esteem as an iconic high country hut, associated with the Silver Brumby story and a widely valued symbol of mountain traditions and lifestyles (3.1). Strongly represents the identity of high country grazing communities, and demonstrates traditional connections to the past. Long connections for particular families (Nankervis family) (3.3).
Research Potential	Archaeological: earlier hut at site, and other related elements at site (4.2).
Cultural Landscape	Iconic visual appeal in its landscape setting (5.1). Located on an important historic route into the southern section of the Park (5.3). Strong sense of place arising from long and continuous use (5.3, 5.4).
Cesjack's	
Historic	Associated with last phase of pastoral use and subsequently used by Pastures Protection Board (1.1, 1.5). Long association with recreation use and caretaker groups, and includes modifications for this use (1.2, 1.3).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Strongly recognised as important for its link with high country grazing families, demonstrating traditional connections to the past. Long connections for particular families, especially those associated with the Snowy Plains (3.3). Highly valued by recreation users as a signature place on the edge of the Jagungal wilderness and for its long use and continuity of association for these users (3.3). Demonstrates a strength and intensity of connection across the high country grazing and recreation communities (3.4).
Research Potential	Pastures Protection Board association (4.1). Previous stockman's camp (4.2).
Cultural Landscape	Strong links to network of other hut places through recreation use (5.3).
Circuit's	
Historic	Associated with middle phase of pastoral use and Australian Pastoral Company (1.1, 1.5).
Aesthetic	Part of a small group of substantial/cottage type huts with light timber frame/weatherboard construction that are associated with pastoral companies (2.1, 2.2). Aesthetically distinctive design (2.4).
Social	Held in moderate community esteem as representing past lifestyles and traditions (3.1). Recognised as important to the identity of those communities with connections to the high country grazing at Nungar Plains and as one of an important group of inter-connected places (3.3).
Research Potential	Pastoral company association (4.1), yards, cultural plantings, former hut site and associated site elements (4.2).
Cultural Landscape	Linked to network of other hut places through recreation use (5.3). Physical features and remains demonstrate its history, associations and owner's/builder's aspirations (5.4).
Cooinbil	
Historic	Associated with middle phase of pastoral use (1.1). The site is rare for its associations with the earliest phase of pastoral activity in the Park (1.4).
Aesthetic	Represents the substantial cottage type in design and light timber frame/weatherboard construction (2.1). Has aesthetically appealing qualities (2.4).
Social	Held in high community esteem for its strong connections to high country grazing traditions (3.1). Long associations for both grazing and recreation communities, and important as a community meeting place (3.3). Demonstrates a strength and intensity of connection across the high country grazing and recreation communities (3.4).
Research Potential	Early history of site use and evidence of former mid-nineteenth century hut which was connected to the existing building (4.1, 4.2).
Cultural Landscape	Important focal point for early and continuing pastoral activity and social life within broader northern grass plain landscape (5.2). Important element on important historic route into the region (5.3, 5.4).

Coolamine	
Historic	Only homestead complex from the first phase of pastoral use (1.2, 1.4). Associated with prominent local/regional families (1.5). Assemblage of site elements provide evidence of its long history and use as a homestead (1.3).
Aesthetic	Rare intact homestead complex with ancillary buildings and structures (2.3). Has high aesthetic appeal (2.4) and includes two of the few timber slab huts in the park, and one of two of log construction (2.2, 2.3).
Social	Held in high community esteem across all associated communities for its long history and associations (3.1). Highly valued for its long connection to and as a symbol of the high-country grazing history of the region. It is an important part of people's sense of history and connection to the past. Long connections for particular families (Taylor family) (3.3). Demonstrates a strength and intensity of connection and multiple layers of meaning across the high country grazing and recreation communities (3.4).
Research Potential	Relationship to broader regional development (4.1), large complex of associated site features (4.2).
Cultural Landscape	Strong visual appeal and sense of place in its landscape setting (5.1). Important element as a gateway on an important historic route into the northern part of the Park (5.3, 5.4).
Cootapatamba	
Historic	Rare example of function within small group of SMA huts (stream gauging) (1.4).
Aesthetic	Unique design response to climate, location and function (2.3).
Social	No evidence of social significance from this project.
Research Potential	Former function of this hut as part of SMA operations (4.1)
Cultural Landscape	Visually distinctive and one of only a few in the Alpine landscape (5.1)
Cotterills	
Historic	Associated with the middle phase of pastoral use. Associated with and provides evidence for subsequent uses by the government (forestry and Post Office) (1.2, 1.3). Plantings provide evidence of historic residential use (1.3).
Aesthetic	Represents substantial dwelling/homestead type in design and light timber frame construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Earlier building on site (horizontal slab hut) adjacent to existing hut.
Cultural Landscape	Aesthetically distinctive building adjacent to the Snowy Mountains Highway, providing visitors an appreciation of the historic patterns of activities along this early route (5.3, 5.4).
CSIRO	
Historic	Rare example of a hut constructed for use in a scientific research program (rabbit control) (1.4).
Aesthetic	Archetypal hut-type in design and form that also demonstrates government involvement through design and use of materials (2.1).
Social	Social significance was not assessed as part of this project. However, it has strong potential for associations with research scientists/CSIRO involved in the program (3.1).
Research Potential	CSIRO rabbit control program on the Snowy Plain and scientific research programs generally (4.1).
Cultural Landscape	Siting within rabbit control study area demonstrates historic pattern of rabbit impacts (5.2).
Currango	
Historic	Current homestead complex associated with the middle and final phases of pastoral use and pastoral company investment. Site associated with early/mid-nineteenth century pastoral use (1.2, 1.3, 1.4). Strong association with recreation use (Currango Club and fishing), the KSPT and with Tom and Molly Taylor who were the KSPT rangers from 1944 (1.2, 1.5).
Aesthetic	Represents homestead type and both light timber frame (residences) and slab construction (outbuildings) (2.1). Includes unusual aspects of design and is an aesthetically pleasing grouping of functional and accommodation buildings and mature cultural plantings (2.3, 2.4).
Social	Held in high community esteem for its early settlement history and ability to evoke the history and stories of the mountains (3.1). Represents a strong and tangible connection to past activities and lifestyles for people with close connections and visitors (3.3). Demonstrates a strength and intensity of connection across associated communities and for the wider community (3.4).
Research Potential	Long, layered history of site use and relationship to broader regional development (4.1, 4.2).
Cultural Landscape	Complex is visually distinctive at edge of grass plain landscape (5.1). Connectedness to important historic routes through the region (5.3). Strong sense of place from aesthetic qualities and continuing layers of use and associations (5.4).

Davey's	
Historic	Associated with middle phase of pastoral use (1.1). Fences, stockyards and other site elements provide evidence of historic landuse (1.3). Associated with a number of local families over a long period (1.4, 1.5).
Aesthetic	Represents substantial hut/cottage type in design and light timber frame/weatherboard construction (2.1). Rare example of shingle roof (2.3). Has aesthetically appealing qualities (2.4).
Social	Held in high community esteem for its links to gold-mining and grazing history and families (3.1). Recognised as a part of community identity for its strong sense of place, the links to past communities and sense of community continuity (3.3). Demonstrates a strength and intensity of connection across the associated communities (3.4).
Research Potential	Long history of site use by local families, and numerous associated site elements (grave, yards) (4.1, 4.2).
Cultural Landscape	Distinctive element in the landscape that demonstrates historic siting pattern (edge of grass plain) (5.1, 5.2). Strong sense of place arising from historic and continuing interconnected and multi-layered associations with the hut and its landscape setting (5.4).
Derschko's	
Historic	One of a small group of SMA huts (hydrology) (1.4).
Aesthetic	Demonstrates government involvement through design and use of materials. Vestibule designed in response to climate and location (2.1, 2.3). Unusually intact 1960s functional interior (masonite lined) (2.3).
Social	Limited evidence of social significance from this project; however, may be valued by skiers, bushwalkers, SMA workers (3.3).
Research Potential	Role and function of this hut as part of SMA operations and ongoing SHL operations, in particular hydrology and survey function (4.1).
Cultural Landscape	Visually distinctive element in the landscape, sited for protection in generally exposed sub-alpine landscape (5.1). Continuity of education and recreation use of hut. Located on route associated with long-standing and ongoing recreation use of the Park (5.3).
Disappointment Spur	
Historic	One of a small group of SMA huts, associated with the ongoing servicing of the Scheme (aqueduct maintenance) (1.4).
Aesthetic	Demonstrates government involvement through pre-fabricated design and use of materials, single room interior and weatherboard construction (2.1).
Social	Frequently mentioned, but little evidence of its social significance.
Research Potential	Former role and function of hut as part of SMA operations, in particular ongoing aqueduct maintenance function (4.1).
Cultural Landscape	Demonstrates historic patterns in siting (5.2). Strong links to network of other hut places through continuing recreation use (5.3).
Doctors'	
Historic	One of a small group of purpose built fishing huts (1.1, 1.4).
Aesthetic	One of a small group of huts constructed of local riverstones (2.2). Aesthetically distinctive in appearance and setting (2.4). Vernacular fittings/furniture contribute to aesthetic value (shutters, furniture, shelving) (2.3).
Social	*Held in high community esteem by past occupants (with well known associations with fishers, a group under-represented in the project) (3.3).*[1]
Cultural Landscape	Visually distinctive element in the landscape and the location/siting close to the resource demonstrates the role and function of the hut (5.1, 5.2). Strong sense of place in its landscape setting as part of a group of riverstone huts and their historic and continuing patterns of use (5.4).
Four Mile	
Historic	Rare intact mining hut on Kiandra goldfields, one of a small group of miners' huts with subsequent long history of recreation use and conservation by caretaker groups and volunteers (1.4, 1.2). Provides evidence of association with Elaine Mine and mining generally (1.3).
Aesthetic	Represents archetypal hut-type in design and rare combination of slab construction and make-do adaptation (2.1, 2.3).
Social	Held in high community esteem for its longevity of use and connections to the past, especially for its connections to gold mining history (3.1). Recognised as a place that helps connect the present to a particular and celebrated local past, that of goldmining. Also recognised as an archetypal hut (3.3).
Research Potential	Archaeological: relic mining infrastructure (4.2).

Cultural Landscape	Visually distinctive element in the landscape (5.1). Location close to the resource demonstrates the role and function of the hut (5.2). Connections between history and contemporary uses, including use as a survival shelter, and its place in the landscape give rise to a strong sense of place (5.4).
Gavel's	
Historic	Associated with middle period of pastoral use (1.1). Interior provides physical evidence of early occupation and use of the hut (1.3).
Aesthetic	Represents archetypal hut-type in design and with light timber frame construction (2.1). Has appealing aesthetic qualities (2.4).
Social	Held in moderate community esteem as representing past lifestyles and traditions (3.1). Recognised as intrinsic to the identity of those communities with connections to the high country grazing at Nungar Plains and as one of an important group of inter-connected places (3.3).
Research Potential	Archaeological: associated yards, earlier hut across the gully (4.2).
Cultural Landscape	Visually distinctive element in the landscape (5.1). Linked to network of other hut places through recreation use (5.3).
Gooandra	
Historic	Rare complex historic and physical evidence associated with early gold mining and the first phase of pastoral use. Current building is associated with the middle phase of pastoral (1.2, 1.3, 1.4). Associated with prominent historical figure (Lampe) (1.5).
Aesthetic	Represents homestead type in design and light timber frame construction (2.1). Re-used materials provide connections to other hut places (2.3). High aesthetic appeal in landscape setting (2.4).
Social	Limited evidence of social significance from this project. May represent important connections to the past (3.3).
Research Potential	Early to mid-nineteenth century pastoral and mining occupations of the site, and associated scale and extent of former complex (4.2). Archaeological: ruins associated with 1860s mining use (4.2).
Cultural Landscape	Visually distinctive element in the landscape (5.1). Connections between history, layers of use and its place in the landscape, give rise to a sense of place (5.4).
Grey Mare	
Historic	Rare, multilayered and inter-connected historic associations with Grey Mare mine, early ski touring and racing, late phase of mining use, and last phase of pastoral use (1.2, 1.4). Modifications provide evidence of c1960s recreation use; machinery and re-use of early materials provide evidence of mining use (1.3).
Aesthetic	Represents archetypal hut-type in design and construction (2.1). Rare as one of a small group with art applied directly to walls (2.3).
Social	Held in high community esteem as a meeting place and for its connections to the past (3.1). Recognised as a place that helps connect people to the mining past (3.3).
Research Potential	Industrial archaeological: including relic mining infrastructure, and three former huts at site (4.2).
Cultural Landscape	Siting in the landscape close to the resource demonstrates historic pattern and function (5.2). Located on an important recreation route through the Park, this hut is linked to networks of other hut places through continuing use of historic route for recreation purposes (in particular cross-country skiing) (5.3). Rare example of long historic and strong continuing inter-connected and multilayered associations with the hut and its place in the landscape (5.4).
Hain's	
Historic	Associated with last phase of pastoral use and long association with particular recreation groups (fly fishing club) (1.2). Strong association with family who built and caretake the hut (1.5). Unusually elaborate interior furnishings that provide a linkage to other hut places (1.3, 1.4).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Recognised as a place that helps connect people to the past of the area. Recognised as an important link to the past for associated families (Hain family) (3.3).
Cultural Landscape	Historic and strong continuing inter-connected and multilayered associations with the hut and its place in the landscape (5.4).
Hainsworth	
Historic	Associated with last phase of pastoral use, and long and continuing association with recreational uses (1.2).
Aesthetic	Archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Recognised as an important link to the past for associated families, and for caretakers who have had a long involvement (3.3).

Research Potential	Archaeological: site of former stockyards (4.2).
Cultural Landscape	Siting in the landscape demonstrates historic siting pattern (edge of grass plain) (5.2). Linked to other hut places through association with a local builder of huts (5.3).
Happy's	
Historic	Associated with middle phase of pastoral use and long and continuing association with recreational uses (1.2).
Aesthetic	Archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Held in high community esteem (3.1). Landmark qualities associated with its remoteness and a sense of arrival. Strong sense of connection to the past (3.3).
Cultural Landscape	Siting in the landscape demonstrates historic patterns (edge of grass plain) (5.2).
Harvey's	
Historic	Long association with pastoral and recreational use (skiing, fishing, canoeing) (1.2).
Aesthetic	Represents simple shelter type hut (2.1).
Social	No evidence of social significance from this project.
Cultural Landscape	Linked to network of other hut places through recreation use (5.3).
Hogg's	
Historic	Associated with last phase of pastoral use (1.1).
Aesthetic	Rare example of re-used Nissan hut-type (2.3).
Social	Little evidence of social significance from this project. However, may be important to associated families.
Horse Camp	
Historic	Associated with early stages of the SMA operations (survey hut), and subsequently with education-based recreation, and caretakers (1.4, 1.2). Associated with Major Clews and pioneering activities of the Snowy scheme, such as surveying (1.4, 1.5).
Aesthetic	Archetypal hut-type in design and light timber frame/corrugated iron construction (2.1). Unusual example relative to other typical government designed SMA huts (2.3).
Social	Recognised for its associations with local history (3.3).
Research Potential	Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Linked to network of other hut places through continued use of historic route for recreation purposes (in particular cross-country skiing) (5.3).
Ingeegoodbee	
Historic	One of a small group associated with brumby running. Make-do construction provides evidence for this use (1.4, 1.3).
Aesthetic	Design response and remote location reflect unauthorised construction, association with unauthorised use and financial circumstance (2.3).
Social	No evidence of social significance from this project.
Research Potential	Brumby running practices and other unauthorised use associations (4.1).
Keebles	
Historic	One of a small group of purpose built fishing huts and associated with prominent local families (1.4, 1.5).
Aesthetic	One of a small group of huts constructed of local riverstones (2.2). Aesthetically distinctive in appearance and setting (2.4). Vernacular fittings/furniture contribute to aesthetic value (2.3).
Social	*Held in high community esteem by past occupants and associated families (3.1).*[2] Recognised as a signature place associated with fishing (3.3). Long connection with particular family (Nankervis family) (3.3).
Research Potential	Fence lines and cultural plantings (4.2).
Cultural Landscape	Visually distinctive element in the landscape (5.1). Visibility and accessibility provides visitors to the Park an appreciation of the historic uses of the landscape (5.3). Strong sense of place in its landscape setting as part of a group of riverstone huts and their historic and continuing patterns of use (5.4).
Kells'	
Historic	Associated with last phase of pastoral use (1.1).
Aesthetic	Represents archetypal hut-type in design (2.1). One of a small group of slab huts (2.2).
Social	Recognised as an important link to the past for associated families (3.3). Potentially wider values.
Research Potential	Archaeological: cleared areas, cultural plantings, remnant fence lines (4.2).
Cultural Landscape	Sited on important historic route into the Park (5.3).

Kidman's	
Historic	Associated with middle and last phases of pastoral use (1.1).
Aesthetic	Represents archetypal hut-type in design and pole frame/corrugated iron construction (2.1).
Social	Strongly recognised as demonstrating traditional connections to past activities and lifestyles. Long connections for families and individuals. Archetypal stockman's hut (3.3).
Research Potential	Remnant and related nearby site features (shed, fence posts) (4.2).
Cultural Landscape	Distinctive element in the landscape that demonstrates historic siting pattern (edge of grass plain) (5.1, 5.2).
Linesman No. 3	
Historic	One of a small group of SMA huts, associated with the ongoing servicing of the Scheme (powerline maintenance) (1.4).
Aesthetic	The two small huts demonstrate government involvement through design, use of materials and pre-fabricated construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Function of these huts as part of SMA and ongoing SHL operations (4.1).
Cultural Landscape	Linked to network of other hut places through recreation use (5.3).
Long Plain	
Historic	One of a small group of similar, substantial dwellings of this early to middle period of pastoral use located in this part of the Park (northern grass plains) (1.4).
Aesthetic	Represents the substantial hut/cottage type in design and light timber frame construction (2.1). Rare example of shingle roof (2.3). Has appealing aesthetic qualities (2.4).
Social	Strongly recognised as demonstrating traditional connections to past activities and lifestyles. Long connections for families and individuals (3.3).
Research Potential	Network of associated places (4.1).
Cultural Landscape	Demonstrates historic pattern in siting (5.2). Linked to network of other hut places through continued and long-standing use of historic trail for recreation purposes (5.3).
Love Nest in the Sallees	
Historic	Associated with last phase of pastoral use, but more strongly associated with social pattern of use (1.2).
Aesthetic	Represents shelter hut-type in design and vernacular, make-do construction (2.1).
Social	Recognised as an interesting and evocative example of a hut; the name and story associated with it is part of its significance (3.3).
Mackey's	
Historic	Associated with the last phase of pastoral use (1.1).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1). Has appealing aesthetic qualities (2.4).
Social	Often mentioned, but limited evidence available as to the nature of its social significance. Part of a walking and ski-touring network. May be primarily recognised for historical and aesthetic values.
Research Potential	Archaeological: former hut sites and yards (4.2).
Cultural Landscape	Part of long-standing recreation network (5.3).
Major Clews'	
Historic	Strong association with important local figure who was prominent in the SMA (and Royal Australian Survey Corps) (1.4, 1.5). The hut and surrounding cultural plantings provide evidence of occupant's character and lifestyle (1.3).
Aesthetic	Rare example of design (personalised vernacular) and pisé-cement construction (2.3). Hut and surrounding cultural plantings have distinctive aesthetic qualities (2.4).
Social	No evidence of social significance from this project.
Research Potential	Life of Major Clews (4.1).
Mawson's	
Historic	Associated with the middle phase of pastoral use and pastoral company use. Long history of caretaking and recreation use (1.2).
Aesthetic	High aesthetic qualities from distinctive design response and appearance (2.3, 2.4).

	Social	Held in high community esteem for its links to the history of the area, and for its long recreation use (3.1). Linked to a strong sense of past times and peoples, many of who have now gone. Associated with a sense of loss of this past (3.2). Very strongly recognised for its connections to the past and for long associations with recreation use and users (3.3). Demonstrates a strength and intensity of connection across the associated communities (3.4).
	Research Potential	Archaeological: stockyards and fences (4.2).
	Cultural Landscape	Strong sense of place arising from sheltered position in the landscape and association with long-standing multiple uses and historic networks (5.1, 5.2, 5.3, 5.4).
Miller's		
	Historic	Associated with last period of pastoral use (1.1).
	Aesthetic	Represents archetypal hut-type in design and bush timber/corrugated iron construction (2.1).
	Social	Often mentioned, but limited evidence available as to the nature of its social significance.
	Research Potential	Associated site features (4.2).
	Cultural Landscape	Linked to network of other hut places through continued use of historic route for recreation purposes (5.3).
Old Currango		
	Historic	Earliest extant example from first pastoral phase, and associated with prominent early graziers and pastoral practices (1.4, 1.5).
	Aesthetic	Extant hut remnant of homestead type (2.2). Rare physical evidence of occupation layers (2.3).
	Social	Recognised as an important and iconic symbol of the past, with a strong sense of place and history. Long connections and significant associations for particular families and individuals associated with the different periods of use (3.3). Demonstrates a strength and intensity of connection across associated recreation communities (3.4).
	Research Potential	Archaeological: former buildings and other site features (4.2).
	Cultural Landscape	Visually distinctive built element in the vast natural landscape that demonstrates historic siting patterns. Its modest appearance belies the complexity of site and its long history (5.1, 5.2).
Oldfield's		
	Historic	Associated with middle phase of pastoral use and subsequent long association with recreation use (1.2).
	Aesthetic	Represents substantial hut-type and is rare as a slab hut of this size (2.3). Hut in setting has appealing aesthetic qualities (2.4).
	Social	Reflects aspects of the past that are now gone. Associated with a sense of loss of what was (3.2). Recognised as an important and iconic symbol of the past, with a strong sense of place and history. Strongly recognised for its long connections and significant associations for particular families and individuals associated with the different periods of use (3.3). Demonstrates a strength and intensity of connection across associated recreation communities (3.4).
	Research Potential	Archaeological: earlier hut at site and other site features (4.2).
	Cultural Landscape	Strong sense of place in cultural landscape arising from setting and siting of building in landscape, long history of multiple uses and connectedness to networks of other hut places (5.1, 5.3, 5.4).
Peden's		
	Historic	Associated with middle phase of pastoral use (1.1).
	Aesthetic	Represents archetypal hut-type in design and timber pole frame construction (2.1).
	Social	Long connections for families and individuals (3.3). Limited evidence available as to the nature of its social significance.
	Research Potential	Archaeological: earlier hut at site (4.2).
	Cultural Landscape	Aesthetically distinctive element in the landscape, the siting of which demonstrates historic siting patterns (edge of a cold-air drainage plain) (5.1, 5.2).
Pocket's		
	Historic	Associated with middle phase of pastoral use, pastoral company use and later use by scientists (1.2).
	Aesthetic	Represents substantial hut-type in design and light timber frame construction (2.1). Has appealing aesthetic qualities (2.4).
	Social	Recognised for its long connections for families associated with high country grazing; has links to Currango and Old Currango (3.3).

Research Potential	Archaeological: former slab hut nearby and cultural plantings (4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Ravine Hotel	
Historic	Rare above ground evidence of former Lobbs Hole-Ravine mining settlement (1.4).
Aesthetic	Extant ruin is a rare example of pisé construction (2.3).
Social	Potential family associations.
Research Potential	Archaeological: of Ravine Hotel site and related settlement (4.2).
Cultural Landscape	Evocative ruin that provides a sense of scale and importance of former township associated with Lobbs Hole mining area (5.4).
Round Mountain	
Historic	Associated with the last phase of pastoral use (1.1).
Aesthetic	Represents archetypal hut-type in design and sapling frame/corrugated iron construction (2.1). Snow access hatch is a rare feature (2.3).
Social	Often mentioned, but limited information as to the nature of its social significance.
Research Potential	Archaeological: site of 1930s hut, raceline, other buildings (4.2).
Cultural Landscape	Siting in the landscape demonstrates historic siting pattern (5.2). Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Sandy Creek	
Historic	One of a small group associated with brumby running. Provides evidence for this use (1.4, 1.3).
Aesthetic	Unusual design response reflecting unauthorised construction, association with unauthorised use and financial circumstance. Unusual open-air kitchen in response to particular location and climate (2.3).
Social	No evidence of social significance from this project.
Research Potential	Brumby running practices and associations (4.1).
Sawyer's	
Historic	Rare and early building associated with transport through the mountains, purpose built as travellers' rest shelter (1.4). Continues to be used for its original purpose (1.2).
Aesthetic	Distinctive aesthetic appeal with unusual board and batten construction (2.4, 2.3).
Social	Limited evidence of social significance from the present project. Potential family connections (Delaney) and potentially part of a sense of history for associated families (3.3).
Research Potential	Relationship to development of transport networks through the Park (4.1).
Cultural Landscape	Provides evidence of historic nature of the Snowy Mountains Highway as an important historic route through the Park (5.3). Visibility and accessibility provides visitors to the Park an appreciation of the historic uses of the landscape (5.3).
Schlink	
Historic	Associated with the SMA operations (powerline maintenance) (1.1).
Aesthetic	One of only two SMA huts with fibro cladding (external sheeting) (2.2). Unusually large barracks style accommodation building (2.3).
Social	Recognised as a long-standing community meeting place for skiers and walkers, primarily associated with its position on a key route (3.3).
Research Potential	Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Schofield's	
Historic	Associated with the last phase of pastoral use (1.1).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Held in moderate community esteem as representing past lifestyles and traditions (3.1). Recognised as intrinsic to the identity of those communities with connections to the high country grazing at Nungar Plains and as one of an important group of inter-connected places (3.3).
Cultural Landscape	Visually distinctive element in the landscape that demonstrates historic siting patterns (5.1, 5.2). Linked historically to network of other hut places (5.3).

Seaman's	
Historic	Rare purpose built survival shelter commemorating a tragic event. Continues use as survival shelter (1.4, 1.5).
Aesthetic	Unique design by the New South Wales government that demonstrates its shelter value and functional response (solidity, airlock, tapered base, and internal features) (2.3, 2.4). Only hut in the Park with granite coursed rubble walls (2.3).
Social	Held in high community esteem as a well-known and highly photographed landmark, an important memorial and a symbol of the challenges of the alpine climate and environment (3.1). Strongly recognised for its association with a tragic event, and symbolic of the hazards of the mountains (3.3).
Research Potential	NewvSouth Wales government design (4.1).
Cultural Landscape	Visually distinctive elements in the landscape that provides strong evidence of historic nature of summit route (5.1, 5.3). Evokes the real dangers of this harsh and unpredictable environment (5.4).
Slaughterhouse Creek	
Historic	Associated with last phase of pastoral use and one of a small group subsequently associated with brumby running (1.1, 1.4).
Aesthetic	Represents shelter hut-type in design and make-do construction (2.1). Demonstrates marginal pastoral operations including temporary nature relating to unauthorised use and financial circumstances (2.2). Design response to climate (external fireplace) (2.3).
Social	No evidence of social significance from this project.
Research Potential	Brumby running practices and associations (4.1).
Teddy's	
Historic	Associated with the last phase of pastoral use, and one of a small group associated with brumby running (1.2). Site features provide evidence of historic activities (brumby trap, stockyards) (1.3).
Aesthetic	Represents archetypal hut-type in form and one of a small group of huts of slab construction (2.1, 2.2). Largely intact hut with high aesthetic appeal (2.4).
Social	Recognised for its long connections for families associated with high country grazing (McGufficke, Pendergast, Taylor) (3.3).
Cultural Landscape	Visually distinctive element within the landscape, the siting of which demonstrates historic patterns of use (5.1, 5.2, 5.3).
Tin Hut	
Historic	Rare and early hut, constructed for first K to K ski crossing, and associated with Herbert Schlink (1.4, 1.5). Strong association with a number of historic activities (recreation and grazing) and other places along route (Pounds Creek/Illawong) (1.2).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1). Aesthetically distinctive qualities include siting, setting and internal elements (2.4).
Social	Held in high community esteem as representing past lifestyles and traditions, and offering a link to both the grazing and skiing history of the area (3.1, 3.3)
Cultural Landscape	Provides evidence of the route of a historically important ski traverse and linked to a network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Tin Mine Barn	
Historic	One of a small group of huts associated with mining (one of two remaining huts associated with tin mining), and with additional associations with SMA, Forestry, science and recreation (1.2). Provides evidence of long history of use and conservation by recreation-based caretaker groups (1.2).
Aesthetic	Aesthetically distinctive qualities; imposing scale and rare construction (hand cut weatherboards and shingles) (2.3, 2.4).
Social	Recognised for its long connections for families associated with high country grazing (Mowatt, Nankervis and others), along with long connection to Illawarra Alpine Club (3.3). Demonstrates community associations across grazing, mining and recreation communities (3.4).
Research Potential	Archaeological: mining infrastructure, former huts and other site features (stockyards) (4.2). Former role of this hut and site as part of SMA operations (4.1).
Cultural Landscape	Part of complex with Tin Mine Charlie Carter's hut, it has iconic visual appeal within a picturesque clearing (5.1, 5.2). It is located on an important route through the southern section of the Park (5.3). Strong sense of place arising from history of multiple uses (5.3, 5.4).

Tin Mine Charlie Carter's	
Historic	One of a small group of huts associated with mining (one of two remaining huts associated with tin mining), and with additional associations with well-known local identity (Carter), SMA, Forestry, science and recreation (1.2). Provides evidence of long history of use and conservation by recreation-based caretaker groups (1.2).
Aesthetic	Rare surviving example of a complex of similar huts (2.2). Represents archetypal hut-type in design and construction (2.1).
Social	Recognised for its long connections for families associated with high country grazing (Mowatt, Nankervis, and others), along with long connection to Illawarra Alpine Club (3.3).
	Demonstrates community associations across grazing, mining and recreation communities (3.4).
Research Potential	Archaeological: mining infrastructure, former huts and other site features (stockyards) (4.2). Former role of this hut and site as part of SMA operations (4.1).
Cultural Landscape	Part of complex with Tin Mine Barn, it has iconic visual appeal within a picturesque clearing (5.1, 5.2). It is located on an important route through the southern section of the Park (5.3). Strong sense of place arising from history of multiple uses (5.3, 5.4).
Townsend	
Historic	Associated with the last phase of pastoral use and/or recreation fishing (1.1).
Aesthetic	Unusual L-shaped design with typical light timber frame/fibro clad construction (2.2, 2.1).
Social	Recognised as a long standing community meeting place for fishers, riders and the caretakers (3.3).
Cultural Landscape	Siting in the landscape demonstrates historic patterns (5.2).
Tyrell's	
Historic	Associated with and provides evidence of pastoral use in this region and associated with prominent local families and leases (1.3, 1.4).
Aesthetic	Standing ruin of slab hut (relocated), in picturesque setting with Geehi hut (2.4).
Cultural Landscape	Visibility and accessibility provide visitors to the Park an appreciation of the historic uses of the landscape (5.3).
Valentine's	
Historic	One of a small group of SMA huts (surveying) (1.4). Provides evidence of long history of use and conservation by recreation-based caretaker groups (1.2).
Aesthetic	Demonstrates government involvement through design and use of materials (2.1). Airlock entry designed in response to climate (2.3).
Social	Held in high community esteem for its strong sense of history and place (3.1). Strongly recognised for its ability to connect the past to the present in relation to its association with the SMA. Recognised as a long standing community meeting place for walkers and skiers (3.3).
Research Potential	Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Part of historic and long-standing recreation route (5.3).
Venables (Plonkey's)	
Historic	Associated with last phase of pastoral use and associated with local identity (1.1, 1.4). Site features provide evidence of long period of residential use (1.3).
Aesthetic	Represents archetypal hut-type in design with light timber frame/fibro construction (2.1).
Social	Long connections for families and individuals, especially through associated Stokes homestead (3.3). Limited evidence available as to the nature of its social significance.
Research Potential	Associated lifestyle and associated site evidence, cultural plantings, yards, site of nearby Stokes Hut (4.1, 4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).

Vickery's	
Historic	Associated with middle to late period of pastoral use and long association with recreation-based groups (1.2).
Aesthetic	Represents the archetypal hut-type in design and is a rare example of log construction (2.2).
Social	Recognised for its long use and continuity of associations for individuals. Strong sense of place linked to the log construction of the hut (3.3).
Research Potential	Archaeological: former hut site and other site features including cultural plantings (4.2).
Cultural Landscape	Located on historic route into the Park and part of long-standing recreation network (5.3).
Wheeler's	
Historic	Associated with the early part of the middle phase of pastoral use and associated with a long and multilayered history of use (1.1, 1.2). Rare example of a small hut from this period (1.4). Internal layout, fittings and collections reflect different periods of use (1.3).
Aesthetic	Hut and its setting have high and iconic aesthetic value and is one of the few timber slab huts in the Park (2.2, 2.4). Representative of the archetypal hut-type in design (2.1).
Social	Held in high community esteem for its iconic and symbolic qualities (3.1). Strongly recognised as an iconic example of the Australian hut that offers a strong sense of connection to the past and to past people, lifestyles and traditions. Also for its long associations for particular families and individuals (3.3). Demonstrates a strength and intensity of connection across all associated communities (3.4).
Research Potential	Archaeological: earlier hut at site, other site features and nearby former gold mining area (4.2).
Cultural Landscape	Iconic visual appeal in its landscape setting (5.1). Located on an important route into the Park (5.3). Strong sense of place arising from its design, siting, and long-standing and multilayered uses (5.3, 5.4).
Whites River and SMA Annexe	
Historic	Important example of long multiple associations, including cross-country skiing, the middle phase of pastoral use, and SMA operations (aqueduct maintenance) (1.2). Long association with ski touring club and recreation-based caretaker groups (1.5). Modifications to site (annexe) provide evidence of SMA use (1.3).
Aesthetic	Represents archetypal hut-type in design and light timber frame/corrugated iron construction (2.1). Has distinctive aesthetic appeal (2.4). Annexe from SMA use demonstrates government involvement through design and prefabricated construction and use of materials (2.1).
Social	Held in high community esteem, especially by skiers, for its significant connections to the Kosciuszko Alpine Club (3.1). Recognised as a long standing community meeting place for skiers, and specifically for the Kosciuszko Alpine Club (3.3).
Research Potential	Archaeological: site features (ski slopes in vicinity, stockyards) (4.2). Former function of these huts as part of SMA operations (4.1).
Cultural Landscape	Strong sense of place arising from position in the landscape, proximity to good skiing landscapes, and association with long-standing multiple uses and historic routes (5.1, 5.2, 5.3, 5.4). Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Witz	
Historic	Associated with last phase of pastoral use (1.1). Location and re-used materials provide evidence of associations with a former homestead complex (1.3).
Aesthetic	Represents the archetypal hut-type in design (2.1). One of a small group of vertical slab huts (2.2). High aesthetic appeal (2.4).
Social	Recognised as a iconic example of the Australian hut, especially for its traditional construction and design (3.3).
Research Potential	Archaeological: former buildings at site associated with homestead complex (4.2).
Cultural Landscape	Visually distinctive element in the landscape that demonstrates historic siting patterns (edge of grass plains) (5.1, 5.2).

Table 6.3 Individual Huts Values—Burnt Huts

Note: these are particular values in addition to the values that are shared by each hut as discussed in Section 6.7.1. Numbers in brackets refer to values shown on Table 6.1. Where a value does not appear it is because there is little evidence from this project of that value, rather than it does not exist.

Bolton's	
Historic	Associated with last phase of pastoral use (1.1). Earlier hut on site associated with first phase of pastoral use (1.2).
Aesthetic	Represented archetypal hut-type in design (2.1). One of a small group of vertical slab huts which had appealing aesthetic qualities (2.2, 2.4).
Social	Recognised and held in high community esteem by bushwalking/skiing communities as a remote and special place with links to the high country grazing past (3.1).
Research Potential	Archaeological: earlier hut at site and remains of extant ruins (4.2).
Cultural Landscape	Position in the landscape demonstrates historic siting patterns (5.2).
Bolton's Hill	
Historic	Associated with the SMA operations (survey and drilling) (1.1).
Aesthetic	Demonstrates government involvement through design, use of materials and prefabricated construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Former function of this hut in SMA operations (4.1) and archaeological: earlier building nearby and remains of extant ruins (4.2).
Boobee	
Historic	Associated with the middle phase of pastoral use, some association with mining in the area and long association with recreation in the area (1.2). Modifications provided evidence of layered uses (1.3).
Aesthetic	Represented archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Recognised as an example of the classic tin hut, symbolic of high country huts (3.3). Demonstrates strong community associations and meanings primarily for recreation users (3.4).
Research Potential	Archaeological: earlier hut at site, other site features and remains of extant ruins (4.2).
Cultural Landscape	Position in the landscape demonstrates historic siting patterns (edge of grass plain) (5.2). Linked to network of other hut places through location on popular recreation route (5.3).
Brooks'	
Historic	Associated with the last phase of pastoral use, SMA operations (survey/geology), and long association with recreation-based caretaker groups (1.2).
Aesthetic	Represented archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Moderate recognition as an example of a classic stockman's hut (3.3).
Research Potential	Archaeological: site features and remains of extant ruins (4.2).
Cultural Landscape	Position in the landscape demonstrates historic siting patterns (edge of grass plain) (5.2). Linked to network of other hut places through long history of multiple uses on historic recreation route (5.3).
Delaney's	
Historic	One of a small group of early huts associated with pastoral use, prior to World War I (1.4). Associated with early pastoral family (1.5).
Aesthetic	High degree of visual appeal (2.4).
Social	Recognised as a typical example of a cattleman's hut. Limited evidence of social significance, but may be valued by many visitors to the park as a result of its easy access, and for associated families (Delaney)(3.3).
Research Potential	Archaeological: remains of extant ruins (4.2).
Cultural Landscape	Demonstrates historic pattern of siting in the landscape (5.2). Location on and visibility from an important historic thoroughfare provides visitors to the Park an appreciation of the historic uses of the landscape (5.3).

Diane (Orange)	
Historic	Associated with SMA operations (powerline maintenance) (1.4) and long history of recreation use (1.2).
Aesthetic	Demonstrated government involvement through design, use of materials and prefabricated construction and was one of the smallest huts in KNP (2.1, 2.2).
Social	Limited evidence of social significance from this project. May be valued by SMA workers and recreation users as a link to their past experiences (3.3).
Research Potential	Archaeological: remains of extant ruins and other site features (4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).

Doctor Forbes'	
Historic	One of a small group of purpose built fishing huts (1.4). Surviving stonewall fabric provides evidence of design and construction (1.3).
Aesthetic	One of a small group of huts constructed of local riverstones (2.2). Aesthetically appealing in appearance (2.4).
Social	*Held in high community esteem by past occupants, users and caretakers (3.1).*[3]
Cultural Landscape	Located at base of historic trail from Main Range (5.3). Strong sense of place in its landscape setting as part of a group of riverstone huts and their historic and continuing patterns of use (5.4).

Geehi	
Historic	One of a small group of purpose built fishing huts (1.4) that was also associated with prominent local families and last phase of pastoral use (1.2, 1.5).
Aesthetic	One of a small group of huts constructed of local riverstones (2.2). Visually distinctive in picnic ground setting (2.4). Stone walls remained after the 2003 bushfires; now restored.
Social	*Held in high community esteem by past occupants, users and caretakers (3.1).*[4] Recognised as an important link to the past for associated families (3.3). Demonstrates a strength and intensity of connection across associated recreation communities (in particular Corryong High School and Khancoban Primary School (3.4). Potentially held in high community esteem by the wider community of day visitors to the Park based on its long use and ease of access (3.1).
Cultural Landscape	Visibility and accessibility provide visitors to the Park an appreciation of the historic uses of the landscape (5.3). Strong sense of place in its landscape setting as part of a group of riverstone huts and their historic and continuing patterns of use (5.4).

Grey Hill Café	
Historic	Associated with last phase of pastoral use and SMA operations (amenity) (1.2).
Aesthetic	Represented archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Held in moderate community esteem (3.1) and associated with a strongly felt sense of loss (3.2). Limited evidence as to the nature of its social significance.
Research Potential	Archaeological: remains of extant ruins (4.2). Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Survival shelter linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).

Happy Jacks	
Historic	Associated with the last phase of pastoral use (1.1). Existing amalgamated form provides evidence for recreation use (1.3).
Aesthetic	Represented a shelter hut-type and prefabricated SMA hut-type (2.1).
Social	Recognised as an important link to the past for associated families (3.3).
Research Potential	Archaeological: remains of extant ruins and other site features (4.2).

Jounama	
Historic	Rare example of homestead associated with the first phase of pastoral use (1.4).
Aesthetic	Rare large evocative ruin site of masonry walls and cultural plantings (2.3).
Social	Recognised as a place that helps connect the present to the past, and demonstrates past ways of life (3.3).

Research Potential	Early homestead lifestyle. Archaeological: remains of extant ruins, site layout and cultural plantings (4.2).
Cultural Landscape	Visually distinctive element in the landscape that demonstrates one of the more extensive occupancies in the Park (5.1). A strong sense of place arising associated with the mature plantings, gardens and homestead ruins (5.4)
Linesman No. 2	
Historic	One of a small group of SMA huts (powerline maintenance) (1.4).
Aesthetic	Demonstrated government involvement through design, use of materials and pre-fabricated construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Former function of this hut as part of SMA operations (4.1).
Old Geehi	
Historic	Early associations with New South Wales government (Water and Irrigation Commission), and subsequent associations with SMA operations and recreation (YHA hostel) (1.2, 1.4). Also associated with prominent local families (1.5).
Aesthetic	Rare as a prototype for the small group of huts constructed of local riverstones (2.2, 2.3). Stone walls remain after the 2003 bushfires; currently being restored.
Social	*Held in high community esteem by past occupants, users and caretakers (3.1).*[5] Recognised for its long use and associations, especially for recreation (3.3).
Research Potential	Archaeological: remains of extant ruins and site layout (4.2).
Cultural Landscape	Visibility and accessibility provide visitors to the Park an appreciation of the historic uses of the landscape (5.3). Strong sense of place in its landscape setting as part of a group of riverstone huts and their historic and continuing patterns of use (5.4).
O'Keefe's	
Historic	Important example of long multiple associations, including middle period of pastoral use, long association with ski touring, recreation-based groups and as a survival shelter (1.2, 1.5).
Aesthetic	Represented the archetypal hut-type in design and light timber frame/corrugated iron construction (2.1).
Social	Very strongly recognised for its connections to the past, demonstrating traditions associated with both grazing and recreation use. High valued for its long associations with recreation use and users (3.3). Demonstrates a strength and intensity of connection across associated recreation communities (3.4).
Research Potential	Archaeological: former site features including paths, and remains of extant ruins (4.2).
Cultural Landscape	Demonstrates historic pattern of siting in the landscape (5.2). Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Opera House	
Historic	One of a small group associated with SMA operations, for the management of aqueducts (Management, Hydrology) (1.4). More recent use as a survival shelter (1.1).
Aesthetic	Rare example of government designed and constructed granite stone hut (2.3).
Social	Recognised as landmark in a beautiful and remote location within the park, and for its connections with SMA history (3.3).
Research Potential	Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Visually distinctive element in one of the most remote areas of the Park (5.1).

Paton's	
Historic	Associated with middle phase of pastoral use and long association with a prominent local family (1.1, 1.5) Subsequent associations with SMA (surveying) and recreation (1.2).
Aesthetic	Represented archetypal hut in design and sapling frame/corrugated iron construction (2.1).
Social	Recognised for its connections to the past, demonstrating traditions associated with both grazing and recreation use. Long connections for families and individuals. Also recognised as an interesting and evocative example of a hut (3.3).
Research Potential	Archaeological: remains of extant ruins (4.2). Former function of this hut as part of SMA operations (4.1).
Cultural Landscape	Position in the landscape demonstrates historic siting patterns (5.2). Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Pretty Plain	
Historic	Associated with middle period of pastoral use and long association with recreation use (1.2). Associated with prominent local people (1.5). Provided evidence for its long history of multiple uses (1.3).
Aesthetic	Scale and log construction provided high, rare aesthetic qualities (2.3). Extant ruin remains include granite foundations.
Social	Held in high community esteem as an unusual example of a high country hut because of its size and log construction in a remote location (3.1). Strongly expressed sense of loss following 2003 fires (3.2). Strongly recognised as a place that demonstrates a traditional connection to past activities and lifestyles, and traditional construction skills. Demonstrates a strength and intensity of connection across associated recreation communities (3.4).
Research Potential	Archaeological: remains of extant ruins (4.2).
Cultural Landscape	Strong sense of place arising from visually distinctive position in the landscape and historic siting (5.1, 5.2, 5.4). Part of historic and long-standing recreation route (5.3).
Pugilistic Creek	
Historic	Associated with the middle period of pastoral use (1.1).
Aesthetic	Former standing ruin of slab hut, in picturesque setting at confluence of creek and river (2.4).
Social	Limited evidence available as to the nature of its social significance. Further consideration of family connections (Chisholm, Paton, Findlay, Wheeler, Whitehead, Mitchell) (3.3).
Research Potential	Archaeological: remains of extant ruins (4.2).
Cultural Landscape	Visually distinctive as a standing ruin in its setting (5.2). Linked to network of other hut places through long-standing use of historic route for recreation purposes (5.3).
Stockwhip	
Historic	One of a small group of SMA huts (gauging station) (1.4).
Aesthetic	Demonstrated government involvement through design, use of materials and prefabricated construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Former function of these huts as part of SMA operations (4.1). Archaeological: remains of extant ruins and remains of earlier SMA hut at site (4.2).
Cultural Landscape	Demonstrates historic pattern of siting related to its function (5.2).

Table 6.4 Individual Huts Values—Selected Other Hut Sites/Ruins

Note: these are particular values in addition to the values that are shared by each hut as discussed in Section 6.7.1. Numbers in brackets refer to values shown on Table 6.1. Where a value does not appear it is because there is little evidence from this project of that value, rather than it does not exist.

Broken Dam	
Historic	One of a small group of early huts associated with pastoral use, prior to World War I (1.4). Prior association with mining before relocation to current site, and subsequent long association with recreation use and conservation by caretaker/volunteer workparty groups (1.2).
Aesthetic	Represented archetypal hut-type in design and light timber frame/weatherboard construction (2.1). Loss of rare aspects, including shingle roof (2.3).
Social	Held in high community esteem for its historical connections to the mining history of the park (3.1). Strongly felt and widely expressed sense of loss at the destruction of this hut (3.2). Valued as a landmark and a typical example of a weatherboard hut, as well as for its ability to create a tangible link to the mining past (3.3). Demonstrated strong community connections and important layers of meaning across associated communities (3.4).
Research Potential	Archaeological: former hut site and site features (4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for continuing recreation purposes (5.3).

Burrungubuggee	
Historic	Replacement hut associated with the former Constance's Hut, associated with recreation use (1.2).
Aesthetic	Purpose built shelter type hut in design and sympathetic, interpretive/vertical weatherboard construction (2.1).
Social	Moderate community esteem associated with the commitment and experience of the rebuilding of the hut (3.1). Recognised as contributing to a sense of community identity for the 'new' community of people who care for the huts (3.3).
Research Potential	Archaeological: former hut sites and site features, and relationship to site of Constance's Hut (4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for continuing recreation purposes (5.3).

Constance's	
Historic	Associated with middle phase of pastoral use and long association with early recreation use and conservation by caretaker/volunteer workparty groups (1.2).
Aesthetic	Represented archetypal hut-type in design and vertical slab construction (2.1).
Social	No evidence of social significance from this project.
Research Potential	Archaeological: former hut sites and site features, and relationship to site of Burrungabuggee Hut (4.2).
Cultural Landscape	Linked to network of other hut places through long-standing use of historic route for continuing recreation purposes (5.3).

Rugman's	
Historic	Associated with middle phase of pastoral use and subsequent itinerant use (1.1).
Social	No evidence of social significance from this project.
Research Potential	Former hut sites and site remains (4.2).

Rules Point	
Historic	Long association with multiple historic uses in the region (1.2).
Social	Limited evidence of social significance from the present project. Potential family connections (Taylor) and part of a sense of history for associated families (3.3). Also potential as a long-standing community meeting place for local families (3.3).
Research Potential	Relationship of place to broader regional development as a physical hub and centre for social and economic interaction in the northern grass plains area (4.1). Archaeological: former site features (4.2).

Cultural Landscape	As a regional hub, historically linked to multiple places and historic landuse phases in the region (5.3, 5.4). Located on a main thoroughfare that has potential to provide visitors to the Park an appreciation of the historic uses of the landscape (5.3).
Soil Conservation Hut	
Historic	Associated with important phase of scientific/conservation endeavour within KNP (1.5).
Aesthetic	Demonstrated government involvement through design and use of materials (2.1).
Social	No evidence of social significance from this project.
Research Potential	Role of place and associated conservation sites in broader history of science and conservation in KNP (4.1).
Wragge's Observatory	
Historic	Associated with prominent figure in science and important scientific endeavour within KNP (1.5).
Aesthetic	Represented unique design response to climate and location, which informed the design of some other later huts, such as Cootapatamba (2.3).
Social	No evidence of social significance from this project.
Research Potential	Scientific endeavour in KNP (4.1). Archaeological: regarding former site use (4.2).

6.8 Endnotes

[1] NSW National Parks and Wildlife Service, Conservation Study for Geehi Huts, Kosciuszko National Park, October 1996.

[2] ibid.

[3] ibid.

[4] ibid.

[5] ibid.

7.0   Analysis of Constraints and Opportunities

7.1   Introduction

The conservation planning process established by the guidelines of *The Burra Charter: The Australian ICOMOS Charter for Places of Cultural Significance* and set out in the NSW Heritage Manual requires that relevant constraints and opportunities and guidelines be identified as part of the process for developing conservation policies for places of significance. Relevant constraints include:

- the obligations to conserve identified cultural and natural heritage significance;

- the statutory and non-statutory environment within which the huts are managed;

- the strongly held viewpoints of stakeholders about the values for which the landscape (including the huts) is managed;

- real world logistical issues including the remote locations of the huts and available resources (both human and financial); and

- environmental threats that can be mitigated but not always removed.

In addition to these constraints a number of opportunities have been identified including the opportunity to retain, recover and reveal the significance of the huts (collectively and individually), for the promotion and education of identified values, to promote cultural tourism, and to further community associations and involvement.

The brief for this report requires that the formulation of conservation management policy consider NPWS policy and conservation management objectives and obligations, including those outlined in the NPWS Corporate Plan and the relevant regional strategies (Southern Directorate, Snowy Mountains Region and South West Slopes Region) for the management of cultural heritage.

These constraints and opportunities have also been developed having regard to stakeholder input, and the issues and concerns of stakeholders identified during the social values assessment process and subsequent policy workshop, where key stakeholders were represented.

The following subsections are not conclusions or recommendations, but rather, matters relevant to the circumstances of the huts resource in the landscape context of KNP which require consideration and resolution. Appropriate conservation policy is a result of the careful analysis and synthesis of the various values and issues resulting from the constraints and opportunities, and is presented in Section 8.0.

7.2   Obligations to Conserve Heritage Significance

There is a strong relationship between the significance of the huts and that of the natural and cultural values of the total Kosciuszko National Park landscape; one set of values can not exist without the other. The significance of the hut collection within the Kosciuszko National Park landscape comprises a broad range of values that are

summarised in the Statement of Significance (see Section 6.0). The significance of the huts collection gives rise to an overwhelming obligation for conservation.

Conservation of a place (Article 5.1, Burra Charter) should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others. All aspects of the place that contribute to its significance, including landscape, physical fabric, ruins, archaeological sites, setting, use, associations, meanings and records should be conserved.

Issues arising from the need to conserve significance include:

- the cultural significance of the huts in Kosciuszko National Park landscape as a collection, the significance of sub-groups within the collection, and values particular to individual hut places;

- ensuring appropriate management and recognition of all identified values of both the collection and individual hut places in their complexity;

- the significance of longstanding associations for, and social values identified by, directly associated communities and the need to identify other associated communities (the social values assessment has been extensive but cannot be considered to be exhaustive. This project identified the presence but not the absence of associations, in particular those associations that may exist strongly in relation to huts which were removed or lost prior to the 2003 bushfires. A similar issue particularly relates to the presence or absence of Indigenous cultural values associated with huts);

- obligations to conserve natural heritage values;

- the need to encourage good continuing relationships between management, associated communities, stakeholders and volunteers. The responsibility of caring not just for fabric through maintenance and repairs, but also of caretaking the significance of the place in a broader sense, needs to be conveyed to hut caretakers;

- communication of the significance of the group, and how individual huts contribute to that collective significance;

- interpretation of all values of the huts in their cultural landscape context, that recognises links within and beyond the Park, using a diverse range of interpretive media; and

- planning for the management of significance into the future through ongoing maintenance and preventative works and ensuring prioritisation of actions based on significance, constraints and threats. NPWS management of works and responses to threats, as well as decision making processes should be transparent and be accountable to an advisory committee/stakeholders.

7.3 Statutory Constraints

7.3.1 National Parks and Wildlife (NPW) Act, 1974

Kosciuszko National Park is located within the Snowy Mountains and South West Slopes Regions, two of the four administrative regions identified as part of the Southern Directorate of NPWS. The NSW *National Parks and Wildlife (NPW) Act, 1974* sets out the responsibility of the NPWS toward historic heritage management on the NPWS estate.

Under Section 2A of the Act, the conservation of cultural heritage is identified as a key objective for the Service (Section 2A(1)(b) and Section 30E). The conservation of cultural heritage covers *objects, places and features of cultural value within the landscape*, and includes, but is not limited to, places of significance to Aboriginal people, places of social value to the people of New South Wales, and places of historic, architectural and scientific significance (Section 2A(1)(b)(i), (ii) and (iii)). The objectives also provide for the appreciation and interpretation of cultural heritage values and the importance of access (Section 2A(1)(c)).

The principal components of the Act in relation to cultural heritage also include the requirement for the conservation of natural and cultural heritage through mechanisms such as the Kosciuszko National Park Plan of Management (Section 72).

For a definition of 'historic heritage' under the Act (Regulations), refer to the Glossary of Terms in Section 9.0 of this report.

Heritage places on the NPWS estate are required to be listed on a Heritage and Conservation Register, under Section 170 of the NSW Heritage Act (refer to Section 7.2.2).

The primary responsibility for the protection of Aboriginal heritage resides with the Department of Environment and Conservation NSW (DEC), through the *National Parks and Wildlife Act 1974* (NSW). The NPW Act protects Aboriginal objects and places. For a definition of 'Aboriginal object' under the Act, refer to the Glossary of Terms in Section 9.0 of this report.

As historic places occur within all NPWS areas they are also protected by other NPWS corporate obligations, such as the requirement to comply with government directives regarding asset management and so on. NPWS corporate obligations are discussed further in Section 7.4.

Kosciuszko National Park—Plan of Management

There have been several Plans of Management for Kosciuszko National Park; the first prepared in 1974, then 1982 with major revisions in 1988–89, with the most recent version being the 2004 Draft Plan of Management (currently in its review and finalisation stage).

The 2004 Draft PoM, Chapter 7, 'People and the Landscape', addresses the cultural heritage of the Park, and includes particular reference to and policy and actions for the huts. Policy No. 30 of Section 7.1.1 states the requirement for a strategy to be prepared for the long-term conservation and protection of the individual and collective cultural significance of the huts, in an integrated way. This Huts Conservation Strategy report has been prepared for NPWS to satisfy this requirement of the 2004 Draft PoM.

The Draft PoM discusses a number of hut-related issues in some detail, including that of rebuilding. As a requirement of the PoM process, this report provides specific policy and direction for the conservation and strategic management of the huts into the future. An opportunity now exists for the policy direction of this report to feed into the finalisation process of the PoM to ensure the objectives of the two documents are aligned.

There may be impacts on hut management resulting from the policies proposed for the six management zones identified in Chapter 5 of the 2004 Draft PoM—Wilderness Zone, Back Country Zone, Minor Road Corridors, Major Road Corridors, Visitor Services Zone and Alpine Resort Zone—which will require careful consideration. Within each of these management zones are seven management units that contain places and values of exceptional significance in terms of their natural, cultural or recreation values. These management units have specific prescriptions, in addition to those policies described, for the underlying management zone/s within which they are situated.

As it stands, the management prescriptions for some zones (in particular the Wilderness and Back Country Zones), may place emphasis on the zones' natural values and on a preference for 'self-reliant' and 'wilderness' recreation experiences in such zones. The application of related policies could impact upon the existing social values and strong cultural landscape values identified in this report, Chapter 7 of the Draft PoM, and the Independent Scientific Committee's report, all of which discuss the rich and diverse Indigenous and non-Indigenous cultural heritage values throughout KNP, across all management zones (or 'irrespective of management zone boundaries').

While not explicitly stated, the proviso in Chapter 7 of the Draft PoM (p 79); 'where conflict with protecting other values occurs, cultural heritage management may be directed at recording, interpreting, acknowledgement or commemoration rather than facilitating the continuation of an activity or practice'; may provide an opportunity for natural values to prevail over cultural.

In this project, the involvement of Aboriginal communities that have connections to the mountains has been through the Aboriginal Working Group (AWG), which was established in 2002 as part of the Draft PoM review process. The continued involvement of Aboriginal communities through the AWG, or similar such groups, in the future, will be an important aspect of the future and ongoing management of the huts in KNP and their conservation.

7.3.2 NSW Heritage Act, 1977

The *Heritage Act 1977* (NSW) requires government agencies to maintain a Heritage and Conservation Register (Section 170 of the Heritage Act 1977). The NPWS Heritage and Conservation Register includes all the huts in Kosciuszko National Park. A priority list for the management, or otherwise, of these places is currently indicated in the Directorate and Regional planning strategies (see below).

In January 2005 the NSW Heritage Office introduced guidelines tilted State Agency Heritage Guide: Management of Heritage Assets by NSW Government Agencies. A key deliverable is the requirement that NSW agencies have a heritage asset management strategy in place by 31 January 2006 and completion of heritage and conservation registers by December 2009. A stated aim of the guidelines is to ensure an integrated approach to achieve genuine heritage outcomes of benefit to the community as required by the NSW Government's Total Asset Management Policy.

The NPWS HHIMS shows that most of the huts addressed in this report are listed on NPWS Section 170 Heritage and Conservation Register, as either complexes or elements. Those hut places not identified as listed on the NPWS Section 170 Register include Linesman No. 3 (1982 hut), Disappointment Spur, Long Plain, O'Keefe's, Peden's, Bolton's Hill, Jounama and Old Geehi, all of which are listed as potential elements or complexes, and Ravine, Grey Hill Café and Tyrells, which do not appear on the list. The absence of a hut from this list may relate to the limitations of the database search parameters and should not be regarded as conclusive.

Section 170 of the Heritage Act requires minimum standards of maintenance and repair to all items of environmental heritage listed on this register.

This project concludes that the huts in Kosciuszko National Park, as a collection, meet the threshold for inclusion on the State Heritage Register (SHR), which is administered by the NSW Heritage Office. Activities affecting items listed on the SHR, with the exception of minor works, require approval by the Heritage Council of New South Wales.

A search of the NSW Heritage Office electronic database (the State Heritage Inventory) reveals that Currango Homestead is the only place out of all the hut places discussed in this project currently listed on the State Heritage Register.

Standard exemptions are provided for minor works to items listed on the SHR, such as maintenance or routine management.

NPWS prepares Conservation Management Plans (CMP) for heritage items on the State Heritage Register. These outline the significance of the item and how the item is to be managed. Where a CMP has been endorsed by the Heritage Council, activities consistent with the CMP policies may be exempted from further Heritage Council approval, under Section 57(2) of the Act.

Also, policy in planning documents such as Heritage Action Statements (HAS) could form the basis of exemptions in association with the policies in this Huts Conservation Strategy.

Archaeological Relics

KNP is likely to contain historical archaeological relics, in particular within the vicinity of each of the huts, ruins and hut sites.

The Heritage Act affords automatic statutory protection to 'relics' (or land known or likely to contain 'relics'), unless there is an applicable gazetted exception. (Refer Section 9.0, Glossary of Terms for a definition of 'relic' under the Act).

An excavation permit issued by the NSW Heritage Council is required where the disturbance or excavation of land is likely to result in a relic being discovered, exposed, moved, damaged or destroyed.

The Director of Cultural Heritage, DEC, has delegations under the Heritage Act for the following activities on NPWS estate: to determine applications for certain minor works affecting archaeological relics, and to issue excavation permits.

7.3.3 NSW Environment Planning and Assessment (EPA) Act (1979)

Under Part 5 of the EP&A Act, NPWS is required to assess the environmental impacts of a proposed activity (as defined by the EP&A Act) prior to giving approval to undertake the activity on reserved lands under the NPW Act.

All activities that may impact upon an item of cultural heritage of 25 years or older within NPWS control will need to be assessed through either Part 4 or Part 5 of the Act. An Environmental Impact Statement (EIS) or Review of Environmental Factors (REF) is required in accordance with Part 5 of the Act. EP&A Act requirements for NPWS are in addition to approvals under the NSW Heritage Act for items listed on the State Heritage Register (SHR).

Consideration of potential impacts on the environment from activities such as the rebuilding or replacement of historic structures, including impacts on soil quality, water quality, vegetation, fauna, and threatened species/communities, the REF process also assesses potential impacts on Indigenous and non-Indigenous cultural heritage, and the potential for increased threats to the community, such as bushfire risk.

State, Regional and Local Planning Context

The following state and regional environmental plans and policy are relevant to the study area and therefore may impact on decisions regarding the management and conservation of the huts:

State Environmental Planning Policy (SEPP) *4—Development Without Consent and Miscellaneous Complying Development.* (Under SEPP 4, places included on the

NPWS Section 170 Heritage and Conservation Register, are exempt from compliance with Local Government Planning regulations and controls, such as the *Snowy River Local Environmental Plan 1997* (SRLEP) and *Tumut Local Environmental Plan* (LEP) 1990.)

Kosciuszko Regional Environmental Plan (REP) 1998 (Snowy River)

State Environmental Planning Policy No. 73—Kosciuszko Ski Resorts (gazetted on Friday 6 September 2002)

State Environmental Planning Policy (SEPP) 60—Exempt and Complying Development

State Environmental Planning Policy (SEPP) 64—Advertising and Signage

7.3.4 Environment Protection Biodiversity Conservation (EPBC) Act 1999 and Regulations 2000

The *Environmental Protection Biodiversity Conservation (EPBC) Act* establishes a statutory framework for involvement of the Commonwealth Government in natural and cultural heritage management and protection.

In 2004 a new Commonwealth heritage management system was introduced for Australia's heritage places. Key elements are amendments to the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act), which include explicit requirements for cultural heritage protection, the creation of a National Heritage List (and a Commonwealth Heritage List), and the establishment of the Australian Heritage Council under the *Australian Heritage Council Act 2003*. The Register of the National Estate has been retained.

Neither Kosciuszko National Park nor any individual huts are currently listed on the National Heritage List. However, the assessment provided in this report concludes that the huts collection has National Heritage values, as part of a wider group within the Australian Alps National Park.

Government Authorities and Agencies that own or control a place with National Heritage values must make all reasonable steps to assist the Commonwealth Minister for the Environment and Heritage and the Australian Heritage Council with identifying, assessing and monitoring a place's heritage values.

Section 324S of the EPBC Act requires that the Commonwealth Minister must make a written plan to manage the National Heritage values of each National Heritage place. The aim of the plan is to set out the significant heritage aspects of a place, required to address all the matters prescribed by Regulation and not be inconsistent with the Commonwealth Heritage Management Principles. The plans should be completed within two years of the commencement of the legislation, or two years from the time the relevant Commonwealth agency became owner of the place, whichever is the sooner.

Matters prescribed by the EPBC Regulation to be included in a Heritage Management Plan include:

- the identification of the place's heritage values;

- constraints and opportunities that those values place on future use;

- owner's requirements; and

- policies and strategies to achieve compatible outcomes.

Many of the matters addressed in this report will be directly relevant for any management plan that may be prepared as a result of inclusion of all or any of the huts on the National Heritage List.

Listing on the National Heritage List may mean that NPWS cannot undertake an action that is not in accordance with a management plan prepared in accordance with the EPBC Act, or which has, or is likely to have, a significant impact on the national heritage values of a listed place, without referral to and/or approval of the Commonwealth Minister for Environment and Heritage.

It is understood that a current nomination for the Australian Alps National Park to the National Heritage List, being prepared by the AALC (refer Section 7.3.5), would be primarily focused on the natural values of the Park. A natural values focus might, potentially, have negative consequences for the demonstrated cultural values of the huts, both individually and collectively, in their Indigenous and non-Indigenous cultural landscape context.

The provisions of the EPBC Act do provide a legislative framework for the management and conservation of KNP as an identified biosphere reserve under five international agreements. As described in the 2004 Draft PoM for KNP:

> Biosphere reserves are areas of terrestrial and coastal ecosystems managed to promote solutions that reconcile the conservation of biodiversity with its sustainable use.

The provisions of the EPBC Act also provide for the protection, and guide the management, of KNP's natural features and ecological integrity of international significance, and establish Commonwealth assessment and approval requirements for actions that may impact on those identified values.

Generally, the heritage provisions of the EPBC Act encourage co-operation between the States and the Commonwealth in the management of heritage places through bilateral agreements. The EPBC Act does not replace existing approvals processes such as those required by local government or State heritage agencies. It may still be necessary to obtain other approvals from local, State and Commonwealth governments in addition to those now required by the EPBC Act.

Register of the National Estate (RNE)

A number of items within and including Kosciuszko National Park are listed on the Register of the National Estate, for either natural or cultural values.

Historic items listed for cultural heritage values include Cascade Hut, Cooinbil Hut, Coolamine Homestead and associated structures, Cootapatamba Hut, Currango Homestead Group, Davey's Hut, Four Mile Hut, Grey Mare Hut and mining precinct; Illawong Lodge, Old Currango Homestead, Pretty Plain Hut, Seaman's Hut and Wheeler's Hut.

Items listed on the RNE for natural values include the Kosciuszko Alpine Area, Kosciuszko National Park and Mount Kosciuszko Glaciated Area. (It should be noted that the *class* of the RNE listing for Kosciuszko National Park is 'Natural', in spite of the fact the Statement of Significance includes a reference to 'many historical sites found within the Park', including 'mountain huts and the remains of old homesteads' associated with mining, pastoralism and early recreational skiing. Furthermore, it is noted that the 'place has Indigenous values of National Estate significance'.)

The RNE is compiled and maintained by the Australian Heritage Council as an evolving record of Australia's natural, cultural and Indigenous heritage places that are worth keeping for the future.

The RNE operates as a heritage list under the provisions of the *Australian Heritage Council Act 2003*.

7.3.5 Australian Standards

As stated in Appendix 4 of the Southern Directorate Cultural Heritage Management Strategy, 2003–2008, NPWS works are required to comply with BCA standards (including but not limited to fire requirements, building construction and safety). However, exemptions may be granted through the NSW Heritage Office for non-compliance for heritage places and buildings in certain circumstances.

The design of works and new works must also comply with or state exception from NPWS Design and Building Standards and all other relevant Australian *ASA standards* as appropriate, as well as other relevant legal requirements including and not limited to t*he Occupational Health & Safety Act, Residential Tenancies Act.*

The preparation of REFs under the EP&A Act should be used to assess the impacts of proposals developed as a result of policy in the Huts Conservation Strategy rather than becoming determinants of policy on the huts by default.

Other constraints that may impact on the huts include the over-engineering of structures in order for new development to meet current OH&S standards, or potential OH&S issues associated with volunteer work-parties.

In this regard, it should be noted that part of the values integral to the huts is derived from their vernacular design and construction and, often, an appearance of fragility. While it is acknowledged that, in some cases, a degree of stabilisation for reasons of public safety may be required, standard prescriptions should not be applied to all huts, but rather, expert advice sought and decisions made on a case-by-case basis, using relevant professional advice including heritage advice.

7.3.6 Wilderness Act 1987

The *Wilderness Act 1987* provides for the identification of landscapes capable of restoration to a natural state while also providing for the protection of environmental heritage, including cultural heritage. Landscape areas identified under this act must be managed to preserve the capacity of the area to evolve in the absence of significant human interference and to permit opportunities for self-reliant recreation.

Those areas and places of Kosciuszko National Park that are located within the boundaries of a Wilderness Zone, and defined by the 2004 Draft PoM (Chapter 5 and Map 5), are subject to the provisions of this Act (see Figure 3.75).

Advice from the DEC is that the requirement for heritage conservation under the NPW Act provides the basis for conservation of huts in wilderness areas and for the rebuilding of huts in order to conserve cultural significance.

7.4 Non-statutory Constraints

7.4.1 Australian Heritage Council

The functions of the Australian Heritage Council are outlined in the *Australian Heritage Council Act 2003*. Some of the key responsibilities include assessing nominations in relation to the listing of places on the National Heritage List and the Commonwealth Heritage List, promoting the identification, assessment and conservation of heritage, and compiling and maintaining the Register of the National Estate.

The Australian Heritage Council is an independent body of heritage experts which has replaced the Australian Heritage Commission.

7.4.2 Australia ICOMOS Burra Charter

In the past, the approach of the NPWS to the conservation of their cultural heritage assets has been informed by the principles and guidelines of the *Burra Charter* of Australia ICOMOS.

Changes to the *Burra Charter* (1999 edition) balance the emphasis on fabric with a stronger emphasis on retaining use and associations as equally important means of conserving significance. (Former editions of the *Burra Charter* addressed the majority of fabric, from which, it is understood, emerged the NPWS 50% rule, where rebuilding could only be considered if more than 50% of original fabric remained.)

Article 5.1 of the *Burra Charter* states that conservation of a place should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.

All aspects of the place that contribute to its significance should be conserved: fabric, use, associations and meanings (including the significant associations and meanings a place may have for people with strong or special connections to that place).

Article 20 of the *Burra Charter* states that:

> Reconstruction *is appropriate only where a place is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the fabric. In rare cases, reconstruction may also be appropriate as part of a use or practice that retains the cultural significance of the place.* (Article 20.1)

> Reconstruction *should be identifiable on close inspection or through additional interpretation.* (Article 20.2)

In relation to Article 20.1 values relating to use and associations may provide justification for the rebuilding or replacement of huts in KNP.

Where management actions or decisions may result in a loss of cultural significance, these actions should be reversible or, at the very least, should adopt a cautious approach. The precautionary principle should be applied with care.

7.4.3 Australian Natural Heritage Charter

The *Australian Natural Heritage Charter: for the conservation of places of natural heritage significance* (second edition) recognises both natural and cultural heritage values of places. In making decisions that will affect the future of a place, the Natural Heritage Charter recognises the importance of considering all the heritage values of a place, encompasses a wide interpretation of natural heritage and is based on respect for that heritage.

The Charter acknowledges the principles of intergenerational equity, existence value, uncertainty and precaution (refer Glossary of Terms, Section 9.0).

7.4.4 Australian Alps Cooperative Management Program

Established by Ministerial agreement between the ACT, Victoria and New South Wales, and administered by the Australian Alps Liaison Committee (AALC), the aim of the *Australian Alps Cooperative Management Program* is to jointly address common issues across the Australian Alps National Parks. Liaison on huts management is ongoing and the Australian Alps Liaison Committee should be consulted on the outcomes of this project.

The Australian Alps Liaison Committee (AALC) is currently preparing a submission to nominate the Australian Alps National Park to the National List (administered under the EPBC Act). It is understood that the focus of the nomination is the Alps' natural values, in spite of the acknowledged presence of strong Indigenous and non-Indigenous cultural values. The impact of a natural values-focused listing is discussed above in relation to the EPBC Act, in Section 7.2.4.

A key message of the 2002 *Mountains of Meaning: celebrating mountains in the International Year of Mountains* (co-ordinated by the Australian Alps Liaison Committee with Australia ICOMOS), was the successful integration of natural, Aboriginal and non-Aboriginal cultural values, the importance of managing the cultural heritage of the place as a complex and multi-layered cultural landscape, and the need to include the intangible values held by associated communities in conservation decisions.

7.4.5 National Trust of Australia (NSW)

The National Trust of Australia (NSW) is a community-based conservation organisation. The Trust has assembled a register of heritage items and conservation areas through the assessment work of its expert committees. Although it holds no legal status, the National Trust Register is considered to be an authoritative guide to heritage significance and acts as a lobby group for heritage conservation.

The National Trust of Australia (NSW) Register does not include the huts, ruins or hut sites identified in this report. The following items are registered by the National Trust:

- Kosciuszko Alpine Areas – Landscape Conservation Area;

- Illawong Lodge (plus bridge and flying fox); and

- Thredbo Village Urban Conservation Area.

7.5 NPWS Policy and Management

There are many NPWS policy and strategy documents that are relevant to hut management, including the NPWS Corporate Plan; Cultural Heritage Strategic Policy; Southern Directorate and Regional Cultural Heritage Strategies (Draft Snowy Mountains and South West Slopes).

The identified focus of the NPWS corporate plan is landscape conservation, recognising that the definition of landscape encompasses a variety of cultural values and associations which may be of Aboriginal or non-Aboriginal origin or shared between Aboriginal and non-Aboriginal communities.

Under NPWS policy, any Memorandum of Understanding proposed would be required to satisfy the policy and objectives of the *NPWS Memoranda of Understanding Policy* document.

7.5.1 NPWS Corporate Plan

The role of the most recent NPWS Corporate Plan (2004–2006) is to guide planning and decision making throughout the organisation. All other NPWS organisational plans sit within the framework established by the corporate plan, and give effect to it. The current corporate plan continues the holistic approach to conservation established in the 2000–2003 plan, which integrates natural, cultural and community values. NPWS describe this holistic approach to conservation as 'landscape conservation'.

The NPWS corporate mission, as set out in the corporate plan is 'working with people and communities to protect and conserve natural and cultural heritage in the New South Wales landscape'.

Refer to Section 5.4.1 where the corporate plan is discussed in relation to evolving perspectives on cultural landscapes and the interface between cultural values and natural values.

7.5.2 Cultural Heritage Strategies

The Southern Directorate Cultural Heritage Management Strategy (SDCHMS) (2003–2008) assists the Southern Directorate in meeting its statutory obligations and responsibilities required by the NPW Act and the Heritage Act 1977 as well as obligations required by the NPWS corporate plan.

It provides a framework for the management of cultural heritage, within which the two regional strategies operate. The Southern Directorate and Regional Cultural Heritage Management Strategies assign priorities for the huts according to various criteria established in the Southern Directorate Cultural Heritage Management Strategy (significance, visitation, education and interpretation, and other management issues). These documents should take into account the policy and recommendations of this Huts Conservation Strategy in setting priorities for resources.

The management objectives, principles and strategies in the SDCHMS provide a sound basis for the management of cultural heritage, and provide in-principle support for a pro-active, sustainable, holistic and integrated approach to the management of cultural (Aboriginal and non-Aboriginal) and natural heritage.

In describing the cultural heritage values of the KNP region, the SDCHMS recognises the complex and multi-layered cultural values of KNP and the evidence that the huts provide of those values. It also recognises the importance of involving stakeholders and communities in the management of cultural heritage in a meaningful way, as well as the importance of determining and taking into account the social values of historic places.

It requires each regional strategy to maintain lists of priorities for the management of their cultural heritage places, and states that places listed in Table 1 of each regional strategy 'will be entered on the NPWS Section 170 Heritage and Conservation Register'. These tables should be reviewed in light of the recommendation in this report that the collection of huts in KNP be listed on the SHR.

7.5.3 Regional Cultural Heritage Strategies (Snowy Mountains & South West Slopes)

The Snowy Mountains Region CHMS is in draft form, dated November 2003, and identifies a considerable number—if not all—of the huts in this report on Table 1A to be actively managed, as high, medium and low priorities. The priorities in Table 1A should be reviewed having regard to the particular values of each hut place, identified in Table 6.2 of this Huts Conservation Strategy.

Botheram Plain, Hogg's, Linesman No. 2, and Paton's huts are identified in Table 2, which lists significant historic heritage places that will be actively managed, as resources become available.

The South West Slopes Region CHMS identifies only a limited number of the hut places identified in this report on Table 1 to be actively managed, being the larger homestead complexes and sites such as Currango and Coolamine and Jounama homesteads and the Ravine site/ruin. The rationale for this inconsistency with the Snowy Mountains Region strategy is not clear.

These priority lists should be reviewed and revised based on the particular values of each hut place, identified in Table 6.2 of this Huts Conservation Strategy.

7.6 Stakeholders

Consultation with stakeholders occurred throughout this project and included a conservation policy workshop and review of the draft report. It also involved a meeting with the PoM Reference Group, discussions with NPWS staff from the two regions, social values workshops and associated surveys and questionnaires, liaison with the Aboriginal community via the Aboriginal Working Group set up as part of the PoM process, and interviews with two Aboriginal NPWS staff members with associations and traditional connections to the area and to particular huts.

Through each of these consultative forums emerged strong expressions of stakeholder interest. Within a broad range of groups there was a broad range of values identified and interests represented, but an overarching recognition of the values of the huts. Differing perspectives emerged in relation to the interface between natural and cultural values. However, the PoM and the aforementioned consultative processes have identified a shared and strong interest in the huts and their conservation.

7.6.1 Viewpoints of Stakeholders

There are many different perspectives on the cultural and natural values of Kosciuszko National Park and the huts, and on the best ways to protect these values. Understanding each of these perspectives and seeking common ground was one of the primary objectives of the policy workshop stage of this project.

Stakeholders with an active interest in the huts within Kosciuszko National Park include:

NPWS Staff Generally, the concerns of these stakeholders related to: limitations on resources and the conflicts between natural and cultural values relative to the allocation and prioritisation of those resources; responsibility for decision making regarding cultural heritage that should reside with respective Area managers, using policy and guidelines to ensure transparency, certainty and consistency are established; the potential for some strategic decisions in terms of rebuilding, based on interpretive opportunities and public accessibility.

Nature Conservation Council of NSW (NCC) and the National Parks Association of New South Wales (NPANSW)—The primary concern of these stakeholders related to the retention of and respect for natural values, ecological sustainability and biodiversity when considering and undertaking the conservation of huts.

Kosciuszko Huts Association (KHA) – The primary concern of this stakeholder group relates to the holistic value of the huts collection without undue focus on particular hut places on an ad hoc or hierarchical basis. The KHA expressed enthusiasm for recovery of the significance lost through the loss of huts to events such as the January 2003 bushfires, and in establishing a formal relationship or partnership with the NPWS.

Aboriginal Communities, Families—Strong intergenerational associations emerged in this process for these stakeholders, as well as feelings of disassociation for both groups.

User Groups (various)—Generally, the key point made by these stakeholders related to identified associations between huts, a shared interest in the huts (in spite of the occasional differences between the views of user groups), and a strong desire to continue their use of and retain their associations with the huts.

Other potential stakeholders may include the local community and local tourism operators. These groups were not specifically identified in this project or throughout the process of identifying associated communities.

7.7 Condition and Threats

7.7.1 Environmental and Other Threats

A number of threats exist for the huts and best efforts for their conservation including the fragility of the huts themselves (which forms part of their value), environmental and human threats, and the need to respect the ecological and cultural integrity of place. Environmental threats include:

- bushfires;

- heavy snow and strong winds; and

- damage from water ingress and dry-rot.

Other threats may arise from the people who visit the huts and hut places, either through 'loving a place to death' or through ignorance or vandalism, and include:

- damage from internal fires;

- the need for adequate and appropriate toilet facilities and water supplies to meet visitor demand;

- the failure to mitigate major problems through the proper and timely identification and management of minor problems;

- loss of skills (ie traditional building methods); and

- vandalism.

Additional threats may arise from preventative or emergency works, such as the routine clearing of firebreaks around huts which, while well-intended and may save the hut itself, may adversely impact upon the setting of the hut, associated site features and the site's archaeological potential.

Other risks that may arise are those associated with the management of the huts, if managers are not mindful of the complex and layered values of each hut place or fail to recognise that traditions, such as construction methods, may change, and where there may be a danger of trading-off cultural values against natural values.

7.7.2 Logistical and Resources Issues

- Access to sites—both physical distance and statutory constraints (Wilderness Act and Draft PoM Management Zones).

- Impacts associated with location (cost and environmental in accessing sites).

- Conflicts between the Draft PoM obligations, resourcing and extreme events.

- Financial resources.

- Skills and other human resource limitations.

- Availability of sound heritage advice.

- Ambiguous demarcation of responsibilities between caretakers, KHA and NPWS.

7.8 Issues and Opportunities

A number of issues and opportunities were identified during the preparation of this report (refer Section 1.4), which are relevant to the future and ongoing conservation and management of the huts in KNP, including:

- The opportunity for the retention and recovery of the significance of the huts through rebuilding and/or interpretation. Another key part of retaining and recovering significance relates to the mitigation of threats through the implementation of programs such as ongoing maintenance of fabric and fire prevention.

- The opportunity to build support in the broader community of the Park and, through interpretation and education, promote the significance of the huts within the KNP landscape to associated and local communities, user groups and visitors to the Park, but also to the broader Australian community.

- Capitalising on opportunities identified in the Policy Workshop for co-operative management to achieve shared goals. There is also an opportunity for the exchange of skills and resources between stakeholders.

- The opportunity to establish a formal agreement, such as a Memorandum of Understanding (MOU), between the NPWS and the KHA.

The conservation of the huts in KNP also represents an opportunity for NPWS to continue in the new direction established in the 2000–2003 Corporate Plan, which, adopting a holistic landscape approach, incorporates and integrates natural values, Aboriginal cultural and historic heritage values, broader community values, as well as shifting their focus towards greater community involvement.

In line with the principles and direction established in the corporate plan, it is necessary to prioritise resources accordingly. While the importance of the ongoing involvement of associated communities should be a priority, there are many programs that should also be prioritised, including reviewing regional strategies, updating the NPWS Historic Heritage Information Management System (HHIMS) data and Aboriginal Heritage Information Management System (AHIMS) data, completing Heritage Action Statement (HAS) documents for all of the hut places, and preparing and implementing cyclic maintenance plans.

The precautionary principle should be invoked in conservation decisions which involve the management of perceived conflicting natural and cultural values. Assessment processes must be transparent, consistent and involve relevant stakeholders, peer review and assessment by relevant NPWS and scientific staff. Assessments must also satisfy the concerns of relevant statutory authorities such as the Heritage Council of NSW. Claims of the costs and benefits of actions on the natural resources and values of KNP must be substantiated by sound scientific evidence.

8.0	**Conservation Policy**

8.1 Introduction

At the core of the management of the huts in Kosciuszko National Park (KNP) is the need to retain the significance of the huts as a collection.

Retaining the significance of the collection of huts provides for tailoring policy and priority setting to suit the management of the collection as a whole. An example of this would be the advantages from targeting policy on interpretation to those places that are more often visited and can be a vehicle to tell a range of stories rather than interpreting a significant but very remote hut.

The policies in this section are presented within relevant policy areas from the perspective of those charged with their management. For this reason policy is grouped into three parts centred around managing the collection within KNP.

Part A provides the 'big picture' that connects the collection to the broader environment in which the huts are managed. This helps managers see the collection within the context of NPWS policy and values and community interests and values, including other areas of public sector management.

Part B looks at the collection as part of a whole of landscape management of KNP and identifies appropriate processes and priorities.

Part C provides conservation policy in relation to the destruction or damage to huts and provides a decision making process and criteria for making decisions on restoring, rebuilding or commemorating destroyed or damaged huts. (Section 9.0, 'Policy Implementation' provides a specific assessment of the huts destroyed or damaged during the 2003 bushfires.)

The polices in this section respond to the requirements in the brief and to the outcomes of a policy workshop attended by stakeholder groups representing various interests in the management of huts (see Section 1.4). Relevant policy contained in the draft PoM has also been considered in the development of conservation policy. This Conservation Strategy was envisaged as an implementation project resulting from the PoM process. In practice, both projects have proceeded in parallel and the outcomes of this project will inform the finalisation of the PoM, just as the draft PoM has informed this project.

Each policy area is preceded by a discussion of the principle(s) upon which it is based and includes a cross reference to related policies, relevant individual huts values as identified on Table 6.1, and related policies in the draft PoM.

8.2 Discussion of Conservation Policy

The KNP huts comprise a collection of exceptional heritage significance. Through the diversity of the collection are told many chapters in the story of KNP. Key outcomes of this project in relation to the assessment of significance include the social significance of the huts to associated communities and the place of huts within the past and ongoing

cultural landscape patterns of use in KNP. The ongoing threats from bushfires and storms provide an endangered/rarity value to the collection.

The key constraints identified in Section 7.0 include: the need to manage both natural and cultural values; the natural and human threats to the collection; and the availability and management of the resources to conserve the collection.

The responsibility of the NPWS to manage both natural and cultural values comes from its statutory role as defined in the *National Parks and Wildlife Act* (NSW) (NPW Act), its corporate values and policies and also the values held by the community as a whole and by stakeholder groups.

The key natural threat remains that of bushfires; the other natural threats being the ongoing deterioration of the huts resulting from their construction with vernacular materials and their remote and exposed locations. Human threats relate to accidental damage, such as fires within the huts, and arise from a lack of experience or awareness rather than from wilful destruction (although some huts near main roads do get vandalised from time to time).

The constraints relating to resources arise from the size of the collection, the nature of the construction materials and its remoteness. The ongoing involvement by caretaker groups such as the KHA and the human resources that they bring to bear on huts conservation is, and will be, critical in the future.

The identification of associated communities, which includes those with long associations resulting from work and/or recreation, as well as the broad Australian community, provides a significant opportunity in relation to cultural tourism, and promotion and assistance in conservation.

The policies contained in this section are the result of careful consideration of the requirements to conserve significance and the relevant constraints and opportunities. These policies are based on the following principles:

- the recognition of the huts as central to the landscape history of KNP, including the history that postdates its formation;

- the retention and recovery of significance associated with social significance and ongoing cultural landscape patterns of use that were severed as a result of the bushfires of 2003;

- a more holistic approach to the management of the interface between cultural values and natural values;

- harnessing the energy, skills and commitment that arises from strong community associations with the huts as a collection and individually, and the recognition of ongoing caretaker contributions in the future management of the huts;

- the need to reduce threats but accept risks as core elements in priority setting; and

- the need for an outreach and education strategy to connect to the broad Australian community in promoting the significance of the huts and the role of the community as a whole in their conservation.

8.3 Part A: Managing the External Environment

8.3.1 Rationale

The success of this project will require that the NPWS endorse and implement its findings. This will include a commitment to provide the financial and human resources required. There is a need to manage the huts within the broader context that requires an outreach to other Commonwealth and state government agencies, to stakeholder organisations and to associated communities. To achieve real value for the effort with the KNP huts, there is also a need to promote the huts in New South Wales and Australia as a cultural tourism attraction.

8.3.2 Policy Area A1: Vision Statement

Principle

The vision for heritage management of the KNP huts is founded on both the stated view of the NPWS as expressed in corporate strategies and policy, and the 'whole of landscape' approach in the draft PoM and the findings of this report. A 'whole of landscape' approach conserves not only the fabric associated with historic uses but ongoing social values held by associated communities (previous land-users, recreational groups and caretakers) and patterns of use (ongoing long-standing recreation use and hut lifestyle). As noted in the PoM:

Unlike previous plans of management, this plan recognises the natural and cultural values are often intertwined within the landscape and should be managed in a holistic way.

Policies

1. The group of huts, hut ruins and sites of former huts within KNP are recognised as a heritage resource of exceptional significance for the state of New South Wales. The collection not only provides evidence of key historic themes in the development of New South Wales and this region but still retains social significance to Aboriginal and non-Aboriginal communities through family connections and ongoing patterns of use. The collection of huts represent a key chapter in the historic and continuing story of human interaction with this unique landscape.

2. The huts collection should be managed as a core element of the KNP landscape story in a 'whole of landscape' approach that considers all natural and cultural values.

3. The social significance of the huts and their associations with patterns of use and travel networks in the landscape should be retained, recorded and interpreted.

Related Policies and Hut Values

All Policy Areas within parts A, B, and C

Hut Values: All values

Draft PoM 2004: Summary

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4. Associated communities should be encouraged to participate in the management of the huts, including the reduction of threats and the interpretation of the collection to park users and the broad community.

8.3.3 Policy Area A2: NPWS Endorsement and Corporate Actions

Principle

Policy for the management of huts has considered NPWS corporate values and policies that derive from a requirement of the *NPW Act 1974*, and other relevant statutory documents. The NPWS should adopt the findings of this report at a corporate level to foster organisational commitment and to ensure resources are available.

A review of current regional strategies, including current priority settings, should be undertaken following completion of this study. Ongoing liaison will be required with relevant government agencies, such as the NSW Heritage Office.

Policies

Related Policies and Hut Values
Policy Areas: A3, A4, B1, B2, B3, B15
Hut Values: All
Draft PoM 2004: 7.1.3 (17, 18, 19), 12.3.1

1. This Huts Conservation Strategy report should be endorsed by the NPWS as the basis for the conservation and management of the huts in Kosciuszko National Park.

2. The Kosciuszko National Park Huts Conservation Strategy is referred to in the Kosciuszko National Park Plan of Management (as amended) and is given power by reference to it within the KNP Plan of Management.

3. The huts collection should be managed in accordance with the provisions of the Kosciuszko National Park Plan of Management (as amended), the Kosciuszko National Park Huts Conservation Strategy and all completed conservation management plans, heritage action statements and related documents.

4. The NPWS should provide for the management of the huts as a collection within the resources of the organisation and this should be reflected in allocations to Head Office, Directorate and Regional budgets and staff resources. Identified in Parts B and C is a requirement to resource a broad hut management program (projects/data management), as well as both 'catch-up' and ongoing maintenance works for individual huts.

5. The implementation of huts restoration, rebuilding or commemoration (see Section 8.5) will require significant financial and staff resources to manage. This program, essential to recover significance from the losses in 2003, may necessitate a one-off short-term increase in funding to the affected DEC Regions.

6. The huts collection should be managed in accordance with the principles outlined in the State Agency Heritage Guide published by the Heritage Council of NSW, January 2005.

7. Future reviews of the NPWS corporate plan and polices should include consideration of the policies contained in this Conservation Strategy.

8. The Southern Directorate and the draft Snowy Mountains and South West Slopes Regional Strategies should be revised in accordance with the findings of this Conservation Strategy. Revisions should aim to remove inconsistencies between the Regional Strategies that exist and recognise the collection as a whole is of State heritage significance.

9. The NPWS should use the significance of the huts, both individually as well as a collection, as the basis for management and in dealings with other state and Commonwealth legislation, including the Wilderness Act and regulations such as the Building Code of Australia.

10. The NPWS should liaise with the NSW Heritage Office so that this report is endorsed by the Heritage Council of NSW as the appropriate basis for the conservation and management of the huts.

11. The huts collection should be included on the NPWS S170 Register as an item of State significance and it should be nominated to the New South Wales State Heritage Register. Liaison should occur with the NSW Heritage Office to ensure that there are appropriate exemptions to allow for the normal ongoing conservation and management of the huts.

12. A formal agreement should be entered into with the Kosciuszko Huts Association, and NPWS staff resources should be provided to assist this process as described in Policy Area A4.

13. The NPWS should commit resources to working with the Australian Alps Liaison Committee regarding training, research and management opportunities in relation to huts conservation.

14. The NPWS should recommend to the Australian Alps Liaison Committee that it support the specific inclusion of huts and hut landscape values in the Australian Alps National Parks nomination to the National Heritage List that is currently being prepared.

15. The NPWS should recommend that the Australian Alps Liaison Committee prepare a nomination for the inclusion of the groups of Australian Alps huts on the National Heritage List in its own right.

16. The extent and accuracy of data on the HHIMS database in relation to the huts should be increased. NPWS Southern Directorate and Regions should work closely with the Cultural Heritage Division to ensure that huts data is updated on both AHIMS and HHIMS and includes more geographical (GIS based) and plan and photo data, is linked to asset management systems and is made more available via the NPWS website. This project should be undertaken in consultation with the KHA (see Policy Area B15).

8.3.4 Policy Area A3: Building Partnerships with Aboriginal and non-Aboriginal Associated Communities

Principle

The Australia ICOMOS Burra Charter contains the following principles in relation to retention of significance:

- 'Significant associations between people and a place need to be respected, retained and not obscured' (Article 24.1: Significant Associations).

- 'Participation by those with significant associations in conservation, interpretation and management' (Article 12: Participation).

These principles are a key direction of the PoM and underpin the approach taken in this project.

This project found a high level of social significance for directly associated Aboriginal and non-Aboriginal communities for the collection as a whole and for individual huts. Also identified was a recognition of the value of the huts within the broad Australian community.

Strong desires were expressed in the workshops during this project to identify associated communities and encourage their involvement in management. Also identified was an inter-generational desire for younger generations of associated communities to have the opportunity of connection with the huts. (Enabling older people to continue connections is also important as they are the ones who pass knowledge, skills and meanings to younger people.)

There is the potential to build on the identified social values by encouraging community partnerships with the NPWS. Such partnership building will place the NPWS in a good, central position to assist in network building with a connected but dispersed community.

Policies

Related Policies and Hut Values

Policy Areas: A5

Hut Values: 3.1–3.4

Draft PoM 2004: 7.1.1 (16, 39, 44, 45, 46), 7.1.3 (15–16), 7.1.4 (1–10), 7.1.4 (11–28), 13.1.3

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1. All associations with the KNP huts for both Aboriginal and non-Aboriginal communities should be recognised and respected.

2. The NPWS should work towards increasing the identification of families, long-time recreational users and individuals who have strong associations and connections with the huts.

3. The NPWS should support the involvement of those individuals, families and groups who have associations with huts in decisions about, and action to, conserve the huts. Ideally, this involvement would be in association with the KHA (see Policy A4 below).

4. The NPWS should continue to identify hut places associated with Aboriginal communities and provide for their involvement in hut conservation, if the Aboriginal communities so wish.

5. The NPWS should liaise with local government authorities as an ongoing activity to provide for closer involvement with associated communities.

6. In assisting with access for associated communities, the NPWS may make special arrangements but should also take into account the closeness of association, logistics and any impacts that may arise from such access.

7. Efforts to identify and recognise long term user groups, caretakers and individuals should continue.

8. The NPWS should collect histories from those who have cared for the huts for long periods in accordance with appropriate protocols, assisted by or through the KHA or other groups where appropriate (refer to the PoM Traditional Knowledge Program and Memories Project and PoM Communications Plan).

9. The AHIMS and HHIMS data should be updated to be inclusive of all associated sites and communities.

10. The ongoing participation by associated communities in the management of the huts should be supported though the Regional Advisory Committees.

8.3.5 Policy Area A4: Formal Agreement with the Kosciuszko Huts Association

Principle

The KHA has been an integral part of hut management for over 30 years. It currently has over 500 members. While the working relationship between the NPWS and KHA is good, there is, nevertheless, a pressing need for a formal agreement that would be of strategic value for both of the organisations. There is a need to formalise volunteer relationships within the context of increasing risks of litigation and the pressure on individuals' ability to contribute voluntary time.

Ideally, the KHA should be recognised as an 'umbrella' body with associated groups as caretakers working under that umbrella, but direct agreements between associated groups and the NPWS should also be provided for. In having this role there is a clear responsibility on the KHA to respect associated communities and to conserve all the values of the huts, not just the physical fabric.

Policies

1. A formal agreement should be entered into between the NPWS and the KHA. This agreement would:

   - recognise the basis of the relationship;

   - identify the responsibilities of both parties;

   - establish a consistent and transparent procedures for approvals processes;

   - identify the nature of the logistical support that may be provided by the NPWS and human resources that may be provided by the KHA; and

> **Related Policies and Hut Values**
>
> Policy Areas: A3, B2, B7, B8, B15
>
> Hut Values: 3.1–3.4
>
> Draft PoM 2004: 7.1.1

- establish procedures for the training and safety of volunteers during work parties and associated insurance requirements.

(While such an agreement should recognise the KHA as the principal organisation responsible for co-ordinating volunteer efforts, the NPWS can enter into agreements with other caretaker groups which meet NPWS requirements.)

The principles, policies and priorities in this Huts Conservation Strategy, and any subsequent revisions, should be acknowledged in the formal agreement as the basis for the planning and management of the huts.

2. The KHA should be encouraged to participate in the Traditional Knowledge Program and Memories Project identified in the PoM.

3. Information sharing between the NPWS and KHA should be increased; this may include linked websites and access to caretaker information for each hut.

8.3.6 Policy Area A5: Promoting the Huts—Huts Communications Plan

Principle

The values of the huts, as well as the values of visiting the huts, should be communicated broadly within the community. The NPWS regional staff and head office CHD and public communications staff should develop a Huts Communications Plan in consultation with associated communities and regional planning and tourism organisations.

The Huts Communications Plan should have three component parts: how to promote the cultural values of huts for park visitors; how those values may filter into school education curricula, and how these values should be communicated and promoted to the general community. The strategy should aim to broaden the appreciation and understanding of hut heritage values across Australia.

Policies

Related Policies and Hut Values
Policy Areas: B14, Part C (8.5.6)
HutValues: All values
Draft PoM 2004: 7.1.4 (1–6), 7.1.6 (5), 9.3.1 (11), 13.1.1, 13.1.2

1. The NPWS should develop a Huts Communications Plan made up of three interrelated strategies: a Huts Education Strategy, a Huts Cultural Tourism Strategy and a Huts Interpretation Strategy.

2. The Huts Communications Plan should be linked to the KNP Communications plan identified in the draft PoM.

3. The Huts Cultural Tourism Strategy should include cultural tourism opportunities and promotion within the context Australian, New South Wales and regional planning and regional tourism. The Huts Cultural Tourism Strategy should be developed in consultation with associated communities, users and caretakers.

4. The Huts Cultural Tourism Strategy should be prepared in accordance with the ICOMOS International Cultural Tourism Charter.

5. The Huts Education Strategy should be prepared in consultation with state education authorities regarding how the significance of huts may be included in schools curricula. Curricula issues could include: historic themes; traditional skills; social values; Aboriginal associations with the pastoral industry, and landscape education (cultural landscape paths etc). The Huts Education Strategy should be developed in consultation with associated communities, users and caretakers.

6. The Huts Education Strategy should include the conservation of knowledge of traditional materials and traditional skills, techniques for constructing huts, and how to foster that knowledge including through TAFE courses. Associated communities, users and caretakers should be encouraged to participate in these programs.

7. A Huts Interpretation Strategy should be prepared as part of the Huts Communications Plan (see Policy Area B14). The development of a Huts Interpretation Strategy should be done in consultation with associated communities, users and caretakers.

8. The possibility of extending the rental accommodation program currently provided at Currango to other appropriate places should be explored; for example, places such as Cotterill's Cottage or other accessible places on or near the Snowy Mountains Highway.

9. Data should be collected and analysed in relation to patterns of hut use, including through the log books and specific visitor surveys.

10. Opportunities for commercial tour operators to develop programs associated with the huts should be investigated. Such programs should involve non-exclusive use of the huts, should be permissible within the PoM and should not impact on the significance of the hut. Examples could include small group walking tours, photography tours, horse riding and mountain bike tours. The development of such opportunities should be done in consultation with associated communities, users and caretakers.

11. Cultural tourism planning should recognise heritage corridors and precincts and develop eduction and interpretation programs for cultural landscape and associated community values in interpretation programs (see Policy Area B14).

8.4 Part B: Managing the Huts Collection

8.4.1 Rationale

As discussed in Part A, the huts in KNP have exceptional value as a collection. In managing the collection it is necessary to address two complimentary aspects: the benefits that flow from standardised processes and responses, and the requirements to manage the diversity of the individual places.

Management policy described in this part responds to both of these requirements. It defines appropriate policy and process for all huts in the collection and defines priorities so that resources can be properly allocated.

It is recognised that effort must go into priorities from time to time. At present there is a clear need to address not only the physical impacts of the huts lost in 2003 but also to heal the social impact and to take advantage of strong community interest in recovering significance. While decisions on rebuilding need to be made immediately, the likely extent of any rebuilding program will require significant financial and human resources to be programmed over a period of time. Other hut program areas, such as structural assessments and urgent repairs, need to continue. As rebuilding is related to a fundamental responsibility to retain significance, it may be more appropriate to add to the total hut program resource rather than either taking away from other hut programs or unreasonably delaying rebuilding.

An overarching policy of Parts B and C is a 'whole of landscape' approach that recognises social values and networks of ongoing use arising from patterns of historic use. Policies in this part are ordered in the following manner:

- Park—and collection-wide issues—planning, processes and priorities;

- use, access and the identification of an appropriate curtilage/setting around hut places;

- building conservation, maintenance and reducing threats/risks;

- associated objects, cultural plantings and archaeology; and

- associated activities—education, skills, interpretation, research and records.

8.4.2 Policy Area B1: The Management of Heritage Significance

Principle

This policy area identifies which aspects of significance need specific management for the collection of huts, for particular sub-groups of huts and for individual places. These aspects of significance are the historic, social, aesthetic and research potential (including archaeological) values that are identified in Section 6.7 in Tables 6.1 and 6.2.

The significance of the group and of identified individual huts values (shared values and particular values) should be managed. Management of these values should be

for all components of each hut (built, movable, archaeological, Aboriginal heritage and natural heritage).

Emphasis will be placed on recognising that significance may be embodied in the fabric, setting, use and associations, meanings, objects and memories. This is a wider basis for management than in the past.

In stating the policy requirements to retain individual values, the following principles are also relevant:

- the free public use of the huts provides a high level of access to and appreciation of significance by providing connections to historic ways of life;

- the important relationships between groups of huts—it is a network associated with a connected, but dispersed, community; and

- the value of the whole huts resource, including the ruins and sites of former huts.

Policies

1. The free public access to the huts for use as shelters should be continued to retain the heritage significance associated with patterns of use and appreciation, except where the facility is locked for management purposes, or where it is available for public rental purposes, such as Currango Homestead.

2. The management of the huts should aim to retain the significance of the whole collection including hut ruins, sites of former huts and associated works, structures, paths, tracks and other features.

3. Particular emphasis for management should be on retaining the network of huts that have both a cultural landscape significance and on retaining significant connections for directly associated communities.

4. In managing the huts it should be recognised that they have other values in addition to heritage values, including as survival shelters, for recreational amenity and for management use.

5. The policies listed below outline the appropriate management of the individual hut values, which are identified on Table 6.1.

> **Related Polices and Hut Values**
>
> Policy Areas: All policies
>
> Hut Values: All values
>
> Draft PoM 2004: 7.1.1 (1, 2, 10, 12, 13, 43–48), 12.8.1 (1, 3)

Historic Values

1.1 Associated with use/phase: Respect and do not obscure associations with a historic uses or phases of use, as well as subsequent histories of use. While use associations, such as pastoral use, are numerous they represent a relict landscape use of importance in telling the historic story of KNP. Respect the continuing history of use of the huts after the establishment of the park. Research, interpret and promote the different use associations and encourage comparative research with other places and other Australian states.

1.2 Continuity or layers of uses: Retain these aspects of continuity (such as long recreation use) or layers of history reflected in the hut history. Respect and celebrate the evolving character that includes 'make-do' aspects.

1.3 Provides evidence for historic significance: Retain and interpret those elements that provide evidence of historic uses with priority for those elements that provide evidence of a relict use. Identify physical and intangible aspects that are unique and unusual that are related to the hut's history. If rarity value is fabric-related, then be less tolerant with change; if rarity relates to intangible values, then be more tolerant with change. The management of the place should be informed by the reason hut was built.

1.4 Historic rarity: There is a particular requirement to conserve and interpret aspects of historic rarity.

1.5 Association with events, people: Retain associations with people and families and with other associated places wherever possible. Undertake research to identify and provide for the interpretation of associations and places linked to all huts.

Aesthetic Values

2.1 Represents typology of design and/or construction: Respect hut typology in decision making in spatial and construction terms. Respect different typologies (for example, shelter-type huts), as important for the evidence that they provide.

2.2 One of a small group: Place priority on the protection, conservation and interpretation of these huts that have rarity value.

2.3 Unusual/rare aspects of design: A priority for conservation and management should be the rare aspects of design and/or construction of these huts.

2.4 Aesthetically distinctive: Manage for these qualities by not allowing these distinctive values to be obscured, for example by vegetation growth.

Social Values

3.1 Community esteem: Respect identified associations and provide opportunities for associated communities to visit these huts and to participate in decisions about and actions towards in their conservation and interpretation.

3.2 Community wellbeing: Recognise the importance of associations in community wellbeing, and conversely the impact of loss and disconnection. Act to help maintain and recover connections and mitigate the impacts of loss.

3.3 Community identity: Recognise and respect the importance of huts as an element of collective identity for each associated community.

3.4 Strong and multiple association: Recognise strong and multiple associations, assisting these associated communities understand and respect each other's values and perspectives so as to achieve conservation of all values without undue emphasis on one value over others.

Research Values

4.1 Research potential (data): Undertake research in the identified area.

4.2 Archaeological potential: Include the place in a broad archaeological research potential study (see Policy Area B13: Archaeology) and 'flag' site in relation to potential future HAS documents and works programs.

Cultural Landscape

5.1 Distinctive in the landscape: Retain views to and from the hut and retain the values of the setting as a whole.

5.2 Demonstrates siting in the landscape: Don't obscure the historic reasons for the siting of the hut and interpret them.

5.3 Part of historic and continuing network: Retain the place of the hut within in the landscape network and its links with associated communities (Hut Values 3.1–3.4)—actively involve associated communities in its management.

5.4 Strong sense of place: An important 'nodal' place for multiple layers of use and social association—actively involve associated communities in its management. Do nothing that will impact on the 'sense of place' for these places.

8.4.3 Policy Area B2: Conservation Planning, Assessment and Staff Resources

Principles

A clear process is needed for conservation planning for hut places and the assessment and approval of proposed works for NPWS managers, caretakers of the huts and external stakeholders alike.

Three types of conservation planning documents for huts were identified by this project: 1980s Management Briefs, 1990s Conservation Studies and post-2000 Heritage Action Statements. Unfortunately, about half of the huts (33/67) still have no specific study apart from reference in either the Hut Management Program report of 1982 or Part C of the NPWS Huts Study of 1992. Many of the studies are Management Briefs that are now over 15 years old (13/67). Only the Conservation Studies (12/67) or the HAS reports (9/67) can be considered to have appropriate methodology or currency.

Heritage Action Statements (HAS) are the appropriate planning documents that contain a balance of history and significance assessment together with practical works, implementation guidelines and risk assessments.

Works Programs will be prepared for each hut based on the recommendations contained in HAS. Heritage Impact Statements should be prepared to accompany the Works Programs as part of required Review of Environmental Factors (REF) documents to identify the impacts of the proposal on significance. The Cyclic Maintenance Program should be used to alert NPWS of works requirements in addition to the HAS programs. The Cyclic Maintenance Program should also include some routine aspects that do not require NPWS approval.

Increasing the involvement of associated communities in the conservation effort should also include their involvement with the decision making process.

As well as the place-based planning and assessment reports there is a need for thematic studies that reflect a broader landscape approach to planning.

The ongoing review of NPWS staff who have a role in huts conservation and communication between these staff is necessary to ensure the best mix of staff 'on the ground', together with Directorate, Regional and Corporate specialist staff. There should be clear lines of communication between the NPWS and KHA Huts Maintenance Officers and caretaker groups.

Policies

Related Polices and Hut Values
Policy Areas: A5
Hut Values: All values
Draft PoM 2004: 7.1.1 (14), 12.8.1 (2), 15.1.1, 15.1.2

1. Complete HAS assessments for all huts and their component elements.

2. A priority for the preparation of HAS documents should go to those huts with rarity values and for which there have been no previous conservation planning documents prepared. (Section 9.0 contains a priority list for HAS preparation.) Threat or condition should also be used as a guide to priority for HAS reports.

3. Future HAS documents should identify the relative contribution of elements of the hut to the significance values of the place, and should also focus on the need for specific conservation works that are required to assist the preparation of Works Programs.

4. The standard brief for HAS reports should be expanded to cover areas such as curtilage and setting, plantings, associated people, objects and places, movable heritage and archaeological potential. The content of each HAS should include the findings of this Conservation Strategy relevant to that hut.

5. HAS and other hut planning documents should consider the principles outlined in the State Agency Heritage Guide published by the NSW Heritage Office, January 2005.

6. Once HAS documents are complete for all huts, then the emphasis should shift to proactive and practical ongoing works and maintenance processes through the preparation of Heritage Impact Statements (HIS) as part of the Review of Environmental Factors (REF) process. The HIS reports should identify and evaluate impacts on significant fabric and associations, and to provide for an assessment of mitigative measures of Works Programs.

7. The Cyclic Maintenance Program (see Section Policy B8) should also include ongoing routine and protective maintenance that can be undertaken by caretaker groups without the need for NPWS approval.

8. The documentation required for the ongoing works on individual huts should be augmented by studies that link places and themes to provide a broad context to the huts collection, both on and off-park, and to provide for better interpretation of the huts landscapes. The results of these studies should be incorporated into the AHIMS and HHIMS databases and the Huts Interpretation Strategy.

9. The level of consultation with and involvement of caretakers and associated communities in the preparation and implementation of works plans should be increased.

10. Appropriate heritage expertise (either by or on behalf of NPWS) should be involved at key stages of works, including heritage significance assessments, and the identification of and approvals for works, and records should be made and retained for all works (see Policy Area B15).

11. A review of NPWS staff involvement in huts conservation and their roles and responsibilities should be undertaken to ensure clear lines of communication within the NPWS and with caretaker groups and KHA Huts Maintenance Officers.

12. An appropriate training programme should be developed for NPWS and the KHA that addresses the conservation planning for and maintenance of the huts. The programme should also address value-based decision making (old with old, like with like, etc), related approvals and communications processes, and appropriate materials and techniques.

13. A simple flow chart of actions should be prepared for all the planning documents required.

14. The monitoring and evaluation of policies, actions and priorities should be undertaken as a continuing part of the management of the huts collection.

15. The Regional Cultural Strategies and priorities should be reviewed and amended in the light of these policies (see Policy Area B2 and Section 9.2).

16. The NPWS should consult with the NSW Heritage Office in relation to requirements and processes for conservation planning and assessment including exemptions under the *Heritage Act 1977* (NSW) based on this document and the HAS reports.

17. Key performance indicators and a simple schedule of monitoring tasks should be prepared as part of cyclic programs in association with caretakers, and included in HAS documents (see Policy Area B8: Maintenance).

18. NPWS staff involved in hut management should contribute to annual reports as required in the draft PoM, the five-yearly reviews as basis for PoM reviews and the ten-yearly independent scientific advice reports.

8.4.4 Policy Area B3: 'Whole of Landscape' Approach

Principle

Human patterns of use in the landscape that started with Aboriginal paths and which later became routes for pastoralists, miners, skiers and walkers have resulted in a complex network, within which huts have an important place as markers for both past and ongoing uses. This continuing network and its strong social associations provide the basis for a cultural landscape approach to hut management where huts are placed in a broad landscape context rather than being managed as individual objects. The

network of huts has strategic importance for both heritage and emergency shelter reasons.

The principle of a whole of landscape approach also requires respect for and consideration of natural heritage values. The principle is to manage the interface between natural and cultural values in a problem solving manner.

The draft PoM identifies that the huts existing in Wilderness areas and other environmentally sensitive areas, such as karst and alpine areas, should be retained and that any rebuilding of significant huts destroyed in these areas should be in accordance with this Conservation Strategy (see Policy Part C).

Policies

1. The collection of huts should be managed in a 'whole of landscape' approach that considers both natural and cultural significance values in decision making.

2. Huts in all of the zones and special management areas as defined in the draft PoM should be retained and managed primarily for their cultural heritage values.

3. NPWS hut managers should have input into the preparation of the Walking Track Strategy and associated interpretation as defined in the draft PoM.

4. The management of the huts should recognise the key role of huts as part of a cultural landscape and the interpretation of the complete KNP landscape (both natural and cultural values). Features such as routes, paths, groupings of huts and use patterns tied to vegetation types should be interpreted.

5. Problems that occur at the interface of natural and cultural values should, wherever possible, be managed rather than choices being made between one value or another. For example, manage unplanned exotic wildling growth around huts while retaining the original significant planned plantings.

6. Cultural plantings and other exotic plants should be managed in accordance with Policy B11 and in conjunction with the park-wide exotics thematic study as identified in the draft PoM, including the requirements to record plantings on a register.

7. The huts and their settings (as defined in Policy Area B6) in the Main Range area should be managed in conjunction with the KNP Visual Management System to ensure that the cultural visual qualities of the huts are retained.

8. The management of huts should be in accordance with the 1996 report prepared for the Australian Alps Liaison Committee, titled 'Cultural Landscape Management: Guidelines for Identifying and Managing Cultural Landscapes in the Australian Alps'.

Related Policies and Huts Values

Policy Areas: B6, B10, B11

Hut Values: 5.1–5.4

Draft PoM 2004: 7.1.1 (3, 4, 5, 8, 9, 47), 7.1.3 (1, 2, 6, 9), 7.1.6 (3), 8.6.1 (5), 9.1.1 (3, 4), 11.2.3 (1, 2), 11.3.1, 11.3.2, 11.6.4

8.4.5 Policy Area B4: Use

Principle

The free public access to and use of the huts is an important part of their history and is a significant aspect of the Park's culture and character. This public access assists the retention and appreciation of significance of the collection. The shelter use connects with historic ways of living in the huts. The workshops undertaken as part of this project expressed a strong desire to retain the status quo use of the huts as non-commercial temporary shelter. The preferred use is for tent accommodation nearby, with huts used only for cooking, eating and emergency shelter sleeping.

Some huts were built without approval for use in association with brumby running, an activity now not permitted in KNP (Sandy Creek and Ingeegoodbee). While these huts should be retained, and the activity interpreted for the evidence that they provide for the social and historical significance of this activity within the region, this should not be seen as condoning brumby running or any other non-approved activity within the Park, the use of these huts for that purpose nor the construction of new non-approved hut structures. Any such huts constructed in the future should be removed.

Policies

1. The existing use of the huts as public shelters that do not attract a fee for use but are not available for 'accommodation' and cannot be booked should be retained.

2. Huts may also be used from time to time for a management role; for example, in fire operations.

3. The most appropriate uses for huts are those that do not damage a hut's fabric or significance, that assist the continuation of significant associations, and recognise huts as shelters and not as accommodation.

4. The setting of huts is important and visitation by large groups should be managed to avoid impacts on the setting of the huts. It may be necessary to limit the size of groups who use the huts and to provide recommendations for appropriate locations for individuals and large groups camping near a hut site. Appropriate group sizes and minimum camping distances from a hut that provides for the non-exclusive use of the place should be written into licence agreements, or achieved through consultation, and noted in the AALC's *Huts Code for Visitors* pamphlet.

5. NPWS staff should liaise with regular users of the huts, including groups, to manage use and potential impacts.

6. Guidelines should be prepared for the use of huts by high impact user groups to ensure that the values of the hut and their settings are retained and other park users retain access to and appreciation of the huts.

Related Polices and Hut Values

Policy Areas: B9, B15

Hut Values: 5.1, 5.2

Draft PoM 2004: 7.1.1 (37, 38), 8.1.1 (7, 13)

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7. The *Huts Code for Visitors*, in terms of huts use, should be reviewed regularly.

8. Situations where commercial operators can be licensed to use the huts as part of eco-tourism and cultural tourism activities should be investigated, provided that such use does not form exclusive use, or impact on, free public access.

9. While associated communities may receive assistance for 'special access', such use should not constitute an ongoing exclusive use.

10. There should be special opportunities for use by associated communities that have a different history of use in certain circumstances that could include sleeping in the huts.

11. In some particular situations, such as Cotterill's Cottage, the short-term rental of buildings should be considered following an appropriate assessment of heritage impacts resulting from such a use and the changes required to meet codes.

12. Huts existing in KNP at the time of this Conservation Strategy (including Rugman's Hut) should be retained and conserved. Any non-approved structures constructed in the future should be removed. Uses of huts and activities associated with huts should be consistent with and approved as activities within the KNP PoM (as amended).

8.4.6 Policy Area B5: Access

Principle

The provision of access to a place is fundamental to retaining significant associations between a place and those with strong and special associations to that place. It is also important in providing an appreciation of the significance of the huts for all visitors to the park. One of the key values of the huts is as a network of linked places; so the ability to visit the network of places is important in retaining this aspect of significance.

Policy considers a number of related issues including the arrangement for assisting family access, while not reducing general public access. Also considered is access for the less able and people with disabilities to visit the huts.

Policies

Related Polices and Hut Values
Policy Areas: B14
Hut Values: 5.3, 5.4
Draft PoM 2004: 7.1.4 (9), 7.1.5

1. The NPWS should assist with arrangements for assisting family access, while not reducing general public access.

2. Guidelines should be prepared in association with stakeholders in regard to assistance with access to families and associated communities, including how close the relationship should be for such assistance.

3. 'Back-to' days should be organised in consultation with associated communities and caretakers and with the Huts Interpretation Strategy (see Policy Area B14)

4. The KHA and other caretakers should continue to be assisted with access to huts for maintenance, survey inspections and work parties.

5. Huts that are appropriate for access by the less able and people with disabilities to visit should be identified. This should form part of the Huts Communication Plan (see Policy Areas A5 and B14).

6. Vehicles should be kept well away from the huts to protect the fabric and setting of the huts and parking areas defined on a case by case basis.

7. Horses should be corralled away from huts although hitching rails may be provided closer to huts for temporary use. This should be assessed on a case by case basis and be done in consultation with caretakers and users.

8. The publication of the location of the huts on visitor maps should be continued.

8.4.7 Policy Area B6: Establishing an Appropriate Setting

Principle

The relationship between the huts and their landscape setting is a critical aspect of their collective significance. The settings are made up of the area around a place necessary for protecting its significance (known as the curtilage), together with a broader place within the landscape that includes important views to and from the hut. A curtilage is usually larger than the building's footprint and includes associated objects and plantings.

Policies

1. An appropriate curtilage should be identified and mapped for each hut (including ruins and sites) within HAS documents, together with an appropriate broader setting to ensure significant views and paths and connections to other places are retained.

Related Polices and Hut Values
Policy Areas: B9
Hut Values: 5.1, 5.2
Draft PoM 2004: 11.2.3, 11.6.4

2. The management of an appropriate setting should include the following considerations:

    - visitation numbers and impacts (Policy Areas B4, B5);

    - cultural plantings, weeds and native flora (Policy Areas B5 and B8–B11);

    - environmental issues such as water quality (Policy Area B10); and

    - management of fire risk (Policy Area B9).

3. The management of the setting of each hut should be based on ensuring that the principal cultural values of the setting are not reduced while also conserving both natural and cultural heritage values. Manage any conflict between these values.

4. The definition of curtilages and settings for huts should define appropriate locations for any new structures, including, for example, toilets and interpretive signage, and the location for other activities such as group camping.

5. The management of hut settings should be in accordance with the 1996 report Cultural Landscape Management: Guidelines for Identifying and Managing

Cultural Landscapes in the Australian Alps (prepared for the Australian Alps Liaison Committee).

6. Hut settings should be incorporated into GIS database information for the AHIMS and the HHIMS and in the Visual Mapping System identified in the PoM.

8.4.8 Policy Area B7: Building Conservation and Change

Principle

While the conservation of existing significant fabric is an important objective, the huts are living structures, not museums; as such, fabric wears out through use. Use is also an important heritage value. The nature of material used in huts is vulnerable to decay and requires continual repair and replacement.

The Independent Scientific Committee report on cultural heritage prepared as part of the PoM identified the lack of information on the condition of the resource. There is a need to do an across the board audit of condition to assist programs and cost planning.

Appropriate conservation processes should be based on the principles outlined in the Burra Charter. Conservation processes should be based on the degree of significance of fabric as well as the intangible aspects of place that may have impact on fabric conservation, such as associations and meanings. There is also a need for different approaches for different places based on the nature of significance (such as traditional techniques, or contemporary design where appropriate).

Appropriate change should achieve a balance between preservation and the need to consider huts as living places responding to changing circumstances. Replication of materials and techniques has two different outcomes: on one hand it continues traditions, skills and appearance; on the other hand it can obscure the sense of time or even create a 'fake' character. Conservation of the huts is not about fossilising them at the point of original construction but about retaining both a sense of character and the evidence of passing time. Today's 'traditional techniques' also have a value; for example, chainsaw slab making. If the huts were still in their original use, it is today's practical techniques that would be used to do repair. Being too precious about using old methods may actually exclude those associated people who use contemporary bush techniques.

Another conservation principle is that of the acceptable limit of change/alterations/ modifications. Augmentation of structures should still reflect the same structural technique with minimal change to building form and spaces. In making decisions about whether to use traditional or new techniques and materials, an assessment should be made of what is most important in retaining the significance for each hut. For example, a vernacular technique of slab construction may be more important than obtaining the exact old type of roofing screw.

Any requirement to upgrade the huts to meet current standards should be balanced with the vernacular significance of the huts, including the significance of the nature of use.

Modifications to huts should not be permitted for reasons of convenience, but should be considered for reasons of protection and to mitigate risks (for example, reducing the size of fireplaces—see Policy Area B9). Any change should be assessed on the merits for that particular place.

Policies

1. Conservation works should be in accordance with an approved HAS, or subsequent Work Program based on an HAS plan, and be approved following the preparation of an REF accompanied by a Heritage Impact Statement (HIS). (Routine maintenance undertaken as part of a Cyclic Building Maintenance plan that does not introduce new fabric may not need approval—see Policy B8.)

2. Decisions should be based on all components of significance including use, association and meanings.

3. An audit of condition should be undertaken for all huts (including structural issues) to feed into works programs, cost planning and cyclic maintenance schedules. This project should review and build on the Historic Heritage Assets Maintenance System report of 1995. (Southern Region HHAMS report prepared by Godden Mackay Logan.)

4. Conservation processes should be based on the principles outlined in the Burra Charter. Conservation processes for individual elements should be appropriate to the degree of significance of fabric or associations and meanings. Refer to the individual huts values in Table 6.2.

5. The approach to fabric replacement should be to preserve as much as possible of the most significant fabric and generally do as much as necessary and as little as possible. Reconstruction of fabric should aim to replace fabric in a progressive manner.

6. Priority should be for the *preservation* of existing fabric, followed by *restoration* of elements with the minimal degree of *reconstruction* of fabric. *Adaptation* is the least preferred process but may be necessary to retain significance, including that of use or to reduce threats to significance.

7. If reconstruction of fabric is required it should be replaced in a progressive manner and generally like should be replaced with like. The requirements to reduce visual impact, to retain skills and use techniques that aid longevity should be used as criteria in decision making.

8. The use of traditional materials and techniques is a preference in fabric replacement. However, there should be some flexibility in relation to using new materials that have a similar appearance but last longer; for example, durable hardwoods rather than an endemic but non-durable hardwood.

Related Polices and Hut Values
Policy Areas: B8
Hut Values: 1.3, 2.1–2.4,
Draft PoM 2004: 7.1.1 (23)

9. Huts maintenance guidelines should include worked examples of material replacement options. The significance or rarity of the element (for example, hand made versus commercial product) and the visibility and potential visual impact of any replacement (for example, external piers versus internal piers) should guide decisions.

10. In structural repairs use similar materials where possible rather than introducing a new 'language' of materials and techniques.

11. Standard techniques, for example, for re-stumping, roofing materials, roofing screws and use of recycled materials, should be included in hut maintenance guidelines.

12. Site works, including access paths, should respect the character of the setting.

13. Unobtrusive services should be used, if required.

14. Upgrades to building codes should only be undertaken where this does not have an impact on heritage significance. The advice of the Heritage Council of NSW sub-committees should be sought if needed.

15. Guidelines on fabric replacement should be prepared (for example, the authenticity of fabric and appropriate work methods).

8.4.9 Policy Area B8: Cyclic Building Maintenance

Principle

In addition to one-to-five-year works programs arising from HAS documents, there is considerable value in developing a cyclic maintenance program that can be implemented by hut caretakers on an ongoing basis. This would provide data on built and landscape fabric, including indicative costs of implementation, and a user reporting system. In addition to acting as the best way to reduce future conservation costs, it would also act as a mechanism to facilitate active participation by those who are associated with the hut. Appendix D is a schedule of required maintenance activities for use in such a maintenance program.

Policies

1. A Cyclic Maintenance Program should be implemented with the following characteristics:

   - a generic maintenance plan structure developed with specific maintenance plans for unusual or atypical instances—see Section 9.0 and Appendix D;

   - it would be developed in association with the hut condition audit (see Policy B7);

   - it should include a condition checklist and formulation of an annual checklist process; and

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Related Polices and Hut Values

Policy Areas: Section 9.0 (9.2, 9.3, 9.4, 9.6), B7

Hut Values: 1.3, 2.3

Draft PoM 2004: 7.1.1 (23, 25)

- it should be developed in association with KHA Huts Maintenance Officers (HMOs)/caretakers and make clear the responsibility for and any process of approval for undertaking cyclic maintenance works.

2. The Cyclic Maintenance Program should:

- address the maintenance of an appropriate firebreak around huts that considers curtilage values, such as settings, views, cultural plantings, fences etc;

- monitor impacts of works;

- introduce generic 'how to' for standard techniques;

- identify which routine maintenance actions can be undertaken without NPWS prior approvals;

- identify routine actions such as cutting grass and clearing weed growth around the hut to reduce fire threats;

- help improve skills and techniques to improve the longevity of maintenance activities; and

- include written agreed guidelines for hut management: who, how, where and what resources.

3. The cyclic maintenance program should draw on the specific outcomes and maintenance requirements and plans identified in the HAS and other conservation planning documents.

4. In preparing the Cyclic Maintenance Program, reference should be made to the Historic Heritage Assets Maintenance System report of 1995 of the Royal National Park Cabins Condition Standards.

5. An early warning reporting system for maintenance based on a review of historic patterns of deterioration of condition should be included in the *Huts Code for Visitors* pamphlet produced by the AALC.

8.4.10 Policy Area B9: Fire Risk and Other Threats

Principle

Ongoing and largely unavoidable threats are one the factors in the rarity value to the huts collection. While the threat cannot be removed, the risk can be reduced and this should be done as a routine matter. In some circumstances a risk may need to be accepted in order to retain significance; for example, retaining significant open fireplaces.

Policies

1. Hut protection should be a key element in the KNP Fire Management Plan.

2. The risks of fire in and around the huts should be managed by doing what is necessary to retain significance while minimising threats to significance.

3. Fire breaks around the huts should be defined and maintained in accordance with the Fire Management Plan—respect the curtilage defined for the hut (see Policy B6), cultural plantings, significant natural vegetation and archaeology— these features should be recorded on GIS plans and on the AHIMS and HHIMS.

4. Vegetation fuel loads around huts should be routinely reduced. This may have a minor, but ultimately acceptable, impact on natural values and the setting of the hut.

5. A fire plan should be located inside each hut and in the front of log books. Fire plans should identify what to do in the event of internal fires, refuge areas and provide safety information if caught in a bushfire.

6. The management of risks from internal fires may include options for replacing existing internal fireplaces with fuel stoves or modifying existing fireplaces to protect the hut or to conserve fuel resources. Such actions should be addressed in HAS documents and should be based on the following principles:

    -   open fires are a historically important element of the character of huts and contribute to significance;

    -   the relative significance of each fireplace and its components within the huts collection, and its significance in relation to the particular hut, should guide actions;

    -   change as little as possible: if necessary introduce a new element such as a fuel stove so the fireplace remains visible; and

    -   ensure actions are as far as possible reversible.

7. Each fireplace, chimney, hearth and surrounds should be checked regularly as part of the cyclic maintenance program.

8. A small water fire extinguisher and fire blankets should be installed unobtrusively in all huts. Other equipment could include red buckets or similar water-filled containers clearly reserved for use in the event of a fire.

9. The minimal collection and use of firewood and the storage of wood away from the huts should be encouraged to reduce fire risk.

10. Each HAS report should include fire risk assessments covering the likelihood, consequences rating and actions.

11. The risks from other factors including water ingress and dry rot etc should be assessed, and measures taken to reduce these threats.

12. There should be a regular inspection of structural timbers such as timber pole corner posts—see policy on Cyclic Maintenance B8.

8.4.11 Policy Area B10: Environmental Management

Principle

A principle reflected in the PoM and in the whole of landscape approach of this report is that natural and cultural heritage values should respected in the management of the huts. Potential impacts on these values should be identified and action taken to remove or reduce these impacts. A scientific basis should be provided for identifying conflicts of values and, wherever possible, these should be addressed in a problem-solving manner.

Policies

1. The construction of toilets for huts should be increased but these should be sited to avoid environmental (away from watercourses) and visual impacts (important views to the hut).

2. The use of sealed toilet systems should be increased.

3. There should be clear guidelines for use and adaptive management to minimise ecological impacts. Revise the *Huts Code for Visitors* if necessary.

4. The visitor use of huts should be managed to reduce environmental impacts including those from vehicle access, large user groups, camping, fireplaces and toilets.

5. HAS and work plans should address and assess potential environmental impacts including: water quality, erosion, waste management and weeds.

> **Related Polices and Hut Values**
>
> Policy Areas: B3, B6
>
> Hut Values: 1.3, 5.2, 5.3, 5.4
>
> Draft PoM 2004: 11.3.1, 11.3.2, 11.6.1 (11, 12)

8.4.12 Policy Area B11: Associated Objects and Plantings

Principle

Associated objects such as stockyards, fence lines and cultural plantings are an important part of the cultural landscape that tell a great deal about the historic function for which the huts were associated or about the customs and pastimes associated with living in huts. These elements are key components in defining appropriate curtilages and broader settings for huts (see Policy Area B6). Aboriginal objects and places and non-Aboriginal archaeological relics within hut settings (including nearby former huts sites) are also significant contributors to the setting of huts and these are discussed below in Policy Area B13.

Policies

1. Associated objects, structures and cultural plantings within the settings of huts should be identified on the AHIMS/HHIMS databases, linked to a GIS system and actively managed.

2. The interface of values between cultural and natural landscape elements should be managed with a problem-solving approach.

3. The visual amenity of the setting of huts should also be managed.

4. Significant cultural plantings should be identified and conserved. Significant non-invasive plantings should be replaced as they become senescent. Significant invasive plantings, once they become senescent, should be replaced with similar non-invasive species.

8.4.13 Policy Area B12: Movable Heritage

Principle

Huts are living places that will continue to evolve through ongoing use. Some movable elements have a history of being moved. Movable items will continue to show wear and tear (which is also part of their history). While there is a risk of leaving important items in huts, the joy of these items being there assists in the appreciation of the value of the whole place.

Policies

1. Movable heritage associated with the huts should be managed in accordance with relevant NPWS policy and NSW Heritage Office guidelines including *Objects in Their Place: An Introduction to Movable Heritage*, 1994 and *Movable Heritage Principles*, 2000.

2. A project to progressively catalogue movable heritage associated with the huts and inclusion of these on the HHIMS database should be undertaken.

3. Movable items should generally be retained in situ unless they are considered to be of such rarity or in such poor physical condition that removal and storage in a secure environment is necessary.

4. The movable items catalogue should, where possible, record information on provenance and assess condition and curatorial requirements.

5. The catalogue should identify movable items that have been removed from one place and survive in other huts or elsewhere.

6. The catalogue should identify which movable items have been removed from hut places and are currently stored elsewhere in KNP (for example, the collection at Sawpit Creek).

8.4.14 Policy Area B13: Archaeology

Principle

Archaeology has great potential to reveal cultural information that is not available through other sources; in particular historic practices, customs, paths, objects, structures and former hut sites associated with hut places.

There is a strong Aboriginal community association with the Park, with the huts collection generally and some huts in particular. There is evidence of strong associations between pre-Contact Aboriginal paths and camp sites and post-Contact stock routes and paths and hut sites: important evidence of the historic and continuing cultural landscape. Most huts are built where Aboriginal people camped; an indication of travel paths and also why the huts were built in the first place.

There is a large potential and urgent need to develop methodology in huts conservation that improves the knowledge of the potential post-Contact archaeological resources of the group of huts and for individual places. This could include broader studies of the archaeological resource related to selected historic themes.

Policies

1. The archaeological resources associated with all huts should be retained in situ and be protected from damage.

2. A program to improve the understating of the Aboriginal significance of huts in the broader landscape and the association between travel networks and hut sites should be instigated.

3. Early consultation with associated Aboriginal communities should be undertaken and this should encourage these communities to be involved in the decision making process in relation to huts site management (refer to *Ask First: A guide to respecting Indigenous heritage places and values*).

4. Aboriginal heritage in the park in the vicinity of hut places, including sites and routes, as well as hut places associated with Aboriginal communities through use and/or through individual or family associations with working with stock or the construction of huts should be conserved. The potential risks that works on huts may impact on Aboriginal sites should also be recognised and managed.

5. A broad study of the post-Contact archaeological potential of hut places should be undertaken and this should include a methodology in huts conservation that improves the knowledge of the potential post-Contact archaeological resources of the group of huts and for individual places. This could include broader studies of the archaeological resource related to selected historic themes.

6. The potential impacts on the archaeological resource should be addressed routinely in huts conservation planning and in works programs.

7. Policy would address maximising opportunities for archaeological studies and/or reconnoitres undertaken (by multi-disciplinary teams to ensure all aspects may

> **Related Polices and Hut Values**
>
> Policy Areas: B11, B12
>
> Hut Values: 4.1, 4.2
>
> Draft PoM 2004: 7.1.1 (11, 16)

be observed) following future fires while the ground remains relatively clear of vegetation.

8.4.15 Policy Area B14: Education and Interpretation Programs

Principle

Education and interpretation are key program areas of NPWS operations and key aims of the draft PoM.

Education programs and interpretation should also be a key element in the management of the huts. These programs should have three key aims: to increase the appreciation of, and support for, huts conservation in the broad Australian community; to provide for the education and enjoyment of visitors to the park; and to connect with associated communities who continue the customs and practices for which the huts provide evidence.

Interpretation is important in engendering respect for and understanding of hut places and it is a powerful mechanism for revealing significance. It is also important to provide for the interpretation of the place of huts in the broader landscape.

The conservation of knowledge of traditional materials and traditional skills and techniques for constructing huts, and how to foster that knowledge, are important aspects in the restoration of the significance of the huts. Knowledge and skills are a precious cultural resource—in the case of the KNP huts, these are still accessible because some of those associated with the building and use of the huts are still alive.

Policies

Related Polices and Hut Values	
Policy Areas: A3	
Huts Values: 1.1–1.5	
Draft PoM 2004: 7.1.1 (45, 46, 48), 7.1.2 (1, 2), 7.1.3 (7, 13), 7.1.4 (5, 6), 7.1.6 (1–3), 13.1.1, 13.1.2, 13.1.3	

1. A Huts Interpretation Strategy and a Huts Education Strategy should be prepared as part of the Huts Communications Plan described in Policy Area A5. These should be prepared in association with users and caretakers and in accordance with the park Communications Policy identified in the draft PoM.

2. The Huts Education and Interpretation Strategies should identify mechanisms to communicate the significance of the huts collection through education programs, to give a voice to associated communities to express their family links and to communicate the values of the huts to park visitors.

3. The strategies should aim to raise awareness to broaden understanding of hut heritage values across Australia.

4. Knowledge of traditional materials and traditional skills and techniques for constructing huts should be promoted, as well as how to foster that knowledge to improve longevity of maintenance activities.

5. A focus of the Huts Communication Plan (and the three strategies within the plan) should be the place of huts within the cultural landscape of KNP and the story they tell of this landscape. The strategy should be developed in reference to the heritage precincts and corridors as focal points identified in PoM and with

the preparation of the PoM Communication Plan. The strategy may identify additional paths and corridors. Interpretation provided on walking tracks should also interpret key heritage themes associated with the huts.

6. Where rebuilding after destruction is not supported, or past practice is no longer permitted, interpretation should be used to commemorate the activity or place with involvement and agreement of relevant communities.

7. Where rebuilding is proposed, interpretation should be used to explain the historic connection to previous structures, as well as providing a rationale for why the hut was rebuilt.

8. The Huts Interpretation Strategy should address interpreting the significance of the whole KNP area to Aboriginal people—the layers of history and associations, including recent associations and their connections to the huts collection and individual huts, if they wish to.

9. The Huts Interpretation Strategy should address policy for directional/information signage and interpretation for the huts, including where to put signs. Signage should be sited so as to minimise visual impact on the place and, generally, should not be placed externally. Information should include specific user education, such as on the lighting of fires inside huts. Interpretation for individual huts will be determined on a case by case basis and in consultation with associated communities, users and caretakers.

10. Summary histories and significance of each hut should be included inside each hut along with information that links it to associated places in the landscape.

11. The Huts Education and Interpretation Strategy should be prepared in accordance with NSW Heritage Office guidelines and NPWS policy, including Cultural Heritage Information Policy.

8.4.16 Policy Area B15: Maintaining Records and Undertaking Research

Principle

The principle of retaining records is particularly important for a vulnerable resource such as the huts. The need for archival records in the event of destruction is high. There is a large potential to upgrade the amount and accuracy of data on the huts through co-ordination of material held in various sources, and to make this available to all interested persons.

Future research programs developed should involve associated communities and be in accordance with appropriate collection guidelines. Potential research themes are included in the PoM and also identified as a result of this project.

Policies

1. The HHIMS database should be updated to include statements of significance based upon the particular hut values identified in Section 6.8 and should also

> **Related Polices and Hut Values**
>
> Policy Areas: A3, A4, Part C
>
> Hut Values: 2.1–2.4
>
> Draft PoM 2004: 7.1.1 (7, 38), 7.1.2 (1, 2), 7.1.3 (19), 7.1.7 (1–6), 14.1.1, 14.1.2

be done in association with the KHA to update the NPWS data and to eliminate irregularities.

2. Maps, plans and photos should be incorporated into the DEC database and it should be linked with a GIS system.

3. The HHIMS should be linked to active asset management databases to record maintenance and works on huts including costs of conservation.

4. Due to the ongoing risk of hut destruction, an appropriate archival recording program should be instigated. Archival records should be undertaken in accordance with NSW Heritage Office guidelines and should include plans and photographs in case rebuilding was required.

5. The analysis of hut log book data and additional visitor surveys of huts use should be undertaken.

6. The recording of huts sites and ruins should continue.

7. Works and maintenance programs should be routinely recorded in an assets management system and in HHIMS.

8. There should be appropriate approval from relevant individuals and associated communities for the use of archival materials.

9. Research at tertiary institutions in relation to huts should be supported. Research themes relevant to huts identified in the draft PoM include:

    - post-Contact Aboriginal history including involvement in the pastoral industry and mining;

    - the role of women in the use of huts and homesteads;

    - hut lifestyle and its contribution to the Australian ethos;

    - history of recreation; and

    - history of park management.

    Additional research themes relevant to huts identified in this project include:

    - cultural landscape networks including use of pre-Contact Aboriginal and pastoral period networks as part of the huts network; and

    - the role of the various SMA huts in the functions of the SMA.

10. Undertake an oral history program to record the involvement of Indigenous and non-Indigenous people in building and use of the huts and associated landscape patterns of use.

11. There should be an appropriate compilation of hut-related records and archives within the NPWS.

12. Archived records on the huts should be publicly available.

8.5 Policy Part C   Managing Loss—Hut Reconstruction/Rebuilding/ Commemoration

8.5.1 Introduction

A key task for this project was to address the impact of the 2003 bushfires and to recommend whether any of the huts that were destroyed or damaged at that time should either be rebuilt, or not rebuilt but commemorated in some manner.

The threat posed by bushfires remains high and a decision making methodology was also required by the project brief to deal with any future hut losses. This policy provides a decision making methodology and assessment criteria for future hut losses. Section 9.0, Policy Implementation and Priorities, provides a specific application of the methodology established in this project for the huts lost in 2003 and huts lost prior to that time.

During a policy workshop attended by stakeholders representing a range of perspectives, it was agreed that the significance of the huts, and in particular the nature of significance, would be a key factor in any decision regarding whether rebuilding or other forms of commemoration and or interpretation would be most appropriate.

The workshop also agreed on a decision making process that, in addition to identifying significance, should consider other reasons to rebuild, as well as addressing relevant constraints and opportunities.

This policy addresses the following matters:

- a decision making process that includes consultation with associated communities and other stakeholders;

- a rationale for making decisions on restoration, rebuilding or commemoration based on significance;

- identification of the significance criteria threshold that support rebuilding;

- a discussion of other non-heritage reasons why rebuilding could be contemplated;

- identification of other constraints and opportunities that should be addressed in making a decision on rebuilding;

- options for commemoration and associated interpretation;

- factors to be addressed in the design and location of any rebuilt hut; and

- the need for a formal environmental impact assessment prior to a final determination.

Related Polices and Hut Values

Policy Areas: B1, B2, B3, B6, B7, B14, B15

Hut Values: 3.1–3.4, 5.3–5.4

Draft PoM 2004: 7.1.1 (32–36) 7.1.3 (1, 2), 7.1.4 (5), 9.1.1 (4)

8.5.2 Background

Previous Huts Assessments and Decisions on Rebuilding

Past heritage assessments of the KNP huts were largely based on the historic and architectural values of the huts—how they reflect the historic land uses prior to the creation of the Park or the architectural values in the design and construction of the huts. The retention and management of huts was to be based on either these historic/ architectural values or 'non-heritage' shelter values. (See NPWS Huts Management Program 1982, PoM Huts Issues Paper April 1980 and the PoM Second Edition 1988).

In these assessments, history was seen as effectively stopping with the cessation of grazing and the reservation of the Park, first as Kosciuszko State Park in 1944 and then as Kosciuszko National Park in 1967. The relatively recent SMA history and continuing patterns of ongoing recreation use of the huts were not seen as having heritage value.

Prior to the 2003 fires, lost huts were not rebuilt if destroyed, the rationale being that the heritage values had been lost. It was also argued that Park users should be self reliant. Both of these arguments have been used to support a decision not to allow the rebuilding of Broken Dam Hut, destroyed by an internal fire in 1998. In the case of Constance's Hut, lost in 1983, this was rebuilt as Burrungubuggee Hut in 1990, in view of its value as a track head facility rather than as a replacement of Constance's Hut on the basis of heritage values.

Evolving Heritage Practice: The Australia ICOMOS Burra Charter

The opinion of heritage values residing primarily in fabric as evidence of historic use or of traditional design and construction is reflected in the pre-1999 Australia ICOMOS Burra Charter emphasis on fabric as a tangible expression of history. Prior to the 1999 revision of the Burra Charter, reconstruction could only be considered if it did not involve replacing the majority of fabric. This formed the basis of what is known informally as the NPWS '50% rule' and was used as the basis for repairing the Geehi riverstone huts.

The 1999 Burra Charter revisions shifted the emphasis from fabric to be more inclusive of social values, associations, meanings and use (intangible aspects of place), as well as fabric. At the same time, concepts of place were extended to include setting, related objects and related places:

- Setting: *means the area around a place, which may include the visual catchment;*

- Related place: *means a place that contributes to the cultural significance of another place;*

- Associations: *means the special connections that exist between people and a place;*

- Meanings: *denote what a place signifies, indicates, evokes or expresses; and*

- Interpretation: *means all the ways of presenting the cultural significance of a place.*

Article 20 of the Burra Charter (1999) states that:

20.1 Reconstruction is appropriate only where a place is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the fabric. <u>In rare cases, reconstruction may also be appropriate as part of a use or practice that retains the cultural significance of the place</u>. (emphasis added)

20.2 Reconstruction should be identifiable on close inspection or through additional interpretation.

'Whole of Landscape' Approach

The new work for this project on social significance (Section 4.0) and cultural landscape analysis (Section 5.0) provides a basis for identifying and retaining heritage values arising from use associations and meanings. The conclusions of this report emphasise the need to recognise the part that the huts play in the historic and ongoing patterns of use of Kosciuszko National Park. The associations with historic and ongoing use patterns reflect intangible social values that are connected to both tangible and intangible cultural landscape values. Many of the huts are part of a chain of linked places, and the loss of one part of the chain affects other parts.

Impact on Hut Values Arising from Damage or Destruction

In considering the above discussion on the evolving practice of conservation and new approaches reflecting a 'whole of landscape' approach (see Section 5.0), the impact on the different values of a hut (as established in Section 6.0) arising from its damage or complete destruction should be stated.

This project concludes that where damage occurs but fabric is retained, all values may be retained in so far as the fabric demonstrates those values.

Where complete destruction of a hut occurs, aesthetic and historic values that are demonstrated by the fabric are lost, whereas social and cultural landscape values may be retained for some time (see Section 4.0). It is not that social and cultural landscape values are intrinsically more important than other values, but rather these values, being less tangible, are not necessarily attached to physical remains, and therefore the loss of fabric does not amount to the immediate loss of those values in the event of complete destruction. As discussed in Section 8.5.4, the existence of these social and cultural landscape values will be an important factor in making a decision to rebuild a hut after destruction.

Stakeholder Policy Workshop

At a policy workshop attended by stakeholders representing different perspectives in July 2004, the following steps were identified as necessary in relation to making a decision on rebuilding for individual huts:

1. What is the nature of the significance of the hut?

2. What are the obligations and requirements arising out of the need to conserve/retain the nature of significance of the hut and how would the significance best be conserved/retained or recovered (for example, rebuilding or commemoration/interpretation)?

3. Are there other reasons for rebuilding/replacement (for example, emergency shelter value or interpretation use)?

4. What are the other constraints that need to be taken into account (for example, logistics and location, including in Wilderness areas).

The policy workshop identified the need for a transparent, final decision making process that provides professional assessments as well as input from associated communities and other key stakeholders. This stakeholder involvement should take the form of providing for submissions and the establishment of a working group on an as-needs basis, acting through the two Kosciuszko National Park Regional Advisory Committees. Also identified was the need to reimburse stakeholders for out of pocket expenses.

The steps identified above are now considered below as the basis for making decisions on rebuilding or commemoration. Additional steps incorporate an assessment of fabric integrity (in cases of damage or partial destruction) and also the formal environmental impact assessment that is required under Part 5 of the *Environment Planning and Assessment Act 1979.*

8.5.3 Options and Terminology

Restoration and Reconstruction: for the purpose of this project, the term *reconstruction* is used where sufficient fabric integrity remains (and therefore) for significance to be retained in the remaining fabric and allows sufficient physical evidence for it to be completed. This is consistent with the first sentence of Article 20.1 in the Burra Charter. A typical example would be the Geehi huts, where their riverstone walls remain intact and represent a majority of fabric such that they could be completed without too much guess work. The Burra Charter identifies that introduction of new fabric as reconstruction. The process would inevitably involve both restoration (returning existing fabric) and reconstruction.

Rebuilding: the term *rebuilding* relates to replacing huts where the original hut was completely destroyed and the only intact remains are evidence of footings and sub-surface archaeological remains. Rebuilt huts are not required to exactly replicate the former hut, but the location, size, form and materials all should respect that of the original hut to best reflect its heritage significance values. While not described for this purpose as reconstruction, the rebuilt huts would satisfy the intention of the Burra Charter Article 20.1 to provide for a use or practice that retains the cultural significance of a place.

Commemoration: the term *commemoration* relates to a range of activities or actions designed to record, celebrate and interpret the history and significance of a hut where it is decided not to reconstruct or rebuild the hut. Such activities could include an archive project to record the history of and peoples' associations of the hut, a 'back-to' day to celebrate the hut and ongoing interpretation of the hut at the location and within material prepared for the Park.

Interpretation: is essential for the proper communication of the significance of the huts and should be used in association with the three processes described above. In relation to the restoration/reconstruction options, this would be the damage and repair process, in relation to rebuilding the reason for rebuilding and connection to the original hut, and in relation to commemoration, the history of the hut its associations and its place within the landscape.

8.5.4 Decision Making Process on Reconstruction, Rebuilding or Commemoration

Described below is an eight-step decision making process for determining whether the damaged or destroyed hut should be restored/reconstructed, rebuilt or commemorated. These steps should be preceded with the site being fully investigated, recorded and made safe. There are three key decision making steps: assessing the integrity of fabric to determine whether restoration/reconstruction is feasible based on remaining physical evidence; a significance decision making point and a proposal decision making point once other reasons for rebuilding and constraints have been addressed and before formal environmental impact assessment. These eight steps, together with appropriate questions to be answered at each step are shown on Figure 8.1 and described below.

Kosciuszko National Park Hut Rebuilding Decision Making Process
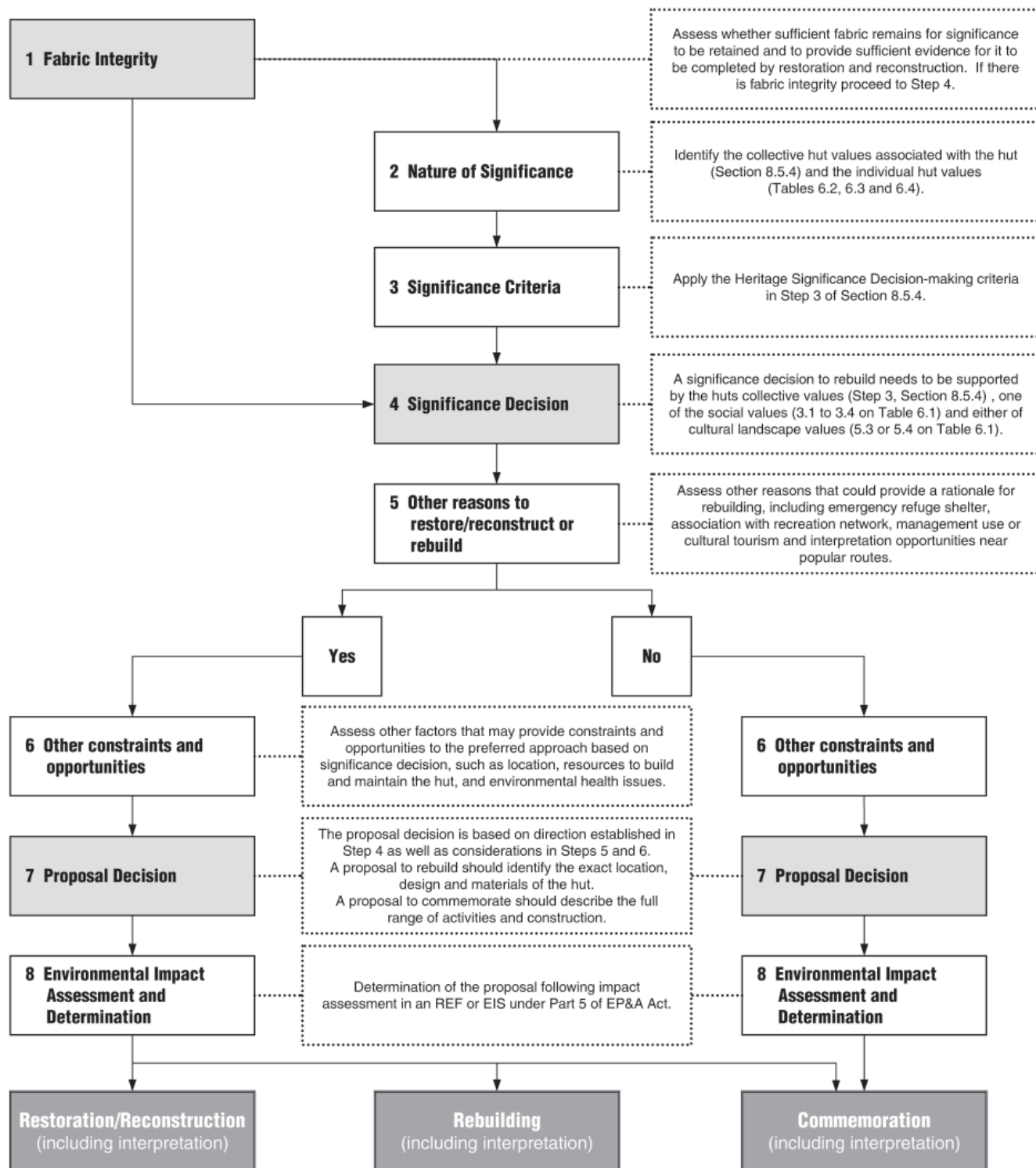
Figure 8.1 Decision making steps in relation to huts damaged or destroyed in Kosciuszko National Park.

Step 1: Assess Degree of Fabric Integrity

Assess whether sufficient fabric integrity remains for significance to be retained in the remaining fabric and to provide sufficient physical evidence for it to be completed. If fabric integrity remains (often but not always approximating a majority of fabric) then proceed to Step 4.

Standing ruins that retain a structural integrity, such as timber post and frame construction and where physical and documentary evidence is clear on how the building can be completed, could be restored/reconstructed as a result of such assessment.

Step 2: Assess the Nature of Significance

Assess Collective/Group Values

The Statement of Significance in Section 6.0 includes:

> *The huts are an integral part of the Kosciuszko National Park landscape; recording the continuing Aboriginal and non-Aboriginal interaction with this unique landscape though patterns of use, travel, communication practices pastimes and lifestyles. As key elements of an organically evolved and continuing cultural landscape the huts reflect aspects of both relict and continuing patterns and associations that define the character of this cherished National Park landscape.*

This project identifies three values for the huts as a collection relevant to huts and rebuilding:

- the connection between historic ways of life and customs with the ongoing use of the huts;

- the social values of the huts as a collection representing iconic Australian cultural values; and

- the social values of the huts as a collection to Indigenous and non-indigenous associated communities.

The ongoing use of the huts for refuge and shelter allows Park visitors to literally tread in the footsteps of pioneers and experience some of the aspects of lifestyle that they experienced, providing a window to the past. This use is now of historic significance in its own right (for over sixty years as Kosciusko State Park and thirty-seven years as Kosciuszko National Park) and provides a key aspect of the character of this important protected public landscape. The conservation and use of the huts also allows for the retention of social values for associated communities.

Assess Individual Hut Values

In addition to historic and aesthetic values and the collective values noted above, two sets of values identified in this project are found in individual huts: social significance for directly associated communities and cultural landscape values. Within each of these values are found degrees of intensity or layering (see Section 6.7 and Table 6.1).

This project has found that social significance and meanings within a cultural landscape network are not immediately extinguished through the loss of fabric and may provide a basis for the rebuilding of huts. Where this is not the case, commemoration and interpretation may be the appropriate policy option.

Directly associated communities include Aboriginal communities, associated families, caretakers and recreation user groups (these values are 3.1 to 3.3 on Table 6.1). Particularly strong social values are found in those huts with multiple associations (Value 3.4), as well as those huts that reinforce the historic landscape (paths and routes and layers of use at the huts themselves resulting in a sense of place, or *genius loci* (Values 5.3 and 5.4).

Step 3: Requirements to Conserve Significance: Application of Significance Criteria

The nature of significance is a key determinant in deciding the most appropriate way to retain or recover the heritage significance of a hut that has been destroyed or partly destroyed by fire or other disaster.

The Burra Charter definition of cultural significance is inclusive of associations, meanings and use (intangible aspects of place), as well as fabric. The Burra Charter concepts of place include setting, related objects and related places.

This project has found that social significance and meanings within a cultural landscape network are not immediately extinguished through the loss of fabric, and provide a basis in terms of significance for the rebuilding of huts. The retention of uses, associations and meaning provides for the rebuilding of huts on the basis of identified continuing patterns of uses, social associations and cultural landscape meanings.

The following heritage values are necessary to support a merits-based decision to rebuild a hut:

- The continuing pattern of public access to, and appreciation of, the huts that retains their iconic collective value for the Australian community and provides a connection to historic ways of life for those that use the huts for temporary shelter. (Note that all the KNP huts have this collective/shared value.)

  AND

- Recognised and esteemed by associated community/communities for cultural values (Value 3.1 on Table 6.1).

  OR

- Intrinsic to a community/communities sense of wellbeing and, if damaged or destroyed, would result in a strong sense of loss (Value 3.2 on Table 6.1).

  OR

- Recognised as intrinsic to the identity of an associated community/communities (Value 3.3 on Table 6.1)

OR

- Demonstrates strong community associations and meanings across a number of directly associated communities (Value 3.4 on Table 6.1).

  AND

- Part of a network of places that demonstrate connections between historic and continuing use patterns in the landscape (Value 5.3 on Table 6.1).

  OR

- Strong sense of place and meanings, arising from connections between historic patterns and layers of use and place in the landscape (Value 5.4 on Table 6.1).

In summary, a decision to rebuild a hut needs to be supported by one of the social values (Values 3.1 to 3.4) and one of the two cultural landscape values that relate to a landscape pattern over time (Value 5.3) and/or a strong sense of place reflecting this landscape pattern over time (Value 5.4). It should be noted that both social values and cultural landscape values are likely to reflect both historic and aesthetic values; an example being that traditional slab huts do generally illicit a high level of social value.

Step 4: Significance Decision

Where assessment in Step 1 identifies that the extent of remaining fabric provides for the retention of significance, then this would provide a significance decision to complete the hut through a process of *restoration* and *reconstruction*. Examples of this include the river stone Geehi Huts that NPWS have reconstructed after the 2003 fires and other yet-to-be reconstructed huts such as Dr Forbes' and Opera House that retain a significant amount of stone wall fabric.

Rebuilding of the hut would best provide for the retention and recovery of significance where the destroyed hut met the significance criteria in Step 3 (see below for a discussion of approved location and form/materials). A key element in the values that support rebuilding is that of continuing usefulness: a usefulness that is reflected in the huts that have social and cultural landscape values. Providing interpretation that explains the connection between the new and old huts should also be undertaken in any rebuilding.

Historic significance may not be enough in itself to justify rebuilding if the hut is not socially significant or is not used in the cultural landscape. Historic significance that was demonstrated by the hut's fabric could not be recovered in rebuilding, whereas use, social values and cultural landscape values can be retained or recovered by rebuilding.

While aesthetic and historic values (Table 6.1) are not determinants in the significance decision, they should be identified at this step and be considered when addressing other constraints in Step 6. An example would be the aesthetic rarity values of slab huts.

Where the rebuilding criteria values do not exist, some form of commemorative event (including 'back-to' days) and interpretation (including marking the site of huts) may be most appropriate.

The need to retain and recover significance is a fundamental issue and a significance-based decision in favour of rebuilding should provide the key direction for a proposal decision (Step 7 below) and the basis upon which various other constraints and opportunities are addressed.

Step 5: Identifying Other Reasons to Rebuild

There are other reasons in addition to the hut's identified heritage values that could provide a rationale for rebuilding. These values could also provide an opportunity to balance the issues raised by other constraints (as in Step 6 below). These other reasons could include:

- emergency refuge shelter value;

- strong association with established networks of KNP visitor use;

- management use; and

- cultural tourism and interpretation opportunities near popular routes.

Step 6: Identifying Other Constraints and Opportunities

There are two key types of constraints that should be considered in relation to rebuilding: resource issues and values issues.

The resource issues include the human and financial resources needed to rebuild the hut and to conserve and maintain it into the future. There are also potential issues associated with the location of huts that have resource implications, including the logistical issues in supplying the materials for rebuilding at these locations, and ongoing issues in maintenance. It is understood that the Service may be able to make an insurance claim for the huts lost in the 2003 bushfires. This would assist in capital costs in rebuilding. Notwithstanding the capital costs in rebuilding, the presence of stakeholders who are prepared to commit to the ongoing needs in maintenance would be an important factor in making a decision.

The allocation of resources to conserve existing huts versus the resources needed to construct new huts was identified as an issue in the policy workshop. The setting of priorities should be informed by significance and the key action in relation to significance should be the retention/recovery of significance resulting from the 2003 bushfires. The need to make decisions in relation to whether to rebuild or commemorate these huts is urgent so that social values and associated community interest is retained. However, the implementation of these decisions can be programmed to allow for balance with other parts of the program, including catch-up conservation works for existing buildings and the interpretation of sites where rebuilding is not the preferred outcome.

As identified in Policy Area A2, there may be a need to provide NPWS with short-term funds to provide the staffing to manage any rebuilding program so that ongoing conservation is not impacted.

The location of some huts would raise some logistical and safety issues; examples include Boltons Hill Hut (fire threats from its ridge top location) and Opera House Hut (very difficult access).

The values issues relate to potential conflicts between the different values for which the Park is being managed, and include the specific values of management identified in legislation and the personal values that stakeholder groups and individuals identify with.

The draft PoM (7.1.1 (2)) states that the relative levels of significance are the overriding consideration in management of particular cultural landscape and places and in resolving conflicts between the protection of values. In relation to areas declared under the Wilderness Act and the location of huts that are destroyed in these areas, there may be conflicts between hut rebuilding and a wilderness experience but not with the Wilderness Act itself. The location of a hut in a Wilderness area is not in itself a determinant about rebuilding, as the NPW Act provides the basis for rebuilding for cultural heritage reasons. The strong social and cultural landscape values (Values 3.4 and 5.4 on Table 6.1 and noted above) should have greater weight when considering other constraints such as location in a Wilderness area.

There are also potential environmental health issues in relation to rebuilding, such as the proximity to water courses etc. In these cases a holistic approach to solving problems at the interface of these values is recommended.

Step 7: Proposal Decision

The proposal decision is based upon the direction established in Step 4, together with consideration of the other reasons to rebuild (Step 5) and constraints (Step 6). This proposal decision should include matters of exact location and the design form and materials if the hut is proposed to be rebuilt and other details of proposed activities if commemoration is proposed. This stage would result in plans being prepared that address BCA and other code requirements.

Step 8: Environmental Impact Assessment and Determination

This step would provide the formal environmental impact assessment of the proposed action as required under the EP&A Act, would include a heritage impact assessment and would address all values as required by the Act. This assessment would take the form of either a Review of Environmental Factors (REF) or an Environmental Impact Statement (EIS), depending upon the circumstances of the action proposed. The formal stage would also require the preparation of a Heritage Impact Statement (HIS) to accompany the REF/EIS. This step would be undertaken for each of the available outcomes in Step 7; restoration/reconstruction, rebuilding or commemoration.

8.5.5 Expertise and Consultation in the Decision making Process

A decision on rebuilding involves a staged process of significance assessment and the application of relevant criteria, as well as the consideration of other (non-heritage) reasons why a hut may be rebuilt and other constraints such as logistics. The proposal decision should involve appropriate professional assessments, input from associated communities and other key stakeholders, and be undertaken by a working group acting through the Kosciuszko National Park Regional Advisory Committees. Depending upon the formal determination assessment required, there may also be additional public consultation prior to the formal determination in Step 8.

8.5.6 Options for Commemoration and Interpretation

Once a decision is made not to rebuild then the following options are available:

- the collection of all existing data on the hut, the undertaking of additional site recording, and the collection of oral information with the participation of associated communities, followed by dissemination of this information to associated communities and the lodgement of this information in an archive;

- site interpretation of the remains that could include marking or highlighting, in some manner, the extent of the hut and the provision of additional interpretive material off site;

- some form of commemoration on the site, such as a particular event involving associated communities; and

- archaeological excavation to reveal the significance of the site and stabilisation of the ruin site in the long term.

In accordance with the Burra Charter, such activities should involve the participation of people for whom the place has special associations and meanings or who have social, spiritual or other cultural responsibilities for the place (Article 12).

8.5.7 Options For the Location and Design for Rebuilding

Once a decision is made to rebuild, then the range of options available include:

- an accurate 'replica' (assuming that the construction details are simple and well known);

- an 'infill' building that is the same scale and form of the original and uses similar construction techniques (eg slabs) but is clearly a new building on close inspection; and

- a completely new building of similar scale to the original but with new contemporary materials.

Differing perspectives were aired during the project on the appropriate form of reconstruction. Some family members considered that it was very important to accurately rebuild the huts; particularly the use of traditional techniques where these were used. Others thought that if social values of use were the key value being retained then a contemporary approach to design, construction and materials would be appropriate; such an approach would most strongly allow for an expression of the new life of the hut.

This report concludes that a response that reflects aspects of both traditional and contemporary design responses may answer the need to continue traditions in use of materials from or near the place and the need to reflect a sense of renewal. The potential to involve those with significant associations in the rebuilding may also shape the response. The building code requirements of new buildings in fire-prone areas may also influence the nature of the hut design, and provide another reason for a flexible design response. The design and materials of the rebuilt hut should respond to the history, use, design and materials of the original hut without copying it. Burrungubuggee Hut, which was built as a replacement of Constance's Hut, was an example of an approach where the design was relatively traditional but the result clearly a new building. An alternative to this approach would be to use the traditional slab technique, but in a more contemporary form.

Generally, the historic approach and current preferred approach to rebuilding has been to build near, but not on, the previous hut site. This allows for an interpretation of the original building and its site and the retention of it as an archaeological site. Rebuilding away for the location of the hut would not be in accordance with the need to retain association with the particular place; a key rationale for rebuilding in the first place. Rebuilding at some distance from the site including outside the park could not be supported on heritage grounds.

In some situations there may be sufficient fabric remaining to incorporate in the rebuilt structure. Such situations would include where masonry footings exist or fireplaces remain.

The approach to the design and siting of each rebuilt hut should be decided on the merits of each situation and should provide for input from both specialists and associated communities.

9.0 Policy Implementation and Priorities

9.1 Introduction

This section contains the following policy implementation tasks:

- a list of key tasks needed to implement the policies in Parts A, B and C, grouped according to whether they are specific or ongoing programs;

- an identification of the key policy priority areas for implementation;

- a priority list of huts requiring heritage assessments;

- actions arising from the policies in this Conservation Strategy for individual huts or groups of huts;

- actions or issues arising from the draft PoM for individual huts;

- a Huts Cyclic Maintenance Program; and

- an application of policy and implementation actions for the huts destroyed or damaged in the January 2003 bushfires and prior to that time.

These tasks and priorities are based upon the statement of significance for the huts collection (Section 6.5), the heritage values list in Table 6.1 and the individual hut values in Tables 6.2–6.4.

9.2 Implementation Tasks

Many of the policies in Parts A, B and C require some form of implementation, including reviews of existing documents or programs and the implementation of new programs. Listed below are specific tasks and ongoing programs required, together with the relevant policy number.

Specific Tasks

- Retain/recover significance (collective, social and cultural landscape values) through the restoration/reconstruction, rebuilding or commemoration of huts lost in the 2003 bushfires (see Policy Part C, Section 8.5).

- Enter into a formal agreement with the Kosciuszko Huts Association (see Policy Area A4).

- Update AHIMS and HHIMS databases and link to GIS and asset management systems (see Policy Area A2). This would also have an ongoing role with Regions updating data in HHIMS and AHIMS as new or revised data becomes available.

- Review Regional Cultural Heritage Strategies in accordance with the policies in this report (see Policy Area A2).

- Liaise with the NSW Heritage Office in regard to endorsement of this report, SHR listing, S170 Heritage and Conservation Register listing and exemptions (see Policy Area A2).

- Undertake an oral history program to record the involvement of Indigenous and non-Indigenous people in building and use of the huts and associated landscape patterns of use (see Policy Area A3).

- Develop a Huts Communication Plan with three components: Huts Cultural Tourism Strategy; Huts Education Strategy; and Huts Interpretation Strategy. Develop these strategies in association with other PoM communications policies (see Policy Area A5).

- Prepare a framework for identifying the curtilage and setting of all huts as a specific task and implement as an ongoing task in HAS reports (see Policy Area B6).

- Undertake a structural condition audit for all huts (see Policy Area B7).

- Prepare a framework strategy for identifying the movable heritage for all huts and develop a Movable Heritage Catalogue as an ongoing project through the implementation of HAS reports (see Policy Area B12).

- Prepare a framework strategy to undertake a post-Contact huts archaeological assessment project (see Policy Area B13) and implement though HAS preparation.

- Undertake a single archival recording project for all huts (see Policy Area B15).

Ongoing Programs

- Reduce threats—fire plans, fireplaces and predicative modelling of fabric replacement needs (see Policy Area B11).

- Create partnerships with associated communities in accordance with the Traditional Knowledge and Memories Plans and Aboriginal Plans identified in the draft PoM (see Policy Area A3).

- Liaise with other agencies and authorities (see Policy Area A2).

- Liaise with local government authorities and associated communities and encourage involvement (generally throughout this report).

- Heritage Action Statements to be completed for all huts that do not have either HAS documents or recent Conservation Studies (see Policy Area B2(1)).

- Heritage Impact Statements to be prepared to accompany REFs for works programs (see Policy Area B2(6)).

- Implement a Cyclic Maintenance Program for all huts (see Policy Area B10(1)).

- Undertake various research projects in association with ongoing management (see Policy Area B17(11)).

- Prepare region-wide studies relevant to the huts such as summer grazing studies, the involvement of the Aboriginal community in the local pastoral industry, SMA hut functions and brumby running huts (see Policy Area B2).

9.3 Priorities for Policy Implementation

Within the list of specific implementation tasks identified in Section 9.2, priorities are identified below. These priorities relate to risk, significance and the broad aim of this project to reach out to associated communities and agencies.

In managing collections, a series of programs should be established which can run concurrently to ensure progress is made on all fronts and in terms of all values, rather than one program being implemented at the expense of others. The draft PoM identifies priorities based on significance, threat and importance to stakeholders and visitors. That same approach is appropriate for hut management.

The setting of priorities should be informed by significance and should include recommendations for works, additional studies, Heritage Action Statements, as well as the prioritisation of particular significant sites. Priorities should also be considered in terms of the perceived threats to, and the actual fragility of, significant places.

The key action should be the retention/recovery of significance of the collection resulting from the 2003 bushfires. The need to make decisions in relation to whether to rebuild or commemorate these huts is urgent so that social values and associated community interest is retained. However, the implementation of these decisions can be programmed to allow for balance with other parts of the program, including catch-up conservation works for existing buildings and interpretation of sites where rebuilding is not the preferred outcome. Policy Area A2 identifies that a one-off funding boost may be appropriate to support this critical heritage program.

The following policy programs should be implemented as a priority (and are listed in order of priority):

1. Recover the significance of the huts collection following the 2003 fires by implementing the actions identified in Section 9.7.

2. Undertake actions to reduce threats from fire.

3. Undertake the archival recording as a means of readiness in the face of ongoing threats from fire.

4. Undertake a structural assessment of the huts as a group to identify areas of risk in relation to structure.

5. Establish a formal agreement with the KHA. Work should also begin on building partnerships with associated communities and other agencies.

6. Prepare a Huts Communications Plan with its three component strategies relating to education, interpretation, and cultural tourism.

7. Update data records in HHIMS and AHIMS.

8. Prepare HAS reports, placing greater priority on those places currently without HAS or conservation planning documents and rarity values (see Section 9.4).

9. Establish a process for preparing Works Programs and Cyclic Maintenance Programs.

10. Establish heritage assessment frameworks for individual places for the assessment of curtilage, setting and movable heritage. This should form part of the HAS process.

11. Undertake thematic research studies on the following:

- Social values and associations – this should be done as part of ongoing oral history research on the huts.

- Snow leases—this should take a region wide focus, and address associated huts, people and communities. This is urgently required.

- The specific function of each former SMA hut within the SMA operations— this information should be used in the interpretation of the huts, and should be undertaken in consultation with Snowy Hydro Limited. While assessments to date have placed the huts as less significant in relation to the major infrastructure elements of the scheme, they provide important reminders of the human element of the scheme. Assessment would also identify the relative significance of the specific function/s of individual huts and groups of huts.

- Huts associated with brumby running—this activity has connections with cultural legends but these huts have generally been overlooked because they are relatively recent, they were unauthorised constructions and are in the less visited parts of the Park.

- The current and former Alpine area huts—this would assist in the management and interpretation of the huts in this unique area, including their specific uses and design, in particular their relationship to skiing and conservation history.

- Huts associated with scientific research, conservation and management in KNP (for example the CSIRO Hut (rabbit control research)).

9.4 Priorities for Heritage Assessments

As noted in Policy Area B2, about half of the intact huts do not have existing HAS reports (33/67) and only a small number (12/67) have Conservation Studies that can be considered to be reasonably current. All huts should have HAS documents prepared. Policy Area B2 identifies that HAS reports should include graded elements of significance and should, once completed, be used in association with Heritage Impact Statements to assess works programs.

The following huts are considered to be priorities in relation to preparing HAS reports, primarily because they do not have current conservation planning reports and are either complex sites or have rarity values: Coolamine Homestead; Cootapatamba Hut; Cotterill's Cottage; CSIRO Hut; Four Mile Hut; Love Nest in the Sallees; Major Clews' Hut; Old Currango Homestead; Rugman's Hut; Seaman's Hut; Teddy's Hut; Tin Hut; Whites River Hut; and Venable's Hut.

9.5 Actions Arising from the Draft PoM 2004

The following policies are contained within the draft PoM in relation to individual huts:

- In the Main Range Management Unit, Cootapatamba, Horse Camp, Seaman's, Schlink and Whites River will be retained for use as emergency shelters. New huts would be prohibited; however, the construction of replacement huts would be managed in accordance with this strategy.

- In the Cooleman Plain Management Area, additional interpretation material is proposed for Coolamine Homestead.

- The draft PoM identifies that the future use of Cotterill's Cottage should be addressed in a Heritage Precinct Plan for Yarrangobilly Village. It is suggested in the PoM that, along with Yarrangobilly Caves House, all or part of Cotterill's Cottage be managed as an interpretative centre as part of the Snowy Mountains Highway Heritage Corridor. This building may also be appropriate for upgrading for short term rental accommodation and the HAS recommended above should consider these options.

9.6 Huts Cyclic Maintenance Program

The Burra Charter defines Maintenance as:

> *the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration and reconstruction.*

Generally, there are three types of works processes relevant to the huts:

- catch-up repair works;

- emergency repair works; and

- planned maintenance works.

The catch-up repair works are necessary to bring the hut up to an acceptable standard. These works are normally outside the definition of maintenance and would need to be identified in a HAS or HIS document as described in Policy Area B8. The emergency works would need specialist input and approval.

The hut maintenance works should be undertaken on an ongoing basis as a Works Program by relevant HMOs or NPWS staff with approval from NPWS. The cyclic maintenance program has three components:

- routine and opportunistic inspections;

- routine maintenance actions; and

- risk assessment and 'over-the-horizon' predictive modelling of future needs.

As noted in Policy Area B8, the opportunity should be taken to use both caretaker volunteers and other visitors to the huts to report on condition issues with a Huts Condition Report Form to be available inside each hut: ideally within the log book.

Where possible, some routine maintenance (generally not new fabric) should be able to be undertaken by caretakers without NPWS approval.

Such routine maintenance actions could include rubbish removal, sweeping, cleaning gutters, cutting grass around the hut and removing earth build up around walls (but not excavation) and checking fixing of gutters and downpipes.

In association with the routine physical inspections, the keeping of records should include the predictive modelling of future works needs based on historic records of how long materials and processes last. This would include, for example, knowledge of how long hardwood corner posts are likely to last. The keeping of records of when replacement of fabric occurs will assist future planning.

Appendix D is a Huts Cyclic Inspection/Maintenance Schedule that contains details on both the what and when of inspections and which routine maintenance actions are appropriate. In undertaking inspections and maintenance, reference should be made to the NPWS Cultural Heritage Services Division, Guide to Building Conservation Works, 1998 and the NSW Heritage Office publication *The Maintenance of Heritage Assets: A Practical Guide*, 1998.

9.7 Application of Policy and Implementation Actions for Huts Destroyed/ Damaged in the January 2003 Bushfires and Huts Destroyed Prior to 2003

This section applies the decision making methodology and criteria contained in Section 8.5, Policy Part C, to huts destroyed or damaged up to and including January 2003, as required in the brief for the project.

As discussed in Policy Part C, Section 8.5, this project concludes that where the tangible aspects relating the fabric of the hut itself are lost through destruction in a bushfire, the intangible, cognitive, social significance to associated communities is not lost immediately and may continue for some time. In addition, there are both tangible and intangible aspects resulting from the place of the hut in a historic and continuing landscape network that are retained for some time and can be retained/recovered by rebuilding.

Table 9.1 provides a summary assessment of the damaged or destroyed burnt huts. Included in this table are: the historic, aesthetic, social values of the burnt huts (as shown in Tables 6.2 to 6.4); a 'Significance Decision' column relating to Step 4 on Figure 8.1; an 'Other Values' column relating to Step 5 on Figure 8.1; an 'Other Constraints' column relating to point 6 on Figure 8.1; and a 'Proposal Decision' column in relation to Step 7 on Figure 8.1. The numbered notes below refer to the numbered notes included on Table 9.1.

These recommendations are based on the data provided at the start of the project and data that emerged during the project in relation to social values. As noted in policy Section 8.5, the decision making process for the 2003 burnt huts, as well as any future huts destroyed, should include the opportunity for submissions from associated communities and stakeholder groups on issues of significance and constraints and opportunities, including offers of assistance in rebuilding and caring for any rebuilt huts.

Applying Significance Criteria

1. Dr Forbes' Hut: While there is limited evidence of social values, a large degree of river stone wall fabric remans intact; it therefore retains an ability to demonstrate significance through fabric. Its location at the base of Hannels Spur track from the Main Range and being part of the Geehi Huts group are significant.

2. Geehi and Old Geehi huts: A large percentage of riverstone wall fabric remains intact; they retain an ability to demonstrate significance through fabric. NPWS reconstructed both huts in 2004.

3. Jounama Homestead Ruin has significant brick wall and cultural plantings surviving. Remaining fabric retains an ability to demonstrate historic and aesthetic significance.

4. Opera House Hut: While it does not meet the cultural landscape value threshold, it is a rare SMA hut, well (and expensively—hence its name) constructed from stone. As for other stone huts, remaining fabric retains an ability to demonstrate historic and aesthetic significance.

5. Boobee and O'Keefe's huts have strong multi-layered social significance (3.4) that is above the threshold level (3.1–3.3)

6. Pretty Plain Hut has both strong social significance value (3.4) and cultural landscape values (5.4) representing multiple layers of associations and meanings.

Other Values in Rebuilding

7. Delaney's, Dr Forbes', Geehi and Old Geehi would have cultural tourism value from their location in the park near visitor travel routes and/or camping areas.

8. O'Keefe's Hut had survival shelter values.

Other Constraints and Opportunities

9. Bolton's Hill Hut: was in a poor fire prone location on a ridge.

10. Boobee, Happy Jacks, O'Keefe's, Opera House, Pretty Plain, Pugilistic Creek and Stockwhip Huts are located within a Wilderness area.

11. Paton's and Delaney's Huts: Families have identified both an association and a commitment to assist in rebuilding.

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12. Bolton's, Boltons Hill, Happy Jacks, Linesmans No. 2, and Stockwhip huts: These huts do not meet the significance criteria threshold and commemoration and interpretation is the recommended policy.

13. Diane/Orange and Grey Hill Cafe huts: These huts meet the significance criteria threshold but are not recommended for rebuilding: Diane because of the proximity

to Schlink and Grey Hill Cafe because of its relative isolation within the huts network.

14. Jounama Homestead: Retain and interpret existing fabric.

15. Pugilitistic Creek: There was a loss of integrity well before the bushfires and its location in a Wilderness area suggests that, on balance, interpretation is the appropriate policy.

16. Geehi and Old Geehi: These have already been reconstructed by NPWS on the basis of the extent of remaining fabric.

17. Dr Forbes' Hut: Would warrant reconstruction/restoration based on extent and significance of existing fabric.

18. Opera House Hut: While it does not meet significance criteria threshold, it is a rare SMA hut and has sufficient intact stone wall fabric to warrant restoration/ reconstruction on the grounds of fabric integrity. It is recommended that it would warrant restoration/reconstruction if and when resources become available.

19. Delaney's Hut: Significance criteria, cultural tourism values and expressed family commitment support rebuilding. Rebuilding is recommended.

20. Paton's Hut: Significance criteria, cultural tourism values and family commitment support rebuilding. Rebuilding is recommended.

21. Brook's Hut: Significance supports rebuilding and rebuilding is recommended.

22. Boobee, O'Keefe's and Pretty Plain: Boobee and O'Keefe's have strong social value (3.4), and Pretty Plain has strong social value (3.4), as well as strong cultural landscape value (5.4). It is recommended that these huts be rebuilt because of their strong cultural heritage values, notwithstanding their location within the Jagungal Wilderness Area. Pretty Plain should be rebuilt using the same log technique but could be a smaller building and still retain its significance.

Recommended Policy: Other Selected Huts/Sites/Ruins

23. These huts and sites are shown on Figure 3.73, and are included in Table 6.4 and in Appendix A. Of these seven additional huts, Broken Dam still retains strong social value and its rebuilding would be most strongly supported in terms of significance. It is also located in the Kiandra area and was associated with mining; a key theme of this area. Interpretation of the other six hut sites would be the most appropriate outcome. Interpretation of the Wragge's Observatory, Soil Conservation Hut and the Rules Point Hotel would be the ideal mechanisms for helping to tell the stories of science, conservation and community, respectively.

24. On the basis of available evidence, including the outcomes of a social values assessment process, this report concludes that within the group of huts that were destroyed prior to the fires of January 2003, only Broken Dam Hut should be rebuilt.

Hut Name	Historic	Aesthetic	Social	Cultural Landscape	Significance Decision	Other Values	Other Constraints and Opportunities	Recommended Policy
2003 Burnt/Damaged Huts								
Bolton's	1.1, 1.2	2.1, 2.2, 2.4	3.1	5.2	No			Commemorate (12)
Bolton's Hill	1.1	2.1	No	No	No		Exposed (9)	Commemorate (12)
Boobee	1.2, 1.3	2.1	3.3, 3.4	5.2, 5.3	Yes (5)		(10)	Rebuild (22)
Brook's	1.2	2.1	3.3	5.2, 5.3	Yes			Rebuild (21)
Delaney's	1.4, 1.5	2.4	3.3	5.2, 5.3	Yes	Cult tourism and family (7)	Interpretation (11)	Rebuild (19)
Diane/Orange	1.2, 1.4	2.1, 2.2	3.3	5.3	Yes		Proximity to Schlink	Commemorate (13)
Dr Forbes'	1.3, 1.4	2.2, 2.4	3.1	5.3, 5.4	Yes—fabric (1)	Cult tourism (7)	Fabric integrity	Restore/ Reconstruct (17)
Geehi	1.2, 1.4, 1.5	2.2, 2.4	3.1, 3.3, 3.4	5.2, 5.3	Yes—fabric (2)	Cult tourism (7)		Reconstructed (16)
Grey Hill Café	1.2	2.1	3.1, 3.2	5.3	Yes		Remote	Commemorate (13)
Happy Jacks	1.1, 1.3	2.1	3.3	No	No		(10)	Commemorate (12)
Jounama	1.4	2.3	3.3	5.1, 5.4	No (3)	Cultural Plantings		Commemorate (14)
Linesmans 2	1.4	2.1	No	No	No			Commemorate (12)
Old Geehi	1.2, 1.4, 1.5	2.1	3.1, 3.3	5.3, 5.4	Yes—fabric (2)	Cult tourism (7)		Reconstructed (16)
O'Keefe's	1.2, 1.5	2.2, 2.3	3.3, 3.4	5.2, 5.3	Yes (5)	Survival (8)	(10)	Rebuild (22)
Opera House	1.1, 1.4	2.3	3.3	5.1	Yes—fabric (4)		(10)	Restore/ Reconstruct (18)
Paton's	1.1, 1.2, 1.5	2.1	3.3	5.2, 5.3	Yes	Family	(11)	Rebuild (20)
Pretty Plain	1.2, 1.3, 1.5	2.3	3.1, 3.2, 3.4	5.1, 5.2, 5.3, 5.4	Yes (6)	Iconic	(10)	Rebuild (22)
Pugilistic Creek	1.1	2.4	3.3	5.3	Yes	Standing ruin	Integrity (10)	Interpretation (15)
Stockwhip	1.4	2.4	No	5.2	No	Brumbies	(10)	Interpretation (12)
Other Huts								
Broken Dam	1.2, 1.4	2.1, 2.3	3.1, 3.2, 3.3, 3.4	5.3	Yes	Multiple layers	Kiandra area	Rebuild (23)

Table 9.1 Kosciuszko National Park—Implementation Actions on Huts Damaged or Destroyed Prior to February 2003.

10.0	**Glossary of Terms**

Throughout this report, the terms *place, cultural significance, fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation* and *compatible use* are used in accordance with the definitions of the Burra Charter (see Appendix A).

Aboriginal Working Group   AWG; established by the DEC in association with Aboriginal stakeholders to provide Aboriginal community input to the Plan of Management review process.

Aboriginal Object   *Means any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains. (National Parks and Wildlife Act (NSW))*

Aesthetic significance   Means significance due to positive visual or sensory appeal, landmark qualities and/or creative or technical excellence (NSW Heritage Assessment guidelines, NSW Heritage Office and Burra Charter).

Aesthetic value   In terms of heritage places, the Australian Heritage Council defines aesthetic value as:

Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community (Criterion E.1).

A working definition of aesthetic value used for regional assessments in Victoria expands this criterion:

Aesthetic value is the response derived from the experience of the environment or particular natural and cultural attributes within it. This response can be to either visual or non-visual elements and can embrace emotional response, sense of place, sound, smell and any other factors have strong impact on human thought, feelings and attitudes.

Adaptation   The Burra Charter defines adaptation as meaning:

… modifying a place to suit the existing use or a proposed use.

Alterations   In relation to a heritage item, building, work, archaeological site or place within a heritage conservation area means:

structural changes or non-structural changes to the exterior, such as to its detail, fabric, finish or appearance or structural changes to the interior.

Amenity   Means the enjoyment of the environment, whether by the community or by an individual, arising from the use of property, dwellings or publicly accessible land, community facilities or open space and includes, but is not limited to, the enjoyment of sunlight, privacy and views.

Appropriate use   An appropriate use will be one that is not only compatible but will actually reinforce and maximise the understanding of the cultural significance of a place. (See also *compatible use* below.)

Archaeological potential   Means the degree of archaeological evidence likely to be present on a site, usually assessed on the basis of physical evaluation and historical research.

Archaeological research potential   Refers to the ability of archaeological remains to contribute information about the history of a site.

Archaeological site   An archaeological site contains physical evidence of past human activity. Includes both subsurface remains and above-ground remains.

Artefact   An object produced by human activity.

Associated communities   Associated communities refers to groups of people with associations with a place. The association may be based on shared experiences, culture, values, and is not limited to geographically defined communities.

Australian Alps Liaison Committee (AALC)	Australian Alps Liaison Committee comprises one senior representative from the ACT Parks and Conservation Service, the NSW National Parks and Wildlife Service, Parks Victoria, and the Department of the Environment and Heritage
Australian Alpine National Parks (AANP)	The Australian Alps national parks include the ACT's Namadgi National Park, NSW's Kosciuszko and Brindabella national parks and Bimberi and Scabby Range nature reserves and Victoria's Alpine, Mt Buffalo and Snowy River National Parks and Avon Wilderness. The parks and conservation reserves form a chain of alpine and sub-alpine protected areas covering 1.6 million hectares across the State and Territory borders.
The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance (and its guidelines)	The charter adopted by Australia ICOMOS, which establishes the nationally accepted principles for the conservation of places of cultural significance. The current Burra Charter was adopted in 1999.
Caretaker	A volunteer who undertakes the care and conservation of huts with the approval of the NPWS and usually under the auspices of the KHA. A caretaker may be an organisation, individual or family or a combination.
Compatible use	A compatible use is one that will not damage the place or cultural significance of the place. The Burra Charter defines *compatible use* as meaning: *… a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance.*
Conservation	The Burra Charter defines *conservation* as meaning: *… all the processes of looking after a place so as to retain its cultural significance.*
Conservation policy	Is a succinct and concise statement intended to guide all future conservation and development of heritage items, based on the assessed significance of the place, and should be suitable for formal adoption by the item's occupiers, owners and consent authorities.
Cultural landscape	Means broad geographical areas of the landscape that have been shaped through human interactions with the natural landscape over time, which may contain various heritage items, contributory items, related places or heritage conservation areas, associations and meaning, and provide the context for understanding those items or areas, associations or meanings.
Cultural significance	The Burra Charter defines cultural significance as meaning: *… aesthetic, historic, scientific, social or spiritual value for past, present or future generations.*
Curtilage	Means the geographical area that provides the physical context for an item and which contributes to its heritage significance. Land title boundaries and heritage curtilages do not necessarily coincide.
Existence value	Defined in the *Australian Natural Heritage Charter* as meaning that 'living organisms, earth processes and ecosystems may have value beyond the social, economic or cultural values held by humans'.
Fabric	The Burra Charter defines fabric as: *… all the physical material of the place including components, fixtures, contents, and objects.*
Heritage Act 1977 (NSW)	The statutory framework for the identification and conservation of heritage in New South Wales. The Act also describes the composition and powers of the Heritage Council of New South Wales.
Heritage Council of New South Wales	A New South Wales statutory advisory body that includes members of the community, the government, the conservation profession and representatives of organisations such as the National Trust of Australia (NSW).

Heritage Significance Criteria	Developed by the NSW Heritage Office in 1999, based on the criteria used by the Australian Heritage Commission, the heritage assessment criteria encompass the four values in the Burra Charter (historical, aesthetic, scientific and social significance). The values are expressed as more detailed criteria to ensure consistency with criteria of other Australian heritage agencies, minimise ambiguity in the assessment process, and avoid legal misinterpretation of the completed assessment of listed items (NSW Heritage Office).
HHIMS	Historic Heritage Information Management System
Historic heritage	The *1995 Land Management Regulation* establishes that historic heritage can include:
	… any deposit, object or material evidence relating to the settlement or occupation of New South Wales or a part of New South Wales (not being Aboriginal settlement or occupation) where the deposit, object or material evidence is more than 25 years old at the date of the interference or removal.
Homestead	Refer to *Huts*.
Hut Maintenance Officer (HMO)	A KHA member who has responsibility to co-ordinate the conservation of a group of huts (usually on a geographic basis) and who is a liaison person with the NPWS for that area.
Huts	The word *huts* in the context of this report refers to intact huts, ruins and sites of former huts and homestead complexes within the park (associated with the Park's grazing history). While the focus of this report is huts that are intact or standing as ruins in 2004 and huts burnt during the January 2003 bushfires, reference is also made to other ruins and sites that contribute to the overall landscape story of KNP.
Integrity	In relation to a building or place, refers to the soundness, quality and condition of fabric. A heritage item is said to have integrity if its assessment and statement of significance is supported by sound research and analysis, and its fabric and curtilage are still largely intact.
	Integrity also relates to cultural and ecological processes.
Intergenerational equity	Defined in the *Australian Natural Heritage Charter* as meaning that 'the present generation should ensure that the health, diversity and productivity of the environment is maintained or enhanced for the benefit of future generations'.
Interpretation	The Burra Charter defines *interpretation* as meaning:
	… all the ways of presenting the cultural significance of a place.
Kosciuszko Huts Association (KHA)	Kosciuszko Huts Association (KHA) is a voluntary, not-for-profit, Australian Capital Territory registered organisation, founded in 1971 by a group of users of the Park concerned to preserve and manage the huts for the benefit of current and future Park users.
Kosciusko State Park Trust (KSPT)	Formed to manage the Park, under the Kosciuszko State Park Act, which was passed in 1944 to create a park of 522303 hectares.
Maintenance	The Burra Charter define *maintenance* as meaning:
	… the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration or reconstruction.
Movable heritage	Means heritage items not fixed to a site or place (for example, furniture, visitor log books, photographs and archives).
National Parks and Wildlife Act 1974 (NSW) (NPW Act) No. 80	Means the statutory framework for the care, control and management of natural and cultural areas and Aboriginal relics in New South Wales (as in force at 4 March 2003).

National Parks and Wildlife Service (NPWS)	Is the former name of the New South Wales State Government agency which administers the NPW Act. It acquires and manages national parks in New South Wales, now referred to as the Department of Environment and Conservation New South Wales, Parks Service Division (NPWS).
NSW Heritage Manual	Is a document prepared by the NSW Heritage Office and comprises a series of publications explaining the three steps of the NSW Heritage Management System and how they can be applied.
NSW Heritage Office	The primary role of the Heritage Office is to administer the *Heritage Act 1977* (NSW), to provide administrative support for the Heritage Council of New South Wales and ensure that the New South Wales Government's heritage policy is carried out effectively. Since the early-1990s the way that heritage is managed in New South Wales has been reviewed and there have been major amendments to the Heritage Act.
Place	The Burra Charter defines *place* as:

> *Place means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.*

Plan of Management (PoM)	The *Kosciuszko National Park 2004 Draft Plan of Management* (PoM) is a legal document, required under Section 72 of the *National Parks and Wildlife Act 1974* (NSW). This Plan of Management (2004) replaces the 1982 plan (amended 1988, 1994, and 1999), which superseded the first plan for the park, completed in 1974.
Precaution	Defined in the *Australian Natural Heritage Charter* as meaning that 'where there are threats or potential threats of serious of irreversible environmental damage, lack of full scientific certainty should not be used as a reason for postponing measures to prevent environmental degradation'.
Preservation	The Burra Charter defines *preservation* as meaning:

> *… maintaining the fabric of a place in its existing state and retarding deterioration.*

Rarity	Refers to a value of significance. An item may have this type of significance because it represents a rare, endangered or unusual aspect of history or cultural heritage (NSW Heritage Assessment guidelines, NSW Heritage Office and Burra Charter).
Reconstruction	The Burra Charter defines *reconstruction* as meaning:

> *… returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric.*

Related place	The Burra Charter defines *related place* as meaning:

> *Related place means a place that contributes to the cultural significance of another place.*

Relic	Under the NSW Heritage Act, *relic* means any deposit, object or material evidence, that is a fixture or is wholly or partly within the ground:

> *(a) which relates to the settlement of the area that comprises New South Wales, not being Aboriginal settlement, and*
>
> *(b) which is more than 50 years old.*

Representativeness	Refers to a value of significance. An item may have this type of significance because it is a fine representative example of its type or class of items (NSW Heritage Assessment guidelines, NSW Heritage Office and Burra Charter).

Restoration	The Burra Charter defines *restoration* as meaning:
	… returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.
Setting	The area around a place which includes its curtilage and visual catchment.
Significant views	Refers to views and vistas towards huts/hut places in the landscape which strongly contribute to a sense of place and cultural identity.
Site area	The site area of this report is coincident with the boundary of Kosciuszko National Park.
Stakeholders	Those people and organisations with a stake or strong interest in the conservation and use of the huts. Includes *associated communities.*
Uncertainty	Defined in the *Australian Natural Heritage Charter* as meaning that 'our knowledge of *natural heritage* and the processes affecting it is incomplete, and that the full potential significance or value of *natural heritage* remains unknown because of this uncertain state of knowledge'.

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12.0   Appendices

Appendix A

Huts Data Spreadsheets

Appendix B

Social Significance Assessment: Methods and Participation

Appendix C

NSW National Parks & Wildlife Service, Contractor's Brief for A conservation strategy
for the Huts of Kosciuszko National Park, February 2004

Appendix D

Kosciuszko National Park Huts—Cyclic Inspections/Maintenance Schedule

Appendix A

Huts Data Spreadsheets

Appendix A	Huts Data Spreadsheets

Introduction

This section provides data on each of the intact huts (List 1), huts burnt in the January 2003 bushfires (List 2), and other selected hut sites and ruins (List 3). This spreadsheet is a compilation of existing data from the 1992 NPWS Huts Study listing cards for individual huts, the Kosciuszko Huts Association website, NPWS HHIMS data, and additional information provided to us by NPWS and the KHA during this project.

In the spreadsheet, symbols have been used to denote conflicting information between data sources or where data from one source is additional to that provided by others:

∗ Identifies where the KHA data is additional to or differs from information in the NPWS Huts Study (1992).

° Identifies where the NPWS/HHIMS data is additional to or differs from information in the NPWS Huts Study (1992).

Associated Places and Routes

The following information regarding the routes, trails and networks of hut places has been provided by the KHA. These routes through KNP have been listed alphabetically.

Cascade and Tin Mines route This is one of the most popular trails in KNP, commencing at Dead Horse Gap and running into the Big Boggy, then down to Cascade Hut and the Tin Mines huts. It also continues south to Ingeegoodbee Hut and into Victoria's Alpine National Park, via a section of the Australian Alpine Walking Track, and formed part of original cattle droving routes to the south. It is used by walkers, fly fishermen and trail bike users.

Charlotte's Pass to Mt Kosciuszko route This is a popular route used by walkers and cyclists. From Charlotte's Pass car park to the summit of Mount Kosciuszko this route goes via Seaman's hut. Cyclists are not permitted for the last 300 metres of the track.

Circuit Walk/Blue Lake Circuit Walk The Blue Lake circuit walk is a sub section of the famous Circuit Walk, which goes from Charlotte's Pass to Blue Lake, then onto the Main Range, past Albina Lake to Kosciuszko and back to Charlotte's Pass. It passes Seaman's Hut, and the sites of Blue Lake Shelter, Soil Conservation Hut, Lake Albina Lodge, Kunama Lodge, Rawsons Hut, Wragges Hut, the Stockman's Shelters and Foreman's Chimney.

Dead Horse Gap Road to Geehi Route (road, now sealed from Jindabyne to Dead Horse Gap, Geehi and Khancoban) Now a major recreation thoroughfare, often used by motorists, four-wheel drivers, cyclists and motorcyclists. Huts and sites passed include Bullocks Hut, Rutledge's site, Dead Horse Gap site, Geehi, Old Geehi, Keebles, Doctors and Doctor Forbes Huts.

Long Plain to Brindabella and Broken Cart Trail   This trail commences near the intersection of the Snowy Mountains Highway and the site of the former Rules Point (a centre for business and social life on the plain). Huts on this trail include Long Plain Homestead, Cooinbil, Peppercorn Shelter, Little Peppercorn site, Diamond Hill Site, Millers Hut, Coolamine, Jennets site, Pethers and many others. Long Plain was an important access route for the Aborigines, then shown to the cattlemen. Stockmen's routes branched off this plain, with a notable example, still in place from Cooinbil into the Blue Waterholes karst area (Waterholes House, Bill Harris' hut, Spencer's Hut ruin and Coolamine.) The firetrail road is open in the summer and is a major tourist route for car travellers, walkers and horse riders.

Mt Morgan, Tantangara Reservoir and Currango Plain Trail   The usual route follows the rivers and huts of the plain; Currango, Old Currango, Pocket's and Oldfield's; past the Leura hut site and up through Murray's Gap. Other huts in this area include Pedens, Townsend's and Love Nest Huts.

Munyang and Whites River Hut to Kiandra Route   This is a 4WD SMA trail (closed to vehicles) that passes Horse Camp Hut, Disappointment Spur Hut, Whites River Hut and Annex, Schlink Hilton Hut, Tin Hut, Valentines Hut, Diane Hut site, Mawson's Hut , O'Keefe's Hut, Derschko's Hut, Little Dicky Cooper Hut site, Grey Hill Café hut site and many others. It is the most frequently used trail by XC skiers.

Rolling Ground to Mt Townsend route   This route forms the end of the Kiandra to Kosciusko Route. It passes via Whites River Hut, across the Rolling Ground (via Windy Creek huts site and others) to Kosciuszko and Thredbo.

Sawyers Hill and Mt Tantangara trail   Huts on this trail include Sawyers Hut, Harvey's Hut, Gavel's, Brayshaw's, Pocket's and other huts.

Snowy Mountains Highway   This route runs between Cooma and Adaminaby, past the site of Kiandra and across the mountains to Talbingo and Tumut. It was first used by the Aborigines, then cattlemen, then miners, then traders and now tourists. Huts along this trading route include Delaney's, Sawyers Hill, Yan's Store, Wolgal, Pattinsons, Kiandra Hotel, Cotterills and others.

Thredbo-Crackenback to Mt Kosciuszko (summit) Route   Used by walkers (use of this track by cyclists and horse riders is no longer permitted). Cootapatamba and the former Rawsons Hut are located on this route.

Tooma River Valley and the Dargal Range Route   Huts on this trail include Wheeler's Hut, Round Mountain Hut, Bradley's Hut, Paton's Hut site or Ogilvies Hut site. To the south, the trail passes Pretty Plain Creek, and the sites of Pretty Plain and Pugilistic Huts. To the south, the trail moves along the Dargals trail and east to Grey Hill Café or Derschko's Hut and onto the Jagungal area. Other huts to the north include Fifteen Mile etc.

Tumut and the Goobragandra Trail   Part of an Aboriginal route in to the southern areas of KNP, this trail was used by 4WDers and walkers. Huts passed include Stokes, Lindleys, Boonoo site and Vickery's. A trail from Stokes Huts leads into the Venables site, then across to Kell's Hut.

LIST 1   INTACT HUTS

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Bill Jones Hut (New Hut*)	1940–1959 (1952/3*) – William Travis Jones	R iron; W iron; F dirt; C iron on internal wood frame; stone hearth; 1 window* Stockyards and pit toilet	Grazing (possibly sheep); Snow leases mid 20thC	Horseriders, cyclists	Blue Waterholes FT*	
Black Jack Hut (Fire Tower)	1973* 1950° – Hume-Snowy Bushfire Council	3 rooms; R iron; W w/boards, iron; F wood; C none; several windows*, casement with hopper°, shed, toilet (?)	Protection, Hume Snowy Bushfire Protection Scheme	NPWS Management, General Recreational Locked in Summer for fire tower operator (Residence for fire tower operator accommodation from December to April)	Associated with fire tower used for fire spotting Black Jack track/its own FT*	
Botheram Plain Hut (Willis or Willys*)	1962 (1900/1950 to 1960/1985°) Lindsay and Owen Willis	R iron; W iron, paper lined; outside fireplace; shutters*	Grazing (General recreational°)	Bushwalkers, Fishers, Shooters		
Bradley's Hut (O'Briens*)	1952 – Jack Bale (Jack Bailey*) Timber for hut cut by P O'Brien & Jack Bradley	R gable cor.iron; W horizontal cor.iron; F wood; C slab, iron flue; verandah	Grazing (surveying)	Bushwalkers, Cross-country skiers, also used by campers preparing to head into Jagungal Wilderness O'Brien (historic)	Located on the Tooma River Valley and the Dargal Range route	
Brayshaws (Roy Brayshaws*)	1950s – Ray Brayshaw (SMA*)	R skillion cor. iron; W w/board, t&g lining; C t&g/boards, masonite; F t&g/boards on bricks; glazed windows	Grazing (Mid 20thC snow leases); (SMA*)	Bushwalkers, horseriders (trailriders)	Located on the Sawyers Hill and Mt Tantangara trail	
Bullocks Hut	1934 – Charles Conway (shingels cut by Bill Pendergast)	R hip galv. iron sarking over shingles; W cement blocks; F mosaic ceramic tiles, concrete screed, dirt; C timber boarded, windows Hut, stable, garage & shed	Fishing lodge & retreat	Bushwalkers, Fishers	Located on the Dead Horse Gap Road to Geehi route	Bundilla': Bullock's Fishing Lodge, Conservation Management Plan, August 2002.
Cascade Hut	1935 – Harry Nankervis, Leo Byatt, Jack Warner, Rob & Don Benson (Bill Nankervis*)	R gable cor.iron (originally bark, iron since 1954); W horiz slabs (adzed drop-slab), grafitti; FP stone lined; F dirt, drycreted 1976; C iron, mortared rock earth* Small fenced area adjacent to the hut	Summer grazing, stockman's shelter for Nankervis's of Tom Groggin (Skiing – Illawarra Alpine Club from early 1970s)	Bushwalkers, Cyclists, Skiers (long association of Illawarra Ski Club who did works on hut in 1970s)	Located on the Cascade and Tin Mines route	Heritage Action Statement and Conservation Study/Plan by Freeman Randell, Canberra, September 2002.
Cesjacks	1942 – Jack Bolton and Cecil O'Brien; 1960 Pasture Protection Board; 1973-74 Macquarie Mountaineering Soc; 1960 Chimney recons; 1974 sleeping platform cons, boundary fence replaced	R gable cor.iron; W vertical cor.iron; F plywood; FP stone, iron flue; 2 windows; maori sleeping platform Possibly located within triangular-shaped paddock	Grazing (recreation, survival)	Bushwalkers, Skiers, Recreational (Macquarie University Adventure Sports Club) & Survival.		Conservation Study, KHA 1995 by M Higgins and P Giovanelli.
Circuits (Gulf Hut, Doosies Hut, Fell's Hut, Circuitts*).	1930 (ruins of 1926 pise wall hut on site) – Australian Pastoral Company	4 rooms + verandah R dutch gable, cor.iron; VR skillion cor.iorn; W horiz w/board, pine lining; F board w concrete foundations; FP brick lined chimney; panel doors; sash windows Square water tank (orig round water tank on verandah). Evidence of former complex, shed, yards and toilet. Garden Fence*	Grazing			Conservation Study, November 1995 by M Higgins and D Scott.
Cooinbil Hut (Long Plain House / Homestead)	1918 (as extension of a c1860s slab hut). Originally 4 rooms (HHIMS says orig. had 6 rooms°). Slab hut collapsed in 1968-70 (Major reconstruction 1990 by KHA)	R gable cor.iron to main residence & kitchen, cor.iron skillion to store; W stud braced horiz. w/board clad, vert. w/board rear, t&g/board lined; F t&g/boards; Verandah; FP brick chimney; Windows various Walls to woodstore are newspaper lined (1940-1941).	Grazing, Mining (way station for gold miners°)		Located on the Long Plain to Brindabella and Broken Cart Trail	Conservation Study, KHA by G Gregors, 1989.
Coolamine Homestead *Campbells*	1890s (1883*) – Campbell (Fred Campbell, Fred Southwells, and a Mr Franklin*)	Five rooms + two verandahs; R gable cor.iron; VR skillion; W horiz drop slab; FP x 2, horiz slab, stone lined. (homestead restored) Two homesteads, cheese house, shed/kitchen, 2 outdoor toilets, semi-collapsed stockyards, fences, water race, fruit trees	Grazing (for summer use)		On Blue Waterholes Fire Trail	
Southwells	1882	Four rooms + two verandahs; R gable cor.iron; VR skillion cor.iron; W post & beam construction, short drop slab (front wall w vert.slab); FP stone base to chimney, cor.iron flue	Grazing		Located on the Long Plain to Brindabella and Broken Cart Trail	
Cheesehouse	1889	Log construction				

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Cootapatamba	1950s – SMA (SMA worker Dick vander Vliet recalls construction)	Single room; R skillion* cor.iron; W sawn w/board, timber lined; F timber; FP external open. Access via vertical entry, hatch cover galv.iron Similar in form to Wragge's observatory.	SMA guaging station / survey hut (Shelter)	Genuine survival shelter (with Seaman's, only other survival shelter above the tree line)	Located just off the popular 8km Thredbo-Crackenback to Mt Kosciusko (summit) route	
Cotterills	1898 (used by Forrestry 1930s to 1950s) – Walter Hoad, with brother Harry, son Leo	Ten rooms; verandah three sides; R hipped cor.iorn; VR skillion cor.iron; W asbestos cement panels (poss orig. w/board), horiz board lined; F board & timber post; FP brick; sash windows x 5, Doors various Garden fence surrounding cottage, pathways, exotic plants	Grazing, sheep, Mining (later fossicking and rabbit trapping), (Forrestry)	Camping Locked – open to public on a booking system (often used by cavers)	Located on the Snowy Mountains Highway, between Cooma and Adaminaby past the site of Kiandra and across the mountains to Talbingo and Tumut	Conservation and Appreciation of High Country Huts Study, December 1990 by M Missen and C Jaelia (page 30).
CSIRO Hut (CSIRO Research Station*, Rabbiters Hut*)	1963 – CSIRO*	Single room with kitchenette; R gable cor.iron; W asbestos cement sheet clad (?), timber frame, panel board lined; F t&g/pineboard; windows x 3*	Research station, for researching the control of rabbits in the area*	Research (studies also undertaken in 1966, 1971, 1990s). CSIRO use of hut ceased in 2000* General recreational		
Currango Homestead *Currango Homestead, Daffodil, Pines, Snowgum and 3 sheds*	1838–1908, 1851* (site settled in 1839 by Thomas O'Rourke) – Allen or AB Traggs	Four rooms + verandah; R hipped cor.iron; W shiplap w/board, t&g/board lined; C t&g/board; F t&g/board; FP & chimney rendered brick; Doors panelled; Windows four-pane sliding sash, stained glass clerestory window over entrance Daffodil Cottage, Pine Cottage, Snowgum Lodge, outbuildings, sheds, exotic plantings, tennis court site, stockyards	Grazing (site of camp for seasonal summer grazing from 1839)	Bushwalkers, Fishers, General Recreational Day use - open to all. Accommodation by booking.	Located on the Mt Morgan, Tantangara Reservoir and Currango Plain trail	Conservation Management Plan.
Daveys (Davies, Hedgers*, Williamsons*, Napthalis*)	1908-1909 – Tom Bolton (wife Mary moved into Hut in 1911)	Three rooms + verandah; R gable cor.iron over shingle; W rough sawn w/board on sawn timber stud frame, hessian lined; F rough sawn boards; C hessian; FP stone base, upper concrete blocks, external chimney; Doors trad. Cedar; Windows 6 pane sliding sash. Most timber from Napthalis's sawmill. Fenced enclosure, stockyards, stone marked grave.	Grazing, cattle (rabbit trapping)	Bushwalkers, Horseriders, Fishers, Cyclists	Botheram Plain hut and ruin of Napthalis homestead nearby	Hut Condition Report January 2004. Conservation Study, D Scott September 1990.
Derschkos (Jagungal, SMA)	1950s – SMA	Three rooms; R gable cor.iron; W horiz w/board, masonite panel lined; F lino on boards; Pot belly stove; Door board; Windows x 4	SMA hydrology / survey hut (recreation and education°)	1973 open to public	Located on the Tooma River Valley and the Dargal Range route	
Disappointment Spur (Aqueduct No.2)	1950s – SMA (works in 1986 by Ku-ring-gai Ski Club)	Prefab hut, single room; R skillion cor.iron; W stud frame, horiz w/board, orig masonite lined, now marine board; F wooden; foundations and bearers set on rocks	SMA shelter for Whites River Aqueduct servicing; (Skiing, Ku-ring-gai Ski Club)	Skiers	Located on the Munyang and Whites River Hut to Kiandra route	Inspection Report 1995. Management Brief for Huts within the Whites River Corridor, January 1986 by J Whitaker and P O'Neill.
Doctors (Fisher Fly, Syndicate*, Doctors 1*, Geehi #13*)	1940s–2003 – Khancoban Waterfall Farm Fly Fishing Club	Partially burnt (now repaired): single room + verandah; R gable cor.iron, saping rafters, VR cor.iron skillion; W riverstone; F concrete; FP/chimney riverstone; Doors board type; Windows single glazed, shutters Hut repaired post fires	Fishing	Fly Fishers (1940s–1965 Khancoban Waterfall Farm Fly Fishing Club)	Located on the Dead Horse Gap Road to Geehi route (road, now sealed from from Jindabyne to Dead Horse Gap, Geehi and Khancoban). On Swampy Plains River, at junct with Bridge Creek, near junct with Geehi River One of five riverstone huts in Swampy Plain River flat. 500m from Keebles Lodge.	
Four Mile (Hughes Hut*)	1937 – Robert Hughes	R gable cor.iron; W mix of short vert slab & metal strips (parts are kerosene tins), handmade leather washers; Gable infil sawn w/board clad; FP stone hearth*, cor.iron chimney Extensive restoration works in 1978–81. Remains of toilet, raceline, rubbish dump, outside work area.	Mining (gold panning). Used in warm weather	Skiers (Bogong Group 1970s), Survival	Elaine Mine	National Trust classified in 1970s.
Gavel's (Gavel, Gravel's, Gavell's)	1931 – D Schofield & R Rawson (chimney rebuilt by NPWS 1982)	Single room with addition; R gable cor.iron; with skillion cor.iron on addition; W horiz w/board; callico, newspaper, wallpaper lined; F (?); FP cor.iron; Doors board; Windows x 2 six pane	Grazing		Located on the Sawyers Hill and Mt Tantangara trail. Poss site of cor.iron hut built 1920s by Gavell	

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Gooandra Homestead (Lampes*)	1860s (extant homestead moved to site in c1913-1914) – Original hut built by miners working in Six Mile goldfields (Fred Lampe*)	Complex of buildings; three main rooms, rear verandah; R gable cor.iron; VR skillion cor.iron; W horiz w/board on stud frame, baltic pine & calico lined; C baltic pine & calico; F board; FP & chimney black basalt blocl work, brick lined; Doors four panel profile; Windows single glazed sash. Standing ruin of chimney, woodshed remains, shearer's accommodation shed, kennel, associated yards, fencelines.	Mining (grazing)			
Grey Mare	1949 (existing hut), 1897 (orig hut) – 1949 hut by Jack and Jim Bolton (improved by ski tourers)	R gable cor.iron; W cor.iron on stud frame, cane-ite & T&g/board lined; F board & masonite; FP cor.iron chimney (1949 hut re-uses some fabric from orig hut). Murals painted by Rufus Morris in 1954-55 (Sydney artist) Ruins of first hut, remains of steam engines & other mining machinery, collapsed tunnel entrances, racelines, remains of flying fox	Mining, Grazing	Skiers, Survival Early ski touring; skiing by miners		Conservation Study, 1992 by D Scott.
Hain's	1947 – Herbert Hain	Two rooms; R gable cor.iron, skillion cor.iron extension; W vert cor.iron on stud frame; F wood; FP cor.iron chimney; Doors board; Windows single glazed Horse yards built 1980s	Summer Grazing 'til 1970s, fishing (Shelter) (Hain family)	Fishers (NSW Flyfishers' Club), Horseriders, Cyclists (Mountain Bikes), Hain family association, Canoeists		
Hainsworth (Landrover Hut*)	1951-52 (1951*) – Tom Hainsworth & Corkill	Two rooms; R gable cor.iron; W stud frame, vert cor.iron; F timber; FP rubble chimney hearth on concrete slab, external cor.iron clad; Doors cor.iron clad timber frames; Windows timber framed shutters, gal.iron clad Site of former stockyards.	Grazing (Shelter)	Similar to Bill Jones Hut in construction		
Happy's (Montagues, The Dip Hut, Boots Hut)	1931 (works in 1970s, by KHA in 1991) – W Montague	Single room & woodshed; R gable cor.iron, cor.iron lean-to; W cor.iron clad (vert & horiz); F board; FP stone base & cor.iron, chimney iron storage container clad; Door board; Windows hatch style	Grazing (Skiing, General Recreational)	Skiers, Cyclists		Conservation Study by Philip Cleaver, 1995.
Harvey's (Tantangara Hut, Governor's Hut, Harveys 4*)	1960s (1940s) – poss Harvey Palfrey (Cecil Hetherington)	Single room in airlock; R skillion cor.iron; W timber framed, external flat iron lined, internal tar paper lined; F cement (orig. dirt); Door unknown; Window casement	Skiing (poss assoc with Kiandra Chalet), Shelter	Skiers	Located on the Sawyers Hill and Mt Tantangara trail. 3km from Snowy Mountains Hwy. On walking track created by commercial horse tours.	
Hoggs	1961 – Len Hogg	Single room; Nissan hut type; R/W cor.iron; F concrete Outdoor toilet in former watertank; former yards on site plan.	Grazing, cattle (fishing*) (Shelter, search and rescue)	Survival, Shelter (for canoeists and campers), communications centre (during bushfire control operations). Locked (used by landholder that surrounds hut; access through owner's property)		
Horse Camp	1950s – SMA	Two rooms; R gable cor.iron, one fibreglass panel; W cor.rion, stud framed, masonite lined; F board; Verandah; woodstore; FP Gate, fireplace, toilet, paddock	SMA Surveying	General Recreational Sydney Grammar School Endeavour Club (NPWS, 1992).	Located on the Munyang and Whites River Hut to Kiandra route	Management Brief for Huts within the Whites River Corridor, January 1986 by J Whitaker and P O'Neill.
Ingeegoodbee	1968 – Ron Weston & Jimmy Bowrie for Brumby running	Single room; R cor.iron; W cor.iron; F earth; Chimney; Door board type, timber shutter Slip rail yards 300m east of hut	Grazing (Brumby Running)	Bushwalkers Slated for removal by NPWS in 1993.	Located on the Cascade and Tin Mines route. AAWT* (Australian Alpine Walking Trail) Nine Mile Pinch FT*, Tin Mines FT*	
Keebles (Nankervis)	1942 – Arthur & Flo Nankervis, Arthur Keeble* & Dr Hubert Smith*	Two rooms, attached store room, carport, verandah. R gable cor.iron, skillion to rear extension, sapling wood frame; W mortared riverstone; F cement slab; Chimney; watertank; outdor toilet Fruit trees.	Fishers (General Recreation)	Fishers, General Recreational (Range Rover/Landrover Club of NSW) Slated for removal by NPWS in 1993.	Located on the Dead Horse Gap Road to Geehi route (road, now sealed from from Jindabyne to Dead Horse Gap, Geehi and Khancoban). One of five riverstone huts in Swampy Plain River flat*	

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Kell's	1943 – Wal Kell + one other (Jack Venables*) (chimney by Wal & Mary Kell)	Single room; R gable cor.iron; post & beam frame; W horiz. adzed drop slab, 3 vert. slabs, hessian lined; F rough sawn timber; FP stone & mud mortar, flagstone hearth, cor.iron external chimney & wall Artefacts, remnant fence lines, deciduous trees, cleared flat. Wide range of fruit trees in vicinity*	Grazing, cattle (Fishing)	Bushwalkers, Fishers, Cyclists, Canoeists, Four wheel drivers	Located on the Tumut and the Goobragandra trail (part of Aboriginal route to southern areas).	Management Brief, April 1987.
Kidman's	1932 – Ben & Alec Kidman & Bill Napthali	Single room; R gable cor.iron; W cor.iron on nogged timber frame; F dirt Remains of timber shed, fence posts. Creek & wire stockyards nearby	Grazing (summer grazing leases) (bushwalkers and skiers)	Bushwalkers, Skiers	Old access trail from Brassy Gap to Alpine Hut, Burrungubugge corridor*	Conservation Study, January 1996 by Graeme Handley (NPWS) and KHA.
Linesman No 3 (15 Mile Spur Hut, Fifteen Mile*, Emu Plain Hut) *2 huts at site*	1969 – SMA for Electricity Commission of NSW 1982 – SMA for Electricity Commission of NSW	R gable cor.iron; W w/board Prefabricated hut; Single room; R skillion cor.iron; W stud frame, w/board, lined & insulated; F unknown; foundations and bearers positioned on rocks; Doors board type, Windows shuttered & glazed x 2	SMA maintenance (powerlines) [locked]	Snowy Hydro, Skiers (cross-country skiing)	Located on the Tooma River Valley and the Dargal Range route	
Long Plain Homestead (Oddy's Hut, Campbell's Hut, Long Plain No.1, Ibbotsons*, Dr Campbell)	1916 – Bobby Joyce for Dr Campbell*	Four rooms; R gable shingles, cor.iron cover; W w/board, t&g board lined; F timber; Foundation piers; FP 2 x brick chimneys Tables, BBQ areas; NPWS fence, toilet, sign, mown grass area, horse yard.	Grazing (summer grazing)	Horseriders (Land Rover Club of the ACT)	Located on the Long Plain to Brindabella and Broken Cart Trail. Commencing near intersection of Snowy Mountains Highway and site of Rules Point (a centre for business and social life on the plain).	Heritage Action Statement by Freeman Randell, Canberra, September 2002. Conservation Study 1989 (ADG).
Love Nest in the Sallees (Oldfields No. 2°, Love Nest)	c1950s (1948*) – Walter Oldfield*	Single room; R skillion cor.iron; W vert half round bush poles, cor.iron, flat iron from kerosene tins; F earth; FP vert slab walls & chimney, single pitched cover, small opening	Grazing			
Mackeys (Tibeaudo's Hut, Mackay's*)	1944 – Norm & Sam Mackey	Two rooms + verandah; R gable cor.iron, VR skillion cor.iron; W cor.iron on stud frame; F timber; FP random rubble, iron flue*; Doors board type; Windows single glazed; External watertank Two hut sites nearby, yards	Grazing (Ski touring)	Bushwalkers (Geehi Bushwalking Club - NPWS, 1992), Skiers (Ski Touring)	Grey Mare Trail? In between O'Keefe's & Gungahlin River*	
Major Clews' Homestead (Back Creek Hut*)	c1961 – Major Clews (SMA Surveyor)	Three rooms, stone addition (unfinished) + verandah; R material/shape unknown; W stone & pise cement; F concrete; FP; Inner walls fibro & concrete lined; C fibro & masonite. Garden with exotics - pines, Japanese plums, cherry & other fruit trees, variegated ivy on house, rock cairn with brass plaque.	Farming		Geehi Walls trail/Geehi Flats area* (Old Alpine Way)	
Mawson (The Grand*, Mawsons The Grand*)	1930 – Herb Mawson & Lindsay Willis (& Con Bolton and Jack Bolton*) (owned by NZ & Australia Land and Finance Co)	R cor.iron, asymm roof line; W cor.iron on stud frame, caneite panel lined; F t&g boards; FP external cor.iron chimney, cor.iron cast concrete flue, toilet	Stockmen (Bushwalkers, Skiing)	Bushwalkers, Skiers (Cross-country skiing)	Located on the Munyang and Whites River Hut to Kiandra route	Conservation Study, January 1995 by Damian De Marco.
Miller's	1943-44 – T & W Miller	Single room; R gable cor.iron on bush sapling & pole frame; W cor.iron; F t&g board; FP cor.iron clad on timber frame, flagstone hearth; Doors x 4 panel types; window x1 Yards for Horse riding; fences; brumby runs in vicinity.	Grazing, sheep (Summer grazing)	Bushwalkers, Horseriders, Fishers, Skiers, General Recreational	Located on the Long Plain to Brindabella and Broken Cart Trail. Near Bally Creek; Port Phillip Fire Trail; Long Plain Road - no track to hut* (One of only 2 intact stockmen's huts, with Hainsworth Hut)	Conservation Study, 1991, by High Country Bushwalking Club.
Old Currango Homestead (Currangorambla°)	1870s (first slab hut built 1851)	Homestead buildings, remains of buildings foundations, collapsed fences, evidence of raceline, fruit trees, slab hut	Pioneer graziers (from 1834)		Located on the Mt Morgan, Tantangara Reservoir and Currango Plain trail	Management Brief, 1986?

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Oldfield's (Murray Creek Hut*, Oldfields No.1*)	1925 – Jack Pheney* for Bill & Ruby Oldfield	Three rooms incl verandah; R gable cor.iron; W vert & horiz slab with cor.iron on two sides, some white painted sisalcraft lined; F t&g sawn timber, VF slab; FP external chimney, vertical slab lined, rocks & cor.iron on timber frame at top; Windows unglazed, wire screen; Doors x 2 Foundations of log & iron hut, raceline, fruit trees & veg. garden, stockyards, trenches & mounds	Grazing, cattle (mining?), (bushwalking)	Bushwalkers, Cyclists, General Recreational	Located on the Mt Morgan, Tantangara Reservoir and Currango Plain trail. West, junction of Murray Gap Track & Lone Pine trail	Heritage Action Statement by Freeman Randell, Canberra, September 2002. Conservation and Appreciation of High Country Huts Study, December 1990 by M Missen and C Jacka.
Pedens	1929–30 – Bill Adams	Single room; R gable cor.iron; W vert cor.iron on sapling frame, some grooved posts with horiz wall slabs, chimney wall, vert. slabs; F board type (dirt*); FP exterior, cor.iron clad; Doors/Window board type	Grazing, sheep	Bushwalkers, Cyclists, General Recreational	300m east of Gulf fire trail	Conservation Study, August 1995 by David Scott for KHA.
Pocket's	1920s – Australian E and M Company	Five rooms + rear addition/verandah; R gable cor.iron, VR skillion cor.iron; W horiz w/board, asbestos cement on stud frame, internal walls t&g board lined; F wood; FP x 2, exterior cor.iron clad; Doors board type; Windows single glazed Some exotic trees, outdoor toilet, site of garage, Fell's slab hut. N of Blue Mountains Waterholes track on Leura Gap FT	Grazing (Science)	Scientists (Scientists from CSIRO and ANU - investigating frost hollows). Used by bushwalkers and mountain bikers, and is on the AAWT.	Located on the Mt Morgan, Tantangara Reservoir and Currango Plain trail. Located on the Sawyers Hill and Mt Tantangara trail.	
Ravine Hotel (Washington/Washington Arms) *Standing ruin*	1905–1910 – 2003 – ?	Standing ruin; sections of pise walls, some brick remains Fruit/exotic trees/plants, former graveyard, poss evidence of street layout of former township.	Accomodation (Mining, Kiandra Gold Fields)	Camping, General Recreational	Lobbs Hole Road, Yarrangobilly River, near Meteorological Station. Large campsite nearby, across river	Conservation Study, November 1005, by M Higgins and D Scott
Round Mountain	c1930 or 1950s (1940s*) – Faulkner and Whitehead	Single room + shed; R gable cor.iron; W horiz cor.iron on sapling frame; F t&g board; FP cor.iron clad, adobe lined chimney; Door board type; Window single glazed scissor glazing. Snow access in chimney Associated with site of cor.iron hut, raceline, fences & sites of shed & storage shed. Outdoor toilet	Grazing (Skiing, Scouting)	Skiers (1970-1982 Upper Murray Ski Club), Scouting (from 1975 Roy Belshaw of Boy Scouts Association)	Located on the Tooma River Valley and the Dargal Range route	Conservation Study, November 1994 by Damian De Marco.
Sandy Creek	1950s(?) – Unauthroised, by brumby runners from Delegate & Victoria (Walker family*)	Single room; R skillion cor.iron; W cor.iron on sapling frame, unlined; F earth; Window timber shutter; 100 gallon water tank Cor.iron fire shelter beside hut (1982), wire fence* and log yards*	Brumby Running	Hut sees little use (KHA)	Willis FT/Sandy Creek FT*	
Sawyers (Sawyers Hill*, The Rest House*)	1900 (upgraded 1960s-e1970s) – (upgrade by NPWS)	Single room; R hipped, cor.iron; W vert milled boards (orig adzed); F concrete; Doors board type; Windows 1 x twelve-pane, 2 x four-pane; FP brick with chimney; watertank	Travellers shelter/rest house		Located on the Snowy Mountains Highway, between Cooma and Adaminaby past the site of Kiandra and across the mountains to Talbingo and Tumut. Also located on the Sawyers Hill and Mt Tantangara trail.	Heritage Action Statement by Freeman Randell, Canberra, September 2002.
Schlink (Schlink 'Hilton')	1960/1961 – SMA	Eleven room; R gable cor.iron (with lean-to airlock); W asbestos cement clad, oundatins cor.iron clad; F timber board, masonite lined; Doors & Windows, multiple; FP external.	Shelter and storage for powerline maintenance crews, SMA Maintenance	General Recreational (frequent use by individuals and groups)	Located on the Munyang and Whites River Hut to Kiandra route	Report of Special Committee on the 'Schlink Hilton', 1991 by KHA. Management Brief, 1986?
Schofields (Nungar Hut)	1943 – Stan & Wally Scholfield	Single room; R gable cor.iron; W horiz cor.iron; F timber; Doors board type; Window large 16-pane; FP rubble foundations, rubble and brick lined brick hearth*, iron chimney	Grazing	Bushwalkers, General Recreational	Circuit's Hut FT	
Seamans (Laurie Seaman Memorial Hut*, Seamans Memorial Chalet*)	1929 – NSW Government (NSW Tourist Bureau*)	Two rooms; R gable cor.iron + airlock with lean-to; W rnadom rubble local granite, tapered, concrete backed; F timber, airlock - granite flagstones; Doors vert board; Windows 2 x 12 pane timber sash, shutters, airlock - 2 x 4 pane	Shelter and survival	Destination, Survival	Located on the second most popular Charlotte's Pass to Mt Kosciuszko route	Conservation Study, 1989.
Slaughterhouse Creek (Walkers Hut, Slaughter House*)	1960s–1988 (bushfire) (c1988 replacement hut*) – G Walker External tank, basin, fireplace, log stockyards, feed bins	Site: R skillion cor.iron; W log, cor.iron clad; F concrete; Doorway. New Hut: two rooms; F concrete	Grazing (Brumby Running) (some horse riding)	Brumby Running (KHA)	Sandy Creek FT from Snowy River; Byadbo FT	

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Teddy's (Teddies, McGuffickes*, My Horse*) *Standing ruin*	1947 (1948*) – T McGufficke & Dave Pendergast, & Noel Pendegast*	Standing ruin: single room; R gable cor.iron on snow gum sapling rafters; W horiz drop slabs in snow gum posts, marquee tent lined; F earth; FP stone, iron chimney; Doors chaff sack Brumby trap (NE), stockyard (W), fence lines	Grazing (Brumby Running)	Nankervis (?), bushwalkers	Located on the Big Boggy River	Conservation Plan, NPWS, October 1992
Tin (Tin Hut 2*)	1925/1926 – Con Bolton for Ski Club Australia (& NSW Tourist Bureau and Dr Schlink*)	Two rooms; R gable cor.iron; W cor.iron, t&g board lined; F t&g boards; FP stone lined, external flat iron, cor.iron chimney	Ski Touring (1st attempts), grazing (from 1950s, skiing, bushwalking, horse riding)	Bushwalkers, Horseriders, Skiers	Located on the Munyang and Whites River Hut to Kiandra route. Built near the site of a shepherd's hut	Management Brief, 1988.
Tin Mine Barn (Barn, Big Hut, Tin Mine 2*, Old Barn*, Workshed*)	1936 – Mount Pilot mining sydicate	Ruined workshop, restored; R gable cor.iron over shingles on sapling frame; W split slabs on round post frame; F earth; FP cor.iron lined, timber framed external chimney; woodshed adjacent Restored. Stockyards, mining trenches, water-races	Mining (SMA, hydrology, surveying*, and later by CSIRO* and Forrestry*)	Skiers (Illawarra Alpine Club of the KHA)	Located on the Cascade and Tin Mines route. Part of Tin Mine complex, with Tin Mines SMA Hut & Tin Mine Hut. Tin Mine FT	Heritage Action Statement, September 2002, by Freeman Randell
Tin Mine Charlie Carters (Tin Mine 3, SMA, SMC)	c1935 – Mount Pilot mining sydicate	R gable cor.iron; W vert. w/board; FP external flat iron chimney on timber frame	Mining (SMA, hydrology, surveying*, and later by CSIRO* and Forrestry*) Associated with 1873 tin mining. Also associated with Charlie Carter (occupied hut from 1938 to 1953, sold brumby skins. Carter bridle trail became current road used by SMA hydrologists		Located on the Cascade and Tin Mines route	Cultural Landscape Assessment and Management Recommendations of the Tin Mines – KNP, 1998, by Alistair M GRINBERG
Townsend (Townsends Lodge*)	1934 or 1954 (1940s*) – By Charlie Townsend or for Newcastle bookmaker as fishing lodge	Three rooms + verandah; R gable cor.iron; W asbestos cement on stud frame; W & C masonite, asbestoc cement & canite lined; F timber board; FP cement block (poss); Doors board type; Windows plastic covered; partially enclosed by cor.iron verandah Fence enclosure, shed, site of shed	Grazing or Fishing	Horseriders, 4WDrivers		
Tyrells *Standing ruin*		Standing Ruin; R gable cor.iron; W vert posts, round logs; FP reconstructed	Grazing	Tyrell family, held leases on Geehi flats; family now use this area of KNP for recreation. Nankervis family, took over Tyrell leases on Geehi flats area.		
Valentines *Woodshed and garage*	1950s –2003 – SMA	Three rooms with airlock entry (combination of many prefab SMA cubicles); R gable cor.iron (centre) and skillion cor.iron (north and south extensions); W stud frame, horiz w/board, masonite lined; F board + linoleum; Doors board type; Windows multiple Pit toilet, shed, cleared area, garage Woodshed and garage burnt in 2003 fires	Surveying, SMA (Skiing)	Skiers (Guthega Ski Club (NPWS 1992)	Located on the Munyang and Whites River Hut to Kiandra route	
Venables (Plonkeys)	early 1950s (public shelter since 1975) – Jack Venables	Two rooms + verandah; R gable cor.iron, rear cor.iron extension; W asbestos cement panels on stud frame; F board; FP materials no details; Doors board type; Windows scissor glazing panelled; furnished; fenced garden	Grazing			
Vickerys (Mackery's*)	1938/39 – Vickery brothers, Noel & Ross	Single room + verandah; R gable cor.iron, adzed slab gable infill; VR skillion cor.iron; W rude horiz logs (chock & log); F sawn timber; FP timber framed, external cor.iron chimney; Window top-hinged wood shutter, leather hinge Used by 4WDs and walkers. Fruit trees, fences, storage shed, site of earlier hut, bridge remains, flying fox, old access track	Grazing, cattle, sheep*, crop cultivation* (Horse Riding, Bushwalking)	Bushwalkers, Horseriders (Talbingo Pony Club in 1970s)	Located on the Tumut and the Goobragandra trail. (Part of Aboriginal route to southern areas.) Jounama Creek, 2kms NE of Prosser FT (unmarked*)	Management Brief.
Wheelers (Old Toolong*)	poss 1900 (renovated 1933/34) – For Will Wheeler (renovated by Ernie & Charly Wheeler)	Two rooms, two verandahs; R gable cor.iron, VR skillion on bush posts; W horiz timber drop slab, malthoid/vinyl sheeting lined; C iron; F horiz slabs on joists; FP stone and mud, external cor.iron fp Remains of another hut, old fence lines, toilet, water race, mullock heap*, mining equipment*, cow-bales, wooden salt trough, dog shelters, rubbish.	Grazing, Mining* (Grazing & Fishing), (Bushwalking & Skiing)	Bushwalkers, Fishers, Skiers (ski tourers)	Located on the Tooma River Valley and the Dargal Range route. Edge of Toolong Gold Diggings.	Conservation Study, September 1990 by ADG

Name (alternate name)	Construction Date (other dates) Constructed By	Design and Construction and Site Features	Historic Associations (sub-association)	Continuing and Contemporary Associations	Associated Places	Existing Reports
Whites River and SMA Annexe	1934-1935 (1935*) – Bill Napthali & Fred Clarke 1960s – SMA (or by Whites River club, poss purchased hut from SMA)	Four rooms; R gable cor.iron on stud frame; W cor.iron, swedish wall board & building paper lined; enclosed skillion cor.iron addition; F boards; wood store; FP external chimney Ruined stockyard, outdoor toilet, rubbish, radio aerial SMA Hut; three rooms; R skillion cor.iron; W w/board; F wooden, masonite lined; Windows	Skiing (summer Grazing, sheep, SMA*)	Bushwalkers, Skiers (Long association with ski touring/Kosciuszko Alpine Club/XC skiing (from 1934)), mountaineering (ANU mountaineering club, 1974 (NPWS 1992))	1.5km below Schlink Pass, W side, Schlink Pass Road. Munyang Corridor* Located on the Munyang and Whites River Hut to Kiandra route.	Management Brief for huts within the Whites River Corridor, January 1986 by J Whitaker and P O'Neil.
Witz (Witses, Tantangara, Witzs*, Whites*)	1952 – Charlie Butler	One room; R hip cor.iron; W adzed vert slabs on milled timber frame; FP stone hearth & lined, external cor.iron chimney (materials re-used from old Tantangarra Homestead) Water race and well	Grazing (Fishing, Bushwalking, Skiing)	Bushwalkers, Fishers, Skiers (Ski touring)	Nungar Creek FT, southern end of Blanket Plain, west Mount Nungar Gooandra and Hain's Huts	Heritage Action Statement by Freeman Randell, Canberra, September 2002. Management Brief.

Appendix B

Social Significance Assessment: Methods and Participation

Appendix B   Social Significance Assessment: Methods & Participation

1.0 Introduction

Appendix B should be read in conjunction with the Social Significance Assessment in Section 4.0, and the Heritage Significance Assessment in Section 6.0. Divided into two parts, the first section of this appendix provides a discussion of the methodology used for the social significance assessment as a background to the application of the NSW Heritage Office criteria for assessing heritage significance. The analysis includes consideration of the methodology developed by the Australian Heritage Commission, such as that developed for the Regional Forestry Agreement. However, while this other criteria provided indicators for measuring the strength and continuity of associations, the significance assessment utilises the NSW Heritage Office criteria.

The latter part of the section provides summaries of all the data collected throughout the social values assessment process upon which the analysis and conclusions are based.

2.0 State Legislation

2.1 NSW Heritage Act

Under the NSW Heritage Act an item will be considered to be of State (or local) heritage significance if (in the opinion of the Heritage Council of NSW) it meets one or more of the adopted criteria[1].

3.0 Commonwealth Legislation

3.1 National and Commonwealth Lists

New Commonwealth legislation has introduced the National Heritage List and Commonwealth Heritage List. These lists include reference to social significance through the following criterion:

National Heritage List

> (g) The place has **outstanding** heritage value to the nation because of the place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons

This criterion is closely modelled on the equivalent criterion for the Register of the National Estate (see below).

The National Heritage List has one completely new criterion, and this criterion has also been added to the Register of the National Estate:

> (i) The place has outstanding heritage values to the nation because of the place's importance as part of Indigenous tradition.

3.2 Register of the National Estate

The Register of the National Estate criterion G states:

Criterion G: The place's strong or special associations with a particular community or cultural group for social, cultural or spiritual reasons

G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.

Criterion I, newly added to the RNE criteria states:

Criterion (I) The place's importance as part of Indigenous tradition.

The following significance indicators were developed by the AHC to assist in the assessment of social significance.

Important to a Community as a Landmark, Marker or Signature

Specific Significance Indicators

- Landmarks

- Signature places and icons — places used to symbolically represent a locality or community

- Locational markers — places that mark where you are in a landscape/locality and places that figure as landmarks in daily life

- Understanding history and environment ('our place in the world') — special and unusual features that help explain the local environment in all its diversity

Likely Place Characteristics

- Named landscape or built features

- Entry or centre points of a locality

- Place used as community signature

Important as a Reference Point in a Community's Identity or Sense of Itself

Specific Significance Indicators

- Strong symbolic qualities which define a community

- Spiritual or traditional connection between past and present

- Represents (embodies) important collective (community) meaning/s

- Association with events having a profound effect on a community

- Symbolically represents the past in the present (connects the past and the present)

- Represents attitudes, beliefs, behaviours fundamental to community identity

Likely Place Characteristics

- Mythological sites

- Places where continuing tradition/ceremony is practiced or where tradition is passed on

- Places where the continuity/survival of a community is celebrated

- Places where a community's identity has be forged such as disaster sites, foundation places, seminal events in a community's life

Strong or Special Community Attachment Developed from Use and/or Association

Specific Significance Indicators

- Essential community function leading to special attachment

- Longevity of use or association including continuity to the present

Likely Place Characteristics

- Places providing essential community functions such as schools, halls, churches

- Community meeting places (of all types)

- Places defended at times of threat (to the place) for reasons of attachment not just function

- Places with a long tradition and continuity of community use or access.

In assessing social significance for the RNE, reaching the threshold requires consideration of:

- Relative strength of association

- Length of association

- Relative importance to the identified community

More specifically, for a place to be of significance under criterion G for the RNE, reaching the threshold requires the following:

- Identified by a community which is in continued existence today as a definable entity

- Continuity of use or association, meanings, or symbolic importance over a period of 25 years or more (representing transition of values beyond one generation)

- Existence of an attachment or association with a place by a defined community, including evidence of use developing into deeper attachment that goes beyond utility value.

4.0 Methods and Participation

4.1 Focus Group Workshops

The focus group workshops were designed to enable detailed consideration of the values of the Kosciuszko huts as a group and individually, through discussion between small groups of people with similar associations with the area and the huts.

Four workshops were held in March 2004, one each in Queanbeyan, Jindabyne, Tumut and Khancoban, with a total of 50 participants across the four sessions. Invitations went to the 162 individuals, families and organisations on the mailing list.

Location	Total
Queanbeyan	15
Jindabyne	10
Khancoban	11
Tumut	14
Total	**50**

At each workshop, participants were divided into smaller focus groups according to shared interests in particular huts, groups of huts, localities or experiences. Each group listed the huts that they valued, and prepared a sheet detailing why they valued each hut. Time limitations meant that not all of the huts listed were documented on a hut sheet.

Plenary notes from the four workshops are included at the end of this section.

4.2 Questionnaire

A questionnaire was developed to enable a wide range of people to contribute information about their associations with the Kosciuszko huts. The questionnaire and an indicative map of the hut locations were send out with the invitations to the focus group workshops. Some were returned at the workshops, and others were posted back.

The questionnaire sought information on:

- Use of the Kosciuszko National Park

- Association with the Park and huts

- Associations with specific huts

- Values of the huts as a group and up to three individual huts.

Our analysis separates out the individual questionnaires and the group questionnaires. While we are able to distinguish between those received by post and those handed in at the workshops, however, either type could have come from a person or group represented at a workshop.

The following table summarises the number of questionnaires returned by associated community. For the purposes of the analysis, respondents were categorised into one of the associated communities using the information supplied in their questionnaire. However, it is important to note that many participants represented more than one associated community. For example, many local families, who initial used the area for grazing, fishing, hunting (etc) continue to use the Park for recreation activities. Many people who bushwalk in the Park also ski there in winter and visa versa. Many respondents are members of KHA and other groups and many play a role in caretaking one or more huts.

The major gap is the absence of responses from current and past employees of the Snowy Mountains Authority and NPWS.

Primary Association		No.
Indigenous community		2
Families	Pastoral	15
	Mining	0
	Other	7
Recreation users	Bushwalking	31
	Skiing	19
	Horse-riding	3
	Fishing	0
	Other	2
SMA employees		0
NPWS staff		0
Caretakers		2
Total		**81**

4.3 Web survey

The web survey created an opportunity for anyone with an interest in Kosciuszko National Park and the huts to contribute their views about the significance of the huts.

A web survey was established on the NPWS website. (http://www.nationalparks.nsw.gov.au/npws.nsf/Content/Kosciuszko_huts_comment s_form). It asked:

• How often do you use Kosciuszko National Park?

• Why do you use the park?

• What do the huts of Kosciuszko National Park mean to you?

• Are there any individual huts that are particularly significant to you? Which ones, and why?

Primary Association		No.
Indigenous community		0
Families		2
Recreation users	Bushwalking	57
	Skiing	57
	Horse-riding	10
	Fishing	3
	4WD	3
	General recreation	66
	Photography	1
SMA employees		1
National Parks staff		0
Caretakers		0
Professional interest (not defined)		2
Association not identified		9
Total		**211**

Virtually all of those who responded used the Park. The frequency of use across groups is shown in the following table.

Intensive use	17
Frequent use	78
Occasional use	115
Never	1
	211

Intensive users were those people who used the park more than 10 times per year. *Frequent* users those who used the park between 2 and 10 times a year. *Occasional* users were those who used the park less than once a year.

4.4 Interviews

Phone and personal interviews were held with a small number of individuals who were unable to attend the focus groups.

4.5 Participation by Organisations and their Members

The following table indicates the level of participation by different types of organisations and their members. The *Questionnaire (group)* column represents formal responses from specific organisations, whereas the *Web* Social value assessment methods are designed to identify the associated communities, the nature and extent of their association, whether or not significance arises from those associations, and the nature and extent of significance. The *Questionnaires (indiv)* columns indicate that responses from people who identified themselves as members of a particular organisation. Not all responses indicated an organisational affiliation, while others indicated an affiliation with several organisations. A list of all organisations that have participated formally in the project is contained in the technical report.

Primary Association		Total	Questionnaire		Web Survey
			Group	Indiv	
Indigenous Community		1	0	0	1
Families		0	0	0	0
Recreational	Bushwalking	28	3	10	15
	Skiing	27	4	19	4
	Horse-riding	11	1	6	4
	Fishing	1	0	1	0
	Other	15	2	10	3
SMA Employees		0	0	0	0
NPWS Staff		0	0	0	0
KHA		49	0	23	26
Caretakers		5	3	0	2
Major Non-Govt Organisations	Environment	18	0	6	12
	History/Heritage	5	0	2	3
	Other	3	1	0	2

Primary Association		Total	Questionnaire		Web Survey
			Group	**Indiv**	
	Fire Services	3	0	1	2
Government	State Govt.	1	0	1	0
	Australian Govt.	1	0	1	0
Other (unable to define)		4	0	4	0
Total		**172**	**14**	**84**	**74**

The following table indicates the location of those who participated in the project.

Location	Workshop	Questionnaire	Web Survey
Canberra and region	6	24	37
Kosciuszko National Park and region	32	24	17
Rest of NSW	6	19	56
Sydney		10	82
Victoria and Melbourne		6	11
Elsewhere in Australia			6
Overseas			2
Not known	6		
Total	**50**	**81**	**211**

5.0 Analysis and limitations

The data collected from the sources described above was carefully analysed to distil evidence of social significance in relation to the three significance indicators described in 4.2.1:

- Community esteem (3.1)

- Sense of loss (3.2)

- Community identity (3.3).

These indicators were used in Table 6.1 and then applied to each hut based on the data available (see Tables 6.2 to 6.4).

The primary data (workshop; questionnaire and web survey data) collected during the study has been summarised in a series of spreadsheets. To assist in assessing

the relative social significance of each hut, the following factors have been considered:

- Which huts were recognised across all three primary data sources to take account of the different groups of respondents, especially for the web survey compared to the other two sources.

- The number of times each hut was mentioned across all data sources as this indicates a relative strength and/or breadth of association.

- Whether the data offered any specific information about the values attributed to each hut, and where there were indicators of social significance, the specific nature of that significance in relation to the indicators above.

The assessment of social significance in Tables 6.2 to 6.4 present the results. In many instances, the data provided a strong indication of the presence or absence of social significance. In other cases, the data offered limited evidence of social significance, however the known history of the hut indicated the likelihood that significant associations had not come to light. One specific example is the group of huts well-known for their associations with fishing – Old Geehi, Doctors, Keebles, Geehi, Doctor Forbes. The lack of participation by people associated with fishing (recognised above) meant that these associations were under-represented in the data. Where significant associations were considered likely to exist, but had not been revealed by the data, Tables 6.2 to 6.4 note the 'potential' associations that, if further investigated, may reveal aspects of social significance.

Where there was evidence that a hut has social significance, the number of times a hut was mentioned across all data sources was used as an indicator of the strength of **community esteem** (that is against value 3.1 in Tables 6.2 to 6.4). Generally places mentioned more than 20 times were regarded as held in *high* community esteem, whereas places mentioned less than 20 times were regarded as having *moderate* community esteem.

Indicators of a **sense of loss** (3.2) were derived from a qualitative analysis of the content of the data from all sources. A specific expression of a sense of loss was required for an assessment to be made against this value.

The importance of a hut to the identity of an associated community (3.3 **community identity**) was also assessed through a qualitative content analysis of the data. The data needed to indicate the community (eg. people associated with high country grazing) and the nature of the connection (see 4.2.1).

In addition to the three indicators above, Table 6.1 adds a fourth indicator *'3.4 Demonstrates strong community associations and meanings across a number of directly associated communities'*. An assessment against this indicator is made where the data demonstrates multiple and layered associations across distinct user groups.

The data itself will be archived with NPWS at the completion of the project. The primary data will continue to be a valuable source of information about associations and social values, and should be used in management planning and decision-making.

5.0 Social Significance Assessment

The conclusions of this social significance assessment are contained in the following table, which identifies for whom the huts have social significance and the nature of that significance.

Through the investigation of social significance, three other huts (no longer extant) were identified as having some indication of social significance. These huts - Harris', Spencer's and Tom Groggin - have not been further assessed in this project. Tom Groggin is located in Victoria close to the border. Harris' was burnt down in an accidental fire in 1996 and Spencers was allowed to collapse in the 1970s.

'Potential' indicates that social significance has not been demonstrated through this study process but has been identified in other sources.

While this study did not identify any social significance for the CSIRO Hut, the study did not actively sample current and former CSIRO staff, and any indications of potential social significance would therefore not have come to light.

Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Albina	No	
Alpine	No	
Bell's	No	
Big Peppercorn	No	
Bill Jones	Yes: local families assoc high country grazing; recreation users.	Community identity
Black Jack (Fire Tower)	No	
Bogong	No	
Boltons Hill*	No	
Boltons (on the Finn)*	Yes: recreation users; caretakers; KHA.	Community esteem
Boobee*	Yes: recreation users; caretakers.	Community identity
Botheram Plains (Willes or Willys)	No	
Bradley's (O'Briens)	Yes: recreation users; KHA.	Community esteem
Brayshaw's	Yes: families associated with high country grazing; recreation users; caretakers; KHA..	Community esteem Community identity
Broken Dam	Yes: recreation users; caretakers; KHA.	Community esteem Sense of loss Community identity
Brooks'*	Yes: recreation users; caretakers.	Community identity
Bullock's	No	
Burrungubuggee*	Yes: recreation	Community esteem Community identity
Cascade	Yes: families associated with high country grazing; caretakers.	Community esteem Community identity
Cesjacks	Yes: recreation; families associated with high country grazing and other activities; caretakers; KHA.	Community identity

Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Chaves	No	
Circuit's (The Gulf, Doosies, Fell's Hut)	Yes: families associated with high country grazing; recreation users; caretakers; KHA.	Community esteem Community identity
Colin Welsh's	No	
Constance's	No	
Cooinbil (Long Plain)	Yes: families associated with high country grazing; recreation (especially horseriding); caretakers; KHA.	Community esteem Community identity
Coolamine	Yes: families associated with high country grazing; caretakers; KHA.	Community esteem Community identity
Cool Plain (Campbell's)	No	
Cootapatamba	No	
Cotterils	No	
Currango	Yes: high country grazing; recreation users; caretakers; KHA.	Community esteem Community identity
Davies (Hedges, Williamsons, Naphalis)	Yes: families associated with high country grazing; recreation users (bushwalking); caretakers; KHA.	Community esteem Community identity
Delaney's*	Potential: associated families; day visitors; recreation users; caretakers; KHA.	Community identity
Dershko's (Jagungal)	Potential: recreation users (skiers, bushwalkers); SMA.	Community identity
Diane (Orange)*	Potential: SMA; caretakers.	Community identity
Disappointment Spur (Aqueduct No 1)	Potential: caretakers; KHA.	
Doctor Forbes*	This study recognised the potential associations for fishers, but this group was under-represented in sampling. *Geehi Huts Conservation Study* (1996) identified strong associations for past occupants and users.	Community esteem
Doctors (Fisher Fly, Syndicate, Geehi #13)	This study recognised the potential associations for fishers, but this group was under-represented in sampling. *Geehi Huts Conservation Study* (1996) identified strong associations for past occupants and users.	Community esteem.
Dossie's	No	
Edward's	No	
Farm Ridge	No	
Feint's	No	
Four Mile	Yes: recreation users; families with local associations; caretakers; KHA.	Community esteem Community identity
Gavel's (Gravel's, Gavel))	Yes: recreation users; caretakers.	Community esteem Community identity
Geehi*	Yes: associated families; caretakers; KHA. Potential: day visitors. *Geehi Huts Conservation Study* (1996) identified strong associations for past occupants and users.	Community esteem Community identity

Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Gooandra (Lampes)	Potential: caretakers; KHA.	Community identity
Grey Hill Café*	Yes: Recreation users; caretakers; KHA.	Community esteem Sense of loss
Grey Mare (Linesman #4)	Yes: Recreation users; caretakers; KHA.	Community esteem Community identity
Gufficke's	No	
Hain's	Yes: families associated with high country grazing; recreation users; caretakers; KHA	Community identity
Hainsworth (Landrover Hut)	Yes: caretakers; associated families; caretakers; KHA.	Community identity
Happy Jack's 3 + 4*	Yes: associated families.	Community identity
Happys (Montague's, The Dip Hut, Boot Hut)	Yes: recreation users; caretakers; KHA.	Community esteem Community identity
Harris'	Yes: associated families; caretakers; KHA.	Community identity
Harvey's (Tantagara, Governor's)	No	
Hoggs	Potential: associated families.	
Horse Camp	Yes: recreation users; KHA.	Community identity
Illawong Lodge	Potential: groups associated with post-war ski touring including in KNP Illawong Ski Tourers as identified in Illawong Lodge CMP, March 2005	Community identity
Ingeegoodbee	No	
Jangar	No	
Jemmett's (ruin)	No	
Jones'	No	
Jounama	Yes: caretakers; recreation users.	Community identity
Keandra	No	
Keebles	Yes: recreation users (long associations with fishers, a group under-represented in this study). *Geehi Huts Conservation Study* (1996) identified strong associations for past occupants and users, and especially the Nankervis family.	Community esteem Community identity
Kells	Yes: associated families; recreation users; caretakers; KHA.	Community identity
Kelly's	No	
Kiandra	No	
Kidman's	Yes: recreation users; caretakers.	Community identity
Lake Albina Ruins	No	
Lindley's	No	
Linesman No. 2	No	

Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Linesman No. 3 (Fifteen Mile Spur, Emu Plain)	No	
Little Peppercorn (ruin)	No	
Long Plain (Oddy's, Campbell's)	Yes: associated families; caretakers.	Community identity
Love Nest in the Sallees	Yes: families associated with grazing; recreation users; caretakers.	Community identity
Mackey (Tibeaudo's)	Potential: recreation (bushwalking, ski-touring)	
Major Clew's (Black Creek)	No	
Mawson's	Yes: families associated with high country grazing and other activities; recreation users; caretakers; KHA.	Community esteem Sense of loss Community identity
Miller's	Potential: caretakers; associated families; recreation users	
Mould's	No	
Munyang (White's River)	No	
Nordheim	No	
Ogilvie	No	
O'Keefes*	Yes: recreation users; caretakers; KHA.	Community identity
Old Currango (Currangorambla)	Yes: families associated with grazing; recreation users; caretakers; KHA.	Community identity
Oldfields (Murray Creek)	Yes: families associated with grazing; recreation users; caretakers; KHA.	Sense of loss Community identity
Oldfields No. 3	No	
Old Geehi*	Yes: associated families; recreation users. The Geehi Huts Conservation Study (1996) recognised that the hut was held in high community esteem by past occupants, users and caretakers.	Community esteem Community identity
Opera House*	Yes: recreation users; KHA.	Community identity
Paton's*	Yes: families associated with grazing; recreation users; caretakers; KHA.	Community identity
Peden's	Potential: associated families; recreation users (fishing).	Community identity
Peppercorn	No	
Pether's Hut Ruin	No	
Pether's Peppercorn	No	
Pig Gully	No	
Pigram's	No	
Piper's Creek (Piper's Aqueduct Hut)	No	
Pocket's	Yes: families associated with grazing; recreation users; caretakers; KHA.	Community identity

| Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Pretty Plain*	Yes: families associated with grazing; recreation users; caretakers; KHA.	Community esteem Sense of loss Community identity
Pugilistic Creek	Potential: families associated with grazing; caretakers; KHA.	Community identity
Ravine Hotel Ruin	Potential: family associations.	
Rawsons	No	
Richard's Break Ruins	No	
Round Mountain	Potential: family associations.	
Rugman's Hut	No	
Rules Point	Potential: family associations.	Community identity
Sandy Creek	No	
Sawyer's (Sawyer's Hill, The Rest House)	Potential: family associations; informal caretakers.	Community identity
Schlink	Yes: recreation users; caretakers	Community identity
Schofield's	Yes: families associated with high country grazing; recreation users; caretakers.	Community esteem Community identity
Seaman's	Yes: recreation users; KHA	Community esteem Community identity
Slaughterhouse Creek Hut (Walker's Hut)	No	
Spencer's	Potential: associated families	Community identity
Stockwhip*	No	
Tantagara Mountain	No	
Teddy's (McGufficke's, My Horse)	Yes: families associated with grazing; recreation users; caretakers.	Community identity
Tin Hut	Yes: families associated with grazing; recreation users.	Community esteem Community identity
Tin Mine group (Tin Mine Barn, Tin Mines SMA hut, Carters Hut)	Yes: families associated with grazing; recreation users; caretakers; KHA.	Community identity
Tom Groggin (located in Victoria)	Yes: families associated with grazing	Community identity
Townsend's	Yes: caretakers; recreation users.	Community identity
Tyrell's	No	
Valentine's	Yes: associated families; recreation users; caretakers; KHA.	Community esteem Community identity
Venables (Plonkey's, Stokes)	Potential: associated families.	Community identity
Viaduct	No	
Vickery's (Mackery's)	Yes: recreation users, associated families.	Community identity

Hut (Alternative Name)	Directly Associated Communities	Nature of Significance
Welsh's		
Wheeler's (Old Toolong)	Yes: families associated with high country grazing; recreation users; caretakers; KHA.	Community esteem Community identity
White's River (John Hamilton)	Yes: recreation users (skiers and others); caretakers.	Community esteem Community identity
William's (ruin)	No	
Witz	Yes: recreation users; caretakers; KHA.	Community identity
Yan's	No	
Yellow Bog No. 1 (Patons) Ruin	No	
Yellow Bog No. 2 (Pearce's) Ruin	No	
Yorkies (ruin)	No	

Endnotes

[1] Heritage Office (1999) *Assessing Heritage Assessments: Draft Guideline*, p 7.

Appendix C

NSW National Parks & Wildlife Service, Contractor's Brief for A conservation strategy for the Huts of Kosciuszko National Park, February 2004

**NSW NATIONAL PARKS
& WILDLIFE SERVICE
CONTRACTOR'S BRIEF
FOR
A CONSERVATION STRATEGY OF THE HUTS
OF KOSCIUSZKO NATIONAL PARK
February 2004**

1. INTRODUCTION

As a group, the 70 or so intact huts in Kosciuszko National Park (KNP) are of national significance. Many are rare examples of vernacular construction invoking cultural images of sometimes legendary proportions, based upon human endurance in an inhospitable environment. The huts provide physical evidence of former landuse patterns from grazing, to timber getting, mining to the construction of the Snowy Mountains Hydro-Electric Scheme and recreation.

There has been a number of research projects and a lot of archival material on the huts in KNP including a state wide huts study including inventory sheets for each hut compiled by Geoff Ashley in 1992 which provides comparative and contextual information for the Kosciuszko huts. There have also been heritage action statements and conservation studies prepared for some huts and assessments undertaken of the 20 burnt and damaged huts.

In January 2003, 20 huts were destroyed or damaged by bushfires that occurred in KNP. These huts have had heritage assessments prepared or assessments are in draft form since the fire. The social significance of the huts to many individuals and groups has been brought into focus by the recent loss of so many huts in one event. NPWS does not yet have a thorough understanding of this significance and attachment and one of the primary aims of this project is to assess this. This project also aims to guide cultural heritage management in KNP by (i) prioritising known places and landscapes for active management based on corporate and community knowledge and (ii)helping to maximise the effectiveness of conservation and management within the region and delivery of on ground conservation.

2. PROJECT AIMS

1. To undertake an assessment of the social value of the huts to indigenous and non indigenous groups.
2. To revise and update existing data held in the Historic Heritage Information Management System related to the huts (report to be provided in a format that is easily entered into the database by NPWS)
3. To use existing information, new research and the results of the social values assessment to develop a priority listing of huts in KNP
4. To undertake an assessment of the cumulative impact of hut loss on significance, management priorities and priority listings.
5. To provide a statement of significance for the huts collection as a whole and an assessment of the huts lost and the impact of this loss on the collective assessment.
6. To develop polices for the protection, maintenance, repair, adaptation, interpretation, replacement and use of huts.

7. To provide guidance on appropriate ways to manage the cultural and social values of the huts (including huts destroyed by the 2003 bushfires and future bushfires or other means).

The policies will be based on current legislative, policy requirements and best practice standards (ICOMOS Burra and Tourism Charters, NPWS guidelines, NSW heritage Office guidelines & ANZECC).

The huts that were damaged or destroyed during the 2003 bushfires will be surveyed by NPWS Sites Officers with community members for Aboriginal sites during the project. But the cultural significance of areas to Aboriginal people is more than just sites. This project is to look at the social value of huts to indigenous groups, recording any use of indigenous people to build the huts, or the location of huts on important pathways/areas, or the use of huts by indigenous people previously and today.

When assessing the significance of the huts the consultant must look at the importance or representation of huts in the development of various industries and past times in the area including mining, grazing, logging, recreation and water storage and use and the linkages between huts (as outlined in the Burra Charter).

When reviewing the huts lost by the 2003 fires the consultant should look at but not limited to the management context natural and cultural values, visitor services), licence or management requirements, refuge value, heritage value of the huts. This may be best done in the workshops.

Relevant stakeholders must be involved in the assessment and policy process. These groups to be discussed with the project manager. The report is to be written in clear, user-friendly prose that is accessible to a non-technical reader. A number of reports & other material should be consulted in undertaking this study, these are available from NPWS Head Office, Jindabyne & Tumut libraries.

3. APPROACH

3.1 Consultation
In undertaking this project the consultant will be expected to travel to consultation meetings in Queanbeyan, Jindabyne & Tumut. The consultant is expected to establish good working relationships with all stakeholder groups.

Consultation will be required with relevant stakeholders including Kosciuszko Huts Association, historical, bushwalking, conservation, X-C skiing & 4WD groups nominated by the project manager. Aboriginal people may hold important historical information about the huts and precincts and will need to be consulted. An Aboriginal Working Group has been formed to contribute to the KNP Plan of Management and is a good forum for consultation or they may suggest other people to contact.

It is anticipated that the consultant will organise up to three meeting(s) with relevant stakeholders eg Kosciusko Huts Association, bushwalking, conservation, X-C skiing & 4WD groups & the NPWS to discuss the cultural significance and social significance of the huts that have been lost using the policy developed to guide NPWS on the future management of the burnt hut sites. Additional consultation with individuals may also be required.

3. 2   Existing information and new research
The Consultant will be required to review and analyse existing documentation on the huts in KNP and interpret other source material. Regional offices will supply a copy of relevant materials listed in the attached bibliography. Additional material may be held by Hurstville head office and this can be

inspected with the assistance of the Historic Sites Registrar. Kosciusko Huts Association and affiliated groups have also offered material which the consultant should endeavour to inspect but consideration must be given to the fact that these are volunteer groups without librarian/archival assistance

4.GUIDING DOCUMENTATION

- ICOMOS Burra and Tourism Charters,
- NPWS guidelines,
- NSW heritage Office guidelines
- ANZECC
- NPWS Hut Study1992 Kosciuszko National Park Huts Review
- KHA Hut List
- Relevant hut conservation studies & heritage action statements
- Hut folders stored at Jindabyne & Tumut offices

5.REPORT CONTENTS

The conservation analysis is to include but not be limited to the following:

5.1   Introduction
- Executive summary
- Table of Contents
- Background
- Report objectives and outcomes
- Location plan
- Scope of Conservation analysis
- Authorship
- Documentary sources
- Report limitations
- Acknowledgments

5.2   Historical overview
Present a brief historical overview based on existing information

5.3   Contemporary social values
- Methodology used in consultation and assessment of community values
- Summary of results of consultation and assessment
- A list of people consulted is to be included in the report

5.4   Assessment of significance
The assessment of significance must:
- Be based in current NSW Heritage Office criteria
- Include a comparative assessment looking at other similar places in NSW
- Include Aboriginal and non-indigenous cultural values
- Include discussion of the impact of the loss of huts on the relative significance of the hut collection as a whole.

Statement of significance
The statement of significance must present a synthesis of all of the relevant values and be no longer than one page in length.

5.5   Priority list
Develop a list in priority order of huts requiring heritage assessments, management actions, and interpretation etc

5.6 Policy formulation

The formulation of conservation management policy will need to consider a range of general and specific issues including those listed below.

Opportunities and Constraints arising from the Statement of Significance
- Retention of the significant cultural and natural heritage values of the setting and features of the Study Area.

Statutory Compliance
- National Parks and Wildlife (NPW) Act; Heritage Act; Environmental Planning and Assessment (EPA) Act, including relevant Regional or Local Environmental Plans and State Environmental Planning Policies; and Native Title (New South Wales) Act.
- Kosciuszko National Park Plan of Management
- Building codes; occupational health and safety (OH&S) issues; design and building standards; and residential tenancy.

Non-statutory Considerations
- National Trust and Australian Heritage Commission listings.
- Charters including the *Burra Charter; International Cultural Tourism Charter*; and *Australian Natural Heritage Charter*.

NPWS Policy and Management
- NPWS conservation management objectives as identified through the NPWS Corporate Plan.
- NPWS management obligations for natural and cultural resources within a local, regional, state, national and international context.
- NPWS policy, planning and management documents including the Field Management Policies; Interim Guidelines for approvals; and Risk Management Strategic Plan.

Stakeholders
- Issues and concerns arising from consultation with key stakeholders and local community representatives.

5.7   Conservation Policies and Guidelines

Policies will need to address and not be limited to the topics and issues listed below. The conservation policies and guidelines need to be formulated within a cultural tourism context. The policies and guidelines are to be sufficient to cover all items on the site so that further conservation plans for individual buildings, precincts or items are not required.

Management of Heritage Significance (General)
- Management of the social values of the huts and ongoing community participation in management
- Management of all values of the place (built, movable, archaeological, Aboriginal and natural heritage);
- Retention and management of significance;
- Ensuring conservation management objectives are achievable;

Compliance with NPWS Corporate Values and Policy
- Ensuring compatibility with NPWS Corporate Plan;
- Compliance with existing NPWS policy.

Environment and Cultural Landscape
- Managing and maintaining the natural and cultural heritage values of the place;
- Managing the relevant curtilages and the interface between cultural and natural landscape elements;
- Managing the visual amenity of the place;
- Management of environmental impacts.

Built Heritage
- Public health and safety issues including discussion of risk management issues associated with retention of individual or groups of structures;
- New works, including new buildings, building alterations, site works, services and access.

Movable Heritage
- Management, including documentation, of surviving movable heritage;
- Identification and management of elements that have been removed from the place that survive elsewhere;
- Elements removed from other places that are currently located/stored within the Study Area.

Pre-Contact Aboriginal Heritage
- Appropriate conservation of Aboriginal sites/places and practices within the Study Area.

Appropriate Change and Maintenance
- Cyclical maintenance of built and landscape fabric including indicative costs of implementation. A generic maintenance plan may be developed with specific maintenance plans for unusual or atypical instances.
- Compatible adaptive reuse opportunities for any of the built structures;
- Acceptable limits of change/alterations/modifications to structures;

6. NPWS CONSULTATION

The consultant will be required to establish a close and ongoing liaison with NPWS Snowy Mountains Region and South West Slopes Region. There will also be a requirement for consultation with key stakeholders and local communities as part of the preparation of the conservation analysis. The consultant should refer to the Guidelines to Consultants attached to this brief (Attachment 1) for information on the roles of the project manager, Snowy Mountains Region , South west Slopes Region and Cultural Heritage Division (CHD); the project Steering Committee; and the role of the NSW Heritage Office.

7. SITE ACCESS AND ACCESS TO INFORMATION

It is anticipated that consultants will need to visit the Study Area for familiarisation, research and assessment purposes Access to all relevant information can be organised through the project manager.

8. REPORTING

The consultant will be required to submit a short **initial progress report** following initial meeting with project manager/team. This report should document the intended approach, scope, any additional aims and the anticipated project plan. This should be submitted two weeks after commencement.

A **draft report** will be prepared and this should be as close to the final report in content and layout as possible. This report should be presented to the project manager for comment ten weeks from the date of commencement. This report will be subject to internal review and the consultant should consider the reviewer's comments and incorporate them in the preparation of the final report. Nineteen bound and one unbound draft report is to be produced as well as an electronic copy either emailed or on CD that is Microsoft Windows XP Word compatible.

The **final report** should include a discussion of the project aims, methodology, results and recommendations for future work. It should include a critical overview discussion of the sources viewed and collected and what they tell or don't tell us about the huts of Kosciuszko. It should incorporate a section that lists all the references. This report is due twelve weeks after commencement. Nineteen

bound and one unbound final report is to be produced as well as an electronic copy either emailed or on CD that is Microsoft Windows XP Word compatible.

The report to include updated HHIMS register sheets and a list of people consulted. The consultant may need to use information agreements.

All research material copied eg tapes,maps to become the property of NPWS and to be presented to the project manager with the submission of the final report.

9. PROJECT FEE AND SCHEDULE

The project fee should include all costs incurred by the consultant in the course of conducting the project. No monies for additional expenses will be paid and the project sum is expected to cover all consultancy costs such as salary, travel, accommodation, telephone, photocopying, report production, tapes and photographic reproductions.

Payments will be made according to the following schedule:

Initial Progress Report	30%
Submission of feedback from workshops	30%
On submission and acceptance of the Draft Report	30%
Acceptance by NPWS of the Final Report	10%

All correspondence to (Posted, Delivered or Faxed) to:

National Parks & Wildlife Service
PO Box 2228
JINDABYNE NW 2627

Attention: Megan Bowden

10. CONSULTANT CONTRACT

The consultant will be engaged using a standard NPWS contract for services. Contractors will need to provide an ABN and/or ACN, copies of Workers Compensation Insurance, Public Liability Insurance to the value of $10 million and if appropriate, Professional Indemnity Insurance.

11. FURTHER ENQUIRIES AND SUPERVISION

If you have any enquires regarding the contract please contact the Project Manager Megan Bowden, Regional Operations Coordinator, Snowy Mountains Region, or Cath Snelgrove, Historic Heritage Officer, Policy and Planning Unit, Cultural Heritage Division.

Megan Bowden
Project Manager

Regional Operations Coordinator
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Cath Snelgrove
Cultural Heritage Division Contact
Historic Heritage Project Officer
NPWS
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15.   GLOSSARY OF TERMS

Cultural Heritage

All landscapes have heritage values. Cultural heritage is the value people have given to items through their associations with those items.

Manifestations of cultural heritage values may be non-physical and/or physical and include, but are not limited to, cultural practices, knowledge, songs, stories, art, buildings, paths, and human remains. When natural elements of the landscape acquire meaning for a particular group, they may become cultural heritage. These may include landforms, flora, fauna and minerals.
(Source: Cultural Heritage Strategic Policy)

Cultural Landscape

The way in which perceptions, beliefs, stories, experiences and practices give shape, form and meaning to the landscape.
(Source: Australian Heritage Commission 1998:115)

Pre-contact Aboriginal Heritage

Sites, places and cultural landscapes that retain physical and non-physical manifestations of cultural heritage values of Aboriginal occupation and settlement prior to the arrival of non-indigenous people in Australia.

Historic Heritage

Sites, places and cultural landscapes that contain physical and non-physical manifestations of cultural heritage values of human occupation and settlement after the arrival of non-indigenous people in Australia. Historic heritage includes both non-indigenous and Aboriginal cultural heritage values and can also be referred to as post-contact heritage.

Shared History

The interactions between, and overlapping history of, Aboriginal and non-indigenous people in the post-contact period.

Integrated Approach
An integrated, whole-of-landscape or holistic approach seeks to identify and assess all cultural (Historic and pre-contact Aboriginal) and natural values.

Social Value
Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.
(Source: Marquis-Kyle and Walker 1994:23)

Conservation
The Australia ICOMOS Burra Charter defines conservation as meaning all the <u>processes</u> of looking after a place so as to retain its cultural significance. Conservation can also be an outcome - the emphasis by NSW NPWS is on achieving conservation by sustainable use.

Cultural Heritage Management
Means the processes and techniques used to identify, assess and manage cultural heritage places and landscapes.

16. REFERENCES

16.1 Generic References

- *Burra Charter* and *Guidelines to the Burra Charter* issued by Australia ICOMOS.
- *International Cultural Tourism Charter* (as adopted by ICOMOS 1999).
- Australian Heritage Commission's *Australian Natural Heritage Charter*.
- J.S. Kerr's Conservation Plan (2000).
- NSW Heritage Manual (1996) including *Assessing Heritage Significance* (August 2000).
- Heritage Office guidelines including *Historical Archaeological Sites Investigation and Conservation Guidelines* (1993); *Archaeological Assessments* (1996); and *Movable Heritage Principles* (2000).
- Pearson, M. and Sullivan, S. (1995) Looking After Heritage Places (Melbourne University Press).
- Australian Heritage Commission (1998) Protecting Local Heritage Places: A guide for communities (Australian Heritage Commission).

16.2 NPWS References
- NPWS Corporate Plan 2000-2003 (revised April 2001)
- Cultural Heritage Strategic Policy (August 2001)
- Snowy Mountains Region and South-West Slopes Region Cultural Heritage Strategies (drafts in preparation)
- NPWS Field Management Guidelines (1988)
- Guide to Building Conservation Works (1998)
- Aboriginal Cultural Heritage Standards and Guidelines Kit (October 1997)
- Interim Guidelines for approvals: Cultural heritage places, buildings, landscapes & movable heritage items on NPWS estate (April 2001)
- Risk Management Strategic Plan (2001)
- Byrne, D., Brayshaw. H. and Ireland, T. 2001 social significance. a discussion paper (Research Unit, Cultural Heritage Division, NPWS).
- Veale, S. 2001 Remembering Country. History & Memories of Towarri National Park (Research Unit, Cultural Heritage Division, NPWS).

Other information:

- State Heritage Register listing
- NPWS Historic Places Register files and information

Appendix D

Kosciuszko National Park Huts—Cyclic Inspections/Maintenance Schedule

Appendix D	Kosciuszko National Park Huts—Cyclic Inspections/Maintenance Schedule		

Element	Inspect For	Frequency (years)	Action
Hut Setting/Curtilage			
Setting	Rubbish, combustible material	0.5	Clear rubbish etc away from around hut and within the hut site
Cultural plantings	Senescence, wilding growth, pests	1	Pruning, replacement in accordance with work plan/HAS
Fuel loads	Integrity of fire breaks, level of grass, shrub and tree fuel loads near huts	0.5	Cut grass, clear fire breaks. Prune trees in accordance with HAS
Fences and Yards	Dry rot in posts and rails	1	Replace or scarf post bases – if no loads on fences do less repair
Structures/Objects	Dry rot of timbers and corrosion of metal	1	Ensure water run-off where possible
Environmental issues	Water pollution, weeds, path erosion	1	Incorporate in work plan
Views and paths	Natural regrowth impacting on views and paths		Incorporate in work plan
Structure			
Foundations	Subsidence, deterioration of fabric, animal burrowing, stability of floor and wall above foundations	0.5	Inspect timber posts for termites and dry rot.
Floor frame	Structure; deflections, levels, termites, splitting and space between floor and ground	1	Ensure gap between floor and ground is maintained
Wall frame	Condition of bottom and top wall plates, connections to foundations. Check plumb	1	
Roof frame	Dry rot, termites, deflections and splits, connection to wall frame – tie downs	1	Brace or patch rotted or damaged members. Scarf repair to termite damaged or weak sections
Verandah	Connections to wall/roof framing deterioration of ends of vernadah floor	1	
Rain Water			
Gutters	Leaf build up, falls to down pipes, holes	0.5	Clean gutters, re-fix loose gutters
Down pipes	Blockages, Connection to gutters and discharge away from hut, rust	1	Repair or replace rusted or damaged pipes. Clear blockages.
Discharge / Drains	Earth drains open and discharge away from hut, especially posts	1	Ensure adequate site drainage, clear of hut. Ensure open drains remain open.
External Cladding			

Element	Inspect For	Frequency (years)	Action
Walls	Holes, lap of boards/sheets, connections to wall frame, dry rot, termites, rust.	1	Re-fix loose weatherboards and iron sheets. Replace weak or damaged members. Patch damaged sections (holes, rust).
Roofing	Corrosion of iron sheeting/holes, connection to roof frames and sheet laps roofing sheets, ridge capping fixings	1	Retain existing roofing for as long as possible. Patch damaged sections (holes, rust, cracks). Additional fixings if required, to ensure cladding is securely fixed.
Verandah	Check falls of roofing	1	
Masonry Walls	Rising damp, mortar joints, salt damage	1	Repoint in accordance with HAS / work plan. Consider damp proof course.
Load Bearing Walls	Cracking, leaning, bulging	1	Repoint mortar. Replace or brace cracked or failing sections.
Asbestos			Do not remove or cut sheets.
Fireplace/Chimney			
Hearth	Check for subsidence and integrity	0.5	Keep clear of debris
Fire place / stoves	Check integrity of masonry / metal	0.5	Keep clear of debris
Fire place surround	Loose mantles	0.5	Keep fire wood away from fireplace or stove
Chimney	Check for blockages and fixings of cladding to frames	0.25	Re-fix loose cladding and clear debris from chimney
Fire safety			Display fire safety notice in prominent location (inside of door)
Doors and Windows			
Doors	Check closing and fixing of hinges	0.5	
Windows	Check opening mechanisms and glazing. Bird damage to softwood frames. Effective flashings.	1	Replace broken glass –use original putties Replace flashings as necessary.
Internal Linings			
Flooring	Check levels and connection to floor framing. Integrity of earth floors	1	
Floor covering	Check for cracks, damage	1	Sweep out regularly
Wall linings	Termites, loose linings	1	Loose wall linings; repair in accordance with work plan/HAS
Ceilings	Water ingress into ceiling, fixing to roof framing	0.5	
Fittings and Fixtures			

Element	Inspect For	Frequency (years)	Action
Built in furniture	Check against inventory	1	
Loose furniture	Check against inventory	1	
Fireplace hardware	Check against inventory	1	
Other fittings	Check against inventory	1	
Movable Heritage			
Furniture	Check against inventory	1	
Loose collections	Check against inventory	1	
Other Issues			
Environmental	No use of pesticides or chemicals without NPWS approval. Preferable prevention of pests would be achieved through the use of hardwoods, treated timbers or metals.		