BROACHED

COMMISSIONS

BROACHED RETREAT
# CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOREWORD</td>
<td>致辞</td>
<td>4</td>
</tr>
<tr>
<td>— H.E. Ms Frances Adamson</td>
<td>— 孙芳安</td>
<td></td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>简介</td>
<td>5</td>
</tr>
<tr>
<td>— Lesley Alway</td>
<td>— 蕾斯丽·奥薇</td>
<td></td>
</tr>
<tr>
<td>STATEMENT</td>
<td>前言</td>
<td>7</td>
</tr>
<tr>
<td>— Philip Tinari</td>
<td>— 田霏宇</td>
<td></td>
</tr>
<tr>
<td>BROACHED RETREAT</td>
<td>启思隐居</td>
<td>9</td>
</tr>
<tr>
<td>Creative director’s statement</td>
<td>创意总监致辞</td>
<td>10</td>
</tr>
<tr>
<td>— Lou Weis</td>
<td>— 罗韦斯</td>
<td></td>
</tr>
<tr>
<td>Broached Retreat Pavilion</td>
<td>启思隐居展厅</td>
<td>13</td>
</tr>
<tr>
<td>Broached Retreat new works</td>
<td>启思隐居”特约新作</td>
<td>21</td>
</tr>
<tr>
<td>BROACHED COLONIAL</td>
<td>启思殖民</td>
<td>34</td>
</tr>
<tr>
<td>Creative director’s statement</td>
<td>创意总监致辞</td>
<td>35</td>
</tr>
<tr>
<td>— Lou Weis</td>
<td>— 罗韦斯</td>
<td></td>
</tr>
<tr>
<td>Curatorial essay</td>
<td>策展论述</td>
<td>37</td>
</tr>
<tr>
<td>— John McPhee</td>
<td>— 约翰·麦克菲</td>
<td></td>
</tr>
<tr>
<td>Broached Colonial works</td>
<td>“启思殖民”系列作品</td>
<td>50</td>
</tr>
<tr>
<td>BROACHED EAST</td>
<td>启思东方</td>
<td>72</td>
</tr>
<tr>
<td>Creative director’s statement</td>
<td>创意总监致辞</td>
<td>73</td>
</tr>
<tr>
<td>— Lou Weis</td>
<td>— 罗韦斯</td>
<td></td>
</tr>
<tr>
<td>Curatorial essay</td>
<td>策展论述</td>
<td>77</td>
</tr>
<tr>
<td>— John McPhee</td>
<td>— 约翰·麦克菲</td>
<td></td>
</tr>
<tr>
<td>Broached East works</td>
<td>“启思东方”系列作品</td>
<td>98</td>
</tr>
<tr>
<td>CATALOGUE OF WORKS</td>
<td>作品图录</td>
<td>120</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>鸣谢</td>
<td>126</td>
</tr>
<tr>
<td>PARTNERS</td>
<td>关于主办方</td>
<td>127</td>
</tr>
</tbody>
</table>
FOREWORD

In addition to our important and growing economic, political and strategic ties, Australia and China have enjoyed a long history of cultural dialogue and people-to-people exchange. Building an ever-closer relationship between our countries is a key focus of the Australian Government’s efforts in China.

In that light, I am very pleased that for Ullens Center for Contemporary Art’s (UCCA) first ever design-focused exhibition, Australian design studio Broached Commissions was invited to create a pavilion of objects which explore histories of migration, exchange and material culture. I congratulate Asialink Arts for managing this project in partnership with Broached Commissions.

The curatorial premise of this exhibition is innovative, and has real potential to extend understanding of the links between different design cultures across countries, and Australia’s unique place in that process.

The Australian Government is proud to have been involved in bringing this, the first Australian exhibition to UCCA. I would like to thank Philip Tinari, Director, UCCA and Lou Weis, Creative Director, Broached Commissions, for their inspiration in programming this exhibition and bringing it to Beijing. I hope this is the beginning of many more artistic conversations between the Broached designers and their Chinese counterparts.

H.E. Ms Frances Adamson
Australian Ambassador to the People’s Republic of China

致辞

澳中两国之间除了重要且不断增强的经济、政治、战略纽带、文化对话和民间交流的历史亦源远流长。澳大利亚政府在华的一项工作重点便是建立更加紧密的双边关系。

鉴于此，我很高兴尤伦斯当代艺术中心（UCCA）邀请澳大利亚设计工作室“启思会”（Broached Commissions）打造中心自成立以来的首个设计展，通过设计品来探讨移民、交流、物质文化等历史。在此，我也要向与启思会共同组织本次项目的亚洲艺术连线（Asialink Arts）表示祝贺。

此次展览的策展理念极具创新性，且具备真正的潜力，增进对各国不同设计文化之间的联系的理解，以及对澳大利亚在此过程中所处的独特地位的理解。

有机会参与UCCA举办的首次澳大利亚展览，澳大利亚政府亦感到非常荣幸。我要特别感谢尤伦斯当代艺术中心馆长田霏宇和启思会创意总监罗韦斯，正是他们的创意与灵感促成了展览在北京的呈现。我也希望本次展览能够成为启思设计师与中国设计同仁展开更多艺术交流与对话的新起点。

孙芳安
澳大利亚驻华大使
INTRODUCTION

Asialink Arts is pleased to be partnering with Broached Commissions to present Broached Retreat at the prestigious Ullens Center for Contemporary Art (UCCA), Beijing. This is the first design exhibition to be commissioned and exhibited by UCCA, and the first Australian exhibition at this important institution.

Reflecting on Australia’s long relationship with Asia, and the way in which this may influence the applied arts, Broached Commissions is committed to extensive curatorial research as a starting point for the design process. Increasingly, as ‘brands’ become ubiquitous and technology and mass production deconstruct previous notions of ‘exclusivity’, it is the original, authentic and unique that is most desired and valued. This transformation has effected a re-evaluation of the importance of research and historical context and of the scarcity and value of artisan skills so important to the making of our daily environments and the objects that give meaning to our lives.

Presenting Broached Retreat at UCCA has been an important opportunity for Asialink Arts to profile these ideas to an international audience and connect a contemporary design aesthetic in an historical context that will generate insights into both Australian heritage and innovation. The intersection of these two issues is also relevant to contemporary China, making Beijing an exciting location to present this exhibition and explore these ideas.

Thank you to Lou Weis, Creative Director, Broached Commissions for his curatorial rigour and commitment to the project and to Chen Lu for his creative vision in designing and developing the pavilion. I congratulate the designers, Adam Goodrum, Trent Jansen, Charles Wilson, Susan Dimasi, Keiji Ashizawa, Max Lamb, Naihan Li, Chen Lu, and Azuma Makoto for producing such intriguing and beautifully conceived and crafted objects and U-P for designing and producing such a superb catalogue. We are also grateful for the invaluable support of the Philip Tinari, Director, Ullens Center for Contemporary Art without whose vision and leadership this exhibition could not have happened.

On behalf of Asialink Arts, I would also like to acknowledge the support of the staff at the Australian Embassy, Beijing as well as our program funders, the Department of Foreign Affairs and Trade and the Australia Council whose ongoing support makes projects such as this possible.

Lesley Alway
Director
Asialink Arts
简介

携手启思会（Broached Commissions）共同在北京尤伦斯当代艺术中心（UCCA）推出“启思隐身”。本次展览是UCCA推出的首个设计展和首个澳大利亚展览。

通过回顾并反思澳大利亚长期以来与亚洲的关系及其对应用艺术可能产生的影响，启思会立足于以广泛的策展研究作为设计流程的起点。随着“品牌”无孔不入的渗透，技术发展与大规模生产瓦解了原先“专属”的概念。原创、真实、独到日益成为最受青睐也最具价值的元素。在这一转变的影响下，人们开始重新审视研究以及历史情境的重要性，重新思考那些艺术技能的稀缺与价值，正是这些技能创造了赋予我们日常生活以意义的周边环境与物品。

此番在UCCA举办的“启思隐身”让Asialink Arts有机会向国际观众呈现这些思考，并将当代设计美学与历史语境相联系，为澳大利亚的传统和创新注入新的洞见。鉴于这两个问题也恰与当代中国息息相关，因此，选择北京作为展览举办地来进行思考是非常有意义的。

在此，我要感谢启思会创意总监罗韦斯在项目策展中体现的严谨与专注：感谢吕承颖为展览空间提供的设计创意。同时，我要向亚当·古德路姆、特伦特·詹森、查尔斯·威尔逊、苏珊·迪马斯、芦启治、麦克斯兰博、吕承颖、东信等参展设计师致以祝贺与谢意。他们带来如此精美的展览，让观众得以领略集巧思与精工于一体的设计品。此外，我也要感谢U-P为展览画册做的精美设计。当然，我们还要特别感谢尤伦斯当代艺术中心馆长田霏宇，如果没有他的慧眼和领导力，此次展览无法成行。

最后，我谨代表Asialink Arts向澳大利亚驻华大使馆工作人员以及澳大利亚艺术理事会表示感谢，谢谢他们持续的支持让此类项目得以实现。

蕾斯丽·奥薇
Asialink Arts主管
STATEMENT

In perfect keeping with their fundamental fascination with ‘what happens to design when it migrates,’ I was lucky to find myself in a chance encounter with Broached Commissions last year not in their native Melbourne, but in the quintessentially 21st century crossroads of Dubai. They were there participating in Design Days Dubai 2013, a global furniture showcase in a giant tent amidst the skyscrapers of the business district, the supplement to an annual art fair by the beach.

Stumbling through rows of perfectly tasteful objects with design guru Brent Dzekciorius, I was thrilled to stop at one particular booth and have a conversation that went beyond surface and finish, into a series of serious questions about global histories of power and capital, and the physical traces they leave in their wake. Here were physical objects growing out of deep research, imbued with serious narrative and aesthetic sensibilities, wrought of unique artisanal and technical processes—in short, objects with ‘backstory,’ ripe for interpretation and appreciation. In two collections—one focused on Australia’s colonial history, the other on its place in an earlier Asian economy—Broached had produced a compelling series of reflections on how the world we inhabit today, and the stories that undergird it, came to be. After a few more conversations in Hong Kong and online, it became clear that this group of stories needed to be told in Beijing.

For the Ullens Center for Contemporary Art—a museum generally engaged in presenting Chinese and international contemporary (fine) artists, Broached offered a fitting way to engage with a geography (Australia) and a field (design) that lie beyond our normal remit. Lou Weis, Broached’s founder and creative director, blends the roles of scholar and practitioner, corralling designers in his home country and far beyond it into engaging with histories they might otherwise overlook, and making things they otherwise would not. He conceptualised Broached Retreat as a way of combining the two collections, and engaged Chen Lu, one of the Broached designers, to create a physical envelope that spatially elaborates and elevates this concept. Asialink—under the guidance of Lesley Alway—generously came on board to support the project. And the ten participating designers contributed in mind and spirit, allowing us to stage this intersection of objects.

We are proud and delighted to have hosted Broached’s first museum presentation, as well as its first dedicated exhibition in China. As China’s economic and geopolitical rise and Australia’s evolving position in the Asia-Pacific make the histories behind the two Broached collections all the more urgent, we are grateful for the opportunity to create a public space in which works like this can be displayed, encountered, and discussed. This book, which translates the look and feel of the exhibition and of Broached’s work more generally into a graphical style, should serve as a lasting record of a moment every bit as layered and nuanced as those which the works in it reference.

Philip Tinari
Director
Ullens Center for Contemporary Art
前言

去年，我在迪拜与启思会邂逅。在这样一个21世纪典型的交汇型大都市里相遇，让我觉得这要归因于启思会的本部墨尔本，它更幸运和神奇。因为这刚好契合了启思会的核心思考理念——设计在变迁过程中会发生什么。当时，启思会正在迪拜参加“2013年迪拜设计周”，在摩天高楼鳞次栉比的商业区搭建起来的一个大帐篷里。这是一个全球性的家具展，与海滨边一年一度的艺术博览会相辅相成。

穿行于设计大师Brent Dzekciorius所设计的各种别具风格的物件之间，我兴奋地在一个特别的展台前驻足，与Brent的对话超越了外观、抛光等话题，转向权利和资本全球史及其发展过程中所留下的痕迹。我发现这些设计品立足于深厚的底蕴，严肃叙事和细腻美感贯穿其间，体现了独到的手工艺和技术性——一言以蔽之，它们都是“有故事”的物件，凝结了诠释和鉴赏的高度开放性。其中有两个设计系列——一个聚焦于澳大利亚殖民史，另一个关注澳大利亚在早期亚洲经济中的地位——启思会以一种吸引人的方式向大家呈现了关于我们如今栖居的世界以及围绕这个世界的种种故事的思考。后来我们又在香港和网络上进行了一系列对话，让我最终决定把这篇文章带到北京。

尤伦斯当代艺术中心（UCCA）是一家致力于展示国内外当代艺术家的美术馆，启思会恰好提供了一种方式，让我们有机会有机会将视角从原本不归属于我们常规合作的地域（欧洲和）和领域（设计）中。启思会创始人兼总顾问雷鸣兼学者与实践者的双重身份，他集结来自澳大利亚等国的设计师，将原本被忽视的历史融入到原本可能被创造出来的设计中。他提出“思隐患”的概念，将历史和设计两个系列相形并，邀请启思设计师程永骏专门探讨这一概念的物理空间。在雷鸣的领导下，AsiaLink给出了本次项目以大力支持。10位参展设计师的精心构思与创作让展品能够以现在的面貌呈现在大家面前。

主办方启思会首次将美术作品让中国观众感到非常新鲜和自豪。同时，这也是启思会在中国的首次个展。中国经济和政治地位的提升，以及澳大利亚在亚太地区影响力的增加，让两馆艺术设计藏品系列背后的历史更具当代意义。我们荣幸能够有机会打造出展览、讲座、探讨此类作品的公共空间。本书以图像的形式对展览和启思会的工作进行了深度诠释和演绎。我想，这将是一份捕捉了所有美好瞬间与精细细节的时代记录，正如这些启思会的作品所传递的美好与精髓一样，令人感到深远绵长。

田霏宇

尤伦斯当代艺术中心馆长
BROACHED RETREAT CREATIVE DIRECTOR’S STATEMENT

When Broached presented at Design Days Dubai in 2013, our focus was squarely on the Middle East market. However, the major opportunity that came from attending the fair was meeting UCCA Director Phil Tinari and agreeing to create their first ever design show.

The honour of being the UCCA’s first design exhibition was strong motivation to consider the presentation of our work within a larger design exhibition framework. I knew that our pieces needed to exist within an architectural framework, within a home. Before the UCCA show, Broached projects focused on the migration of design ideas to Australia. The invitation to show in China gave us an opportunity to reverse this logic and look at some exceptional examples of Australians migrating to China.

When everything outside is foreign, how do you create a space at home that is comforting and a retreat into memory and belonging? How do you create a space that provides some symbolic order between who you are at home and how you relate to this new culture? I thought about the archetypal rooms where identity is constructed and presented. Traditionally, for men this is a study and for women it is a boudoir. What drew me to these two antiquated gendered spaces was the potential for reimagining them within a contemporary context. For a modern professional couple what does a room of one’s own look like today? These were the concepts and questions around which Chen Lu and I built the Broached Retreat exhibition.

This broad research gained focus when we read about the Australian doctor, adventurer and journalist George E Morrison. While living in Beijing, at the beginning of the twentieth century, Morrison established one of the great private libraries of Asia. It continues on today as the Toyo Bunko in Tokyo, Japan. Morrison’s library inspired our exploration into personal libraries and what the idea of ‘displayed erudition’ will mean in the digital age when the spines of books are swallowed into computer databases.

‘To retreat’ has multiple layers of meaning in English. In military terms it means to ‘fall back’ or to remove oneself from a perilous frontline. In tourism a retreat is a place of relaxation where you’re likely to find yoga, a day spa, massage and meditation courses. Psychologically, a retreat is the refuge and safe ground of an introvert. It is this last meaning that is most resonant with the intentions of our pavilion.

Chen designed a pavilion with two salons divided by a courtyard. Both spaces show the attributes of people who collect symbolic objects, people with archeological minds wanting to be surrounded by pieces that describe a cultural habit that no longer exists entirely in that form or function. The salons are not intended to be comfortable for anyone except the imaginary author of the space. In this sense the rooms are psychological spaces.

The idea of clearing out the clutter of middle-class interiors emerged in the late nineteenth century and reached a pinnacle with Modernism in the early twentieth century. In the creation of the Broached Retreat Pavilion, Chen ensured that the spaces would contain a decorative language unique to the occupier of each salon. Chen applied a combination of Modernism and decoration based on research and collaborative conversation.

Once the architectural form was set Chen and I turned our attention to the personalities of the couple we imagined built a residence containing two private salons. We invented a relationship and the rules by which the space they occupy is shared. We concluded, for instance, that their respective salons, are not mutually
exclusive, the rooms are occasionally shared, but one could not tell the other what was allowed to be in either room. The objects in each salon represent a purity of vision for each person. The placement of a Broached Colonial Dream Lantern in both spaces shows their commitment to each other. But this choice also reflects their insistence on individual choice: the Dream Lantern can be configured in any number of ways and it is arranged differently in each room. To allow privacy within a relationship is a wonderful act of trust – that is what these two rooms aspire to convey.

I will finish where I started and thank the UCCA for their curatorial vision in commissioning our studio to realise their first design show. I thank Chen Lu for being a wonderful design collaborator and thank Asialink Arts for their incredibly supportive partnership on the exhibition and this book.

Lou Weis
Creative Director
Broached Commissions
启思隐居
创意总监致

2013年，启思会参加了“迪拜设计展”（Design Days Dubai），将关注的焦点投向中东市场。然而，此次设计展最大的收获是见证了尤伦斯当代艺术中心（UCCA）馆长田霏宇，他同意举办UCCA开馆以来首个设计展。

能够主办UCCA的第一个设计展让我们倍感荣幸，也极大地激励着我们按大型设计展的规格思考作品的呈现。我们的作品需要在建筑的框架下存在，换言之，要在的环境中呈现。在此次UCCA展览前，启思会的项目关注的是进入澳大利亚的各种设计理念。而来自中国的展览邀约则让我们有机会反向思考，更深入地了解迁居中国的澳大利亚人中的杰出代表。

当外界的一切都是异域的，你如何在家中打造一片舒适的、关乎回忆和归属感的隐居空间？又如何在其中构建“家庭身份”和“与外部新文化之间关系”的象征性秩序？我想到了原型屋，身份性在此构建并呈现。传统上，对于男性而言，这个原型屋是书房；而对于女性，则是闺房。这种陈旧的按性别区分空间的方式却因在现代语境下所具有的重新想象的可能性而令我着迷。对于一对各有所专的现代夫妇而言，他们各自的房间应该呈现怎样的形态呢？吕承颖和我所设计的“启思隐居”正是围绕着这些概念和问题而展开的。

我们从澳大利亚医生、探险家、记者乔治·E·莫里森（George E Morrison）的著作中确定了研究方向。20世纪初，莫里森旅居北京。他建立的私人图书馆是亚洲最好的私人图书馆之一。如今，他的藏书保存在东京的东洋文库。莫里森的图书馆给了我们灵感。启发我们将目光投向私人图书馆。探索在数字时代下，当书脊被电脑数据库所吞噬，“博闻强记”应如何表现。

“Retreat”一词在英文中拥有多层含义。在军事术语中，“retreat”表示“撤退”，或从危险的前线后退。在旅游业中，“retreat”指休养所，可以在这里进行瑜伽、水疗、按摩和静修等活动。而在心理学层面上，“retreat”是一个避难所，一片心灵的安全地带。最后一层意思与展览的设计理念不谋而合。

吕承颖将展厅设计为被天井隔开的两个客厅。两个空间都体现了收藏有象征意义物品的人的特质，拥有考究学头的他们希望置身于原汁原味的文化传承的物品之中，而那份文化传统却已荡然无存。除了虚构的空问主人，客厅的设计并不考虑其他人的舒适。在这个意义上，房间实质上是心理空间。

19世纪后期，对中产阶级繁复混搭的室内设计进行清理的想法开始涌现，并且随着现代主义的发展20世纪初达到顶峰。在打造“启思隐居”展厅的过程中，吕承颖确保每个空间都体现主人或独人的装饰语言。在研究和对话的基础上，吕承颖将现代主义与装饰进行了结合。

确定了建筑形式后，我和他开始考虑，这对想象出来的、设计了两套居室房间的夫妻应该具备怎样的个性。我们虚构了他们的关系，并为空间制定了一套双方共同遵守的规则。例如，我们设定他们各自的房间并非互相排斥，房间有时也是如此的，但是一方不能告诉另一方在房间中可以做什么。房间的摆设体现了视觉纯粹度，两个房间都放了“启思居民：梦幻灯笼”，象征着他们对彼此的承诺。夫妻关系中能够保持各自的隐私是信任的表现，是非常美好的——这也是这两个房间希望传达的。

最后，我要感谢UCCA，正是他们的策展理念让我们得以呈现UCCA首个设计展。同时，还要感谢吕承颖，拥有一位杰出的设计合作者是我们的荣幸。最后，也要感谢Asialink Arts对此次展览和画册的大力支持和协助。

——罗韦斯
启思会创意总监

BROACHED RETREAT 启思隐居
BROACHED RETREAT PAVILION

DESIGNED BY CHEN LU

启思隐居展厅
空间设计：吕承颖

PAGES 13 - 20
BROACHED RETREAT PAVILION – DESIGNED BY CHEN LU

The Broached studio mission is to focus on the design diaspora. The intermingling of design ideas with foreign cultures are tracked to see how these ideas evolve over time. For Chen Lu, a Taiwanese Australian designing between two cultures, this dialogue is not a conceptual play but rather a daily consideration in his design practice. Designing the Broached Retreat Pavilion was the first time Chen has had the opportunity to make this internal cultural and design dialogue a material reality.

When you are living as an expatriate there is always the negotiation between assimilation and cultural continuity. It was imagined that the people who inhabit the Pavilion were expatriates, balancing symbolic connections to cultural memory and curiosity about China, where it was imagined they currently reside. It was Chen’s responsibility to balance these two symbolic realms, the past and the present, in the Pavilion design.

The design did not start abstractly. It was decided to use the Marmoreal engineered marble by Max Lamb for Dzek before the design process began. The eccentric stone was chosen to reference the tradition of scholar stones in Chinese Confucius culture. However, in its flattened form, the stone is more aligned with traditions in modernist design. This prompted Chen to look at Mies van der Rohe’s Barcelona Pavilion for guiding principles on the proportion of the rooms and its integration of large stone walls into the entrance spaces of the Pavilion.

The Long Room at the UCCA is aptly named; the journey through the exhibit is linear, but partially obscured by the louvers placed at the courtyard-facing end of each room to ensure moving through the Pavilion involves substantial transitions in mood. The middle of the Pavilion is the transition space, a courtyard that captures light, provides a view onto the imagined surrounding skyscrapers, and also functions as a dragnet for the digital dialogues between the couple. The courtyard is the most psychological space in the Pavilion. It turns a view into a personal landscape: traditional ornamentation becomes a pattern of thinking, the transient insights of daily life are collected within this cultural lattice like flies caught in a web.

The black room is made from printed cloth and black-stained timber. This references Chinese ink paintings extruded to become the skin of an entire pavilion. Chen’s initial thinking was to have this ink literally drip onto a white ceiling and the white walls, so that the darkening of the space would happen over time. However, we moved towards a simpler and less imposing solution that saw the idea of the ink increasing with darkness as it moved towards the blackened floor.

The journey through the Pavilion is a shift from hard to soft, from light (Yang) to dark (Yin), from masculine to feminine. As with the fused Eastern and Western traditions that influence Chen’s daily life, these rooms are fused and in a constant interaction, the spaces are to be used by many people but maintain the distinct qualities of an individual personality.
启思隐居：展厅
设计：吕承颖

启思工作室关注设计领域的游子们，回顾不同文化的设计理念之间的碰撞与交流，有助于更好地了解设计理念的发展过程。吕承颖是出生于台湾的澳大利亚人，两种文化的对话于他而言并非概念化游戏，而是设计实践中的日常实际。此次为“启思隐居”展厅担任设计是吕承颖第一次有机会将内在的文化设计理念以外在的方式呈现出来。

对于移居国外的侨民来说，归化和文化传承之间的角力是无法回避的问题。在设计展厅的过程中，设计师把里面的住客想象成侨民身份，在各种具有象征意味的文化记忆和对于中国——他们目前居住的国度——的好奇心之间寻求平衡。吕承颖试图体现两种不同的象征性领域，以及过去和现在之间的平衡。

设计并非始于抽象。在设计方案出炉前，便决定要采用马克思主义先于欧美所设计的白色仿大理石。这种独特的石料很好地契合了儒家手工传统。然而，扁平化的外观更符合现代主义设计的传统。吕承颖参考了密斯·凡德罗设计的巴黎罗那博览会馆，在房间的比例安排上借鉴了他的设计，并在展厅入口空间加上了大型石墙设计。

尤伦斯当代艺术中心的长厅“厅”如其名：展览动线呈线性，每个房间里面向天井的一端的百叶窗起到了半遮掩的效果，行走其间，心情随景而动。

展厅中部是一个过渡空间，光线映照下的天井，既为周围虚构的摩天大楼提供了景致，又是那对爱人之间数字对话的收集器。这片天井是整个展厅中最感性的心理空间，将景观转化为个人风景：传统的装饰物变成了一种思维图案，对于日常生活灵光一现的洞见纷纷附于这张文化网格中，就好比飞蛾落入蛛网。

黑屋子由印花布和染黑木材组成。中国水墨画元素在这里被演绎成了展厅的“皮肤”。吕承颖最初的想法是把墨滴到过道的吊顶和白墙上，这样过一段时间空间会渐渐变暗。不过，我们后来采取了一个更简单而低调的方式，墨在朝夕化的过程中会变深。

在展厅行走的过程是一个从硬到软、由浅入深的过程，从阳刚到阴柔的过程。吕承颖生活在这种文化传统的影响下，他所设计的屋子仿佛在不断融合的过程中进行着持续的互动与对话，虽然这些空间被许多人使用，但却依然保持了鲜明的个性特点。
Broached Pavilion – Designed by Chen Lu
Broached Pavilion - Designed by Chen Lu

启思隐居 — 设计：吕承韵
NEW WORKS
COMMISSIONED
FOR
BROACHED
RETREAT

“启思隐居”特约新作

PAGES
21 - 32
Dressing Table - Designed by Chen Lu

BROACHED RETREAT
Stone Daybed – Designed by Chen Lu
A Poetic Engagement in Reproduction #1 – Frame designed by Trent Jansen, weaving designed by Susan Dimasi, MaterialByProduct

BROACHED RETREAT
The ornamental graphical language of domestic interiors has become reduced to framed posters or artworks hanging on walls. In the Victorian era, interiors were intensely graphic; ceiling roses, pressed tin patterns, wallpapers and stained glass windows combined with clocks and artworks to create rooms that were highly layered and often cluttered with symbols.

The graphical language for the Broached East collection formed the basis of the graphical direction for the Broached Retreat Pavilion at the UCCA. Owen Jones’ ‘The Grammar of Ornament’ was a pivotal source for the graphical response to Broached East. Certain individual plates contain multiple patterns in various scales, juxtaposed with each other, to convey the thematic concerns of a particular culture.

U-P enlarged these panels to an architectural scale for the Broached Retreat wall graphics, so that the lines dividing each ornamental style were akin to the outline of various buildings. A concrete poem was created out of the imagined digital dialogues (such as emails or text messages) exchanged by a fictitious couple inhabiting the Broached Retreat salons. These words are then placed as a hyper-graphical pattern across the flattened cityscape.

The wallpaper-covered louvers of the Pavilion have a pattern that is inspired by the Marmoreal engineered marble by Max Lamb for Dzek, the architectural surfaces company that commissioned Lamb to design the stone. The pattern is also inspired by the wavy design found on old hardcover books, referencing research into private libraries. The louvers also signal the move from the white room of the Pavilion to the black room.
The Meiji Restoration saw the explosion of Oriental exoticism as the geisha hit the popular imagination. The colour palette of Asia remains somewhat fixed, even within its own cinema. The Dressing Table reflects this persistent trend of associating Chinese furniture with black lacquer and deep reds.

**MATERIALS:** Victorian ash, mirror, steel  
**DIMENSIONS:** H 1760mm, W 540mm, D 540mm

Aside from Max, Chen was the first to use the marble for a furniture outcome. It took some time to consider the balance of the stone against the other materials.

**MATERIALS:** Marmoreal engineered marble by Max Lamb for Dzek  
**DIMENSIONS:** H 460mm, W 800mm, L 2100mm

The Stone Daybed is the main articulation of an aesthetic link between the masculine and feminine spaces of the Pavilion. The stone is the main shared material throughout the Pavilion and its expression in the feminine space is a strong juxtaposition to the black floor and grayscale hombre fabric walls.

**MATERIALS:** Marmoreal engineered marble by Max Lamb for Dzek  
**DIMENSIONS:** H 460mm, W 800mm, D 2100mm

BROACHED RETREAT, STONE DAYBED  
**DESIGNED BY CHEN LU**  
(PAGE 26-27)

The Stone Daybed is the main articulation of an aesthetic link between the masculine and feminine spaces of the Pavilion. The stone is the main shared material throughout the Pavilion and its expression in the feminine space is a strong juxtaposition to the black floor and grayscale hombre fabric walls. The Marmoreal engineered marble by Max Lamb for Dzek had only been launched a month earlier at the Milan Salone del Mobile.

**MATERIALS:** Marmoreal engineered marble by Max Lamb for Dzek  
**DIMENSIONS:** H 460mm, W 800mm, L 2100mm

BROACHED RETREAT, A POETIC ENGAGEMENT IN REPRODUCTION # 1  
**FRAME DESIGNED BY TRENT JANSEN**  
**WEAVING DESIGNED BY SUSAN DIMASI,** MATERIALLYPRODUCT  
(PAGE 28-29)

MaterialByProduct (MBP) teamed up with Broached Commissions to create the weaving frame to be used in the blockbuster Melbourne Now exhibition at the National Gallery of Victoria (NGV). Broached and MPB share a passion for infusing their designs with historical research. Susan’s idea to create a poetic reproduction of the NGV’s collection of jacquard fabrics was the logical starting point for a collaboration. The frame is a mobile set of rectangular structures that assemble as an A-frame for weaving, and collapse inside each other for
presentation as a flat artwork when ready to be hung on a wall.

The irony of this work is that the jacquard loom was created at the beginning of the industrial revolution, which saw the introduction of a system that made the ornamental elements of clothes far simpler to create. The MBP response is a hand woven, pre-modern engagement with the jacquard loom. The last phase of its creative evolution is digital: photographs were taken of the weave and used for a digital fabric print that formed the basis of the 2014 MBP collection.

A Poetic Engagement Reproduction # 1 is a continuation of the new centuries-old tension between mass production and the handmade in fashion. The unsustainable nature of mass production and the unaffordable nature of the handmade both continue to struggle for an ethical way forward.

MATERIALS: Victorian Ash, rubber, various weaving fabrics
DIMENSIONS: outside frame – H 1550mm, W 2250mm, internal frame – H 1450mm, W 2150 mm, weaving frame – H 1350mm, W 2050mm

MaterialByProduct（MBP）携手启思会为维多利亚国立美术馆（NGV）的重量级展览“墨尔本在当下”（Melbourne Now）创作了这件织造机。启思会与MBP都积极尝试将历史研究融入自己的设计当中。苏珊提出诗意地复制NGV印花面料藏品系列，这一想法为本次合作提供了契机。

作品整体框架由一组可移动矩形结构组装成一个织机式的A形架，将画面内折叠，便可以作为一件独立的平面艺术作品挂在墙上展示。

作品的反讽意义在于，织造机诞生于工业革命初期，见证了服装的装饰元素越来越容易制造的过程。MBP以前现代时期手工操作的提花织机作为对这一变革的回应。而这一创意使之成为最后阶段是数字化：把织物拍成照片，用于
BROACHED

COLONIAL

启思殖民

PAGES

34 69
BROACHED COLONIAL CREATIVE DIRECTOR’S STATEMENT

Broached Colonial, the first Broached Commissions collection, focused on the colonial period in Australia, dating 1788-1850. For the beginning of our company we went back to the origins of industrialisation in Australia, the time when the industrial revolution was transplanted from Britain to Australia and the country was tirelessly remade in the European and then American idea of what was modern. The Australian psyche generally speaking: a ‘make-do’ sensibility that results in a determinedly simple and rustic, repurposed aesthetic, is a persistent trend from the colonial period.

Although Broached Colonial was launched at the end of 2011 the founding designers Trent, Jansen Adam Goodrum and Charles Wilson began their dialogue with the show’s curator John McPhee in 2009. The first group meeting kicked-off with an engrossing seventy-minute lecture from John on the applied arts of the Australian colonial period. This presentation immediately broke colonial period furniture free of our clichéd perceptions and set it within a broader more dynamic social and industrial context. The designers were hooked, we felt inspired and in awe of the challenge.

Although several group meetings were held over the two-year development period the six designers took an individual approach in applying the colonial period to achieve their design outcome. The combination of combined and separate development processes ensured each piece was its own whilst also sharing aspects of a common language; the common use of brass and fragility is common across most of the pieces in the collection.

When we started this collection few understood how colonial applied arts, so long out of fashion in Australia, could be the inspiration for a contemporary design exhibition. The Broached Colonial pieces proved that deep research combined with a signature design style, a contemporary subjectivity, could deliver a new perspective on a seemingly discarded period in the history of applied arts.

Lou Weis
Creative Director
Broached Commissions
启思殖民
创意总监致言

启思会每年组织一次国际设计交流与合作，以澳大利亚历史上某个事件为灵感之源发起新的设计藏品系列，推出的定制版和限量版家具或其他设计品将投入商业用途。

启思会拥有三名原创设计师：亚当·古德路姆、特伦特·詹森和查尔斯·威尔逊。一旦确定了当年度的主题历史事件后，启思会将邀请一位策展人和几位特邀设计师会加入他们的三人团队，根据自己的设计实践选择与主题相契合的设计品。策展人将引领各位参与设计师共同开启一段美妙的旅程。重温特定历史时期中人类学和工业化的典故轶闻。

“启思殖民”是启思会选定的首期主题，聚焦1788-1840这一历史时期。其时，工业革命之风由英国进入澳大利亚，整个国家在欧美“现代”理念的影响下经历着不断的重塑。开拓性在许多设计实践、乃至整个澳洲精神中扮演着重要的角色。“将就”（makedo）精神锻造出简单质朴、灵活多变的美学理念，这一悠久传统恰可追溯到殖民时期。

2009年末，特伦特、亚当和查尔斯与“启思殖民”的策展人约翰·麦基菲展开对话。首次会谈以约翰关于殖民时期应用艺术长达70分钟的精彩演讲拉开序幕。这也奠定了之后为期两年的研究和发展的历史语境。

随着对这一历史时期研究的深入，特邀设计师的人选可谓水到渠成。麦克斯·兰博、露西·麦克莱、吕承骏均在自己的设计中融入了大量多元性来回应这一历史时期。特邀设计师入选的理由除了他们对设计观念的精准把握，还在于他们对设计时的从容不迫。他们将“将就”精神很好地将澳洲殖民时期这样一个极度复杂的历史阶段融入其中。每位设计师都以各自不同的方式将殖民时期的历史语境与他们最后呈现的设计品相结合。启思会团队则与各位设计师通力协作，推动创作的实现。

“启思殖民”最终呈现了一系列别具一格的设计收藏品，将历史性与美感和功能性完美糅合。

罗韦斯
启思会创意总监
European adventurers and merchants ‘bumped into’ the west coast of Australia from as early as the beginning of the seventeenth century. However, it was not until the British sailor and cartographer, Captain James Cook, chartered the east coast of Australia in 1770 that there was any thought of establishing a colony in New Holland. When the First Fleet arrived from England in 1788 it brought nearly 800 convicts and 110 marines and officers. They had been at sea for eight months and one week. If nothing else, the length of the voyage must have impressed upon the travelers how far away they were from European civilisation. Reflecting on the earliest days of the settlement, Governor Arthur Phillip wrote in the year after his arrival, ‘There are few things more pleasing than the contemplation of order and useful arrangements arising gradually out of tumult and confusion; and perhaps this satisfaction cannot anywhere be more fully enjoyed than where a settlement of civilised people is fixing itself upon a newly discovered savage coast. The wild appearance of the land entirely untouched by cultivation. The close and perplexed growing of trees, interrupted now and then by barren spots, have rocks, or spaces overgrown with weeds, flowers, flowering shrubs, or underwood, scattered and intermingled in the most promiscuous manner, are the first objects that present themselves: afterwards, the irregular placing of the first tents which are pitched, or huts which are erected for immediate accommodation,
wherever chance presents a spot tolerably free from obstacles, or more easily cleared than the rest, with the bustle of various hands busily employed in a number of the most... incongruous works, increases rather than diminishes the disorder, and produces a confusion of effect, which for a time appears inextricable, and seems to threaten an endless continuance of perplexity. But by degrees large spaces are opened, plans formed, lines marked, and a prospect at least of future regularity is clearly discerned, and is made the more striking by the recollection of former confusion.\footnote{1}

Accounts of the voyages of Australian and Pacific exploration and the first settlement were the "best sellers" of their day. The most popular of these, published in 1773, was the account of Captain Cook's voyage. Issued in many languages and aided by his romanticized death, it ensured that Cook became an international hero of the Age of Enlightenment. There were many similarly popular accounts of the experience of those associated with the establishment of the colony.

Drawings and watercolours of the landscape and flora and fauna were sought after as ways in which to show those in Europe the strange place in which the settlement was made and its progress in becoming an example of European civilisation. Amateurs did their best making sketches and watercolours to send or take back home. Engravers, convicts convicted of forgery, were commissioned to make the first prints depicting the settlement. Specialised artist's supplies were so scarce that the plates for these engravings were made on copper sheeting intended for use on ship's hulls. Those who could afford it employed others to paint views for them. Governor Macquarie made use of the convict painter, Joseph Lycett, to depict his achievements to accompany official reports to his superiors in London. In the days before photography these images were

\begin{center}
\textbf{George Stubbs, England 1724-1806.}
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\begin{center}
The Kongouro from New Holland, 1772
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the way in which people were able to show those in Europe something of the excitement they felt in being part of the first European settlement on the last habitable continent to be discovered.

Today it is difficult for us to imagine just how exciting the unusual, and sometimes bizarre, landscape with its strange flora and fauna, appeared to the first Europeans. Explorers were amazed and fascinated at this upside-down Antipodean world, a whole new continent to classify. From the first European discovery scientists and botanists collected natural history specimens, such as the kangaroo and the duck-billed platypus, which were sent back to England to puzzle naturalists. Amateurs also made collections for their education and enjoyment, and sometimes financial reward. One of the most remarkable of these collections was housed in a purpose built collector’s chest decorated by the convict artist Joseph Lycett in 1817-1818.

The landscape also frightened the Europeans. Explorers perished, children and adults who wandered away often disappeared. Drought, fire and flood regularly destroyed stock and property, while sharks, spiders, and snakes were not an imagined threat to human life. The landscape and its flora and fauna were not benign.

Throughout the history of European settlement there are accounts of the weirdness and the ugliness of Australian flora and the bush. It was frequently described as monotonous, drab and dull, lacking in greenness and the colours of a more familiar landscape. However, at the same time there were those who looked more carefully, at first the professional botanists, but soon after those who lived close-to or travelled through the bush. They perceived its subtleties and the unique qualities which encouraged the observant viewer to look closer – its delicate patterns and tiny detail, its myriad browns, greens and greys of the softest hues over which the tints of pink, purple and golden yellow

Joseph Lycett, ca. 1775-1828, Macquarie Chest, ca. 1818 State Library of New South Wales

40 BROACHED COLONIAL 启思殖民
spread themselves. And, of course, the bright golden light and clear blue skies inspired painters such as the British landscape painter John Glover who arrived in Tasmania in 1831 on his 64th birthday and painted some of the most beautiful and perceptive images of the Australian landscape.

Of course, for the Aboriginal people Australia was not a wilderness but a landscape in which they had been living for thousands of years, and which had shaped their culture. The Stone Age culture of the Aboriginal people was considered less developed than that of Europe, and dismissed by explorers and, later, settlers. Few developed anything more than a basic knowledge of the complex languages used or of the sophisticated way in which Aboriginal people lived in harmony with the land and its flora and fauna. Seeing no familiar signs of ownership such as permanent buildings, nor settled agricultural practices, the Europeans appropriated the land with little understanding of the devastating impact this would have upon its original inhabitants.

Apart from establishing the convict colony Governor Phillip explored the possibility of considering its future economic well-being. Some historians consider that the British settlement was determined by the navy’s need for timber suitable for ship’s masts and a steady supply of flax for sails. While Norfolk Island pines provided timber for masts, and later red cedar and Huon pine proved useful for boatbuilding, the Australian colony never became the source of these natural materials. Late in 1788 Phillip sent a sample of Sydney Cove clay to Sir Joseph Banks who passed it on to Josiah Wedgwood whose newly established pottery at Etruria produced a medallion with figures representing.

‘Hope encouraging Art and Labour under the influence of Peace, to pursue the employments necessary to give security and happiness to an infant colony’. 

John Glover, 1767 - 1849, The bath of Diana, Van Diemen’s Land 1837 National Gallery of Australia

当然，对于澳大利亚土著居民来说，这里并非荒芜野地，而是他们数千年来生于斯长于斯的土地，是塑造了他们民族文化的土地。土著居民的石器时代文化灿烂如欧洲文明发达，因此，探险家和殖民者对之视若无睹。土著居民所使用的语言之复杂以及他们与这片土地和土地上的动植物和谐共处之趣，欧洲人几乎一无所知。看到土地上没有任何他们熟悉的宣告主权的标志（如：永久建筑物），也没有任何定居农耕的迹象，欧洲人把土地据为己有。但是，他们并不了解这会对原来的居民产生何等毁灭性的的影响。

除了建立流放犯聚居地，菲利普总督还考量了这里经济的发展前景。有些史学家认为，英国对这里的殖民是因为海军需要适合做桅杆的木材和做船篷的亚麻。诺福克岛松是制作船桅的理想木材，之后人们又发现红松和松木可用于造船。尽管如此，澳大利亚殖民地从未成为这些天然原料的来源地。1788年后期，菲利普曾与约瑟夫·班克斯爵士寄去了一份悉尼湾粘土样品，班克斯爵士又将样本交给了约书亚·邓吉，后者在Etruria新建的陶瓷厂用这种粘土生产了一块印有人物形像的大奖章。

‘在和平的影响下，希望鼓励艺术和劳动，通过必要的工作为这片新生的殖民地带来繁荣和幸福’。

约翰·格劳夫（1767 - 1849），《沐浴的黛安娜》，梵多门之地，1837，澳大利亚国家美术馆

BROACHED COLONIAL 启思殖民
These rare medallions are some of the earliest decorative arts objects associated with European Australia.

Similarly Phillip sent samples of colonial timbers back to England to be assessed for potential use. In his The cabinet dictionary, published in 1803, Thomas Sheraton described these timbers as ‘Botany Bay wood’, and as being of little commercial value, although some had been used in ‘ornamenting cabinet work’, and there are several examples of British furniture made in the late 18th and early 19th centuries from exotic Australian timbers. The first elaborate of these being a Pembroke table made from beefwood [Grevillea striata] sent back to England by the First Fleet’s Surgeon-General John White.

Later the discovery of Australian red cedar [Toona ciliata] provided the colony with its most popular timber for building and architectural joinery, as well as cabinetmaking. The export to Britain of colonial timbers, but more significantly whale oil, were the first profitable natural products from the colony. Later, after the crossing of the Blue Mountains, west of Sydney, in 1813, and the discovery of huge pastoral land, wool and wheat, formed the basis of the colony’s future prosperity. By the mid-19th century Australia was one of the world’s richest pastoral areas.

Although Australia was settled when the Industrial Revolution was having its greatest impact in Europe, the abundance of free convict labour in the colony undoubtedly slowed down the introduction of new technology. While the first steam mill was established at Darling Harbour, Sydney, in 1813, and from the 1830s steamships regularly sailed between Europe and Australia and provided local transport and freight services the wood and coal to fire the engines was most often dug and cut by convict labour. The first railroad, between Sydney and Parramatta, was opened in 1854, after the goldrush of 1851 which brought huge numbers of free settlers and entrepreneurs.

WEDGWOOD, Etruria, England.

British Etruria镇玮鼓活出品
由亨利·韦伯（英国，1754-1826）设计的“悉尼湾大奖章”（1789年），陶器，背面印有约书亚·玮鼓活来自悉尼湾粘土制作。澳大利亚国家美术馆

FIG 4
42 BROACHED COLONIAL

启思殖民
FIG 4

MAD BY
JOSEPH WEDGWOOD
OF CLAY
FROM
SYDNEY COVE

BROACHED

COLONIAL

43
to the colony, changed the size and nature of the original convict settlements and increased the need for a more industrialised economy.

The first tents and huts described by Phillip were soon replaced by simple wattle- and-daub houses and a few brick buildings. These followed the vernacular style common in Britain, exemplifying a simple Georgian symmetry. As the colony developed more impressive houses and public buildings were erected in the neo-classical style. Houses, such as Elizabeth Bay House, Sydney, followed British taste and drew on the 18th century tradition of a gentleman’s country villa. Public buildings, even more obvious in drawing their inspiration from Greek temples, were seen as helping to civilise the wilderness. The most impressive of these, Acanthus, was designed by the convict architect, James Blackburn, for Lady Franklin, the wife of the Tasmanian governor, as a centre for the education and enlightenment of the local population. Some early settlers and members of the military had experienced life in India and houses were often built with verandahs and other ways of making life more comfortable in a hot climate.

Phillip’s penultimate years in the colony were marked by the gradual replacement of the brick buildings of the 18th century by the churches, public buildings and new townships that were to characterise the new society.

Among the most notable of these was the Meriwether Theatre, which was built in 1851 in the new town of Sydney. The theatre was designed by the convict architect, James Blackburn, and was the first purpose-built theatre in the colony. It was a large, rectangular building with a central entrance and a large auditorium. The theatre was used for a variety of purposes, including opera, concerts, and theatrical performances.

The theatre was built on a raised platform, and was surrounded by a series of corridors and rooms. The interior of the theatre was richly decorated, with a series of columns and arches that supported the ceiling. The seating was arranged in tiers, with the highest seats set back from the stage. The theatre was a symbol of the growth and development of the colony, and it played an important role in the cultural life of Sydney.
climate. Elizabeth Farm, Parramatta, built for Elizabeth and John Macarthur in 1793 is the oldest surviving building in Australia, and an outstanding example of how verandahs, French doors, breezeways and covered walkways helped Europeans to cope with the Antipodean climate.

In the earliest settlements of Sydney and Hobart, furniture and silver, often made by convict craftsmen, followed the British fashion for a restrained neo-classical style with little or no ornament. The sideboard made by an estate carpenter for John Macarthur’s Elizabeth Farm is a fine example of this restrained elegance. Like much colonial furniture its simplicity was inspired by the designs of British cabinetmakers such as Hepplewhite and Sheraton whose pattern books were published in the late 18th and early 19th centuries. Similarly Alexander Dick’s silver dog collar, made as a prize for the winner of a rat killing competition, exemplifies the restraint of colonial silversmithing, but perhaps not the ferocity of colonial life! There are, of course, occasional more exuberant examples of neo-classical design and a variety of classical motifs such as the fluting of columns, and its opposite, gadrooning, flowerettes [patterae], lyre shaped sofas, scallop shell and cornucopia decorations were fashionable, and sometimes used in excess.

When Loudon’s Encyclopaedia of cottage, farm and villa architecture and furniture was published in London in 1833 copies were soon available in the colony. Loudon offered designs for every kind of building necessary for life in the colony whether building a grand house or a farmhouse, as well as specialised buildings such as stables and dairies. He also provided designs for furniture and fittings such as carpets and curtains, and made suggestions for appropriate colour schemes for specific rooms. Other later pattern books, as well as fashion plates, ensured that it was possible to reproduce Loudon’s designs in a colony many kilometres from London.

In 1874, the Royal Victorian Institute (RVI) was incorporated as a registered charity by the Surveyor General of New South Wales with the aim of raising funds to construct government buildings for the benefit of the public. The RVI’s first project was the construction of the RVI Buildings in Sydney’s Circular Quay. The RVI’s second project was the construction of the Australian Shepherds Hut in the Blue Mountains. The Australian Shepherds Hut was designed by the architects, John Skinner Prout and William Lewis. The hut was constructed in 1874 and is still standing today. The Australian Shepherds Hut is an example of the use of timber as a building material and its simplicity has made it a popular model for other buildings.

possible for colonial gentry to be as up to date as their equivalent in England.

In a landscape with no permanent buildings, one officer of the First Fleet looked to Sydney Harbour’s natural rock formations to create ‘charming seats, superb buildings, the grand ruins of stately edifices’. This was a romantic response from someone looking for the familiarity of ruins to remind them of human achievement and assure them of their place in the landscape. Like many others faced with a landscape with no familiar signs of human occupation, the desire to make their mark was strong.

The gothic revival style was chosen for many public buildings as a way of symbolising British history and the permanence of the settlement. In 1820 in an expanding colony showing signs of stability and prosperity Governor Macquarie had the designs for a new Government House in Sydney executed in the gothic revival style. However, the plans by the convict architect, Frances Greenway, proved too extravagant and only part of the stables were completed. Two chairs in the gothic style, commissioned by Macquarie, and made by convict craftsmen, are remarkable survivors of this fashion. Similarly an enthusiasm for more exotic styles, often symbolising British colonial interests, occasionally resulted in architecture and furniture in the Egyptian taste.

Whalers and sailors, working in and around Australian waters, before and after the official European discovery, would have been the first people to create objects in the Western tradition. Occupying themselves during long voyages or while waiting for sightings of whale, many turned their hand to a variety of crafts including scrimshaw, shell work and embroidery. Similarly convicts and members of the military on board ships en route to Australia occasionally made objects such as love tokens and perhaps the remarkable Charlotte medallion recording the ship’s arrival in Botany Bay in 1788. One group of convict women even worked to piece and

John Claudius Loudon, 1783 – 1843, An Encyclopaedia of Cottage, Farm and Village Architecture and Furniture, 1846 London

约翰·克劳德·劳登（1783 – 1843），《平房、农场、别墅建筑和家具百科全书》，1846，伦敦
The folk and popular arts tradition to which this work belongs was undermined by the hardships suffered by the earliest Australian settlers and later the Industrial Revolution. The traditional crafts of women and those unschooled in art failed to flourish and remain rare in Australian art history.

As in all pioneering settlements the first furniture was little more than 'making-do'. Tree stumps and logs served as seats and tables. The earliest furniture makers in the colony would have been either attached to the military or ships' carpenters, or were among the few convicts with carpentry and cabinetmaking skills. Working with unfamiliar woods, poor tools, and in most instances, only a familiarity with provincial styles, they made furniture to meet the demands of the colony. The poor quality of these objects, and certainly the desire to forget more humble beginnings, means that few have survived. Getting-ahead, improving oneself and forgetting humble, and convict, origins meant that until late in the 20th century Australians seldom appreciated, valued or collected, examples of folk and popular art.

The official announcement of the discovery of gold in 1851 marks the greatest change in the nature of the colony. Within a few months, as fortune seekers came from Britain, the United States and China, there were more free settlers than convicts. Transportation of convicts to New South Wales and Tasmania officially ceased in 1853, and the move towards self government culminated with Federation in 1901.

Also in 1851 London's Crystal Palace Exhibition, showed the excesses of Victorian design, which had been aided by the mechanized production of the Industrial Revolution.
People such as Prince Albert, an active patron of the decorative arts, and William Morris, a reforming philosopher and designer, realised the significance of modern design. They promoted new philosophies of art and design and a broader understanding of its significance in everyday life. By the mid 19th century the development of photography, a new egalitarian art, gave people a much greater awareness of themselves and their place in the world. Photographs documented the places and people of Australia and enabled people to keep in touch as never before. Photography helped to ‘shrink’ the world and was a significant factor in creating the world we know today.

These three unrelated events mark the end of the colonial period, but each had enormous impact on the colony’s future and how Australian’s saw their place in the world. The colonial period in Australia ends with an increasingly prosperous and independent Australian population. The colony’s enormous wealth in the last half of the 19th century resulted in some of the most elaborate private and public buildings following British revivalist fashions. Early in the 1850s ‘Marvelous Melbourne’, as the city was called, and the centre of government, built a Parliament House and a Treasury exemplifying colonial confidence. Joseph Reed’s Royal Exhibition Building survives as an extraordinary example of the 19th century delight in international exhibitions.

At the end of the 19th century Australian artists, crafts persons and architects were much more aware of their place in the world and began to see the need to establish a specifically Australian style. Adherents of the Arts and Crafts Movement developed an architecture that was less formal, more suited for modern living, and which was appropriate to an Australian lifestyle. Artists and crafts persons began to take pleasure in, and celebrate, the Australian landscape, its timbers and decorative motifs.

John McPhee, April 2010

A Description of a wonderful large wild man brought from Botany-Bay. 1789.
State Library of New South Wales
The development of this family of objects epitomises the research methodologies of Broached Commissions. As the British settler becomes Australian his body changes shape to match his surrounds. As the Tasmanian Aboriginal wife adjusts to colonial life she takes on attributes of Western life. The children are fully hybridised.
The following pages detail the evolution of a design that marries two cultures to create a hybrid form.

It was critically important to Trent Jansen that the making process mirrored the narrative of the work. Tasmanian Aboriginal artist Vicki West created the Tasmanian Kelp elements and Rod Bamford, the New South Wales based ceramicist, delivered the ceramic element.
设计背后的故事
布里格斯家具——特伦特·詹森

这组设计堪称启发性研究方法论之典型体现。随着英国殖民者成为澳大利亚人，他们的体型也发生了变化，以便更好地适应环境。身为塔斯马尼亚原住民的妻子为了适应殖民生活，开始接纳了西方生活的特征，这样的家庭中养育的孩子则更是混合文化的象征。

下页详细阐述了设计如何通过两种文化的嫁接造就全新的混合形式。

对于特伦特·詹森而言，制作的过程能够如实反映作品
的叙事至关重要。塔斯马尼亚原住民艺术家薇琪·韦斯特运用塔斯马尼亚牛海草、与新南威尔士陶瓷艺术家罗德·班福德的制瓷工艺完美融合。
The Briggs Family Tea Service - Designed by Trent Jansen
The Briggs Family Tea Service - Designed by Trent Jansen
Tall Boy – Designed by Charles Wilson
Tall Boy - Designed by Charles Wilson
Dream Lantern - Designed by Chen Lu
Birdsmouth Table – Designed by Adam Goodrum
Birdsmouth Table – Designed by Adam Goodrum

BROACHED COLONIAL
Brodsmouth Table – Designed by Adam Goodrum
THE BRIGGS FAMILY TEA SERVICE
DESIGNED BY TRENT JANSEN
(PAGES 50–52)

The Briggs Family Tea Service represents the marriage of George Briggs, a free settler to Tasmania, to Woretermoeteyenner of the Pairebeenne people, and the four children they had together. The tea service combines the materials common for water holding to each culture — porcelain in Britain and bull kelp in Tasmania — to represent the emergence of a hybrid culture.

The work was created in collaboration with Aboriginal Tasmanian artist Vicki West and ceramicist Rod Bamford, who is Anglo Australian. This collaboration ensured the historical context that inspired the tea service was carried into the production process.

MATERIALS: slip-cast porcelain, bull kelp, wallaby pelt, copper, brass
DIMENSIONS: George, teapot – H 225mm, W 205mm, D 130mm; sugar bowl – H 160mm, W 135mm, D 90mm; Dolly, milk jug – H 125mm, W 125mm, D 85mm; John, teacup – H 70mm, W 85mm, D 80mm; John, teacup – H 75mm, W 105mm, D 80mm; Mary, teacup – H 100mm, W 90mm, D 65mm

TALL BOY
DESIGNED BY CHARLES WILSON
(PAGES 53–55)

This piece beautifully integrates a range of colonial period references into a traditional furniture type, the Tall Boy, which originated in the late eighteenth century. The seven-drawer Tall Boy brings together a love for the makeshift agricultural structures of rural Australia, the slender lines of Biedermeier furniture and the simplicity of obelisks to create a unique object.

MATERIALS: joins and legs made from handcrafted blackwood, finished with French polish
DIMENSIONS: H 1543mm, D 506mm (bottom drawer), 363mm (top drawer)

DREAM LANTERN
DESIGNED BY CHEN LU
(PAGE 56–57)

Dream Lantern is the result of research into children’s toys of the late-eighteenth to mid-nineteenth centuries, such as magic lanterns. This work transforms the ephemeral nature of these historical toys into a luxury lantern. The four decorative shades are inspired by...
by different elements in the famous life of the escaped convict Mary Bryant. The light is completely mobile and can be hung as a pendant or used as a table lantern.

MATERIALS: light – brass and glass, the four discs – timber, glass, Marblo, brass
DIMENSIONS: light – H 257.5mm, W 75mm, shades – (brass disc) W 425mm, (cut glass) H 113.5mm, W 355mm (timber) H 45mm, W 425mm (translucent Marblo) H 31.5mm, W 350mm

The once-mighty mast is reduced to a delicate form, thereby symbolising the passing of those empires and their technologies. The table has eight legs, each with a brass castor, and six drawers lined with kangaroo skin.

MATERIALS: table legs – Marblo, castors – brass, tabletop and drawers – wenge, drawers – lined with kangaroo skin
DIMENSIONS: H 830mm, L 2670mm, W 1285mm

BIRDSMOUTH TABLE
DESIGNED BY ADAM GOODRUM
(PAGE 58-59)

The Fatal Shore (1986) by Robert Hughes is still compulsory reading for anyone researching the colonisation of Australia. Hughes observed that the timbers for masts and the flax for sails held the same importance for the maintenance and expansion of empire as petroleum and uranium do for today’s empires. Based on this observation, the ship’s mast, as a central tool of empire, is used as a beautiful jewelry-like element that punctuates the Chippendale-inspired tabletop at each leg’s standing point.

BROACHED COLONIAL
BROACHED

EAST

启思东方

PAGES

72 118
BROACHED EAST CREATIVE DIRECTOR’S STATEMENT

‘All of humanity’s problems stem from man’s inability to sit quietly in a room alone.’
Blaise Pascal, Pensées

‘The problems of the Pacific are different. What Great Britain calls the Far East is to us the near north.’
73 Broadcast Speech by Mr. R.G. Menzies, Prime Minister, 26 April 1939

At the height of the Victorian era a contradictory confluence of social and stylistic preferences intermingled in Australia. We started to resist Asian migration in an extremely forceful way at the same time as we began a still-ongoing passion for Asian culture.

The Broached East Commission responds to Australia’s relationship to Asia in the mid-to-late 19th century — a period that saw a massive influx of Chinese migrant workers to the goldfields in the 1850s and, in the later part of the century, an influx of Japanese handicrafts after the Meiji Restoration. This period opened up Japan for the first time in over 200 years. Although other significant intercontinental relationships existed in Australia during this period, in particular to India, we decided to focus on Australia’s relationship to China and Japan.

The gold rush enlarged the Australian population enormously, and shifted the colony from a penal settlement to a participant in global trade. This growth was extremely sudden and must have seemed startling to the pre-gold-rush residents, particularly those of Melbourne, which grew most rapidly. The gold rush was a catalyst for a massive wave of Chinese migration — it was this new population that became a scapegoat for fears of rapid globalisation. From 1850 to 1930, over 100 million people migrated globally. This remains the greatest volume of human migration.

Australia was thrust into what is now known as the Anglosphere, and kept Asia as a trading partner and the place from which exotic delights were imported. Not allowing Asian people to migrate here, while purchasing their design and art in huge volumes, was an irony lost on most Australians. A new consumer class was born: one that was always disassociating the consumed object from its actual meaning; spiritual icons became cute sculptures, totems became coat-stands.

The fear of globalisation, and the industrialisation that was fuelling it, provoked a number of reactions, not all xenophobic in nature. The arts and crafts movement offered a solution to the perceived dilution of unique cultures at the hands of a ubiquitous industrial system, by promoting the idea of making pieces locally that endure for life. However, products made to last were and remain expensive. Consequently, the Arts and Crafts practitioners remained creators of products for the wealthy — their movement spread globally but their core aspirations were never achieved.

For late 19th century designers and aesthetes, the pared-back simplicity of Japanese craft and design was an antidote to the decorative verbosity of Victorian interiors. Little was known about the culture and people of Japan, but designers loved the clean lines, lightness of space and use of asymmetry common in Japanese art and design.

Japan, having just emerged from centuries of isolation, developed a formal capacity to create an impression of a uniquely singular Japanese design and cultural vision. Then and now, better than any other Asian nation, Japan defines itself as exotic in a meticulously consumable way. Australians were and remain keen collectors of Japanese artefacts and cultural production.

The Broached East collection looks at this newly globalised world. The result is a collection focusing on the construction of exotic beauty and on nightly rewards for hard
work in frontier lands. With a few exceptions, this collection is about the twilight hours; hours when we strive to reconnect to our non-mechanical, philosophical and holistic sense of place.

Azuma Makoto’s Wardian-Case-inspired Paludarium simultaneously entombs and sustains a plant, and the Chen Lu dressing table, creates a space for organisation of singular perfection. This perfection is in a suspended state in both instances: Makoto’s plant is constrained by the volume of the biosphere that gives it life; the dressing of the face reflected in Lu’s mirrors is equally boxed and gestural. In both Makoto and Lu’s pieces, the mechanisms for looking and framing remain consistent. The plant may die, the make up will need to be reapplied, but the machines for beauty remain intact.

Naihan Li’s Whisky Bar, modelled after armillary spheres, is on one level a reminder of our small place in the universe, while the plum blossom motif emphasises the importance of individual achievement. We loved the idea of a whiskey bar from the moment Naihan Li suggested it, for the pure reason that it shifts the focus away from ‘Chinese peasant prospectors’ to another narrative – one of celebration of substantial achievement in the harshest of conditions.

Trent Jansen’s Rocking Chair relates to the dominant experience of Chinese migrant workers: 25-day walks to arrive at the gold fields, living in cramped conditions, entirely deprived of female company. The Rocking Chair is a simulation of being walked to sleep strapped to your mother’s back by a sling; a proxy for a maternal embrace in a context that provides no such opportunity. The aesthetic is intentionally rustic and of a scale that invites two people to recline in the wide seat.

The Adam Goodrum cabinet is a space in which precious objects are hidden and then, like a flower blooming, revealed. The slender cabinet started as a simple take on the now largely antiquated need of secure personal storage spaces for treasure. But then we decided to extend the timeframe and shift the hiding from something physical to an identity. The cabinet is a man, possibly a Chinese prospector, who came from humble origins and made it rich on the Australian goldfields. The exterior of the cabinet represents the many years acquiring distinction through elevated social status. The hidden interior reveals the raw ambition and simplicity of his origins.

Keiji Ashizawa has designed a pendant that is so light and simple it straddles the typology of mobile and light.

Dialogues between Ashizawa and the Broached team focused on the longstanding pattern of Australia exporting raw materials and Japan sending back complex manufactured goods. Keiji decided to make a modernist light shade that takes a singular material and enlarges a simple form to the point where it droops under the weight of gravity. The gravity-induced curve in the materials is a lovely, simultaneous expression of the history, weight and unsustainable nature of this use of natural resources.

Beginning with the Meiji Restoration, Western Modernism began a dovetail into the Japanese love of simple clean forms and capability for incremental improvement – traits that continue to be refined today in Japanese design. We saw Ashizawa’s existing practice as this beautiful fusion between everything that is peculiar about Japanese design and what is ubiquitous about International Modernism.

The 19th century is the period that saw mechanically reproducible art and decorative objects begin to flood the world. Industrial design started to emerge as a practice and the best at it delivered highly considered works for production. This is the transition moment when decorative artists are experimenting with new industrial technologies or rejecting them outright – we still live with such ideological polarities today: industrial designers and mass production versus artisans and handmade pieces. Many of the
Broached East pieces cleverly intermingle these two seemingly disparate approaches to design.

If Broached Colonial was about the necessity of ‘making do’ with scarce resources, Broached East points to the need for a private life, afforded by wealth, earned in an open and thriving crass global market. This collection is all about finding space for intimacy and having those special objects, the tools and vessels, which trigger a shift from a work and public persona to a private one. It is also about a country, an outpost of Empire, taking a seriously long time to understand that its place in the world is inevitably deeply connected to Asia.

Lou Weis  
Creative Director  
Broached Commissions

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“启思东方”关注的正是这个刚刚进入全球化的世界，因此整个系列聚焦于异域美感的营造以及在开垦地辛勤劳作的回报。除了少数例外之作，这一系列由围绕暮光分时，在这样的时刻，我们努力与机械的、哲人的、整体性的地域感重新构建起联系。

东情的沼泽实际受到沃德设计的启发，既是植物的坟墓也是它们的家园。查尔斯·霍夫曼的梳妆台打造了完美的展示空间。而上述两件的完美都处于悬挂状态：东情的植物受到其提供的生物圈的限制，而植物由于呈现后来到脸庞上与同样的位置出现。在东情和哈勒克的两件作品中，吸收与框架之间的机制总是一致的。植物或许会死亡，但雕塑需要重新修补，在美的过程始终是尘埃。

李薰含威士忌吧等效于杀衣，以陈放程度说，提起了我们的学生宇宙中自身的活动，而梅花图案则又凸显了个体成就的重要性。李薰含一提出威士忌吧的设想，我们就爱上了这个想法，理由很简单。作品的焦点从“中国农民矿工”转向了另一种叙述——对于在困难条件下获得巨大成就的歌颂。

特伦特·阿森的摇椅与华工的经历息息相关：2016年到达金矿区，居住环境狭小简陋。没有任何性伴的喜悦。摇椅让人感到仿佛坐在教室同学的背上。在没有其他替代物的翻环境中，摇椅也是母亲怀抱的替代品，质朴的美感魅力便为。宽大的设计则能够容纳两人同时倚靠在摇椅上。

亚当·古德路姆的椅子可以藏各种贵重物品，然后如鲜花绽放般显露出来。细长的椅子站着似乎是私人珍品储放空间，而这种需求在今天谈何容易。不过，后来我们决定拓宽时间线，然后再把藏在其中的东西变成一件“身份”。这个椅子好比一个男人，它可能是一个雕塑作品，出身卑微，靠着在澳大利亚淘金致富。椅子的外观体现了多年来由社会地位的日益提高和隐藏的内里则体现着他的行为与单纯。

声 启思设计的吊坠简约而轻盈，完美诠释灵动与轻巧。
声 启思团队的设计聚焦于两国贸易模式：长期以来，澳大利亚向日本输出原料，而日本则向其输出多种复杂的制造商品。声 宣传采用一种富有现代感的光束，使用单一原料，把简约的形状放大，直至其重力作用而向下。重力作用所带来的曲线效果就变成了一段关于历史、重量、和对自然资源进行可继续利用的可爱而直白的表达。

自明治维新以来，西方现代主义开始成为日式简约干拔造型和渐进式进放例的探索——这些特质也奠定了今天日本设计之基础。声 的实践好比一场美丽的邂逅，将日本设计的独特性与国际现代主义的普遍性相融合。

19世纪,可机械复制的艺术和装饰品在全球泛滥开来。工业设计实践开始出现，出色的设计为生产提供了新的源泉。这是转型的年代，装饰艺术家要么开始实验新的工业技术、要么将其全然拒之门外——这种两极化的思想今天依然存在：普遍存在与工业设计师/大规模生产与手工艺匠/手工制作产品之间。“启思东方”设计品系列中许多都巧妙地将这两种看似不相关的手法融入自己的设计中。

如果说“启思殖民”是关于在资源有限的情况下“将就”重要性，“启思东方”则指向私生活的必要性，这种私生活需要财富的支撑。通过在开放的繁荣的全球市场中获得。本系列围绕探寻私密空间，并发现那些特别的物品（工具、容器），推动作品/公共角色向私人角色的转变。同时，这一系列也是关于一个国家、一个王朝，花了大量时间后才认识到自己在这个世界上的位置不可避免地与亚洲有着深刻而密切的联系。

罗韦斯
启思会创意总监
THE EAST IS NEAR

For Europeans Australia remained a mysterious and uncharted land not explored until the late 18th century. However, Australia was familiar to its Asian neighbours. There are claims that the famous Chinese Admiral Zheng may have 'discovered' Australia during one of the seven voyages he made between 1405 and 1433 when exploring South East Asia, South Asia, the Middle East and East Africa. Macassan fishermen from Sulawesi in search of trepang, a valuable commodity throughout South East Asia, are known to have established seasonal settlements on the coast of Arnhem Land, which may be as old as the 15th century.

European settlement did not occur until the British established a convict settlement at Port Jackson [Sydney] in 1788. With little understanding of geography, some convicts believed that China lay beyond the Blue Mountains, or a few days sailing north of the settlement. Some set out in search of China and freedom; most of them disappeared.

Several administrators and successful merchants and pastoralists employed Indian and Chinese servants in the early 19th century, but there were few Asians living in the settlement until after the Gold Rush in 1851. The wave of Asian immigrants to Australia that began in the 1850s awakened a fear of different cultures and racism that influenced social, cultural and political attitudes throughout the 19th and into the 20th century.

CURATORIAL ESSAY

东方：倒影的存在

对于欧洲人来说，直到18世纪后期澳大利亚依然是一片广袤的未知之境。不过，对于亚洲邻国而言，澳大利亚并不陌生。据信，1405-1433年间郑和七次下西洋探访东南亚、南亚、中东、东非的过程中，他可能就“发现”了澳大利亚。早在15世纪，来自印尼苏拉威西岛的前来捕捞海参（在东南亚地区，海参是贵重商品）的马卡珊（Macassan）渔民便在阿纳姆地区（Arnhem Land）的海岸建立了季节性的聚居地。

欧洲聚居地直到1788年英国在悉尼杰克逊港建立流放犯聚居地才出现。由于缺乏地理知识，有些流放犯认为越过蓝山便是中国，或者只要从聚居地向北航行数天就可到达中国。因此，有些人便出发寻找中国、寻找自由，其中的大部分都不知所踪。

19世纪，一些行政官、富贾和牧民会雇佣来自印度和中国的仆人；但在1851年“淘金热”之前，聚居地的亚洲人口相当少。19世纪50年代，亚洲移民的大量涌入激起了对异类文化的恐惧，由此引发的种族主义在整个19至20世纪一直影响着社会、文化和政治等方方面面。

19世纪后期，大家更多的是透过英伦时尚来领略亚洲文化，但渐渐地，尤其是在20世纪后期，澳大利亚旅行者、史学家、建筑师、艺术家纷纷造访亚洲诸国，所闻所见给了他们很大的启迪。许多澳大利亚人对亚洲文化的了解和欣赏程度大大提升，但迷思和误区依然存在。东方虽然远在彼岸，但却并非熟悉的所在。
In the late 19th century Asian culture was most often seen through English fashion, but increasingly, especially in the late 20th century, Australian travelers, historians, architects, and artists visited Asian countries and have been inspired by their experience. A greater understanding and appreciation of Asian culture has become part of many Australian’s lives, however, much of the mystery and misunderstanding still remains. The East is near but not familiar.

TRADE WITH ASIA

The Silk Road between China and the Middle East and Europe developed during the Han Dynasty 206 BC -220 AD, and porcelain was exported to the Islamic world as early as the Tang Dynasty, 618-907 AD. Trading companies, such as the British East India Company, founded in 1660, and the Dutch East India Company, founded in 1602, held monopolies on trade from Indian, South East Asian and Chinese ports, and brought vast amounts of trade goods, including porcelain, silks, spices, and tea, to Europe. The later British presence in India and the settlement in Australia undermined the exclusive access some companies had to this lucrative trade. Although there were official attempts to prevent direct trade with the East, and limit it through Britain, traders made use of Sydney as both a base from which to set out to Asian ports and as a new market for their wares.

[Fig 1] The southern Chinese trade ports had for several centuries been supplying European traders with porcelain. Aristocratic families often had huge services especially commissioned and featuring their coats of arms. The aspiring commissioned services with their initials.

与亚洲的贸易

联接中国、中东和欧洲的“丝绸之路”于汉代（公元前206-220年）开建；而自唐代以来（618-907年）瓷器便出口到伊斯兰世界。英国东印度公司（1600年成立）、荷兰东印度公司（成立于1602年）等贸易公司垄断了与印度、东南亚和中国各口岸的贸易，把瓷器、丝绸、香料、茶叶等大量贸易品带到欧洲。此后，英国对印度和澳大利亚的殖民打破了这些公司对于上述利润丰厚的贸易的独占权。虽然政府试图禁止与东方各国的直接贸易，并通过英国来对其进行限制，不过贸易商还是把悉尼打造成一个前往亚洲各口岸的基地和商品贸易的新市场。

几个世纪以来，中国南部各贸易口岸为欧洲贸易商持续供应各类瓷器。贵族家庭经常要求定制带有家族盾徽的产品。而新兴阶级则定制有其姓名首字母缩写的产品。几个世纪以来，中国南部各贸易口岸为欧洲贸易商持续供应各类瓷器。

在1851年“淘金热”引发澳大利亚一系列剧变前，大部分权贵之家都有许多从印度和中国进口的家具、银器和瓷器。自18世纪以来，来自中国定制的陶瓷餐具进入了欧洲家庭。一些早期澳

Canton, China, Export ware punch bowl, 1815-1820 porcelain, State Library of New South Wales
Before the great changes that occurred in Australia following the Gold Rush in 1851, a range of furniture, silver and ceramics from India and China could have been found in the most established homes. Since the 18th century Chinese potteries had been making tablewares to order for European households. Several pioneer settlers in Australia had armorial tableware made for them, and an unidentified person commissioned an impressive punchbowl with a panoramic view of Sydney from a Cantonese pottery in the first decades of the 19th century.

In Tasmania Captain Bayley brought lightweight bamboo and cane chairs back from China in the mid-19th century. These were in use at his house, Runnymede, as furniture for the verandah, which was an architectural innovation from India. Made for hot humid climates, cane furniture such as this, would have been a welcome addition to an Australian home. Although a few, such as the tableware and cane furniture had a practical purpose, most Asian items in houses of the early 19th century were curiosities.

By the early 19th century botanists and cultivated amateurs, such as William Macarthur at Camden Park, in New South Wales, were importing useful and decorative plants as part of an extensive acclimatisation scheme. A number of fruits, trees, and many flowering plants from India and China in particular, were imported and distributed around the country to see if they would prove suitable for cultivation. Decorative flowering plants such as rhododendrons, azaleas and a variety of lilies came from India, China, and later Japan.

The gold rush wealth cultivated a more discerning Australian consumer. Livestock, especially horses, came from India as well as timber, cottons, a variety of food, including sugar and spices, rum, silver tableware, and a wide variety of furniture and floor coverings. From China came fine porcelain, silver tableware, cane furniture, carpets, silks and wallpapers, rice, and of course tea. From both came enormous quantities of ephemeral goods, including toys, fans, paper lanterns, fireworks, ribbons and dress trimmings, many of which found their way into remote and less affluent houses as necessities and curiosities.
THE CHINESE ON THE GOLD FIELDS

In 1851 the Australian population was 437,655, of which 77,345 were Victorians. During the Gold Rush the population of Australia increased rapidly to 1,151,947 of which 538,628, or about 47% were in Victoria. People came from Britain, Europe, and America seeking their fortune on the gold fields as diggers, or merchants hoping to make money from those who were attempting to or had made a fortune prospecting. Chinese prospectors arrived in the early 1850s as conflict and a famine in southern China encouraged them to seek their fortune overseas. Soon there were as many as forty thousand Chinese on the goldfields and by 1861 Chinese immigrants constituted 3.3% of the Australian population, the highest it has ever been. Their status as economic migrants is given weight by the statistic that between 1852 and 1889 there were 40,721 arrivals from China and 36,049 departures.

Many Chinese came under contract to Chinese and foreign businessmen, and worked on the goldfields until their fare and debt was paid off. Money, and gold, was regularly sent to their families and most returned to China late in the 19th century.

The Chinese presence on the goldfields caused anxiety among Western miners. Inherent racism, different methods of mining, dress, social and religious custom, all caused problems in these predominantly male communities.

An arrival tax was conceived as a mechanism for slowing Chinese arrivals in the port of Melbourne. It simply had the effect of pushing the boats to dock at more remote ports, such as Adelaide or Robe, South Australia. The Chinese prospectors then walked overland to the goldfields, a trip of 25 or 13 days respectively.
[Fig 2] In the late 1850s large processions of Chinese immigrants heading off to the Victorian goldfields became a feature of Melbourne's street life. As many as 700 men, walking in single file, with pigtail, wearing wide-brimmed straw hats and dressed in traditional clothing, each carrying his possessions in two baskets suspended from a pole carried across their shoulder astounded locals.

Anti-Chinese riots broke out on the goldfields in the late 1850s and 1860s and further restrictions on their entry into Australia were enforced. In 1857 at Beechworth in Victoria an Anti-Chinese League was formed. However, concern about cheap Asian labour can be traced back as far as 1841 when the New South Wales Immigration Committee opposed pastoralists' importation of coolie labour. The Chinese presence on the goldfields further developed the mistrust of Asians and the belief that cheap labour might lower living standards. Combined with growing nationalism this antagonism towards non-white immigration laid the foundation for a number of policies that contributed towards 19th-century 50s defenses. Chinese immigration was halted, and a system of restrictions was put in place to slow the flow of Chinese workers to Australia.

1850年代后期至1860年代，金矿区爆发了几次反华暴动，迫使澳大利亚进一步收紧了入境政策。1857年，澳大利亚维多利亚州的反华联盟成立。然而，对于亚洲廉价劳动力的担忧可以追溯到1841年。当时，新南威尔士州移民委员会反对牧民雇用亚洲劳工。金矿区华人的身影进一步加深了亚洲人的不信任感，亚洲廉价劳动力降低了生活标准的观点。日益增长的民族主义情绪，对于非白人移民的敌意奠定了一系列“白人政策”的基础。最显著的例子是《1896年工厂和商店法案》，规定所有中国制造的家具都必须加标识，催生了宣扬“纯欧洲劳动力出品”的标识的产生。

一直以来，澳大利亚自视为殖民帝国前哨，因此也希望在自己与亚洲邻国间建立屏障。澳大利亚对于贸易持欢迎态度，但在“淘金热”期间及之后到来的亚洲移民持诸多质疑和敌意。直到1970年代，对于亚洲移民问题的担忧才有所缓解。

塞缪尔·查尔斯·布里斯，1810-1865
弗莱明顿，墨尔本，1856
维多利亚州立图书馆，2014
the idea of a White Australia Policy. Most significant was the Victorian 1896 Factories and Shops Act which stipulated that all Chinese-made furniture had to be identified, resulting in stamps proclaiming 'European Labour Only'.

Up until very recently Australia considered itself an outpost of a Colonial Empire and by that logic looked to build a barrier between itself and the country's nearest neighbours in Asia. Although trade was welcomed, Asian migration from the gold rush period on, was greeted with suspicion and fear. This great anxiety about Asian migration only really started to subside in the 1970s.

Diplomatic relations with Communist China were re-established in 1972. The Vietnam war saw large numbers of 'boat people' being granted refugee visas to stay in Australia. South East Asia grew as a popular tourist destination during this decade and remains so today.

[Fig 3] Chinese gold diggers and vegetable gardeners on the gold fields encroached as much as European diggers on Aboriginal land. Tommy McRae's drawing records an Aboriginal chasing a Chinese man, presumably away from his traditional land.

During the Gold Rush many Chinese immigrants abandoned prospecting and established other businesses, including restaurants, general stores, herbal and traditional medicine supplies, and market gardens. Some married local women, settled and had families and Chinese communities were established on the goldfields towns, especially in Ballarat, Bendigo and Castlemaine in Victoria. They built temples of which fine examples survive in Melbourne, Sydney, and Bendigo. Clubs were established to support business and to assist immigrants.

John Alloo is believed to have arrived in Australia in about 1844 as a contract worker. In 1854 he opened a restaurant in Ballarat, serving European food including soups, roast

1972年，澳大利亚与中国建交，越战见证了大批“难民”(poor people)获得难民签证留居澳大利亚。从当时至今，东南亚成为了热门的旅游地。

华人金矿工人和矿区果农对于澳洲土著领地的蚕食不亚于欧洲矿工，Tommy McRae 的画作表现了一幅澳洲土地追求一名华人，应该要碰他起自己的传统领地。

“淘金热”中的华商
许多中国移民放弃采矿转而从事其他行业，比如餐馆、杂货店、中药店、蔬菜园等。有些与本地女性结婚，成立家庭并定居下来；逐渐地，华人社区在金矿城镇成立起来。这维多利亚州的巴拉腊特、本迪戈、卡斯尔梅恩等地尤其明显。中国移民建起了庙宇，在墨尔本、悉尼、本迪戈等地留存了不少保存完好的庙宇。为发展业务和协助新移民，还建立了各种俱乐部。

据称，John Alloo于1844年作为合同工人来到澳大利亚。1854年，他开办了巴拉腊特的第一家餐馆，供应汤、烤肉、炖肉、蔬菜、果馅饼、葡萄酒等欧洲菜式。1856年，他与苏格兰女子Margaret Peacock结婚，生意如日中天。他的餐馆也代售发往墨尔本和吉朗的长途大巴车票，同时也有各种娱乐表演。在其中独自中，他扮演了翻译和中间人的角色，成为华人的基督教传教士。1868年左右，他移居新西兰；1877年，成为首任华人群策委员。
and boiled meats, vegetables, jam tarts and plum pudding. In 1856 he married a Scottish woman, Margaret Peacock, and his business flourished. His restaurant was the booking office for coaches to Melbourne and Geelong and he staged popular entertainments. He acted as an interpreter and go-between for the Chinese population and became known as the Christian Missionary to the Chinese. In about 1868 he moved to New Zealand and in 1877 became the first Chinese Police District Commissioner.

Fig 4] Quong Tart (1850-1903) was a prominent Chinese tea merchant and restaurateur, opening a series of popular teahouses in Sydney between 1881-1898. A Chinese community leader, he was awarded the title of Mandarin of the Fourth rank by China’s Emperor Kiang Hau in 1894 for his efforts towards Chinese-Australian relations. He successfully bridged both worlds and was the first Chinese public figure to be fully accepted by the wider community of NSW. This was a remarkable feat given the anti-Chinese sentiments of the day.

CHINESE CRAFTSMEN IN AUSTRALIA

By the late 19th century many Chinese, having originally been furniture makers in southern China, turned to cabinetmaking as a profession. While traditional Chinese style furniture for temples and households was made, little has been identified or survived. While some Chinese cabinetmakers established their own firms, most worked to supply the furniture emporiums specialising in the currently fashionable styles of western interiors. The large firms, such as Cullis Hill and Co. in Melbourne, selling fashionable furniture and interior decoration in the boom
years of the late 19th century, employed numerous Chinese furniture makers and imported a wide variety of decorative items, including wallpapers and textiles, from China and Japan.

**THE FASCINATION WITH JAPAN**

After the 1854 trade treaty between Japan and the United States, Japanese goods became available in Europe and the United States. The West's fascination with the nation, which had for centuries cut itself off from the rest of the world, ensured a curiosity and then a market for Japanese goods and decoration developed. This interest was excited by the followers of William Morris's Arts and Crafts Movement who encouraged a return to pre-industrial design in preference to the over-decorated machine-made objects that proliferated in the mid-19th century.

Japan was perceived as a medieval society unspoiled by mechanisation. European artists, architects, and designers of interiors, Chinese furniture makers, Little Bourke Street, from The Australasian Sketcher, 24 April 1880 wood engraving, State Library of Victoria.

**中国工匠在澳大利亚**

19世纪后期，许多原先在中国南方从事家具制作的中国人开始以家具生产为业。虽然制作了大量传统中国风格的庙宇和家用家具，但大部分成为专营西方流行内饰的家具行的供应商。1892年以后，中国家具行雇用了大量中国家具匠，从中国和日本进口了大批壁纸、织品等装饰材料。

**对日本的推崇和痴迷**

日美于1854年签订贸易协定后，在欧米市场上可以购买到日本的商品。日本哥特式国长达1个世
furniture, silver and ceramic objects, textiles and clothing, were almost all influenced by the art and domestic objects that began arriving in Europe from Japan.

Ebony furniture and blue and white ceramics were made in England and Europe. Bamboo and lacquer and coromandel panels were incorporated into furniture for Western needs. A wide variety of decorative items, including Japanese ceramics, screens, artfully draped silk hangings, fans, and paper lanterns became features of the most modern interiors. However, the result was always Japan or China seen through Western eyes and needs. By the 1880s there was a wide variety of British decorative arts in the Oriental style, especially ceramics decorated with Chinese and Japanese motifs, from the Wedgwood, Minton and Doulton factories. Although closer to the source, in Australia most of these fashionable objects were imported from Britain and filtered through the taste and style of the English Aesthetic Movement.

The fascination for things Japanese reached a peak and saw its most extreme manifestation in ‘The Japanese Village’. In the early 1880s entrepreneurs from the UK and America exploited the fascination with Japan by touring entire ‘villages’ from Japan, including performers and craftspeople, around the various cities. The tours were extraordinarily popular. The one set-up in Knightsbridge, London, from January 1885 until June 1887 attracted over a million visitors. This was a window into a completely exotic culture, visitors were entertained by the traditional dress, their acrobatics, tea rituals and the demonstration of traditional crafts as well as the opportunity to buy an exotic craft.

In Australia, an entrepreneur, Pemberton W. Willard, brought a Japanese village to Sydney in 1886. The village opened at the Exhibition Building, Prince Alfred Park, in April 1886. It went on to tour Melbourne, Bendigo, Ballarat, Geelong, Albury, Hobart, and other places.

Sydney—again, Brisbane, Adelaide, Wilcannia, and finished its tour in Sydney in 1888. At each venue the village was laid out like a street in Japan hung with lanterns and set-up to allow visitors to make purchases. The village featured traditional entertainment, such as jugglers and acrobats, musicians and singers. A vast array of craftworkers, ivory and wood carvers, cabinetmakers, enamel and lacquer workers made and decorated ceramics, fans, umbrellas, baskets and lanterns. There were also performers who acted out Japanese dramas and a Buddhist temple at which regular ceremonies were performed. For refreshment there was also a teahouse hosted by traditionally dressed women.

The most sophisticated articulation of the passion for all things Japanese was the Aesthetic Movement, championed by Oscar Wilde, who created some of the most beautiful interiors of the time. However, the influence reached far beyond that Movement and its followers, and Japanese culture, especially utilitarian and decorative household items such as ceramics, fans and lanterns, made their way into the lives of many people far from the centres of fashion.

[Fig 8] As well as the touring Japanese Village, a variety of merchants offered fashionable decorative items such as fans and silk scarves, often used as hangings and draperies in interiors. Through the efforts of travelling hawkers and haberdashers women in the outback could also acquire Asian, especially Japanese, decorative items for the home as well as fashion.

In 1885 Gilbert and Sullivan’s The Mikado, was the first musical theatre manifestation of this fascination with Japanese costume and culture. The 672 performances in London made it one of the longest running plays at that time. By the end of the year it is estimated that there were

The Australasian Sketcher, The bush hawker, 1884, National Gallery of Australia, 2014

小商贩，选自《澳大拉西亚速写》，1884，澳大利亚国家美术馆，2014

BROACHED EAST 启思东方
When the young artists, most notably Roberts, Arthur Streeton, and Charles Conder, who became known as the Australian Impressionists, held their famous 9 x 5 Impression Exhibition in 1889, at Grosvenor Chambers, an art centre at the top end of Collins Street, Melbourne, it was furnished with décor from the fashionable emporium of Cullis Hill and Co. The Sydney Mail of 31 August 1889 described the appearance of the rooms,

'Soft scarves and draperies of Liberty silk of the reds that Millais has popularised, and the greens and yellows beloved of the aesthete, were hung and knotted and looped among the sketches in such a way as to harmonise with the colouring of the frames and the pictures. Japanese screens and parasols, quaintly carved jardinières and cabinets, and great Japanese vases of japonica and daphne, violets and ferns and roses, gave the room that “quite Japanese” appearance which is considered so desirable nowadays.'

The exhibition announcement and catalogue featured an etching by Conder in which the influence of the new Art Nouveau style was complemented by Japanese decorative motifs. The paintings occasionally showed the motifs. The paintings occasionally showed the influence of the new Art Nouveau style. Many artists, including Conder, who became known as the Australian Impressionists, held their famous 9 x 5 Impression Exhibition in 1889, at Grosvenor Chambers, an art centre at the top end of Collins Street, Melbourne, it was furnished with décor from the fashionable emporium of Cullis Hill and Co. The Sydney Mail of 31 August 1889 described the appearance of the rooms,

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influence of Asian art experienced through the work of European artists, most significantly James Abbott McNeill Whistler, whose experience had been gained from the Japanese woodcuts and decorative art objects, such as screens, which had also influenced the French art movement of the time.

By the mid-19th century, a plethora of Victorian taste for a cluttered mish-mash of styles. There were few, if any, examples of mostly ephemeral Chinese and Japanese decorative items, especially fans, screens and silk drapery. Added to the eclectic interiors of the late 19th century they introduced a note of the exotic and the fashion for novelty that encompassed the sophistication of the English Aesthetic Movement could be observed.

An examination of photographs and paintings of Australian domestic interiors after 1880 shows the presence of numerous examples of modest Asian decorative items, especially fans, screens and silk drapery. Added to the eclectic interiors of the late 19th century they introduced a note of the exotic and the fashion for Asian decorations. Most of these interiors belonged to the middle and upper-middle class but it can be expected that the ownership of fans and less expensive items found favour in less grand homes as the fascination for the East was universal. These small items were usually placed into rooms that displayed the fully developed Victorian taste for a cluttered mish-mash of styles. There were few, if any, Australian interiors in which the sophistication of the English Aesthetic Movement could be observed.

By the mid-19th century, a plethora of design manuals for architecture, furniture and all manner of decorative art objects, and the promulgation of individual theories and the fashion for novelty that encompassed the thoughtless revival and imitation of historical styles, were readily available. In Australia ‘Marvellous Melbourne’ was an extraordinarily wealthy city. There were numerous emporiums, art dealers and all manner of decorative art objects, and the promulgation of individual theories and the fashion for novelty that encompassed the thoughtless revival and imitation of historical styles, were readily available. In Australia ‘Marvellous Melbourne’ was an extraordinarily wealthy city. There were numerous emporiums,

[Fig 10] The Australian Impressionists admired the asymmetrical arrangement of space and the use of large ‘empty’ areas which are typical of Asian art. In small paintings, quickly painted out of doors in front of the subject, they attempted to capture an impression of the effects of light and colour that they saw as peculiar to Australia.

19th-century artists, most significantly James Abbott McNeill Whistler, whose experience had been gained from the Japanese woodcuts and decorative art objects, such as screens, which had also influenced the French art movement of the time.

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In 1887 Judge Paul, a Brisbane citizen who had vacationed in the East, decided to import a flat-packed Japanese house to determine whether its particular form would be suitable for the tropical climate. The magazine Boomerang reported 24 December 1887, that the house was ‘...
designed by a Japanese architect, erected by Japanese workmen out of Japanese material, and, above all, decorated by Japanese artists in the Japanese fashion. The article went on to describe the house, with its sliding paper screen, asymmetrical disposition of windows, doors, cupboards, and decorative shelving, and its use of rustic timbers, unpollished and in natural forms. In the rooms the Judge had displayed his collection of porcelain, bronzes and Japanese sculptures. He was among the first European Australians to appreciate and collect Asian ceramics, but truly ahead of his time in realising the practicality of Asian architecture to the Australian climate.

THE LASTING INFLUENCE OF ASIAN ART IN AUSTRALIA

The National Gallery of Victoria was the first Australian gallery to collect Asian art and by the early 20th century had a significant collection of Asian ceramics. This collection has been influential in inspiring collectors, as well as awakening an interest in Asian culture among the wider community. Of especial significance is the architect William Hardy Wilson whose love of Chinese and Japanese art and architecture informs much of his work. Of particular importance is Eryldene (1913), designed by Hardy Wilson for the University of Sydney architect, linguist and camel expert, Professor E. G. Waterhouse. The house owes much to Indian architecture. Its Chinese inspired teahouse by the tennis court is one of the most remarkable buildings in Australia. It articulates Waterhouse’s passion for an architecture that fused the knowledge of all great cultures into a new formal international architectural language articulating the capacity for peace between all cultures.

Late in the 19th century the artists who demonstrated a fascination for Asian art were most familiar with examples seen and experienced through the English

Geraldine Redc, 1874-1943
Eucalyptus, 1909
Woodcut, printed in colour in the Japanese manner, from two blocks,
National Gallery of Australia, 1874

亚洲艺术在澳大利亚的持续影响

维多利亚国立美术馆是第一家收藏亚洲艺术的澳大利亚美术馆。截至20世纪早期，该馆已经拥有相当可观的亚洲陶瓷器藏品。这一系列收藏对于启发藏家并在更广泛的范围内激发对亚洲文化的兴趣发挥了积极的作用。建筑师William Hardy Wilson的重要性和不言而喻，对中国和日本艺术与建筑的喜爱对他的许多创作都产生了深远的影响。其中最著名的是“Eryldene”（建于1913年），由Hardy Wilson为悉尼大学美学家、语言学家和山茶花专家E. G. Waterhouse教授博士所打造。建筑整体体现了浓郁的印度风格。网球场边的茶室是澳大利亚最著名的建筑之一。整个庄园充分体现了Waterhouse对于建筑的执念和追求：以一种全新的国际化建筑语言将各种伟大文明融会贯通并使之和谐共处。

19世纪后期，推崇亚洲艺术的艺术家大多透过英国唯美主义运动来了解和体验亚洲艺术。部分艺术家，尤其是Viollet Lequeu, Geraldine Redc等画家的作品中，可以看出对亚洲艺术更深刻的认识，特别是对不对称性和“负”空间的推崇。他们对于日本木版画和传统亚洲卷轴画有着直接的认识。进入20世纪，现代主义艺术家Margaret Preston、Ian Fairweather等人对亚洲艺术赞誉有加。特别是Fairweather, 他专门研究了中国艺术和书法，他的表现主义风格的作品很大程度上体现了对中国绘画的认识。20
William Hardy Wilson 1881 - 1955
Illustration from Wilson's book 'Atomic Civilization', Ruskin Press 1949

Fig 12

94 BROACHED E A S T

FIG. 13
Aesthetic Movement. A more sophisticated understanding of Asian art, especially its asymmetry and appreciation of 'negative' space, can be discerned in the work of a few artists, especially printmakers, such as Violet Teague and Geraldine Rede, who were familiar with original Japanese woodcuts and traditional Asian scroll painting. 20th century artists such as the modernists Margaret Preston and Ian Fairweather admired Asian art. Fairweather in particular studied Chinese art and calligraphy and his expressionist paintings owe much to his understanding of Chinese painting. Mid-20th century potters, such as Harold Hughan, admired and imitated the glazes they saw on Asian ceramics in public collections. Later in the 20th century potters, such as Col Levy, travelled to Japan and worked with master potters. On their return to Australia, like some others, he devoted himself to creating a lifestyle around the way in which a traditional pottery was run and pots produced. While created in admiration of Asian ceramics the work of these potters also demonstrates peculiarly Australian qualities.

THE EAST IS NEAR

Contact with Asia, and Asian influence in Australia, predates European settlement. Although the influence of Asia has most often been experienced through British culture Australia’s proximity to Asia has always had an impact and at times a profound effect, upon Australian society, culture, and way of life. Trade in goods, immigration, and ideas, from Asia have changed how Australians see themselves. While Australia still sees itself as Anglo-Celtic and an outpost of British culture, there is an increasing awareness of the conflict, both political and cultural, between its Anglo-Celtic heritage and the significance its place in Asia may hold for the future.

John McPhee February 2012

Quong Tart and family in Quong Tart’s sitting room, Gallop House, Arthur Street, Ashfield [ca. 1899-1900]
Creeelman, Sydney Arcade, Sydney.
Naihan Li’s Broached East Armillary Whisky Bar exemplifies why we invite international guests to contribute to our internal design collections.

Our research on the Chinese Diaspora focused on poor Southern Chinese prospectors. Naihan Li quickly told us ‘this is not the Chinese culture I am part of. My
friends are entrepreneurial...Chinese people are cheeky and quick to act on opportunity.’

We quickly opened up our research to include Chinese entrepreneurs who migrated to Australia during the Gold Rush. The Armillary Whisky Bar is a salute to the resilience of the many urbane, multilingual and often community minded Chinese businessmen who continued to thrive even in the harsh conditions of late 19th Century Australian frontier culture.

The following pages detail the process of combining a range of historical forms to arrive at a harmonious singular design outcome.
李振光的“启思东方：浑天仪威士忌吧”很好地凸显了我们邀请国际设计师加盟启思会设计系列的初衷。

起初，我们对中移民的研究主要集中在中国南方的省会城市。李振光很快就指出：“这跟我所身处的中国文化很不一样。我的朋友们都非常具有创业精神……中国人很进取，能够快速抓住机会。”

受此启发，我们把“淘金热”时期移居澳大利亚的中国企业家纳入了研究范围。“浑天仪威士忌吧”正
是向这些中国商人的致敬之作。他们通文达武，熟练运用多种语言，心怀社区，体现了良好的适应力。即使在19世纪初期澳洲殖民文化环境十分严峻的形势下依然繁荣发展。

下页详细阐述了多种历史形式如何在一件设计品中和谐融合的过程。
Armillary Sphere Whisky Bar - Designed by Naihan Li
Ellipse Light – Designed by Keiji Ashizawa
Ellipse Light - Designed by Keiji Ashizawa

BROACHED

EAST
Inside Out Cabinet – Designed by Adam Goodrum
BROACHED

EAST

啟思東方
Chinaman’s File Rocking Chair – Designed by Trent Jansen
BROACHED

Palludarium Shigelu - Designed by Azuma Makoto

伊藤澄美 設計

EAST

启思东方
Palludarium Shigelu – Designed by Azuma Makoto
In early 2012 Naihan Li joined the Broached team and curator John McPhee in Sydney for a week of research and conversation about the Australian gold rush. Naihan was quick to point out that our reading of gold rush era Chinese culture was too constrained by their economic necessities – it missed the joy and entrepreneurialism that is at the heart of her creative community in Beijing. This led to wider research, which uncovered more stories of Chinese entrepreneurs who travelled to Australia during the gold rush. Many of these entrepreneurs were already wealthy and urbane before leaving China, and gained further prosperity and fought for the rights of Chinese migrants while living in Australia.

Naihan Li’s Whisky Bar was created for an imaginary nineteenth-century Chinese entrepreneur, a gateway to catharsis for a sophisticated, worldly man, isolated but thriving on the Australian frontier. The form of the Whisky Bar is inspired by armillary spheres. The brass band takes its influence from astrolabes and globe bars.

**MATERIALS:** brass, black walnut  
**DIMENSIONS:** H 1400mm, W 840mm, D 840mm

The Ellipse Light continues Keiji Ashizawa’s poetic play with base materials, simple geometry and the work of gravity to create a sense of movement. The slumping of a sheet of aluminium under its own weight is the simplest of reflections on the unsustainable nature of the trade relationship between Australia and Japan: we send out raw materials, Japan sends back complex manufactured goods; we throw out obsolete technology, recycle the precious metals, sell them back to Japan and the cycle is repeated. Keiji’s work beautifully represents the ongoing refinement of the relationship between Japanese traditional Zen Buddhist design and Western Modernism.

**MATERIALS:** steel, aluminium  
**DIMENSIONS:** pendant – L 1800mm, W 800mm, light arm – L 1235.36mm
INSIDE OUT CABINET
DESIGNED BY ADAM GOODRUM
(PAGE 93)

The Inside Out Cabinet takes the pre-modern necessity of secret drawers and turns it into a playful centrepiece. Goodrum imagined the cabinet as an old man who had made his money on the goldfields: the calm, sophisticated white exterior represents his public face; the colourful interior represents his youth and the origins of his wealth.

MATERIALS: plywood, Manchurian ash, brass
DIMENSIONS: H 1528mm, W 606mm, D 606mm

CHINAMAN’S FILE ROCKING CHAIR
DESIGNED BY TRENT JANSEN
(PAGES 94-96)

In his novel The Songlines, suggesting that the innate comfort that comes from walking is rooted in nomadism. Chatwin surmises that these ancient practices of moving from one fertile ground to another through the course of a year are somehow imprinted on our psyche, and that we still carry with us a desire for movement. We do, after all, still have the habit of saying ‘I’m going for a walk’ when wanting to settle anxiety.

Chinaman’s File is a rocking chair inspired by the approximately 16,500 Chinese gold diggers who walked from Robe in South Australia to the Victorian goldfields during the mid-nineteenth century. At the height of anti-Chinese sentiment during this period, all ships carrying Chinese nationals to the colonies of New South Wales and Victoria were taxed for each Chinese person on board. To avoid the tax, captains began to drop Chinese passengers in South Australia, a few hundred metres off Guichen Bay near the small town of Robe. From here, these Chinese gold diggers would travel across country on foot, covering more than 480 kilometres in as few as 13 days. To reach the goldfields, they would load the heavier equipment onto drays, for the trek could be several hundred kilometres. The Chinese men would travel on foot in single file, each carrying supplies in two baskets hanging from the ends of long poles over their shoulders. Each man could carry up to 78 kilograms – more than their average body weight.

This unusual procession resulted in ‘single file’ becoming known as ‘Chinaman’s file’ during this period.

As economic nomads, moving from digging site to digging site in the search of their fortune, it is likely that these men would have longed for the comforts of home – familiar food, domesticity, the welcoming embrace of a mother, or the touch of a lover. Chinaman’s File was designed to simulate the rocking experienced by a baby while being walked by its mother; each rock of the chair subjects the user to the same arc and cadence that a baby experiences during its mother’s step.

To achieve this particular motion, a filmic in his novel The Songlines, suggesting that the innate comfort that comes from walking is rooted in nomadism. Chatwin surmises that these ancient practices of moving from one fertile ground to another through the course of a year are somehow imprinted on our psyche, and that we still carry with us a desire for movement. We do, after all, still have the habit of saying ‘I’m going for a walk’ when wanting to settle anxiety.

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To achieve this particular motion, a filmic
study was conducted which analysed the movement of a mother carrying her child on her back as she walked. The motion that the baby experienced during one step was copied and from this a rocking arc was extracted. Chinaman’s File was then designed to rock in a motion that emulates this arc of movement. In theory, this action will produce a feeling ofcontentment that takes us back to our infancy.

MATERIALS: Manchurian ash, steel
DIMENSIONS: H 1180mm, W 985mm, D 840mm

启思东方：华人纵列摇椅
特伦特·詹森
（第94-96页）

约翰·鲍比在其专著《依恋》（Attachment）中，对人类与生俱来的对“动”向往进行了研究——这里所说的“动”，确切地说是被母亲抱在怀里摇动。鲍比的研究显示，这个动作的重要性已经传递，早已融入了我们的DNA——这个动作能够有效地安抚宝宝。

布鲁斯·查特文在小说《歌之版图》（The Songlines）中对鲍比的作品进行了诠释，指出游走出的自然的舒适感乃是植根于游牧。查特文推测，一年中随着季节的肥沃程度四处迁徙，将更加古老的方式或许在我们的心里烙下印记，让我们对于“动”充满向往。毕竟，直到今日，我们仍然想冷静一下，依然会说“我出去走一走”。

“华人纵列摇椅”的设计灵感源于约16,500名中国淘金者。19世纪中期，这些中国金工从南澳大利亚的罗布步行到维多利亚金矿。时值反华情绪高涨之际，装载中国人的船只必须在新南威尔士和维多利亚州边界登陆，必须劈开入境，为躲避关税，船员们纷纷选择停靠在距离吉菲尔湾数百米的澳大利亚小镇罗伊。从这里出发，来自中国的金工将徒步480公里，历时13天到达最终目的地。

为了抵达金矿，他们会把较重的设备装上马车，因为这将是一段长达数千公里的艰苦跋涉。这批中国人排成一列，徒步前行，每人身上都背着一根扁担，两个篮筐里放着自己的家什。每人负重79公斤——比他们的平均体重还重。

《金矿》！——大卫·希尔
在当时，这与众不同的“单纵列”行进队伍也被称为“华人纵列”（Chinaman’s file）。

PALLUDARIUM SHIGELU
DESIGNED BY AZUMA MAKOTO
(PAGE 97-99)

The floral arts of Japan made a huge impact on the Western world during the Meiji Restoration. Azuma Makoto was chosen to reinterpret the complex and fascinating history of the transportation of exotic plants that was facilitated through the creation of the Wardian Case, a glass enclosure for plants. Palludarium Shigelu, a biosphere for a single plant, is the direct successor of this nineteenth-century technology.

MATERIALS: aluminium, glass
DIMENSIONS: H 1200mm, W 800mm, D 800mm

启思东方：丰茂沼泽缸
东信
（第97-99页）
CHEN LU  
b. Taiwan, lives and works Sydney, Australia

The Pavilion, 2014  
Stone, paper, wood  
Dimensions L 28000, W 4200, H 2400

U-P  
Melbourne

Broached Retreat, Graphical Language, 2014  
Paper  
Dimensions variable

CHEN LU  
b. Taiwan, lives and works Sydney, Australia

Dressing Table, 2010  
Blackwood, finished with French polish  
L 400 x W 400 x H 2965mm

CHEN LU
b. Taiwan, lives and works Sydney, Australia

Stone Daybed, 2014
Marmoreal engineered marble by Max Lamb for Dzek
H 460 x W 800 x L 2100 mm

SUSAN DIMASI, MATERIALBYPRODUCT
b. 1973, Mildura, lives and works Melbourne, Australia

A poetic engagement In reproduction # 1, 2013
rubber and various weaving fabrics

Frame by Trent Jansen
Vic Ash
H 1550 x L 2250mm

TRENT JANSSEN
b. 1981, Klama, lives and works Sydney, Australia

Briggs Family Tea Service, 2011
slip-cast porcelain, bull kelp, wallaby pelt, copper and brass,
copper, brass
George, teapot 225 x 205 x 130mm;
sugar bowl 160 x 135 x 90mm;
Dolly, milk jug 125 x 125 x 85mm; John,
teacup 70 x 85 x 80mm;
teacup 75 x 105 x 80mm;
Mary, teacup 100 x 90 x 65mm
CHARLES WILSON
Born in Forbes, lives and works in Sydney and Forbes, Australia

Tall Boy, 2010
blackwood, French polish
1543 x 506 x (bottom drawer) and 363mm (top drawer)

CHEN LU
b. Taiwan, lives and works Sydney, Australia

Dream Lantern, 2011
Brass, glass, timber, marblo, brass
H 257.5 x W 75 mm
ADAM GOODRUM
b. 1972 West Australia, lives and works Sydney, Australia

Birdsmouth Table, 2011
marblo, brass, wenge and blackwood, kangaroo skin
H 830 x L 2670 x W 1285 mm

NATHAN LI
b. 1981, Harbin, lives and works Beijing, China

Armillary Sphere Whisky Bar, 2012
brass and black walnut
H 1400 x W 840 x D 840mm

KEIJI ASHIZAWA
b. 1973, Tokyo, lives and works Tokyo, Japan

Ellipse Light, 2009
steel, aluminium
L 1800 x W 800 and light arm L 1235.36mm

ADAM GOODRUM
b. 1972 West Australia, lives and works Sydney, Australia

Inside Out Cabinet, 2014
plywood, Manchurian ash, brass
H 1528 x W 606 x D 606mm
TRENT JANSEN
b. 1981, Kiama, lives and works Sydney, Australia

Chinamen’s File Rocking Chair, 2013
manchurian ash, steel
H 1180 x W 985 x D 840mm

AZUMA MAKOTO
b. 1976, Fukuoka, lives and works Tokyo, Japan

Paludarium Shigelu, 2013
stainless steel, glass
120 x 80 x 80 cm
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ABOUT ASIALINK ARTS
Since 1991 Asialink Arts has been actively expanding opportunities for cultural exchange between Australia and Asia. It aims to develop the international capability of the cultural sector based on the principles of partnership, collaboration and reciprocity. The Exhibition Touring Program develops contemporary projects of Australian art and design for exhibition throughout the Asian region, reflecting current art practices and providing opportunities for artistic exchange and development.

www.asialink.unimelb.edu.au/arts

ABOUT BROACHED COMMISSIONS
Broached Commissions initiates bespoke made and limited edition design collections, each based on a different historical context. Broached gives form to historical fictions. By fusing the depth of history with contemporary design, the company creates new work that embodies a story of Australian life as one that is deeply connected to global trends. Applying a collaborative research and design process, the company enables an international dialogue about design from the Australian experience and perspective. Design ideas are adapted to local contexts when they move from country to country, from one design studio to another. Broached Commissions shows the Australian experience of this process of design migration. Broached was founded by its Creative Director Lou Weis and Vincent Aiello.

www.broachedcommissions.com

ABOUT THE ULLENS CENTER FOR CONTEMPORARY ART
The Ullens Center for Contemporary Art (UCCA) is an independent, not-for-profit art center serving a global Beijing public. Located at the heart of Beijing’s 798 Art District, it was founded by the Belgian collectors Guy and Myriam Ullens and opened in November 2007. Through a diverse array of exhibitions with artists Chinese and international, established and emerging, as well as a wide range of public programs, UCCA aims to promote the continued development of the Chinese art scene, foster international exchange, and showcase the latest in art and culture to hundreds of thousands of visitors each year.

www.ucca.org.cn

关于启思会
启思会致力于发起特别定制和限量版的设计藏品系列，每个系列均基于不同的历史语境。换言之，启思会赋予历史想象以具体形态，透过将当代设计与历史深度相融合，启思会以一系列创作实践呈现澳大利亚式生活，并与全球趋势和语境相结合。同时，透过合作调研和设计，启思会亦积极推动围绕澳大利亚设计经验和视角的国际对话。他们的设计理念根据不同国家和设计机构的本土语境而调整、变化。在此过程中反复实践着以澳洲经验为核心的“设计迁移”。启思会由创意总监罗韦斯和文森特·艾洛共同成立。

关于尤伦斯当代艺术中心
尤伦斯当代艺术中心（UCCA）是一座服务于公众、独立的公益文化艺术机构，位于北京798艺术区核心地带，由比利时收藏家尤伦斯夫妇创建，于2007年11月正式开馆。UCCA与中国国内外众多知名和新锐艺术家广泛合作，举办学术性的展览及丰富的公共项目，致力于持续性地推动中国当代艺术的发展。促进国际交流，为每年到访的近百万参观者呈现最前沿的艺术和文化。

www.ucca.org.cn