

Performers/Artists/Attendants/Speakers - Cate Kennedy, Justin Marshall, Aviva Edean, Terence Jaensch, Louise O'Dwyer, Vanessa Chapple, Andrew Goodman and Earworm, Erkki Veltheim, Nikki Edgar, Penny Larkins, Mauricio Carrasco, Jacques Soddell, Briega Young, Josiah Lulham, Tanguy Trillet, Rodney Carter, Stephen Lumb, Hugh Fearly, Carmen Bateson, Jenny Oxley, Lee Mason, Margot Lapalus, Miles Bennett, Diana Domonkos, Design by Committee - Josh Durham

Voices - Fatima Qurbani, Janet Bromley, Rebecca Wuor, Rhoda Makur, Po Tu Tu

Suppliers - Bradmill Outdoor Fabrics, Qual-Trim, Pots Direct, Zentai Living, Alio Fire, Plasweld, Les & James Chapman, JEDS, Plyco, Online Laser, Marine Timbers, Odgers & McClelland Echange Stores, Workforce, Andy Kimpton, Taron Stanley, Cathy Parry

Punctum - Jude Anderson, Adrian Corbett, Morwenna Schenck, Tegan Lang, Erin Milne, Jimmy Naylor

Organisations and Government Support - Arts House, Tipping Point, Forest Keegal at Multicultural Arts Victoria and Emerge, Dja Dja Wurrung Aboriginal Clans Corporation, Workspace Australia, Capital Venues and Events, Creative Victoria, Regional Centre for Culture, Regional Arts Victoria, Mount Alexander Shire Council

Our heartfelt thanks to family & friends including Gilles Lapalus, Nathan Butler and the team at the Old Castlemaine Gaol.

This work takes place on Dja Dja Wurrung Country whose ancestors and descendants are the traditional owners. We acknowledge their living culture and their unique role in the life of this region.



About water and bathing:

“Water was always granted healing and even religious powers. As all primary elements – water, wind, fire, and earth, water was implemented in many rituals, mostly connected with (re-)birth and spiritual cleansing. Undressing is always part of these rituals, but also in private situations it occurs to be the moment of a mental change, the change between extrovert and introvert, extramuros and intramuros, being unprotected or protected by massive walls of the city, the house, the marble or cast iron bathtub...The moment we undress we bring ourselves into a fragile position, our skin is vulnerable and our naked body visible by the other. We prefer subdued light and soft acoustics for these intimate moments, losing our sense of sight and hearing in favour of touch (and smell and taste)...or we recall our innocence and freedom again in abundance.”
Jan Dekeyser

About Punctum's Public Cooling House:

Our Public Cooling House is contemporary interpretation of nomadic desert architecture which combines ingenious cooling systems such as the Australian Coolgardie Safe and Syrian wind catchers with flat pack low impact design.

The walls are of sustainably grown Australian Hoop Pine ply which are punctured with a replicated Coolgardie Safe wall pattern. The roof is made from fire proofed canvas woven in Australia and custom made. We use yachting and trucking strapping and connecting elements to bring everything together. There are no nails.

If you wish to own a Cooling House of your own then we can make one especially for you.
CONTACT - gm@punctum.com.au for further details

How Punctum's Public Cooling House works:

On the outside of the Cooling House are hemp fibre hessian drapes. They have wicks which conduct water along the hessian fibre to wet the drape. Wind passes from the damp drape and through the 'Coolgardie' holes into the Cooling House cooling the air through evaporative cooling and restricted air flow. The air passes over the porous terracotta pots within the Cooling House causing slow evaporation. This cools the air even further while reducing the temperature of the water in the pools.

The pools were especially made for the Cooling House and the only element that were sourced from outside Australia. Handmade, they combine Italian high compression clay techniques with high temperature ovens and are without any chemical sealant, enabling porosity.

Background:

The project and its program has also come about as a response to the past 15 years in our region where we have directly experienced the increasing ferocity of heat extremes and drought. The Bureau of Meteorology predicts that over the next 50 years the number of days over 35 degrees in our region will more than double from an average of 10 a year, to 20. How can we build knowledge, connect and respond in inclusive, coherent ways? Punctum's Public Cooling House is our response.

For images and video of Punctum's Public Cooling House visit www.punctum.com.au/works

About public pools in Australia:

“Although swimming for health and survival was beginning to be widely encouraged by the first decades of the 20th century, it was not yet fully accessible to all.

Women's freedom to enjoy swimming at public pools was constrained by conventions of segregation, modesty and decorum. Dress and behaviour were still more regulated than at the beach. Bathing in pools and ponds was highly segregated with time limits for women and girls, and bathing costumes were still long, loose, flowing and heavy until after the 1912 Olympics when tighter body-fitting designs gained popularity. From the 1920s onwards bathing costumes allowed more freedom of movement. More outdoor pool-building followed.

However some segregation continued for women, as well as racial groups and indigenous Australians until well into the mid-century.

Australian public pools are places full of individual memories and shared social significance.”

The Conversation

From segregation to celebration: the public pool in Australian culture. September 5, 2017

About Ancient Greek and Roman Baths:

“The Romans were famous for their baths, and they brought them into Gaul and Britain. While Roman manors often had their own smaller private bath-houses, the Roman public generally frequented relatively inexpensive public baths. In ancient Greece and Rome, public baths were not only the norm, but one of the centres of public life. Typically, one would go to the bathhouse, get rubbed down with olive oil, exercise in the attached gym, then scrape the sweat, dirt and oil off with a special tool before soaking in the waters and then maybe getting a massage. Well-to-do people brought their slaves, who would carry their bathing implements, help wash them, and watch their things for them while they bathed, which could take a while. You didn't only work out and bathe at the Roman bath – you could also buy medical treatment like bleeding, a shave and a haircut (the barber was also the surgeon, until just a few centuries ago), food and wine, books, entertainment, and, of course, sex. People would stay there for hours, even all day. By the peak of their popularity, they included hot and cold rooms, and medium-temperature lounging rooms with a variety of extra services such as food, wine, exercise, and/or personal training being offered. At different points in the history of Rome, baths were gender segregated by place or time, while at other times the bathing was mixed.”

(Fagan, Bathing in Public in the Roman World)

About Hammams:

A Turkish bath (Turkish: hamam, Arabic: حَمَّام, translit. hammām) is a type of public bathing associated with the culture of the Ottoman Empire and more widely the Islamic world. Soft and purified skin remains highly sought after in Turkish and Arabic cultures. A variation of Hammams as a method of cleansing and relaxation became popular during the Victorian era, and then spread through the British Empire and Western Europe. The buildings are similar to the thermae (Roman baths). Unlike Russian banya, the focus is on water, as distinct from ambient steam.

Traditional hammams contain three chambers: a hot room to steam, a warm room to scrub, and a cooler room to relax. Not all hammams have this exact layout, but they all involve a hot marble or tiled steam room with a raised circular platform on which patrons lie to soak in the heat. The steam rooms also have small alcoves with basins around the perimeter of the room where you can splash yourself with cold water.

Hamam Protocols:

- Stage 1 (The warming up room - hararet) usually 15 – 20 minutes sitting or lying in the steam room
- Stage 2 (The cooling down room - soğukluk) A quick dousing with cold water to invigorate the body
- Stage 3 (Turkish bath and cooling process with 15 minute massage/exfoliation on a raised platform often in a large domed room - göbektaşı)

It is important to replace lost liquids by drinking water, fruit juice or herbal tea.

The difference between the Islamic hammam and the Victorian Turkish bath is the air. The hot air in the Victorian Turkish bath is dry; in the Islamic hammam the air is often steamy. The bather in a Victorian Turkish bath will often take a plunge in a cold pool after the hot rooms; the Islamic hammam usually does not have a pool unless the water is flowing from a spring. In the Islamic hammams the bathers splash themselves with cold water.

About Mikveh:

Mikveh is a Hebrew women’s ritual entailing immersion in a mikveh – a plunge pool of water containing rain water which is considered living water (mayyim hayyim).

It is taken to mark a change in status or physiological transition in their lives. (Real life status - not Social Media). The ocean is a mikvah. A lake can be a mikvah. More commonly, it is indoors and looks like an oversized bathtub containing 700 litres. “Mikvah” comes from the Hebrew word for “collection,” as in a collection of water. In ancient times, the Israelites immersed in a mikvah before entering Jerusalem’s Holy Temple.

“Mikvah is about the immersion of the soul. The idea of mikvah is that there is no barrier between the person and the water. This means no clothes, but also no jewelry, makeup, or products on the hair or skin. “Open” mikvahs, those that welcome Jews for reasons not required by Jewish law, encourage people to immerse after a divorce, after chemotherapy, to celebrate a new job or to find closure – among other reasons. People immerse at a mikvah to celebrate moments of joy, to heal after times of sorrow or illness, or to commemorate transitions and changes.”

Lauren Markoe

About Freediving:

“Mirroring our time in the tiny sea of the amniotic sac, freediving is the most profound engagement between humans and ocean, the unmediated body immersed and uncontrolled in salt water. It is simultaneously planetary and intensely intimate. The ocean is both all around us and within us. That breadth of scale can be terrifying or reassuring. It’s not about discovery, it’s about recovery. We can freedive expertly from the minute we are born but slowly forget. Our cultural preoccupation with growth and exploration washes away our embodied knowledge.”

Salt Blood by Michael Adams 2017 - Calibre Essay Prize Winner, Associate Professor–Wollongong University

About Onsen:

The public soaking baths of Japan (Onsen) originate from the extensive use of Japanese outside hot springs which have many healing properties ascribed to them according to the mineral make-up of the spring waters.

“Japan offers countless natural thermal baths. The tradition of public bathing dates back at least to A.D. 552 and to the dawn of Buddhism, which taught that such hygiene not only purified the body of sin but also brought luck.”

von Furstenberg

Onsen Protocol

- Most Onsen separate washing areas away from the pool.
- Always make sure you’re as clean as possible before entering the water and never rinse your wash cloth in the public baths or let it touch the water. The Onsen is for quiet soaking and contemplation.
- Use lots of soap, use the wash towel, conserve water, rinse area and return stool.
- When walking to the spring pool, use the wash cloth for modesty while walking
- Enter the pool slowly – don’t dive or splash
- Place your wash cloth on your head to keep cool in the hot spring pool.
- In the sweltering summers in Tokyo, people cool off with mint body sprays

About 15th Century France:

“It was the seigneurs, who, in the mid-fifteenth century had baths prepared for them as if water was a sign of wealth. A demonstration of status, it became the occasion for display; a bath enhanced celebrations and receptions.

- ‘On 30 December 1462, the Duke regaled himself at the baths in his residence, in the company of Mgr de Rovestaing, Mgr Jacques de Bourbon, the son of the Comte de Russye and many other great lords, knights and squires....The Duke invited to dine with him the ambassadors of the of the wealthy Duke of Bavaria and the Count of Wurtemberg, and had a total of five meat dishes prepared to regale himself at the baths.’

And...’The reception offered on 10 September 1476 by J. Dauvet, first president of Parliament to Queen Charlotte of Savoy and many other women of her company resembled in every detail those described in the accounts of the Duke of Burgundy.

They were received and regaled most nobly and lavishly, and four beautiful and richly adorned baths had been prepared.’ ”

L.P Gachard

About the Middle Ages:

“In the Middle Ages, an epoch generally dismissed as dark and dirty, men and women bathed together and took their time about it. They often remained in the water for a meal, served on floating tables, and in time the bath became the favourite place for banquets, accompanied by song and music, with the musicians seated in the water. Men kept their hats on, women were impeccably groomed for the occasion--from the navel upwards, wearing chokers and necklaces, turbans and towering headdresses. A veil marked the status of a married woman. A part from the usual quota of zealots, the Church remained on the whole tolerant of these hedonistic pastimes. Some monastic orders made bathing in hot air and steam part of their regimen, while others forbade bathing except at Christmas and Easter. Moreover, instead of tearing down the thermae of old, the clergy converted them into chapels and churches. Many a marble tub was thus promoted to a baptismal font, bathing chairs were turned into pulpits, and the flow of pagan springs was metamorphosed into holy water.

Bathing scenes woven into Gothic tapestries leave no doubt that bathing was indulged with equal gusto by prince and pauper. In the morning, the opening of the public baths was announced by the sound of trumpets and drums, whereupon the good burghers proceeded to them naked--a precaution against theft. For the stay-at-home, a wooden tub was brought to the bed-chamber and filled with hot water. If the chronicles are to be believed, the wealthy had elaborate installations with pipes made of gold and silver, and one Heinrich von Veldecke, an epic poet, sang the praises of a golden tub. In the spring, bathing parties would move to outdoor pools and ornate basins, amid statuary and flowering trees. Dark ages indeed!”

Bernard Rudofsky

About Banya:

A weekly visit to the communal sauna, or banya, to steam, exfoliate, and maybe try out a DIY cleansing and beauty masks, is a regular ritual for many.

“It’s an essential Russian skin-care routine because it opens up your pores, and it makes you feel better and look better. It’s also something that connects us to our ethnic roots.”

Bychkova

About Badhus:

As in South Korea and Russia, the bathhouse in Sweden is a popular communal outing all year ‘round.

“It’s part of the ritual that’s been adapted to put moisture back into the skin because the climate is so cold and dry. The bathhouses have pools of different temperatures, plus dry and humid saunas. It’s a social thing. People like to go swimming and sit in the sauna, or they’ll have a hot tub and sit in the sauna and drink refreshments and hang out. It’s common among all age groups.”

Blaut

Regulations governing the Guild of Bathhouse Keepers

(In Paris, around 1270, taken from Etienne de Boileu, Livre des métiers)

1. Whoever wishes to be a bathhouse-keeper in the city of Paris may freely do so, provided he works according to the usage and customs of the trade, made by agreement of the commune, as follow.
2. Be it known that no man or woman may cry or have cried their baths until it is day, because of the dangers which can threaten those who rise at the cry to go to the baths.
3. No man or woman of the aforesaid trade may maintain in their houses or baths either prostitutes of the day or night, or lepers, or vagabonds, or other infamous people of the night.
4. No man or woman may heat up their baths on Sunday, or on a feast day which the commune of the city keeps. And every person should pay, for a steam-bath, two deniers; and if he bathes, he should pay four deniers. And because at sometimes wood and coal are more expensive than at others, if anyone suffers, a suitable price shall be set by the provost of Paris, through the discussion of the good people of the aforesaid trade, according to the situation of the times. The male and female bathhouse-keepers have sworn and promised before us to uphold these things firmly and consistently, and not to go against them.
5. Anyone who infringes any of the above regulations of the aforesaid trade must make amends with ten Parisian sous, of which six go to the king, and the other four go to the masters who oversee the trade, for their pains.
6. The aforesaid trade shall have three good men of the trade, elected by us unanimously or by a majority, who shall swear before the provost of Paris or his representative that they will oversee the trade well and truly, and that they will make known to the provost of Paris or his representative all the infringements that they know of or discover, and the provost shall remove and change them as often as he wishes.

- Translated in Women’s Lives in Medieval Europe, A Source Book.

About bathing in India:

In the intense summer heat, it’s common for people – affluent or not – to bathe twice a day: in the morning and evening. Great importance is placed on starting the day with bathing. Showers are prevalent in the cities, but in rural areas where there’s less access to water, people take bucket baths, involving a bucket full of water and a small mug. But there’s a trick to the procedure.

“You sit on the stool, soap up, then rinse. It just makes it easier. In areas where access to air-conditioning is rare, a cold bucket shower is a way to counteract the heat, too.”

Khosla