Shrine to Sea

Thematic History and Aboriginal Cultural Values

Final Report

Prepared for
Department of Environment, Land, Water and Planning
May 2022

Acknowledgement of Country

We respect and acknowledge the Bunurong Land Council Aboriginal Corporation, their lands and waterways, their rich cultural heritage and their deep connection to Country, and we acknowledge their Elders past and present. We are committed to truth-telling and to engaging with the Bunurong Land Council Aboriginal Corporation to support the protection of culture and heritage. We strongly advocate social and cultural justice and support the Uluru Statement from the Heart.

Cultural warning

Aboriginal and Torres Strait Islander readers are advised that this report may contain images or names of First Nations people who have passed away.

GML HERITAGE

Report register

The following report register documents the development of this report, in accordance with GML's Quality Management System.

Job No.	Issue No.	Notes/Description	Issue Date
2731	1	Draft Report	23 February 2021
2731	2	Draft Report	8 July 2021
2731	3	Revised Draft Report	11 February 2022
2731	4	Final Report	20 May 2022

Quality assurance

The report has been reviewed and approved for issue in accordance with the GML quality assurance policy and procedures.

Indigenous cultural and intellectual property

We acknowledge and respect the inherent rights and interests of the First Peoples in Indigenous Cultural and Intellectual Property. We recognise that Aboriginal and Torres Strait Islander people have the right to be acknowledged and attributed for their contribution to knowledge but also respect their rights to confidentiality. We recognise our ongoing obligations to respect, protect and uphold the continuation of First Peoples rights in the materials contributed as part of this project.

Cover image

View from the newly completed Shrine of Remembrance, looking south towards Albert Park, 1934. (Source: State Library Victoria, Accession No. H99.67/9)

Contents

1 Introduction

1.1 Purpose and overview

GML Heritage Victoria Pty Ltd (formerly trading as Context) was commissioned by the Department of Environment, Land, Water and Planning (DELWP) to prepare a Thematic History and Aboriginal Cultural Values report for the Shrine to Sea project. The Shrine to Sea project will see the development of a new boulevard that links the Domain Parklands to *Nerrm* (Port Phillip Bay). The early stages of planning for the project were undertaken by Parks Victoria in 2018, but responsibility for the master planning and implementation has since been moved to DELWP.

The thematic History of the study area, which covers Aboriginal and non-Aboriginal history, together with the Aboriginal Cultural Values Assessment, will be used to inform the development of the Shrine to Sea project.

The key objectives of the Shrine to Sea project are as follows:
- to provide better links and connections;
- to create a green boulevard;
- to provide more usable open public space; and
- to celebrate local stories.

1.2 The study area

The study area for the Shrine to Sea Thematic History and Aboriginal Cultural Values Report is a linear area, comprising approximately 20ha in total (Figure 1-1). It commences at the intersection of Kings Way and Albert Road (where the new Anzac Railway Station will be located), and extends southwest, following Albert Road along the edge of the Albert Park Reserve to Canterbury Place and across to Kerferd Road, then along Kerferd Road to Beaconsfield Parade, terminating at the Kerferd Road Pier. The study area encompasses some of the area close to the Shrine of Remembrance but does not include the Shrine of Remembrance.

For the purpose of researching and assessing Aboriginal cultural values, the relevant area for consideration will be broader than the boundary of the proposed boulevard, taking into account the landscape, movement of people across country, availability of food resources, relationships to other parts of the country, seasonal changes, and other factors.
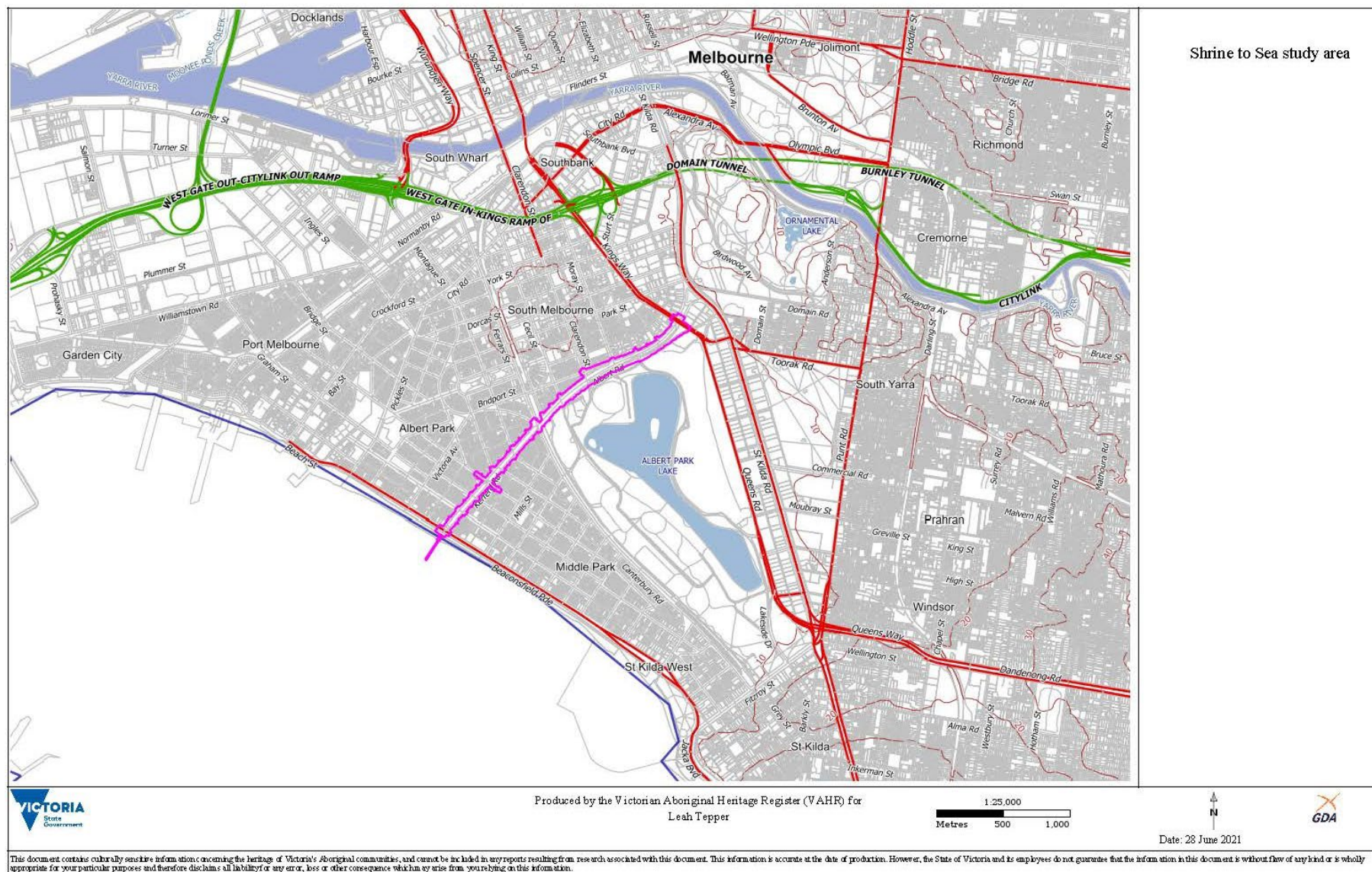
Figure 1-1 Overview of the inner Melbourne bayside area, with Shrine to Sea study area outlined in pink. (Source: DELWP with GML overlay)

1.3 Recognising Aboriginal cultural values

It is important for First Peoples cultural values to be heard, to be considered and to be integrated into future planning. This concurs with the call in 2018 for a 'Declaration of Recognition', a proposal made as part of the Uluru Statement from the Heart, which would articulate 'Australia's shared history, heritage and aspirations'.[1] There is currently no established guidelines for assessing Aboriginal cultural values and no rigorous method of addressing and incorporating Aboriginal heritage values into the management of heritage places in Victoria. The broad recognition of Aboriginal heritage values, however, is enshrined in key supporting heritage guidelines, notably The Burra Charter (2013) and The Burra Charter and Indigenous Cultural Heritage Management Practice Note (2013). Recognising Aboriginal cultural values associated with recognised heritage places honours broader principles that could be considered to underpin Aboriginal heritage management, namely: the recognition of Indigenous rights, self-determination, reconciliation and truth-telling.

1.4 Consultation with Traditional Owners

The study area is part of the traditional Country of the East Kulin and is associated with the Boonwurrung and Woi-wurrung language groups. In order to help understand the Aboriginal cultural values for this area, consultation was carried out with three Traditional Owner organisations that have an interest in the area:

- Bunurong Land Council Aboriginal Corporation (BLCAC)
- Boonwurrung Land and Sea Council (BLSC)
- Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation (WWCHAC)

Consultation with Traditional Owner organisations occurred in early 2021, prior to the appointment of a RAP for the study area.

On 1 July 2021, the Victorian Aboriginal Heritage Council increased the boundary of Bunurong Land Council Aboriginal Corporation's Registered Aboriginal Party (RAP) areato include areas of inner Melbourne including the study area.

While the thematic history focuses on the study area and its immediate environs, the assessment of Aboriginal cultural values refers to a wider area that is not contained within a defined area of land. Aboriginal cultural associations and meanings don't fit within imposed boundaries but have a broader context, geographically, culturally and spiritually. As such, the broader area that was considered during consultation with Traditional Owner organisations takes into account the wider pre-settlement landscape (including former waterways and wetlands), traditional routes and tracks across Country, relationships to other parts of the landscape or Country, seasonal considerations, and other factors.

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[1] Uluru Statement from the Heart, 2018.

1.5 Methodology

The project commenced with an inception meeting with DELWP to confirm the scope and methodology.

An understanding of the study area was developed through desktop research into the (Aboriginal and non-Aboriginal) history of the study area and broader landscape context, pertaining to the pre- and post-colonial settlement periods, and drawing together what is known from published and other available sources. This includes the history of the landscape, including the local plant and animal communities, and the social history and physical development of the area. A review of the Victorian Heritage Register (VHR) was undertaken to identify sites of state and local significance within the wider area. A review of archaeological reports and the Victorian Aboriginal Heritage Register (VAHR) was also undertaken to identify sites of Aboriginal heritage significance within the broader area.

Following this, consultation with Traditional Owner organisations was facilitated by Karen Milward and GML staff. The organisations Bunurong Land Council Aboriginal Corporation (BLCAC), Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation (WWWCHAC), and Boonwurrung Land and Sea Council (BLSC) were consulted with. An Aboriginal Cultural Values report was then prepared that incorporated the background historical research and Traditional Owner views regarding the cultural values of the place and the thematic framework. Drawing on information provided by the Traditional Owners, a draft Aboriginal Cultural Values Assessment was prepared. This assessment was then provided to the Traditional Owner organisations that provided comments. The values and aspirations which were drawn from the cultural values recordings were then incorporated into the final report.

1.6 Language conventions

Some of the historical references and terminology used in reference to Aboriginal people in this report may be derogatory and cause offence. This language is at times used where direct quotes are referenced and should be regarded as historical material only. The use of such language in no way reflects the views of the authors or acceptable contemporary language.

Imperial measurements have been used where they appear in the context of historical discussion.

The Kulin language groups that have a close association with the subject area are Woi-wurrung and Boonwurrung (Bunurong). Various spellings for each of these groups exist in the historical record and continue to be used today.

The Aboriginal terminology adopted in this report is show below, giving Aboriginal words and their meanings. Note that some Aboriginal terminology has various formats owing to inconsistencies in the historical (documentary) records:

Arweet	Elder (Boonwurrung/Bunurong)
Birrarung	Yarra River
Boonwurrung	The language of the Bunurong (Boonwurrung)
Bunurong (Boonwurrung)	One of the five tribal groups of the Kulin nation. Also referred to as the 'coastal tribe' or the 'Westernport tribe'
Carrum	herbs (Thomas, Stephens 2014, vol. 4)
Kulin	Refers to the confederacy of five tribal groups who share language and cultural connections. The word means 'people' in the Woi-wurrung and Boonwurrung languages
Nerre nerre minum	South Melbourne area (Thomas 1840)
Nerrm (Narrm)	Port Phillip Bay
Ngurungaeta	Head man or Elder (Wurundjeri)
Woi-wurrung	The language of the Wurundjeri
Wurundjeri	One of the five tribal groups of the Kulin nation, the Wurundjeri were also referred to by settlers as the 'Yarra tribe'. Their territory is defined as the Birrarung (Yarra River) and the waters flowing into it.

1.7 Project team and authorship

The GML project team comprised Dr Janine Major, Leah Tepper, Dr Helen Doyle and Emma Moore. Juliet Berry provided assistance with graphics.

This report was prepared by Dr Helen Doyle as primary author, with input and review by Leah Tepper and Dr Janine Major.

Karen Milward Consulting Services was contracted by GML to lead the facilitation of three Traditional Owner consultation workshops and to prepare a consultation report that can be used to feed into the Aboriginal cultural values report.

1.8 Abbreviations and acronyms used in this report

ACHRIS	Aboriginal Cultural Heritage Register and Information System
AFL	Australian Football League
ANZAC	Australia New Zealand Army Corps
ASIO	Australia Security Intelligence Organisation
BLCAC	Bunurong Land Council Aboriginal Corporation

BLSC	Boonwurrung Land and Sea Council
BP	before the present
CBD	Central business district
CHMP	Cultural Heritage Management Plan
DELWP	Department of Environment, Land, Water and Planning
EVC	Ecological Vegetation Class
GMU	Geomorphological unit
HO	Heritage Overlay
LDAD	Low Density Artefact Distribution
LGBTQIA+	Lesbian Gay Bisexual Transgender Queer Intersex Asexual
MCG	Melbourne Cricket Ground
MMBW	Melbourne & Metropolitan Board of Works
n/a	not applicable
n.d.	no date
NLA	National Library Australia
NSW	New South Wales
OBE	Order of the British Empire
PROV	Public Record Office Victoria
RAP	Registered Aboriginal Party
RHSV	Royal Historical Society Victoria
SLV	State Library Victoria
US	United States
VAHC	Victorian Aboriginal Heritage Council
VAHR	Victorian Aboriginal Heritage Register
VFL	Victorian Football League
VGG	*Victorian Government Gazette*
VHI	Victorian Heritage Inventory
VHR	Victorian Heritage Register
Vic	Victoria

VPRS	Victorian Public Record Series
WWWCHAC	Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation

2 Aboriginal cultural heritage

2.1 Introduction

This section provides a brief overview of the Aboriginal cultural heritage of the study area and broader geographic region, based predominantly on a review of records and registrations on the VAHR and a consideration of the geomorphology and pre-colonial vegetation of the broader area. While there is no doubt that Aboriginal people occupied the Melbourne CBD and surrounding inner suburbs, the material evidence for this relies heavily on historical archaeological excavations as the developed nature of these areas limits the trigger for a Cultural Heritage Management Plan (CHMP) under the *Aboriginal Heritage Act 2006* (Vic.).

2.2 Landforms and geomorphology

The study area is located within two geomorphological units (GMUs): the Former swamps and lagoonal deposits (Koo-wee-rup, Tobin Yallock, Bass River Delta, Carrum Downs) GMU 7.1.3 and the Stony rises (Mt Eccles, Pomborneit, Mt Rouse) GMU 6.1.2 (Figure 2-1).

The majority of the study area is located within the Former swamps and lagoonal deposits (Koo-wee-rup, Tobin Yallock, Bass River Delta, Carrum Downs) GMU 7.1.3, comprising low-lying areas with extensive alluvial deposits. This GMU includes Port Phillip Bay which remains below sea level (Department of Jobs, Precincts and Regions, Victoria 2021). The soils of the Former swamps and lagoonal deposits (Koo-wee-rup, Tobin Yallock, Bass River Delta, Carrum Downs) are characterised as sandy and silty swamp and lake deposits. Instead of swamp lands, drains now cross the former swamps and, due to the highly urbanised area, little of the original vegetation communities remain. Prior to European settlement, eucalyptus and banksia trees would once have been ubiquitous. The general soils within this GMU are dominated by sandy rises around the former swamp areas, which were formed during the Holocene Period, approximately 6000 years ago.[2]

A small section of the study area is located within the Stony rises (Mt Eccles, Pomborneit, Mt Rouse) GMU 6.1.2 where stony rise lava flows represent the most recent volcanic activity. Younger stony rises form the rockiest and undulating landscapes, characterised by stony mounds with little or no soil and no surface drainage development.[3] A veneer of basalt from volcanic activity overlies older landforms in the area, blocking drainage.

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[2] J. Wheeler, L. Matarese, A. Gilchrist and A. O'Connor 2014, Port Phillip Aboriginal Heritage Strategic Desktop Assessment, AHMS, Brunswick, p. 122.

[3] Department of Jobs, Precincts and Regions 2021, 'Victorian Geomorphological Framework' <http://vro.agriculture.vic.gov.au/dpi/vro/vrosite.nsf/pages/landform_geomorphological_framework>, accessed 25 January 2021.

Legend

Study area

— Project area (Kings Way to Kerferd Road Pier)

— Project context area (Kings Way to the Shrine)
[Please note, physical changes to this area are outside the scope of the Shrine to Sea project]

Geomorphological unit 250k

⬛ Coastal plains with ridges and dunefields (Brighton, Cranbourne)

⬛ Former swamps and lagoonal deposits (Koo-wee-rup, Tobin Yallock, Bass River Delta, Carrum Downs)

⬛ Outlying ridges and hills (Warby Range, Lurg Hills, Howe Range, Mt. Dandenong)

⬛ Stony rises (Mt. Eccles, Pomborneit, Mt. Rouse)

Figure 2-1 Study area (outlined in red) and bioregion or landform distribution. (Source: Department of Jobs, Precincts and Regions, with GML overlay)

There is a slow soil development that is impacted by varying types of erosion, with small ephemeral lakes and swamps forming in the depressions close to the study area. Soils in this GMU are likely to be shallow clay soils.[4]

The geology of the study area comprises the Older Volcanic Group and the Tertiary aged Brighton Group, as well as unnamed costal dune deposits.[5] The study area and surrounds are situated on the Gippsland Plains Ecological Vegetation Class (EVC) which in coastal areas is dominated by tea-tree scrub and associated plants.[6] The broader region, including the study area, would have been rich in animal and plant resources. Past Aboriginal inhabitants of the Port Phillip region would have exploited the freshwater and saltwater animal resources. Sandy rises and stony rises, particularly those surrounding watercourses, and swamps were traditionally ideal locations for Aboriginal campsites, as they are drier than the surrounding landscape and offer good vantage points. Sand dunes and stony rises in general are considered as having high potential to contain Aboriginal archaeological material.

2.3 Pre-settlement vegetation

The study area is at the extreme western edge of the Gippsland Plain bioregion. The following description is based on Ecological Vegetation Classes (EVCs), which are commonly used to classify vegetation in southern Australia. Information has been drawn from Oates and Taranto (2001) and the pre-1750 and 2005 EVC mapping available in NatureKit.[7,8]

The study area traverses four pre-1750 EVCs. The area from St Kilda Road to Ferrars Street was on the edge of an extensive area of Grassy Woodland characterised by an overstorey of Narrow-leaved Peppermint (*Eucalyptus radiata*) and Drooping Sheoak (*Allocasuarina 10erticillate*) with an understorey dominated by grasses but including wattles, sheoaks, Cherry Ballart (*Exocarpos cupressiformis*), heaths, herbs and perhaps Small Grass-trees (*Xanthorrhoea minor* var. *lutea*). Because of the typically grassy understorey, this land would have supported a healthy population of Eastern Grey Kangaroos (*Macropus giganteus*) and was probably burned seasonally to maintain the

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[4] Department of Jobs, Precincts and Regions, 2021, 'GeoVic' <https://earthresources.vic.gov.au/geology-exploration/maps-reports-data/geovic>, accessed 25 January 2021.

[5] Department of Jobs, Precincts and Regions, 2021, 'GeoVic' <https://earthresources.vic.gov.au/geology-exploration/maps-reports-data/geovic>, accessed 1 February 2021.

[6] VICFLORA, Royal Botanic Gardens of Victoria. https://vicflora.rbg.vic.gov.au/static/bioregions/gippsland-plain#:~:text=Major%20landforms,gently%20slope%20to%20the%20east, accessed 15 February 2021.

[7] Alison Oates and Maria Taranto 2001, *Vegetation Mapping of the Port Phillip & Westernport Region*. Arthur Rylah Institute for Environmental Research, Heidelberg.

[8] NatureKit 2.0, available from the Department of Environment, Land, Water and Planning website, https://maps2.biodiversity.vic.gov.au/Html5viewer/index.html?viewer=NatureKit

grasses. Remnants of this EVC can be seen today between the Monash Freeway and Churchill National Park. [9]

From Ferrars Street to Page Street the route crossed a narrow area of Damp Sands Herb-rich Woodlands where Black Wallabies (*Wallabia bicolor*) would have browsed. This vegetation was characterised by an overstorey of scattered Rough-barked Manna Gums (*Eucalyptus viminalis* subsp. *Pryoriana*) and an understorey of wattle, tea-tree, banksia and heath, with a ground layer of herbs, grasses and bracken. A remnant of this EVC can be seen today at the Woodlands Golf Course in Mordialloc, Braeside Park in Braeside, and scattered sites around Springvale Road south of the Westall Road Extension. [10]

Just south of Richardson Street the route touched the western end of a long lagoon bordered by Coastal Lagoon Wetland. The vegetation there would have been dominated by Swamp Paperbark (*Melaleuca ericifolia*) with rushes, sedges, herbs and salt-grass. Waterbirds such as ducks, Dusky Moorhens (*Gallinula tenebrosa*), Eurasian Coots (*Fulica atra*) and Purple Swamp-hens (*Porphyrio porphyrio*) and would have nested around the shore. A remnant of this EVC can be seen today at the Edithvale–Seaford Wetlands. [11]

From Page Street to a little before the end of Kerferd Road was an area of Heathy Woodland, characterised by an overstorey of mixed eucalypts such as Rough-barked Manna Gum and Messmate Stringybark (*Eucalyptus obliqua*), and Saw Banksia (*Banksia serrata*). Wallabies, possums and small mammals such as Bush Rats (*Rattus fuscipes*) would have been common in this area. The sparse understorey would have included tea-trees, beard-heaths, and perhaps Small Grass-trees. Remnants of this EVC can be seen today at the Cheltenham Cemetery, the Sandringham Golf Links, and Donald Macdonald Reserve in Black Rock. [12]

From there to the beach was a narrow strip of Coast Banksia Woodland characterised by an overstorey of Coast Banksia (*Banksia integrifolia*) and Rough-barked Manna Gum, with an understorey of tea-trees, beard-heaths, herbs, scramblers and climbers, saltbushes, glassworts and bracken. Remnants of this EVC extend along the eastern side of the bay, south of Point Ormond. [13]

2.4 Local resources

The landscape in and around the study area inhabited by Aboriginal people prior to British colonisation supported a rich diversity of plants and animals that Aboriginal communities relied on for food and medicine, and used to make clothes, utensils, weapons, shelters and other items.

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[9] NatureKit 2.0

[10] NatureKit 2.0

[11] NatureKit 2.0

[12] NatureKit 2.0

[13] NatureKit 2.0

Prior to colonial settlement, the Kerferd Road area from the coast to Albert Park was swamp land and Albert Park Lake was a wide lagoon. The South Melbourne area generally was swampy and covered with tea-tree woodland. The Albert Park lagoon was an important hunting and camping place for Aboriginal people, and the area provided a natural habitat for ducks, swans, eels, tortoises, frogs, fish and shellfish.[14] The lagoon was also a habitat for a variety of waterbirds, which would have been speared or caught using elaborate traps.[15] Whales, dolphins and seals were not hunted but, if washed up on the beach, were cooked and eaten.[16] Snakes, lizards and frogs also formed part of a broad spectrum diet.[17]

An important and staple food was the yam daisy, or murrnong, which was a tuber dug from the ground by the women and children and roasted in the ashes of a fire. It was abundant in the spring and early summer and grew plentifully around Melbourne.

Bark from trees could be stripped and made into a range of items, such as vessels, shields and canoes. Wood was used to fashion message sticks and spears. Aboriginal people are known to have constructed bark shelters near the Albert Park lagoon.[18] Rushes from the wetlands were useful for making into baskets, nets and mats.

Like plants, animals could also be used for more than food, with many parts of animals put to good use. Kangaroo sinews made useful ties; skins of the kangaroo and possum provided warmth as cloaks and rugs; bones could be made into tools or fashioned into items of personal adornment; and feathers were used for skirts and headdresses.

2.5 Previously registered Aboriginal cultural heritage

The VAHR holds information about known Aboriginal cultural heritage places and objects within Victoria. The VAHR is not publicly accessible but restricted to those listed in s.146 of the *Aboriginal Heritage Act 2016* and includes heritage advisors. Is information is not available to the public. The VAHR is accessed via an online tool known as the Aboriginal Cultural Heritage Register and Information System (ACHRIS). A search of the VAHR was conducted on 29 January 2021 by Leah Tepper. The search found no registered Aboriginal places within the study area. There are eight Aboriginal places and historical references

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[14] Meyer Eidelson 2001, *Walks in Port Phillip. A guide to the cultural landscapes of a City*, City of Port Phillip, St Kilda, p. 29; Graham Patterson 2013, *Coastal Guide to Nature and History Port Phillip Bay*, Coastal Guide Books, Briar Hill, p. 75.

[15] Ian D. Clark (ed.) 1998, *The Journals of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate*, Volume 2, 1 October 1840 – 31 August 1841, Heritage Matters, Melbourne, p. 62; Robert Brough Smyth 1878, *The Aborigines of Victoria with Notes relating to the Habits of the Natives of other Parts of Australia and Tasmania*, Vol. 1, Government Printer, Melbourne, p. 193.

[16] *Australasian*, 15 July 1933, p. 43.

[17] Smyth 1878, Vol. 1, p. 199.

[18] Eidelson 2001, p. 29.

within a 2.5 kilometres radius from the centre of the study area (Figure 2-2 and Table 2.1).

The most common Aboriginal place types present in proximity to the study area are Aboriginal historical places and historical references. Aboriginal historical places are related to the occupation of areas after displacement and interference caused by non-Aboriginal occupation of the region. They incorporate a wide range of locations, places, sites and events that are of significance to Aboriginal communities but may not necessarily contain Aboriginal archaeological deposits. However, these places are considered Aboriginal places under the Act. While historical references are not considered Aboriginal places under the Act, they also help to illustrate the continued use of the landscape after the British settlement and colonisation of Melbourne.

Table 2.1 Results of VAHR search for Aboriginal Places within 2.5 km of the centre of the study area. Shaded sites are outside the study area.

VAHR Number	Aboriginal Place Name	Aboriginal Place Type	Historical Reference ID
n/a	Emerald Hill	Historical reference	8.3-19—Ceremonial places
7822-3964	Fawkner Park LDAD 1	Low Density Artefact Distribution	n/a
n/a	Governor General's Camp	Historical reference	2.1-83—Places where people camped / lived around towns
n/a	1936 Cycling Championship	Historical reference	2.5-4—Places where people participated in settlement/town activities
n/a	Yarra Mission	Historical reference	6.1-7—Missions
7822-3856	Prahran – Yarra Mission	Aboriginal historical place	n/a
7822-2938	Kings Domain Reburial	Aboriginal Ancestral Remains/Aboriginal historical place	n/a
7822-2037	Cleve Gardens Meeting Place	Aboriginal historical place	n/a
7822-3022	St Kilda Junction Corroboree Tree	Aboriginal historical place	n/a

According to a search of the VAHR, the most commonly recorded Aboriginal places within a wider 10km radius of the study area are Low Density Artefact Distributions (LDAD) and Aboriginal Ancestral Remains. The low number of recorded LDADs and artefact scatters is likely the result of heavy ground disturbance associated with urbanisation rather than a reflection of a lack of past Aboriginal presence in the area. Burials, which most often occur in soft soil deposits, which can be removed during land modification processes.

Emerald Hill (8.3-19) is a historical reference to a ceremonial place where corroborees were known to occur. The primary grid coordinate for this historical reference is located 802 metres northeast of the study area. In 1839, Lady Jane Franklin wrote of a corroboree being held at the site of Emerald Hill.[19] Lady Jane Franklin describes the evening corroboree at Emerald Hill as involving 400 to 500 participants from various tribes.

Fawkner Park LDAD 1 (VAHR 7822-3964) is a subsurface low-density artefact scatter located 851m east of the study area, within Fawkner Park. The place comprises a single silcrete flake and one glass flake. The knapped glass shows the adaptation of a stone tool technology to glass in the post-contact period. The artefacts were located at depths of between 500–600mm in compact fine-grained silt within one mechanically excavated trench. Archaeological testing to determine the extent of the artefact scatter did not recover any further Aboriginal cultural heritage material. Owing to the lack of further finds, the place was considered to have been salvaged and no further management conditions were required under the CHMP for this Aboriginal place. Fawkner Park is also noted as being an Aboriginal camping ground up until the early 1860s.[20]

Governor General's [sic] Camp (2.1-83) is a historical reference located 880 metres northeast of the study area. William Kyle who arrived in Port Phillip in 1841 recalled in 1906 that the 'Westernport Tribe' camped near the where the Governor General's residence is now located and would swim and canoe across the Yarra River. The wider Botanic Gardens area is noted as being a former camping ground for Aboriginal people.[21]

1936 Cycling Championship, Albert Park Lake, (2.5-4) is a historical reference located 1.09 kilometres southeast of the study area. Indigenous cyclist Sydney Ronald Murray participated in the Cycling Championship of Victoria at Albert Park in 1936.[22] Murray later lived in Mildura and passed away in 2007.[23]

Prahran – Yarra Mission (VAHR 7822-3856) and Yarra Mission (6.1.7) are an Aboriginal historical place and historical reference referring to a mission location situated within the Domain and the Royal Botanic Gardens (and surrounds). (Note that the term Yarra Mission is a misnomer as that name refers to a later mission, established at the junction of the Yarra River and the Merri Creek in 1846). The place extent of the two references is located

[19] Lady Jane Franklin cited in Penny Russell 2002, *This Errant Lady: Jane Franklin's overland journey to Port Phillip and Sydney, 1839*, National Library of Australia, Canberra, p. 30.

[20] Heritage Victoria 2016, Heritage Council Determination—Fawkner Park, Heritage Council of Victoria, Melbourne; Tim Flannery 2002, *The Birth of Melbourne*, Text Publishing, Melbourne, p. 96.

[21] Department of Agriculture, Water and the Environment 2018, National Heritage List, *Melbourne's Domain Parkland and Memorial Precinct, St Kilda Rd, Melbourne, VIC, Australia* http://www.environment.gov.au/cgi-bin/ahdb/search.pl?mode=place_detail;search=place_name%3DSt%2520kilda%3Bkeyword_PD%3D0%3Bkeyword_SS%3D0%3Bkeyword_PH%3D0;place_id=106305

[22] Victorian Aboriginal Heritage Register, Historical Reference Report – 1936 Cycling Championship, Albert Park Lake, 1993.

[23] AIATSIS, Sydney Ronald Murray, Aboriginal Biographical Index entry: https://aiatsis.library.link/portal/Aboriginal-Biographical-Index-entry/PccRSb6_lEc/

1.8 kilometres northeast of the study area. The mission covered 895 acres (361 hectares) of present-day South Yarra, including part of the Botanic Gardens and the area around Punt Road Hill, on a hilly area with sparse tree coverage and a swamp. The mission was established at South Yarra in March 1837, and only operated for two years, but the wider area continued to be used by Aboriginal people for several years afterwards. Place Inspection Forms submitted for the place indicate that, due to the characteristics of the study area and immediate surrounds, the natural soil deposits have been greatly impacted and no intact archaeological deposits relating to the mission are present.

Kings Domain Reburial (VAHR 7822-2938) is a combined Aboriginal Ancestral Remains and Aboriginal historical place, located 1.3km to the north of the study area within the Domain Parklands. The site is located on the northwest slope of a cleared and grassy incline (low hill) in the Victoria Gardens, approximately 18m southeast of Linlithgow Avenue. There is a long history of Aboriginal Ancestral Remains being acquired, collected from throughout Victoria, and displayed in Melbourne. The first Aboriginal Ancestral Remains to be repatriated from the Melbourne Museum were unprovenanced, thus were not able to be returned to Country. In 1985 they were reburied, however, as a result of the determination and advocacy of Jim Berg, a Gunditjmara man from the Western District. The Aboriginal Ancestral Remains buried at Kings Domain belonged to 38 individuals whose identity and location of origin were unknown.[24] The Aboriginal Ancestral Remains were wrapped in bark and carried by the leaders of a solemn procession along Swanston Street to the Domain; they were accompanied by around 200 Aboriginal and non-Aboriginal supporters, who marched alongside. The Aboriginal Ancestral Remains were placed in a concrete-lined pit approximately 1.5m deep. A large granite rock with a commemorative plaque is visible from the road.[25]

Cleve Gardens Meeting Place (VAHR 7822-2037) is an Aboriginal historical place located in Cleve Gardens, St Kilda, approximately 2.3 kilometres southeast of the study area. This has been a contemporary meeting place for Aboriginal people, including interstate visitors, since at least the 1970s and possibly as early as the 1940s. The gardens were used as an informal meeting place for Aboriginal people for decades despite attempts by local authorities to discourage their presence. Depictions of the Aboriginal flag, Uluru and lizards were painted on the wall of the toilet block. The toilet block was controversially demolished by the State Government on the eve of the 1996 Grand Prix, destroying a modern-day sacred meeting place for the people who gathered there. Aboriginal people subsequently relocated from Cleve Gardens to Catani Gardens. Memorial plaques in the garden are dedicated to William 'Boom Boom' Forbes and Robbie Hunter, the 'Chief' of the 'parkies'.[26] St Kilda Junction Corroboree Tree (VAHR 7822-3022) is an Aboriginal historical place

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[24] Shannon Faulkhead and Jim Berg 2010, *Power and the Passion: Our Ancestors return home*, Koorie Heritage Trust, Melbourne, p. 34.

[25] Faulkhead and Berg, p. 32.

[26] Aboriginal people who gathered in the parks around Fitzroy often referred to themselves as 'parkies'. James Henry, Parkies of Old Fitzroy, Yarra City Council, https://www.yarracity.vic.gov.au/events/2019/07/20/james-henry

located approximately 2.5 kilometres southeast of the study area. It is a large, 15m tall River Red Gum (*Eucalyptus camaldulensis*) with a 300mm scar, situated close to the roadway. The tree is one of the few remaining examples of trees associated with corroborees, and one of the few remaining scarred trees in the Melbourne metropolitan area. There is a memorial plaque approximately 5m from the tree which reads 'Aboriginals of early settlement days congregated and held their ceremonies under and in the vicinity of this tree'. According to the VAHR, the exact location of the corroboree ground in relation to the tree is unknown, with some reports suggesting it was at Emerald Hill (at the small hill by that name in South Melbourne). Aldo Massola reported a story of King Billie and Queen Mary stopping at the corroboree tree for a drink.[27] In 1952 the St Kilda Corroboree Tree was threatened with removal as part of road-widening works, but a campaign led by the Field Naturalists Club of Victoria succeeded in saving the tree.[28]

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[27] Aldo Massola 1969, *The Aboriginal People*, Cypress Books, Melbourne, p. 2.

[28] Judith Buckrich and Antoinette Birkenbeil 1996, *Melbourne's Grand Boulevard: The story of St Kilda Road*, State Library of Victoria, Melbourne, p. 126.
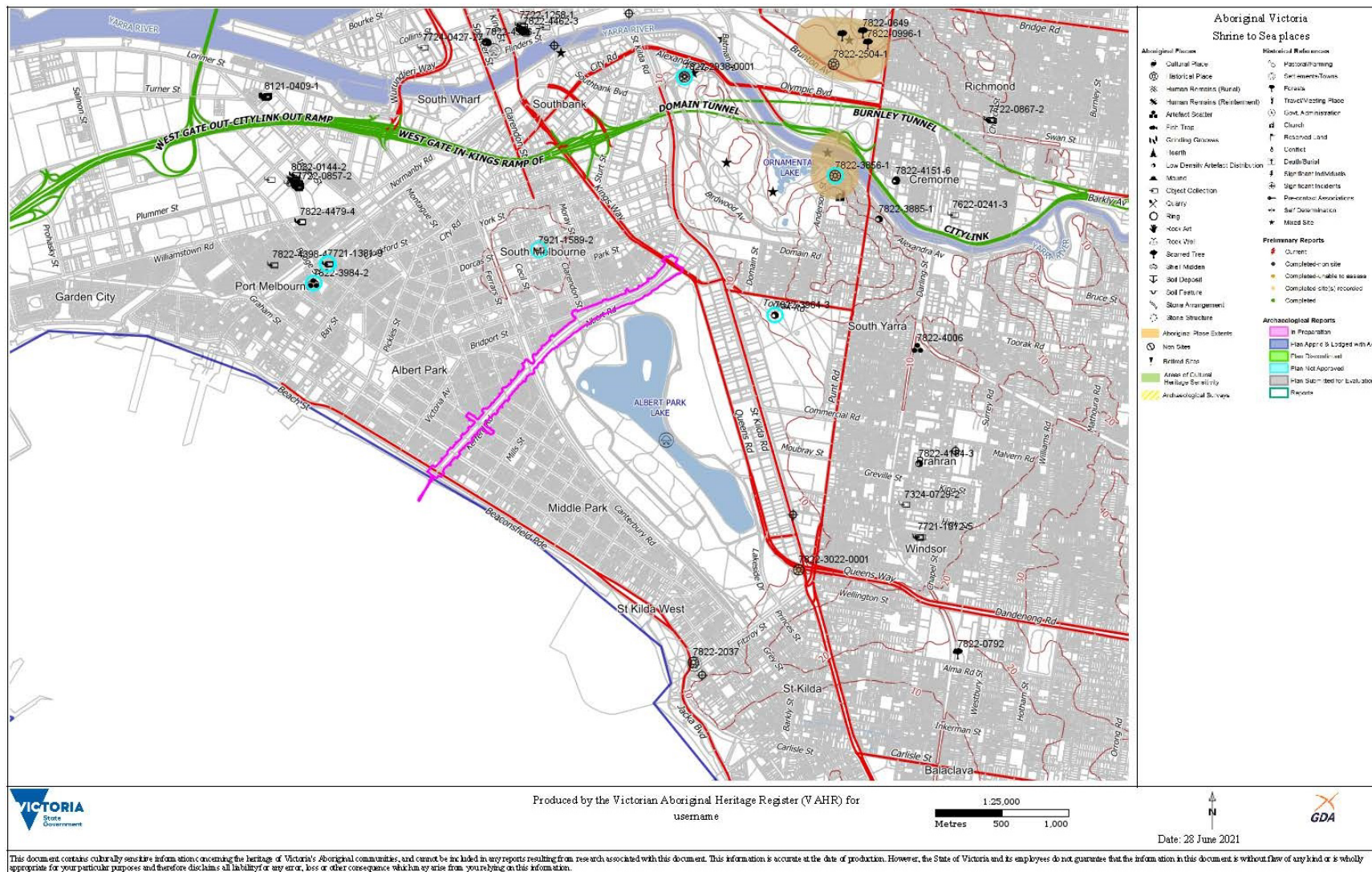
Figure 2-2 Location of registered Aboriginal places within 2.5km of the study area, highlighted with blue circles and black circles (study area in pink).
(Source: DELWP with GML overlay)

2.6 Aboriginal cultural heritage reports

No CHMPs have been undertaken within the current study area. Four have been undertaken within the immediate vicinity, which share a similar geographic and environmental context. These are detailed below.

2.6.1 Cultural Heritage Management Plans

James-Lee, T. 2016, Cultural Heritage Management Plan: South Melbourne Park Primary School, 29A Albert Road Drive, Albert Park Victoria. Desktop Assessment for Department of Education and Training. Biosis, Port Melbourne.

James-Lee (2016) undertook a Desktop Assessment CHMP (#14334) for the construction of a primary school approximately 70m southeast of the study area, and 100m northwest of Albert Park Lake. The Desktop Assessment found the swamp (now Albert Park Lake) would have provided many resources for Aboriginal people; however, higher, drier grounds may have been more suitable for camping and associated activities such as cooking and eating. Research of the land use history found the activity area had been subject to intensive land use, including use by the Department of Defence for the Albert Park Signal Depot complex and later contamination remediation works. Associated assessments with the contamination remediation works identified the presence of fill-to depths of between 400mm and 900mm in areas of open ground and below buildings, and an underground storage tank was also excavated to depths of 2m. Aerial images also showed disturbances such as the demolition of buildings and substantial earthworks associated with a roundabout and road. On the basis of this disturbance, it was concluded that there was no potential for Aboriginal cultural heritage within the activity area. *Walther, Erica 2016, South Melbourne Life Saving Club Minor Sports and Recreation Facility Cultural Heritage Management Plan. Standard Assessment for City of Port Phillip. ACHM, Kilmore.*

Walther (2016) completed a Standard Assessment CHMP (#14006) for the demolition and construction of the South Melbourne Surf Life Saving Club, located 410m west of the study area on the foreshore. The majority of the activity area was found to be covered by the existing surf lifesaving club. Further investigations found that the landscape had been heavily urbanised and modified by the draining of natural swamps, construction of sea baths, beach rejuvenation, construction of the foreshore, construction of the surf lifesaving club, installation of utilities and construction of pathways.

The closest concentrations of Aboriginal places (shell middens and artefact scatters) were found to be 13km south of the activity area. It was concluded that, though it was unlikely that there were any intact soil deposits, a Standard Assessment should be carried out to test that conclusion. The Standard Assessment supported the findings of the Desktop Assessment in that the activity area had been heavily modified. As such, it was determined that there was nil likelihood that any Aboriginal places would be present within the activity area.

Goldfarb, Amanda 2017, MMR-AJM-PWDM-PL-NH-004044 Cultural Heritage Management Plan. Desktop Assessment for Melbourne Metro Rail Authority. AJM, Melbourne.

Goldfarb (2017a) completed a Desktop Assessment CHMP (#15286) for the proposed Metro Tunnel construction and tram upgrades 180m north of the study area. The activity area for this CHMP was located within existing road pavements and tram track footprints. It was found that the construction of the tram tracks, the installation of utilities and road construction would have caused high levels of disturbance to the ground surface. Similarly, Kings Domain was found to have been heavily impacted by the construction of the Shrine of Remembrance, St Kilda Road and Edmund Herring Memorial Oval. As such, the activity area was assessed as having low archaeological potential and no further assessment was required.

Goldfarb, Amanda 2018, MMR-AJM-PWAA-PL-NH-003141 Cultural Heritage Management Plan. Complex Assessment for Melbourne Metro Rail Authority. AJM, Melbourne.

Goldfarb (2017b, amended in 2018) undertook a Complex Assessment CHMP (#13967) for a section of the Melbourne Metro Rail Project, which intersects the northern end of the study area at Albert Road and Kings Way. Background research for the CHMP found that the geomorphology of the activity area would have provided rich and diverse resources for Aboriginal people due to the numerous swamps, lagoons, coastal regions, rivers and creeks. It was surmised that it was more likely that Aboriginal cultural heritage material would be located within unmodified landforms (such as parks or areas of remnant vegetation) in proximity to swamp edges, terraces and creek floodplains. The Desktop Assessment also found it would be possible that Aboriginal places may be present underneath the ground floor of buildings, provided that there are no basement levels, and underneath fill layers particularly around the Yarra River.

A Standard Assessment was completed, which found extremely low ground surface visibility due to roads, buildings, footpaths and vegetation coverage. Four areas of potential were located during the survey associated with areas of less disturbance. South Yarra Siding Reserve 1 (VAHR 7822-4006) and Fawkner Park LDAD 1 (VAHR 7822-3964) were recorded during the Complex Assessment, which involved the excavation of 18 20x12m machine test pits, one 1x1m test pit and 13 500x500mm shovel test pits in the four areas of potential. A total of 60 artefacts were recorded at depths of up to 1.3m in the South Yarra Siding Reserve Parklands, and two artefacts were recorded in Fawkner Park. No further management conditions were required for Fawkner Park LDAD 1 (VAHR 7822-3964) as the place was considered to have been salvaged. Management conditions for South Yarra Siding Reserve 1 (VAHR 7822-4006) included a subsurface salvage.

2.7 Other reports

Wheeler, J, L Matarese, A Gilchrist, and A O'Connor 2014, Port Phillip Aboriginal Heritage Strategic Desktop Assessment. AHMS, Brunswick.

Wheeler et al (2011) completed a strategic assessment of the Port Phillip foreshore on behalf of the Department of Sustainability and Environment to provide an overview of Aboriginal

places and areas of sensitivity and develop management recommendations to assist in future planning. The study area for this strategic assessment includes the current study area. This report suggested that, in a coastal landscape like St Kilda foreshore, numerous sites would have been expected, including surface artefact scatters, scarred trees near freshwater, and archaeological deposits associated with the sand dunes. However, the lack of Aboriginal places suggests that many such surface artefact scatters have been disturbed through natural processes, such as erosion, as well as by destruction associated with the substantial development of the area.

2.8 Registered Aboriginal Parties

Registered Aboriginal Parties (RAPs) have statutory authority under the Aboriginal Heritage Act to manage and protect their own cultural heritage. This includes responsibility for the evaluation of cultural heritage management plans (CHMPs), and for making decisions about cultural heritage permit applications. RAPs also have a statutory responsibility to provide advice to the Victorian Government and other agencies about Aboriginal cultural places and objects as well as intangible cultural heritage associated with particular places.

At the commencement of this project there was no RAP for the study area. Historically, three Traditional Owner organisations have declared their interest in this area, which remained contested. The responsibility for appointing RAPs lies with the VAHC. On 1 July 2021, the Victorian Aboriginal Heritage Council extended the boundary of the area for which Bunurong Land Council Aboriginal Corporation (BLCAC) is recognised as the RAP. This boundary extension includes the study area. The RAP boundary for the Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation (WWCHAC) was also extended on 1 July 2021 to include the majority of the Melbourne CBD.

The Boonwurrung Land and sea Council (BLSC) is not currently a RAP but made a Native Title Determination Application in May 2020 for the area of the land and waters that extends from the Werribee River in the west to, and including, Wilson's Promontory National Park in the southeast. Members of the BLSC are the descendants of a common (apical) ancestor, Louisa Briggs. The application was not accepted for registration in July 2020 by the Native Title Tribunal. BLSC notified stakeholders via email on 29 June 2021 that this matter remains active in the Federal Court of Australia.

2.9 Residuals of archaeological sensitivity in the study area (archaeological potential)

In February 2021, GML undertook an Aboriginal Cultural Heritage Due Diligence Assessment of the study area, which took into account previous cultural heritage investigations and

reports relevant to the vicinity.[29] This assessment concluded that the study area has been subject to a range of impacts prior to European settlement. The study area would have been a varied landscape with swamps, lagoons, coastal regions, rivers and creeks with a rich diversity of plants and animals. Intensive urbanisation in the study area (such as the construction of roads, installation of utilities and land modification) has altered the study area to such an extent that the original landscape has been completely modified. The landforms within the study area, although originally ideal environments for occupation, have been subject to systematic and intensive land use since British colonisation in the 1830s, which has removed some potential for identifying Aboriginal cultural heritage within the study area. Currently, the construction of the Melbourne Metro Rail Project is greatly impacting the ground surface in the northern extent of this area.

The majority of the study area has been impacted by the construction and continued upkeep of Albert Road and Kerferd Road, the significant modifications and draining of natural swamp lands, the artificial construction of Albert Park Lake, cut-and-fill practices associated with works at the Domain and with the construction of the Shrine of Remembrance, installation of services such as stormwater drains, tram infrastructure, and construction associated with the Melbourne Metro Rail Project. Activities such as Melbourne Metro works, utility installation and road upgrades would have taken place using machinery.

It is unlikely that Aboriginal cultural heritage material remains extant within the study area. Previous archaeological assessments undertaken within close proximity to the study area have shown that urban development has disturbed the landscape to such an extent that any in situ Aboriginal cultural heritage material would have been destroyed.

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[29] Context 2021, 'Shrine to the Sea Project, Aboriginal Due Diligence Assessment Report', prepared for Department of Environment, Land, Water and Planning.

3 Overview of post-contact heritage in the area

3.1 Introduction

This section of the report concerns the non-Aboriginal heritage of the area, including places and objects listed on the heritage overlays of the City of Port Phillip and the City of Melbourne, and places listed on the VHR.

3.2 Recorded heritage places and sites

To gain an understanding of the study area, a review of previously recorded heritage places was undertaken. A number of places within and just outside the study area are registered cultural heritage places and historical sites. The following discussion lists known heritage sites that occur within the study area boundary (Figure 1-1), with listings extending to the immediate northeast into the Royal Botanic Gardens and Domain Parklands shaded in the tables below.

3.2.1 National Heritage List

There are no places in the study area on the National Heritage List.

3.2.2 Victorian Heritage Register

The *Heritage Act 1995* established the VHR and the Victorian Heritage Inventory (VHI). Both are administered by Heritage Victoria and are intended to protect places and sites of non-Indigenous cultural heritage, although some of the places on the VHR or VHI may also relate to the activities of Aboriginal people post 1835 and may be of cultural significance to Aboriginal people. The *Heritage Act 1995* has been superseded by the *Heritage Act 2017*; the VHR and VHI continue to be administered by Heritage Victoria.

The VHR provides a listing of places or objects, including buildings, structures and areas/precincts, which have been assessed as being of state cultural heritage significance using assessment criteria established by the Heritage Council of Victoria. Sites may be on one or both lists and all places on the VHR and VHI are legally protected under the *Heritage Act 2017*.

There are two places listed on the VHR within the study area boundary (see Table 3.1).

Table 3.1 VHR sites within and in the immediate vicinity of the study area. Sites outside the study area are shaded.

Place	Address	VHR number
Kerferd Road Pier	Off Kerferd Road and Beaconsfield Parade, Albert Park	H1534
Terrace	27–35 Kerferd Road, Albert Park	H1831
St Kilda Road	St Kilda Road, Melbourne	H2359
Domain Parklands	St Kilda Road and Domain Road, Melbourne	H2304
Shrine of Remembrance	2–42 Domain Road, Melbourne	H0848
South African Soldiers Memorial (currently in storage)	29A Albert Road, Melbourne	H1374
MacRobertson Girls' High School	350 Kings Way, Melbourne	H1641
Dalkeith	314 Albert Road, South Melbourne	H0840
Hotel Victoria	123 Beaconsfield Parade, Albert Park	H0820
Former Royal Australian Corps of Signals Drill Hall,	29a Albert Road Drive, South Albert Park	H2362

3.2.3 Victorian Heritage Inventory

The VHI lists known archaeological sites and relics. Sites may be on one or both lists and all places on the VHI are legally protected under the *Heritage Act 2017*.

The *Heritage Act 2017* also confers blanket protection on all significant archaeological material that is over 75 years old and associated with the post-contact period, regardless of whether or not it is included on a statutory list.

There are two places listed on the VHI within the study area boundary (see Table 3.2).

Table 3.2 VHI Sites within and in the immediate vicinity of the study area. Sites outside the study area are shaded.

Place	Address	VHI number
Kerferd Road Pier	Off Kerferd Road and Beaconsfield Parade, Albert Park	H7822-0460
Port Melbourne Ballast Mounds	Port Phillip Bay	H7822-0441
St Kilda Road Reserve	St Kilda Road, between Park Street and Toorak Road, Melbourne	H7822-2341
Albert Park Lake	Fitzroy Street, Canterbury Road, Albert Road and Queens Road, Albert Park	H7822-0144

Place	Address	VHI number
Middle Park Chinese Fishermen's Huts	Beaconsfield Parade, Middle Park	H7822-0582

3.2.4 Heritage overlay

A heritage overlay is a planning control tool used by local councils to protect individual places and precincts that are of local heritage significance. There are seven heritage overlays on the Port Phillip Planning Scheme located within the study area (see Table 3.3).

Table 3.3 HO Places within and in the immediate vicinity of the study area. Sites outside the study area are shaded.

Place	Address	HO number
Kerferd Road Pier	Off Kerferd Road and Beaconsfield Parade, Albert Park	HO1 (City of Port Phillip)
Terrace	27–35 Kerferd Road, Albert Park	HO342 (City of Port Phillip)
Emerald Hill Residential Precinct	Area generally bound by Pickles St, York St and Kings Way to the north, Queens Rd to the east, Albert Rd to the south, and Nelson and Ferrars Streets to the west, South Melbourne	HO440 (City of Port Phillip)
St Vincent Place East	Area bound By Park St, Cecil St, Albert Rd and Ferrars St, South Melbourne	HO441 (City of Port Phillip)
Albert Park Residential Precinct/Part Montague Precinct	Area generally bound by Pickles St to the North, Ferrars St to the east, Kerferd Rd to the south and Beaconsfield Parade to the west, Albert Park	HO442 (City of Port Phillip)
Middle Park and St Kilda West Precinct	Bound by Kerferd Rd, Canterbury Rd, Fitzroy St and Beaconsfield Parade, Middle Park	HO444 (City of Port Phillip)
Albert Park Lake Precinct	Area generally bound by Fitzroy Street to the south, Queens Road to the east, Albert Road to the North and	HO446 (City of Port Phillip)

Place	Address	HO number
	Canterbury Road to the west, Albert Park	
Houses	142-144 Albert Road, South Melbourne	HO361 (City of Port Phillip)
MacRobertson Girls High School	350-370 Kings Way, Melbourne	HO176 (City of Port Phillip)
Dalkeith	314 Albert Rd, South Melbourne	HO13 (City of Port Phillip)
Hotel Victoria	123 Beaconsfield Pde, Albert Park	HO56 (City of Port Phillip)
Former Royal Australian Corps of Signals Drill Hall	29A Albert Road Drive South, Albert Park	HO525 (City of Port Phillip)
Flats	194 Albert Road, South Melbourne	HO312 (City of Port Phillip)
South Melbourne Cricket & Football Club Grandstand	Albert Road Drive, Albert Park	HO15 (City of Port Phillip)
St Kilda Road	St Kilda Road, Melbourne	HO1234 and HO 488 (City of Melbourne and City of Port Phillip)
Domain Parklands	St Kilda Road and Domain Road, Melbourne	HO398 (City of Melbourne)
Shrine of Remembrance	2–42 Domain Road, Melbourne	HO489 (City of Melbourne)
South African Soldiers Memorial	29A Albert Road, Melbourne (currently in storage)	HO12 (City of Port Phillip)
Former BP House	1-29 Albert Road, South Melbourne	HO319 (City of Port Phillip)
Offices	31-33 Albert Road, Melbourne	HO320 (City of Port Phillip)
Former residence	42 Albert Road, Melbourne	HO334 (City of Port Phillip)

3.2.5 National Trust Register

The National Trust of Australia (Vic) maintains a non-statutory list of places recognised for their heritage significance. There are three places in the study area that are listed on the National Trust Register (see Table 3.4).

Table 3.4 National Trust registered places within and in the immediate vicinity of the study area. Sites outside the study area are shaded.

Place	Address	NT file number
Tiberius Flats	194 Albert Road, Albert Road, South Melbourne	B6079
South Melbourne Cricket & Football Grandstand and Press Box	Lakeside Oval, Albert Road, South Melbourne	B6652
Kerferd Road—Historic Area	Kerferd Road, Albert Park	B7250
Domain Parklands	St Kilda Road and Domain Road, Melbourne	G13001
Shrine of Remembrance	2–42 Domain Road, Melbourne	B4848

3.2.6 Victorian Aboriginal Heritage Register

The VAHR was established by the *Aboriginal Heritage Act 2006* and is maintained by First Peoples – State Relations (formerly Aboriginal Victoria). Its purpose is to record places that are of 'cultural heritage significance to the Aboriginal people of Victoria' and 'cultural heritage significance', including archaeological, anthropological, contemporary, historical, scientific, social or spiritual significance, as defined in the Act. Inclusion on the VAHR is not based on a system of significance assessment, as is the case with the VHR, but rather its purpose is to include all known places of 'cultural heritage significance to the Aboriginal people of Victoria'. The Act protects all Aboriginal cultural heritage places and objects, whether they are known and recorded on the VAHR or not.

With the exception of the VAHR registrations, Aboriginal values have largely not been considered for any of the above heritage listings—although there are documented records of many of these places having Aboriginal associations and Aboriginal values.[30] There are no Aboriginal places listed within the study area on the VAHR. There are eight Aboriginal places and historical references within a 2.5km radius of the study area. These are discussed in Section 2.

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[30] Context Pty Ltd 2015, 'Acknowledging Shared Heritage Values', volume 3, prepared for a Joint Committee of the Heritage Council of Victoria and the Victorian Aboriginal Heritage Council.

4 Framing the thematic history

4.1 Overview

Section 4 of this report presents a thematic history of the study area but incorporates a broader geographic area (the buffer zone) to better understand the historical context of the area, because history, be it Aboriginal or non-Aboriginal, cannot always be neatly confined within arbitrary boundaries on a map. The framework for this history and a brief introduction to the history of the study area are presented here.

The thematic history notes the period of pre-settlement but focuses mainly on the period from the early nineteenth century to the twentieth century, covering both Aboriginal and non-Aboriginal history. It is not a definitive, comprehensive chronological account of the study area, but serves rather as a means of presenting the stories and flavour of the area's history. Contributions to the history of the study area provided by City of Port Phillip Heritage Advisor David Helms have also been incorporated into the report.

4.2 Brief history of the study area

The area between St Kilda Road and the beach is more or less flat, not reaching more than a few metres above sea level. The area includes the Albert Park reserve, which was formally a low-lying area with an extensive lagoon. There was an additional lagoon on the south side of Albert Park reserve, covering what is now residential Middle Park. The linear route of the study area follows the western edge of the Albert Park reserve—what was initially known as Beach Road, but which was later named Albert Road—and then follows Kerferd Road, passing through the suburbs of Albert Park on the west side and Middle Park on the east side, until its termination at the Kerferd Road Pier and Middle Park beach.

The human story of this area of Melbourne has ancient connections for the Aboriginal people of the Kulin nation, who occupied this country for tens of thousands of years, and the form of the land has been shaped by Aboriginal life and activity. For the settlers who arrived in Melbourne in the mid-nineteenth century, largely from Britain and Ireland, the low-lying land and extensive lagoons were a deterrent to settlement in many ways and needed to be adapted and altered. The area has changed dramatically since the late nineteenth century. The social fabric of the area, the patterns of housing and the kinds of activities that developed here have all been fundamentally shaped by the geography of the area. What has emerged from the historical investigation of this relatively small, contained area is that it is part of a wider landscape that is rich in history, which is both woven into the larger narrative of Melbourne and part of a rich and dynamic local story.

Figure 4-1 Kerferd Road Pier in 1905, with the Victoria Hotel in the background. (Source: State Library Victoria, Accession No. H90.160/921)

4.3 Brief timeline

Table 4.1 Timeline of significant changes and developments in the study area, as well as in the broader Melbourne area, and the impacts on Aboriginal People and Country.

Date	Aboriginal history	Local developments	Broader context
30,000 BP to present	Aboriginal occupation of the area		
1800s+	Aboriginal women kidnapped from the coast of Victoria		
1803			Charles Grimes travels up the Yarra at the future site of Melbourne
1835	Pastoral settlers from Van Diemen's Land take possession of Aboriginal Country	First permanent European settlers in the area, including Batman and Fawkner and their respective parties.	John Batman claims hemade a treaty with the Aboriginal 'chiefs' of 'Doutigalla' (Melbourne area)
1836	Settlers unsuccessfully attempt to rescue abducted women, including Derrimut's wife	The local area becomes part of the wider Port Phillip District of the Colony of NSW	Declaration of the Port Phillip District in the Colony of NSW; the town of Melbourne is named

Date	Aboriginal history	Local developments	Broader context
	Nandergoroke, on behalf of Chief Derrimut		
1837	Aboriginal Mission established on the south bank of the Yarra River		Survey of Melbourne township by Robert Russell and Robert Hoddle
1838	Port Phillip Aboriginal Protectorate established; Native Police Corps established		
1839	Arrival of GA Robinson		Arrival of Superintendent Charles Joseph La Trobe
1840	Large number of Aboriginal people arrested in Melbourne	Squatter Benjamin Baxter occupies the study area under a pastoral licence	
1841	The Yalukit Weelam (Bunurong) are allocated a reserve at 'Moody Yallock' (Mordialloc)		
1842			Village of St Kilda approved; first land sales Corporation (City) of Melbourne established
1844	Bunurong and Wathaurung camped at South Melbourne after a judicial council meeting involving 320 clan members and a Grand Council of over 106 men.		
1849	The Port Phillip Protectorate came to an end		
1851		Naval battery at Albert Park beach	Colony of Victoria is established Discovery of gold in Victoria attracts large-scale immigration

Date	Aboriginal history	Local developments	Broader context
1852	An Aboriginal reserve is provided at Warrandyte for the Woi-wurrung	Land sales south of St Kilda Road	'Canvas Town' established on the south side of the Yarra
1853			Immigration Depot established on St Kilda Road, near Princes Bridge
1855		Borough of Emerald Hill established	
1857	Select Committee of Inquiry into the Condition of the Aborigines in Victoria	Opening of the St Kilda railway line	
1858	Board for the Protection of Aborigines is established	Melbourne Grammar School established Victoria Barracks established	
1860		Opening of Albert Park (originally 'Butts') Railway Station	
1862		Reservation of Albert Park, named after Prince Albert, husband of Queen Victoria South Melbourne Cricket Club founded	
1863	Coranderrk Aboriginal Reserve established		
1864		Formation of Kerferd Road	
1867		South Melbourne Football Club formed	Prince Alfred, Duke of Edinburgh, visits Melbourne, landing at St Kilda Beach
1868		Formation of Albert Park Lake	
1871			Royal Commission on Low-lying Lands of Melbourne
1872		Town of South Melbourne is established	

Date	Aboriginal history	Local developments	Broader context
1873		The Domain is laid out	
1870s		Canterbury Road and Beaconsfield Road are formed	
1875		Strip of land from Albert Park reserve, facing St Kilda Road, sold for housing	
c1880s	Coranderrk football team plays at South Melbourne Cricket Ground	Extensive housing development in the area; Middle Park railway station opened	Melbourne land boom and the era of 'Marvellous Melbourne'
		Orderly rooms for military purposes established in Albert Road near Albert Road	
1886	*Aborigines Protection Act* (known as the Half Caste Act) forces people off the missions and reserves with many returning to Melbourne		
1887–89		Construction of Kerferd Road pier	
1887		Opening of Middle Park State School	
1890s		Welfare provisions in the City of South Melbourne. Road improvement works	Economic depression and collapse of housing market
1892		Opening of Good Shepherd Convent, Middle Park	
1898		St Kilda railway level crossing is replaced by a single-span rail-over-road bridge.	
1899–1902			South African (Boer) War
1900-10		Public conveniences are constructed at the end of	

Date	Aboriginal history	Local developments	Broader context
		Kerferd Road opposite the beach.	
1901		Beautification of St Kilda Road for royal visit	Federation of the Australian colonies in Melbourne
1907–09		Landscaping and gas lighting installation along Kerferd Road	
1910-17		Formal laying out of Albert Road with centre roads and side tracks and tree planting (Canary Island palms)	
1913		Memorial to H.H. Skinner unveiled in reserve in Albert Road facing Clarendon Street	
1914–18		Domain is used for military purposes	World War I
1916		First commemoration of 'Anzac Day' in the Domain	
1916–17			Conscription referenda
1919		South Melbourne Technical School opens	
1920			Arrival of the Prince of Wales at St Kilda Beach
1924	Closure of Coranderrk Aboriginal Reserve; Aboriginal people resettle in Melbourne	Completion of the South African War Memorial, St Kilda Road	
1925		Electric tram from Princes Bridge via South Melbourne and Middle Park to St Kilda Beach opened	
1929			Great Depression from 1929 through the early 1930s

Date	Aboriginal history	Local developments	Broader context
1930s	Establishment of the Aborigines Advancement League, founded by William Cooper and Margaret Tucker	High unemployment among workers; 'susso' (welfare) payments	High unemployment
1933		Local resident Walter Lindrum OBE becomes world billiards champion	
1934		Opening of the Shrine of Remembrance and MacRobertson Girls High School	Victorian Centennial Celebrations (1934–35)
1936		New drill hall for Royal Australian Corps of Signals opens in Albert Park	
1938	William Cooper marks 26 January as a 'Day of Mourning'	City of South Melbourne erects first local-area public housing in Victoria	Sydney sesquicentenary celebrations
1939	Cummeragunja Walk-off; Aboriginal people settle in Melbourne	Robert Williams Memorial Gates established at the Aughtie Drive entrance to Albert Park	Outbreak of World War II
1939–45		Wartime precautions and rations, air raid drills	World War II
c1945+		Postwar European migrants settle in the area	Large influx of European migrants to Melbourne
1947		Women's football match held at South Melbourne Cricket Ground	
1950s		Motor racing at Albert Park Lake	
1956			Olympic Games held in Melbourne. Albert Park Lake is used as a venue.
1959		Hellas Soccer Club established at South Melbourne Cricket Ground	
1967	Commonwealth referendum on whether		

Date	Aboriginal history	Local developments	Broader context
	Aboriginal people should be counted in the Census		
1970	*Aboriginal Lands Act* (Vic.)		
1972	*Archaeological and Aboriginal Relics Preservation Act* (Vic.)		
1982		South Melbourne Football Club (VFL) relocates to Sydney and in the following year becomes the Sydney Swans	
1985	Reburial of Aboriginal Ancestral Remains at the Domain	Victoria's sesquicentenary celebrations	
1988	Protests in Melbourne against the Bicentenary		Australian Bicentenary celebrations
1993	Mabo Bill passed in the High Court of Australia	St Kilda railway line converted to light rail	
1993–96		'Save Albert Park' protest movement commences	
1994	Commonwealth *Native Title Act 1993* came into force	City of South Melbourne absorbed by the new City of Port Phillip	
1996	Demolition of Cleve Park toilet block	Inaugural Formula 1 Grand Prix held at Albert Park circuit	
1997	*Bringing Them Home* report into the Stolen Generations		
2000	Reconciliation Walk, Alexandra Gardens		
2006	*Aboriginal Heritage Act 2006* (Vic.)		
2007	Aboriginal Heritage Regulations 2007		

Date	Aboriginal history	Local developments	Broader context
2008	Apology to the Stolen Generations by the Federal Government		
2010	*Traditional Owner Settlement Act 2010* (Vic.) and first agreements		
2016	*Aboriginal Heritage Amendment Act* (Vic.)		
2018	Aboriginal Heritage Regulations 2018 come into force, revoking the 2007 Regulations		
2020–21	Treaty discussions with Victorian Government under way	Metro Tunnel project under construction	

4.4 Identifying historical themes

The thematic history of the Shrine to Sea study area is organised around the key historical themes that have been identified as relevant to this area. These themes have been informed by the documented history of the area, and by other thematic frameworks, including 'Victoria's Framework of Historical Themes' (2010), and by frameworks adopted in other relevant heritage reports. The draft historical themes incorporate both the Aboriginal and non-Aboriginal history of the area.

A broad general historical outline has been developed to underpin this investigation. The documented history of the area has been taken from primary and secondary sources, including historical maps and plans, historical images (artworks and photographs), local histories, heritage reports, and a range of digital sources.

An important aspect of this report is to better understand the Aboriginal history of the area and to identify the Aboriginal cultural values associated with this part of inner Melbourne. The experiences of Aboriginal people and the transformation of Aboriginal Country was directly impacted by the trajectory of colonial history. The Aboriginal history of the area is less documented and less understood than settler history, as is evident from Table 3.1).

The history of Aboriginal people needs to be presented alongside and together with the non-Aboriginal history to enable an inclusive approach to the historical aspect of this project, and to develop background material that can be utilised in positive ways to tell a range of diverse, locally based stories.

4.5 Historical themes

The following historical themes have been identified along with some local or key stories that correspond with each overall theme. Note that some of the information in Tables 4.2 and 4.3 may relate to areas strictly outside but still relevant to the study area.

Table 4.2 Historical themes and associated key stories for the study area

Theme 1 Aboriginal Country	
Land, water, sky—This section examines recorded history of Aboriginal people in this part of Melbourne from before European settlement, through the contact period and after. It seeks to understand the landscape before settlement—the ancient landscape that Aboriginal people relied on and lived in balance with its resources, seasons, etc. It also considers the dramatic changes to the landscape over millennia. It looks at the records of Aboriginal cultural / community traditions (e.g. corroborees, camping at Albert Park lagoon and in the Domain and Fawkner Park up until the 1860s). This theme will also be informed through consultation with Traditional Owners	**Associated Key Stories:** Living on Country Re-imagining the Aboriginal landscape
Theme 2 Transforming the landscape	
This theme examines the key developments to the landscape since European settlement in the 1830s, including draining the wetlands and lagoons to create parkland, building sea walls, clearing the land, forming roads, planting trees, and reclaiming low-lying land for residential development. This theme also includes healing of Country and reconnection to Country.	**Associated Key Stories:** Changing sea level Aboriginal land management/ agriculture/ aquaculture Draining the swamps and lagoons Urban development and the built environment Yabbies and cows Rehabilitation of the landscape (Earthcare volunteers, Friends of Albert Park)
Theme 3 Connections to and movement through place	
This section examines early tracks, roads, railways and tramways. These also include Kulin Nation connections to Country through established meeting places, camping areas and seasonal travel routes. A number of key transport routes are part of or close to this precinct, including St Kilda Road, Queens Road, Kings Way and Beaconsfield Parade.	**Associated Key Stories:** Existing strategic link between the tribes of the Kulin Nation Ngargee/Corroboree tree A well-connected neighbourhood

Theme 4 Diverse neighbours and neighbourhoods

As Melbourne expanded, the suburbs grew and developed. There was a housing boom in the area from the 1870s through to the early 1890s. The municipality of Emerald Hill (later South Melbourne) was responsible for providing local government services. Some residential pockets close to the study area were identified as 'slum housing'. This theme looks at the rich community life associated with settlement (including port life, suburban life, home life, street life, churches, schools and clubs). Diverse communities and neighbourhoods, as well as intersections of class and culture are part of this story. This theme also explores the human stories of connection within the study area and considers links to place and local identity.

Associated Key Stories:

Street life

Theme 5 Sport and recreation

This theme covers a wide range of sports and recreation, including competitive sport, passive recreation in public parks, on the lake and at the beach, water sports, motor car racing, cycling and golf. It also includes women's sport. Places associated with this theme in the study area and immediate surrounds include public parks and gardens (notably Albert Park reserve), sports clubs and the beach. This also examines the history of Aboriginal people involved in sport in the area.

Associated Key Stories:

Women's football

Kerferd Road Pier

Albert Park Lake

Theme 6 Military and defence

This theme examines the military use of the area from the 1850s when a military reserve and naval battery was established on the foreshore. North of the study area, the Domain has also had a long history of military use. The study area is close to Victoria Barracks on St Kilda Road, which was the Commonwealth military headquarters during World War II. Albert Park reserve was occupied by the military during World War II. The commemoration of significant overseas wars and those who served in the military is strongly evident in the area through, for example, the South African Soldiers Memorial on St Kilda Road (1924) and the Shrine of Remembrance (1934).

Associated Key Stories:

Air raid shelters and brownouts

American servicemen

Theme 7 Education

A large number of schools, both public and private, have operated in and around the study area. This includes South Melbourne College, South Melbourne State School, Middle Park State School, South Melbourne Technical School, Kilbride (Brigidine Sisters), St Peter's and Paul's Catholic School, MacRobertson Girls' High School, and the Good Shepherd Sisters Catholic School.

Associated Key Stories:

Convent schools

South Melbourne College

South Melbourne Technical School

Theme 8 Social welfare	
This theme covers a wide range of welfare provisions from the beginning of settlement. This includes the Aboriginal Protectorate (1838+); provisions of the South Melbourne City Council—including the distribution of food to the poor and public housing; the various local institutions including orphanages, the Magdalen Asylum and other institutions in the broader South Melbourne area. It covers the difficulties of the 1890s and the 1930s Depression. More recently, it notes the work of Father Bob Maguire of the South Melbourne Catholic Parish.	**Associated Key Stories:** The Magdalen Asylum The poor of South Melbourne

Theme 9 Community action and social justice	
The broader area of South Melbourne and St Kilda has been central to important movements to defend social justice and human rights, and to protect the environment. Under the Kennett state government, Albert Park reserve was proposed as a venue for the Australian Formula 1 Grand Prix. The Save Albert Park movement, a local lobby group comprising concerned local residents, was active in the mid-1990s and worked tirelessly but ultimately unsuccessfully to prevent the loss of pre-settlement trees. In the early 2000s the Brigidine Sisters in Albert Park / Middle Park began active work to assist refugees. The area is also known for its strong support of LGBTQIA+ rights and identity.	**Associated Key Stories:** LGBTQIA+ in Victoria 'Save Albert Park' Friends of Albert Park

Table 4.3 Relevant areas and place types for each historical theme

Historical theme	Relevant area/s	Examples of place types
Aboriginal Country	Entire area	Nerrm (Port Phillip Bay), Albert Park reserve and lake, Albert Park/Middle Park beach and foreshore, [Domain Parklands]
Transforming the landscape	Area south of St Kilda Road; Albert Park Lake and reserve (former lagoons)	Albert Park, Domain Parklands, Albert Park/Middle Park beach and foreshore, Beautification through street trees, and plantations (Kerferd Road, Danks Street)

Historical theme	Relevant area/s	Examples of place types
Connections to and movements through place	Major roadways, railway, tramlines, coastal edge; Kerferd Rd Pier, Albert Park Lake and reserve (former lagoons), Domain	St Kilda Road, Albert Road, Beaconsfield Parade, Kerferd Road, Former St Kilda railway (now light rail), Albert Park, Domain Parklands
Diverse neighbours and neighbourhoods	Entire area	Kerferd Road and environs
Sport and recreation	Albert Park Lake, Albert Reserve, Albert Park Beach	Albert Park reserve (including South Melbourne Cricket Ground), Albert Park Lake, Albert Park / Middle Park Beach, Kerferd Road Pier, St Vincent's Gardens
Military and defence	St Kilda Road, Albert Park reserve, Beaconsfield Parade, [Domain]	South African War Memorial, St Kilda Road, Former Battery and Military Reserve at Albert Park (Kerferd Road), Albert Park reserve (barracks and military training), [Shrine of Remembrance]
Education	Kerferd Road, various	Former Good Shepherd Convent, South Melbourne Technical School, MacRobertson Girls High School, Middle Park State School
Social welfare	residential areas	Good Shepherd Convent and Magdalen Asylum
Community action and social justice	Albert Park reserve	St Kilda Road Domain Albert Park Lake [St Kilda LGBTQI Legal Service]

5 Thematic history of the area

5.1 Aboriginal Country

5.1.1 A note on sources

This section of the report relies on documented records about Aboriginal people in Victoria. In addition to official government records, information about Aboriginal people and the impact of British colonisation in the early contact period has been obtained from settlers' accounts that detailed their observations and knowledge about Aboriginal people. The journals of Assistant Protector William Thomas provide valuable insight into the period from 1839 to the early 1860s. Some settlers also penned reminiscences in later life, well into the early twentieth century.

5.1.2 Before the invasion

Before the arrival of British colonists, the place we now know as Melbourne was the Country of the Woi-wurrung (Wurundjeri) and Boonwurrung (Bunurong/Boonwurrung) language groups, which were two of the five tribes of the Kulin nation.[31] The Kulin nation occupied the Melbourne area for tens of thousands of years. The extent of their ancient occupation of these lands and precise timeframes are not known. In a map drawn in 1840, William Thomas recorded the Aboriginal name for the South Melbourne area as *Nerre nerre minum*.[32]

The study area lies at the edge of Nerrm (Port Phillip Bay), and its character has been strongly shaped by the ocean and the impact of sea level changes over millennia. Around 20,000 BP the sea level was much lower, so that more land was exposed on the coastal edge of southern Australia, including the Bassian Shelf that formed a land bridge to Tasmania. Nerrm was described by one Elder as having been a vast 'kangaroo hunting ground'. The low-lying area was a natural basin and formed a grassy plain, probably with areas of wetlands at different times at its lower points. At the end of the last Ice Age, the ice caps melted and the sea level rose significantly. The land that later became Nerrm was eventually inundated. The flooding occurred slowly over thousands of years, reaching a high point that covered much of the coastal areas of Melbourne, and then subsided, forming the present coastline between approximately 5000 and 6000 years ago. The study area was formed when the sea level fell, and the waters retreated to a smaller area. The exposed land had a sandy base and was prone to flooding.

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[31] Ian D. Clark 1990, *Aboriginal Languages and Clans: An historical atlas of Western and Central Victoria, 1800–1900* (Monash Publications in Geography No. 37), Department of Geography and Environmental Science, Monash University, Clayton.

[32] William Thomas 1840, 'A Map of Western Port District' (PROV).

Much of the study area for this project would have been inundated before the coastline settled in its current form, and the character of the area at the time of settlement told this story. Wetlands that dotted this landscape, some with a partially saline character, were formed when the sea retreated. The Kulin faced the invasion of their country that began in 1835, initially by adventurers from Van Diemen's Land, who were seeking to expand their pastoral opportunities across Bass Strait in mid-1835. Although they had no authority to settle at Port Phillip, which was at that time outside the limits of settlement, the British Home Office and the colonial authorities in Sydney were pushed to approve the new settlement at Port Phillip in 1836.

Prior to the arrival of British settlers to the area and the associated changes that brought, the landscape would have comprised the outlying ridges land system. Vegetation would have been varied, and included grassy woodland species, riparian woodland species, grassland species and brackish wetland species.[33] The natural features of the Melbourne area represented an ancient landscape: the study area and its immediate environs encompass an area that stretches from the high ground of the Domain, which formed a bank of the Yarra River (Birrarung) through to the coastal edge at what is now Middle Park and Albert Park, which was mostly low-lying and prone to flooding. There was an extensive lagoon at what is now Albert Park Lake and another smaller lagoon between Albert Park Lake and the foreshore. The area was part of the broad delta of the Yarra River (Birrarung). This was much wider in past millennia, with the Sandridge Lagoon believed to have been a former outflow of the Yarra River.

The area was rich in resources, including birds, fish and other freshwater and saltwater animals, as well as a great variety of plants. The area had been colonised by tea tree and indigenous grasses. There were also forest trees, including Sheoak, Manna Gum and River Red Gum. Trees were used by Aboriginal people for a range of purposes—for example, for making weapons, tools and implements, and canoes. The boughs, bark and leaves of different trees were utilised for different purposes. A light tree cover was probably maintained through firing the ground seasonally, which stimulated new growth of pasture for grazing animals such as kangaroos and wallabies, as well as herbs and tubers.

The central Melbourne area was a long-established meeting place of the five language groups of the Kulin confederacy—Woi-wurrung, Boonwurrung, Dja Dja Wurrung, Taungurung and Wathaurung. During these meetings Aboriginal people conducted ceremonies, traded goods, organised marriages and resolved disputes. Such gatherings mostly took place in the warmer months when food resources were plentiful. At the time of British settlement there were camping grounds along both sides of the Yarra in the vicinity of Yarra Park, the Botanic Gardens and the Domain.[34] Like other areas of high ground in the vicinity of the lower Yarra, on both the north and south banks, the area around the Domain was a place to gather and camp. Being high ground, this area had strategic advantages and offered views of Birrarung

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[33] Oates and Taranto 2001.
[34] Context Pty Ltd 2011, 'City of Melbourne Thematic Environmental History', p. 4.

and of Nerrm beyond. The Domain may also have been an ancient burial ground, as Ancestral Remains were uncovered there in 1929 when the foundations of the Shrine of Remembrance were dug.[35]

Plains, spurs, valleys and hills converged to form a continuous landscape delineated by Birrarung and its winding tributaries and the shifting coastline of Nerrm. The rivers, creeks and swamps provided abundant resources. The South Melbourne area was very swampy and supported tea-tree scrub, which is still found around the eastern shoreline of the Bay. Large lagoons, the haunt of wild ducks, plovers, coots, swans, geese, and other waterbirds, lay between the river and the coast.[36] William Thomas, Assistant Protector of Aborigines for the Western Port District, noted that 'splendid swamps by the Yarra' were favoured fishing spots for local Aboriginal people and regular meeting places for clans.[37]

Along the coastline of Nerrm there is evidence of shell middens that contain the discarded shells and bones of meals eaten by Aboriginal people. The prevalence of mussels on the foreshore was often noted in the historical record, as were crayfish. While development and natural erosion is likely to have removed evidence of middens in the study area, many were likely extant when European settlers first arrived.

According to William Thomas, the Bunurong held meetings every three months, and corroborees on occasions of full and new moons. Notices were sent to neighbours using message sticks and smoke signals. High points in the area, such as Emerald Hill (present-day South Melbourne), St Kilda Hill and Point Ormond, would have been ideal lookouts for such signals.[38] During these inter-tribal gatherings, marriages were arranged and disputes resolved. Emerald Hill was known as a traditional social and ceremonial meeting place for Aboriginal people; reports in 1840 describe 50 men dancing to musical accompaniment at Emerald Hill.[39] A watercolour by Wilbraham Liardet, painted in the 1870s but relying on an earlier sketch he made in the early 1840s, shows Aboriginal people performing at a corroboree at Emerald Hill (see Figure 5-1).

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[35] Bruce Scates 2011, *A Place to Remember*, Cambridge University Press, Port Melbourne; *Argus*, 13 November 1929, p. 10; *Herald*, 14 November 1929, p. 1.

[36] Charles Daley 1940, *The History of South Melbourne*, Robertson and Mullens, South Melbourne, p. 8.

[37] Presland 2008, p. 15.

[38] Edelson 2014, p. 28.

[39] Richard Howitt 1845, *Impressions of Australia Felix during Four Years' Residence in that Colony*, London, p. 188.
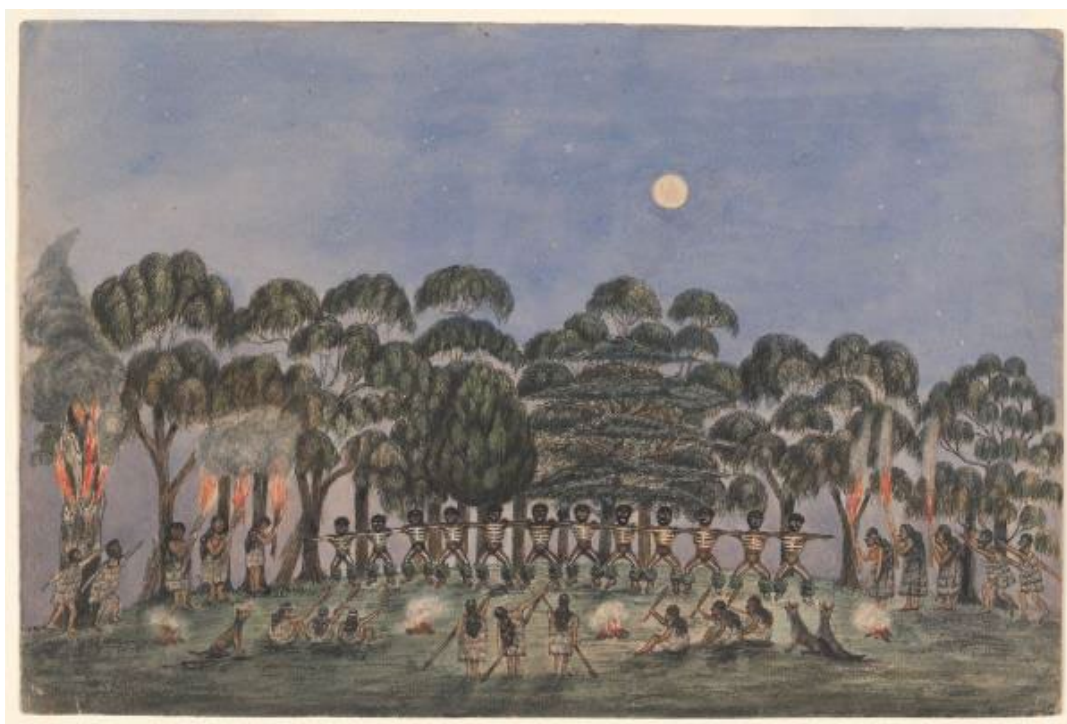
Figure 5-1 'A corroboree on Emerald Hill in 1840' by Wilbraham Liardet, 1875, based on an earlier sketch he had made in the 1840s. (Source: State Library Victoria, Accession No. H28250/31)

Figure 5-2 An Aboriginal camp on the south bank of the Yarra, sketched by John Cotton, c1845. (Source: State Library Victoria, Accession No. H252)

5.1.3 The impact of European settlement

The first permanent European settlers, led by John Batman (representing the Port Phillip Association) and John Pascoe Fawkner, arrived in present-day Melbourne and took up land in mid-1835. When Batman arrived at the site of Melbourne in 1835, he referred to the place as Doutigalla, which he incorrectly believed to be the Aboriginal name for the place. Batman claimed to have made a treaty with the Aboriginal 'Chiefs' in June 1835 that entitled the Port Phillip Association to 600,000 acres of land in exchange for various trifling items of European manufacture and a yearly tribute. The treaty was subsequently declared invalid by the British Home Office and the Governor of New South Wales, Richard Bourke. The NSW Government claimed that the Port Phillip District (Victoria), as part of the Colony of NSW, had been taken possession of in the name of King George III in 1788. The British colonial authorities failed to recognise the sovereign rights of Aboriginal people to their Country.

From the 1800s, sealers working in Bass Strait kidnapped Bunurong women and children from the Victorian coast and took them to the Bass Strait islands.[40] Those abducted included the wives of distinguished Bunurong men, including Derrimut and Big Benbow. In 1836 at the behest of Derrimut, settlers unsuccessfully attempted to rescue the abducted women.[41]

The colonial government assumed ownership of the land and its waterways and denied Aboriginal people free access to and occupation of their Country, an inheritance many tens of thousands of years old. It surveyed the land in Melbourne, dividing it into parishes and allotments, and set about selling sections of this land to the public. As more European settlers arrived in Melbourne, more land was sold off and the amount of public land, or Crown land, that was available for Aboriginal to access grew smaller.

The Port Phillip Aboriginal Protectorate was established in 1838 in an effort to protect Aboriginal people from the dangers posed by European settlers. Local Aboriginal men also joined the Native Police Corps, which was established in 1838. An Anglican Mission for the Aboriginal people in the Melbourne area was established on the south bank of the Yarra, on a site that later became the Melbourne Botanic Gardens. This operated from 1837 until 1839, and included a mission school for Aboriginal children.

At the time that European settlers arrived and took up this land from Aboriginal people to make their own, Aboriginal people were living in clans (large family groups), which collectively made up a large and complex society. The cultural traditions of the Kulin continued to be practised against great odds during the tumultuous early period of British colonisation from the mid-1830s until the 1860s. European settlers recorded their observations of Aboriginal life and interactions with Aboriginal people in the Melbourne area during this period—from c1835 until the 1860s. This included accounts of corroborees and the areas of Melbourne where Aboriginal people set up their camps. In the late 1850s many of

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[40] Brian Johnson 2017, '*"A Most Dangerous Character": The remarkable life of Yonki Yonka*', Master of Philosophy thesis, University of Western Australia.

[41] Eidelson 2014, p. 19.

the Wurundjeri people remaining in Melbourne had been moved to Acheron Aboriginal Reserve and then in 1863 to Coranderrk Aboriginal Reserve. The Bunurong had been provided with a 'camping reserve' at Mordialloc in 1841 but there were few people remaining there by the late 1860s. By that time, there were few Aboriginal people remaining permanently in central Melbourne but there continued to be camps in and around Melbourne.

The early settlement of the area of Melbourne between St Kilda Road and Hobson's Bay was scattered and, until the first land sales in the early 1850s, was largely restricted to pastoral use and other forms of permitted licensed occupation of Crown land. In 1838 pastoralist Benjamin Baxter, who had the first mail run from Sandridge to Melbourne, took up a grazing licence that covered much of the present-day area of South Melbourne and St Kilda.[42]

Aboriginal people continued to live in this area after the official declaration of the Port Phillip settlement and the town of Melbourne in 1836. Concentrated in a complex of camps on the south side of the river (in the vicinity of today's Domain and Botanic Gardens), Aboriginal people continued many of their cultural practices, but under enormous constraints and significant duress. As settlement progressed, much of their Country was taken away from them in the name of the British colonial government, along with access to water and other necessary resources. A combination of factors contributed to high mortality rates among the Aboriginal people living in Melbourne in the 1830s and 1840s, including the impact of fatal European diseases, including syphilis and influenza, for which they received poor medical treatment; exposure to alcohol; cases of assault and violence against Aboriginal people by European settlers, much of which would have gone unreported; and underpinning the Aboriginal experience of invasion and dispossession were the compound psychological effects of deprivation and trauma, and profound grief, despair and desolation. Aboriginal women's physical and mental health was compromised by the cataclysmic change to Aboriginal society in this period, which was detrimental to the Aboriginal birth rate.

Superintendent of Port Phillip C.J. La Trobe sought earnestly to have Aboriginal people removed from the city. In 1840 he instructed William Thomas to ensure that they remain outside the bounds of the city.[43] Despite the profound dislocation caused by the invasion of their Country and the extensive losses and suffering involved, Aboriginal people maintained their cultural practices and endeavoured to find a way to survive. In July 1844, for example, the Bunurong and Wathaurung (whose Country lay west of the Werribee River) established a camp at Nerre nerre minum following a judicial council meeting involving 320 clan members and a Grand Council comprising over 106 men.[44] The Port Phillip Aboriginal Protectorate was abandoned in 1848, leaving Aboriginal people without land and resources and in an increasingly vulnerable situation.

[42] Context 2017, 'Life on the Bend: A social history of Fishermans Bend', prepared for the Fishermans Bend Taskforce, p. 16.

[43] Broome 2005, p. 31; Boyce 2011, p. 186.

[44] Meyer Eidelson 2014, *Yalukit Willam: The river people of Port Phillip*, City of Port Phillip, St Kilda, p. 27.

By the 1850s, Aboriginal people were further alienated from their Country, and witnessed the ongoing destruction and degradation of the land and waterways on which they had relied. Aboriginal people continued to live on the south bank of the river, camping in the Domain and Fawkner Park, and probably also at Albert Park, which was also accessible as a Crown reserve, until at least the early 1860s. The lagoon at Albert Park probably continued to provide valuable food resources for Aboriginal people in the early settlement period, including yabbies, eels, birds and plants. Plant resources would have included swamp herbs (carrum). The Wurundjeri and the Bunurong also continued to source food on the foreshore of Nerrm, including fish, mussels and other shellfish.

In 1841, the government provided a 'camping reserve' at Mordialloc for the use of the Bunurong.[45] The Bunurong made regular trips from Mordialloc to Melbourne where they camped at the Albert Park lagoon,[46] and also in the Domain and Fawkner Park. In 1852 the Wurundjeri were granted a small Aboriginal reserve at Warrandyte. In 1863 the Coranderrk Aboriginal Reserve was established, where many of the East Kulin from the Melbourne area settled. Following the closure of Coranderrk Aboriginal Reserve in 1924, many Aboriginal people settled in Melbourne, reconnecting to Country.

Despite the closure of many of the missions and reserves, the lives of Aboriginal people continued to be disrupted and heavily controlled by the government policies. Church and welfare groups believed that Aboriginal children would be better in foster care and institutions and took many Aboriginal children away from their families for this reason. This caused enormous damage to Aboriginal people and continues to cause great suffering today.

5.2 Modifying the landscape

5.2.1 Aboriginal land management

For many thousands of years, Aboriginal people in what is now the Melbourne area modified the landscape—in sometimes subtle but critical ways to maintain necessary resources for human survival. They carried out seasonal burns of Country to regenerate plant life and stimulate regrowth, which managed the fuel load and helped avert bushfire and also sustained hunting grounds for grazing animals like kangaroos. They built fish traps at the edge of lakes and lagoons, and harvested plants such as the tuber Murnong or Yam Daisy (*Microseris* spp.) which was a mainstay of their diet.[47] They formed kitchen middens along the sea coast where shellfish were harvested and consumed over many thousands of years.

The land and water that make up the area has also been transformed over thousands of years by significant changes to the climate, which impacted on sea levels, temperature

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[45] D.B. Caldere and D.J. Goff 1991, *Aboriginal Reserves and Missions in Victoria*, Department of Conservation and Environment, Melbourne, p. 7.

[46] *Argus*, 25 July 1931, p. 4.

[47] Nelly Zola and Beth Gott 1992, *Koorie Plants, Koorie People*, Koorie Heritage Trust, Melbourne; Bruce Pascoe 2014, *Dark Emu*, Magabala Books, Broome.

patterns and rainfall. Aboriginal people adapted to different climates and significant environmental changes.

5.2.2 Draining the swamp

From the mid-1830s, settlers began clearing the land—initially for grazing and later for building. Two decades later, the landscape had changed as people continued to use the swampy lands around the lagoon for cattle grazing and for recreational activities such as cricket and archery.[48]

The Victorian Government sought to make provisions for public recreation and set aside large areas in and around Melbourne for this purpose. A large area, comprising 948 acres (384 hectares), located south of St Kilda Road and constituting low, swampy ground was reserved in 1862 as the 'South Park' (Albert Park reserve).[49] In the minds of the predominantly British settlers, swamps were abhorrent and needed to be drained or avoided. There was little value placed on this landscape as a place that was rich in resources and a breeding ground for birdlife.

Efforts to improve the usefulness and the attractiveness of the low-lying lands south and west of the city were the subject of a Royal Commission on Low-lying Lands of Melbourne in 1871. The Albert Park lagoon was drained in the 1870s and converted into an artificial body of water named Albert Park Lake.

5.2.3 Trees, gardens and plantations

Efforts to improve the appearance of the study area were dictated by the prevailing tastes of the day. It was desirable, and indeed considered beneficial to the public, for public parkland to be laid out in such a way as to provide the benefits of recreation as well as the tasteful landscape design. The ideal of the 'gentleman's park' laid out in the picturesque style, complete with wide lawns, exotic specimen trees, inviting views and a lake, was upheld as a model of good taste. A landscape design along these lines was prepared for Albert Park by Clement Hodgkinson in 1864. Hodgkinson was also responsible for a number of public parks around Melbourne, including the Treasury Gardens and Yarra Park. The Albert Park reserve, which was part of the South Park reserve set aside in the 1840s, was improved through the 1860s and 1870s. In 1870 trees were supplied by Ferdinand Mueller.[50] In 1873, beyond the northern edge of the study area, where the Shrine of Remembrance would later be built, the Domain was laid out to a design by gentleman landscape architect, Joseph Sayce of Caulfield.

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[48] Jill Barnard and Jenny Keating 1996, *People's Playground: A history of the Albert Park*, Chandos Publishing, Burwood.

[49] *Victorian Government Gazette*, no. 94, 12 August 1862, p. 1436.

[50] Andrew May and Sara Maroske 1993, '"Horticultural Embellishments": Public conferment from the Melbourne Botanic Garden, 1870', *Australian Garden History*, 4(4), 1993, pp. 8–14.

Street trees provided formality and definition to civic schemes, as well as beauty and shade. Street trees were first planted in the area in the late nineteenth century, with English Elms (*Ulmus procera*) planted on both sides of St Kilda Road in the 1880s. A triangular parcel of Crown land at the corner of St Kilda Road and Albert Road was set aside in the 1880s as a tree reserve. In the 1870s Emerald Hill Councillor and property developer William Buckhurst pushed for street tree planting, in an effort to beautify the area.[51] Street trees such as elms, London planes, poplars and Oriental planes were planted in Albert Road and Kerferd Road in the early 1900s. A generous median strip was provided in both Kerferd Road and Danks Street for tree plantations. There was also some landscape work carried out in Kerferd Road, with rockeries formed.[52] The idea of planting eucalypt and wattle species along Kerferd Road was raised, but it was considered that they were more suited to reserves and gardens.

St Kilda Road received a more ambitious landscape treatment in 1900 in readiness for the royal visitors to Melbourne on the occasion of Federation. An enthusiasm for improving the foreshore area at St Kilda in the early 1900s saw extensive gardens and trees planted, and other landscape works carried out. A similar approach seems to have taken place at Albert Park / Middle Park but on a much more modest scale. Here too, there were growing numbers of visitors in the summer period and the local council sought to make the area as attractive as possible for tourists. In the late 1980s a single row of about 300 mature Canary Island Date Palms (*Phoenix canariensis*) was planted along the foreshore on Beaconsfield Parade, providing a bold demarcation of the shoreline and a strong vertical contrast to the horizontal dominance of the Bay.

5.2.4 Developing Albert Park Lake and Reserve

In 1863 the South Park (later known as Albert Park) was leased by the Board of Lands and Survey for grazing cattle.[53] Petitioners from the St Kilda and Emerald Hill Councils in 1863 requested that the park no longer be let for grazing purposes as the cattle were an annoyance to persons who walked in the park and were also dangerous. It was suggested that the park should be shut up for the present, so that young trees and shrubs might have a chance to grow.[54] As a compromise it was decided that the next grazing licence would exclude the land between the Brighton railway line and Fitzroy Street, St Kilda, and that the licensee would be encouraged to take steps to make the park safe for people.

Albert Park Lake was officially surveyed in 1871. Prior to this the lake appeared as two ephemeral waterholes in a low-lying swampy area with sparse tree cover (Figure 5-4). Previously though the area was a wide wetlands and possible a lake during wet seasons. In 1871 maps began to refer to the area as Albert Park, and it is noted at this time that the lagoon was used for boating activities. Albert Park Lake was named after the Consort of

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[51] *Record and Emerald Hill and Sandridge Advertiser*, 23 January 1873, p. 3.
[52] *Emerald Hill Record*, 7 December 1907, p. 4.
[53] *Age*, 8 January 1863, p. 5.
[54] *Age*, 6 February 1863, p. 4.

Queen Victoria, Prince Albert.[55] The lagoon began to be formed into a lake in 1871, following pollution from nearby residential development, but it would not be completed for another twenty years.[56] The two ornamental islands within Albert Park Lake were constructed by 1895, accompanied by five boat sheds and a timber promenade.

The Albert Park and Lake Improvement Society regularly hosted meetings at the Mechanics' Institute at the South Melbourne Town Hall during the 1920s and 1930s.[57]

In Albert Park, the sandy and swampy surfaces were overlaid with thousands of loads of filling and material.[58] Over the years, a protective cement coping was constructed around the shoreline of Albert Park Lake to prevent silting and shallowing. Clay was also laid to prevent seepage and give consistency to the edge of the lake.[59]

Figure 5-3 Thomas Ham, Plan of Melbourne, 1853. (Source: State Library Victoria, I.D 1757971)

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[55] Hassell Group and Melbourne Park & Waterways 1994, 'Albert Park Master Plan', prepared for Melbourne Parks and Waterways, Melbourne.

[56] Andrew Ward 2021, 'City of Port Phillip Heritage Review', prepared for the City of Port Phillip, p. 516.

[57] *Age*, 2 October 1925, p. 10.

[58] Daley 1940, p. 209.

[59] Daley 1940, p. 210.

Figure 5-4 Detail from *Map of Melbourne and Surrounds* (Frederick Proeschel, c1851–69) showing Kerferd Road ('Beach Road') and Albert Park Lake. (Source: National Library of Australia, MAP F 878 copy)
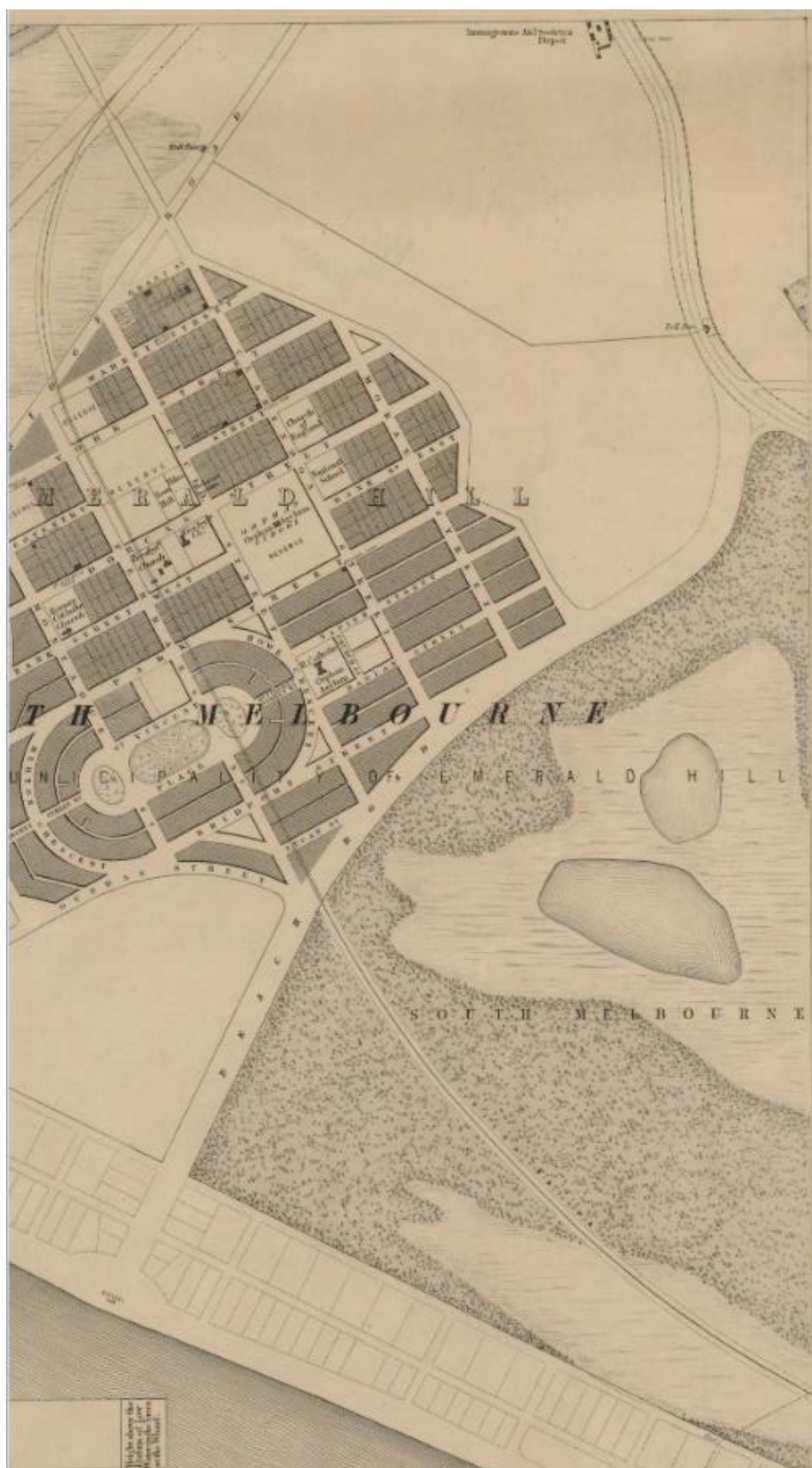
Figure 5-5 Detail from James Kearney's *Map of Melbourne and its Suburbs*, 1855. (Source: State Library Victoria)
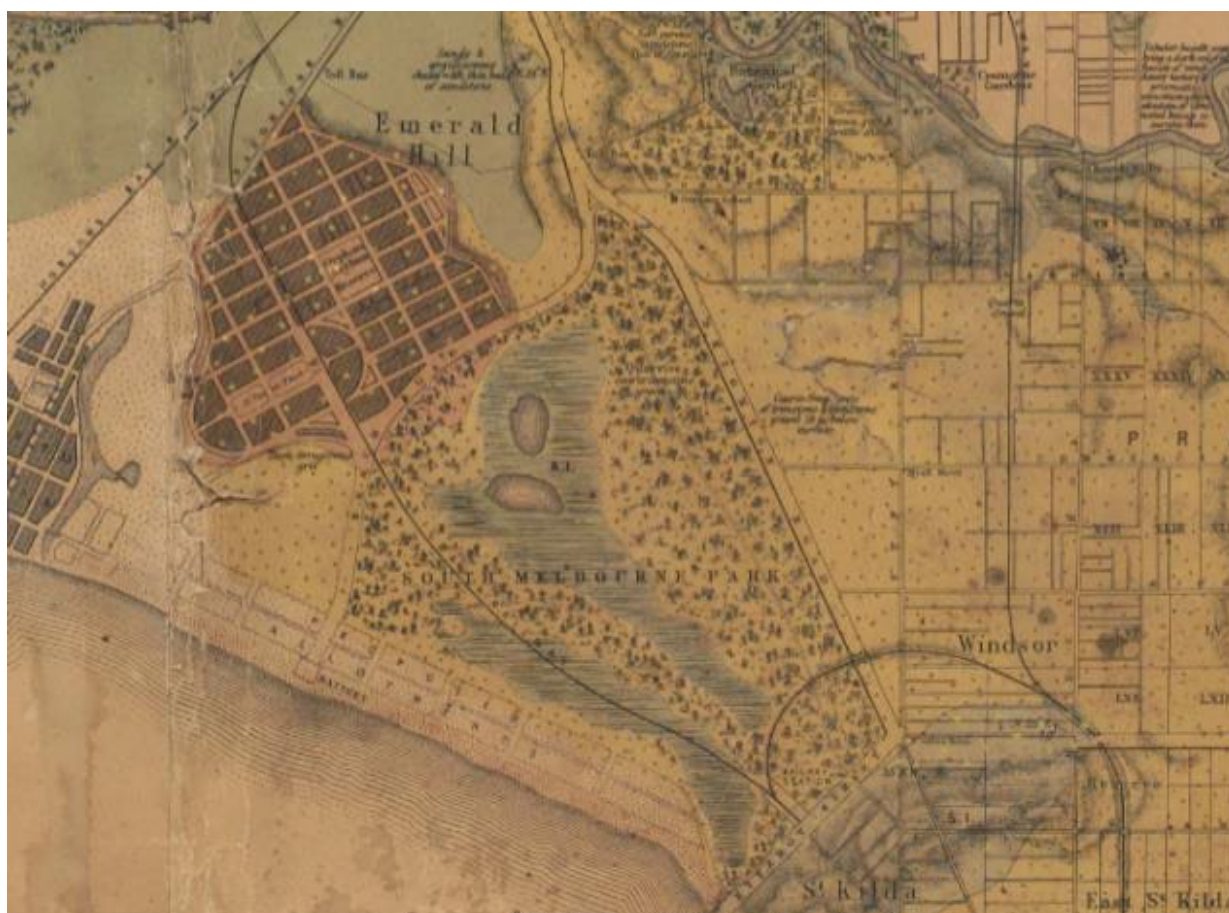
Figure 5-6 Alfred R.C. Selwyn, Geological Survey of Victoria, 1860, showing the study area. (Source: National Library of Australia)

Figure 5-7 Detail from H.L. Cox's plan of Melbourne, 1864. (Source: State Library Victoria)
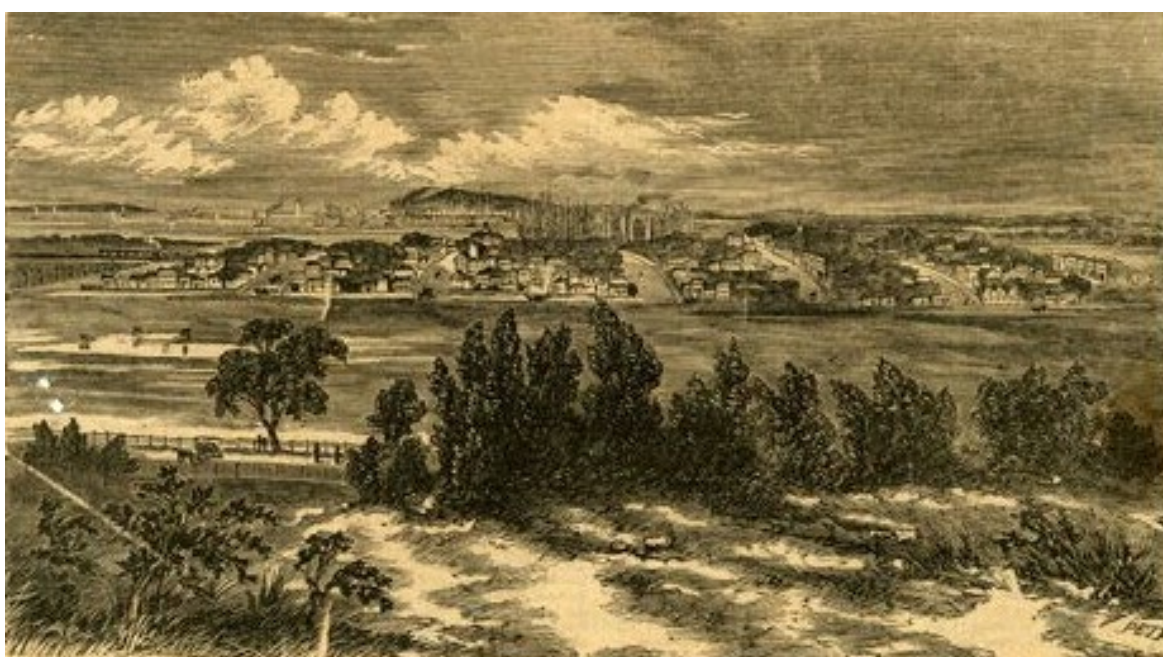
Figure 5-8 'Emerald Hill from the St Kilda Road', 1863, showing a low hill rising from the otherwise flat floodplain of the lower Yarra. (Source: State Library Victoria, Accession No. IMP25/05/63/8)

Figure 5-9 Map of the lagoon in Albert Park 1871, showing the altered state of the swamp and waterholes. (Source: State Library Victoria)

Figure 5-10 Photograph taken in 1934 from the vantage point of the recently completed Shrine of Remembrance, looking south across Albert Park Lake to the Bay; the obelisk of the South African War Memorial is visible on the right. (Source: State Library Victoria, Accession No. H99.67/9)

5.3 Connections to and movement through place

5.3.1 Early routes and tracks

Before the beginning of British colonisation at Port Phillip, the broader study area was a landscape marked with Aboriginal tracks forged from common use. There would have been tracks between the beach and Birrarung (the Yarra River). This section of the lower Yarra, where fresh water and salt water met, was an important fishing place. The banks of the river were used for ceremonies and gatherings. Here the river widened, and the estuarine environment was rich in resources. The river itself was a route for the Kulin. Canoes could be taken upstream as far as Dights Falls, and downstream to where the river flowed into the bay.

With the beginning of European settlement, a track formed along the route from Sandridge to the township. Sandridge was where the boats came in and were moored. City Road was an early route because it connected the infant township with the port. A road was constructed with timber planks in c1840, ordered by Governor La Trobe.[60] There likely would have been

[60] Context 2017, p. 35.

tracks around Albert Park lagoon, and Emerald Hill was joined to Sandridge by wooden bridges across the lagoon at Bridge, Graham and Rouse Streets.[61]

St Kilda Road, also known as the Great Westernport Road or the road to Gippsland, followed the ridge of the Domain, which appears to have been an ancient sand ridge. This was the route taken by Daniel Bunce in 1839, aided by several Aboriginal guides.[62] From c1840s it was also often referred to as Brighton Road. Three punts were situated at site of Princes Bridge from 1838, which increased traffic on the Great Westernport Road to the southeast, which in turn also contributed to the development of the southern side of the Yarra River. [63]A toll gate was established on St Kilda Road in July 1885 to provide funds for the upkeep of St Kilda Road. The toll gate was close to Victoria Barracks and was leased for £13,200 per annum.[64] A plan of Melbourne dated 1855 shows this route as Brighton Road and marks the 'toll bar' just west of the corner of the Beach Road (now Albert Road) intersection.

There are several accounts of bushrangers being active on St Kilda Road in the 1850s. One widely published account of a robbery on St Kilda Road involved approximately 20 travellers being tied up at gun point and robbed by a gang of between four and six men over a period of three hours.[65] It is likely this event that provided the inspiration for William Strutt's history painting of 1887, *Bushrangers on the St Kilda Road, 1852* (Figure 5-11).

Figure 5-11 *Bushrangers on the St Kilda Road, 1852*, painted by William Strutt in 1887. (Source: University of Melbourne Art Collection)

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[61] Daley 1940, p. 76.

[62] Daniel Bunce 1856, *Australasian Reminiscences*, J.T. Hendy, Melbourne.

[63] Daley, 1940, p. 12.

[64] Daley, 1940, p. 87.

[65] *Maitland Mercury and Hunter River General Advertiser*, 27 October 1852, p. 3.

A two-mile telegraph line was installed between the telegraph office in Melbourne and Sandridge in July 1855. It was constructed to provide information about shipping and activities in Port Melbourne and was to be an example for a similar initiative in Sydney in 1856.[66] An early telegraph line appears in Cox's plan of 1865, running along the beach from Sandridge to St Kilda (see Figure 5.7).

5.3.2 Road, rail and tram

A plan of Hobson's Bay dated 1854 illustrates the South Melbourne Park Reserve and proposed Marine Parade at the Hobson's Bay shoreline, showing the extent that the South Melbourne Park Reserve once abutted the proposed boulevard. Later maps (see, for example, Figure 5-7) indicate that Albert Road had not been built past Ferrars Street at that time, which suggests it may have extended later to improve access to the naval battery.

A map dating from 1864 shows the outline of the Kerferd Road reservation, indicating that formation of the road had commenced by this time.[67] It is understood that Kerferd Road was named after George Briscoe Kerferd. While serving as Premier (July 1874–August 1875), he actively sought the closure of Coranderrk Aboriginal Reserve.[68]

Due to the presence of swamps, plank roads were common in Emerald Hill prior to formalised roads.[69] As a result of political upheaval in Victoria in the 1870s, public confidence had weakened, and unemployment levels were high. In 1878 the colonial government undertook a range of public works to provide work for the unemployed.[70] This included filling up the multiple swamps and waterholes in Albert Park and Middle Park. After years of reclamation works, the filling of swamps and depressions, levelling of areas, raising of surfaces, methodical drainage, and an increase in permanent roadways, plank roads were no longer necessary and were gradually removed.

On 2 June 1875 residents and residents-to-be of Emerald Hill appealed to the Minister of Lands for useable roads:

> A deputation from the residents of Emerald hill and others, purchasers or intending purchasers of land near the military reserve on the beach, waited upon the Minister of Lands …, to ask that a special condition may be attached to the lands to be sold on the 14th inst. That 5s. per foot should be paid by purchasers in addition to the purchase money, to be devoted to the making of Kerferd road, leading to the lots for sale. It was pointed out that the Town Council of Emerald Hill was overweighted by the older streets of the town and that it would be impossible for the council to attempt the making of new streets for many years to come; that the land at the military reserve was quite isolated, and that without the aid such as that asked

[66] Telegrams in Australia: 1854–1988, https://telegramsaustralia.com.

[67] David Helms 2019, 'History Vignettes – Shrine to Sea: Report on heritage places in the study area'.

[68] Leigh Boucher and Lynette Russell (eds) 2015, *Settler Colonial Governance in Nineteenth Century Victoria*, ANU Press and Aboriginal History Inc, Canberra.

[69] Daley 1940, p. 76.

[70] Daley 1940, pp. 126–27.

for, the land already sold was almost worthless, but that if a road were made the land would be very much enhanced in value.[71]

By 1895 the Melbourne & Metropolitan Board of Works plans show that Kerferd Road and Albert Road were both lined with pitched drains. The central reservation of Kerferd Road had been formed, but Albert Road was undivided at this time.[72]
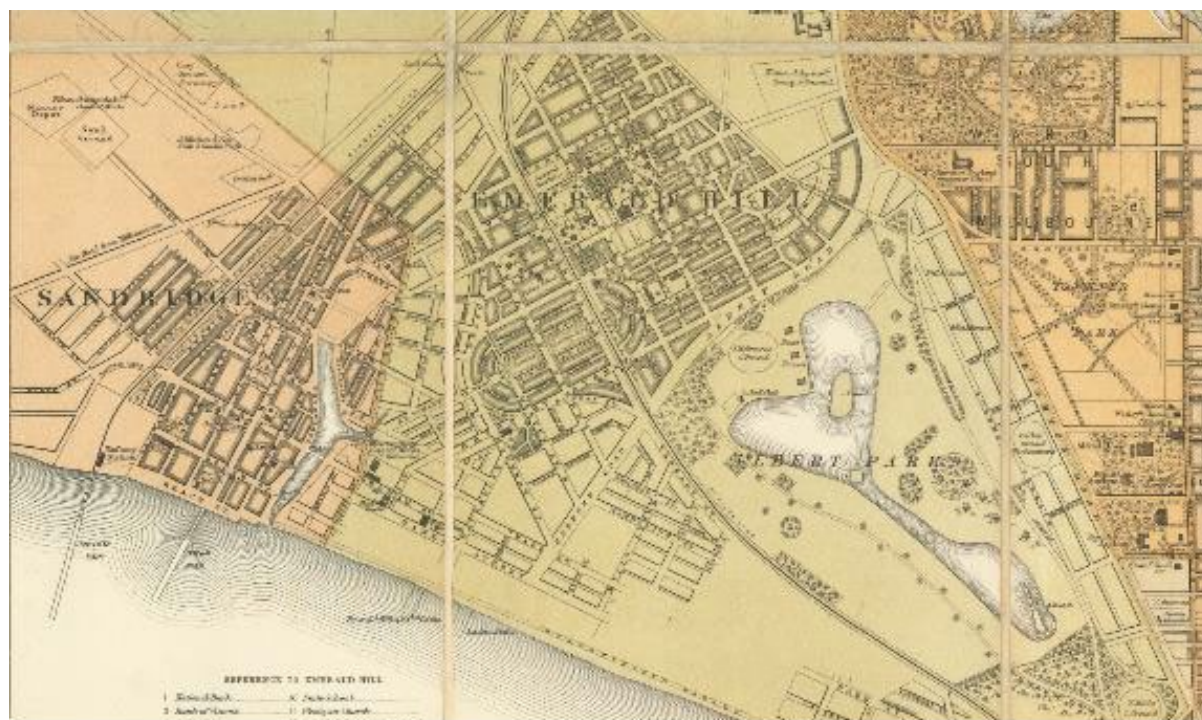

Figure 5-12 Detail from a map of Melbourne, c1880s showing the layout of roads and formalisation of Albert Park Lake. (Source: State Library Victoria)

In the 1870s the Emerald Hill Town Council reportedly asked the Victorian Government to build a pier at the end of Kerferd Road. Council was granted permission to construct one in 1881.[73] Several years later in 1887 the Victorian Public Works Department contracted Thomas Dalgleish to construct the approach and the first 360 feet of the timber pier at the end of Kerferd Road. Proposals to extend the Kerferd Road Pier began in 1889 and continued to 1913, when the pier was finally extended.[74] The pier remains substantially intact in its original form.

Beaconsfield Parade was constructed in the 1870s as an employment relief project.[75] Named after the Earl of Beaconsfield, it had originally been established as a military road between

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[71] *Age*, 3 June 1875, p. 2.

[72] Melbourne & Metropolitan Board of Works 1895, Detail Plan No 34, City of South Melbourne, scale 160 feet to 1 inch (State Library Victoria).

[73] Daley 1940, p. 121.

[74] *Age*, 21 September 1889, p. 14., *Herald*, 11 June 1913, p. 9.

[75] Daley 1940, p. 127; Ward 2021, p. 494.

Sandridge and St Kilda and lined with defences.[76] It was properly formed in the late 1880s at the time that Kerferd Road Pier was built.

To service Melbourne's fast-growing population and expanding suburbs, a railway line from Melbourne to Sandridge (now Port Melbourne) was built in 1853. This opened a year later to large crowds and celebrations. It was Australia's first steam railway, operated by the Melbourne and Hobson's Bay Railway Company. A new railway from Melbourne to St Kilda, via Emerald Hill, was established a few years later in 1857.[77] The railway was cut through St Vincent's Gardens and was 4.5 kilometres long. An additional loop was added to the line in 1859, with a wooden bridge over Punt Road and St Kilda Road.

There was a railway crossing at Kerferd Road where a signal box was erected in 1887.[78] In 1898 this was converted to an overpass.[79]

The railway ran until 1987, when both the Melbourne to Sandridge and Melbourne to St Kilda lines were closed. The St Kilda line was repurposed as a light rail line and remains in use. Cable trams also operated on St Kilda Road from the 1880s but were eventually replaced by electric trams in the 1920s. The location of the cable tram along City Road and Bay Street in Port Melbourne contributed to the development of a busy commercial strip.

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[76] *Argus*, 18 January 1879, p. 7.

[77] Ward 2021, p. 441.

[78] *Victoria Government Gazette*, 2 December 1887, no. 116, p. 334.

[79] *Age*, 27 June 1898, p. 3.

Figure 5-13 *Train to Sandridge*, painted by Henry Burn, 1870, showing the train to Sandridge in the distance. (Source: State Library Victoria, Accession No. H30808)

Figure 5-14 Rail bridge over Kerferd Road, Albert Park, c1950s. Painted on the bridge is a political message: 'Vote Commonist [sic] put Libs last'. (Source: Public Record Office Victoria, VPRS 12800, P3, ADV/1641)

Figure 5-15 Construction of the electric tramway in St Kilda Road, c1925. South African Soldiers' Memorial in background. (Source: Public Record Office Victoria, VPRS 12800, P3, ADV/1641)

Figure 5-16 W. Raymond Garrett, aerial photograph showing St Kilda Road, Albert Road and Queens Terrace/Road, looking south, c1920–40. (Source: State Library Victoria, Accession No. H98.129/20)

5.4 Diverse neighbours and neighbourhoods

5.4.1 Building communities

Victoria became a separate colony in 1851, only days before the announcement of the discovery of gold within 100 miles of Melbourne. Through the early 1850s, he population of Melbourne swelled significantly, with immigrants of many nationalities drawn by the promise of gold, including Germans, Americans, Italians and Chinese. A makeshift agglomeration of tents dubbed 'Canvas Town', sprang up almost overnight, occupying Crown land on either side of St Kilda Road; this was a temporary solution to the large influx of new arrivals and the lack of housing. A government-run Immigration Depot also opened on St Kilda Road, not far from Princes Bridge, in 1853.

The development of the study area was initially slow because of the poor quality of the land. As the demand for residential land increased, however, property speculators turned to the flats of Emerald Hill (South Melbourne). Land in the area was sold for residential allotments from the early 1850s, with further development occurring in the 1860s. Development was initially confined to the knoll of Emerald Hill but later extended towards the Albert Park lagoon. Development did not extend southeast of Beach Road (later Albert Road). Around the margins of the emerging Emerald Hill township in the 1850s and 1860s, development was scattered. Grazing remained very much in evidence. There were shepherds' huts and possibly fishing huts in the study area during this early period.

The declaration of the municipality of Emerald Hill in 1855 saw the emergence of organised local government. Water from the new Yan Yean scheme was laid on to existing residences in South Melbourne in 1860.[80] The quality of many of the new houses was poor, however, because the South Melbourne area was not bound by the City of Melbourne's stricter building regulations. This created pockets of poor-quality housing.

In contrast to the poor-quality housing in South Melbourne, the elegantly formed subdivision of St Vincent's Place with its central landscaped garden reserve, laid out in the late 1850s, was fronted with elaborate villa residences that appealed to the professional and merchant classes. Additional areas of better-quality housing also emerged on the west side of St Kilda Road in c1875, where the government had excised a strip of land from the reservation of public parkland (Albert Park reserve), though not without considerable public condemnation.[81]

Melbourne underwent extensive development during the land boom years of the 1880s. This decade saw natural population growth as the children of the gold rush generation reached maturity. New housing and new suburban railways to service the growing metropolis were in demand. There was dramatic residential development in the study area during the 1880s and

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[80] Susan Priestley 1995, *South Melbourne: A history*, Melbourne University Press, Carlton, p. 97.
[81] Sale of allotments on Albert Park Lake reserve facing St Kilda Road, c1875 (Stonnington History Centre, catalogue item – not cited).

1890s. Newly surveyed streets, erected on the west side of Kerferd Road, were lined with workers' cottages. Much of the area on the west side of Kerferd Road northwest of Victoria Avenue remained working-class housing, while Middle Park on the east side of Kerferd Road was developed after 1890 with houses on larger blocks.

Figure 5-17 A mother and her children outside their home at 33 Danks Street, Albert Park (outside the study area). (Source: Museums Victoria ref. 8390)

5.4.2 Work and commercial activity

In the early period, before the extensive residential development of the 1880s, people were occupied in primary industries such as fishing and grazing. Fishing folk operated with a licence and sold their catch to the fish market or locally. Some hawked fish on the beach. Chinese fishermen operated along the foreshore from the 1850s and at least until the 1870s. They worked in teams and used nets on the open sea. There are the remains of Chinese fishermen's huts at Middle Park (VHI H7822-0582).

Figure 5-18 Whaling in Hobsons Bay, c1860s. (Source: State Library Victoria, Accession No. IAN02/07/94/1)

Figure 5-19 'Moonlight Scene on the St. Kilda Beach — Chinese Fishing'; engraving by Robert Bruce, 1870. (Source: State Library Victoria, Accession No. IAN23/04/70/81)

A large part of Albert Park, on the west side of Kerferd Road north-west of Victoria Avenue was dominated by working-class housing that was largely tenanted. Their occupants worked in the neighbouring areas of South Melbourne and Port Melbourne, where there were a number of large workplaces, including on the wharves and the South Melbourne Gas Works, large factories such as Swallow & Ariell, and Kitchens' soap factory. Local women found work in the many factories of South Melbourne and Port Melbourne, while across the river in the city, they found work in the textile factories of Flinders Lane as well as in hotels and shops. Other employment available to men included working on the roads and railways.

5.4.3 Ethnic communities

With the advent of the Victorian goldrush, the South Melbourne area — particularly around St Kilda Road — became a familiar locality for many immigrants regardless of social or economic distinctions.[82] The original military barracks on St Kilda Road became the Immigrants' Home, while the Immigrants Aid Society Depot was located on the opposite side of the road.[83] This occupied the old military barracks located on the east side of St Kilda Road (in the present-day Domain) which was reduced in size by the construction of the new Princes Bridge and subsequent alteration of the alignment of the St Kilda Road approach. Part of the area around the remaining structure was reserved as Alexandra Gardens.[84]

Chinese fishermen occupied the foreshore between St Kilda and Emerald Hill in the 1850s. They may have been on the shore between St Kilda and Sandridge in January of 1858 when a fisherman caught a female blue or ground shark measuring 8 feet 6inches near the St Kilda bathing houses.[85] In 1863 at least 35 Chinese fishmongers were living at Emerald Hill.[86]

In 1856 a Chinese Joss House was erected at Emerald Hill.[87] The completed building, described as a pagoda or temple of worship by the press, was dedicated on 23 September 1856. The erection of the Joss House became a catalyst for a slew of letters and articles that regularly appeared in the newspapers. Some articles suggested that Christianity should be compulsory, and others proposing that foreign religions should be banned. Some argued that no other body has the right to dictate what another should believe and that the existence of temples of worship in the colony is an opportunity for learning.[88]

In the 1880s, workers discovered a stash of gold sovereigns buried in the sands of the Military Road. A similar discovery that was made the year prior was considered most likely to have been left by Chinese fishermen. A contemporary newspaper article shines some light on the precursor to this discovery.

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[82] Daley 1940, pp. 27–29.
[83] Daley 1940, p. 28.
[84] Daley 1940, p. 218.
[85] *Mount Alexander Mail*, 13 January 1858, p. 2.
[86] *Argus*, 27 May 1863, p. 4.
[87] *Age*, 22 September 1856, p. 3.
[88] *Argus*, 1 October 1856, p. 5.

> … there was a large and flourishing encampment of Chinese fishermen at this spot at the height of the "gold fever", when fish were sold at exorbitant prices. Chinese fisherman were digging, trafficking, or purchasing gold and instead of placing their money in banks, in which it is well known they had no confidence, they banked in the sand. It is supposed that they then went away to other diggings and died without leaving a trace behind.[89]

From at least the 1880s and up until the 1940s, it was a common for Indian Lascar seamen, who were employed in commercial shipping, to come ashore at Port Melbourne. Here they obtained goats to take back to the ship with them.[90] The Lascars, many of whom were Muslim, observed the month of Ramadan each year by the sacrificial killing of a domesticated animal. During July in 1884 as part of a 'Mahommedan Festival' at Albert Park Lake, which was attended in large numbers by Melbourne's Muslim community, there was at least one case of goats being sacrificed during Ramadan. Two goats were obtained from Sandridge and these were sacrificed as part of a religious ceremony at the Albert Park Lake reserve; two men took the carcasses away to their homes.[91]

Prior to World War II only a small proportion of the population in the study area had a European background other than British or Irish, but this changed significantly with large-scale postwar immigration to Melbourne. A large number of European immigrants arrived, many of whom moved into the area, notably Greeks and Italians.[92] This brought greater diversity to the social and ethnic make-up of the area. In 1959 the Greek communities from South Melbourne and Yarra Park established the Hellas Football Club, which was permitted to use the South Melbourne Cricket Ground as its home ground (Figure 5-20).[93]

The broader area, notably St Kilda, was also influenced by Jewish culture in the postwar period. By the 1860s there were more than 50 Jewish families living in St Kilda and in 1871 the St Kilda Hebrew Congregation was formed.[94] However it wasn't until after World War II that St Kilda became a central point of social life for Jewish people.[95] Clothing stores, delicatessens and specialty European cake shops and bakeries sprang up on Acland and Carlisle Streets in St Kilda. In 1950 the Australian Jewish Welfare Society opened the Bialystoker Centre in Robe Street, St Kilda. It provided temporary accommodation for newly

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[89] *Illustrated Australian News*, 28 August 1880, p. 151.

[90] Context 2017, p. 72, citing George Blake 1956, *B.I. Centenary 1856–1956: The story of the British India Steam Navigation Co. Ltd*, p. 126, and Allan Meiers 2006, *The Fisherfolk of Fishermen's Bend: A history of Fisherman's Bend, through personal accounts and detailed family trees*. Port Melbourne Historical and Preservation Society, Port Melbourne, p. 34.

[91] *Argus*, 26 July 1884, p. 10.

[92] Immigration Museum 2021, Key Moments in Australia's Immigration history: https://museumsvictoria.com.au/immigrationmuseum/resources/immigration-to-victoria/

[93] South Melbourne Football Club 2021, 'The Origins of the South Melbourne Hellas': https://www.smfc.com.au/club/history

[94] 'St Kilda's Street of Dreams', *Australian Jewish News*, 28 November 2017: https://www.australianjewishnews.com/st-kildas-street-dreams/

[95] 'St Kilda's Street of Dreams', *Australian Jewish News*, 28 November 2017: https://www.australianjewishnews.com/st-kildas-street-dreams/

arrived migrants, and sponsored refugees to establish new lives.[96] The Jewish Museum of Australia, a place for all people to share in the Australian Jewish experience, is currently located in St Kilda, along with two synagogues.[97]

Figure 5-20 Hellas Football Club at the South Melbourne Cricket Ground (n.d.). (Source: South Melbourne Football Club website)

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[96] Monash University 2010, 'Landsmanshaftn' https://www.monash.edu/arts/acjc/yiddish-melbourne/organisations/landsmanshaftn

[97] Victorian Places 2015, 'St Kilda' https://www.victorianplaces.com.au/st-kilda

5.5 Education

5.5.1 Primary schools

The rapid residential development of the area led to demand for schools. An early government school was established in South Melbourne in 1850s, followed by one in Albert Park in 1884. Closer to the study area, Middle Park State School was established in Mills Street in 1887, a few blocks east of Kerferd Road.[98] From 1898, the local state school children were given swimming lessons at the beach and often utilised the Kerferd Road Pier. An emerging champion swimmer from Albert Park State School in the 1910s was a young Frank Beaurepaire.[99]

There were several Catholic schools in and close to the study area. In 1888 the Loreto sisters rented a small house in Merton Crescent, Albert Park, which eventually housed fifty people including students and nuns.[100] The Loreto order then established a convent at 272–284 Albert Road, which was a training school for teachers both religious and secular, with a day school attached. This continued until 1924 when the Loreto Order established Mandeville Hall in Toorak.[101]

A Catholic boys' school, Our Lady of Mount Carmel College, at 197 Danks Street, Middle Park, was run by the Carmelite order until its closure in the 1970s. The Good Shepherd Sisters operated a primary school, convent and 'asylum for fallen women' in Beaconsfield Parade between Kerferd Road and Mills Street, Albert Park. It was established in 1892 when their Abbotsford Convent complex became overcrowded. The Brigidine Sisters established Kilbride Convent in the former Carmelite Convent building on Beaconsfield Parade after the Carmelites constructed a new priory in Middle Park in 1909.[102] The Brigidine order taught boys and girls in the junior years and girls only in the senior years. In 2019, the former Royal Corps of Signals Drill Hall in Albert Park was converted into South Melbourne Park Primary School.[103]

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[98] Blake 1973, vol. 3, p. 386.

[99] Priestley 1995, p. 200.

[100] Mary Ryllis Clark 2009, *Loreto in Australia*, University of New South Wales, Sydney, p. 91.

[101] *Argus*, 1 August 1924, p. 8.

[102] Ward 2021, p. 187.

[103] South Melbourne Park Primary School: http://www.southmelbparkps.vic.edu.au/

Figure 5-21 Convent of the Good Shepherd, Albert Park, comprising church, school, convent, laundry and refuge for 'fallen women' n.d. (Source: State Library Victoria, Accession No. H32492/7942)
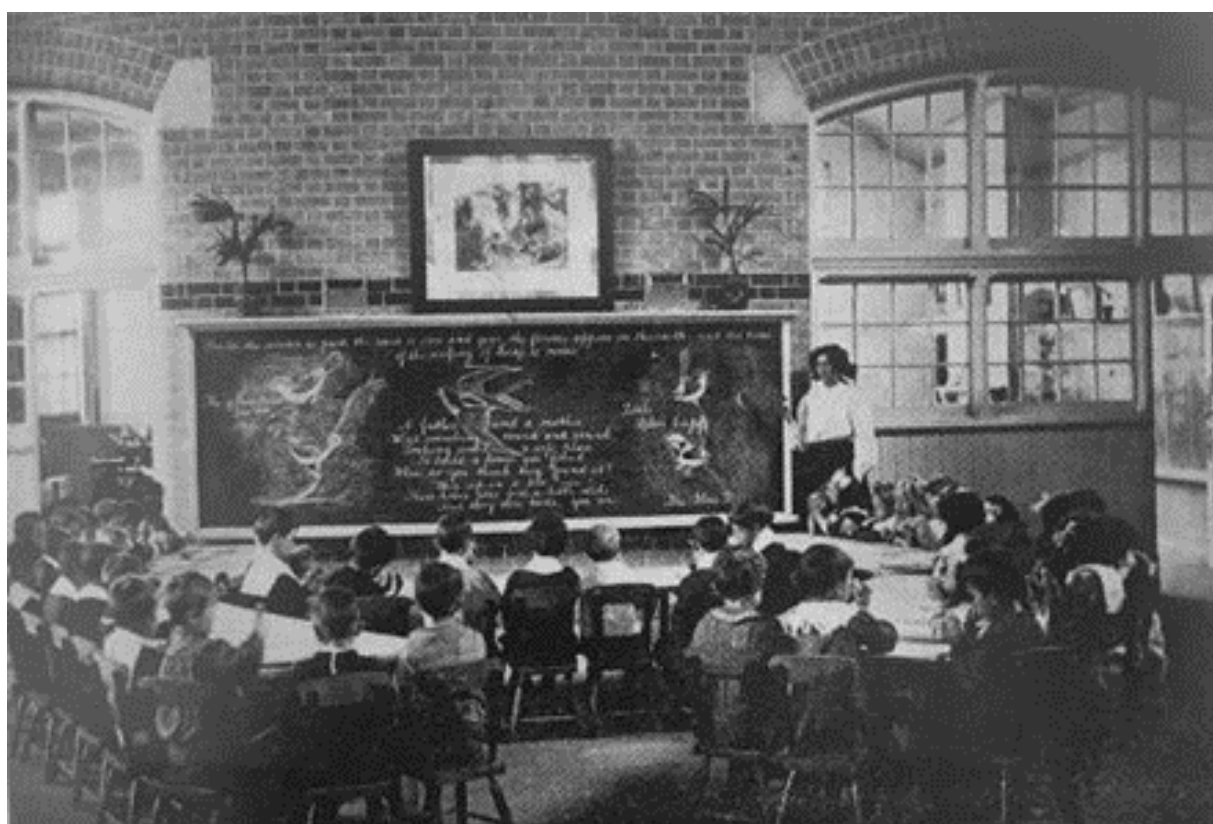

Figure 5-22 'Nature study' at Middle Park Central School, c1900s. (Source: Les Blake (ed.) 1973, *Vision and Realisation*, vol. 3, p. 386)

5.5.2 Secondary and technical education

A number of schools have operated in the wider area. On the north side of St Kilda Road, Melbourne Grammar School was established by the Anglican Church on a Crown grant adjacent to the Domain in 1858, and became one of Melbourne's most prestigious schools. Seeking to provide a good education to Thomas Bungaleen, a Gurnai (Gunaikurnai) boy kidnapped by police and taken to live in Melbourne, the Board for the Protection of Aborigines requested that he be enrolled at the school in the 1860s, but the request was declined.[104] He was also refused entry to Scotch College in East Melbourne.[105]

A private school, South Melbourne College, opened in the 1880s and operated until 1917. The school was initially accommodated in Bank Street, South Melbourne, until a new building was erected in Kerferd Road, Albert Park, in 1905. Students included Katherine Susannah Pritchard, the author of the well-known novel, *Coonardoo* (1929). Wesley College, located out of the study area in St Kilda Road, briefly operated an adjunct junior school in Kerferd Road, Albert Park, from 1917 until 1919, probably using the same building.[106] South Melbourne College was sold in 1935 and the building demolished. The land was subdivided for housing.[107]

Figure 5-23 South Melbourne College, Kerferd Road, Albert Park, c.1920s. (Source: State Library Victoria, Accession No. H83.429)

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[104] *Ballarat Star*, 14 January 1865, p. 2.

[105] *Argus*, 15 October 1861, p. 7.

[106] Andrew Lemon 2004, *A Great Australian School: Wesley College examined*, Helicon Press, Wahroonga (NSW), pp. 161–63.

[107] *Argus*, 10 December 1935, p. 11.

In 1914 a government technical school for South Melbourne was proposed with the backing of the City of South Melbourne and the City of St Kilda, which both contributed to the cost of construction. The school, known as South Melbourne Technical School, was erected on half an acre of the Albert Park reserve, near the corner of Kerferd Road and Canterbury Road.[108] In 1919 the school was used as a hospital for returned servicemen and then for influenza victims briefly.[109]

The South Melbourne Domestic Arts School (1930–1985) and the South Melbourne Technical School (1918–1992) were designed to provide working-class children with the foundation to establish skills sufficient to find employment or further training as an apprentice.

MacRobertson Girls' High School opened in 1934 on a parcel of land at the northwest corner of the Albert Park reserve. Its construction was made possible through a generous donation by the confectioner and philanthropist Sir Macpherson Robertson.[110]

A new government secondary school, Albert Park College, has recently opened in Danks Street.

5.6 Military and defence

5.6.1 Establishing a military tradition

The 40th (2nd Somersetshire) Regiment from Britain arrived in Melbourne in 1854 and was stationed in barracks in the Domain—the military barracks was initially located on the east side of St Kilda Road. One of the first operations of the military in Victoria was to put down the Eureka rebellion at Ballarat in December 1854. There were also impacts on the local area relating to the defence of the colony against perceived threats of invasion. This became a matter of urgency in the 1850s during the Crimean War when there was a fear of a Russian invasion. With an exposed border to the seafront, the Colony of Victoria prioritised its defences for the protection of its port. A battery of naval cannons was installed on the foreshore to guard Port Phillip Bay (and Hobsons Bay) as well as the southwest coast.

In 1855 a battery set within a military reserve was established on the foreshore at present-day Middle Park, at the termination of Kerferd Road. A local rifle range with three butts was formed in 1861, which extended towards the beach from what is now Middle Park in a line east of Richardson Street and parallel with the railway line.[111]

The imposing Victoria Barracks on the west side St Kilda Road was commenced in 1856. This occupied a 'military reserve' that extended to the low swampy land behind the Victoria Barracks.

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[108] *Age*, 16 October 1914, p. 5.
[109] *Age*, 22 February 1919, p. 14.
[110] 'Albert Park', Victorian Places website.
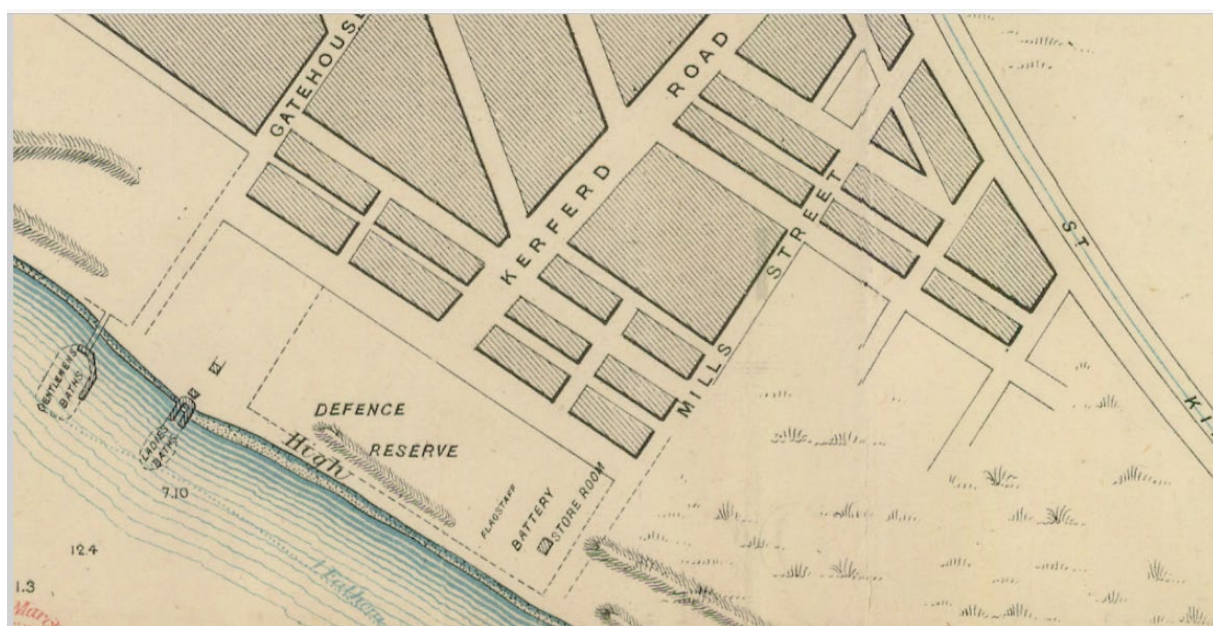[111] *MPHG Newspaper*, issue 2, April 2012, p. 3.

Figure 5-24 A battery was installed at the Defence Reserve at the end of Kerferd Road, detail from Sir John Coode's map of 1879. (Source: State Library Victoria)

There was a strong and long-established military tradition in the area, owing to the military headquarters on St Kilda Road and the proximity to the central city, but also influenced by the coastal location and the perceived threat from invasion. Defence initiatives and early military training were focused in this coastal area in the nineteenth century. In 1885, an Orderly Room was constructed in Albert Park in the location of the existing Royal Australian Corps of Signals building. Several local schools ran cadet programs, including Melbourne Grammar School and the Brighton Road State School. Military training took place in Albert Park and on the beach at Elwood.[112] Local recruitment in the South African War from the City of South Melbourne and the City of St Kilda was relatively high compared to other parts of metropolitan Melbourne. There are three memorials to the South African War in the City of Port Phillip, which is unusual for a Victorian municipality. Other military associations in the wider area include the large residence, known as The Grange, that stood on the corner of Domain Road and St Kilda Road; this was used for many years as a residence for military leaders stationed at the Victoria Barracks. The Grange was destroyed by fire around 1912.[113]

A memorial to the men from South Melbourne who died in the South African War (VHR H1374) was erected in 1924 on a triangular reserve within the study area. Following the end of the Great War, a grand memorial was proposed for the Domain, The Shrine of Remembrance. The construction of the Shrine commenced in 1927 and was completed in 1934 and was designated a national war memorial.

[112] See Cooper 1931, vol. 2; Barnard and Keating 1996.
[113] *Argus*, 20 July 1916, p. 4.

5.6.2 Experiencing two world wars

The two world wars of 1914–18 and 1939–45 had significant and challenging implications for life on the home front. During the First World War, the strain of the conflict impacted significantly on life in suburban Melbourne. With mounting deaths of Australians at war in 1916 and 1917, but with the number of volunteers falling, there was pressure on young men to join up and tensions within communities over the issue of conscription. As the casualties mounted, local communities were consumed with grief. The injured also began returning home and the appearance of scarred and injured returned soldiers on the streets was unsettling to suburban life.

During World War II there was compulsory enlistment and rations were imposed for everyday items such as tea and petrol. For the residents of South Melbourne living near the beach it was particularly challenging during wartime. There were brownouts each night, when windows were papered over and street lighting was switched off. School children were regularly drilled in air raid precautions in fear that there would be an attack on Melbourne's port.

The conflict became much closer to home during the war in the Pacific from 1941 when Japan entered the war. The suburban beaches became strategic areas and potential military zones as potential targets by the enemy. American warships began arriving at Port Melbourne and the local population was thrown into excitement at the prospect of seeing American servicemen on the streets. These were exotic figures, dressed in unfamiliar clothes and distributing such novelties as chewing gum, Coca Cola and silk stockings. Socially, Melbourne was relatively isolated from the world at that time and the arrival of American servicemen threw many young people into a frenzy of excitement, attracted by the lure of new brands of cigarettes and new music. Mothers cautioned their daughters.

5.7 Sport and recreation

5.7.1 Leisure time

An increase in leisure time from the 1860s saw a growing number of beachgoers during the summer months. The beach became a popular destination not only for local residents but also for those from further afield. Screen fences were erected along the beach in an area designated for women bathers, and a bathing house, benches and platforms were also constructed.[114] In order to provide access to the bathing facilities, the local council also installed three planked crossways over the western swamp for those travelling to the beach.[115]

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[114] Daley 1940, p. 78.
[115] Daley 1940, p. 76.

In the 1880s increased prosperity meant many took the time on a weekend to visit the beach or to enjoy a range of activities in the Albert Park reserve. Throughout the nineteenth century, there were as many as six different sea baths operating along the foreshore extending from Albert Park to St Kilda.[116] New labour laws in the 1880s allowed a half-day Saturday, which many workers and their families spent at the seaside during summer.[117] Access was enabled by the expanded railway network and development of the tram network.

Works took place in the 1880s to beautify the beach and provide amenities on the foreshore at Albert Park. These improvements continued in the late 1890s and early twentieth century. The Kerferd Road Pier was built between 1887 and 1890, and the construction of a seawall was begun in 1896.[118] The pier was used mainly for recreational purposes such as promenading and fishing. The municipal refreshment rooms, still present in the study area, were established c.1910 in the Kerferd Road median opposite the intersection of Beaconsfield Parade.

To accommodate tourists, the Hotel Victoria was constructed on Beaconsfield Parade opposite the Kerferd Road Pier in 1888. Two years later, a cable tram service began operating from Melbourne to Albert Park. This made Albert Park and Middle Park beach more accessible to visitors, who made use of the beach for swimming, boating and fishing.[119]

Because the pier and the beach attracted large numbers during the summer, public toilets, a bandstand and a refreshment kiosk were built opposite the beach in 1900. In 1909 the Albert Park Yachting and Angling Club sought permission from the Melbourne Harbour Trust to lease a portion of the foreshore to construct a clubhouse, which opened in November of that year.

The Albert Park reserve was developed in the 1880s and became a fashionable place of resort for Melbournians. A tree-lined carriage drive was formed around the lake, and other attractions such as sporting facilities were introduced. Boathouses began to appear on Albert Park Lake in 1864, and yachting and rowing clubs soon followed, including clubs for women. The park attracted all classes, with its wide range of sports and attractions. It was also valued as open parkland for providing the opportunity for passive exercise or carriage drives.

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[116] St Kilda Historical Society Inc, St Kilda Sea Baths.

[117] Peter Spearritt and Jim Davidson 2000, *Holiday Business*, The Miegunyah Press, Carlton.

[118] Victorian Heritage Database – Kerferd Road Pier, https://vhd.heritagecouncil.vic.gov.au/search?kw=Kerferd+Road+Pier&aut_off=1

[119] Priestley 1995, p. 201.

Figure 5-25 Kerferd Road Pier, c1900s. (Source: State Library Victoria, Accession No. H82.1/10)

Figure 5-26 Kerferd Road Pier facing north, showing the Hotel Victoria, the municipal refreshment rooms and the bandstand in the rear. (Source: State Library Victoria, Accession No. H90.160/921)

Figure 5-27 Sailing on Albert Park Lake, c.1885, photographed by Charles Nettleton. (Source: Museums Victoria, ref. 7540)

Figure 5-28 Women bathing at Albert Park Beach in the late 1950s. (Source: Museums Victoria, ref. 110015)

5.7.2 Playing sport

Organised competitive sport began to assume an important role in Melbourne life by the 1850s. By this time, the open area of the Albert Park reserve was used for local cricket matches. Cricket was also played in the Domain. While the local cricket club continued to draw solid membership, it was Australian Rules football that began to draw large crowds and passionate local supporters. Once Australian Rules football was codified in 1858 it was keenly taken up by newly formed suburban clubs across Melbourne. The South Melbourne Football Club was formed in 1867 after a merger of the Albert Park and Emerald Hill Football Clubs.[120] The club was known as 'the Bloods' from around 1918, owing to the red-and-white striped jersey, and won three grand finals by 1933. South Melbourne dominated the VFL competition in the 1920s and among many star players produced the high-marking Roy Cazaly, who was regarded in 1924 as 'the best all-rounder in the Victorian Football League'.[121] The club's home ground was the South Melbourne Cricket Ground within the Albert Park reserve. The first grandstand was built here in 1886, but this was destroyed by fire in the 1920s. A new grandstand designed by Clegg and Morrow was erected in 1926.[122] During the 1920s the team changed its name to the Swans, and then began a decades-long losing streak, leading some to suggest that the gentler associations of the name made it difficult for the players to project an intimidating image.[123]

Albert Park has been a home for cricket since 1862 when the Emerald Hill Cricket Club obtained a permissive occupancy over about six acres in the northwest portion of the ground. Cricket was also played at the Warehousemen's Cricket Ground, the St Kilda Cricket Ground (Junction Oval) and South Melbourne Cricket Ground.

Aboriginal sportsmen have competed in various sports at the South Melbourne Cricket Ground from the 1870s. During the athletic sports held at the ground in 1871 an Aboriginal man from Gippsland named Bratcho won the 440 yards handicap with ease.[124] In 1876 the Coranderrk cricket team played a return match at South Melbourne against a local team.[125] The event was deemed a great success, with the visiting team losing by only a small margin. Another match was held a year later, this time with the South Melbourne Tradesmen team playing the team from Coranderrk. By 1885, the contest between Coranderrk team and South Melbourne was described as an 'annual match' and included a demonstration of boomerang and spear throwing as well as Aboriginal dancing.[126] Wurundjeri Ngurungaeta William Barak

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[120] Sydney Swans: https://www.sydneyswans.com.au/news/10080/our-history-south-melbourne-foundations

[121] *News* (Hobart), 4 August 1924, p. 5.

[122] Barnard and Keating 1996, p. 100.

[123] Sydney Swans: Finding the M.E. in team: http://www.convictcreations.com/football/sydneyswans.htm#.Xuhwpx MzYo8

[124] *Record*, 8 June 1871, p. 3; *Australasian*, 10 June 1871, p. 12.

[125] *Herald*, 21 April 1876, p. 3.

[126] *Port Melbourne Standard*, 11 April 1885, p. 3.

attended the match in 1886 and provided a display of traditional fire-starting techniques.[127] In 1885 a cricket team from the Maloga Aboriginal Mission near Echuca, comprising mostly of Yorta Yorta men, also played a match at South Melbourne against the South Melbourne Tradesmen team.[128]

Other Aboriginal sportsmen played at the South Melbourne Cricket Ground, including for example the fast bowler Fisher Mark, who represented the Western District team in county cricket in 1897.[129] In 1893, Dick Rowan, a Wurundjeri Woi-wurrung footballer from Coranderrk, had asked to play for the South Melbourne Football Club as he had done the previous year in a match against Williamstown. This request was denied by the Board for the Protection of Aborigines because the Board believed this would encourage other Indigenous people to apply to play football.[130] Despite this setback, Dick Rowan went on to become the first Aboriginal person to umpire cricket in Victoria.[131] A number of Aboriginal footballers have played for the South Melbourne Swans (now the Sydney Swans), the first being Alyawarra man Elkin Reilly in 1962.[132] In the 1950s Wurundjeri man James Wandin, a great-great-nephew of Barak and a former president of the Wurundjeri Council, played for the St Kilda Football Club, which had its home ground at Junction Oval.[133] Wandin would have also played a few matches at the South Melbourne ground. Sydney Ronald Murray, an Indigenous man, participated in the 1936 Cycling Championship of Victoria at Albert Park.[134]

A soccer team, calling itself a British football team, was established around 1910 and played at the South Melbourne Cricket Ground. Other sports were also played at Albert Park reserve, including tennis hockey and lacrosse.[135] Unlike football, and to a lesser extent cricket, tennis was initially largely confined to the middle class. The tennis courts at the Warehousemen's Reserve in Albert Park established in 1878, were the first public tennis courts in Victoria.[136] Private tennis courts were established at St Vincent Gardens in 1891, and a clubhouse was built in 1909. Public tennis courts were also laid out at Albert Park in 1920 at a time when the popularity of tennis increased significantly, in part due to the rivalry between champion Melbourne layers Norman Brookes and Alf Dunlop.[137]

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[127] *Australasian*, 1 May 1886, p. 1.

[128] *Weekly Times*, 31 January 1885, p. 5.

[129] *Herald*, 6 December 1897, p. 3.

[130] *Argus*, 4 May 1893, p. 9.

[131] Museums Victoria Collections, Frank Shaw Collection Item XP 2166.

[132] Sydney Swans, 25 May 2021: Swans deep Indigenous heritage.

[133] Eidelson, 2014, p. 37.

[134] Victorian Aboriginal Heritage Register Historical Reference Report – 1936 Cycling Championship, Albert Park Lake, 1993.

[135] Priestley 1995, p. 198.

[136] Helen Doyle 1999, 'Organising Recreation: A cultural sites network study', prepared for Natural Resources and Environment, p. 72.

[137] Daley 1940, p. 293.

Golf became enormously popular in Victoria in the early 1900s, and a number of public courses were established on large areas of public land. An 18-hole golf course was established at Albert Park in 1903.[138] Until then golf had been played mainly on private links.

Tom Finegan, a member of the Albert Park Cycling Club, won the Austral Wheel Race in 1898. He had a controversial handicap of 220 yards for the two-mile race that took place at the MCG. He won 240 sovereigns (equivalent to £240), which at the time was enough to set someone up comfortably for life. With his winnings, Tom Finegan opened a bicycle shop at 58 Glenferrie Road, Malvern, in 1903 where he sold his own model, named the Malvern Star, which would become an iconic brand in Melbourne.[139]

Melbourne held the Summer Olympic Games in 1956, after winning the right to host by only one vote over Buenos Aires. The Olympic venues were scattered throughout Melbourne and its surrounds, with one regional venue in Ballarat. The 1956 Olympics was the first to be held in the southern hemisphere. Port Phillip Bay was used for the sailing events, with Brighton, Sandringham and St Kilda foreshores being utilised for these competitions. There were five sailing competitions: 5.5 metre, Finn, Dragon, Sharpie 12m^2 and Star. Sweden won two goal medals, while New Zealand, the United States and Denmark took out one gold medal each.[140]

Car-racing was held around Albert Park Lake in the 1950s where a motor car racing circuit was established. This was the venue of the first Australian Grand Prix.[141] There had been earlier interest in using the park for racing in 1902, when a 'speed way' was temporarily established but faced considerable opposition.

On 6 July 1947, the first Australian Rules women's football competition was held at the South Melbourne Cricket Ground. The round-robin event was held between teams representing South Melbourne, St Kilda, Carlton and Footscray. It was a huge success, attracting 20,000 spectators. It raised £650 for the Red Cross 'Food for Britain' appeal that was delivering desperately needed resources to war-ravaged England.[142]

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[138] Michael Roberts and Michael Harvey 1992, *Melbourne's Public Golf Courses*, Mandarin, Port Melbourne, p. 162.

[139] Malvern Star 2017 https://www.malvernstar.com.au/about-us/#:~:text=Malvern%20Star%2C%20the%20home%2Dgrown,highest%20standards%20for%20all%20Australians; *The Bulletin* 2 June 2018, Malvern Star – a Legend born locally https://burwoodbulletin.org/malvern-star-a-legend-born-locally/

[140] Olympics, Melbourne 1965 Sailing Results, https://olympics.com/en/olympic-games/melbourne-1956/results/sailing

[141] Barnard and Keating 1996, pp. 140–41; Museums Victoria Collections, *Digital Photograph—Moomba Car Races, Albert Park*, 1956, Reference no. MM 110491, https://collections.museumsvictoria.com.au/items/1689141.

[142] Sydney Swans, July 6 1947: The amazing day that kicked-started a passion for women's footy https://www.sydneyswans.com.au/news/2957/july-6-1947-the-amazing-day-that-kick-started-a-passion-for-women-s-footy

5.8 Social welfare and public health

5.8.1 Aboriginal 'protection'

Assistance provided to Aboriginal people in colonial Victoria was inadequate, misdirected and a dismal failure. One of the functions of the Aboriginal Protectorate, established in the Port Phillip District (Victoria) in 1838, was to provide protection to Aboriginal people who had been pushed off their Country by the British colonists, or invaders. In practice, this amounted to providing areas for Aboriginal people to camp, to provide rations that included blankets, and to attempt to prevent alcohol from being made available to them. The notion of 'protection', however, was a loaded term, embedded with social and cultural biases, and particularly the prevailing racial prejudices, of the period. In restricting Aboriginal people from perceived social and moral danger, considerable other damage was being done, in terms of the loss of country, loss of culture, loss of family and loss of resources.

Aboriginal people fought hard to obtain their own reservation of land where they could be self-sufficient. The Bunurong (Boonwurrung) were granted a small area at Mordialloc, southeast of Melbourne, in 1841.

5.8.2 Providing food and shelter

The South Melbourne area has been home to a significant number of disadvantaged and vulnerable groups.

Being close to the arrival point for new immigrants, South Melbourne was an area that was in demand for affordable housing. For those unable to immediately find accommodation a makeshift 'Canvas Town' emerged in 1852 on both sides of St Kilda Road. While Canvas Town later became an unsavoury place and was dismantled, its presence triggered residential developed in the South Melbourne area. By the mid-1850s, there was a growing population in Emerald Hill, as South Melbourne was then known, which had initially been part of the City of Melbourne.

As this was a low-lying area, notorious for its substandard housing, a large proportion of the population were socially and economically disadvantaged. The west side of Albert Road and Kerferd Road was developed from the 1850s and much of the area comprised timber working-class tenements. The area was in places crowded and unhygienic and some parts were flood prone. Drainage was inadequate and the area was prone to flooding.

From its early establishment, South Melbourne (initially known as Emerald Hill) was well endowed with welfare institutions to assist with social dislocation, homelessness, the neglect and abandonment of children, and the protection of vulnerable young women and girls. An orphanage was established on the rise of Emerald Hill (the future site of the South Melbourne Town Hall) in 1854. Soon after, in 1857, the Catholic Church established the St Vincent de Paul Boys Orphanage, and later, a St Vincent de Paul Girls Orphanage was also established. Thousands of children spent time in these homes. Much has been written about the

considerable difficulties they faced and the abuse that many were subjected to.[143] It is likely that there were Aboriginal children among the thousands of children who were placed in these homes.

The collapse of the land boom in the early 1890s and the subsequent economic depression left many Melburnians without work and unable to make ends meet. There was no financial support provided by government and those in need found help through various church missions, food handouts and philanthropy. The City of South Melbourne provided food for the poor from its council depot, including fresh fish.[144] The more economically disadvantaged section of the local population resided on the west side of Kerferd Road, while the east side of Middle Park was generally more comfortable, with better quality housing and less economic distress.

The onset of the Great Depression in 1929 brought similar challenges in the poorer pockets of South Melbourne, including parts of Albert Park. Many people in this area rented and there were often ongoing struggles to meet the monthly rent payments. With men out of work, working-class women sometimes brought in piece work, worked in factories or found other work where they could.

The 1930s also saw more Aboriginal people coming to Melbourne as a result of the reserves and missions closing and owing to the Cummeragunja Walk-off in 1939, which was staged as a protest by its Aboriginal residents against the poor and inequitable conditions on the mission. Aboriginal people worked to make connections in Melbourne with their wider family and to find work and accommodation, but they struggled against entrenched racial discrimination.

In 1939, still suffering the ongoing and complex social and economic effects of the Depression, Melbourne was plunged into another long period at war. This exacerbated social tensions but provided an opportunity for some local men and women to enlist in the military services, and for others to find work with growing manufacturing opportunities in Port Melbourne and Fishermans Bend that were being developed by the government on account of the war. Many people suffered during the 1930s and 40s, including Aboriginal people who had arrived in Melbourne from the missions and reserves.

5.8.3 A refuge for 'fallen women'

As the rate of urbanisation and the overall population of Melbourne climbed steadily in the 1880s, so too did the number of vulnerable women and girls. The Good Shepherd Sisters founded their mother convent at Abbotsford in Melbourne in 1863, which incorporated a Magdalen Asylum for Fallen Women. By the 1880s, they sought to establish additional local convents and associated female refuges. By this time, the establishment at Abbotsford was

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[143] See, for example, Jill Barnard and Karen Twigg 2004, *Holding on to Hope: A history of the founding agencies of MacKillop Family Services 1854–1997*, Australian Scholarly Publishing, Melbourne.

[144] Context 2017, p. 21.

overcrowded and under pressure to take in additional women and girls. In 1883 the Good Shepherd Order opened a second female asylum at Oakleigh, southeast of Melbourne, where the reformatory (criminal class) girls from Abbotsford were relocated. In 1892 the Good Shepherd Sisters opened a third convent and Magdalen Asylum on Beaconsfield Parade in Albert Park.

It is possible that there were Aboriginal women and girls admitted to the Good Shepherd Magdalen Asylum in Albert Park. The potential for Aboriginal girls and women being taken in by the convent can be understood through the key legislation affecting Aboriginal people in Victoria. The 'Half Caste Act' (*Aborigines Protection Act*) of 1886 had deemed some Aboriginal people under the age of 35 as being no longer permitted on the Aboriginal missions and reserves. This brought young Aboriginal people to Melbourne in search of accommodation and employment. Lacking substantial means, there was considerable risk of Aboriginal women finding themselves in a vulnerable situation. There was great potential for Aboriginal women to be left in a vulnerable situation, and in need of refuge. some Aboriginal women and girls were probably admitted to the Good Shepherd Sisters Magdalen Asylum by virtue of simply being vulnerable and in need, and it is also likely that others were admitted who were not known to be Aboriginal or who did not identify as being Aboriginal.

5.8.4 Child and youth welfare

In the 1930s the former South Melbourne College building in Kerferd Road, Albert Park, accommodated the Kooroora Club, which was a social welfare organisation that assisted South Melbourne girls. The building also housed the Toc H boys club and a free kindergarten.[145]

5.8.5 Public health services

During the Spanish Flu epidemic of 1919, the City of South Melbourne provided two emergency makeshift hospitals—one at Montagu State School and the other in the Defence Department buildings on Albert Park reserve.[146] It was reported that the City of South Melbourne utilised the School of Domestic Economy at Montague instead of the South Melbourne Technical School due to the availability of cooking and laundry facilities.[147]

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[145] *Record* (Emerald Hill), 10 March 1934, p. 4; 15 February 1936, p. 4.
[146] *MPHG Newsletter*, issue 34, April 2020, p. 2.
[147] Record (Emerald Hill), 15 February 1919, p. 2.

5.9 Community action and social justice

5.9.1 Seeking justice and reconciliation

From the late 1960s, new opportunities for Aboriginal rights made possible through the 1967 Commonwealth referendum and the concurrent influence of the American civil rights movement, saw significant social change in Australia, including the beginning of real action towards the provision of a range of critical services to Aboriginal people that had long been denied. Services for Aboriginal people in the areas of health, legal assistance, housing and childcare emerged in Melbourne in the early 1970s. At the same time, there were advances in the area of Aboriginal cultural heritage with the introduction of new legislation in Victoria that protected archaeological sites and cultural objects, including the *Aboriginal Lands Act 1970* and the *Archaeological and Aboriginal Relics Preservation Act 1972*.

From the beginning of colonisation, Aboriginal Ancestral Remains were collected by amateur collectors, farmers, policemen and archaeologists and subsequently transferred to Museums Victoria. Many of these Ancestral Remains remained unprovenanced so were not able to be returned to Country. In 1985 a total of 38 unprovenanced Aboriginal Ancestral Remains were ceremonially and respectfully reburied in the Domain. This was made possible through the determination and advocacy of Gunditjmara man Jim Berg, who was an inspector under the *Archaeological and Aboriginal Relics Preservation Act 1972*. As part of the solemn ceremony, the Ancestral Remains were wrapped in bark and carried from the Melbourne Museum in Swanston Street by members of the Aboriginal community; a procession of around 200 Aboriginal and non-Aboriginal supporters followed a route along Swanston Street to the burial place in the Domain, accompanied by the Koori Flag and a police escort.[148]

Although outside the study area, the Reconciliation Walk over the Yarra to the Alexandra Gardens in 2000 was a significant event in central Melbourne. Attracting thousands of participants, it marked an important milestone in wider awareness, understanding and recognition of the injustices suffered by Aboriginal people and the need to find a path towards reconciliation.

5.9.2 'Save Albert Park'

In 1992 the Victorian Government announced that it had won the right to hold the Australian Grand Prix and that it would be adapting the site at Albert Park as a grand prix racing circuit. Local residents who opposed this proposal formed the Save Albert Park group in the mid-1990s and set up a campaign tent on Lakeside Drive which they occupied every day for several years. They were protesting against the destruction of public parkland, including the loss of irreplaceable pre-settlement trees for the purpose of a commercial event. One of the protesters was retired Melbourne University historian Dr Noel McLachlan, who was arrested multiple times. He penned his opposition to the scheme in a letter to the *Age* in 1993,

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[148] Faulkhead and Berg 2010, pp. 8–23.

arguing that the proposed 'formula-one racetrack with seating for 150,000… [was] calculated to destroy many of the surviving trees and frighten away the last of the black swans and other birds: the yabbies our children fished for already long gone!'[149] McLachlan and others were active for several years under the banner of 'Save Albert Park', a local residents' action group.

Figure 5-29 Group of protesters from the Save Albert Park group in 1995, including historian Dr Noel McLachlan second from left. (Source: *Age*, 12 February 1995, p. 6). [Note: copyright permission required for publication]

The group were unable to achieve its goal, or to save some of the ancient River Red Gums that were felled to allow the development to go ahead. Despite the inaugural Australian Grand Prix going ahead in 1996, the Save Albert Park group continued to protest for some time after and maintained a consistent presence in the park for a long period. The site of the protest is marked by a plaque mounted on a plinth commemorating the 10-year vigil and ongoing campaign by the Save Albert Park group. The plaque is located within the Albert Park Reserve on the west side of Lakeside Drive north of Albert Road Drive.

First Peoples suffered the loss of cultural heritage as a result of the Grand Prix. In 1996 the Cleve Gardens meeting place toilet block was demolished to tidy up the St Kilda area in readiness for the event.[150]

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[149] *Age*, 23 December 1993, p. 10.
[150] Eidelson 2014, p. 64.

5.9.3 LGBTQIA+ rights and identity

St Kilda, once the playground of Melbourne's elite, became a safe haven for members of the LGBTQIA+ community. Starting in the 1920s, Art Balls held in St Kilda became a celebration of theatrical camp and flamboyant costume. At one of the Art Balls, a group of attendees' costumes were so elaborate that they had to be transported to the event in a truck.[151]

In 1969 the Daughters of Bilitis was founded in St Kilda, becoming the first organisation for homosexual rights in Australia. Its five founders gathered in a flat in Acland Street and members were recruited by word of mouth, posters, and television and radio appearances.[152] The influential Daughters of Bilitis would later become the Australasian Lesbian Movement. Around this time, the Prince of Wales Hotel also begun to host extravagant drag shows and discos, a practice that continues to this day.[153] In 1980 Mandate opened in St Kilda as the first gay staffed and owned nightclub in Melbourne. The local government and members of the police force were hostile towards the venue, but the Mandate continued to operate for a decade.

One of the oldest and most successful LGBTQIA+ groups, Seahorse Victoria, was founded in a flat in Acland Street in 1975 to support the transgender community. After they outgrew their Acland Street premises, they moved to a café on the site where the new Victorian Pride Centre is located today. El Sombrero Café on Wellington Street was also a popular meeting place. It was believed to be under surveillance by ASIO and the police. Women would keep watch out the café window and if anyone suspicious approached, women who were serving in the military would run out the back to avoid getting caught.[154] The defence force was not a safe environment for people who identified as queer. In 1956, the *Truth* newspaper published an article that outed five gay men from the Australian Defence Force who were based at Puckapunyal Army Camp. The men were paraded around the Albert Park Barracks by military authorities before being dishonourably discharged.[155]

In the 1980s the AIDS epidemic hit Australia, with St Kilda being one of the epicentres. In 1993 the Positive Living Centre was founded to provide support, policy development, a delivery service and a drop-in space.[156] Finding a location for the centre proved difficult, as local residents near a potential location in Caulfield were resistant. The Positive Living Centre opened on Acland Street, St Kilda, in April 1993 to large celebrations.

The Victorian Pride Centre, which opened on Fitzroy Street, St Kilda, in 2021, aims to bolster, celebrate and protect equality. It houses a gallery space and a theatrette, and is home to a

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[151] Graham Willett et al 2021, 'A History of LGBTIQ+ Victoria in 100 Places and Objects', p. 96.

[152] Graham Willet and John Arnold (ed.) 2011. *Queen City of the South: Gay and lesbian Melbourne*, p. 44.

[153] Willett et al 2021, p. 98.

[154] Willett et al 2021, p. 98.

[155] Willett et al 2021, p. 196.

[156] Willett et al 2021, p. 70.

number of community groups, organisations and businesses that support the LGBTQIA+ community. [157]

The Midsumma Pride March has also been held in Fitzroy Street since 1996. [158] Marchers assemble at the corner of Lakeside Drive, Albert Park and Fitzroy Street.

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[157] Victorian Pride Centre: https://pridecentre.org.au/
[158] Midsumma Festival: https://www.midsumma.org.au/about/midsumma-milestones/

6 Aboriginal cultural values

6.1 What are Aboriginal cultural values?

Aboriginal cultural values are broad-ranging and can be informed by a great many sources. Aboriginal cultural values relate to cultural values that are traditional, historical and contemporary, and/or a mixture of these. They are not necessarily time specific, but can traverse time, being associated with historical and contemporary time periods, or both. They are not specific to a particular place or area but can apply to a large area or landscape.

Aboriginal cultural values can be attributed to all forms of cultural heritage created by Aboriginal people, whether tangible or intangible. Tangible heritage can include buildings, structures, places, objects, trees and vegetation, birds, animals and fish, landscapes, and bodies of water, while intangible heritage refers to any cultural associations with a place that has no physical record—for example, stories, songs, memories and cultural traditions and associations. Importantly, Aboriginal cultural values also relate to the contemporary and ongoing period and recognise that Aboriginal culture can be a fluid and developing concept. Aboriginal cultural values are informed by associations, references, stories and traditions, which can be recorded in books, articles and unpublished reports, and/or held as oral knowledge by Aboriginal people. Aboriginal cultural values can be all of the following:

- cultural associations, knowledge, memories concerning Aboriginal people;
- land and water, along with plants, animals, birds, fish and all living things;
- language and cultural traditions and ritual;
- stories and song; and
- contemporary associations with a place.

The Aboriginal cultural values for a place can be drawn from archaeological records and historical (documentary) records. A large amount of knowledge about cultural values associated with places rests with the inherited memories of the Traditional Owner organisations. This knowledge is the intellectual property of the respective Aboriginal person/group.

Aboriginal cultural values are not the same thing as Aboriginal heritage values, which are assessed and managed under the *Aboriginal Heritage Act 2006* (Vic.). The assessment of Aboriginal heritage values can be a statutory requirement, whereas the identification of Aboriginal cultural values is not. Aboriginal cultural values can be attributed to recognised Aboriginal heritage places as well as to other otherwise unrecorded places and areas. Where a place is determined to be of Aboriginal heritage significance, however, it follows that the place will also, by implication, have Aboriginal cultural value. Some Aboriginal heritage places are listed on the VAHR, but many are not.

Aboriginal cultural values can coexist with other recognised heritage values and significance, such as archaeological, historical and social significance. This is a typical situation in a built-up urban area such as central Melbourne and the inner-city. Places that are found to have both Aboriginal heritage significance and historic heritage significance may be said to have 'shared heritage values'. Shared values, in such instances, relate to a place being valued by both Aboriginal and non-Aboriginal people; it does not necessarily follow, however, that the same value is held by both parties. Nor does value equate with positive experience.

6.1.1 Approach and objectives

In order to identify and understand the Aboriginal cultural values of the study area, consultation has been carried out with the following Traditional Owner organisations:

- Bunurong Land Council Aboriginal Corporation;
- Boonwurrung Foundation; and
- Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation.

Broad outcomes associated with identifying Aboriginal cultural values for an area can include:

- recognition of the important Aboriginal history and heritage of the area;
- respecting the Aboriginal cultural perspective of the area;
- informing the future planning and development of an area; this can be achieved for example, through urban design, place-making, naming, interpretation, public art, etc.; and
- enriching the wider historical understanding of the place.

6.2 Consultation with Traditional Owner organisations

6.2.1 Registered Aboriginal Party appointment

Registered Aboriginal Parties (RAPs) have statutory authority under the *Aboriginal Heritage Act 2006* to manage and protect their own cultural heritage. This includes responsibility for the evaluation of cultural heritage management plans (CHMPs), and for making decisions about cultural heritage permit applications. RAPs also have a statutory responsibility to provide advice to the Victorian government and other agencies about Aboriginal cultural places and objects as well as intangible cultural heritage associated with particular places.

At the commencement of this project there was no RAP for the study area. Historically, three Traditional Owner organisations have declared their interest in this area, which remained contested. The responsibility for appointing RAPs lies with the Victorian Aboriginal Heritage Council (VAHC). On 1 July 2021 the Victorian Aboriginal Heritage Council extended the boundary of Bunurong Land Council Aboriginal Corporation (BLCAC) to now include the study area. BLCAC's Country is defined by the waters that flow directly into Port Philip Bay. On 1 July 2021, the VAHC also extended the boundary of Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation (WWWCHAC) resulting in RAPs now being appointed over the whole of the wider area of metropolitan Melbourne.

The Boonwurrung Land and Sea Council (BLSC) is currently not a RAP but made a Native Title Determination Application in May 2020 for the area of the land and waters that extend from the Werribee River in the west to, and including, Wilson's Promontory National Park in the southeast. Members of the BLSC are the descendants of a common (apical) ancestor, Louisa Briggs.

As consultation for this project began in March 2021, and site visits concluded in April 2021, all three Traditional Owner organisations with a known interest in the study area were consulted for this project.

6.2.2 Outline of consultation

Consultation with Traditional Owners regarding their cultural values of the Shrine to Sea study area and surrounds was undertaken with the three Traditional Owner organisations with a known interest in the area — BLCAC, BLSC and WWWCHAC.

The main objective of the consultation process was the identification of tangible and intangible Aboriginal cultural values in the study area. The identification of Aboriginal cultural values has been considered in the context of the background historical material and is also informed by the knowledge held by Traditional Owner organisations.

Consultation requirements under the *Aboriginal Heritage Act 2006* were not specifically addressed because these requirements are associated with development activities and the preparation of a masterplan for the Shrine to Sea project. The requirements for consultation and other statutory requirements for future development activities remain,

should such future activity be planned. For any future consultation and decision making regarding the Shrine to Sea project, BLCAC must be consulted in line with their legislative responsibilities under the *Aboriginal Heritage Act 2006*.

Consultation with the Traditional Owner organisations involved the following process:

- provision of the background information on the history and archaeology of the study area and surrounds to the three Traditional Owners organisations;
- an initial information and workshop session, presentation of background material, and site visit.
- provision of the draft report to each Traditional Owner organisation;
- review and comment on the draft report from each organisation; and
- endorsement of the report by the two Traditional Owner organisations (BLSC did not respond to the report).

Consultation was undertaken in two phases. The first phase involved initial consultation about the Aboriginal cultural values of the study area with the three Traditional Owner organisations that are recognised as having an interest in the area. These initial consultations were facilitated by GML staff and took place between March and April 2021. The initial meetings were conducted online due to Victorian Government public health restrictions associated with the COVID-19 pandemic.

Following the initial consultation, a site visit was undertaken involving a sit-down discussion followed by a visit to targeted locations throughout the study area. The WWWCHAC and BLSC onsite consultation sessions were facilitated by Karen Milward with the assistance of GML staff. GML staff facilitated the BLCAC onsite consultation session.

The dates of the initial meetings and site visits with the three Traditional Owner organisations are provided in Table 6.1.

Table 6.1 Traditional Owner organisations consultation dates.

Organisation	Initial meeting date	Site visit date
Bunurong Land Council Aboriginal Corporation	12 March 2021	27 April 2021
Boon Wurrung Land and Sea Council	4 March 2021	24 March 2021
Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation	25 March 2021	9 April 2021

6.2.3 Initial workshops

At each of the initial meetings with the three Traditional Owner organisations an overview of the Shrine to Sea project and how the Aboriginal Cultural Values report will inform the

project masterplan was presented. A summary of the history of the study area was also presented, with an emphasis on the Aboriginal history of the area. Historical maps, photographs and plans of the area along with the timeline were also tabled at these meetings.

In addition, there was a preliminary discussion about what broadly constituted Aboriginal cultural values.

6.2.4 Site visits

The site visits included general discussion about Aboriginal cultural values and visits to targeted locations within the Shrine to Sea study area. Some of these locations were selected by Traditional Owners during the initial meetings as a result of discussions during the site visit. Along with locations in the study area, discussions about areas outside the study area such as the Domain, Port Phillip Bay and notable people and events occurred.

The locations visited for the site visit included:

- Kerferd Road Pier and Middle Park Beach
- Albert Park Lake and reserve
- Workers' cottages along Kerferd Road.

During the onsite consultations each of the three Traditional Owner organisations discussed aspects of the study area's history that were important to Aboriginal people, from traditional, historical and contemporary perspectives, drawing on the background historical and archaeological material presented, as well as their own knowledge of the study area. These included conversations regarding the original topography of the landscape, and the plants and animals of the study area; how Aboriginal people lived on Country; how the draining and modifying of the Albert Park lagoon has significantly changed the environment, and impacted on ongoing cultural life and associations.

Discussions with Traditional Owner organisations also considered how future works within the study area might best incorporate Aboriginal cultural values, including native vegetation plantings to encourage the regeneration of the local environment, use of local stones in landscape design visual installations of Dreaming Stories, education, incorporation of Aboriginal language, opportunities for public art, community sporting events, Aboriginal-inspired design, and general opportunities for promoting Aboriginal culture.

A written record was made of the meetings with each of the three Traditional Owner organisations. These consultations also raised awareness of additional historical information about places and people, which was then followed up and drawn upon in shaping the thematic history.

6.3 Identifying Aboriginal cultural values

Aboriginal cultural values are broad-ranging and can be informed by a great many sources. They are not necessarily time or place specific but can traverse time and space. Aboriginal cultural values relate to cultural values that are traditional, historical and contemporary, and/or a mixture of these. They can apply to a large area or landscape rather than to a specific place or area.

Aboriginal cultural values can be attributed to all forms of cultural heritage created by Aboriginal people, whether tangible or intangible.

- Tangible heritage can include buildings, structures, places, objects, trees and vegetation, birds, animals and fish, landscapes, and bodies of water.
- Intangible heritage refers to any cultural associations with a place that has no physical record—for example, stories, songs, memories and cultural traditions and associations.

Many of the Aboriginal cultural values associated with the Shrine to Sea study area and immediate surrounds are intangible as they relate to stories and traditions or to places and landscapes that no longer survive sufficiently intact. They also, importantly, relate to the contemporary and ongoing period and recognise that Aboriginal culture can be a fluid and developing concept. Aboriginal cultural values are informed by associations, references, stories and traditions, which can be recorded in books, articles and unpublished reports, and/or held as oral knowledge by Aboriginal people. Aboriginal cultural values can be all of the following:

- Cultural associations, stories, knowledge, memories concerning Aboriginal people
- Land and water, along with plants, animals, birds, fish and all living things
- Language and cultural traditions and rituals

The Aboriginal cultural values for a place can also be drawn from archaeological records and historical records. A large amount of knowledge about the cultural values associated with places rests with the inherited memories of the Traditional Owner organisations. This knowledge remains the intellectual property of the respective Aboriginal person/group.

Aboriginal <u>cultural</u> values are not the same thing as Aboriginal <u>heritage</u> values, which are assessed and managed under the *Aboriginal Heritage Act 2006*. The assessment of Aboriginal heritage values can be a statutory requirement, whereas the identification of Aboriginal cultural values is not. Aboriginal cultural values can be attributed to recognised Aboriginal heritage places as well as to other otherwise unrecorded places and areas. Where a place is determined to be of Aboriginal heritage significance, however, it follows that the place will also, by implication, have Aboriginal cultural value. Some Aboriginal cultural places such as the St Kilda Junction Corroboree Tree and Cleve Gardens Meeting Place are listed on the Victorian Aboriginal Heritage Register, but many are not.

Aboriginal cultural values can co-exist with other recognised heritage values and significance, such as archaeological, historical and social significance. This is a typical situation in a built-up urban area such as the study area. Places that are found to have

both Aboriginal heritage significance and historic heritage significance may be said to have 'shared heritage'. Shared value, in such instances, relates to a place being valued by both Aboriginal and non-Aboriginal people; it does not necessarily follow, however, that the same value is held by both parties. Places within the study area such as Albert Park Lake itself could be determined to have shared heritage values to Aboriginal and non-Aboriginal people.

6.4 Approach and objectives

Broad outcomes of identifying Aboriginal cultural values for an area include the following:
- Recognition of the important and continued Aboriginal history and heritage within the Shrine to Sea study area
- Respecting the Aboriginal cultural perspective of the Shrine to Sea study area and surrounds
- Informing the masterplan and development of the Shrine to Sea study area; this can be achieved through urban design, place-making, naming, interpretation, public art, education, etc.
- Enriching the wider historical understanding of the place for all.

6.5 Identifying Aboriginal cultural values for the study area

Drawing on the discussions with the three Traditional Owner organisations as well as documentary research carried out for the Background History section of this report, the identified cultural values can be summarised into the broad categories provided in Table 6.2.

Table 6.2 Summary of broad Aboriginal cultural values identified for the Shrine to Sea study area.

Aboriginal cultural values	Description
Connections and Reconnections to Country	Wholistic approach to Country, nurturing Country, including the land, water, plants, birds, fish and animals. Includes reconnecting to Country after unsettlement.
Traditional knowledge	Promoting, preserving, re-igniting traditional knowledge, including Aboriginal languages, traditional practices and education.
Respect for Ancestors	Remembering the stories of Ancestors.
Stories of survival and the need for healing	Stories of Aboriginal people finding their community and keeping community strong – e.g., after leaving the missions and making new lives in Melbourne or reconnecting after being taken from their families.
Resilience and celebration of culture	Expressing Aboriginal cultural and spiritual life which has been passed down.
Celebrating community	Celebration of all the community, inclusively, including recent immigrant groups.
Improving education about and understanding of Aboriginal culture	Bringing Aboriginal people to the forefront and ensuring Aboriginal children are connected and are given voices.

6.6 Aspirations arising from cultural values recording

There is significant potential for the acknowledgement, expression and celebration of Aboriginal cultural values to be recognised in the Shrine to Sea development. The acknowledgement and recognition of Traditional Owner and First Peoples' cultural values can be built into the structure or design of new elements at the site from the outset.

Cultural values could be expressed through public art and other devices that could be incorporated into areas with existing public monuments. They could also be expressed through landscape design—through revegetation, for example by planting locally appropriate plants, such as reeds and native iris in and around Albert Park Lake, or traditional plants used for food or medicine; through planting of species appropriate to the pre-European landscape (including River Red Gums, Sheoaks, Manna Gums and wattles),[159] and using local resources such as basalt; and through the use of 'Kulin design' elements and colours in hard landscaping (for example, geometric shapes, cross-hatching, diamonds). Aboriginal values could be shared through interpretation devices such as signage and story boards.

On a broader community level, Aboriginal cultural values could be celebrated in many ways as the area develops as a progressive and culturally diverse residential area; for example, through improving education and truth-telling about Aboriginal history and involvement, introducing Aboriginal naming and language, promoting Aboriginal traditional practices, and encouraging greater opportunities for Aboriginal artists and performers.

> 'We hope DELWP and its community panel is able to consider Traditional Owner rights and interests in the development of the master plan for the Shrine to Sea.'
> — Boonwurrung Elder

6.6.1 Changing landscapes

The Aboriginal people of Melbourne have occupied the land since time immemorial. Aboriginal people believe that the formation of the land and waters and the life it sustains are intimately connected. They live as one with the environment and are guided by a deep spiritual connection to the land and waters, and to the sky and cosmos. They have established relationships with the animals and birds that are sacred and serve as totems. Country is the basis of everything.

> 'Land and water is core to life for Aboriginal and Torres Strait Islander peoples. Protecting and managing land and water is a custodial and intergenerational responsibility.' — Boonwurrung Elder

Changing landscapes in Creation stories

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[159] The full range of pre-European vegetation specific to the study area can be identified through DELWP NatureKit Victoria (biodiversity.vic.gov.au).

Landscapes are constantly changing, whether it be from the elements or through human intervention. Kulin people have taken note of these changes in their environment, and their stories and recollections provide explanations as to why these changes occurred.

Nerrm (Port Phillip Bay, also known as Nairm: Figure 6-1) formed around 8000 to 9000 years ago when rising global temperatures caused melting of the ice at the north and south poles.[160] Port Phillip Bay was larger and covered much of the inner city.[161] Sediments built up on low-lying areas, namely South Melbourne and St Kilda, due to water coverage.[162] As the water subsided to its current capacity in Nerrm (Port Phillip Bay), these low-lying areas formed boggy swamps, with Albert Park, Fishermans Bend, and Middle Park areas all that remain of these coastal marshlands.[163]

The formation of Port Phillip Bay is evidenced in the Boon Wurrung story 'The Filling of the Bay – The Time of Chaos', passed down by N'arweet Dr Carolyn Briggs OAM.

> Many years ago the biik we now call greater Melbourne extended right out to the warreeny. Nairm (Port Phillip Bay) was then a large grassy flat plain into the warreeny. For the Boon Wurrung, this wurneet was known as Birrarung (the river of mists).
>
> Later this wurneet is called Birrarung.
>
> This large plain was covered in buath and tarrang biik on which the Boon Wurrung men hunted guyeem and barramaeel. The bagurrk cultivated the murnong. They collected food from the wurneet and the warreeny and harvested the iilk that migrated through there every year.
>
> The Boon Wurrung were the custodians of their biik but traded with and welcomed people from other parts of the Kulin Nation. They obeyed the laws of Bundjil, who travelled as an eagle, and Waang who travelled as a crow.
>
> One day — many, many years ago — there came a time of chaos and crisis. The Boon Wurrung and the other Kulin nations were in conflict. They argued and fought. They neglected their biik. The native murnong was neglected. The animals were over killed and not always eaten. The gurnbak were caught during their spawning season. The iilk were not harvested.
>
> As this chaos grew the warreeny became angry and began to rise. The wurneet became flooded and eventually the whole flat plain was covered in baany. It threatened to flood their whole barerarerungar.
>
> The people became frightened and went to Bundjil, their creator and spiritual leader. They asked Bundjil to stop the warreeny from rising.
>
> Bundjil was angry with his people, and he told them that they would have to change their ways if they wanted to save their land. The people thought about what they had been doing and made a promise to follow Bundjil.

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[160] Gary Presland 1985, *Land of the Kulin: Discovering the Lost Landscape and the First People of Port Phillip*, Penguin Books Australia, Ringwood, p. 7.
[161] Presland 1985, p. 7.
[162] Presland 1985, pp. 7–8.
[163] Presland 1985, p. 8.

Bundjil walked out to the warreeny, raised his tjeera and directed the warreeny to stop rising. Bundjil then made the Boon Wurrung promise that they would respect the laws.

The baany never subsided but stayed to create a large bay that the Boon Wurrung called Nairm. Today it is known as Port Phillip Bay. The warreeny took away much of the biik of the Boon Wurrung and much of their barerarerungar was reduced to a narrow strip of coastline.

The Boon Wurrung learnt from their mistakes. They returned to their old values and the laws of Bundjil. They took greater care of the biik of Bundjil and the bubup of Bundjil.

They met with the other Kulin people and sorted out their differences through sports, debate and dance.

One of the most important laws that Bundjil required to be obeyed was for Boon Wurrung people to always welcome visitors, and to require all visitors to make a promise that they would obey the laws of Bundjil, not to hurt the biik of Bundjil and not harm the bubup of Bundjil.

Today the wurneet that once flowed through this large flat plain still flows under the nairm. [164]

Another story that chronicles this event from a different perspective is The Great Flood. William Barak's recount of the story was recorded in A.W. Howitt's papers, and in a story recorded by William Thomas that he was told by Bunurong Elder, Benbow.

When the Woiwurrung clans occupied the area which has become Melbourne they spoke of a time when Port Phillip Bay was dry land and a popular hunting ground for emu and kangaroo. According to one legend Bunjil, the great Creator Spirit and maker of all things on the earth, was journeying through the bush accompanied by two young boys. Suddenly, Bunjil's younger companions announced that they had left their personal belongings back in camp. Bunjil gave the boys permission to go and look for their things telling them that when they returned to the camp they would find magical containers holding great volumes of water. He told them that if they so wished, they had his permission to break the containers open.

The young boys retraced their steps to the camp site, looked about and found the water containers. The temptation to break them open and release the water proved irresistible. Water poured out of the broken vessels and swept over the countryside, drowning hunting grounds and forming the Port Philip Bay. The water would not stop and continued to flow and flow until it was lapping the ankles of the small boys. The youngsters ran one way and then another, but were unable to find dry land anywhere. They were soon hungry, cold and frightened. Bunjil observed their plight and took pity on them. Picking up an enormous stone, he placed it in the path of the swirling waters and ordered the waves to stop their advance. This massive rock can still be seen reinforcing the shoreline of the bay near present-day Brighton. [165]

[164] Carolyn Briggs 2014, 'Boon Wurrung: The Filling of the Bay – The Time of Chaos' in Arts Victoria (ed.), in *Nyernila: Listen Continuously* Bambra Press, Melbourne, pp. 36–39.
[165] Isabel Ellender and Peter Christiansen 2001, *People of the Merri Merri: The Wurundjeri in Colonial Days*, Merri Creek Management Committee, East Brunswick, p. 13.

These stories demonstrate that Aboriginal people attributed drastic changes in the landscape to the actions of the Creator and the Ancestors. Country is an ethos alive to a totemic landscape in which animals, natural features and phenomena are invested with spiritual significance.[166] For Aboriginal people the foundations of traditional society, philosophy and religious beliefs were intertwined..[167] To begin to fully understand the Bunurong perspective of Country and the changes that occurred over a long period of time, one needs to imagine a life where deities are involved in every aspect of day to day life, and lore above all, dictates actions and decisions.

Figure 6-1 Port Phillip Bay. (Source: Culture Victoria 2014)

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[166] Robert Kenny 2007, *The Lamb Enters the Dreaming: Nathanael Pepper & the Ruptured World*, Scribe Publishing, Melbourne, p. 154.
[167] Bruce Pascoe 2017, *Dark Emu: Dark Seeds: Agriculture or Accident?* Magabala Books, Broome, p. 126.

Living with Country

Aboriginal people modified their landscapes, as directed by the Creator and the Ancestors through traditional practices, with instructions on how to manage the land. One of the main land management techniques employed was firestick farming, a system of cool burns that allowed the undergrowth to be controlled in a manner that encouraged diversity in the flora that grew in the southern Melbourne region on Bunurong country. Bunurong knew that the use of fire on country would promote the growth of edible species of plants, such as the tuber Murnong, which was a staple in the diet of Bunurong people.[168] Burning facilitated and promoted the growth of grasslands, attracting larger game such as kangaroos and emus, and allowed Bunurong to 'locate and utilise game'.[169] In many areas, the use of fire to manage Country 'eliminated the risk of uncontrolled fire' in the manner that we experience it in the modern Australian context.[170] However due to the nature of colonialism, in the years following the dispossession of Country from Aboriginal people and their fire farming, areas of Country began to be inundated with understorey species.[171]

Elders spoke about the importance of connection to Country and how that really feels. In particular, the value of trees was described. Changes were made to trees, from scarring them after bark had been removed to use as canoes and skips, and coolamons and shields, to the deliberate manipulation of trees 'by lacing one limb over another while the trees were still saplings so that as they grew the limbs fused and left oval shapes windows or rings'.[172]

The East Kulin people moved through their Country in accordance with the seasons and cultural traditions. Other groups from the broader Kulin nation would also travel to the Melbourne area at certain important times. Many tracks used by Aboriginal people, particularly between the beach and Birrarung (Yarra River), were used by European settlers, who later formalised them as roads.

6.6.1.1 Destruction of the landscape

Elders spoke of what the study area, and particularly Albert Park, was like prior to European occupation. There is a great sadness about the destruction of the landscape and how it is unrecognisable today.

> 'Albert Park Lake would originally have had areas of mud built up with eels which moved through, both underground and overground. The area near Albert Road would have had basalt flows, sand and a low-lying area of lagoons.' — Boonwurrung Elder

> '…[land] near Albert Road would have had basalt flows, sand and a low-lying area of lagoons.' — Boonwurrung Elder

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[168] Pascoe 2017, p. 121.
[169] Pascoe 2017, p. 123.
[170] Pascoe 2017, p. 123.
[171] Pascoe 2017, p. 117.
[172] Pascoe 2017, p. 100.

> 'Albert Park Lake would have had river reeds, water lilies and maybe native iris.' —
> Bunurong Elder

This landscape would have been a canvas of brackish wetlands, grassy woodlands, and coastal dunes that created a unique ecosystem. This ecosystem was supported by lagoons and swamps, as well as small tributaries, as this area was a part of the delta of the Yarra River. One of these lagoons still survives in the form of Albert Park Lake, although it has been modified and changed that it is not likely that much of the indigenous plants and the delicate ecosystems sustained within this area survived the rapid changes that occurred after settlement.

> 'The dynamic of the landscape has been altered significantly. Settlers drained the swamps, introduced other species and enforced land management activities. They also disconnected the chain of ponds and ultimately changed the ecology of the area. Educating how man shaped and altered the landscape is key.'
> — Boonwurrung Elder

> 'The wetland area would have been a precious swamp that is now missing the habitat bird species because they have not returned.' — Wurundjeri Woi-wurrung Elder

As the settlement began to stretch out to the south, due to the arrival of new settlers to Melbourne, roads, wharves, houses and other buildings began to be erected, irreversibly changing the natural landscape to better suit the new inhabitants.[173] Albert Park Lagoon (also known as the South Melbourne Swamp, prior to the 1930s), was drained, and rapidly lost much of its volume.[174] Due to various uses, such as grazing and then later industrial and residential use, the swamp was gradually drained or built over.[175] An area of 948 acres was reserved for public purposes in 1862 to the south of St Kilda Road, which now comprises Albert Park.[176]

Eventually the decision was made to drain the lagoon that held the water in Albert Park and instead turn the area into an artificial body of water to be enjoyed by the public all year round. There is no doubt that this decision and the subsequent works changed the ecosystems and landscape so much that the ecological affects would be dire, and people would have difficulty recognising their homelands. It was illustrated during consultation that once prevalent resources such as Magpie Geese (Figure 6-2) are no longer present in the study area.[177]

> 'Large harvests of Magpie Geese and their eggs were undertaken seasonally by Aboriginal people in the Port Phillip Bay swamp/lagoon area… Due to the removal of their habitat, the once prevalent Magpie Geese are no longer found in the south of Australia.' — Wurundjeri Woi-wurrung Elder

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[173] Charles Daley 1940, *History of South Melbourne*, Robertson and Mullens, South Melbourne, p. 108.
[174] Presland 1985, p. 11.
[175] Daley 1940, p. 77.
[176] *Victoria Government Gazette*, no. 94, 12 August 1862, p. 1436.
[177] The Magpie Goose is listed in the *Advisory List of Threatened Vertebrate Fauna in Victoria* 2013 - Advisory List of Threatened Vertebrate Fauna in Victoria 2013 (environment.vic.gov.au).

'Oyster reefs, mussels, periwinkles, flathead and snapper were all utilised by Aboriginal people… [the] numbers of fish and shellfish in Narrm have been steadily declining.'
— Wurundjeri Woi-wurrung Elder

Figure 6-2 Magpie Geese were once prevalent in the study area. (Source: Birdlife Australia)

6.6.2 Practising traditional culture and Indigenous plantings

The detailed accounts of G.A. Robinson and William Thomas, covering the period from 1839 to the early 1860s, record the rich cultural life of the Wurundjeri and Bunurong people in the area, as well as other Aboriginal people. These records are supplemented by government records and other settlers' accounts, as well as more recent archaeological records and documented cultural objects from the area. In particular, native plants are of great importance to Aboriginal people — they are essential for survival.

Plants provide food and medicine sources, as well as provide material for the development of weapons, containers, canoes, and so many other objects essential for day-to-day use. Indigenous plants also feature in Aboriginal lore.[178] Symbolically, plants feature in Aboriginal cultural traditions and spiritual beliefs. The management of these plants, if done correctly also attracted animal food sources such as kangaroo and emu, which was also supplemented from fish caught along the Port Phillip coastline and within the swamps. Murnong or Yam Daisy, was a staple food of the Bunurong and as many aspects of traditional life was subjected to strict rules, regarding the growth and harvest of the plant.[179] These rules generally ensured that not all the plants would be taken, and that the plant that were harvested would not be damaged or bruised.

Some of the comments from Traditional Owners were as follows:

[178] Phillip Clarke 2007, *Aboriginal People and their Plants*, Rosenberg Publishing, Kenthurst.
[179] Pascoe 2014, p. 109; and Presland 1985, p. 43.

'Native trees, plants and grasses should be returned to area.' — Wurundjeri Woi-wurrung Elder

'Core samples should show the plants and ecology of the area and what the local vegetation would have provided.' — Wurundjeri Woi-wurrung Elder

'Pine trees and Canary Date Palms around Kerferd Road and Pier should be removed, with a succession plan for replacement.' — Wurundjeri Woi-wurrung Elder

Basket-weaving using Spiny-headed Mat-rush (*Lomandra longifolia*) is a traditional practice of Aboriginal women, with each basket created for a particular use. Weaving is a complex process that is connected to the local environment through the selection and use of materials, and through manufacture and purpose. Baskets represent significant knowledge that has been passed down through families and communities and links Aboriginal people to culture and Country. During consultation, female Elders noted the Albert Park Lake should be planted with Spiny-headed Mat-rush. A Bunurong Elder commented that the Common Reed (*Phragmites australis*) was good for weaving due to its triangular profile, and that Native Iris (*Patersonia spp.*) is also good for weaving. It was also noted during consultation that kelp was utilised by Boonwurrung people as roofing material for shelters and huts.

'Albert Park Lake would have had river reeds, water lilies and maybe native iris. River reeds are easier to grow in salty areas like this and are easier for weaving.' — Bunurong Elder

Figure 6-3 Sister basket, Coranderrk, made by Jemima Wandin Murphy (Wurundjeri), c1910s, Melbourne Museum Collection. (Source: Museums Victoria ref. X72537)

Figure 6-4 Knotted string bag, or bilang, made in Melbourne, c1840–66. (Source: Museums Victoria: https://collections.museumsvictoria.com.au/items/158690)

During onsite consultation, Traditional Owners were disappointed in the lack of indigenous or native vegetation, particularly in the median strip of Albert Road. It was suggested that the large Canary Island Date Palms (*Phoenix canariensis*) and pine trees could be removed with a succession plan and replaced with native trees, plants and grasses, however it was acknowledged that the trees were protected as part of the City of Port Phillip Planning Scheme making it unlikely that they would be removed. The City of Port Phillip has identified numerous sites within the municipality with remnant native plants that are maintained and looked after. These sites are identified as Sandridge Beach, Port Melbourne, West Beach, St Kilda, Point Ormond Reserve, H.R. Johnson Reserve, St Kilda Botanic Gardens, Canterbury Road Urban Forest, Elwood Foreshore and Tea Tree Reserve.[180]

It was emphasised during consultation that planting indigenous Victorian plants and the correct local species would make the Shrine to Sea study area and surrounds feel more welcoming for Traditional Owners, as well as bringing back native birdlife. Prior to the land being altered and stripped of vegetation, it would have been a rich environment with animals and birdlife.

Particular species that Traditional Owners observed or favoured for planting included the following (these are shown in more detail in Table 6.3 with their Aboriginal names, where known):

- River Red Gum (*Eucalyptus camaldulensis*)
- She-oak (*Casuarina and Allocasuarina* spp.)
- Manna Gum (*Eucalyptus viminalis*)
- Wattle (*Acacia* sp.)
- Spiny-headed Mat-rush (*Lomandra longifolia*)
- Native Iris (*Patersonia occidentalis and Patersonia glabrata*)
- Swamp Lily (*Ottelia ovalifolia*).

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[180] City of Port Phillip, 'Native vegetation areas', 2021, https://www.portphillip.vic.gov.au/explore-the-city/parks-plants-and-playgrounds/trees-and-vegetation/native-vegetation-areas.

Table 6.3 Plants that would have grown in the study area. [181]

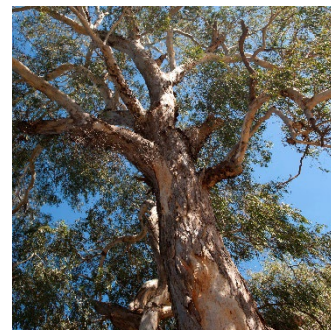| Plant names |
|---|
| Baal (Woiwurrung); Beal, Be-al (East Kulin) (Stephens 2014, vol 4, p 145)

River Red Gum
Scientific name: *Eucalyptus camaldulensis*

Traditional uses:
Bark used for making canoes, weapons and other items. Tree gnarls were used to make tarnuks (bowls or water vessels). Large hollow trees were also used to smoke eels.

IMAGE: Culture Victoria |
| Durron, Turron (East Kulin) (Stephens 2014, vol. 4, p 145)

She-oak
Scientific name: *Allocasuarina* spp. and *Casuarina* spp.

Traditional uses:
Foliage was used for brooms and as a soft groundcover for lying on. The foliage can be chewed on to reduce thirst.

IMAGE: ClimateWatch |
| Moy-yan or War-our-e-rup (East Kulin) (Stephens 2014, vol. 4, p 146)

Wattle (various)
Scientific name: *Acacia* spp.

Traditional uses:
The branches of wattle trees were used to make boomerangs. Wattle seed was ground for use as a flour in cooking. Gum of Black Wattle was also used as a food.

IMAGE: Wikimedia Commons |

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[181] Aboriginal plant names have been included here where a translation could be found in Stephens (ed.) 2014, *The Journals of William Thomas* (Volume 4) or other documentary sources, however the correct names and spellings would need to be clarified by Bunurong Land Council Aboriginal Corporation.

Plant names

Woolepe, Woolreep (Stephens 2014, vol. 4, p. 145)

Manuka
Scientific name: *Leptospermum scoparium*

Traditional uses:
Antiseptic use
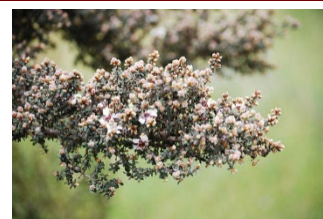
IMAGE: Wikimedia Commons

Woolly Tea tree
Scientific name: *Leptospermum lanigerum*

Traditional uses:
Antiseptic use; boughs used for building willams (mia mias)

IMAGE: Wikimedia Commons

Worruk (East Kulin), Warruk (Stephens vol. 4, p. 146)

Coast Banksia
Scientific name: *Banksia integrifolia*

Traditional uses:
Nectar from the cones was consumed as a sweet drink. The cones were also used as a fire sticks.

IMAGE: Wikimedia Commons

Swamp Paperbark
Scientific name: *Melaleuca ericifolia*

Traditional uses:
The timber was used for clubs and digging sticks, and the bark was used for medicine and as wrapping. (Monash University School of Biological Sciences 2010, *Aboriginal Plants in the Grounds of Monash University: A Guide*, Monash University, Clayton)

IMAGE: ANBG, Australian Plant Image Index

Plant names

Binnap (Woiwurrung) (check Boonwurrung word with BLCAC)

Manna Gum
Scientific name: *Eucalyptus viminalis*

Traditional uses:

The white sap from the trunk was collected and eaten as a sweet. The leaves were believed to have medicinal properties. (Zola and Gott 1992, p. 38)

IMAGE: Yarra Ranges Council

Karawan, Karawun (Woiwurrung; check Boonwurrung name with BLCAC)

Spiny-headed Mat-rush
Scientific name: *Lomandra longifolia*

Traditional uses:

Women used this plant for weaving and making bags. The leaves were split in two and left to dry for a few days. They were then used as a fibre, which was twisted and woven to make bags (bilang) and mats. (Zola and Gott 1992, p. 59)

IMAGE: ANBG, Australian Plant Image Index

Swamp Lily
Scientific name: *Ottelia ovalifolia*

Traditional uses:

IMAGE: Swinburne Commons
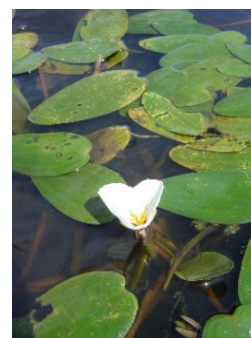
[name to be added] (check Boonwurrung name with BLCAC)

Sedges
Scientific name: *Carex* spp.

Traditional uses:
Plant resource for basket and bag making.

IMAGE: Culture Victoria

Plant names

Murnong, Mur-nong (East Kulin) (Stephens 2014, vol. 4)

Yam Daisy
Scientific name: *Microseris walteri*

Traditional uses:

The underground tuber of Murnong was a nutritious staple food source for Aboriginal people across much of south-eastern Australia. It was harvested by women and children using a digging stick and was cooked as a nutritious root vegetable.

IMAGE: Culture Victoria

Burdit (Stephens 2014, vol. 4, p. 147)

Seaweed (Common Kelp)
Scientific name: *Ecklonia radiata*

Traditional uses:

Used for medicinal uses, food, shelter and domestic uses.
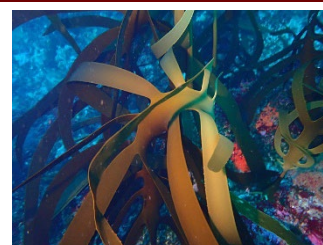
IMAGE: Wikimedia Commons

6.6.3 Local stories

For Traditional Owners truth-telling is imperative. It is important to understand that Aboriginal people have a strong culture and showed resilience and pride in the face of dispossession and injustice. Local stories of the use of the Shrine to Sea study area and surrounds can help truth-telling by ensuring stories can be heard and celebrated.

Some of the comments from Traditional Owners were as follows:

'Tell the true story about the Albert Park Lake.' — Wurundjeri Woi-wurrung Elder

'… need to give our people presence within the land.' — Boonwurrung Elder

'People don't know celebrated Aboriginal people and haven't been exposed to them.' — Wurundjeri Woi-wurrung Elder

'The bay and beach area were used by Aboriginal people between the workers hut and beach.' — Bunurong Elder

It was noted during onsite consultation that Parks Victoria signage acknowledges the Traditional Owners of the land but does not include the names of the Traditional Owner/RAP organisation. The Elders requested this be changed, and new signage put in place to show respect to the RAP.

'Signage should be installed at the Kerferd Road Pier stating that this is Aboriginal land and we liked our way of living.' — Bunurong Elder

6.6.4 Acknowledge of conflict and truth-telling

For Traditional Owners telling the truth about the past is urgent and critical. Since the British invasion of their Country Aboriginal people have been oppressed, subjugated and silenced, and their civil rights and their cultural identity have been denied. The history of Melbourne and Victoria has followed a colonial narrative that whitewashed the past by largely excluding the Aboriginal story and framing Aboriginal culture within the settler colonial mindset of a 'dying race'. Truth-telling is about setting the record straight about the treatment of Aboriginal people in the past.

Truth-telling is also an important part of the Uluru Statement from the Heart and also an objective of the Yoo-rrook Commission, as noted:

> First Peoples across Victoria want the Commission to explore the full scope of its mandate, to examine and acknowledge the range and diversity of injustices they have endured and survived. They want proper attention to local histories as well as common patterns or trends. These include massacres, Stolen Generations, slavery, sexual violence, intergenerational trauma, cultural loss, land theft and forced dislocation from home and land.[182]

Some of the issues raised in the context of Shrine to Sea where the truth needs to be addressed are as follows:

Recognition of the Frontier Wars

Aboriginal people have defended their Country and advanced their rights and interests since Country was first invaded and occupied.

Guerrilla-style attacks were launched on British settlers, usually in retribution for taking land and for taking Aboriginal women. Prior to invasion, alienation of land was unthinkable and unheard of. There were violent conflicts across Victoria, particularly in the early pastoral districts, including the Western District, northeast Victoria and Gippsland.[183] Almost every district settled in the nineteenth century has a history of conflict.[184]

There is a disconnect between honouring fallen soldiers at the Shrine, while at the same time forgetting about frontier violence and the suffering of Aboriginal people who also died for their Country. It was requested by Elders that recognition be given to the frontier wars, and the loss of life of Aboriginal people who were defending their land, water and resources. Just like Australian soldiers, Aboriginal people defended their lands and way of life, and should be celebrated.

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[182] First Peoples' Assembly of Victoria 2021, 'Tyerri Yoo-Rrook' (Seed of Truth) Report to the Yoo-rrook Justice Commission from the First Peoples' Assembly of Victoria, p. 7.
[183] Documented for example by Henry Reynolds (1981), Peter Corris (1968), Michael Christie (1979) and Don Watson (1984).
[184] Henry Reynolds 1982, *The Other Side of the Frontier*, Penguin Books, Ringwood, p. 61.

'The Shrine of Remembrance pays respect to the ANZACs/Australian soldiers, but there is no recognition of the Frontier Wars.' — Bunurong Elder

Role of the Native Police

The role and nature of the Native Police were discussed by Elders during consultation. Bunurong and Wurundjeri men assisted with policing and 'keeping order' by serving in the Native Police Corps from the late 1830s until the 1850s. It was raised how the Victorian government appointed Native Police to assist in controlling the Aboriginal people in the regional districts, as well as Aboriginal people who ran away from reserves and missions in the Port Phillip Bay area. The Native Police Corps was not a formal structure but one that was in place so that government police could discuss issues between Native Police and the first settlers. The Native Police Corps was notorious for its violence against Indigenous people, and it was felt by Elders that these stories needed to be discussed and recognised.

The mounted Native Police would have been active in the study area from the late 1830s onwards as they moved around Melbourne and also undertook expeditions to Geelong and the Western District. The Native Police in Victoria moved from the Police Paddock in Narre Warren to the confluence of the Merri Creek and Yarra River in March 1842.[185]

'The native police were an important structure in place to control Aboriginal people.'
— Bunurong Elder

Figure 6-5 A member of the Native Police Corps, illustrated by William Strutt, 1851. (Source: National Library of Australia, U1080 NK3429/C)

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[185] City of Yarra 2021, 'Native Police', *Aboriginal History of Yarra*, https://aboriginalhistoryofyarra.com.au/8-native-police/, accessed 28 October 2021.

The Shrine of Remembrance as a monument to loss

During onsite consultation, the Shrine of Remembrance provoked mixed emotions among the Elders. It was felt that the Shrine of Remembrance stands as a monument of loss, but for not for Traditional Owners. The Elders remarked that there is no monument to the losses Aboriginal people suffered, and it only highlights the lack of recognition and the discrimination faced by Aboriginal servicemen and women.

> 'Where is our monument to loss?' — Boonwurrung Elder

It was remarked that even the construction of the Shrine of Remembrance involved dispossession. During its construction in 1927, newspapers reported that at least 29 Ancestral remains were uncovered. The Elders agreed that the destruction of the graves and subsequent removal of Ancestral remains needs to be acknowledged. There is no archival information that could be found about how many remains were dug up, or where they were taken. It was strongly reiterated that remains should be repatriated to ensure that the Ancestors can be returned to rest on Country.

The Shrine of Remembrance holds memories for Traditional Owners about the treatment of Aboriginal people during both world wars. Aboriginal people were initially not permitted to enlist in World War I as they were not deemed to be citizens, however by 1917 the enlistment of men with one non-Aboriginal parent was allowed.[186] Aboriginal ex-servicemen suffered significant exclusion when they returned to civilian life, receiving little public or private support. They were largely excluded from the soldier settlement scheme, which granted farming land to returned soldiers. Only one Indigenous Australian received land in New South Wales under the soldier settlement scheme, while at the same time, the majority of the best farming land in Aboriginal reserves was confiscated for soldier settlement blocks.[187] This included the site of Coranderrk Aboriginal Reserve, which was closed in 1924 and allocated as a soldier settlement block. On returning to civilian life, many Aboriginal ex-servicemen were barred from Returned and Services League clubs, excluded from remembrance and commemoration events, and denied medal and war entitlements.[188] A Bunurong Elder discussed how five of her uncles served in World War II, and of them two were prisoners-of-war and two were killed in action.

It was noted during consultation that Aboriginal soldiers also served in the South African (Boer) War, but that these servicemen were not returned to Australia by the government at the end of the war and are not currently recognised. The South African War (1899–1902) was the first conflict in which servicemen from all Australian colonies served. Australia sent approximately 15,000 troops, amongst them Aboriginal soldiers and around 50 Aboriginal trackers, who were not considered as part of the army. The trackers had

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[186] Australian War Memorial 2019, 'Aboriginal service during the First World War', https://www.awm.gov.au/about/our-work/projects/indigenous-service, accessed 28 October 2021.
[187] Australian War Memorial 2021, 'Indigenous defence service', https://www.awm.gov.au/articles/encyclopedia/indigenous, accessed 28 October 2021.
[188] Phillipa Scarlett 2015, 'Aboriginal service in the First World War: Identity, recognition and the problem of mateship', in *Aboriginal History*, vol. 39, pp. 163–181.

been signed up as contractors — as trackers, horse trainers and bullock drivers — to assist the army in tracking the Boers. It is still unclear how many Aboriginal soldiers fought in the South African War.[189] There has been much debate regarding a large group of Aboriginal trackers that had been sent to South Africa and subsequently left behind as written information is scarce.[190] It is noted that despite limited archival resources, Aboriginal community members clearly carry memories of Aboriginal service in the South African War long after the event.[191]

Acknowledgement of Aboriginal war service has only come to the forefront in the mainstream Australian media recently. Some comments from Elders who are familiar with accounts of Aboriginal men who served in the Boer War included:

> 'The first Victorian Indigenous Men and Women Remembrance Service was held at the Shrine of Remembrance in 2006. This was also the first time the Aboriginal and Torres Strait Islander flags were raised at the Shrine.' — Boonwurrung Elder

> 'Represent Aboriginal people who have also fought in wars through statues and monuments near or at Shrine of Remembrance.' — Boonwurrung Elder

Incarceration of Aboriginal people in institutions

The treatment of Aboriginal people incarcerated in the various institutions established in St Kilda and Albert Park was affirmed by Elders as truth to be acknowledged. The Convent of the Good Shepherd at Albert Park, and the St Vincent's orphanages in South Melbourne (now Mackillop Family Services) likely had Aboriginal children institutionalised there. It is unknown how many Aboriginal children passed through these institutions, as the records of those registered for admittance may not have included a child's Aboriginality. The children's institutions had little resources and money, and living conditions were often very harsh.[192]

Aboriginality was not positively affirmed in institutions as the objective was to absorb children into white society.[193] Policies at the time aimed at assimilating children as they were considered 'more adaptable' to white society.

> 'Many Stolen Generation children were likely housed in religious institutions/hospitals nearby [to the Shrine to Sea study area], however records were not taken properly.' — Bunurong Elder

> 'Aboriginal people were likely at the Mary MacKillop institution.' — Boonwurrung Elder

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[189] Elise Pianegonda 2014, 'Aboriginal soldiers who fought in Boer War 'deserve greater recognition'' ABC News https://www.abc.net.au/news/2014-05-30/calls-to-identify-and-honour-aboriginal-soldiers/5489648, accessed 25 October 2021.
[190] Dale Kerwin 2013, 'The lost trackers: Aboriginal servicemen in the 2nd Boer War', in *Sabretache,* vol. 54(1), pp. 4–12.
[191] John Maynard 2015, '"Let us go" … it's a "Blackfellows' War": Aborigines and the Boer War', *Aboriginal History*, vol. 39, p. 159.
[192] Human Rights and Equal Opportunity Commission 1997, 'Bringing them Home' Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. Commonwealth of Australia, Canberra.
[193] Human Rights and Equal Opportunity Commission 1997, 'Bringing them Home'.

6.6.5 Language

Elders would like to see the promotion and incorporation of language throughout the Shrine to Sea study area. The introduction of Aboriginal naming and language can create a sense of belonging and encourage a greater presence and involvement of Aboriginal people in the area. This could be done by introducing Boonwurrung placenames for areas in the Shrine to Sea study area and in new signage.

6.7 Community and contemporary stories

Elders identified aspirations for greater recognition of Aboriginal leaders and sportspeople through symbolic measures. Particularly this includes statues of Aboriginal leaders and sportspeople, describing and what they did to advocate and lead key issues.

There are a number of statues within or in proximity to the Shrine to Sea study area, most of which lack any racial or gender diversity (highlighted in Figure 6-6 and Figure 6-7). To balance this inequality, it was suggested that statues of prominent Aboriginal people could be erected next to the non-Aboriginal people being recognised. A Wurundjeri Woi-wurrung Elder highlighted that putting statues next to each other makes them more prominent, and people take notice. They are then intertwined in history.

The story of Dick Rowan, a Wurundjeri Woi-wurrung man from Coranderrk who was invited to play football with the South Melbourne Football Club, could be retold. Dick Rowan played one game in 1892, and one year later his request to play again with South Melbourne was denied by the Board for the Protection of Aborigines. Rowan later became the first Aboriginal umpire in Victoria. More contemporary Indigenous sportspeople such as Olympian Kyle Vander-Kuyp and Dr Eve Fesl could also be celebrated. Activist for reconciliation and recognition Aunty Dot Peters also has strong ties to the Shrine to Sea study area, whose work resulted in the Aboriginal and Torres Strait Islander flags being raised at the Shrine for the first time in 2007.

> 'Monuments and statues to Aboriginal people should be placed next to existing statutes, to help tell a story, start a conversation, and educate.' — Wurundjeri Woi-wurrung Elder

> 'Aboriginal sportspeople such as Kyle Vander-Kuyp and Eve Fesl should be celebrated.' — Boonwurrung Elder

> 'Aboriginal activist Aunty Dot Peter's activism has deep ties to the Shrine. Aunty Dot is an instrumental force in recognising Aboriginal servicemen and women.' — Boonwurrung Elder

Traditional Owner organisations would like to see visitor and resident engagement occurring in direct association with the Traditional Owner organisations. The unique role of Aboriginal people in caring for Country and the deep spiritual and cultural connection to the land and waterways needs to be highlighted. This could be represented by installations that display artefacts and interpret stories in the Albert Park Lake area, show how

Aboriginal people transitioned and moved across Country using routes that are used by Melbournians today, illustrate the connection Coranderrk had to the South Melbourne Football Club, and tell the stories of Aboriginal people using the bay and beach area.

Holding national Aboriginal sporting carnivals at Albert Lake Park is also an opportunity for all mobs to come together, with all the facilities present and accommodation nearby. An Aboriginal Football and Netball Carnival is currently held in Ballarat annually. This event attracts thousands of visitors and focuses on promoting healthy living.

Some of the comments from Elders include the following:

'…[we can] showcase to the residents and visitors the importance of Aboriginal people's connection to country and that Albert Park is a tourist destination in the future.' — Boonwurrung Elder

'The Albert Park Lake area could host national Koorie events as there are many local activities.' — Boonwurrung Elder
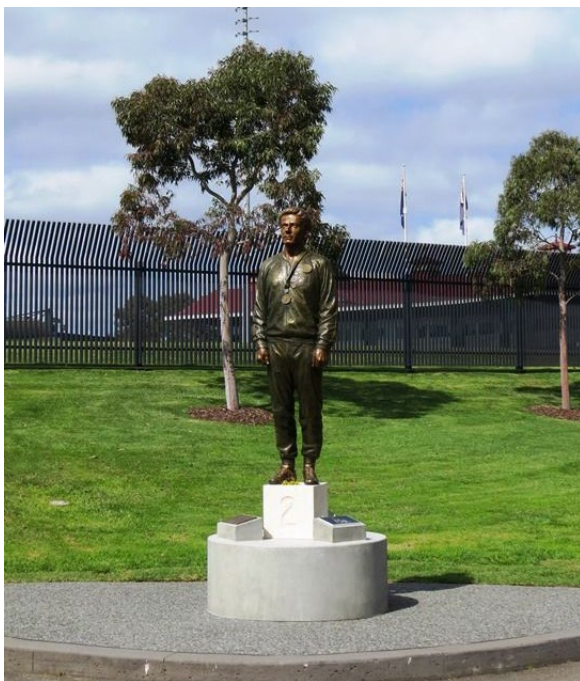
Figure 6-6 Statue of Peter Norman at Albert Park. (Source: Monument Australia)

Figure 6-7 Statue of Henry H. Skinner at the intersection of Albert Road and Clarendon Road. (Source: Monument Australia)

6.8 Considerations for the masterplan

Considerations for the master planning and implementation of the Shrine to Sea project that arose during consultation are as follows.

- Hold meetings on the progress of the Shrine to Sea project every six months with BLCAC, BLSC and WWWCHAC to ensure that their cultural values are being represented in a respectful manner throughout the duration of the project.
- Identify scope for using native plantings to revegetate the Shrine to Sea route and around Albert Park Lake.
- Represent different landscapes (volcanic plains, swamps and coastal environments), by using Melbourne basalt in landscaping and water in landscape design and replanting local vegetation.
- Install interactive storyboards along the Shrine to Sea route telling the story of the changed landscape.
- Install signage recognising the names of the RAP/Traditional Owner organisation.
- Incorporate the Traditional Owner stories of the past, present, and future.
- Consider an Aboriginal Sports Centre or Aboriginal sporting festival/carnival at Albert Park Lake.
- Install bronze statues of famous Aboriginal people in proximity to existing statues.
- Highlight that tracks Aboriginal people walked on are now roads in use today.
- Displays artefacts and objects along the Shrine to Sea route, and description of how they were used.
- Use Boonwurrung language.
- Recognise Aboriginal sporting people.
- Commemorate Aboriginal servicemen and servicewomen and recognise the Frontier Wars.
- Interpretations of the connection between Aboriginal people and Country, and interconnection of the values of water, sky, land, animals, and birds.
- Use technology in interpretation (e.g. information via QR codes, motion-triggered voices).
- Use Traditional Owner artists.

'…need to consider how climate change, erosion and winds will all impact this area.
— Bunurong Elder

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Victorian Pride Centre: https://pridecentre.org.au/

Masterplan Document	Supporting Documents

Shrine to Sea Masterplan

01
Site Analysis Report

02
Tree Assessment Map

03
Heritage Features Report

04 You are here
Thematic History & Aboriginal Cultural Values Report

05
Community Engagement Report

06
Community Panel Recommendations Progress Report

This document forms part of a suite of documents which support the Shrine to Sea Masterplan.
It can be viewed or downloaded at **https://engage.vic.gov.au/shrinetosea**