

Report to the Future Melbourne (Arts, Culture and Heritage) Committee

Agenda item 6.2

Recommendations of Aboriginal Volumes 3, 4 and 5 of the Hoddle Grid Heritage Review

2 April 2019

Presenter: Emma Appleton, Manager Urban Strategy

Purpose and background

1. The purpose of this report is to provide the Future Melbourne Committee with three volumes of the Hoddle Grid Heritage Review (The Review) which pertain to Aboriginal Heritage (Volume 3), Aboriginal History (Volume 4) and Pre-Contact Aboriginal Archaeology (Volume 5) (Attachment 2); and to provide management's recommendations to implement these volumes of the Review. Volumes 1 and 2 of the Review regarding built heritage were considered by Future Melbourne Committee on 21 August 2018.
2. The area which became known as the Hoddle Grid was a place of meeting and ceremony for thousands of years before colonial settlers arrived – a highly significant place for Aboriginal people. In the post contact period the Hoddle Grid was then a place for key interactions between settlers and Aboriginal people.
3. The Review, undertaken by a team of independent expert heritage consultants led by Context, sets a new benchmark for heritage assessment that represents best practice, evidence based assessment and draws on the knowledge of Traditional Owners to gain a better appreciation and understanding of Aboriginal heritage values.
4. The Review was undertaken by engaging closely with the Traditional Owners: the Boon Wurrung, Bunurong and Wurundjeri people, with a specific geographic focus on the Hoddle Grid. An innovative component of this engagement has been a co-research model where Traditional Owners selected places of significance to them and collaborated with heritage consultants to produce place research reports. This model enabled Traditional Owners to draw on and maintain control of information held by community members, as well as to build capability in the preparation of heritage studies.

Key issues

5. Aboriginal Heritage (Volume 3) outlines the methodology undertaken to inform research for the Aboriginal volumes of the Review and contains 14 place reports co-researched by the Traditional Owners. The places identified and actions to implement the findings of Volume 3 are summarised in Attachment 3. For each place identified as significant, one or more of the following actions may be relevant:
 - 5.1. Record and interpret places via the City of Melbourne's Aboriginal Melbourne digital mapping tool currently under development.
 - 5.2. Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR) – the register of Aboriginal heritage places.
 - 5.3. Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR) – the register of state significant heritage places - including piloting a change of registration application to better understand the process necessary to amend the VHR.
 - 5.4. Consult with Heritage Victoria about possible amendment to site information recorded on the Victorian Heritage Inventory (VHI) – the inventory of all known historical archaeology sites in Victoria.
6. Aboriginal History (Volume 4) explores the Aboriginal history of Melbourne before and after colonisation using an Aboriginal and shared history thematic framework. It is recommended that this history is published on the City of Melbourne website to communicate the Aboriginal heritage significance of the Hoddle Grid, once final review has been undertaken by all Traditional Owners.
7. Pre-Contact Archaeology (Volume 5) analyses the pre-contact Aboriginal archaeology of the Hoddle Grid incorporating evidence uncovered through archaeological investigations and knowledge of past ground disturbance, resulting in a spatial model that predicts areas of archaeological sensitivity. The recommendations of Volume 5 are to request the submission of voluntary Cultural Heritage Management Plans (CHMPs), to inform permit applicants on the importance of urban Aboriginal archaeology and to continue to update the spatial model to reflect recent archaeological discoveries.

Recommendation from management

8. That the Future Melbourne Committee:
 - 8.1. Notes three volumes of the Hoddle Grid Heritage Review which pertain to Aboriginal Heritage (Volume 3), Aboriginal History (Volume 4) and Pre-Contact Archaeology (Volume 5) - Attachment 2.
 - 8.2. Authorises management to progress actions to implement the findings of Aboriginal Heritage (Volume 3) as summarised in Attachment 3 including the following:
 - 8.2.1. Record and interpret the places identified in the Review via the Aboriginal Melbourne digital mapping tool.
 - 8.2.2. Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register.
 - 8.2.3. Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register, including piloting a change of registration process.
 - 8.2.4. Consult with Heritage Victoria about possible amendment to site information recorded on the Victorian Heritage Inventory.
 - 8.3. Authorises management to publish the Aboriginal History (Volume 4) on the City of Melbourne website following final review by all Traditional Owners.
 - 8.4. Authorises management to implement the recommendations of the Pre-Contact Archaeology (Volume 5) as set out below:
 - 8.4.1 Request the submission of voluntary Cultural Heritage Management Plans with all development applications deemed high impact as defined by the *Aboriginal Heritage Regulations* 2018 in areas identified as having archaeological sensitivity within the site predictive model.
 - 8.4.2. Continue to update the site predictive model to recognise additional archaeological evidence regarding the Hoddle Grid.
 - 8.4.3. Develop a brochure that provides information to permit applicants on the importance of managing Aboriginal archaeology in urban environments.

Attachments:

1. Supporting Attachment
2. Volumes 3, 4 and 5 of the Hoddle Grid Heritage Review
3. Management's recommendations to implement recommendations of Volume 3

Supporting Attachment

Legal

1. The Heritage Council of Victoria may amend the VHR under Section 62 of the *Heritage Act 2017*.
2. The VAHR must record details of all known Aboriginal places in Victoria under Section 145 of the *Aboriginal Heritage Act 2006*.
3. The VHI site information is not controlled by statute.
4. CHMPs may be prepared under Section 45 of the *Aboriginal Heritage Act 2006* even if not required under that Act.

Finance

5. Adding/amending places on the VAHR and VHR to reflect Aboriginal values will cost approximately \$30,000. This will be covered by the 2019-20 budget, pending Council endorsement.

Conflict of interest

6. No member of Council staff, or other person engaged under a contract, involved in advising on or preparing this report has declared a direct or indirect interest in relation to the matter of the report.

Health and Safety

7. In developing this proposal, no Occupational Health and Safety issues or opportunities have been identified.

Stakeholder consultation

8. All three Traditional Owner groups have been consulted during all stages of development of Volumes 3, 4 and 5 of the Review. It will be necessary for some Traditional Owner groups to provide final review of Volume 4 (Aboriginal History) prior to publishing.

Relation to Council policy

9. Recognising the Aboriginal heritage values of the Hoddle Grid aligns with Council policy seeking to conserve and protect places of identified heritage significance, including Council Plan Goals, the Heritage Strategy 2013, and Clauses 21.06 of the Municipal Strategic Statement and 22.04 of the Local Planning Policy Framework.

Environmental sustainability

10. The recommendations of this report do not impact on environmental sustainability.

HODDLE GRID HERITAGE REVIEW

Volume 3: Aboriginal
Heritage

Final Report
March 2019

Prepared for
City of Melbourne



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Recognition of Traditional Owner connections:

The project team acknowledges the contributions of the following Traditional Owner organisations, their Elders, members and staff: Boon Wurrung Foundation, Bunurong Land Council Aboriginal Corporation, Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation.

Future understandings of the Aboriginal history, peoples and their connections with the City of Melbourne and the Hoddle Grid study area may indicate that it is time to review and revise this history.

Report Register

This Report Register documents the development and issue of the report entitled *Hoddle Grid Heritage Review – Volume 3: Aboriginal Heritage* undertaken by Context in accordance with our internal quality management system.

Project No.	Issue No.	Notes/description	Issue Date	Issued to
2255	1	Hoddle Grid Heritage Review – Volume 3: Aboriginal Heritage - Draft	26.6.2018	City of Melbourne
2255	2	Hoddle Grid Heritage Review – Volume 3: Aboriginal Heritage revisions	29.6.2018	City of Melbourne
2255	3	Hoddle Grid Heritage Review – Volume 3: Aboriginal Heritage	8.3.2019	City of Melbourne

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LIST OF TECHNICAL VOLUMES

The Hoddle Grid Heritage Review is reported in a **Summary Report** and a series of technical volumes as follows:

Volume 1: Built & Urban Heritage – Methodology

Volume 1 explains the methodology used to prioritise and assess the heritage values of precincts and individual places identified by the City of Melbourne and others as requiring assessment. This Volume also presents the steps undertaken to ensure that all likely heritage places have been identified and either assessed within the present project or recommended for future assessment.

Volume 2: Built and Urban Heritage – Assessed Places & Precincts

Volume 2 contains heritage assessments and recommendations for 64 individual places and six precincts from the list of places identified in earlier heritage studies but not yet protected, some with interim protection, or identified through work undertaken during the study. The approach and methodology is explained in Volume 1. The material is in the form of citations suited to the recognition of a place on the Schedule to the Heritage Overlay in the Melbourne Planning Scheme.

Volume 3: Aboriginal Heritage

Volume 3 explains the approach to Aboriginal heritage for the Hoddle Grid Heritage Review. It explores the concept of shared heritage, the scope of contemporary Aboriginal heritage and the policy context. It describes the important role played by the three Traditional Owner organisations. Volume 3 explains the thematic analysis that was applied in framing the history (Volume 4) and describes how places were identified, mapped and an expanded Aboriginal Places List created. It also briefly outlines the pre-contact Aboriginal archaeological component. Through a co-research model, the three Traditional Owner organisations selected and researched specific places, and these are presented in this volume along with recommendations for recognition and interpretation of Aboriginal history and values. One place is recommended for inclusion in Heritage Overlay and the citation is therefore presented in Volume 2.

Volume 4: Aboriginal History - Hoddle Grid

Volume 4 presents a history of the Hoddle Grid study area in relation to Aboriginal history, connections and places. It builds on an earlier project (Context, 2010), adopts an Aboriginal and shared history thematic framework, develops each theme briefly, and identifies place examples. The three Traditional Owner organisations recognised by the City of Melbourne (CoM) have been involved in reviewing the themes and identifying associated places.

Volume 5: Pre-Contact Aboriginal Archaeology of Hoddle Grid

Volume 5 presents an analysis of the pre-contact Aboriginal archaeology across the Hoddle Grid study area, considering prior land and water forms, vegetation and other factors that influenced Aboriginal land uses and activities over the estimated 40,000 years of Aboriginal occupation of south-eastern Australia. This information is then related to the evidence that has been uncovered through recent archaeological excavations. The result is a spatial model designed to predict the likelihood of uncovering evidence of pre-contact Aboriginal sites within the Hoddle Grid area. The model also considers past ground disturbance. It is designed so that it can be regularly updated. The model has been discussed with Traditional Owners and key government bodies, and recommendations are made on how to increase the assessment and management of Aboriginal cultural heritage ahead of redevelopment in the Hoddle Grid study area.

Volume 6: Communications & Engagement

Volume 6 documents the development and implementation of a Communications and Engagement Plan for the Hoddle Grid Heritage Review. Specific elements of engagement are detailed including the involvement of both internal and external stakeholders, engagement with Traditional Owner Organisations, the Participate Melbourne and Melbourne Conversations activities and the opportunities to develop interactive digital and other forms of public information.

ABBREVIATIONS

AHC	Australian Heritage Council
AV	Aboriginal Victoria
BP	Before Present
CASM	Corporate Affairs and Strategic Marketing
CBD	Central Business District
CHMP	Cultural Heritage Management Plan
CoM	City of Melbourne
ERG	External Reference Group
HCV	Heritage Council of Victoria
HERMES	Victoria's Heritage Database supported by Heritage Victoria
HO	Heritage Overlay
HV	Heritage Victoria
KHT	Koorie Heritage Trust
MMRA	Melbourne Metro Rail Authority
MMBW	Melbourne and Metropolitan Board of Works
VAHR	Victorian Aboriginal Heritage Register
VHI	Victorian Heritage Inventory
VHR	Victorian Heritage Register

1 INTRODUCTION

1.1 Background

In shaping the Hoddle Grid Heritage Review, the City of Melbourne (CoM) sought to set a new benchmark for cultural heritage that engaged with thematic and spatial analysis in new ways to reveal a richer and more nuanced understanding of the cultural heritage that exists throughout the urban landscape of the central city.

An important aspect of the project was to engage with specific stakeholders, bringing their knowledge and perspectives into the project, and to gain a better appreciation of community-held heritage values. This was reflected in the project's objectives and in the methodology developed in response to the brief.

More particularly the brief sought to engage closely with the three Traditional Owner organisations that are recognised by the City of Melbourne: Boon Wurrung Foundation; Bunurong Land Council Aboriginal Corporation; the Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation¹.

In shaping the project, the City of Melbourne defined four overarching project objectives. The first two are directly addressed within the Aboriginal Heritage component of the project and the third is relevant to the documentation of Aboriginal places, stories and connections.

- **Objective 1:** That the Review applies a best-practice methodology examining tangible and intangible Aboriginal, Shared and Post Contact heritage, in order to understand the Hoddle Grid's cultural landscape, its transformation over time, and the heritage significance of its resulting urban fabric, places and culture.
- **Objective 2:** That the Review generates a holistic and rigorous evidence base for planning provisions, policy and guidelines for urban growth and conservation.
- **Objective 3:** That the Review communicates research and findings in a compelling and accessible way, which is meaningful to practitioners and Melbourne's communities.

The project was also designed to implement key aspects of the City's *Heritage Strategy (2013)* and *Aboriginal Heritage Action Plan 2015-18*, including undertaking the next stage of the *2010 Indigenous Heritage Study*.

1.2 The Aboriginal Heritage volume

This Volume is one of six technical volumes that report on Stages 1 and 2 of the Hoddle Grid Heritage Review. It serves as an introduction to and overview of the work undertaken across Stages 1 and 2 of the project on Aboriginal heritage. Table 1 summarises the key elements. Three technical volumes document the work undertaken:

- Volume 3: Aboriginal Heritage
- Volume 4: Aboriginal History
- Volume 5: Pre-contact Aboriginal Archaeology.

Stage 1 of the Hoddle Grid Heritage Review commenced in April 2017. Stage 2 commenced in August 2017 and concluded in June 2018.

¹ Wurundjeri Tribe Land Compensation and Cultural Heritage Council Inc changed their name to Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation in 2019.

The study area

The Hoddle Grid study area (Figure 1) extends slightly beyond Robert Hoddle’s surveyed grid. The boundary encompasses a section of the Yarra River or Birrarung, recognising that the history of the Hoddle Grid is inextricably linked to the presence of the river and that the grid plan is aligned with its course. In the west, the study area boundary goes to Wurundjeri Way, including the railway and part of the emptiness that was once Batman’s Hill, one of several hills that gave the city landscape its distinctive shape. To the north-east it extends to A’Beckett and Victoria Streets.

While the study area has a clear boundary, engagement with stakeholders, and particularly the Aboriginal Traditional Owners has required that the project recognises that the Hoddle Grid study area should not be seen as isolated from its surroundings as many places, stories and connections cross this boundary.



Figure 1: Hoddle Grid Heritage Review study area

1.3 Scope and methodology

Stage 1 established the project’s foundations. A project plan was developed for each of Stages 1 and 2, with the Stage 2 activities building on the learnings and outcomes from Stage 1.

The primary activities are summarised in Table 1 (below), and each of these are documented in Section 2 of this report.

Table 1: Aboriginal heritage project components

Element	Stage 1	Stage 2
Engaging Aboriginal Traditional Owners	Engagement with Traditional Owner organisations through a meeting and two workshops. Topics covered included themes, places and stories; the draft history; and pre-contact archaeology.	Engagement with Traditional Owner organisations continued. Working with the appointed co-researchers and meetings with Elders and staff.

Element	Stage 1	Stage 2
Shaping themes	Development of a framework of Aboriginal and shared history themes. Linking themes to places and providing a list of key resources for place research.	Aboriginal thematic framework included in relevant heritage assessments for Priority Places in the Urban & Built Heritage stream.
Writing an Aboriginal History	Research and writing of an Aboriginal history for the study area based on the thematic framework.	History revised.
Identifying & researching places	Identifying places with Traditional Owners and from history research, to add to list from 2010 Indigenous Heritage Study.	Research Brief and Consent Form developed. Aboriginal place research methods and documentation template developed. Aboriginal Places List developed, and extra places added from meetings with Traditional Owners. Extra places added from <i>Mapping Melbourne's Aboriginal Past</i> (Extent Heritage, 2017). Aboriginal Places map created.
Presenting places, stories & connections		Development of a framework of places and stories for Melbourne DNA Aboriginal Stories component.
Developing a predictive model for Aboriginal pre-contact archaeology	Research and analysis of Aboriginal pre-contact archaeology, and development of a draft spatial predictive model.	Additional research and refinement of the spatial model, and consultation with Traditional Owners, Aboriginal Victoria and Heritage Victoria.

1.4 Acknowledgements

The consultant team gratefully acknowledges the support provided by Tanya Wolkenberg, Suellen Hunter and Ros Rymer, the assistance provided by many other CoM staff, including (but not limited to) David Hassett, Jeanette Vaha'akolo and Shane Charles, and the contributions from members of the External Reference Group (ERG) chaired by Geoff Lawler and later by Emma Appleton.

The three Traditional Owner organisations who participated in this component of the project are gratefully acknowledged and thanked for their willingness to engage with the project and share their knowledge.

2 ABORIGINAL HERITAGE

2.1 Shaping a new approach

This project seeks to bring Aboriginal history, places and connections forward as an important part of the stories of the Hoddle Grid study area.

Heritage is a complex assemblage of elements, perspectives and values, and there are many different forms of heritage across the landscape of the study area. Some are visible and well known across all communities, while others are known only through stories and memories, and perhaps only to specific communities and cultural groups. The cultural heritage of the Hoddle Grid study area can be appreciated through tangible features and qualities visible in the landscape, buildings, other structures, streets and lanes (etc.) and through the intangible – stories, memories, traditions (etc.) that are equally connected to place.

The Aboriginal heritage of the Hoddle Grid study area will also be apparent in both tangible and intangible forms. This heritage is ancient, historic and contemporary, and while knowledge of some aspects derives from research, archaeology and documents, much of it relies on the knowledge of Traditional Owners and other Aboriginal people.

Because of displacement and accompanying social disadvantage, Aboriginal people, their history and culture became relatively invisible within the city during the latter part of the nineteenth and for most of the twentieth century; this is now changing, and this project is part of that change, with the City of Melbourne strongly committed to working with Traditional Owners and Aboriginal communities to document places and stories and build awareness amongst the wider public.

The concepts of ‘shared history’ and ‘shared heritage values’ are also important foundations for this project. *Shared history* acknowledges that we all share the recent past; our predecessors were there sharing time, space, place and stories. One concept of *shared value* is expressed when we determine that a heritage place warrants protection through the legislative systems that we, as a community, have established. The extent to which the value is considered to be shared is linked in these processes to the geographic thresholds for listing – local, state, national for example. For a heritage value to be shared does not mean that it is universally held.

For the purposes of this project, *shared heritage* is defined as all the forms of tangible and intangible heritage created by Aboriginal and non-Aboriginal peoples at a particular place (Context 2015:7-12). The process of creating this heritage may reflect Aboriginal and non-Aboriginal people acting together, or in opposition at the same time, or acting separately at different times. Shared therefore may imply active relationships between Aboriginal and non-Aboriginal people at the place, or if their activities are well-separated in time, may imply no relationship between groups of people. It may also reflect a shared recognition of the qualities of a place that make it an attractive location, such as the siting of Parliament House and Government House on prominent hills, locations that were favoured camping and ceremonial places for Aboriginal people for millennia prior to colonial occupation.

An anticipated outcome for this project is a stronger recognition of Aboriginal history, meanings and values in relation to a wide range of places within the study area. Many will be public places and spaces, and in many instances the heritage will be intangible – a story or memory, a past event, the location of past activities and traditions. In some instances, there may be the linking of an ancient tradition to a new place, such as the holding of the tanderrum ceremony in Federation Square rather than in previous locations.

2.2 Policy context

The City of Melbourne recognises and acknowledges the Traditional Owners of the land and Aboriginal and Torres Strait Islander people as the First Peoples.

In relation to the land that today forms the City of Melbourne, CoM acknowledges the ‘Woiwurrung (Wurundjeri), Boonwurrung, Taungurong, Dja Dja Wurrung and the Wathaurung groups who form the Kulin Nation, noting that Melbourne has always been an important meeting place for events of social, educational, sporting and cultural significance’ (*Reconciliation Action Plan 2015-18:4*).

Future Melbourne 2026

Future Melbourne 2026, the overarching and future oriented plan for the CoM, presents as one of nine goals the idea that CoM will be ‘a city with an Aboriginal focus’. The identified priorities are:

Priority 9.1 - Acknowledge our Aboriginal identity: Melbourne will proudly acknowledge its Aboriginal identity across all areas of the municipality and by 2026 there will be a treaty with the Kulin Nation.

Priority 9.2 - Educated about our Aboriginal culture: Melbourne’s community will be well educated about the municipality’s Aboriginal culture, knowledge and heritage.

Priority 9.3 - Prosper from our Aboriginal focus: Melbourne will be a city with economic opportunities created collaboratively with Aboriginal people. The promotion of international recognition for Aboriginal culture in Melbourne will bring economic benefits to the municipality.

Priority 9.4 - Engage Aboriginal people in urban land management: Aboriginal experts will be consulted and involved on sustainable land management practices and implementing ‘caring for country’ principles in the management, planning and development of Melbourne’s land.

These priorities, especially 9.1 and 9.2, are strongly reflected in the brief for this project.

City of Melbourne Reconciliation Action Plan 2015-2018

This action plan expresses a commitment to reconciliation within the CoM and to demonstrate how reconciliation can be achieved. The Plan has specific actions to be delivered over 2015-2018. The Actions and targets of greatest relevance to the Hoddle Grid Heritage Review are:

Action 2.6: Consider opportunities to inform and educate the community about Melbourne’s Aboriginal heritage and culture.

2.6.1. Aboriginal Heritage Action Plan 2015–18 implemented.

2.6.2. Naming protocols developed in consultation with Traditional Owner Groups to guide the Council process for naming of open spaces, reserves, roads, lanes and buildings.

Action 2.8: Consult Traditional Owners on civic infrastructure and development projects.

2.8.1. Traditional Owner groups are consulted at appropriate stages of conception and design for all designated civic infrastructure and development projects.

Other Actions in the *Reconciliation Action Plan* are designed to influence how the City of Melbourne engaged with, acknowledges and supports Aboriginal and Torres Strait Islander peoples.

City of Melbourne Aboriginal Heritage Action Plan 2015–18

The *City of Melbourne Aboriginal Heritage Action Plan 2015–18* reflects and respects the Aboriginal heritage within the landscape of the City of Melbourne, acknowledging that this heritage is present through the City in the form of tangible heritage places and through stories, memory and other aspects of Aboriginal culture, customs and identity. The Plan also acknowledges special relationships with the land, waterways and sea for Aboriginal people, an aspect of heritage that extends across the usual divide of heritage into culture and nature.

The current *Aboriginal Heritage Action Plan 2015-18* builds on the City of Melbourne Indigenous Heritage Action Plan 2012-2015, and the *2010 Indigenous Heritage Study Stage 1*. It focuses on three key themes:

Conservation: The City of Melbourne has a strong understanding of the nature, significance, extent and condition of Aboriginal heritage places across the municipality, and ensures they are appropriately managed and maintained.

Celebration: The City of Melbourne is a place where people who live, work or visit can easily recognise, experience, understand and celebrate Melbourne as a place that was, is, and continues to be, an Aboriginal place.

Collaboration: The City of Melbourne works with key stakeholders to ensure Aboriginal heritage is conserved and celebrated by all.

The Review will address a number of the specific actions identified in the 2015-18 Action Plan:

Table 2: Actions in the 2015-2018 Action Plan compared to this project

Aboriginal Heritage Action Plan 2015–18	Hoddle Grid Heritage Review
<p><i>Identifying and recording Aboriginal heritage places</i></p> <p>Action 1.1: Compile all existing knowledge regarding Aboriginal heritage places across the municipality and ensure coordination with the Victorian Aboriginal Heritage Register.</p> <p>1.1.1 Integration of Aboriginal Heritage GIS-linked, online and interactive database into CoM systems.</p> <p>1.1.3. Updates made to areas of cultural heritage sensitivity mapping.</p> <p>Action 1.2: Use multiple methods for capturing information about previously unrecorded or unknown sites, including voluntary Cultural Heritage Management Plans (CHMP), community consultation, oral histories, and community forums.</p> <p>1.2.4. Different Aboriginal cultural heritage types recorded (e.g. oral, archaeological, historical, social, political, contemporary) from other sources (Traditional Owner groups and Aboriginal community).</p>	<p>In relation to the Action Plan 2015-18, the project has contributed towards a number of these actions in relation to the study area (but not the whole municipality):</p> <p>Produced an integrated Aboriginal Places List, drawing on previous and concurrent projects in the study area. This includes all VAHR places (1.1).</p> <p>Mapped all of the Aboriginal Places as a series of GIS layers for inclusion on the CoM COMPASS mapping system (1.1.1)</p> <p>Developed a pre-contact Aboriginal archaeological model (Site Predictive Model) designed to provide a more detailed appreciation of cultural heritage sensitivity (1.1.3)</p> <p>Established Aboriginal heritage themes and an Aboriginal history. Both were developed in consultation with the three Traditional Owner organisations recognised by the City of Melbourne and provide a sound foundation for the identification of places (1.2).</p> <p>Identified and listed a wide range of places and place types through consultation with the Traditional owner organisations (including ‘living memory’ places), and documented the Aboriginal history and heritage values of some of these places. (1.2; 1.2.4)</p>
<p><i>Celebrating Aboriginal heritage</i></p> <p>Action 2.1: Share and celebrate existing publicly acknowledged places around Melbourne</p>	<p>The project contributed to the CoM’s Melbourne DNA presentation as part of Melbourne Knowledge Week 2018 by developing a framework of themes and</p>

Aboriginal Heritage Action Plan 2015–18	Hoddle Grid Heritage Review
2.1.4. Information contained in the Indigenous Heritage Study 2010 published on CoM's Open Data Platform.	stories, and identifying associated places (2.1; 2.1.4).
<p><i>Working with Aboriginal Traditional Owners and Aboriginal people</i></p> <p>Action 3.1: Work with Traditional Owner and Aboriginal community groups to acknowledge and protect Aboriginal heritage in a culturally appropriate and meaningful way.</p>	The project worked closely with the three Traditional Owner groups recognised by the CoM through meetings, workshops and by undertaking place research through a co-research model with an appointed researcher from each TO organisation (3.1)..
<p><i>Interpretation and public awareness of Aboriginal history and places</i></p> <p>There are also number of other actions that aim to create opportunities for the wider community to gain greater insight into the Aboriginal history and heritage of the city. These include:</p> <p>Action 2.2: Increase the level of interpretation at key places in a culturally appropriate manner while also ensuring sensitive places are protected</p> <p>Action 2.3: Develop the “Aboriginal Melbourne” website – and/or interactive multimedia tool promoting Aboriginal heritage in Melbourne.</p> <p>Action 3.2.2. Potential for an inner municipal ‘Aboriginal Trail’ investigated with the Cities of Port Phillip, Yarra, Maribyrnong and Stonnington.</p>	The project contributed to these actions via the development of Aboriginal history themes, preparation of an Aboriginal thematic history, and the contribution to the Melbourne DNA presentation described above.

2010 Indigenous Heritage Study

In 2010, the City of Melbourne commissioned Stage 1 of an *Indigenous Heritage Study* (Context 2010) and in 2011 a draft brief was prepared for Stage 2 of that study. Like the present Review, Stage 1 of the Indigenous Heritage Study focused on establishing the framework and scope for a more detailed Stage 2 project. It covered the whole municipality. Stage 1 of the 2010 project included:

- **Establishment of a Project Working Group** with participation from CoM and Traditional Owners including: the Wurundjeri Tribe Land Compensation and Cultural Heritage Council and the Boon Wurrung Foundation, Aboriginal Victoria (AV), Koorie Heritage Trust (KHT) and members of the Culture and Heritage Working Group of the CoM Indigenous Advisory Panel.
- **Engagement and involvement of Traditional Owner organisations:** Representatives of two Traditional Owner organisations participated in the Project Working Group and meetings were held with Wurundjeri staff and Elders, and with Bunurong Land Council representatives.
- **Investigation of a potential Cultural Heritage Database system designed to hold Indigenous heritage information arising from the project:** Implementation of a

Cultural Heritage Database system is a current action in the *Aboriginal Heritage Action Plan 2015-18*.

- **Development of a preliminary framework of historic themes** relevant to Aboriginal history and based on *Victoria's Framework of Historical Themes*)
- **A timeline of key events and a detailed bibliography** of sources relating to the Indigenous history and Aboriginal associations with the CoM.
- **Identification of a range of Aboriginal places from heritage registers and inventories** and an assessment of the potential for further Indigenous heritage places to be located across the whole of the municipality. A **cultural heritage survey** was also included to determine the current condition of some already known sites, and to test how best to identify new (unrecorded) archaeological places.
- **An assessment of the cultural sensitivity mapping** (also referred to as predictive mapping) for the CoM and consideration of how it may be further improved.

A brief for the Stage 2 Indigenous Heritage Study proposed testing the themes using a pilot study; developing a Cultural Heritage Database to support Aboriginal community heritage mapping and to provide an information repository that could store spatial, text, audio and image data; developing a thematic history; conducting a cultural heritage survey to investigate, document and assess the significance of identified places; offering training and capacity building for one or more Aboriginal people, and establishing a heritage Strategy and Action Plan. Stage 2 of the study has not been commissioned, although an *Aboriginal Heritage Action Plan* (described above) was developed.

The brief for the Hoddle Grid Heritage Review, and the approach taken by the project team, has largely followed the lead presented in the *Indigenous Heritage Study Stage 1* report and the Stage 2 brief described above.

2.3 Methodology

As indicated in Table 1, the Aboriginal heritage component of the Hoddle Grid Heritage Review encompassed six key strands of activity:

- engaging Traditional Owner organisations
- expressing Aboriginal history – developing themes and writing an Aboriginal history
- identifying and researching places
- presenting places, stories & connections
- developing a predictive model for Aboriginal pre-contact archaeology.

The approach to each is briefly described below.

2.3.1 Engaging Traditional Owner organisations

The CoM is committed to the active engagement of Traditional Owner organisations across all of its activities, as is indicated in the policy context outlined above. The CoM also recognises that many other Aboriginal people have connections to the municipality – as workers, business owners, students, visitors etc. Engaging with the Traditional Owner organisations is expected by other Aboriginal people and organisations as a foundation for all other engagements.

Participation in Stage 1

In Stage 1 of the Hoddle Grid Heritage Review, each of the three Traditional Owners organisations recognised by the City of Melbourne was invited to participate through an initial meeting and two workshops: the Boon Wurrung Foundation; Bunurong Land Council Aboriginal Corporation; the Wurundjeri Tribe Land Compensation and Cultural Heritage Council Inc (now Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation).

Involvement of these three Traditional Owners organisations was essential to ensure that themes reflected an Aboriginal perspective on history, rather than a mainstream view only. Equally it was important that the history effectively addressed the themes, events and places that are important to each organisation. The focus of the Stage 1 engagements was to:

1. Explore the purpose and potential outcomes of the Hoddle Grid Heritage Review.
2. Share the outcomes of the 2010 Indigenous Heritage Study and built on these outcomes.
3. Seek feedback on a draft framework of Aboriginal history themes to form the basis of a draft Aboriginal thematic history.
4. Identify other stories and places that are linked to and help illustrate an aspect of one or more of the themes.
5. Discuss opportunities to work collaboratively Stage 2 to research specific Aboriginal heritage places and areas that warrant protection or interpretation as part of the story of Aboriginal Melbourne.

During Stage 1 we held:

1. An **initial meeting** about the Review and how each Traditional Owner organisation would like to participate.
2. **Two workshops**: one in May and one in late June. The **May workshop** focused on the themes for the history, identify gaps and priorities in the research, and discuss opportunities for a co-researcher approach or an alternative form of involvement in Stage 2 of the project. The **second workshop in late June** reviewed the draft Aboriginal history, discussed the findings, viewed the Aboriginal archaeological predictive mapping, and considered the next steps for further research and writing in Stage 2.

Both Boon Wurrung Foundation and Bunurong Land Council Aboriginal Corporation participated in all three sessions. The Cultural Consultations team from Wurundjeri Tribe Land Compensation and Cultural Heritage Council (now Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation) had more limited availability due to the short timeframe and other factors. They met twice with project team members, were briefed on the project and provided with copies of all materials and participated in the second workshop.

To ensure that there was clarity regarding the use of the information gathered at each of the workshops, a consent form was developed, and agreement reached in Workshop 1 by members representing Boon Wurrung Foundation and Bunurong Land Council Aboriginal Corporation. (Consent forms have been provided to Wurundjeri but not yet signed).

Engagement in Stage 2

Engagement with the Traditional Owner organisations has continued in Stage 2, focusing on place research (see Section 2.3.3) and the pre-contact archaeology (see section 2.3.4). Each organisation has engaged via their own processes, in some instances through staff and in other instances involving both staff and Elders, and with participants determined by that organisation.

Each of the Traditional Owner organisations is keen to see Aboriginal history, connections and stories become better known to the general public. However, issues of native title and lack of a decision on a Registered Aboriginal Party under the *Aboriginal Heritage Act* for the study area means that there is some cautiousness about what information is shared with each other, and what is made available to the wider community. In response, a detailed consent form was developed for the project and presented to the three organisations. The place research has also been reviewed prior to it being provided to the consultant team to ensure that it meets confidentiality requirements. The consent form has been signed on behalf of Boon Wurrung Foundation and Bunurong Land Council Aboriginal Corporation.

Broader Aboriginal engagement

The involvement of the other Aboriginal organisations identified in the *Aboriginal Heritage Action Plan* was proposed as a practical way to address the interests and connections of the wider Aboriginal community. This approach was acceptable to the Traditional Owner organisations; the organisations noted in the *Action Plan* includes the Koorie Heritage Trust, the Victorian Aboriginal Heritage Council, the Victorian Aboriginal Corporation for Languages and Aboriginal Victoria. Initial approaches made to the Koorie Heritage Trust indicated that they did not feel that they were the 'best fit' in this role. and suggested that in the City of Melbourne's online forum between Traditional Owner groups and Aboriginal Melbourne offered an option for broader engagement as part of future projects.

2.3.2 Expressing Aboriginal history

Aboriginal and shared history themes

In 2010, the Heritage Council of Victoria, in collaboration with the Victorian Aboriginal Heritage Council, released *Victoria's Framework of Historical Themes*. Thematic frameworks are a valuable tool in identifying heritage places that embody key aspects of our history, supporting heritage studies, interpretation and tourism planning. Each theme in *Victoria's Framework of Historical Themes* can be linked to the Australian Historic Themes.

Australian Historic Themes (2001) and *Victoria's Framework of Historical Themes* (2010) provide an over-arching framework at the national and state level respectively (Table 1).

Table 3: Comparing the Australian and Victorian thematic frameworks

Australian Historic Themes (2001)	Victoria's Framework of Historical Themes (2010)
1. Tracing the evolution of the Australian Environment	1. Shaping Victoria's environment
2. Peopling Australia	2. Peopling Victoria's places and landscapes
3. Developing local, regional & national economies	3. Connecting Victorians by transport and communication 4. Transforming and managing land and natural resources 5. Building Victoria's industries and workforce;
4. Building settlements, towns & cities	6. Building towns, cities and the garden state
5. Working	<i>Covered in 3,4, 5.</i>
6. Educating	8. Building community life
7. Governing	7. Governing Victorians
8. Developing Australia's cultural life	9. Shaping cultural and creative life
9. Marking the phases of life	<i>Included in 8. Building community life,</i>

Prior to the Hoddle Grid Heritage Review, the City of Melbourne had developed two thematic frameworks:

- *Thematic History – A history of the City of Melbourne's Urban Environment 2012*: this framework has been adopted by CoM and is intended to be applied in assessing post-contact heritage places.
- *Aboriginal History Themes (draft)* developed as part of the *Indigenous Heritage Study, Stage 1* (Context 2010) 2010. This set of themes has not been adopted. It was intended to form the basis for an Aboriginal thematic history in the second stage of that study (see above).

Context reviewed these two sets of themes and compared the draft Aboriginal History Themes to a set of themes presented in *Acknowledgement of places with shared heritage values* (Context, 2015), a report prepared for a Joint Working Group of the Heritage Council of Victoria and the Victorian Aboriginal Heritage Council.

After reviewing these examples, Context prepared a draft set of themes that seek to present Aboriginal history from an Aboriginal perspective. These themes were tested at the first workshop with the Traditional Owner organisations, and they were well supported particularly because the themes focus specifically on Aboriginal history and experiences, compared to other frameworks where Aboriginal people are only included in the first chapter and then literally disappear.

Next, the consultant team examined whether the Aboriginal history themes should be integrated with or be used in parallel to the thematic framework in *Thematic History – A history of the City of Melbourne’s Urban Environment 2012*. It was concluded that to integrate these two sets of themes would again tend to hide the Aboriginal history of the study area rather than reveal it in its complexity and continuity and would therefore run counter to the aspirations in the *Aboriginal Heritage Action Plan 2015-18*.

The thematic framework developed to guide the Aboriginal history and place identification is presented in full in Appendix 1, and in summary below.

Table 4: Aboriginal history themes: summary

Theme 1: Living on Country	This theme explores the rich cultural traditions of Aboriginal Melbourne. It addresses the creation of the land by ancestor beings, and the creation of the lore and laws that the people live by. The theme addresses activities that relate to Aboriginal life, including knowledge about the sourcing of food and water, the structures of social and cultural life, cultural practices and ceremonies, belief systems, and the complex relationship with Country. It explores the ways that these practices continued and adapted following the arrival of foreign settlers, and the ways that the land has evolved and changed through time.
Theme 2: Making contact with newcomers	This theme explores Aboriginal experiences with visitors to their Country, from neighbouring tribes, to early contact with foreign settlers in the 1800s, and more recent experiences of immigration. It addresses negotiations and early agreements relating to access to and use of land and water, as well as experiences of conflict and violence, disease, and the exchange of goods.
Theme 3: Defending Country	This theme explores the experience of conflict between Traditional Owners and newcomers, be they neighbouring Aboriginal tribes or arriving foreign settlers, in defence of their Country. It addresses the impact of colonisation, including the increase of conflict between Aboriginal people due to competition over resources. It addresses places where conflict has been planned or executed, sites that are remembered and memorialised, and places of punishment and execution. It also addresses Aboriginal people who have served in the military, defending their nation Australia.
Theme 4: Segregation, incarceration and institutionalisation	This theme explores the experience of becoming British subjects and Australian citizens, and being subject to new laws and legislation. It addresses the impacts of colonisation and the experience of being forcibly removed from Country, having daily

life governed by legislation and movement controlled and restricted, as well as the incarceration of children in orphanages and in industrial and reform schools. It also relates to people being imprisoned in local gaols and lock-ups, and Aboriginal experiences of the justice system. These changes were not accepted without protest (see Theme 8).

Theme 5: Collecting and exhibiting Aboriginal cultural material, and its repatriation

This theme explores the collection and removal of Aboriginal cultural material and Ancestral remains by settlers, collectors, ethnographers, anthropologists and archaeologists, sometimes with but often without the permission of Aboriginal people. It addresses the display of this material in local and State institutions, and exhibitions both local and international, and the display of Aboriginal people themselves. Recent examples of Aboriginal keeping places and contemporary museum practices offer Aboriginal-initiated and controlled alternatives to these outmoded methods of collection and display. This theme also addresses appropriation of Aboriginal cultural material and art forms, and repatriation of cultural material and Ancestral remains.

Theme 6: New types of work

This theme explores the wide range of work – paid and unpaid, permanent and transient – that Aboriginal people were involved in following the arrival of foreign settlers and throughout the nineteenth, twentieth, and twenty-first centuries. It covers a wide range of activities across different industries and services.

Theme 7: Expressing cultural and spiritual life

This theme recognises Aboriginal cultural and spiritual life in Victoria, which relates to a variety of places including meeting and camping places, spiritual places, ceremonial sites, memorial sites, and places of community. It reflects an understanding that cultural life is not a static concept, but is dynamic and adaptive, and embraces both tangible and intangible values. It includes stories of people and organisations that have shared and celebrated the expression of cultural and spiritual life, and the transmission of cultural knowledge.

Theme 8: Taking political action and overcoming disadvantage

This theme explores the wide range of ways that Aboriginal people have protested against their dispossession of Country and loss of civil rights since the arrival of foreign settlers. It addresses key political movements including land rights and civil rights, and significant advances that have been achieved through political action of Aboriginal people and their supporters. It addresses the means through which Aboriginal people have secured housing, welfare, legal, health and other support services through political and social activism, and the efforts of both Aboriginal and non-Aboriginal people.

Theme 9: Remembering and rediscovering the past

This theme explores the ways in which the Aboriginal past has been remembered and rediscovered. It acknowledges the multiple narratives about an event in the past, especially where memory is contested and aspects of the past are denied. It acknowledges the need for continuing education amongst all Australians for progression towards an understanding of our shared heritage.

Table 5 shows the relationship between the Aboriginal history themes and *Victoria's Framework of Historical Themes*. Strong relationships are indicated by a solid circle ● and moderate relationships by an open circle ○.

Table 5: **Relationship of Aboriginal and shared values themes to Victoria's Themes**

Thematic Framework (present project)	Victoria's Framework of Historical Themes								
	1 Shaping Victoria's environment	2 Peopling Victoria's places and landscapes	3 Connecting Victorians by transport & communications	4 Transforming and managing land and natural resources	5 Building Victoria's industries and workforce	6 Building towns, cities and the garden state	7 Governing Victorians	8 Building community life	9 Shaping cultural and creative life
1: Living on Country		● 2.1	○	● 4.1				● 8.1	
2: Making contact with newcomers		● 2.4				○ 6.1			
3: Defending Country				○ 4		○ 6			
4: Segregation, incarceration and institutionalisation						● 6.8			
5: Collecting and exhibiting Aboriginal cultural material, and its repatriation							● 7.5	● 8.5	
6: New types of work				● 4	● 5				● 9.1
7: Expressing cultural and spiritual life	○						● 7.2	● 8.1	
8: Taking political action and overcoming disadvantage		○ 2.8						● 8.3-8.6	
9: Remembering and rediscovering the past								● 8.5	

Making a link to place assessments

The Urban & Built Heritage component of the Hoddle Grid Heritage Review included an extensive list of places for review and possible heritage assessment. As a step towards better recognition of Aboriginal history in relation, the new citation format developed for that component included specific reference to the Aboriginal Themes. This is an important step towards better recognition of the City's Aboriginal history, although for many places assessed in that component, there was little or no information available.

An Aboriginal history for the Hoddle Grid study area

The Aboriginal history of Melbourne is complex and multilayered, and with a rich, living culture. Aboriginal people have lived in Melbourne for tens of thousands of years. Creator spirits created the land, and the Traditional Owners have lived on and cared for this country for many hundreds of generations.

A part of this story is also the arrival of newcomers to the shores of Melbourne and the surrounding country. In this new phase of their history, Aboriginal people have experienced profound changes to their lives and livelihoods and have adapted their culture and practices to survive in this new environment. Melbourne became a place of attraction for Aboriginal people in the early colonial period, and Aboriginal people came from far and wide to visit; later the city became a place of relative exclusion for Aboriginal people until the early twentieth century. While much of the early period is relatively well documented, more recent history is less well known, and this project offered the opportunity to bring it to light a little more (although it is recognised that much more research is needed).

A draft history was prepared in Stage 1 and revised in Stage 2. It explores the many aspects of the Aboriginal history of Melbourne, taking a thematic not a chronological approach to emphasise the enduring, interwoven and dynamic nature of this history. Recognising that it is difficult to contain Aboriginal history and connections to the tightly defined study area, the narrative therefore moves in and out of the study area, drawing the links between important aspects of Aboriginal history and the study area.

A thematic history also facilitates the process of identifying heritage places and objects, and in understanding and protecting their values. Through discussion of the themes with the Traditional Owner organisations, examples of places that are connected to each theme were able to be identified (see Appendices 1 and 4).

The draft Aboriginal history was reviewed in Traditional Owner workshops as part of Stage 1. It has been revised in Stage 2, although the anticipated inclusion of additional places has not been achieved.

The history proved to be a valuable resource for in the development of a framework of places and stories for Melbourne DNA Aboriginal Stories component (see Section 2.3.5). It will continue to be valuable for interpretation and building public awareness, and as a knowledge resource to support the creation of a digital Aboriginal places and stories map.

The Aboriginal history is contained in Volume 4 and is presented as a stand-alone document well-suited to publication.

2.3.3 Places and stories

The nature of Aboriginal places

Ask First (AHC 2002:4) defines Indigenous heritage values as including ‘spirituality, law, knowledge, practices, traditional resources or other beliefs and attachments’. Thinking about Aboriginal lifeways prior to and in the early years of colonial occupation, these values may be represented in many ways in a landscape:

- **through physical evidence such as ‘sites’ of activity** (e.g. a hearth marking a camp site; stone tools and materials marking a tool working location): locating such places and evidence is the focus of archaeological investigations. Examples in the study area are those revealed through archaeological excavation and are therefore listed on the VAHR.
- **through known and named landscape features and places:** an example in the study area is Birrarung (Yarra River).
- **as the locations of creation ancestor stories:** these may be connected with specific sites or broader landscapes or combinations, and a specific dreaming may be linear in form and be shared by a number of different Aboriginal clan groups. For example, Birrarung (the Yarra River), which has a number of creation ancestor stories associated with it.

- **as locations of resources:** stone and ochre sources, traditional food and medicines, material cultural resources such as timber, plants fibres (etc.). There are relatively few examples surviving within the study area due to the extent of change to the landscape; but one is the movement of eels up Williams Creek which continues to run below Elizabeth Street.
- **in totemic plants and animals** where Aboriginal people have specific obligations in relation to that species.
- **as the places where predecessors** lived, hunted, held ceremony, even when there is no evidence remaining. In the study area, there are a number of known camping sites, for example.

While current heritage practice typically focuses on physical evidence and archaeology gives greater weight to intact, in-situ or undisturbed sites, Aboriginal people may see physical evidence quite differently. For the archaeologist, an undisturbed site offers the potential of controlled archaeological investigation, enabling the material found in the site to be analysed and potentially dated. Such sites can be of great importance as they may reveal new information about Aboriginal culture and the time-depth of such sites have been vital in demonstrating the duration of Aboriginal connections. For Aboriginal people, such sites are also of immense value. But for Aboriginal people, all the evidence of their predecessors has a value. For example, in locating stone tools scattered across a landscape, even though disturbed by ploughing or water or stock, Aboriginal people see the evidence that their predecessors were here, living in this landscape. The cultural objects that these Aboriginal predecessors made are regarded with respect, and their skills acknowledged. For those Aboriginal people who trace a direct descent to the clan that lived in a particular area, this sense of connection is very strong.

Aboriginal people also recognise a different truth in ‘disturbance’. For them, the arrival of European colonisers had a dramatic and unprecedented impact on their culture, families and land. This impact did not stop in the colonial period; it continues today. For Aboriginal people, the fact of disturbance is true evidence of their history. It does not devalue the disturbed evidence that remains.

Since colonisation began, Aboriginal peoples’ lives have been intertwined with those of the colonial occupiers and later settlers. Often Aboriginal experience was very different to those of the occupiers and settlers, and these aspects of their experiences are likely to be reflected in a different range of places and place types. For example, camping in and around Melbourne continued into the 1840s and 1850s; important Aboriginal leaders lived close to key colonial leaders, and ceremonies continued into at least the 1850s.

Progressively, Aboriginal people lost much of the control over their own lives and the ability to connect with and manage their Country. The places within the study area that are connected to this time in Aboriginal history are less entwined with the natural (and cultural) landscape, and are increasingly those associated with colonial administration such as courts, gaols, missions, the offices of the Protector etc. Other kinds of places include markets where Aboriginal people came to the city with goods to trade. The types of places demonstrate a profoundly changing cultural landscape for Aboriginal people, and while there may be little physical evidence of specific events these are nevertheless the places where key activities occurred that were part of or impacted Aboriginal lives.

In the twentieth century (and through to today), Aboriginal people from all over Victoria (and other states and territories) lived and worked within the study area, or visited to access health and welfare services, for recreation and sport, to be politically active in asserting their rights, and to research and document their heritage. In this period, Aboriginal history is revealed in a wide range of types of places, for example:

- **Living and working places:** Aboriginal people lived and worked in a variety of locations and buildings across the study area, probably from the 1930s. Examples include the Capitol Theatre, cafes and restaurants, warehouses, hospitals etc.
- **Travelling places:** Aboriginal people visited the city for many reasons. People travelled to and through the study area, for example, arriving on the train; going through to other places nearby to visit family. Examples include Flinders Street Station. Some journeys on foot have been identified as part of key stories in Stage 1.
- **Health and welfare places:** Aboriginal people came into the main city hospitals for example, to visit relatives, to give birth etc. Welfare organisations were created by the community itself, and some early meetings were held in the study area.
- **Public spaces and places:** Aboriginal people used and occupied public spaces at different times, sometimes as part of protest and assertion of their rights, at other times living on the streets. Examples of protest places include St Paul's Cathedral, the Domain, the City Square, Fitzroy Gardens.
- **Government places:** Aboriginal people were active in advocating for their rights to government, in the courts and through Parliament, for example.
- **Documenting heritage and establishing Country places:** Aboriginal people have been involved for over 40 years in recording 'sites' in the Melbourne region, increasingly bringing a different perspective to this evidence. Assertions of Country and traditional ownership are expressed in advocacy, through gatherings and through the legislature.

In Stage 1, the three Traditional Owner organisations were engaged in discussions about history and place, acknowledging that there are different ways in which the Aboriginal cultural values of a place or area can be recognised including:

By interpreting the landscape: recognising the opportunities inherent in the landscape that would have been used as part of pre-colonial Aboriginal lifeways (e.g. potential living areas, travel routes, resource gathering places etc.) and the cultural values of natural resources, including totemic values.

Through knowledge of the landscape: from knowledge and stories passed down as well as from contemporary experience.

Through memory: many aspects of recent Aboriginal history appear best known through personal memories.

Through documentary research: secondary and archival resources, including photographs and maps.

In Stage 2, discussions focused on selecting places for documentary research from the list of places created in Stage 1. In reviewing that list, additional places were suggested, including some from the *Mapping Melbourne's Aboriginal Past*, a project being undertaken by Extent Heritage for the City of Melbourne. Places with a specific location or address were then mapped by Spatial Vision as a series of discrete layers.

Creating the Aboriginal Places List

Known places

In 2010, the *Stage 1 Indigenous Heritage Study* compiled a list of Aboriginal places across the whole of the City of Melbourne including places on the Victorian Aboriginal Heritage Register and those identified through the research or consultation processes undertaken in that project. Those places able to be mapped (30 places) were then added into a draft GIS layer by the CoM GIS team. The 2010 list of places and GIS mapping provided a starting point for this project.

In Stage 1, this list was expanded through the addition of:

- Places identified through engagement with the Traditional Owner organisations where a specific location was provided
- Places identified through the research undertaken by On Country as part of writing the Aboriginal History (all mapped)
- Historical References from the Victorian Aboriginal Heritage Register (mapped)

In Stage 2 this list and the GIS-based mapping was expanded further with the addition of:

- Places identified in *Mapping Melbourne's Aboriginal Past* prepared by Extent Heritage, with 32 of these places being within the study area
- Other places identified through engagement with the Traditional Owner organisations
- Places that emerged as being of interest to the appointed researchers within each Traditional Owner organisation.

A few places were also identified in the workshops conducted as part of the Built & Urban Heritage component of the project (see Volume 1, Section 2.3), however all of these places were already on the Aboriginal Places List.

An integrated map (Figure 2) was produced to assist in understanding the relationship of the identified Aboriginal places to the study area. Two additional layers were added - places listed on the Victorian Heritage Register and the Victorian Heritage Inventory layer (i.e. historical archaeology) to help identify whether any of the Built & Urban Heritage places may have a known Aboriginal history. These map layers will be transferred into the CoM's COMPASS mapping system.

The Aboriginal Places List now contains more than 160 places; it is included in this Volume as Appendix 4.



Figure 2: Map showing Aboriginal places

Researching selected Aboriginal places

A major component of the Stage 2 Aboriginal Heritage component was establishing a co-research arrangement with each Traditional Owner organisation through which their appointed researcher would work with an historian from On Country to select and document some special places. This approach was discussed with each Traditional Owner organisation towards the end of Stage 1 and general support was expressed.

The benefit of this approach was that it would enable each Traditional Owner organisation to focus on places of special interest to them, to build research capacity in their organisation, and to gain an understanding of the approach to place research used in municipal heritage studies as it differs from that used for CHMPs.

Recognising that each Traditional Owner organisation would be drawing on information held by that organisation as well as on the knowledge of community members and elders, the co-research model also enabled each organisation to control how that information was used and whether any aspects of the research needed to remain confidential to their organisation and/or to the City of Melbourne.

Establishing the co-research model included:

- Initial discussions with each TO organisation
- Establishing and getting agreement to a Research Brief (see Appendix 2), with each organisation to propose an individual researcher or researchers, based on the budget available
- Presenting the compiled place list and inviting each organisation to add any additional places to the list and asking that they identify the places their organisation has knowledge of and wishes to research.

As well, On Country was to contact the other relevant Aboriginal organisations (after confirming the list with Aboriginal Melbourne) and discuss their interest in participating, and if so define the best opportunities for their involvement.

In addition to the Research Brief, a Consent Form (Appendix 3) was discussed with each organisation, and their agreement sought to both.

Each organisation appointed a researcher and the research process commenced in early 2018:

- **Bunurong Land Council:** Research brief and consent form signed, an initial list of places selected. Research commenced in early February 2018. Research was completed in September 2018.
- **Boon Wurrung Foundation:** Initial meetings held in February and initial places of interest identified; a team research approach was proposed, drawing on the extensive records held by BWF. Research is pending completion as at 1 March 2019
- **Wurundjeri** (now Wurundjeri Woiewurrung Cultural Heritage Aboriginal Corporation): Concerns about confidentiality delayed the start of the research process and the appointment of a researcher. Wurundjeri appointed a researcher and support person to work as a team. Research was completed in December 2018.

During the research period – February to June – each of the three organisations has found it difficult to fully support the research work, primarily due to other organisational pressures and limited resources. This has meant that most draft places assessment were not delivered until mid-late June, limiting the opportunity for integration into other components of the project. Additional time was therefore allowed for all three organisations to continue research.

Table 6 contains the list of places considered for research by one or more of the Traditional Owner organisations, the current heritage protection status of each place, and indicates the fifteen places that were finally selected and researched. The table is cross referenced to the Aboriginal History (Vol 4) using the numbering system (OC) adopted in that volume. The

table also indicates the actions recommended as an outcome of the research undertaken and values recognised, based on the following types of actions. Further, relevant recommendations are included in the research reports for each of the places documented in this component of the project.

Providing additional protection for the place:

The following list outlines the potential recommendations considered for each of the places in Table 6. There are no proposed additions to the Heritage Overlay, nor amendments to the Heritage Overlay to recognise additional values. This could be considered at a future time, as and when needed.

Code	Recommendation	Action required
P1	Recommended for addition to the Victorian Heritage Register	Nominate place to VHR
P2	Recommended for inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place	Seek Planning Scheme amendment
P3	Recommended for inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct	Seeking Planning Scheme amendment
P4	Recommended for addition to the Victorian Heritage Inventory	Advise Heritage Victoria of archaeological potential

Recognising the 'shared heritage' values of the place

Code	Recommendation	Action required
S1	Seek an amendment to the VHR citation to reflect the newly recognised history, connections and values	Consult with Heritage Victoria/Heritage Council of Victoria as to the process for amending the VHR citation, recognising their current work with the Victorian Aboriginal Heritage Council that is seeking to recognise Aboriginal values associated with VHR places.
S2	Amend the HO citation to reflect the newly recognised Aboriginal history, connections and values	Revise the citations and statement of significance.
S3	Seek an amendment to the VHI citation to reflect the newly recognised history, connections and values	Consult with Heritage Victoria, Archaeology Unit to determine the appropriate process.

Recognising the place as an Aboriginal place under the Aboriginal Heritage Act

Code	Recommendation	Action required
A1	Recommended for addition to the VAHR	Consult with Aboriginal Victoria on current approach for 'historical references'

A2	Add additional values to the VAHR entry	Consult with Aboriginal Victoria on the best approach
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Interpretation of the place and the specific story, event or connection of importance to Aboriginal people

Code	Recommendation	Action required
In1	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline	Consult with Aboriginal Melbourne.

Amending an existing HO

The process for amending an existing HO appears to hinge on whether the strategic study that underpins the HO is a 'referenced' or 'incorporated' document in the Planning Scheme of the particular municipality. Different municipalities adopt different approaches.

If the strategic document (i.e. the heritage study) is a referenced document, then it is possible to amend a history or statement of significance without a Planning Scheme Amendment. If additional controls are proposed as part of the changes then Council would be most unlikely to do this without an Amendment process.

If the strategic background is an incorporated document, then any change to a place's citation whether large or small requires a Planning Scheme Amendment. In practice, most Councils have a long list of these anomalies that they compile before doing a 'fix-up Amendment'.

Amending a VHR place

The standard procedure for amending a VHR place would apply to the recommendation to add additional 'shared' values to a registration. There is no special process as a result of the Acknowledging Share Heritage Values project.

Registrations on the Victorian Heritage Register can be amended by:

- changing the extent of registration including adding or removing land
- changing the Statement of Significance or permit policy
- removing or amending permit exemptions
- removing a place or object from the Heritage Register.

The Heritage Act 2017 provides for the amendment or removal of a place or object included in the Victorian Heritage Register. For the sake of transparency, amending or removing a registration (under section 62 of the Heritage Act or including additional land under section 32) must follow the same process as that set out for including a place or object in the Victorian Heritage Register.

Steps include:

- An application to amend or remove an item in the Victorian Heritage Register must be lodged with the Executive Director, Heritage Victoria.
- The application will be assessed by the Executive Director and their recommendation to the Heritage Council will be advertised. Public submissions on the recommendation can be made up to 60 days after the recommendation is advertised.
- If submissions objecting to the recommendation are received, the Heritage Council may conduct a hearing and a determination must be made within 40 days of the public submission period closing or, if a hearing is held, within 90 days of that hearing (under section 49(2) of the Heritage Act).

- If no submissions are received, the Heritage Council must determine whether to amend or remove the registration within 40 days of the public submission period closing (under section 49(2)(a) of the Heritage Act).

Adding a place or amending the listing on the VAHR

The VAHR is an inventory that contains all known (recorded) Aboriginal places. ‘Aboriginal place’ is defined broadly in the Act, and places from the post-colonial period can be included. In the past these have been referred to as ‘historical references’. The process for adding a place or amending or adding to an existing listing requires completion of the appropriate form accompanied by provision of any associated documentation. This task is usually undertaken by a Heritage Advisor. The entry may include images and requires the place to be mapped as the VAHR is GIS based. Further advice is available from the Aboriginal Victoria VAHR Registrar.

Table 6: Selected Places - Heritage protection, research status and recommended actions

No.	Place name Address	In Aboriginal History (Vol 4)	Heritage protection status	Researched by	Recommended actions
1	Parliament House & Hill (including Parliament Gardens) <i>110-160 Spring Street; Gardens 489-531 Albert St, East Melbourne</i>	OC 12 OC 42	VHR (H1722) Building only Heritage Overlay (HO175)	BLCAC (with input from WWCHAC and BWF)	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
2	Koorie Heritage Trust <i>295 – 305 King Street, Melbourne</i>	OC 32	None; recommend for HO in Urban & Built Heritage component of this project	WWCHACW TC	Recommended for HO. <u>Included in Vol 2 citations</u>
3	Princes Bridge Cultural Landscape <i>Swanston Street, Melbourne</i> Includes Princes Bridge, Birrarung, Arts Centre site, adjoining land)	OC10 OC39	VAHR Historic Reference 12.4-25 (Punt Bridge Corroboree) VHR H1447 HO790	BWF	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
4	Aboriginal Advancement League Office <i>First office: 46 Russell St, Melbourne</i>	OC 47 and 22	Building demolished VAHR Historical Reference 13.1-18	BLCAC	A2: Add additional values to VAHR In1: Interpret via Aboriginal Melbourne digital interface
5	Enterprize Park – Narm-Jaap – Queen’s Wharf <i>Queens Bridge, Yarra River</i>	OC 46	VAHR Historical References 12.9-8 VHI 7822-0597	BLCAC	A2: Add additional values to VAHR S3: Amend VHI In1: Interpret via Aboriginal Melbourne digital interface
6	Old Melbourne Gaol <i>377 Russell Street, Melbourne</i>	OC 25	VHR H1553	WWCHAC	S1: Amend VHR

No.	Place name Address	In Aboriginal History (Vol 4)	Heritage protection status	Researched by	Recommended actions
			(2 sites) and VHI 7822-2175 HO789		A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
7	Former German Consulate <i>419 Collins Street, Melbourne</i>	OC 13	VHR H0421 (Former AMP Bldg c1920-30) HO789	BWF	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
8	Windsor Hotel <i>103-107 Spring Street, Melbourne</i>	OC41	VHR H0764 VHI H7822-1684 HO739	WWCHACW TC	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
9	John Fawkner's Residence <i>424 Flinders Street, Melbourne</i>	OC 28	VHI H7822-1866 Archaeological site	BLCAC (with BWF input)	A1: Add to VAHR S3: Amend VHI In1: Interpret via Aboriginal Melbourne digital interface
10	Meeting place: Derrimut and Magistrate William Hull <i>Swanston Street (east side), between Flinders Lane and Collins Street – opposite the Bank of Victoria at 24-28 Swanston Street.</i>		None. No protection needed	BLCAC	A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
11	Former Melbourne Hospital (later Queen Victoria Hospital) <i>Cnr Lonsdale and Swanston Street, Melbourne.</i>	OC 27	VHR H0956 VHI H7822-1189 HO713	WWCHAC	S1: Amend VHR A1: Add to VAHR

No.	Place name Address	In Aboriginal History (Vol 4)	Heritage protection status	Researched by	Recommended actions
					In1: Interpret via Aboriginal Melbourne digital interface
12	St Pauls Cathedral <i>Cnr Flinders Lane & Swanston Street, Melbourne.</i>		VHR H0018 VHI H7822-1920 HO65	BWF	A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
13	State Library of Victoria <i>328 Swanston Street, Melbourne</i>	OC 29	VHR H1497 VHI H7822-1081 HO751	BLCAC	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
14	Treasury Building: Executive Council Chamber <i>20 Spring Street, Melbourne</i>		VHR H1526 (Treasury Reserve) HO174	WWCHAC	S1: Amend VHR A1: Add to VAHR In1: Interpret via Aboriginal Melbourne digital interface
15	1000 Warriors March <i>Spring Street</i>		N/A	BLCAC	In1: Interpret via Aboriginal Melbourne digital interface

Reflecting on the co-research model

Some preliminary discussions have been held with two of the three Traditional Owner organisations about the co-research model and how it worked for them, Wurundjeri valued the opportunity to document some places and would have liked to have had a longer period so that more places could be documented. They thought that it had help strengthen their research capacity but felt that some more formal training would have made the experience even more valuable.

Bunurong Land Council were very excited by the opportunity initially but have faced resourcing issues, making completing the research very challenging. Nevertheless, they valued the opportunity and would like to participate in similar projects in the future with the City of Melbourne.

2.3.4 Presenting places, stories and connections

Melbourne Knowledge Week 2018 (MKW 2018) was held from 7 to 13 May at the Melbourne Meat Market. It offered an opportunity to test how a selection of Aboriginal places and stories could be presented through a digital interface. The GIS team and others from the CoM created the digital experience and team members from two CoM projects – the Hoddle Grid Heritage Review (Context) and Mapping Melbourne’s Aboriginal Past (Extent Heritage) – worked together to create a robust framework of stories and example places.

The Framework is included as Appendix 5.

2.3.5 Archaeology: predictive modelling for the pre-contact period

This section summarises the work undertaken to establish a spatial model to help define the potential for Aboriginal places associated with the pre-contact period to be revealed through archaeological investigation.

This component of the Hoddle Grid Heritage Review is documented in Volume 5 which presents the analysis undertaken to develop the spatial model. It includes examination of existing archaeological sites, the environmental context pre-contact, historical and documentary records and maps from the early colonial period, historical archaeology study and the Victorian Heritage Inventory, and the extent of change within the study area.

As part of the development of the spatial model, Ochre Imprints met with each on the Traditional Owner organisations on several occasions to discuss the method and the outcomes.

Studies of pre-contact Aboriginal places

There have been a number of Aboriginal archaeological studies undertaken in the Hoddle Grid study area. The relatively small number of such studies is reflective of the built-up nature of much of Melbourne's CBD, and, until relatively recently, an assumption that it has limited potential to contain archaeological evidence of Aboriginal occupation prior to British colonisation. However, the identification of a number of Aboriginal stone artefacts during historical archaeological excavations in the study area over the last decade, has led to a growing awareness of potential Aboriginal archaeology, and so an increasing number of Aboriginal Cultural Heritage Management Plans (CHMPs).²

Aboriginal archaeological assessments undertaken in the Hoddle Grid study area to date, include a regional assessment of the Melbourne Metropolitan region (Presland 1983), and 13

² A Cultural Heritage Management Plan (CHMP) is a cultural resource management style report that sets out conditions that must be undertaken to protect, manage or mitigate harm to Aboriginal cultural heritage affected by a development or use of land. CHMPs are required in Victoria by the *Aboriginal Heritage Act 2006* for certain types of development in areas that have been defined as having ‘cultural heritage sensitivity’ by the Aboriginal Heritage Regulations 2007. A CHMP investigates Aboriginal cultural heritage, assesses the impact of proposed works on that heritage and specifies management requirements.

CHMPs that have been undertaken either before or after historical archaeological assessments (refer to Volume 5 for a detailed account of these assessments).

A review of the Victorian Aboriginal Heritage Register (VAHR) maintained by Aboriginal Victoria, has revealed that there are nine registered Aboriginal places relating to pre-contact Aboriginal occupation in the study area.³ These nine places all comprise one to three stone artefacts, mostly in disturbed contexts such as within fill. VAHR 7822-3740 is a scatter of 113 stone artefacts located in the north west of the study area, found within an intact soil horizon and assessed as being *in situ*. Two other *in situ* Aboriginal places are:

- VAHR 7822-3826, located close to VAHR 7822-3740 - in the north west of the study area, and
- VAHR 7822-0013 and VAHR 7822-2296 - both located east of Elizabeth Street, adjacent to what was once William Creek.

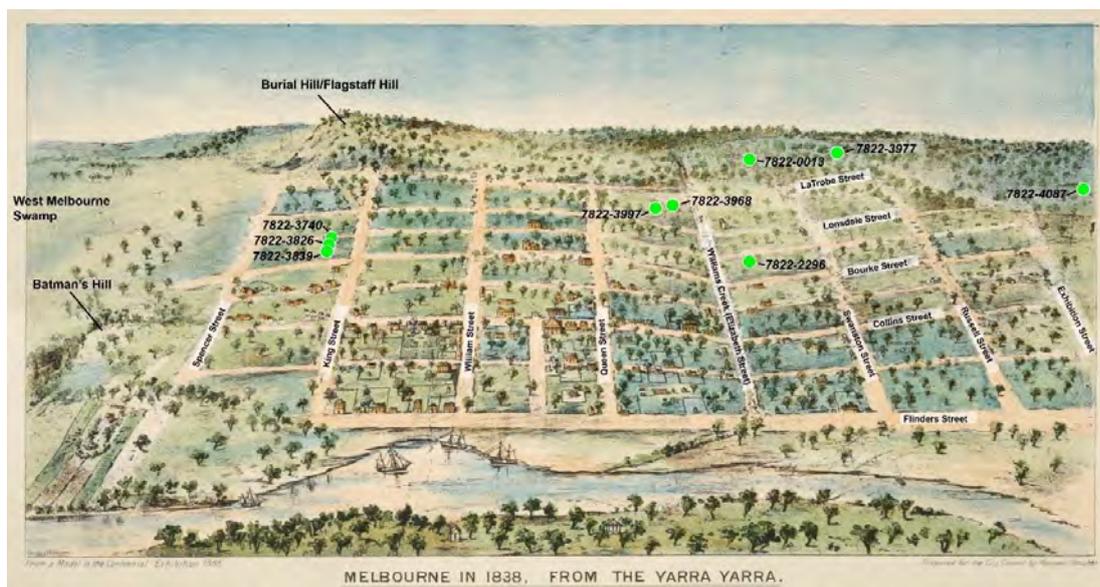


Figure 3: Melbourne in 1838, from the Yarra Yarra [Clarence Woodhouse 1888]

The paucity of currently registered Aboriginal places within the study area is partly due to the destruction or concealment of Aboriginal places by urban construction, and the commonly-held assumption that evidence of Aboriginal occupation has not survived, making an archaeological examination unnecessary. There is therefore relatively little archaeological data on which to build a model. On the other hand, there is sufficient recent evidence from archaeological studies to indicate that there is a strong likelihood that more Aboriginal pre-contact archaeology survives and therefore has the potential to add significantly to an understanding of Aboriginal history within the study area.

Ethnographic analysis

Initial analysis of ethnographic information, detailed in Volume 5 and of great importance to the Traditional Owner organisations, reveals a number of locations that were of importance to Aboriginal people in the early post contact period (and where it is understood that there was a pre-contact association). These included:

- Prominent locations (i.e. Batman Hill and Eastern/Parliament Hill) for the vistas they afforded, and potentially in the case of Batman Hill as a location from which to exploit

³ This excludes Object Collection registrations which are not relevant to the archaeology of the Hoddle Grid as they relate to Aboriginal stone artefacts collected outside of Melbourne that are held in private collections in the CBD.

nearby resources such as the West Melbourne Swamp and surrounding plains and the Yarra River

- The Yarra River, particularly the more elevated parts of the south bank of the Yarra River, for camping, meeting and utilising riverine resources
- The Falls provided an important crossing point of the Yarra River
- The presence of a track close to the escarpment which overlooks West Melbourne Swamp provides both evidence of a possible pre-contact travel route that may also reflect the importance of this elevated environment adjacent to a range of resource zones
- An 1837 plan of Melbourne also shows the escarpment extending along part of the northern side of the Yarra River, with a possible pre-contact track situated along the upper margin of this alignment.

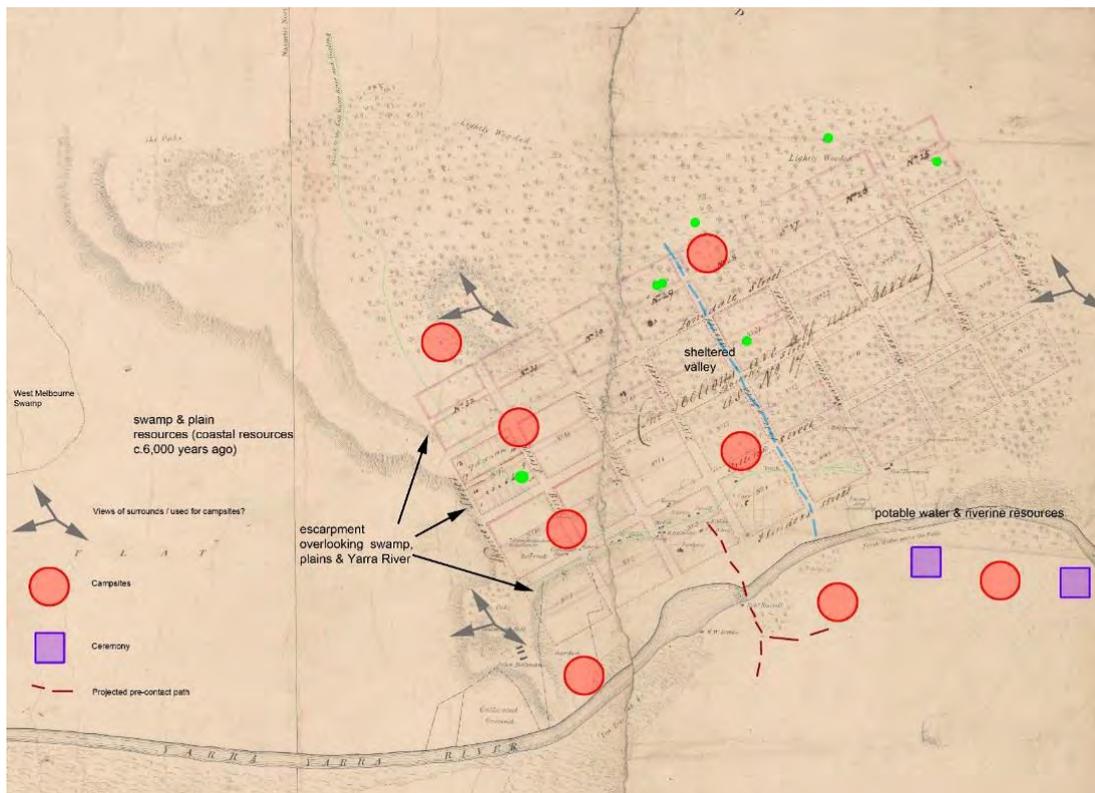


Figure 4: Detail from Bourke's 1837 plan of Melbourne showing preliminary Aboriginal occupation model.

Predicting locations of extant pre-contact Aboriginal occupation

Volume 5 concludes with further definition of the potential for Aboriginal pre-contact sites to remain, noting a number of key considerations such as the greatest likelihood that sites will remain in the least disturbed locations – that is open space areas - or where they have been protected by an historical layer of development sitting over them. It presents a Preliminary Site Predictive Model indicating the relative sensitivity of parts of the study area, based on current knowledge.

Table 7 below indicates the landform or landscape elements regarding as having the highest likelihood of evidence of Aboriginal occupation remaining below the present ground level.

Table 7: Site Predictive Model Landform/Landscape Elements

Landform	Reasoning
Landward margin of former coastline (200 m)	Former coastline margin represents an elevated location adjacent to West Melbourne Swamp, associated plains and the Yarra River.
Yarra River (200 m)	The Yarra River is a permanent watercourse and would have been important to Aboriginal occupation.
Lower western slopes of Flagstaff Hill	Represents a sheltered but elevated area overlooking West Melbourne Swamp. Archaeological record suggests this area was a focus of occupation.
High Points	While highpoints were undoubtedly important vantage points for Aboriginal people they might not have been used for longer term or repeated occupation.
Williams Creek (150 m)	Represented a sheltered valley close to the Yarra River and the important crossing point at the Falls. Archaeological record suggests Aboriginal focus of occupation in this valley.
Seaward margin of former coastline (200 m)	The area below the former coastline margin/escarpment may have provided shelter from north and north easterly winds and occurs adjacent to West Melbourne Swamp, associated plains and the Yarra River.
Remainder of the study area	The remainder of the study area characterised by mid to upper slopes of Williams Creek valley and Flagstaff Hill. Archaeological evidence indicates Aboriginal use of these areas.

The Preliminary Site Predictive Model is shown below. Further detail is provided in Volume 5.

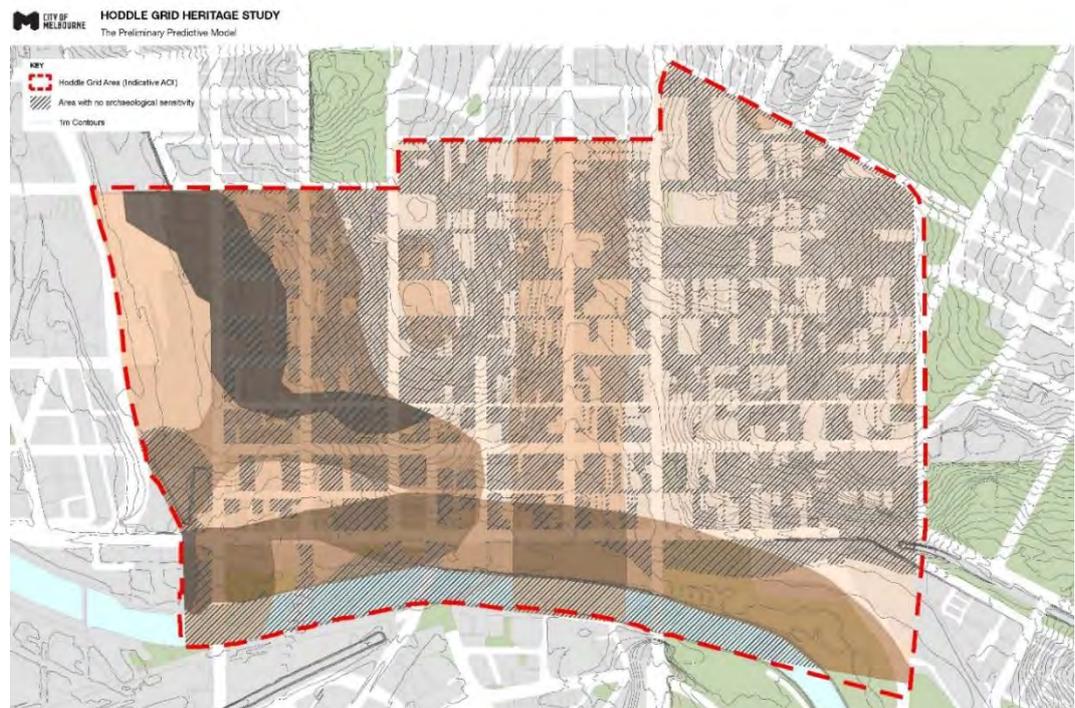


Figure 5: A Preliminary Site Predictive Model (darker colour = higher sensitivity, lighter colour = lower sensitivity).

The Site Predictive Model is a valuable way in which to contextualise Aboriginal cultural heritage and to test predictions made about the archaeological sensitivity of a given area. It can and should be refined as further data becomes available through future research and investigation.

Recommendations arising from this component of the project include:

- Adopting a proactive approach to increase the number of Aboriginal cultural heritage assessments that are carried out in the Hoddle Grid study area
- Engaging with developers early in the planning process about risks associated with the management of potential Aboriginal places; this could be achieved through coordinated responses by key agencies (City of Melbourne, Heritage Victoria and Aboriginal Victoria), development of an information pack on the management of historical and Aboriginal places within urban environments, and advice on the use of a voluntary CHMP as part of a risk mitigation strategy.

3 FUTURE DIRECTIONS

The following future directions arise from Aboriginal heritage component of the project and offer some specific opportunities for the CoM.

1. The Aboriginal history (Volume 4) prepared as part of this project could be published on the Aboriginal Melbourne area within the CoM website. Consultation with each of the three Traditional Owner organisations should be concluded prior to publication. It will be valuable knowledge resource for interpretation, building public awareness and supporting the creation of a digital Aboriginal Melbourne places and stories map/interface.
2. Aboriginal Melbourne and the GIS team will continue the development of digital mapping and a database of Aboriginal places and stories, building on the digital interface tested during MKW 2018 and working with Traditional Owners and other key Aboriginal organisations.
3. Aboriginal perspectives and values documented through this project will be used to inform heritage assessments and heritage planning.
4. The newly available tools including the Aboriginal themes and history, and the Aboriginal Places List (Appendix 4) will be promoted to relevant CoM teams as tools for their use. This includes Aboriginal history themes, concepts of shared heritage, the place research report format, and the Aboriginal places mapping.
5. The co-research concept will be reviewed as a model for engaging Traditional Owners in the Aboriginal Melbourne digital mapping project, and other CoM projects.
6. CoM will seek recognition of Aboriginal history, stories and connections for the VHR and HO listed Aboriginal places assessed as having Aboriginal heritage values in this project. In future heritage studies, Aboriginal values will be considered and protected through integrated heritage planning approaches.
7. With Aboriginal Victoria, Heritage Victoria, and Traditional Owners, the City of Melbourne will promote a proactive approach to increasing the investigation of Aboriginal archaeological values early in the planning process through use of the Site Predictive Model, development of an information pack for developers, and provision of advice on the benefits of undertaking a voluntary CHMP.

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APPENDIX 1: ABORIGINAL HISTORY THEMATIC FRAMEWORK

Places on the Victorian Heritage Register are noted as VHR. Other places may be on the Victorian Aboriginal Heritage Register or identified on through the Melbourne Planning Scheme, or in other ways.

1.0 Living on Country		
<p>This theme explores the rich cultural traditions of Aboriginal Melbourne. It addresses the creation of the land by ancestor beings, and the creation of the lore and laws that the people live by. The theme addresses activities that relate to Aboriginal life, including knowledge about the sourcing of food and water, the structures of social and cultural life, cultural practices and ceremonies, belief systems, and the complex relationship with Country. It explores the ways that these practices continued and adapted following the arrival of foreign settlers, and the ways that the land has evolved and changed through time</p>		
Sub-themes	Examples of place types	Specific examples
1.1 Creating the land and its people 1.2 Ceremonies and Celebration 1.3 Dwelling places and managing and harvesting resources 1.4 Changing landscapes	<ul style="list-style-type: none"> • Landscapes • Places where the work of creation ancestors are revealed; spiritual and mythological sites • Ceremonial sites • Camping places • Middens • Travel, trade and communication routes and landmarks • Evidence in ecological systems/vegetation patterns (e.g. use of fire) • Stone houses • Scarred trees • Burial places and cemeteries • Axe grinding grooves • Rock art sites • Stone arrangements • Mounds (used for a range of purposes including ground ovens and burials) 	<ul style="list-style-type: none"> • Parliament House hill [VHR] • Parliament House • Scots Church, Collins Street [VHR] • Birrarung (and other landscapes) • Queens Bridge • Princes Bridge • Batman's Hill/swamp • Russell St Camp • Elizabeth and Flinders St corner meeting place • Collins St Camp • Queens Theatre (site of Corrobboree performance) • Federation Square • Sculpture of Bunjil • Southern Cross Station • Arts Centre • Melbourne Cricket Ground, Yarra Park

2.0 Making contact with newcomers		
<p>This theme explores Aboriginal experiences with visitors to their Country, from neighbouring tribes, to early contact with foreign settlers in the 1800s, and more recent experiences of immigration. It addresses negotiations and early agreements relating to access to and use of land and water, as well as experiences of conflict and violence, disease, and the exchange of goods.</p>		
Sub-themes	Examples of place types	Specific examples
2.1 Encounters and negotiating access to Country	<ul style="list-style-type: none"> • Camping places • Landing sites 	<ul style="list-style-type: none"> • Royal Botanic Gardens [VHR]

2.0 Making contact with newcomers		
2.2 Kidnappings, disease and violence 2.3 Exchange	<ul style="list-style-type: none"> • Other early contact sites • Kidnap and conflict sites • Treaty or agreement sites 	<ul style="list-style-type: none"> • Merri Creek treaty site (1835)- disputed location • Melbourne Town Hall (site of citizenship ceremonies, early delegations) • Former Customs House (now Immigration Museum) • Fawcner's House • Chinatown • Little Greece • Parliament House • Enterprize Wharf • Former Exhibitions Buildings (later site of the former Royal Mint) • Argus Newspaper Offices • The Age Newspaper Offices • Board for the Protection of Aborigines Offices • Parliament House • Melbourne Cricket Ground, Yarra Park • Melbourne General Post Office • Old Melbourne Gaol • Melbourne and Queen Victoria Hospital

3.0 Defending Country		
<p>This theme explores the experience of conflict between Traditional Owners and newcomers, be they neighbouring Aboriginal tribes or arriving foreign settlers, in defence of their Country. It addresses the impact of colonisation, including the increase of conflict between Aboriginal people due to competition over resources. It addresses places where conflict has been planned or executed, sites that are remembered and memorialised, and places of punishment and execution. It also addresses Aboriginal people who have served in the military, defending their nation Australia.</p>		
Sub-themes	Examples of place types	Specific examples
3.1 Conflict 3.2 Frontier warfare 3.3 Military service	<ul style="list-style-type: none"> • Massacre sites • Memorials to massacres • Conflict sites • Strategic sites (e.g. Stony Rises) • Government military posts (e.g. at river crossings on 	<ul style="list-style-type: none"> • Parliament House • Execution sites • Argus Newspaper Offices • The Age Newspaper Offices • Board for the Protection of Aborigines Offices

3.0 Defending Country		
	Sydney–Melbourne Road Refuges and attack bases) <ul style="list-style-type: none"> • Places of punishment or execution • Burial places • Protectorates and missions as for protection from frontier violence 	<ul style="list-style-type: none"> • Melbourne Cricket Ground, Yarra Park • Melbourne General Post Office • Old Melbourne Gaol • Fawkner’s House • Tunnerminnerwait and Maulbouyheenner memorial

4.0 Segregation, incarceration and institutionalisation		
<p>This theme explores the experience of becoming British subjects and Australian citizens, and being subject to new laws and legislation. It addresses the impacts of colonisation and the experience of being forcibly removed from Country, having daily life governed by legislation and movement controlled and restricted, as well as the incarceration of children in orphanages and in industrial and reform schools. It also relates to people being imprisoned in local gaols and lock-ups, and Aboriginal experiences of the justice system. These changes were not accepted without protest (see Theme 8).</p>		
Sub-themes	Examples of place types	Specific examples
4.1 Loss of land and livelihood 4.2 Becoming British subjects and Australian citizens 4.3 Punishment and incarceration 4.4 Being forcibly moved to missions, reserves and protectorate stations 4.5 Forced removal of children	<ul style="list-style-type: none"> • Court houses • Gaols and lock-ups • Public execution sites • Missions • Protectorate stations • Ration depots • Honorary correspondents’ depots • Mission schools • Mission churches • Orphanages and children’s homes • Hospitals and benevolent asylums • Lunatic asylums • Industrial schools • Convents • Fringe camps and access roads • Government institutions 	<ul style="list-style-type: none"> • Site of first public executions in Melbourne (Russell St) • Royal Botanic Gardens [VHR] • Merri Creek Aboriginal school, Protectorate Station and Native Police Barracks site [VHI?] • Queens Bridge • Princes Bridge • Parliament and surrounds • Collins St Gaol • Old Melbourne Gaol • Russell St Camp • Langhorne’s mission • Old Supreme court • Current court buildings • Offices of the Port Phillip Protectorate • Board for the Protection of Aborigines Offices Temple Court (meeting rooms of the BPA) • Tent camp on south bank of the Yarra • Police Stations

4.0 Segregation, incarceration and institutionalisation		
		<ul style="list-style-type: none"> • Wesley church mission (later also offices of The Big Issue) • Collins St Baptist Church • Government departments (including Crown Lands department, welfare services) • Former Exhibitions Buildings (later site of the former Royal Mint) • Government Printing office • Argus Newspaper Offices • The Age Newspaper Offices • Former Assay Offices • Melbourne Cricket Ground, Yarra Park • Melbourne General Post Office • Melbourne and Queen Victoria Hospital • Fawkner’s House • Tunnerminnerwait and Maulbouyheenner memorial

5.0 Collecting and exhibiting Aboriginal cultural material, and its repatriation		
<p>This theme explores the collection and removal of Aboriginal cultural material and Ancestral remains by settlers, collectors, ethnographers, anthropologists and archaeologists, sometimes with but often without the permission of Aboriginal people. It addresses the display of this material in local and State institutions, and exhibitions both local and international, and the display of Aboriginal people themselves. Recent examples of Aboriginal keeping places and contemporary museum practices offer Aboriginal-initiated and controlled alternatives to these outmoded methods of collection and display. This theme also addresses appropriation of Aboriginal cultural material and art forms, and repatriation of cultural material and Ancestral remains.</p>		
Sub-themes	Examples of place types	Specific examples
5.1 Collecting Aboriginal cultural material 5.2 Being put on public display 5.3 Being represented in museum exhibits and cultural collections 5.4 Repatriation of cultural material and Ancestral remains	<ul style="list-style-type: none"> • Local history museums • State collection institutions • University collections (scientific & anthropological) • Private collections • National collections • International collections 	<ul style="list-style-type: none"> • Royal Society of Victoria building, Melbourne (1858) • Former museum, State Library of Victoria [VHR] • Public Record Office Victoria • Koorie Heritage Trust • Mechanics Institute (now The Athenaeum)

5.0 Collecting and exhibiting Aboriginal cultural material, and its repatriation		
5.5 Appropriation of art/ music/ artefacts by non-Aboriginal people 5.6 Developing and managing collections of Aboriginal cultural material	<ul style="list-style-type: none"> • Sites of reburial of cultural material • Keeping Places 	<ul style="list-style-type: none"> • Former Exhibitions Buildings (later site of the former Royal Mint) • Royal Historical Society Victoria • Melbourne Town Hall (and City Gallery) • National Gallery of Victoria, Ian Potter Gallery • Board for the Protection of Aborigines Offices Government Printing office • Argus Newspaper Offices • The Age Newspaper Offices • Federation Square • Parliament House • King's Domain • Royal Exhibition Buildings • Former Assay Offices • Museum of Victoria • Melbourne General Post Office

6.0 New types of work		
<p>This theme explores the wide range of work – paid and unpaid, permanent and transient – that Aboriginal people were involved in following the arrival of foreign settlers and throughout the nineteenth, twentieth, and twenty-first centuries. It covers a wide range of activities across different industries and services.</p>		
Sub-themes	Examples of place types	Specific examples
6.1 Working as labourers 6.2 Working as police 6.3 Exploring 6.4 Domestic service (private homes and hotels) 6.5 Forced labour 6.6 Tour guiding/ interpreting cultural heritage places 6.7 Playing professional sport 6.8 The Arts 6.9 Health Services	<ul style="list-style-type: none"> • Whaling and sealing camps • Pastoral stations, outstations and homesteads • Sawmills and forests • Native Police reserves • Police paddocks • Police barracks • Mission farms • Non-mission farms • Hops gardens • Forests and timber reserves 	<ul style="list-style-type: none"> • Aboriginal Cooperatives (across Victoria) • Native Police barracks • Eastern Market • Western Market • Kirk's Horse Bazaar • Government Printing office • Argus Newspaper Offices • The Age Newspaper Offices • Federation Square • Southern Cross Station

6.0 New types of work		
	<ul style="list-style-type: none"> • Mines or mining areas and quarries • Factories, laundries, kitchens • Railways • Hospitals • Schools • Prisons • RSLs • Military establishments • Armaments manufacturing • Aboriginal cooperatives and community organisations 	<ul style="list-style-type: none"> • Arts Centre • Parliament House • Princess Theatre • Melbourne Town Hall • Museum of Victoria • Festival Hall • Melbourne Cricket Ground, Yarra Park • Victorian Aborigines Advancement League offices (1957-1959) • Melbourne General Post Office • Melbourne and Queen Victoria Hospital • Fawkner's House • State Library of Victoria • Koorie Heritage Trust

7.0 Expressing cultural and spiritual life		
<p>This theme recognises Aboriginal cultural and spiritual life in Victoria, which relates to a variety of places including meeting and camping places, spiritual places, ceremonial sites, memorial sites, and places of community. It reflects an understanding that cultural life is not a static concept, but is dynamic and adaptive, and embraces both tangible and intangible values. It includes stories of people and organisations that have shared and celebrated the expression of cultural and spiritual life, and the transmission of cultural knowledge.</p>		
Sub-themes	Examples of place types	Specific examples
7.1 Respecting and acknowledging spiritual places and maintaining ceremonial practices 7.2 Adopting and adapting Christianity 7.3 Commemorating the past 7.4 Honouring significant people 7.5 Performing (music, dance, song, film) 7.6 Producing art and crafts 7.7 Engaging the tourist (e.g. art sales and boomerang throwing) 7.8 Educating	<ul style="list-style-type: none"> • Sacred places • Churches • 'Teaching places' • Aboriginal schools • Monuments • Scarred trees • Cultural centres and keeping places • Places of cultural exchange • Rock art sites • Meeting / gathering places • Campsites • Public housing estates • Recreation reserves • Aboriginal Co-operatives • Schools and universities 	<ul style="list-style-type: none"> • National Gallery of Victoria [VHR] • 'The Deadlies' – awards • Victorian Aboriginal Honour Roll • SBS office, Federation Square (broadcasters of NITV) • Koorie Heritage Trust • Birrarung Marr • The Scar Project, Enterprize Park • Federation Square Tanderrum • The Moreton Bay Fig Tree • Argus Newspaper Offices • The Age Newspaper Offices

7.0 Expressing cultural and spiritual life		
	<ul style="list-style-type: none"> • Aboriginal places co-opted for mainstream tourism • Public art sites 	<ul style="list-style-type: none"> • Arts Centre • Parliament House • Former German Consulate • Princess Theatre • Melbourne Town Hall • Royal Exhibition Buildings • Museum of Victoria • Festival Hall • Melbourne Cricket Ground, Yarra Park • Victorian Aborigines Advancement League offices (1957-1959) • Wesley Church • Melbourne General Post Office • State Library of Victoria • Crowne Plaza

8.0 Taking political action and overcoming disadvantage		
<p>This theme explores the wide range of ways that Aboriginal people have protested against their dispossession of Country and loss of civil rights since the arrival of foreign settlers. It addresses key political movements including land rights and civil rights, and significant advances that have been achieved through political action of Aboriginal people and their supporters. It addresses the means through which Aboriginal people have secured housing, welfare, legal, health and other support services through political and social activism, and the efforts of both Aboriginal and non-Aboriginal people.</p>		
Sub-themes	Examples of place types	Specific examples
8.1 Fighting for land 8.2 Campaigning to keep communities together and for civil rights 8.3 Achieving positive political and legal changes, including self-determination (e.g. land rights, native title, land management, control over Aboriginal organisations and policies) 8.4 Fighting racism 8.5 Establishing health and welfare organisations, and legal services 8.6 Education 8.7 Creating political organisations	<ul style="list-style-type: none"> • Aboriginal organisations • Sites of protest • Fringe camps • Co-operatives (organisations and buildings) • Farming properties associated with self-determination • Meeting places associated with advocating the rights of Aborigines • Health services • Public housing estates • Other government provisions for housing 	<ul style="list-style-type: none"> • Treasury Gardens, Melbourne [VHR] • Australia Day protest sites • Robby Thorpe's passport protests • Parliament House [VHR] • State Library of Victoria (as protest site) • Board for the Protection of Aborigines Offices Federal Court of Australia and National Native Title Tribunal • First Nations Foundation • Former Exhibitions Buildings (later site of the former Royal Mint)

8.0 Taking political action and overcoming disadvantage		
	<ul style="list-style-type: none"> • Any private housing programs? • Community service centres • Welfare and support services 	<ul style="list-style-type: none"> • The Moreton Bay Fig Tree • Government Printing office • Argus Newspaper Offices • The Age Newspaper Offices • Cook's Cottage • Federation Square • Southern Cross Station • Arts Centre • Former German Consulate • King's Domain • Princess Theatre • Melbourne Town Hall • Royal Exhibition Buildings • Museum of Victoria • Festival Hall • Melbourne Cricket Ground, Yarra Park • Victorian Aborigines Advancement League offices (1957-1959) • Wesley Church • Melbourne General Post Office • Koorie Heritage Trust • Crowne Plaza

9.0 Remembering and rediscovering the past		
<p>This theme explores the ways in which the Aboriginal past has been remembered and rediscovered. It acknowledges the multiple narratives about an event in the past, especially where memory is contested and aspects of the past are denied. It acknowledges the need for continuing education amongst all Australians for progression towards an understanding of our shared heritage.</p>		
Sub-themes	Examples of place types	Specific examples
9.1 Repatriation grounds 9.2 Erecting monuments and memorials 9.3 Remembering and re-enacting historic events 9.4 Protesting against past wrongs 9.5 Recognition of Aboriginal people as Traditional Owners and First Peoples	<ul style="list-style-type: none"> • Monuments and memorials • Places of execution • Significant trees • Protest sites • Burial sites and lone graves • Public cemeteries • Burial grounds at former missions, reserves and protectorates • Police paddocks 	<ul style="list-style-type: none"> • Queen Victoria Market burial ground [VHR] • Flagstaff Hill burial ground, Melbourne • Site of first public executions in Melbourne • Speaker's Corner, Melbourne [VHR] (re: William Cooper) • Eagle, sculpture of Bunjil

9.0 Remembering and rediscovering the past		
	<ul style="list-style-type: none"> • Places associated with significant people • Sandhill burial sites • Private homestead burial grounds • Camp sites of Aboriginal leaders (e.g. Birchip) 	<ul style="list-style-type: none"> • The Scar Project, Enterprize Park • Tanderrum, Federation Square • Aboriginal Flag • The Moreton Bay Fig Tree • Cook's Cottage • Parliament House • Former German Consulate • King's Domain • Melbourne Town Hall • Museum of Victoria • Melbourne Cricket Ground, Yarra Park • Victorian Aborigines Advancement League offices (1957-1959) • Melbourne General Post Office • Federal Court of Australia and National Native Title Tribunal • State Library of Victoria • Tunnerminnerwait and Maulbouyheenner memorial • Koorie Heritage Trust

APPENDIX 2: RESEARCH BRIEF

Hoddle Grid Heritage Review Stage 2: Brief for research and documentation of selected places

Background

In Stage 1 of the project, *Context* and *On Country* worked with each Traditional Owner organisation to prepare a draft Aboriginal thematic history and to identify important places within the study area, focusing on Aboriginal knowledge, experiences and perspectives of the city from the deep past to recent times.

Together we identified that the wider community knows relatively little about Aboriginal history and connections to the centre of Melbourne: the Hoddle Grid Heritage Review study area. As well, there is little in written histories about the twentieth century and this gap could be filled through oral history and other research.

Purpose

Stage 2 of the Hoddle Grid Heritage Review offers each of the Traditional Owner organisations the opportunity to identify some places of importance to them within the study area and to research and document these places, working closely with the project team. These places could be drawn from the list developed in the 2010 Indigenous Heritage Study or the list compiled in Stage 1 of the Hoddle Grid Heritage Review, or other places known to your organisation. They may also be identified heritage places where important Aboriginal history or events have not yet been recognised. We will work with you to support this research and share our research skills with you.

Aims

To facilitate the involvement of each Traditional Owner organisation in the Hoddle Grid Heritage Review through research into places that are important as part of the Aboriginal history of the study area

To identify, research and document a selection of these places

To share research skills and build research capacity in archival and oral history research

To present the results as a series of place assessment citations.



Hoddle Grid Heritage Review study area

Timeframe

Stage 2 of the Hoddle Grid Heritage Review started in October 2017 and will conclude by June 2017. The main research period would be over 3-4 months in 2018, with the place citations drafted by the end of May.

Proposed project plan

Throughout the research, project team members will be available to work with your organisation and your appointed researcher/s.

Step 1: Agreeing on a project plan

Meet to discuss Stage 2 of the project and shape a project plan, identify who will be involved from your organisation and consider which places you would like to research. This would include:

- Identify from the place list which places (up to 10) your organisation has knowledge of or would like to investigate
- Identify who would like to be involved in the research process
- Agree on timing, roles and responsibilities and budget
- Agree on confidentiality and other research or cultural protocols.

Context and On Country will meet with you to discuss Step 1.

Step 2: Developing a research plan

- Consider, for each place, what is already known and what might be researched.
- Together an On Country researcher and your appointed researcher/s will collaboratively develop a research plan for each place to be researched, including:
 - What archival research can be done?
 - Which archives or libraries may have information that is publicly available about that place?
 - What is the best way to access it given the available timeframe?
 - Who in the community might want to share their knowledge about the place, its history or connections and importance?
 - Are there other oral histories in the community in addition to these stories?
 - Are these individuals comfortable with their stories being used in the project and who would be willing to sign a consent form to reflect this?
 - Who outside your organisation might want to contribute to research about the place;
 - Are there other Aboriginal people in Victoria who are known to your organisation who may have knowledge or stories about the place?
 - Is it possible to engage with some of those people?

Step 3: Doing the research

- Next, decide where the On Country researcher can best assist in the research process. This will depend on the research needed, and the skills and experience of your appointed researcher/s.
- Setting up some regular meetings to check-in on progress with the research and how to overcome any obstacles encountered would be valuable in this phase of the research.

Step 4: Visiting the place

- It may be important to visit the place during the research phase. Each place will need to be documented in a specific way through fieldwork to identify the current state of the place/site and its boundaries. We can help coordinate this with other project team members who are also involved in field work.

Step 5: Assess the findings

- Based on the research and field work, and with our guidance as needed by the appointed researcher/s, a draft 'citation' would be prepared for each place: this would include a brief history relevant to Aboriginal history or connections, a brief description of the place, and a brief statement of why it is significant (using a set of criteria). Each place would also need to be mapped. We could run some general training on this step as it may be a new method for your appointed researcher/s.
- Once the draft has been written up, you may want to review it with others in your organisation before it is provided to the project team to make sure your organisation is satisfied that only information you are happy to share with the wider community has been included.
- Context and/or On Country would also review a draft and provide feedback to your appointed researcher/s so that the citations can be finalised. The citations would then become part of the overall project deliverables, and your organisation and your appointed researcher/s would be acknowledged as the authors. An ACHRIS record would probably need to be created as well.
- Last, it would be good to meet together after the place research has been completed to review learnings and outcomes, explore the process and look at how researchers have linked stories and history to place, and consider if this 'co-research method' should be recommended to the City of Melbourne for future place assessments. At this meeting we would also want to consider what recommendations might be made in relation to each place that your organisation has worked on; for example, this might include protection in the Melbourne Planning Scheme, adding newly documented aspects of the history to an existing place record, or interpretation etc.

Project outcomes

The key outcomes from the research brief will be:

- A selection of places researched and documented, and this information shared with the project team and the City of Melbourne
- Involvement of your organisation in considering how these places – and their Aboriginal history and connections - should be given greater recognition
- A review of the approach taken and whether it offers a good approach for future research into places associated with Aboriginal history and contemporary connections within the City of Melbourne.

APPENDIX 3: INFORMATION AND CONSENT FORM

Information and Consent Form: Hoddle Grid Heritage Review Stage 2

Purpose

The purpose of this information and consent form is to explain how the contributions from each of the three Traditional Owner organisations, and their appointed researcher/s, in the Hoddle Grid Heritage Review Stage 2 project will be used to form part of the project outcomes. This information is provided so that you can make an informed decision about participating in this project, and about the information that you provide to *Context, On Country Heritage & Consulting, Ochre Imprints* and other project team members.

Purpose of the project

The City of Melbourne acknowledge the rich history of the central business district of Melbourne, and the values of places in this area to all people who live in, work in and visit the city. A key aspect of the project is to identify stories and places that can open the eyes of the wider community to Aboriginal history and current day connections.

The Hoddle Grid Heritage Review is a large project initiated by the City of Melbourne. It is designed to shape a new approach to identifying and protecting heritage values in the Hoddle Grid study area. *Context* (with *On Country Heritage & Consulting, Ochre Imprints* and *Spatial Vision*) have been engaged by the City of Melbourne to undertake this project.

This project will build on Stage 1 of the Hoddle Grid Heritage Review and on an earlier project – *Indigenous Heritage Study Stage 1* undertaken by *Context* for the City of Melbourne. It is as part of implementing the *City of Melbourne Reconciliation Action Plan 2015-2018* and the *City of Melbourne Aboriginal Heritage Action Plan 2015-18*.

Stage 1 of the Hoddle Grid Heritage Review produced:

1. **A draft Aboriginal thematic history;** it will be refined and added to in Stage 2. This written history focuses on places, people and events that are significant in communicating the Aboriginal history of this part of the city – from ancient times right through to the present.

A list of places – sites, localities, buildings, parks, features – of importance to the Traditional Owner organisations were also identified in Stage 1, and this list will be expanded during Stage 2.

The City of Melbourne is committed to working with the three Traditional Owner organisations during Stage 2 of this important project to:

Task 1: Place research and documentation: Identify and document places of importance to each organisation; this may include places of importance to the wider Victorian Aboriginal community, and

Task 2: Predictive mapping: Contribute to the development of the pre-contact Aboriginal archaeological places predictive mapping and how this work might best be implemented.

Stage 2 of the project will run from October 2017 to 30 June 2018.

Task 1: Place research and documentation

A research brief has been prepared for Task 1.

A researcher or researchers from your Traditional Owner organisation will be appointed by your organisation to work collaboratively with members of the project team from *On Country Heritage & Consulting, Context* and *Ochre Imprints* to expand the Aboriginal place list and to undertake research on specific places selected by your organisation.

The appointed researcher/s will be undertaking archival and/or oral history research for each place. This research will be focused on understanding the history, connections, physical form, condition, and the significance of each place, with the aim of preparing a short place research report.

The **project outcomes** from the research component are highly likely to become public information at some time in the future. These outcomes are:

- **Aboriginal thematic history:** it will be refined and expanded in Stage 2, and it should be anticipated that it will become a public document in whole or part. The draft and final Aboriginal history will be a document owned by the City of Melbourne. Information from the place research may be used to elaborate the history in Stage 2, but only where that information is agreed to be public.
- **A simple list of significant places,** that is a list containing the name of the place, its location, and a short statement on how the place is part of Aboriginal history and connections; this will be in a similar format to the Stage 1 list. Additional places may be added in Stage 2.
- **The place research reports** are the main new project outcomes from Stage 2.

Protecting cultural knowledge and using your organisation's contributions

We acknowledge that it is not always appropriate to share all knowledge or stories amongst a wider community. We respect the cultural knowledge held by your organisation and its members, and that the ownership of that knowledge and those stories vests in the organisation or with certain individuals.

We also appreciate that your organisation may not wish to share some information that arises from the research tasks with the project team and the City of Melbourne, and we will respect your wishes in this regard.

In doing this research the appointed researcher/s may come across information that they believe should not be recorded (at the request of an interviewee for example), or be kept confidential to your organisation, or remain confidential to the City of Melbourne and not made available to other Aboriginal organisations or the general public. Such confidential information would most likely come through oral history interviews or access to personal or family information. Information that is general and already publicly available would not be considered confidential information.

Information arising from **Task 1 Place research and documentation** could therefore be either:

1. **Confidential to an interviewee:** In this case such information should not be transcribed nor communicated by the appointed researcher/s and it is their responsibility to maintain that confidentiality

Confidential to your organisation: Such information may be retained by your organisation and not shared with the project team or the City of Melbourne. We would encourage your organisation to note on the place assessment report that there is confidential information held by your organisation in relation to that place as such information may become important if there is a proposal to change that place, and where it would be desirable that the City of Melbourne consults with your organisation.

Confidential to the project team and the City of Melbourne: In relation to places, the City of Melbourne uses a GIS system called COMPASS which is used in planning, development and land management activities by the Council. It includes information that is public (and can be seen on the City of Melbourne CommMaps web site - <http://maps.melbourne.vic.gov.au/>) and information that is not public and can only be seen by Council staff. Your organisation would also have the option of contributing information you consider crucial to good land use and development decisions by the City of Melbourne to COMPASS on a confidential basis. There will need to be further

discussions about who could access confidential COMPASS information and how such information can be gathered, securely stored and appropriately accessed for this project, and into the future by the City of Melbourne.

Public information: The aim of the research is to build a wider community appreciation of the Aboriginal history, contemporary connections and significance of places within the Hoddle Grid study area. Therefore, we want the research focus to be on documenting places and compiling information that can be shared as public information.

Your organisation would be responsible for determining what information arising from the place research can and can't be made publicly available, and the project team will be available to talk through any issues that arise.

Oral history interviews and meetings

As well as needing your organisation to agree to this Information and Consent Form and the proposed approach to confidential information, there is a need for individuals to consent to the use of their contributions. These contributions may be made through:

- being interviewed by the appointed researcher/s
- attending a meeting with our project team members.

To ensure that individuals understand the purpose of the Project and how information that they contribute may be used, we have developed an Individuals Consent Form. Your organisation or project team members (when present) will be responsible for explaining and seeking consent from individuals. Copies of these completed forms should be provided to *Context* and a copy kept by your organisation.

Task 2: Predictive mapping for pre-contact sites

It is anticipated that your organisation will be invited to discuss the predictive mapping approach that is being developed in Stage 2 of the Hoddle Grid Heritage Review and to express your views about how the mapping can be best used and by whom to ensure that the potential for pre-contact Aboriginal sites to survive is recognised in land use development and change.

Acceptance

In agreeing to participate in both Tasks 1 and 2 for Stage 2 of the Hoddle Grid Heritage Study, we agree to:

1. the proposed approach to confidential information contained in this Information and Consent Form
2. explain the purpose of the project and seek consent from individuals that our appointed researcher/s interview or that attend meetings
3. provide the individual consent forms to *Context* and retain a copy for our records.

Signed on behalf of (insert organisation)

Name: Position: Date:

Signed on behalf of *Context*

Name: Position: Date:

Consent Form for Individuals
Hoddle Grid Heritage Review Stage 2 Research

Reason for this form

We will respect your cultural and personal knowledge by acknowledging your contribution to the project and any direct quotes attributed to you. For this reason, we seek your permission to include any of the information provided during this stage of the research. Your information will not be shared beyond the members of your organisation and the Hoddle Grid Heritage Review project team unless your permission is given by signing the consent form. Information that is general and already publicly available does not require your consent for it to be used.

Your permission

I (print name) _____ agree to participate in the research for the *Hoddle Grid Heritage Review Project* (“Project”).

The purpose of the Project has been explained to me. I understand that my participation is voluntary, and I understand what is involved in the Project. I have had the chance to ask questions about the Project, and have received answers that I have understood and am satisfied with.

I understand that my contributions will be used in the research and writing of place assessments and that these will become part of the Stage 2 project outcomes which will be submitted to and be owned by the City of Melbourne.

I understand that the information I contribute may also be used in producing reports and other documentation from the project and that these are highly likely to become public documents in whole or part at some time in the future.

I understand that a final copy of my contribution will be made available to me, and that I may request that certain information that I have contributed be treated as confidential and be removed from any public information⁴.

I understand that the information I contribute will also be available as part of the Stage 2 project report to the consultant project team, the City of Melbourne project team, the Council and the project’s External Reference Group.

I understand that I will be acknowledged as a contributor and that any stories or quotes I contribute will be attributed to me, after confirming their accuracy.

I consent to participate in the Project and to have my contributions included in the project outcomes, subject to the following conditions (please attach extra pages if required).

Signed by the participant: _____ Date: _____

(Print name): _____ Date: _____

Signed by the Project Manager/Researcher: _____ Date: _____

⁴ In relation to this project, ‘public’ includes other Aboriginal organisations that the informant is not part of.

APPENDIX 4: ABORIGINAL PLACES LIST

The list below references Aboriginal places within or immediately adjacent to the HGHR study area. It is part of a larger list of Aboriginal places across the whole of the City of Melbourne that have been developed over a series of projects undertaken by the City of Melbourne.

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
RESEARCHED PLACES							
1	Parliament House	110-160 Spring Street	IN	2010 / 16	OC 12	VHR H1722; HO175	BLCAC (WWCHAC & BWF)
	Parliament Hill		IN	2010 / 17			
	Parliament Gardens	489/531 Albert St, East Melbourne VIC 3002	IN		OC42		
	Statue of Pastor Sir Doug and Lady Gladys Nicholls	Parliament Gardens, 489/531 Albert St, East Melbourne VIC 3002	IN	2010 / 54			
2	Koorie Heritage Trust (KHT)	295 King Street, Melbourne (former location); now the Yarra Building, Federation Square	IN		OC32		WWCHAC <u>Note this place citation is included in Vol 2 of the HGHR Stage 2 report</u>
	Victorian Aboriginal Corporation for Languages (Koorie Heritage Trust Blg)	295 King Street	IN	2010 / 53			
	Melbourne Koorie Heritage Trust Collection	295 King Street (former address)	IN	2010 / 20	OC 44	HERMES 23007	
	Former Koorie Heritage Trust Site		IN	2010 / 19	OC44		
3	Princes Bridge near South Bank of the Yarra		IN	2010 / 34; 2010 / 35	OC 39	VAHR Historic Reference 12.4-25 (Punt Bridge Corroboree); VHR H1447; HO790	BWF

VOLUME 2: ABORIGINAL HERITAGE

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
	Punt Bridge Corroboree	Yarra River, cnr Swanston & Flinders	IN	2010 / 77			
	Arts Centre		IN		OC10		
	Birrarung (Yarra River)	Yarra River	IN				
4	Save the Aboriginal Committee'	46 Russell Street (now Hyatt Hotel)	IN	2010 / 74		Historical Place Register (13.1-18)	BLCAC
	Victorian Aborigines Advancement League (VAAL) offices (1957-1959)	46 Russell Street (now Hyatt Hotel)	IN	2010 / 56	OC22		
5	Narm-Jaap (Queen's Wharf)		IN	2010 / 79		Historical Place Register (12.9-8)	BLCAC
	Enterprize Park	Flinders St and William St, Melbourne	IN		OC46	VAHR Historical References report 12.9-8; VHI 7822-0597	
6	Old Melbourne Gaol and Gallows Hill	opposite the corner of Russell and MacKenzie Street (Melway 2B, F12)	IN	2010 / 26	OC 25	VHR H1553; VHI H7822-2175; HO789	WWCHAC
	Old Melbourne Gaol and site of former Supreme Court		IN	2010 / 25	OC25		
	Public hanging of Bob and Jack		IN			Historical Place VAHR 8.1-30	
	Tunnerminnerwait and Maulboyheenner memorial		IN		OC31		
7	German Consulate/Embassy (Former)	419 Collins St, Melbourne	IN		OC13	VHR H0421 (Former AMP Bldg c1920-30); HO789	BWF
8	Windsor Hotel		IN		OC41	VHR H0764; VHI H7822-1684; HO739	WWCHAC

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
9	John Fawkner's residence	424 Flinders Street, Melbourne	IN		OC28	VHI H7822-1866	BLACAC
10	Meeting place: Derrimut and Magistrate William Hull	Swanston Street (east side), between Flinders Lane and Collins Street – opposite the Bank of Victoria at 24-28 Swanston Street.	IN				BLACAC
11	Melbourne Hospital and later Queen Victoria Hospital	180-222 Lonsdale Street, Melbourne	IN		OC27	VHR H0956; VHI H7822-1189; HO713	WWCHAC
12	St Pauls Cathedral	Flinders Ln & Swanston St, Melbourne	IN			VHR H0018; VHI H7822-1920; HO655	BWF
13	State Library of Victoria	328 Swanston St, Melbourne	IN		OC29	VHR H1497; VHI H7822-1081; HO751	BLCAC
14	Old Treasury Building	Spring Street				VHR H1526 (Treasury Reserve); HO174	WWCHAC
15	1000 Warriors March	Spring Street	IN			None	BLCAC
OTHER PLACES WITHIN OR ADJACENT TO THE STUDY AREA							
	Aboriginal House	99 King Street	IN	2010 / 55			
	Another View' Walking Trail		IN	2010 / 24			
	Argus Newspaper Offices		IN		OC5		
	Artefact Scatter		IN			VAHR 7822-0013	
	Artefact Scatter	Little Bourke Street	IN	2010/9		VAHR 7822-2296	
	Artefact Scatter		IN			VAHR 7822-3740	
	Athenaeum (former Melbourne Mechanics' Institute)		IN		OC30		

VOLUME 2: ABORIGINAL HERITAGE

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
	Batchelder Brothers Photographic Studios		IN		OC45		
	Benbow's Hut, Melbourne	Batman Park between Spencer, Kings Way, Flinders St	IN	2010 / 80		Historical Place Register (2.1-93)	
	Board for the Protection of Aborigines Offices	422 Collins Street	IN		OC11		
	Capitol Theatre		IN				
	Cattle Sheds, Melbourne	cnr Little Bourke and Spencer Streets (late MCCES Power Station)	IN	2010 / 75		Historical Place Register (2.2-10)	
	Central Hall	203 Little Collins Street	IN		OC43		
	City Square	199-219 Collins Street, Melbourne	IN		OC36		
	Collin Street Baptist Church	Baptist Lane, off Little Collins Street	IN	2010 / 73		Historical Place Register 6.3-3	
	Collins Street Gaol	On Collins Street near junction with King Street	IN	2010 / 27			
	Crowne Plaza	1-5 Spencer St, Melbourne	IN		OC33		
	Douglas Kilburn's Studio	Little Collins St, Melbourne	IN				
	Embassy Hall	Collins Street	IN	2010 / 36			
	Federal Court		IN		OC26		
	Federation Square	Flinders Street, Melbourne	IN		OC8		
	Flinders Park (Birrarung Marr)		IN	2010 / 78		Historical Place Register	
	Former Assay Office		IN		OC18		

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
	Forum Theatre (previously known as the Victorian Theatre)	Cnr Flinders St & Russell St, Melbourne	IN				
	GPO	350 Bourke St, Melbourne	IN		OC24		
	Her Majesty's Theatre		IN		OC37		
	Lambs Inn	cnr William and Collins Street (later Quarter Sessions restaurant)	IN	2010 / 76		Historical Place Register (2.3.18)	
	Land Rights marches	Starting from the gardens over the Yarra and ending at Spring Street	IN				
	LDAD (Artefact Scatter)		IN			VAHR 7822-3739	
	LDAD (Artefact Scatter)		IN			VAHR 7822-3826	
	LDAD (Artefact scatter)		IN			VAHR 7822-3968	
	LDAD (Artefact)		IN			VAHR 7822-3977	
	LDAD (Artefact)		IN			VAHR 7822-4087	
	LDAD (Artefacts)		IN			VAHR 7822-3997	
	Melbourne Town Hall	90-120 Swanston Street	IN	2010 / 32	OC 16		
	Princess Theatre		IN		OC15		
	Queens Theatre		IN	2010 / 33	OC48		
	Royal Society of Victoria		IN		OC 1		
	Site of Queen's Theatre	Queen Street	IN	2010 / 34	OC 48		
	Site of the former Royal Mint		IN		OC2		
	St Francis Church		IN		OC40		
	Turneet (Rivolla or Rivolia)	South Bank (wrong location?)	IN	2010 / 81			
	Wesley Church		IN		OC23		

VOLUME 2: ABORIGINAL HERITAGE

No.	PLACE NAME	Location	In Grid	IN 2010 Study	HGHR Vol 4 Aboriginal History	Existing listings?	TO Research?
	William Creek	Elizabeth Street	IN				
	William Street Falls	On the Yarra River near William Street (Melway 2F, C6/D7)	IN	2010 / 21; 2010/67; 2010 / 66			
	Batman's Hill and House	Collins Street	Near				
	Flagstaff Gardens		Near	2010 / 25			
	Former Cemetery site, Queen Victoria Market	Queen Victoria Market, 513 Elizabeth Street	Near	2010 / 15		VAHR 9.3-15; VAHR 7822-0931; VHR H0734: VHI H7822- 0073; HERMES 75016	
	Government Printing Office		Near		OC4		
	Sandridge Bridge - tram and train works		Near				
	Southern Cross Station		Near		OC9		
	The Age Newspaper Office		Near		OC6		
	Wailing Wall	Flinders Street	Near				

APPENDIX 5: FRAMEWORK OF PLACES AND STORIES

Aboriginal Narratives and Places for the City Data Centre proposal

Input from Chris Johnston & Ian Travers

This table draws together material from a number of projects undertaken for the City of Melbourne by two consultancies - Context and Extent Heritage - and has been prepared by Ian Travers (Extent Heritage) and Chris Johnston (Context) in collaboration. We have structured our suggestions by theme and time period, but we are not proposing that both classifications become searchable attributes in the City Data Centre Aboriginal Melbourne data structure as we understand from David Hassett that this may be too complicated given their timeline.

In developing written stories - pop-ups - and selecting images, there are several things that the CoM should keep in mind: first, that the three Traditional Owner organisations need to be consulted about the inclusion of these places, while recognising that the CoM has the final say on the actual text. Second, we think that all of these places should be acceptable to the TO organisations. Third, we would encourage CoM to use as many words in the Woiwurrung/Boonwurrung languages (which have many shared words) as possible. There are probably many opportunities to do this, but it may require specific consultation via VACL (examples of words that could be in both languages are names of things such as eels, Birrarung, Nerm, swamp, etc)

RECOMMENDED PLACES: The places that we are putting forward are numbered below (1 to 14). If some places are not usable, we have provided alternative places / themes for some of those numbered - these are marked 'ALT' and could also be used as additional places. A dash means this is a site/place that we have considered, and for which there is specific information, but for one reason or another we are not recommending.

PERIOD: Places have been arranged according to five broad periods: Aboriginal pre-contact, Contact Period, mid-late C19th, C20th and 'Today'. As stated above, creating a structure that differentiates both theme and period may be too much to undertake in the time available. However, we would recommend a reasonably even 'spread' in order to better represent the depth of cultural heritage significance across the area. For clarity, under each theme we have omitted periods in which we have not identified a good candidate place.

CODE: EH refers to Extent Heritage sites in Extent Heritage (2017) report (see below); OC to Context (2017) Hoddle Grid Heritage Review Stage 1, Vol 2.

REFERENCES: The references listed in the 'Source for Writer' column are all available on a confidential basis from the City of Melbourne - or via Extent Heritage and Context with permission from the relevant clients within the CoM.

Context (2017) Hoddle Grid Heritage Review Stage 1, Volume 2 - Aboriginal History

Extent Heritage (2017) Mapping Melbourne's Aboriginal Past Citation Consultation Report

Context (2017) University Square Aboriginal

Context (..) Southbank Boulevard & Dodds Street Ecological, Heritage and Cultural Place Assessment Final Report

DATA SOURCES: The places listed in this spreadsheet are available from Spatial Vision as part of their mapping for the Hoddle Grid Heritage Review Stage 2 (Geoff Williams)

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
1 BIRRARUNG							
Ideas: Yarra creation story; naming; water and life; wetlands; crossing point; food; arrival of colonists; celebrating today.							
Aboriginal pre-contact	1	Birrarung (Yarra River)		Choose a point on the river that suits display	Bunjil story - creating the river; flooding Port Phillip Bay (Nerm) Statement in the Yarra River Protection Act preamble could be used.	1. Yalukit Willam - http://www.hobsonsbay.vic.gov.au/files/6a37d089-4468-45bc-a8fd-a2dd00a61c6e/Yalukit_Willam_booklet.pdf - this is the Bunurong/Boon Wurrung story 2. Statement in the recent Yarra River Protection Act preamble could be used: it includes Wiowurrung language section. 3. Context (2017) HGHR Vol 2, p. 3-4 includes the Bunjil story; p. 20 refers to the Bunjil sculpture 'Eagle' on Wurundjeri Way	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
Aboriginal pre-contact Contact period	2	The Falls	(Perhaps EH Site 91)	The Falls	Key crossing point - probably partially natural and partially constructed. Significant Aboriginal place. Records indicate Aboriginal people carried white folks over at the Falls. Lots of historical illustrations of the falls. The Falls separated fresh and salt water The Falls blown up to create easier passage for shipping; this changed the ecology of the river.	1. Ecology - see Context (..) Southbank Boulevard & Dodds Street Ecological, Heritage and Cultural Place Assessment Final Report	See EH Site 7
	ALT 1 or 2	Southbank grasslands and wetlands		South side of the river	Recent archaeological work on Southbank Boulevard (see Recommended Place # 10 below) has yielded evidence (in the form of pollen and phytoliths which demonstrate the species that were present on this side of the river prior to the settlement that became Melbourne	Extent Heritage report to CoM (pending)	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
Today	3	Birrarung Marr		Birrarung Marr	Creating and celebrating the river through new landscape design that reflects ... And celebrates the traditional Aboriginal name for the river. As a contemporary place this is a great example as it is one that people can experience today. It also reflects a continuing intention by CoM to recognise, respect and interpret the prior Aboriginal landscape (inc plants and animals) and use Woiwurrung/Boonwurrung language in place naming.	1. Extent Heritage (2017) Site 7, p. 12 - image, and Site 108 refers to a rescue at the FallsCoM Urban Design or Open Space planning should be able to assist here. Also refer to the sculptures on the banks of Birrarung - separately listed below	Images of Birrarung Marr; images of the opening or a welcome to country there; images of the sculptures
2 MEETING THE NEWCOMERS Ideas: campsites near town; key houses; observing each other food; celebrating today.							
Contact period	4	John Fawkner's residence, Market Street	OC28		Key person in the colony; some Aboriginal people aligned with him. Derrimut would meet Fawkner at his residence. Derrimut is known for warning Fawkner of an impending attack. Derrimut and Fawkner would often go out shooting ducks for Fawkner.	1. Context (2017) HGHR Vol 2, page 78 provides references and brief description	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
					Fawcner also printed the Port Phillip Patriot here.		
	5	Aboriginal and emigrant camp (1839)	EH Site 32	Places where people camped together	Newly arrived emigrants camped next to a 'native camp' and the emigrants witnessed the 'corobery'	Extent Heritage (2017), Site 32, page 40	
C20th	-	Turning basin area	NR	Recreating the turning basin			
Today	-	Birrarung Marr	ALT	Could be used under this theme instead of Theme 1			
3 TRANSFORMING THE LAND Ideas: Living on Country; taking of the land; transforming the ecology; fighting back/land rights							

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
mid-late C19th	6	William Creek - Elizabeth Street		Burying William Creek	William Creek is a tributary of the Yarra River and follows the line of Elizabeth Street. It is shown on early maps. Flooding of Willam Creek was a problem in the early years of colonial occupation, and continues still (example of the 1970s flood?) - when the creek floods, Elizabeth Street is awash.. It is said that eels still move up the creek as they would have done for eons. A brick barrel drain was built to contain the creek in c ????	1. Context (2017) University Square report includes descriptions of the creek and issues for early colonists, also describes its value as a waterway and Aboriginal place; includes images 2. Context HGHR Vol 2, p. 6	
C20th	7	Scar: A Stolen Vision (in Enterprize Park)	OC46	Recognising the impact of colonisation and the taking of the land	A collaborative work by Sista Girl, 'Scar: A Stolen Vision', consisting of pier posts carved and decorated in a way to encourage the 'viewer to consider the consequences of colonisation' for Aboriginal people, is situated at Enterprize Park, on the banks of Birrarung.	CoM is the primary source	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
Today	-	Garden on river side of the Exxon Mobil building (12 Riverside Quay)		Recreating an Indigenous landscape	This represents an attempt to recreate the vegetation that would have been present along this section of the Yarra (NOTE - not sure about how successful)	Koorie Heritage Trust' Cultural Walk	
4 CELEBRATING CULTURE Ideas: ceremony/nargee; gum leaf bands, circus site, arts centre							
Aboriginal pre-contact	-	Various known locations. One referenced in Theme 2. Nearest example would be Govt House hill.		Locations where nargee / tanderrum occurred			
Contact period	-						
mid-late C19th	-						
C20th	-	Melbourne Town Hall	OC16	Not recommended here as it was a one off event. But could be made into a bigger story and linked to Festival Hall for example, and to Fitzroy and	The reception for Lionel Rose after he won the world championship. There is a link to Festival Hall.	Context (2017) HGHR Vol 2, page 24 on Lionel Rose, his career, Festival Hall and the Melb Town Hall event	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
				football as key sporting activities where Aboriginal people made their mark. Could go under Work?			
	-	Central Hall, 203 Little Collins Street	OC43	Not recommended here: its about celebrating colonisation and would probably not be accepted by the TO organisations	in November 1937, a series of at least four Aboriginal concerts were held at Central Hall, formerly situated at 203 Little Collins Street, to 'commemorate the anniversary of the landing of Edward Henty at Portland.' ²¹⁷		
	-	Melbourne Town Hall	OC16	Harold Blair	Renowned tenor from Qld, trained at Melba Conservatorium; taught there; Performed at Melbourne Town Hall		
	-	Arts Centre - site	OC10	As Wirth's Olympia Theatre the site of the Corroboree show,		Context (2017) HGHR Vol 2, p. 29	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
				performed in the late 1940s			
Today	-	Arts Centre	OC10	Contemporary performance - Black Arm Band, Opera		Context (2017) HGHR Vol 2, p. 26 + 30	Context (2017) HGHR Vol 2, p. 29, Fig 13
	8	Federation Square	OC8	Tanderrum		Context (2017) HGHR Vol 2, p. 7, also reference to ACMI at Fed Sq p. 30	
5 LIVING & WORKING IN THE CITY Ideas: camping; homes?; Carolyn's restaurant; markets; nurses in hospitals; other examples							
Aboriginal pre-contact	-	Camp sites		camping	Story is 'living in traditional ways' - perhaps too 'expected'	Context (2017) HGHR Vol 2, p. 4 - camp and coroboree site - between Swanston and Elisabeth Sts; page 7 - the process of 'coming in'	
Contact period	-	Camp sites		camping	Storyline would be about Aboriginal people coming into town to see the newcomers; continuing traditional camping sites and ceremony sites; later being moved out of town quite deliberately.		
mid-late C19th	-	Site of an early market - market Street area.		coming into the markets	Aboriginal people came in to markets at various times. No specific stories.		

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
	-	Wall on Flinders St - outside the selected area		wailing wall - near Batman's Hill			
C20th	-	No hospitals known within the selected area		Aboriginal nurses trained and worked in various Melbourne hospitals.			
	9	Melbourne Town Hall	OC16	war time recruitment	The Lake Tyers Gum leaf band played outside the Town Hall most Fridays to drum up recruitments during World War II. This storyline could also highlight the role of Aboriginal people in war service	1.Context (2017) HGHR Vol. 2 pp. 11-12 on war service and Aboriginal people - inc WW1 and WW2 2. Australian War Memorial is a good source on Aboriginal war service given a recent project/exhibition there.	
	-			Carolyn Brigg's restaurant at fed Square - first Indigenous owned and run restaurant in city?			

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
Today	-	CoM Offices	OC16	CoM Aboriginal Melbourne	It is also an important employer, source of funds and site of celebration		
	-	KHT Yarra Building, Fed Square	OC32	KHT	Koorie Heritage Trust is a significant Aboriginal organisation. KHT: collecting cultural material at KHT is an expression of Aboriginal control over materials and information. Will the Yarra Building still be there in May? Could refer to the earlier KHT site and the finding of artefacts in a dig there?	1.Context (2017) HGHR Vol. 2 p. 20	1.Context (2017) HGHR Vol. 2 p. 21 - photo
	10	Southbank Boulevard - location of archaeological investigations		Aboriginal people engaged in cultural heritage work in the city (as field representatives during CHMP investigations)	Test excavations to inform a Cultural Heritage Management Plan (CHMP) for the Southbank Boulevard project (under the Aboriginal Heritage Act 2006) were undertaken in the presence of representatives from the three Traditional Owner groups recognised by the City of Melbourne. This kind of work is increasingly occurring in the City and	Extent Heritage report to CoM (pending)	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
					elsewhere in Victoria as part of development processes.		
	-	1 Spring St - outside selected area		Aboriginal Victoria			
<p>6 JUSTICE & POLITICAL LIFE Ideas: traditional law (ceremony - e.g. Eastern Hill or ...); legal decisions; places of justice; land justice/courts; places or protest; Museum/repatriation;</p>							

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
mid-late C19th	11	Aborigines Protection Board - Temple Court, 422 Collins St (between Queen and William - missing from map)	OC11	Aborigines Protection Board (NOTE - during what period? This needs to be referred to On Country Planning.)	Temple Court in Collins Street. The offices of the Board of Protection of Aborigines were sometimes housed here, making this a site of colonial and state control over Aboriginal people. It is also a site of protest, being where Aboriginal men and women wrote letters and petitions asking for more rations, to visit family or pushing for more rights and for better conditions.	1.Context (2017) HGHR Vol. 2 p. 15 (photo); pp. 14-15 text on legislation; p. 32-34 details BPA roles but not clear which offices they were operating from at different periods.	
	ALT 11	Former German Consulate, 419 Collins Street	OC13	an alternative to Temple Court but a very different story!	The site, in 1938, where William Cooper marched to from Footscray, to deliver a letter condemning Nazi treatment of Jewish people. His grandson re-enacted the walk in 2012.	1.Context (2017) HGHR Vol. 2 p. 40	
	-	Melbourne Town Hall	OC16	Not a strong example for this storyline	This site represents local authority over Melbourne and a point of engagement for Aboriginal people for political action and for appropriate representation.		

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
C20th	-	City Square	OC36	Could be an alternative place example related to protest			
	12		OC14	Kings Domain	Site where 38 unprovenanced human remains are buried. Storyline is about the collection of human remains by colonial institutions and the C20th repatriation campaign that was initiated by Jim Berg. His story links to the Koorie Heritage Trust as well. Site also used since as a protest site.	1.Context (2017) HGHR Vol. 2 p. 17 - on the collection of Aboriginal material; pp. 19-20 on the repatriation of human remains, p. 20 on Kings Domain specifically including route taken from Museum to Kings Domain; p. 39 photo; p. 41 reference to Camp Sovereignty	
	13	Victorian Aborigines Advancement League (VAAL) offices (1957-1959) 46 Russell Street	OC22, OC47	VAAL - may not be the first office - but important organisation - see Sources	These were the first offices of the newly formed VAAL, before they moved to the future Dallas Brooks Hall site on Victoria Parade. VAAL is a very significant Aboriginal organisation. (was there an earlier office - Ron Jones? The organisation as AAL dates from 1937, was set up by Cumerungera folks? As AAL it was involved in the day or Mourning & Protest in (26 January 1938)	1. 1.Context (2017) HGHR Vol. 2 p. 38 - appears to provide a very clear history of VAAL; there is a specific book on VAAL by Richard Broome (2015) 'Fighting hard: The Victorian Aborigines Advancement League' Aboriginal Studies Press, Canberra.	

NARRATIVE & PERIOD	Place count	ACTUAL PLACE	CODE	NOTES	STORYLINE	SOURCE FOR WRITER	IMAGES
Today	14	Select a spot on Swanston Street		NAIDOC March 2017	NAIDOC March: 2017 went from Victorian Aboriginal Health Service (VAHS), Nicholson Street Fitzroy, Spring Street, Bourke Street, Swanston St to Federation Square	1.Context (2017) HGHR Vol. 2 pp. 32-33 - lots of examples of protest; p. 34 the 1938 Day of Mourning and Protest; p. 35 Cooks Cottage ; p. 40 NAIDOC Week.	
	-	City Square	OC36	Protest	In May 2015 protesters closed the Swanston and Flinders Streets intersection to object to the closure of remote communities. The rally began in the City Square and moved to the Old GPO building in Bourke Street Mall, before ending at the intersection outside Flinders Street Station with a campfire lit and Aboriginal dancers performing. A similar rally had occurred a month earlier.		

APPENDIX 6: RESEARCHED PLACES – REPORTS

This Appendix contains each of the Research Reports in the sequence indicated below.

No.	Place name Address
1	Parliament House & Hill (including Parliament Gardens) <i>110-160 Spring Street; Gardens 489-531 Albert St, East Melbourne</i>
2	Koorie Heritage Trust <i>295 – 305 King Street, Melbourne</i> <u>Note included here - included in Vol 2 citations</u>
3	Princes Bridge Cultural Landscape <i>Swanston Street, Melbourne</i> Includes Princes Bridge, Birrarung, Arts Centre site, adjoining land)
4	Aboriginal Advancement League Office <i>First office: 46 Russell St, Melbourne</i>
5	Enterprize Park – Narm-Jaap – Queen’s Wharf <i>Queens Bridge, Yarra River</i>
6	Old Melbourne Gaol <i>377 Russell Street, Melbourne</i>
7	Former German Consulate <i>419 Collins Street, Melbourne</i>
8	Windsor Hotel <i>103-107 Spring Street, Melbourne</i>
9	John Fawkner’s Residence <i>424 Flinders Street, Melbourne</i>
10	Meeting place: Derrimut and Magistrate William Hull <i>Swanston Street (east side), between Flinders Lane and Collins Street – opposite the Bank of Victoria at 24-28 Swanston Street.</i>
11	Former Melbourne Hospital (later Queen Victoria Hospital) <i>Cnr Lonsdale and Swanston Street, Melbourne.</i>
12	St Pauls Cathedral <i>Cnr Flinders Lane & Swanston Street, Melbourne.</i>
13	State Library of Victoria <i>328 Swanston Street, Melbourne</i>
14	Treasury Building: Executive Council Chamber <i>20 Spring Street, Melbourne</i>
15	1000 Warriors March <i>Spring Street</i>

Hoddle Grid Heritage Review: Aboriginal Place Research Report

This Research Report includes contributions from Bunurong Land Council Aboriginal Corporation, Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation, Boon Wurrung Foundation.

Date: 19.2.2019

Reviewed by Context and CoM. Final signed off by BLAC and WWCHAC. Version 8.3.2019.

Basic information

PLACE NAME	Parliament House & Hill
STREET ADDRESS	110-160 Spring Street; Parliament Gardens, 489-531 Albert Street East Melbourne
PROPERTY ID	110742 (Parliament House); 106982 (Parliament Gardens)
PLACE TYPE	Building
DESCRIPTION	Landform (Parliament or Eastern Hill), Parliament House, Parliament Gardens and associated setting.
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
1 Living on Country	Ceremony and celebration Dwelling places and managing and harvesting resources
2 Making Contact with Newcomers	Encounters and negotiating access to Country
4 Segregation, Incarceration and Institutionalisation	Becoming British subjects and Australian citizens
7 Expressing Cultural and Spiritual Life	Commemorating the past
8 Taking Political Action and Overcoming Disadvantage	Fighting for land
9 Remembering and Rediscovering the Past	Erecting monuments and memorials

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
12 Expressing Social and Political Opinions	12.1 Introducing social and political reforms 12.2 Staging protests
	OTHER SUB-THEMES
15 Preserving and Celebrating the City's History	15.2 Raising monuments
2 Promoting Settlement	2.1 Defending traditional country
3 Sharing the Urban Landscape	3.2 Expressing an architectural style 3.4 Defining public space
4 Governing, Administering and Policing the City	4.1 Governing the Colony and State of Victoria 4.3 Melbourne plays role as Federal Capital

Chronology:

DATE	EVENT
Pre-Contact	Ceremonial Ground.
1839	Commemoration of the visit of Lady Franklin.
1939	William Cooper condemning the treatment of Jewish people in Nazi Germany.
2008	Commemoration of William Cooper.

History:

Historical context

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung to the north and the Boonwurrung to the south. Aboriginal people had occupied this area for over 40,000 years. The area where Parliament House now stands was an important meeting place where peoples of the Kulin nation would gather to resolve differences and conduct ceremony. It has been the home of the Victorian Government since the mid-nineteenth century and as such also reflects many aspects of Victoria's colonial history.

Place history

Long ago, Bunjil, the creator spirit, created the land, animals and vegetation which made up the area that is now known as Melbourne.

Oral traditions, passed down through many generations, records a 'time of chaos', when the Boonwurrung and the other tribes of the Kulin nation were at war. The tribes had neglected to care for their lands and children and were not following the Lore as passed down from Bunjil. As a result, the sea level rose flooding the rich plain where kangaroo was hunted creating what is now called Port Phillip Bay. The rising waters threatened to inundate the whole country. It was then that the people asked their creator spirit Bunjil to stop the sea from rising. Bunjil told the people that they needed to mend their ways and follow the Lore passed down to them, otherwise the seas would continue to rise. The people then made promises to Bunjil that they would return to the Lore and begin once more to care for their country. On this promise, Bunjil flew out over the sea, raised his spear and sent the sea back. From that time on, the Kulin people decided to resolve their differences at a meeting place near the banks of the Yarra River, the location where the Parliament of Victoria now stands today. The Kulin nations would regularly meet in this location for thousands of years. As well as settling differences, they also took part in ceremony (Briggs 2000).

These meetings took place in the warmer months when food resources were most abundant. In winter they would move away to shelter from the cold weather (Presland 2002: 24). The Country was well managed. Fire stick farming created grassy undergrowth where animals grazed and murrnong grew abundantly. Prior to colonial occupation, the Western Hill, where William Street now runs, 'was so clothed with sheoaks as to give it the appearance of a primeval park' and mushrooms grew there (Finn 1888). The Eastern Hill (Parliament Hill) had eucalypts, 'red, long-leaf and yellow box species, and red stringybark' and wattle trees grew within 'an open grassy understorey (Presland 2002: 27-28). Manna from manna gums growing near the present-day Fitzroy and Treasury Gardens (on the lower slopes of Parliament Hill towards Birrarung) was a sweet treat (McCrae in Gammage 2011: 261).

Use of Eastern/Parliament Hill for ceremony continued into the early colonial period. In 1839, for example, to commemorate the visit of Lady Franklin, an illumination celebration that included fireworks was held. Aboriginal people performed a corroboree at Parliament Hill, with over five hundred Aboriginal people camping nearby at the site of St Peter's Church (Edmonds 2010: 115). Emerald Hill (South Melbourne) was also an important place for ceremony during these early colonial years (Eidelson 2014, 29). The revival of the Tanderrum ('freedom of the bush') ceremony at Federation Square represents a continuing tradition for Kulin nations tribes (Eidelson 2014, 15).

As the home of the Victorian Parliament since 1855, this place has witnessed many debates, hearings and legislative processes that have impacted the lives of Victorian Aboriginal people in both positive and negative ways. (Further research and documentation of key pieces of legislation and debates would assist in understanding the importance of the intangible cultural heritage of this place).

Aboriginal people have engaged with Parliament in multiple ways too, ranging from presentation of petitions, protests, participation in Parliamentary enquiries, and as guests on important occasions. Some examples are highlighted below:

On 31 May 2000, both houses of Parliament – the Legislative Assembly and Legislative Council – met in the Assembly with members of 'the indigenous community of Victoria and representatives from the Council of Aboriginal Reconciliation' to discuss Aboriginal reconciliation.

James Wandin, ngurangaeta or head man of the Wurundjeri tribe of the greater Kulin Nations, became the first Indigenous person to speak in the Victorian Parliament. Wandin spoke of the depth of Aboriginal culture, the importance of spiritual and cultural ties to land and the impacts of dispossession. He outlined the next steps and what action to take for Aboriginal reconciliation. He told of how he was proud of his ancestry and to come from the oldest living culture in the world (Wandin 2000).

Boon Wurrung Elder Carolyn Briggs spoke after James Wandin, with her own welcome to country. She told a story of a time of chaos when there was conflict among the Kulin nations. The sea began to rage and rise and they sought the help their creator spirit Bunjil. Bunjil told them to save their country they must follow his law.

'The place the Kulin then chose to meet as a means of resolving these differences is where this Parliament is now located. The Kulin nations met here regularly for many thousands of years. They debated issues of great importance to the nation; they celebrated, they danced' (Briggs 2000).

Their speeches were acknowledged by the Premier (John Bracks), Dr Napthine (Leader of the Opposition). Three Aboriginal people then spoke on the topics of Aboriginal Reconciliation then spoke: Uncle Kevin Coombs (Wemba Wemba), Bryan Andy (Yorta Yorta) and Marion Hansen (Gamilaroi), and then Marjorie Thorpe and Michael Gorton (representatives of the Council of Aboriginal Reconciliation) presented reconciliation documents to the Premier. Members of the Assembly then considered and gave unanimous support to the following motion:

That this house —

- (1) welcomes and acknowledges this historic occasion where elders and other members of the indigenous communities in Victoria have spoken about their history and the importance of achieving reconciliation;
- (2) recognises the need for ongoing effort across all levels of government and the community to further progress the aims and objectives of reconciliation;
- (3) acknowledges the work and achievements of the Council for Aboriginal Reconciliation including its release of the Australian declaration towards reconciliation, *Corroboree 2000 — Towards Reconciliation and Roadmap for Reconciliation*; and
- (4) commits to respond to the council's *Corroboree 2000 — Towards Reconciliation* and the *Roadmap for Reconciliation* on behalf of the people of Victoria.

In 2007, a statue of Pastor Sir Doug and Lady Gladys Nicholls was unveiled in the Parliament Gardens. The sculptor was Louis Laumen and the bluestone paving below the statue, is etched with the totems Bigarrumdja the Emu and Waa the Crow with diamond-shaped markings. Ngarra Murray, their great grand-daughter created the etching design.

In 2008, Yorta Yorta elder, Alfred 'Boydie' Turner, in collaboration with the Jewish community, organised a gathering at the Victorian Parliament to commemorate when his grandfather, William Cooper, marched from Footscray to the German Consulate to deliver a letter condemning the treatment of Jewish people in Nazi Germany in 1938 (Aboriginal Victoria 2018).

In 2015, Aboriginal elders, members of parliament, representatives of the diplomatic corps and Victorians from all walks of life attended a flag raising ceremony to mark the occasion of the Australian Aboriginal flag flying forever over the Victorian Parliament building. Aunty Carolyn Briggs of the Boon Wurrung opened proceedings with a Welcome to Country and smoking ceremony (The Parliament of Victoria 2015).

In 2017, Ms Lidia Thorpe, a Gunai-Gunditjmara woman, became the first Indigenous person elected to the Victorian Parliament.

On Thursday 22 June 2017, Wurundjeri Elder Aunty Alice Kolasa became the first Wurundjeri person to speak in Woiwurrung from the floor of Parliament as she introduced the *Yarra River Protection (Wilip-gin Birrarung murron) Bill 2017*. All six Wurundjeri Elders - Aunty Alice Kolasa, Aunty Gail Smith, Allan Wandin, Jacqui Wandin, Ron Jones and Uncle Colin Hunter Jr – addressed the Victorian Parliament in support of the Bill which includes Woiwurrung language in both the title and the preamble, seeks protection of the Yarra River and recognises the Wurundjeri people's relationship and custodianship of the Birrarung (Yarra River). Importantly, the bill recognised the Birrarung as a single living integrated entity (Parliament of Victoria News 2017).

The Wurundjeri Elders' address to Parliament is reflective of the efforts of ngurangaeta William Barak nearly 150 years earlier, who led deputations to Parliament seeking both the establishment and later the protection of Coranderrk. In both instances, past and present, a recognition of the increasing development of Melbourne forced traditional owners to seek to protect areas of land historically and culturally significant to the Wurundjeri/woiwurrung people through Victorian legislation.

Elder Ron Jones said of the significance of the Wilip-gin Birrarung murron (Yarra River Protection) Bill: '[The Bill is] recognition for the hard work other people had done before us. [They] laid the foundation stones for us to keep carrying on their work.'

On May 14th 2018 Victorian Greens MP and Gunai/Kurnai woman, Lidia Thorpe led a meeting calling for the formation of an Elders' Council. 'Boon Wurrung Elder Carolyn Briggs spoke on behalf of the inaugural Clan Elders Council on Treaty after discussions, calling the government's treaty process "flawed" (Hocking 2018).

"We call for a treaty process that respects and acknowledges our clans," she said. "Our sovereignty and each of our language groups and our clans must be clearly recognised in the government's treaty advancement legislation" (Briggs in Hocking 2018).

The demand for the establishment of an Elders' Council is to ensure that the government acknowledges Indigenous sovereignty, said Thorpe. 'The Greens define clan-based treaties as agreements which acknowledge the roughly 100 clans throughout the state, their unique languages and cultures, and which understand that sovereignty was never ceded' (Thorpe in Hocking 2018).

Speaking on the steps of Parliament prior to the gathering, renowned actor and Boon Wurrung Elder Jack Charles said he felt he hadn't been able to participate in the treaty process until now' (Hocking 2018).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Peter Kerr	BUILDER:	W C Cornish & Co (1855); A Amess & W Allen (1859); G Cornwell (1877, 1880)
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1855, 1859, 1877, 1880

Description:

Parliament or Eastern Hill is a low hill landform comprising sandstones and siltstones which make up the Dargile Formation geological unit. The landform is an elevated feature in the landscape which overlooks the low-lying floodplain of the Yarra River.

Parliament House is a classical style building with the plan based on the layout of the Houses of Parliament at Westminster. It has a central entrance through a vestibule and shared hall with the legislative chambers to the right and left. The central axis of the building terminates in the Library at the back, which looks out to the Parliamentary Gardens. The building displays a very high standard of craftsmanship and detail. The external walls make use of sculptural stonework and the interior has an extensive array of decorative styles (Victorian Heritage Database Report 2018).

Integrity:

Parliament Hill has been altered progressively as buildings such as Parliament House have been constructed, the grounds modified and formal gardens – including Parliament Gardens – created. The form of the hill remains, and the positioning of Parliament House visually heightens the hill landform. The Parliament House building and Parliament Gardens are relatively intact and the footprint of both remains largely unchanged. The exact site of the ceremonial ground is unknown, and no tangible evidence of Aboriginal occupation is apparent, however there may be extant archaeological evidence.

Comparative analysis:

No comparable places have been identified. This place represents traditional Aboriginal governance, colonial and state government, and no other places are known that reflect all these periods of governance.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
✓	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

Parliament Hill as a distinctive landform, including the grounds of Parliament House and the built structures and gardens.

How is it significant?

Parliament Hill, is of historical, scientific and social significance to Aboriginal people of southern Victoria.

Why is it significant?

Parliament Hill, including Parliament House and Parliament Garden, is of historical significance for its association with Aboriginal law-making and the colonial and present governance of Victoria.

Parliament Hill is of historical significance as a ceremonial ground where the Kulin nation tribes met prior to colonisation. From oral history accounts, it is understood to be the place where the Kulin nation tribes settled differences following the 'time of chaos' and it is directly associated with Aboriginal experience of sea level rise and the flooding of Port Phillip Bay (Nerm), an event which dramatically transformed the landscape. (Criterion A)

Parliament House is of historical significance as the seat of colonial and then state power. It is the place in which legislation was enacted and decisions made about and affecting Aboriginal people. It is also the site of Aboriginal protest, advocacy for self-determination, funding for services, and civil and land rights for Aboriginal people. Since 2000, greater recognition has been shown to Aboriginal people, culture and connections through opportunities for Aboriginal elders to speak in support of reconciliation, legislation that reframes management of the Yarra River from

an Aboriginal perspective, treaty and rights. In 2017, Aboriginal woman Lidia Thorpe has become the first Indigenous representative in the Victorian Parliament. (Criterion A)

Parliament Hill, despite changes to the vegetation and the construction of buildings, remains a significant landmark, one of the key hills of the inner city and adjacent to Birrarung (Yarra River). It is a place of cultural heritage and potential archaeological value. Further archaeological investigation of the site has the potential to uncover cultural remains, which would shed light on Aboriginal occupation and cultural activities in the immediate landscape. (Criterion C).

Parliament Hill has a very strong association with the Aboriginal community as the location where traditional ceremony took place and where Aboriginal people today feel a continuing connection with their culture and their ancestors. Equally, it is a place where Aboriginal people have represented and asserted their rights over a period of 150 years. (Criterion G)

What is the extent of its significance?

The place includes Parliament House, Parliament Gardens, and the Parliament/Eastern Hill landform.

Heritage protection

Existing protection or heritage recognition

Victorian HERITAGE INVENTORY	N/A		
Victorian Heritage Register	H1722	What values are recognised?	Architectural, aesthetic, historical and cultural
HERITAGE OVERLAY	HO175	EXISTING GRADE:	Significant (VHR)

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place .
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR (historical reference)
✓	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

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LANDUSE

HISTORIC LANDUSE

Archaeological block no: Not included in the Fels et al Melbourne Central Activities District Archaeological Management Plan (1992)

Inventory no: *Inventory not provided*

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by Boon Wurrung Foundation

Final: Reviewed by BWF and CoM. Version 8.3.2019.

Basic information

PLACE NAME	Princes Bridge Cultural Landscape
STREET ADDRESS	over Yarra River, Swanston Street and St Kilda Road Melbourne, Melbourne City
PROPERTY ID	
PLACE TYPE	Cultural landscape, including bridge
DESCRIPTION (Describe the type of place in a few words)	<p>The Princes Bridge crossing of the Yarra River (the Birrarung) marks an important location or cultural landscape where interactions between Aboriginal and settler peoples occurred in the early years of the colony. Positioned on an important thoroughfare, Princes Bridge has been a place of meeting, celebration, ceremony, performance and protest through until today.</p> <p>Princes Bridge itself is a three span curbed iron plate girder bridge with coursed rock-face bluestone block-work piers, abutments and wing walls. The upper sections of these have dressed granite and sandstone details. (Victorian Heritage Council 2004)</p>
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

ABORIGINAL THEMES	SUB-THEMES
1.0 Living on Country	1.1 Creating the land and its people 1.2 Ceremonies and Celebration
2.0 Making contact with newcomers	2.1 Encounters and negotiating access to Country 2.3 Exchange
6.0 New types of work	6.8 The Arts
7.0 Expressing cultural and spiritual life	7.1 Respecting and acknowledging spiritual places and maintaining ceremonial practices 7.5 Performing (music, dance, song, film)
8.0 Taking political action and overcoming disadvantage	8.3 Achieving positive political and legal changes, including self-determination (e.g. land rights, native title, land management, control over Aboriginal organisations and policies)

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
1. Aboriginal country	
3. Shaping the urban landscape	3.1 From town to city
10. Shaping cultural life	10.1 Arts and creative life in the city
12. Promoting social and political opinion	12.2 Staging protests

Chronology:

DATE	EVENT
1839	Port Phillip Aboriginal Protectorate commenced operations
1839	Chief Protector Robinson documents Corroborees on Southbank
Early 1840s	Magistrate Hull was nearly speared by Derrimut
1845	First bridge built
1851	Second bridge built – named Princes Bridge
26/10/1858	Select Committee appointed
09/11/1858	The Select Committee of the Legislative Council on the Aborigines interviewed magistrate William Hull.
1888	Third bridge opened – the extant bridge

Historical context***The entry to the city***

The Yarra River – the Birrarung – is a significant landscape and cultural elements in the story of Melbourne. Aboriginal people used a foot crossing at the “falls” a basalt ridge where fresh and brackish water divided. The natural basalt ridge across the river may have been enhanced as a crossing point by the addition of stone structures by Aboriginal people. This crossing point may have continued to be used by Aboriginal people and settlers until the falls were blasted to allow for the passage of ships up river in the 1880s (Stewart 2018).

The grid layout for the new city anticipated a major crossing point at the present-day Princes Bridge. Punts were the initial means of crossing the river, enabling horse-drawn vehicles, animals and people to cross at this and other locations. The first timber bridge across the river was just downstream of the present bridge, replacing the punt in 1845. This first bridge was a toll bridge operated by the Melbourne Bridge Co. It was replaced by a substantial stone bridge in 1851 – named the Princes Bridge after the Prince of Wales, later King Edward VII – and again replaced by the present bridge which opened in 1888 (Storey 2008).

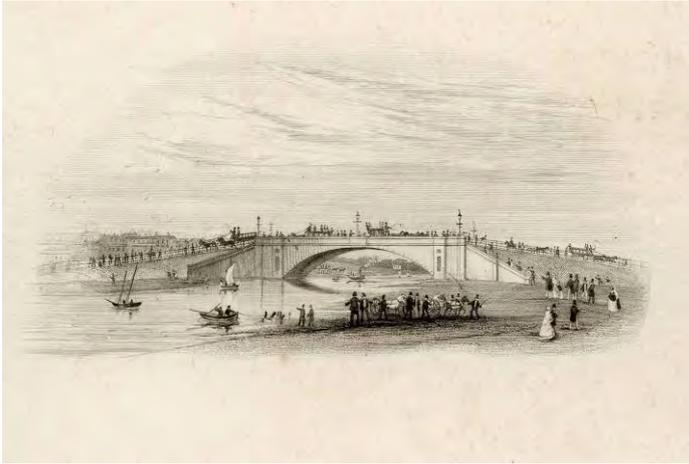


Figure 1: Old Princes Bridge, Melbourne, 1851. State Library of Victoria, item H13612

As the primary colonial crossing point over the river – by punt and then via a bridge – the bridge was inevitably a place where people would encounter one another. Historical records document that this is the place where several significant Aboriginal creation or dreaming stories were communicated, and later written down.

In the early years of the colony, Aboriginal people were allowed to remain in and close to the city; corroborees (*ngargees* in Boonwurrung language) continued to be held nearby, Aboriginal people camped on the river banks and engaged in a wide range of social, cultural and economic exchanges with the colonists.

Princes Bridge has remained the most important access point into the city to this day – forming part of the civic axis along Swanston Street, and as such it has been the focus of celebrations, ceremonial and civic events, and protests. It has also attracted people selling wares and busking.

The Port Phillip Protectorate

In 1839 the Port Phillip Aboriginal Protectorate commenced operations, Chief Protector George Robinson focused efforts in Melbourne, ‘attempting to ‘break-up’ the Aboriginal camps by the Yarra River, and in discouraging others from entering the town’s vicinity. Those campsites that were on the south side of the Yarra River, at Yarra Falls and Tromgin (now the Royal Botanic Gardens) were on traditional Boonwurrung land’ (Clark 2002: 59). Ten years later in 1849, opposition to the Aboriginal Protectorate saw the formation of a Select Committee to enquire into its operations. ‘The Committee recommended its [The Protectorate’s] abolition and the Protectorate formally closed in March 1850 when Chief Protector Robinson surrendered his office and handed his official papers over to La Trobe’s staff’ (Clark 2002: 60).

Following the closure of the Protectorate, William Thomas, who had been assistant Protector to Robinson for the Yarra and Port tribes, was appointed ‘Guardian of Aborigines’ (Clark 2002: 61). Thomas, as he had endeavoured in the days of the Protectorate, fought to establish and maintain a reservations of land for the Boonwurrung, at Mordialloc and Woiwurrung peoples, at Warrandyte. ‘In 1858 a Victorian government Select Committee enquired into the condition of the Aboriginal people of Victoria. The Select Committee was told of the Yalukit-Willam leader Derrimut’s despair as the immigrants built homes on his land - you have all this place, no good have children – and Thomas had fought every European move to interfere with the Boonwurrung camp at Mordialloc.’ (Clark 2002: 62). The Select Committee came to recommend that reserves be formed for the various tribes of Victoria, on their traditional hunting ranges where agriculture was to be combined with the grazing of livestock.

Sharing of significant creation stories

William Thomas, Assistant Aboriginal Protector from 1839, wrote in his diary (in an undated reference probably in 1839-40) about a creation story, told to him in great detail by the same Billy Lonsdale (Poleorong) who Magistrate Hull mentions in his account to the Select Committee.

'At the brickworks at Princes Bridge, Thomas was with the Western Port black Billy Lonsdale who said, watching a man smooth clay, 'Pundgyl make em Koolins – Pundgyl worked up the clay with his big one knife and when all soft commenced to make man, beginning at the feet and the legs and so on upwards, he made a man on each piece of bark when he had made them he looked at them a long while was pleased danced around them he then got some stringy bark made hair of it and put on their heads once straight and the other he curled, Pundgyl was big one pleased and danced around them he gave each a name' (Fels 2011: 39).

On 26 October 1858 the Select Committee was appointed "to enquire into the present condition of the Aborigines of this Colony, and the best means of alleviating their absolute wants" (Victoria 1858-9, ii). The Committee adopted a list of queries, which they ordered to be circulated amongst the 'police magistrates, settlers, and others supposed to be in a position to afford information upon the subject' (Victoria 1858-9, vii).

William Hull, magistrate had encountered Derrimut on a number of occasions, and in his evidence to the Select Committee in 1858 he described these encounters in some detail.

Magistrate Hull had various questions put to him by the Committee, these included; the removal of Indigenous children from their families and subsequent adoption, the extent of damage suffered by the Indigenous people of Victoria due to the encroachment of Settlers on their land, and his personal expectations for the ongoing survival of Indigenous Australians due to the 'design of Providence' (Victoria 1858-9: 9).

A particular concern of the Committee was the potential of converting Aboriginal Australians to become Christians. This led to a discussion of Hull's understanding of Melbourne Aboriginal people's faith and ceremonies. He told the following story of how he believed he came to earn confidence of Derrimut's tribe, who was a Chief:

In response to a question from Mr. Urquhart: 'Do you think that the blacks do not believe in dying from natural causes?' Hull responded:

I am confident they do not, so far as the authorities I can quote, Billy Hamilton, Billy Lonsdale and man Robert Yang Yang Cunningham, who was a very superior man indeed and a highly intellectual man, and spoke English fluently. In consequence of my not bringing Derimot to justice for spearing at me they had great confidence in me. That was at a corroboree somewhere near where the new military barracks are now building¹, and his people flew upon him and threw him down upon the earth, and I walked off and escaped with my life. They knew that I was a magistrate and expected that I should bring him up, but I did not do so, because it was my own fault; I did not know that he was the chief of the tribe and the head of the corroboree that was going on, and he was drunk, and I called him a drunken fellow, and he immediately took up a bundle of spears, one of which he threw at me, and it went into tree close to me. My not taking any steps against him caused them to have great confidence in me, and they used to come to my store at the corner of Little Flinders-street by the Queen's Head public house, and look at me and say, "Good fellow you," and I

¹ Derrimut was hosting a corroboree in the early 1840s when Hull made a derogatory comment to Derrimut and in anger Derrimut attempted to spear him (Victoria 1858-9:9 quoted in Clark & Kostanski 2006). The reference to military barracks may have been to the temporary camps one of which was at Princes Bridge, or may refer to construction of new barracks in St Kilda Road – later the Victoria Barracks – which started c1856 (Billett 2008).

found that I had their confidence...that means I attained a knowledge of their superstitions, and their tradition, and their astronomical notions. (Victoria 1858-9: 9)

Speaking of such 'tradition,' Hull continues to discuss his understanding of the belief and ceremonies of the 'Yarra tribe and the coast tribe'. Following on from his earlier claim he had been confided in, it seems from his comments, that he is breaking the confidence he had earned by telling others of these beliefs and stories, evidently this is precious information.

They have an idea or tradition (and here again I am trespassing upon ground I ought not to touch upon) that the first man who was created killed his brother, or rather that he wounded him, but that he did not die; that the man who wounded his brother flew away to the West, and that his brother has ever since been searching for him; that a good being name Karakarock who knew of this came and offered to be an atonement for the death of this brother, and they believe that this Karakarock is the mother of those women who carry the fire stick up on the occasion of all their ceremonies. They always have the fire stick up on all their ceremonies. (Victoria 1858-9: 10)

Hull also describes initiation, referring to ceremonies 'on the hill here, just by where the Prince's Bridge barracks are'. He says that the initiations occur when 'the boys are about twelve or thirteen, they are admitted to the society of men with certain ceremonies' (Victoria 1858-9:10).

Corroboree – Ngargee locations

During the early colonial period, corroborees – or ngargees (Boonwurrung language) – were held within the city, generally on land that was as yet undeveloped. Corroborees were recorded along the Yarra, on Eastern or Parliament Hill and Emerald Hill, and in other nearby places.

For example, resident George Russell recalled a corroboree 'on the low ground between what is now Elizabeth and Swanston Streets. He described approximately three hundred Aboriginal people camped at this site. He noted a 'large camp fire was made' and between fifty to sixty dancers performed presenting a 'striking and interesting' scene. The women 'acted as the musicians of the party' and the young men and boys were 'painted with white streaks for the occasion' (Brown 1935: 131-132).

A place for congregation

The south bank of the Birrarung and in particular the area near Princes Bridge maintained its prominence as place of congregation for the people of Melbourne since the 1800s.

'Both the north and south banks of the Yarra River east of Princes Bridge have at different times been the site of a people's forum ... Prior to the 1890 maritime strike, Queens Wharf had been a casual labour market and gathering place for unionists. In 1889 the Melbourne Harbor Trust prohibited meetings at the wharves, and Dr William Maloney, elected to the Legislative Assembly for West Melbourne on behalf of the Workingmen's Political League, recommended that some piece of land near Princes Bridge be reserved as a site for public meetings. Alfred Deakin suggested Flinders Park as a possible location, but although occasional public gatherings were held there in the 1890s, the river's south bank near the present-day Alexandra Gardens was favoured by 'Yarra Bankers' for regular Sunday afternoon forums and as the destination of processions on May Day' (May 2008).

William Cooper and Bill Onus are both recorded as speaking Yarra Bank Park (Broome 2008).

The Arts Centre, to the south west of the bridge and on St Kilda Road, was once the site of Wirth's Olympia Theatre. Here in 1948 and 1949, Bill Onus produced a show *Corroboree* at the Wirth's Olympia Theatre. The show

included vaudeville acts, a singing cowboy, hula dancing, comedy routines as well as traditional dances, fire-making and a gum-leaf band (The Age 1949).

Outside of formal avenues for performing, Aboriginal people earned money through busking. There was an Aboriginal busker on Princes Bridge in the 1940s. Bill Bull, gumleaf player busked at Princes Bridge before being moved on by the police or gaoled. In 1950 the Melbourne *Herald* defended his right to be there and a top Melbourne lawyer represented him in court (Broome 2008; Bradley 1995).

Protest

Over many years, protests in Melbourne have often occupied the City Square and more recently Federation Square, with Swanston Street commonly part of the route of a protest march. In 2015, for example, there were a series of large protests in Melbourne during April, May and June about the proposed closure of remote communities in WA. These protests focused on the intersection of Swanston and Flinders Streets. The June protest included a march from Flinders Street, across Princes Bridge and down St Kilda Road (Cowie & Jacks 2015).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Jenkins, D'Ebro and Grainger	BUILDER:	David Mitchell
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1888

Description:

This Research Report describes the Princes Bridge Cultural Landscape: that is a place where important events and activities that reflect relationships between Aboriginal and settler peoples that have taken place over more than 180 years in this locality. These include significant meetings, sharing of information, celebrations, ceremonies, performances and protest.

The Princes Bridge crossing of the Yarra River (the Birrarung) marks an important location or cultural landscape where interactions between Aboriginal and settler peoples occurred in the early years of the colony. Positioned on an important thoroughfare, Princes Bridge has been a place of meeting, celebration, and protest through until today.

Princes Bridge itself is a three span-curved iron plate girder bridge with coursed rock-face bluestone block work piers, abutments and wing walls constructed in 1888, the third bridge to be built at this key strategic crossing point. The bridge features coats of arms, moulding and cast iron balustrading along the top and lamp standards crowning the giant half columns (Victorian Heritage Council 2004).

Integrity:

The Princes Bridge Cultural Landscape is the locus of events and activities that represent significant cultural exchanges between Aboriginal people and non-Aboriginal people over a period of more than 180 years. The bridge structure itself does not have specific heritage values as an Aboriginal place, being built by and for European settlers. Rather the bridge represents a key crossing point that served as a meeting place where cultural exchanges took places, and information was transmitted. As well, the land immediately adjoining the bridge on both sides of the river also represents other instances of cultural exchange such as corroborees (ngargees), and in in the twentieth century, cultural performance, activism and protest.

This place is also culturally linked to other places of traditional connection for Boonwurrung and Woiwurrung peoples.

Comparative analysis:

There are few other areas within the Hoddle Grid study area that have the diversity of documented cultural exchanges between Aboriginal and colonial peoples over a long period. Other locations such as Parliament Hill, Federation Square and both north and south banks of the river are areas that ceremony and corroborees are known to have taken place long before the colonial settlement of Melbourne and afterward. Despite Robinson and then La Trobe's repeated efforts to keep the Indigenous tribes of the Kulin nation out of Melbourne, they continued to return to their traditional and significant lands, and to engage with traditional activities as well as learn the language and culture of the newcomers, and engage in a range of cultural exchanges.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
✓	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

Princes Bridge Cultural Landscape is a location of significance, as a marker to identify places of ceremonial importance and cultural exchange.

How is it significant?

Princes Bridge Cultural Landscape is of historical, social and associational significance to the City of Melbourne.

Why is it significant?

Princes Bridge Cultural Landscape is of historical significance as the place in which important traditional knowledge was shared through cultural exchanges between important Aboriginal and colonial men in the early years of colonial occupation. This place represents the efforts of Aboriginal men to communicate the depth and complexity of Aboriginal culture and beliefs to important people within the colonising community. (Criterion A)

Princes Bridge Cultural Landscape is of social significance to Aboriginal people (of the Kulin Nation tribes?) as a place where cultural traditions were expressed through ceremony prior to and in the early years of colonial occupation until Aboriginal people were forced off their traditional Country. Corroboree returned to this place in the form of a performance at the Wirth's Olympia Theatre during the late 1940s, and has subsequently re-emerged as an annual Tanderrum on the north side of the river at Federation Square. (Criterion G)

Princes Bridge Cultural Landscape is of social significance to Aboriginal people today for its strong and special cultural associations with past events and activities and connections to important Aboriginal people; these associations give meaning and form part of the history and identity for today's communities. (Criterion G)

Princes Bridge Cultural Landscape is of significance for its association the lives and cultural actions of senior Aboriginal men from the Kulin Nations including Boonwurrung men Derrimut (Yalukit Willam leader) and Billy Lonsdale (Poleorong), in sharing important cultural information with key men in the colonial community. (Criterion H)

What is the extent of its significance?

The boundary of the Cultural Landscape encompasses Princes Bridge, a section of the Yarra River (the Birrarung) and the north and south banks of the river.

Heritage protection

Existing protection or heritage recognition

Victorian HERITAGE INVENTORY			
Victorian Heritage Register	VHR H1447	What values are recognised?	<i>Historical, social (social history), architectural and aesthetic importance</i>
HERITAGE OVERLAY	HO790	EXISTING GRADE:	<i>Significant</i>

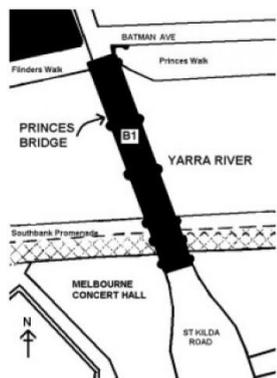


Figure 2: Area listed on the VHR

Recommendations Arising

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition of all of part of this place to the VAHR (noting that the Punt Bridge Corroboree is noted as located next to the bridge)
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

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Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CO. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	former Victorian Aborigines Advancement League (VAAL) offices (site)
STREET ADDRESS	46 Russell Street Melbourne
PROPERTY ID	102071
PLACE TYPE	Building
DESCRIPTION	Site only
DESIGN PERIOD	N/A

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in *Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage* (2018).

ABORIGINAL THEMES	SUB-THEMES
7 Expressing Cultural and Spiritual Life	Honouring significant people
8 Taking Political Action and Overcoming Disadvantage	Achieving positive political and legal changes Creating political organisations Establishing health and welfare organisations, and legal services

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
11 Caring for the Sick and Destitute	11.2 Providing welfare services

Chronology:

DATE	EVENT
1932	William Cooper moves to Fitzroy and establishes the Australian Aborigines League
1935	A deputation led by William Cooper presented a list of demands to the Commonwealth government
1937	First meeting of Commonwealth and State officers concerned with Aboriginal welfare
1938	The first Aboriginal Day of Mourning
1940	First 'Aboriginal Sunday' observed
1957	McLean Report was released and new Aborigines Act 1957 passed
1957	Development of the Victorian Aborigines Advancement League
1958	Formation of the Federal Council of Aboriginal Advancement (FCAA)
1958	Gordon Bryant worked with the VAAL to petition Federal Parliament for a referendum (for Commonwealth government to take control of Aboriginal Affairs) led to 1967 Referendum
1967	Referendum

History:**Historical context**

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung tribe to the north and the Boonwurrung tribe to the south. Aboriginal people had occupied this area for over 40,000 years.

The Australian Aborigines League is the oldest Aboriginal organisation in Victoria. It was founded by William Cooper in 1932 (Victorian Aboriginal Advancement League 1985). This organisation would later develop into the Victorian Aborigines Advancement League (VAAL). Eric 'Mick' Edwards took part in some of the early discussions regarding the establishment of the VAAL. It is said that these discussions took place at the 'knowledge tree' being the Moreton Bay Fig Tree at the Carlton Gardens (Dan Turnbull pers. comm. 2018). The role of the VAAL is primarily concerned with Aboriginal welfare issues and the preservation of Aboriginal culture and heritage.

The VAAL developed through the initiative of William Cooper and Sir Doug Nicholls. These strong Aboriginal men led successive projects relating to Parliamentary recognition and representation, and the conditions of Aboriginal people living and working in Victoria and Western Australia. They networked within the community to gain support from religious and political organisations (Victorian Aboriginal Advancement League 1985). The VAAL's first objective was to achieve citizenship rights for Aboriginal people across Australia. Additionally, they sought better respect and integration of Aboriginal people in the community, coordination of welfare services and an advancement policy (Victorian Aboriginal Advancement League 1985).

Place history

The building at 46-52 Russell Street was built as a three-storey shop, factory and warehouse building and constructed in 1900 for J A Walker, box manufacturer. The building was built to a design by architects Ussher & Kemp by a builder A Parker (MCC registration no 8131, as cited in AAI, record no 73112). In the 1920s, the building was known as 'Freemans Building', and later became known as 'Willard House' (Mahlstedt Map section 1, no 6, 1925 & 1948).

Established as a factory building with ground-floor retail spaces, the manufacturing floors were occupied by a box factory and an umbrella factory until the early 1930s and became predominantly tenanted by various clothing

manufacturers in the 1930s and 40s (S&Mc 1903-55). With the decline of the manufacturing industry in the central city in the post war era, the use of the building became diversified, housing small businesses and offices of organisations. In c1959, the building, then known as Willard House, housed associations and organisations such as Aborigines Inland Mission of Australia, Old People's Welfare Council, Australian Association for Better Hearing and Women's Christian Temperance Union of Victoria (S&Mc 1955 & 1960). In 1986, the building was demolished to make way for Grand Hyatt Building complex.



Figure 1. View of the building formerly at 46-52 Russell Street c1972. (Source: Halla 1972, SLV)

William Cooper, a Yorta Yorta man, was one of the founders of the Australian Aborigines League, established in 1932 (Victorian Aboriginal Advancement League 1985). Whilst it faltered after his death in 1941, there was a revival of the organisation through the development of the Victorian Aborigines Advancement League (VAAL) in 1957, and the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI) in 1958. Both of these organisations had non-Aboriginal members and non-Aboriginal people in positions of power. The VAAL had offices for its first two years at 46 Russell Street, Melbourne, before moving to the site of the former Dallas Brooks Hall on Victoria Parade (Broome 2015).

According to Alick Jackomos (31.7.1998), Doris Blackburn, President of the Women's Peace Movement had a small office at 46 Russell Street Melbourne that was used for meetings of the 'Save the Aborigines Committee'. In the mid 1950s, at a public meeting in Embassy Hall on Collins Street it was decided that the 'Save the Aborigines Committee' would be disbanded and the Victorian Aboriginal Advancement League established. This office then became the first office of the Aborigines Advancement League (VAHR Historical Reference Report; Victorian Aborigines Advancement League <http://www.emelbourne.net.au/biogs/EM01551b.htm>).

In the early 1960s the Kew branch of the VAAL became very active while the office moved around. Campaigns often extended beyond the State boundaries, for example the protests against rocket testing in South Australia. However, many of their most significant campaigns focused on issues closer to home, for example efforts to remove the Aboriginal Welfare Board (AWB), the successor agency of the Board for the Protection of the Aborigines (BPA). They organised protests and support for the Lake Tyers residents as they fought the closure of the site. The VAAL had a surge in membership after the successful 1967 Referendum, yet it was at this time that tensions to be an exclusively Aboriginal organisation grew. Finally, in the early 1970s, the VAAL became an Aboriginal political organisation, with Aboriginal people in control (Aboriginal Victoria 2018b).

Description

No field work was undertaken to record this place.

DESIGNER / ARCHITECT / ARTIST:	N/A	BUILDER:	N/A
DESIGN PERIOD:	N/A	DATE OF CREATION / MAJOR CONSTRUCTION:	1901 (former building), 1986 (Grand Hyatt)

Description:

The VAAL was located at 46 Russell Street, Melbourne, now the location of the Hyatt Hotel. This location is included as the site where the first Aboriginal organisation was founded and operated.

Integrity:

The location has been highly modified as a result of its redevelopment as the Hyatt Hotel and as such retains very little integrity. It is a site only.

Comparative analysis:

The VAAL was the first of many Aboriginal organisations that started in the mid-late twentieth century. Many Aboriginal organisations established premises in nearby suburbs – particularly in Fitzroy - rather than in the centre of Melbourne. The first office established by VAAL at 46 Russell Street was only occupied for around two years before they moved to other premises. The present VAAL premises in Thornbury are, comparably, of greater significance as they were purpose-built for the VAAL and have been their location for more than 30 years.

The site has been redeveloped as the Hyatt Hotel.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
✓	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE

What is significant?

The site at 46 Russell Street, Melbourne, now the location of the Hyatt Hotel.

How is it significant?

46 Russell Street is of social and historical significance as the location of the office of the first Aboriginal organisation in Victoria.

Why is it significant?

46 Russell Street is of historical significance as the place where the first Aboriginal organisation was established in Victoria. As such it retains strong association with Aboriginal people today for its association with an organisation which promoted Aboriginal welfare issues and the preservation of Aboriginal culture and heritage. (Criterion A)

During William Cooper's time leading the Australian Aborigines League he set about trying to prove to authorities that long-term solutions were available if Aboriginal people were consulted, that unified policies were formed on the base of that consultation and that Aboriginal people needed to be given the opportunity to self-determination. This sentiment is still being supported and argued by Aboriginal people in their daily lives. The VAAL office location at 46 Russell Street is significant to Victorian Aboriginal people because the establishment of these offices marked momentum towards the aspirations of an Aboriginal-lead organisation, working towards self-determination and creating hope that the objectives were in sight. (Criterion G).

The importance of VAAL to Bunurong members is associated with being treated fairly and bringing together Aboriginal people from different countries. It has been referred to as the 'point of the spear head' which means that at that time of establishment, it was the only avenue for recognition and social acceptance for Aboriginal people. Without the pioneering mentors of the VAAL, Aboriginal people wouldn't be where they are today (Eric 'Mick' Edwards pers. comm. 2018). (Criterion G).

The ethos of the Victorian Aboriginal Advancement League has influenced other Aboriginal organisations through their advocacy for the rights of Aboriginal people and the celebration of Aboriginal cultural heritage and values. The successes of these strong Aboriginal leaders and the organisation they created inspires Aboriginal people today to keep fighting for this recognition and right. Bunurong leaders who were part of the VAAL included Kutcha Edwards and Arthur Wayne Edwards. (Criterion H).

What is the extent of its significance? The location only, given the subsequent demolition and redevelopment.

Heritage protection**Existing protection or heritage recognition**

Victorian HERITAGE INVENTORY	-		
Victorian Heritage Register	-	What values are recognised?	-
HERITAGE OVERLAY	<i>HO504 Collins East Precinct</i>	EXISTING GRADE:	-

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

✓	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

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Other background research from CoM sources

LANDUSE

HISTORIC LANDUSE

Archaeological block no: 55

Inventory no: Inventory not provided

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Review by Context and CoM. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	Enterprize Park (former Queen's Wharf)
STREET ADDRESS	Enterprize Park, corner Flinders Street and William Street Melbourne
PROPERTY ID	103973
PLACE TYPE	Open space
DESCRIPTION	Parkland adjoining Birrarung (Yarra River)
DESIGN PERIOD	Postwar Period (1945-1965)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
2 Making Contact with Newcomers	Encounters and negotiating access to Country
9 Remembering and Rediscovering the Past	Erecting monuments and memorials
7 Expressing Cultural and Spiritual Life	Producing art and crafts

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
1 Aboriginal Country	5.2 Melbourne as a trading port
	OTHER SUB-THEMES
15 Preserving and Celebrating the City's History	15.3 Remembering the Aboriginal past

HISTORIC THEMES	DOMINANT SUB-THEMES
6 Creating a Functioning City	6.4 Transport
5 Building a Commercial City	5.2 Melbourne as a trading port

Chronology:

DATE	EVENT
1835	John Pascoe Falkner's party landed in this location on 20 August 1835, having travelled from Van Dieman's Land in the schooner the <i>Enterprise</i> . Fawkner did not arrive until October 1835, landing at Hobsons Bay (ADB).
1837	Surveyor Robert Hoddle and team carved out a grid pattern of Melbourne's streets
1842	Queen's Wharf constructed
1880s	The Falls destroyed
1889	Queen's Bridge constructed

History:

Historical context

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung to the north and the Boonwurrung to the south. Aboriginal people had occupied this area for over 40,000 years. For these millennia the Yarra River was known as Birrarung - 'the river of mists' (Stewart 2018). This area was rich in resources with all manner of birds including Pelicans, Egrets, Black Swans and ducks found along its banks. The river was also rich with fish including Black fish, Bream, Flounder and Herring. To the Kulin this was an ancestral crossing point and meeting place for community and marked the boundary between the fresh water above the falls and the salty brackish water below; a blend of river and sea (Stewart 2018). These falls had a Kulin song, a name, and a creation story until blown up by Europeans colonists in the mid 1880s. Today's Queens Bridge marks the alignment of these once ancient and beautiful falls. Remnants of the falls can still be seen today by the exposure of a small basalt ridge on either side of the river.

The Queen's Wharf and Enterprize Park area are strongly connected to John Fawkner and Fawkner's house located in block 3 of the Hoddle survey plan. Fawkner's party landed in Port Phillip in 1835, travelling from Van Dieman's Land in the schooner the *Enterprise* (note that the spelling of Enterprise or Enterprize varies between sources). Fawkner had to remain behind and arrived a few months later (ADB). Once established, Fawkner took an active role in the political and social struggles of the time (Anderson 1966). After the opening of the goldfields of Victoria in 1851, Fawkner devoted much of his time and energy to gold-mining legislation and problems. During 1854-1855 he sat on the Commission of Inquiry into the goldfields. (Anderson 1966). Fawkner was concerned about immigrants, particularly those migrating directly for the gold rush, and saw this as a potential source of social disorder (Anderson 1966). While little was written in newspaper or letters during this time about the livelihood of Boonwurrung or Woiwurrung people, it is now evident that large groups of people were displaced, forcefully removed and attacked to make way for the growing population and gold priorities.

Within the year of Fawkner's arrival to Port Phillip on the *Enterprise*, Captain William Lonsdale also sailed to the emerging colony. He recorded upon arrival that the settler population was 224 people, 300 when including soldiers, convicts and officials (Shaw 2003, 68). At the time nearly all food was imported although four farms had been established. By the end of 1837 the population had reached nearly 1300 with the number of officials unable to

properly address the needs of the growing numbers (Shaw 2003, 70). Lonsdale expressed anxieties about law and order and the arrival of many 'undesirables' from Van Diemen's Land. It seems the haphazard and dispersed settlers were not monitored closely. In 1837 there are records from Thomas Walker that suggest Port Phillip was becoming crowded with inhabitants and the settlement did not have housing to accommodate them, resulting in many families living in tents and huts (Shaw 2003: 71).

Captain Lancey and other settlers, who sailed with Fawkner, recorded their experiences of working in the commercial centre of Port Phillip and articulated few horrors and challenges of the meeting of two peoples and cultures (Billot, 1982: 6). Over the subsequent 15-20 years there was a huge influx of people arriving to Port Phillip via Queen's Wharf due to the gold rush (The Age, May 20th, 1857) and this resulted in the Boonwurrung and Woiwurrung people being pushed out of their local meeting and fishing locations. An example given in The Argus features a conservative estimate of between 40,000 and 60,000 immigrants arriving to Port Phillip each calendar year from 1851-55, with only 6,200-7,000 classified as 'assisted immigrants' (taking into consideration departing persons). "Between the years 1851 and 1861, the population quadrupled, and the citizens of this new metropolis were described as eminently adventurous and enterprising" (Davidson, 1990: 120-5). The vast majority of immigrants were unaided and arrived without pathways to housing or employment (The Argus, December 6th, 1856). Those who did find work on or around the Wharf mixed with the overpopulation of immigrants who were homeless and causing havoc (Mount Alexander Mail, November 6th, 1857; The Age, December 17th, 1897; Anderson 2018). Additionally, those who were earmarked for farming or other professions abandoned their opportunities for digging upon arrival. Reports from 1857 describe the labour market as flooded, a cry for poverty being heard around the colony and crime increasing to a fearful extent (The Age, May 20th, 1857).

The gold rush presented a unique set of circumstances in Victoria. Many rural employers were left without labour and the few who employed Aboriginal people considered themselves fortunate (Broome, 1984: 68). Aboriginal employees were severely underpaid for their labour while remaining loyal during the temptation of the gold finds (Broome, 1984).

Place history

According to the *Ballarat Star* (8 June 1864) J.L. Currie, who had a property at Larra near Mount Elephant, had procured the meaning of place names from Aboriginal people in the south western part of the state last century. The Aboriginal word 'Narm-Jaap' refers to the Tea Tree Scrub, where the Queen's Wharf in Melbourne is now located (Currie 1864). This special site also holds the memory of the first European boat, 'The Enterprise' drawing up to this once muddy river bank and unloading its first foreign cargo of tents, animals and colonists, germinating the seeds of the urban landscape which can be seen today (Stewart 2018). The Queens Wharf area has a long history associated with vessel anchoring and mooring. The wharf area is first shown in 1839 (Lewis 1983: 15 in Duncan 2003). In 1841, vessels tied up to stumps and stakes along the bank in this area, where raised walkways and planks were used to access the settlement through the swamps (Lewis, 1983: 48 in Duncan 2003).

Today Enterprize Park is the site of the Scar Project. Traditionally, Indigenous people would take pieces of bark from trees to make canoes, shields or baby cradles. The resulting 'scarred trees' would also serve as a signpost for other clans to know they had entered the land of another tribe. These trees are rare today, but for Aboriginal people they are very precious. The Scar Project was constructed by the Sista Girls who are Indigenous artists. The original wharf poles from Queens Bridge were used for the sculptures.

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	N/A	BUILDER:	N/A
DESIGN STYLE:	N/A	DATE OF CREATION / MAJOR CONSTRUCTION:	

Description:

The site is located immediately north of the Yarra River, between William Street and Flinders Street.

Integrity:

Original structural elements of the Queens Wharf may now be under land reclamation and the river embankment (with wharf remnants noted on the VHI entry). This location has been extensively modified over the last 150 years and bears little resemblance to its original state and as such, is likely to lack tangible remains. The original wharf poles from Queens Bridge were used for the Sista Girls Scar Project sculptures. Evidence of the falls can still be seen by a small section of basalt ridge exposed either side of the river. The recording and use of a traditional Kulin place name – Narm-Jaap – is a notable aspect.

Comparative analysis: There are no comparable sites within the Hoddle Grid study area. There were early (1830s-40s) landing sites at Portland and Hobson's' Bay and it is not known if the specific locations have been identified and their current status; this would require further research.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance).
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
✓	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE

What is significant?

Enterprize Park, located immediately north of the Yarra River, between William Street and Flinders Street.

How is it significant?

Queens Wharf was the earliest wharf to be built in Melbourne and proved the foundation for successive shipping facilities built in the same region. As such this area formed a nucleus of activity on the waterfront of early Melbourne. Given that this is the area that The Enterprise first landed, this area is particularly significant to Aboriginal people as it marks an important, symbolic meeting place between two cultures. The significance of the area is also marked by the Sista Girls Scar Project sculptures which can be seen today.

Why is it significant?

This location is significant to Aboriginal people as it demonstrates that this area was once part of their traditional lands. Enterprize Park is not just a significant cultural site for the Kulin people, but marks the location and event where colonists began their growth and expansion, commandeering areas of Country for development and town planning. This event, in effect, marked the change to Kulin culture, traditions and lifeways, that had been complex and evolving on the surrounding Country for thousands of years. Those first ships changed everything forever for Aboriginal people and it is here that that change begun. (Criterion A)

These stories exemplify what precipitated from this event and how it may have been experienced by Kulin people. Broome wrote that “In Melbourne local Aboriginal people were being dispossessed [during the 1830s-60s] at a rate faster than any settlement previously or to follow” (Broome, 2005). The Enterprise landing and events to follow began a cycle of repeated dispossession and colonisation that has continued up to the present day. Now it is felt in other ways through extractive processes, development and land clearing on Country. This place and its history highlight the complex relationships of Kulin people with other disenfranchised people who were impoverished and service dependent due to the lack of social organisation and exponential growth of the settlement. (Criterion A and H)

What is not highlighted in the historical texts, is the strength of the Boonwurrung people who were able to survive the onslaught of change and violence from colonisation, this site being an important symbol for the Boonwurrung community of the process of colonial occupation and dispossession. (Criterion G)

What is the extent of its significance?

The area designated as Enterprize Park, including the Sista Girls sculpture and the section of Birrarung (Yarra River)

Heritage protection

Existing protection or heritage recognition – if any

Victorian HERITAGE INVENTORY	<i>H7822-0597</i>	
Victorian Heritage Register	<i>N/A</i>	What values are recognised?
HERITAGE OVERLAY	<i>N/A</i>	EXISTING GRADE: <i>Ungraded</i>

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

✓	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

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Other background research from CoM sources

LANDUSE

HISTORIC LANDUSE

Archaeological block no: Not included in the Fels et al Melbourne Central Activities District Archaeological Management Plan (1992)

Inventory no: *Inventory not provided*

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Wurundjeri Woiwurrung Cultural Heritage Aboriginal Council 31.10.2018

Reviewed by Context and CoM. Final signed off by WWCHAC. Version 8.3.2019.

Basic information

PLACE NAME Old Melbourne Gaol

STREET ADDRESS 377 Russell Street, Melbourne

PROPERTY ID

PLACE TYPE Building

DESCRIPTION Complex of bluestone buildings.

DESIGN PERIOD Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
2 Making Contact with Newcomers	Encounters and negotiating access to Country
3 Defending Country	Conflict Frontier warfare
4 Segregation, Incarceration and Institutionalisation	Punishment and incarceration

Historic themes: look at the historic themes list (may not be relevant).

HISTORIC THEMES	DOMINANT SUB-THEMES
4 Governing, Administering and Policing the City	4.5 Administering Aboriginal affairs 4.6 Administering justice

Chronology:

DATE	EVENT
1838	Tullamareena (Wurundjeri man) escapes first Melbourne gaol (with Jin Jin) and the building burns down
1839-40	Construction of a new gaol started in 1839–1840 on Collins Street West
1841	First new bluestone buildings of Melbourne Gaol (now Old Melbourne Gaol) built, opening in 1845
1842	Maulboyheenner (Bob) and Tunneminnerwait (Jacky) hanged for murder
1844	Ningollobin arrested for murder of Booby
1845	Ningollobin found not guilty in Booby murder trial
1851-53	Second cell block built at the Melbourne Gaol
1863	First woman in Victoria hanged
1880	Notorious bushranger Ned Kelly hanged
1908	First cell block demolished – replaced by new building, the City Watch House.
1924	Last execution at Melbourne Gaol Melbourne Gaol closed and prisoners relocated to Pentridge Prison & other prisons
1927	Old Melbourne Gaol buildings integrated into College of Domestic Economy Campus (now RMIT)

History:**Historical context**

The Old Melbourne Gaol (Melbourne Gaol) was in use from 1845 until 1924 when Pentridge Prison became the primary prison for Melbourne. The Melbourne Gaol had a number of expansions, often struggling to keep up with the ever-increasing number of inmates from Victoria's fast-growing population. A large number of public executions took place at the Melbourne Gaol including that of notorious bushranger Ned Kelly.

The Melbourne Gaol became a regular stopping place for William Thomas, the *Assistant Protector of the Aborigines of Port Phillip*. Thomas frequently visited Aboriginal prisoner Ningollobin (also known as Captain Turnbull, John Bull and by a number of other names) who spent several months in Melbourne Gaol, accused of the murder of another Aboriginal man named Booby (Bobby) in late 1844. Billibellary, ngurangaeta of the Wurundjeri-willam clan and uncle of William Barak, visited Ningollobin in jail and provided a statement to Thomas, insisting on a mistaken accusation. Thomas writes of the 'affecting scene between [Billibellary] and Ningollobin' when they visited, the men obviously important to each other (Stephens, Vol 2, 83). Ningollobin maintained his innocence throughout his incarceration and trial and Thomas frequently mentions his agreement that Ningollobin was falsely accused, particularly noting the difference in the spear used in the murder and Ningollobin's well known spears (Stephens, Vol 2, 66, 82). A note in the Thomas journals refers to 'a report that "last Tuesday" Aboriginal women were observed lamenting and lacerating themselves outside the Melbourne Gaol where Koort Kurrup and Ningollobin remained incarcerated' (Stephens, Vol 2, 90). A similar story in oral history has been referred to by Wurundjeri Elders of women singing and crying outside the Melbourne Gaol for Ningollobin. Ningollobin was found not guilty in March 1845, having been imprisoned in Melbourne Gaol since December 1844 (Stephens, Vol 2, 93).

A 1912 article in the Coburg Leader, recalls another trial of Aboriginal men sometime in the 1840s in Melbourne. Bobby, Tommy and Bullet Eye were 'found guilty and sentenced to be hanged, which took place outside of the Melbourne Gaol, around which was all bush'. The author remembers the 'great numbers of Melbourne tribes

witnessing the execution' (*Coburg Leader*, 1912). While the later Pentridge Prison would house a number of Indigenous prisoners, the Old Melbourne Gaol is an important place, where Indigenous Victorians would have experienced colonial laws of imprisonment and execution, often for the first time.

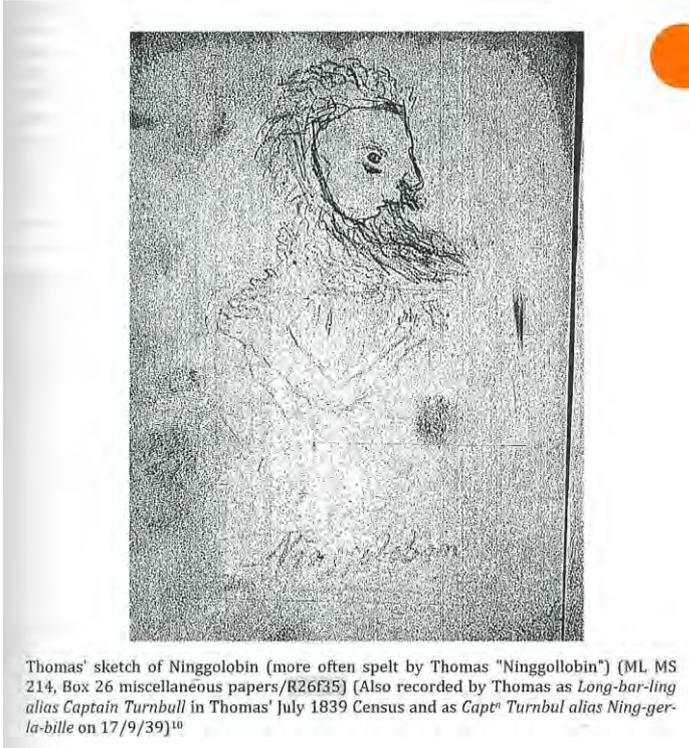


Figure 1: Drawing of Ninggollobin by William Thomas, from Stephens, Marguerita, *The Journal of William Thomas assistant protector of the Aborigines of Port Phillip & guardian of the Aborigines of Victoria 1839 to 1843*, 2014, Vol 1, p.54.

Place history

Preceding the bluestone Old Melbourne Gaol, the first gaols in Victoria were primitive lock-ups converted from a two-roomed building for use as cells. In April 1838, the Wurundjeri elder Tullamareena escaped during his imprisonment and as a consequence burnt down the Melbourne first gaol. This gaol had a thatched roof and was reported set alight by Tullamarine who used a 'long piece of reed which he thrust through an opening in the partition between the place he was confined in and the guard room, and after lighting the reed by the guard's candle he drew it back and set fire to the thatch roof.' (Lonsdale 1838, in Cannon 1981, 512-513).



Figure 2: Tullamareena escaping from first Melbourne gaol; watercolor by W. Liardet (1840) (State Library of Victoria)

Construction of a new brick gaol started in 1839–1840 on Collins Street West on the government reserve. It was designed by Clerk of Works James Rattenbury and consisted of two cells with subsequent additions. It proved inadequate and in March 1841 tenders were called for a proposed new permanent Gaol (VHD 1999, 4).

Temporary stockades (prisons) were built in inner Melbourne during the 1840s and 1850s. The so-called 'Lettsom Raid' in October 1840 – led by Major Lettsom – resulted in around over 200 Aboriginal people being detained in barracks near the Yarra River, with Woiwurrung man Winberry shot for resisting arrest. Most were released but 35 Daungwurrung men were detained in jail for many months until their trial; the location of their detention has not been researched (Broome 2005 31-32).

In 1841, recognising the need for a new permanent gaol (currently known as the Old Melbourne Gaol) tenders were called for a permanent gaol. The first cell block, opened in 1845, was built by contractor Patrick Main, and supervised by Rattenbury (VHD 1999, 4).

A second wing was built in parallel to the first one in 1851, in response to severe overcrowding following the first gold rush in 1851. The second wing is now the sole surviving cell block (VHD1999, 2, 4). The design of the second wing is attributed to Henry Ginn, Chief Architect of the Public Works Department. Further additions were made during the 1850s-60s, adding the central hall, a third cell block, enclosing wall, gaolers' quarters, a chapel and gaol hospital (VHD1999, 2, 4).

The first cell block was demolished in 1908 to make way for the City Watch House (1909); the associations of the latter building with Aboriginal people is yet to be documented however it is known that during the twentieth century Aboriginal people were held here following their arrest for a range of misdemeanours including political protests. Prisoners were also held here before being brought to the nearby courts for significant crimes. The Watch House closed in 1994.

The Melbourne Gaol ceased to be used as a gaol in 1923 and a number of buildings were subsequently demolished (VHD 1999, 4).

11 km south-east of Melbourne, there is a bluestone sea wall along the Brighton beach foreshore that contains blocks that originally formed part of the wall of the Old Melbourne Gaol:

From the middle of the 1840s until 1924, the bodies of executed inmates were buried in the grounds of the Old Melbourne Gaol. The inmates were not given formal grave markers or headstones, but their initials and date of execution were carved in the bluestone wall adjacent to the burial plot.

After the closure of the gaol in 1924, the Working Man's College (now RMIT building) acquired part of the site. The bluestone wall enclosing the burial ground was demolished, in April 1929. The human remains which were exhumed at this time were taken to Pentridge Prison, Coburg and buried in three mass graves at the site.

The bluestones were re-used in the construction of the sea wall along the Brighton Beach foreshore reserve, which was built as part of a public works initiative established to address unemployment (VHD 2012).

None of these burial markers relate to Aboriginal people.

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Henry Ginn (Second cell block)	BUILDER:	Patrick Main
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1841-1864

Description:

Fronting Russell Street, the Old Melbourne Gaol is surrounded by buildings of the RMIT University City Campus. The oldest remaining section, the eastern cell block, now serves as a museum and consists of a wing of three tiers of cells. Each cell is barrel vaulted in brick over bluestone walls with a small segmental arched iron barred window. The floors are of Yorkshire slate. The cell block links directly into a central hall beneath an octagonal canopy. The hall area, added in 1860, once linked the eastern block to the now demolished western cell block. The chapel, also from 1860, survives and was once linked to the north of the hall by doors on all three levels that are now bricked in. The chapel block is built on a simple rectangular plan with a hipped roof. It is mannerist in its design, incorporating a large expanse of blank wall, a pedimented bellcote and mock chimneys (Hermes record for "Old Melbourne Gaol").

Integrity:

The primary elements of the Melbourne Gaol that survive today date from the 1850s-60s. These elements have a high level of integrity. The VHR citation notes that:

The cellblock is well preserved and it gives an understanding of the conditions endured by prisoners. The Chapel and entrance buildings are well maintained and these are the focus of this complex of buildings. They have been altered internally, although most of the work is reversible (VHD 1999, 2).

The City Watch House (1909), located on the site of the first cell block, is substantially intact. The Old Melbourne Gaol is no longer in use as a jail, a section of its cell blocks and bluestone buildings have become a dedicated museum and is run by the National Trust of Australia.

Comparative analysis:

Old Melbourne Gaol was the first permanent gaol constructed to serve the colony. In relation to its Aboriginal history and significance, it is of primary significance to an understanding of the experience of imprisonment for Aboriginal people in the early period of the colony when the difference between Aboriginal law and justice and that of the colonial government would have been most acutely apparent to Aboriginal people as they witnessed community members being incarcerated, and in some instances, hanged.

The site of the City Watch House is recognised in the VHR citation 'as being historically significant as a site associated with prisons and the administration of justice in Victoria since 1842.' It is the site of the first cell block, the place where Ningollobin was held. As is noted above, the City Watch House has associations with Aboriginal people in the twentieth century.

Pentridge Prison is a comparable place, with associations with the Native Police as well as with Aboriginal people. Pentridge Prison was initially built in 1850-57 as a 'stockade' – described as 'a relatively ad-hoc group of structures built by prison labour and using predominantly local materials' (VHD). None of these structures survive. Compared to the Old Melbourne Gaol, Pentridge Prison, primarily represents a different period of Aboriginal history and people's interaction with the penal system. From the 1850s the establishment of mission stations and reserves and the associated restrictions on the free movement of Aboriginal people resulted in a significant reduction in the

number of Aboriginal people incarcerated in the Melbourne Gaol (NTA report, forthcoming). After the closure of the missions and reserves, many Aboriginal people moved to Melbourne for employment. From the 1920s through to the closure of Pentridge in 1996, Aboriginal people arrested in the city would have been incarcerated at the City Watch House, and if convicted with a jail sentence, would most likely have been incarcerated at Pentridge.

When the Old Melbourne Gaol was closed in 1924, inmates were transferred to Pentridge.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
✓	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The Old Melbourne Gaol to the extent of the remaining bluestone buildings, including the City Watch House as the site of the first cell block.

Records associated with the early period of Aboriginal arrest, trial and incarceration support an understanding of the significance of the Old Melbourne Gaol.

How is it significant?

The Old Melbourne Gaol is of historical significance for its associations with the imposition of colonial law over Aboriginal people particularly in the 1840s-50s.

Why is it significant?

The Old Melbourne Gaol is historically significant as evidence of the 'darker' side of Victorian society. It represents a defining time in colonial and traditional owner integration, housing some of the earliest Aboriginal 'criminals' imprisoned under the newly imposed system of colonial rule. The process of dealing with crimes under colonial law

differed greatly to Aboriginal lore. Aboriginal people's experience of the Melbourne Gaol and the associated legal systems would have been confronting, whether as an inmate, a witness to punishments such as public executions, or as a visitor to other Aboriginal prisoners. Imposition of colonial criminal law on Aboriginal people at the Old Melbourne Gaol marks a significant moment of cultural change to Aboriginal cultural life, and therefore in Victorian history. (Criterion A)

The Old Melbourne Gaol has associational significant for Aboriginal people for its a significant connections with a number of Kulin Nation men arrested and imprisoned here during the 1840s and 50s, including Ningollobin, a Woiwurrung man. During his time of imprisonment, he was visited by Billibellary, ngurangaeta of the Wurundjeri-willam clan and uncle of William Barak, a significant Aboriginal person. Ningollobin was not the only Woiwurrung man imprisoned here, and the visits paid to him by Billibellary and by William Thomas, Assistant protector of Aborigines, is but one example of the concern held for Aboriginal prisoners, often unjustly, during the early colonial period. (Criterion H)

What is the extent of its significance?

The whole of the Old Melbourne Gaol complex, including the City Watch House.

Heritage protection

Existing protection or heritage recognition

Victorian HERITAGE INVENTORY	<i>H7822-2175</i>		
Victorian Heritage Register	<i>H1553</i>	What values are recognised?	Historical, cultural, aesthetic, architectural, scientific
HERITAGE OVERLAY	<i>HO789</i>	EXISTING GRADE:	Significant

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider for inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Additional research is warranted into Aboriginal prisoners held at the Old Melbourne Gaol.
✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline

If recommended for addition to the Melbourne Planning Scheme the City of Melbourne will determine which controls apply.

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Victorian Heritage Database, *Former Old Melbourne Gaol Burial Markers* Victorian Heritage Database Report, accessed 3 September 2018.

William Lonsdale to Col. sec., 26 April 1838, in Michael Cannon, editor-in-chief, (with Pauline Jones, ed.) 1981 *Historical records of Victoria: Volume One, Beginnings of Permanent Government*, compiled by the Public Records Office. Victorian Government Printing Office, Melbourne, pp. 512-513.

Other background research from CoM sources

LANDUSE

HISTORIC LANDUSE

Archaeological block no: 75

Inventory no: Inventory not provided

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by Boon Wurrung Foundation

Reviewed by Context. Final draft submitted to BWF 25.2.2019. This version checked and amended 1.3.2019.

Basic information

PLACE NAME	German Consulate
STREET ADDRESS	419 Collins Street, Melbourne
PROPERTY ID	102099
PLACE TYPE	Building
DESCRIPTION (Describe the type of place in a few words)	A ten storey, steel framed building, with walls Variously constructed of brick, reinforced or terra cotta partition blocks (Victoria Heritage Database Report 19/06/18).
DESIGN PERIOD	Interwar Period (c.1919-c.1940)

History

Aboriginal history themes:

ABORIGINAL THEMES	SUB-THEMES
8.0 Taking political action and overcoming disadvantage	8.4 Fighting racism 8.7 Creating political organisations
9.0 Remembering and rediscovering the past	9.3 Remembering and re-enacting historic events 9.4 Protesting against past wrongs

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
12 Expressing social and political opinion	12.2 Staging protests
15 Preserving and celebrating the city's history	15.1 Remembering the past 15.3 Remembering the Aboriginal past

Chronology:

DATE	EVENT
6/12/1938	William Cooper led a protest to the German Consulate.
6/12/2012	William Cooper's grandson, Alf Turner the original protest and successfully delivered the letter to the German Consulate
6/12/2018	A commemorative walk was held to remember William Coopers 1938 protest.

History:

Historical context

William Cooper (1860/61 – 1941) is a person of great significance as an Indigenous Australian rights activist. Born on Jotijota country around 1861, Cooper worked as a labourer for most of his life. When he was over seventy years old he moved from Cumeroogunja Reserve to Melbourne in 1933. Tutored by Daniel Matthews and having attended adult literacy classes, Cooper was empowered to become a major voice in advocating for Aboriginal rights. In 1935 William Cooper became the Honorary Secretary for the Australian Aborigines League, campaigning for an end to discrimination, the granting of access to land, education and parliamentary representation. Cooper founded what would become NAIDOC week was instrumental in the deputation to the Prime Minister and the Melbourne delegation participation in the Sydney Day of Mourning 1938, demonstrating 150 years of mistreatment of Indigenous Australians (Markus 1983).

One of Cooper's most significant endeavours whilst leading the Australian Aborigines League was his petition to King George V. Signed by 1814 Indigenous Australians, his letter argued for measures to prevent extinction, improved conditions and most importantly, parliamentary representation. Cooper's letter and petition were sent to the Prime Minister, to be delivered to King George V. During the cabinet meeting of February 7 1938, it was decided that 'no action be taken' and the letter was never sent to the King (Markus 1983).

Cooper instigated another significant private protest in 1938; and it is thought to be the only one of its kind in the world. This time Cooper intended to hand deliver the letter himself, walking 10 kilometres from his home at 73 Southampton St Footscray, to Collins St in central Melbourne, the site of the German Consulate at the time. It was just under a month since news of Kristallnacht had reached the rest of the world. On 6/12/1938 Cooper walked with friends, family and other members of the Australian Aborigines League to the Consulate (Manovic 2018). The letter he held condemned the actions of Kristallnacht and implored the German Government to cease its ill treatment of Jewish citizens. Sadly, this letter was not delivered as the Consul General to the Third Reich, Dr Drechsler, refused to see the delegation (Busby-Andrews 2018).

Seventy-four years later, William Cooper's grandson, Alf Turner (Uncle Boydie), completed his grandfather's original mission. On 6/12/2012, Aboriginal friends, descendants of Cooper's, Holocaust survivors and members of the Jewish community successfully delivered a replica letter of that from 1938 to the honorary consul-general of Germany, Michael Pearce SC. The re-enactment followed Cooper's original walk from Footscray to the same building in Collins St that was the German Consulate in 1938 (Donovan 2012). On accepting the letter Pearce said:

Uncle Boydie, Ms Pauline Rockman, President of the Jewish Holocaust Centre, Holocaust survivors, distinguished guests, ladies and gentlemen: I acknowledge the traditional owners of the land on which we stand, the Kulin nation, and pay my respects to their elders past and present. I also acknowledge the presence here today of members of the Yorta Yorta people. I am very pleased on behalf of the Federal Republic of Germany to receive from Uncle Boydie this replica letter and the resolution of the Australian Aborigines League passed in December 1938. I am pleased thereby to right the wrong committed by the German Consul on this spot exactly 74 years ago, when he refused to accept the original from Uncle Boydie's grandfather, William Cooper. In the context of the horrific crimes that were then being committed against the Jews in Germany and were yet to be committed in Germany and in German-occupied Europe, the wrong committed here by the German Consul in 1938 may seem small and insignificant. Yet the Consul's refusal to accept the letter and the resolution was undoubtedly wrong. It was wrong because it denied the German Government's responsibility for the crimes being committed against the Jews. It was also wrong because it failed to acknowledge the courageous gesture of a people whose freedom and rights in their own land were heavily circumscribed and whose survival remained precarious.

Of course not every wrong can be righted. For some wrongs no amount of compensation can ever be enough. Some things too are beyond forgiveness and beyond reconciliation. However, it is very important for the government and the people of Germany to take every opportunity to correct past wrongs. It is therefore with deep gratitude on their behalf that I receive this letter from Uncle Boydie. I will pass it on to the German Foreign Office in Berlin and do my best to

see that it receives a prompt and sufficient response. In that I will have the support of the German Embassy in Canberra (Josem 2013).

In December 2018, a commemorative walk was held on the 80th anniversary of Cooper's protest, to remember his selfless actions in support of a fellow community marginalised by their country. It was initiated and run by the William Cooper's Legacy project and there are images of the event on their facebook page (William Cooper's Legacy project).

Place history

In 1938, the Former AMP Building on 914 Collins St, Melbourne was the site of the offices of the German Consul. The building was the end site of a William Cooper's walk in protest of Kristallnacht that went unrecognised by the Consul General at the time Dr Drechsler.

No longer the location of the German embassy in Melbourne the site was used as a re-enactment of this original protest in 2012 (Money 2012).

CONSULAR REPRESENTATIVES THROUGHOUT AUSTRALIA		
List of Names, Addresses and Telephone Numbers of Diplomatic Representatives of all Nations in the Principal Cities of the Commonwealth		
ALBANIA. Interests in charge of Italian Consuls throughout Australia.	Melbourne. —Consul: Charles Claudon, 31 Queen Street, Melbourne.	Sydney. —Trade and Tourist Commissioner, Colonial Mutual Building, 14 Martin Place, Sydney. (Phone, BT948).
ARGENTINE. Sydney. —Consulate: C. Zalapa, 73 Pitt Street, Sydney.	Brisbane. —Consular Agent: Mr. R. E. Nixon Smith, Maritime Buildings, Brisbane.	NICARAGUA. Sydney. —Consul - General: Raphael Medina Mateo, Royal Exchange, Bridge and Pitt Sts. (Phone, BH504.)
Melbourne. —Vice-Consul: Sanor Don Carlos Nunez Koppel, Temple Court, Collins St., Melbourne.	Adelaide. —Consular Agent: Arnold Moulden, Austral Chambers, 14 Currie Street, Adelaide.	Melbourne. —Consul: 599 Little Bourke Street, Melbourne.
Adelaide and Fremantle. —Consul: G. A. Noble, Marlborough Road, Brighton.	Perth. —Consular Agent: P. Michellias, 1 Lake Street, Perth.	NORWAY. Sydney. —Consul-General: Hans Fay, 4 Bridge Street, Sydney. (Phone, BW1132.)
Brisbane. —Hon. Vice-Consul: Mr. James F. Brett, Builders' Exchange, Wharf Street.	Hobart. —Consular Agent: Mr. T. Ellison, dir. Burgess Bros., Hobart.	Hon. Consul: Niels Storkaker.
Hobart. —Vice-Consul: E. D. Burgess, Franklin Wharf.	Newcastle. —Consular Agent: Mark C. Reid.	Brisbane. —Hon. Consul: Captain O. Svensen, R.S.C.O. Hon. Vice-Consul: W. E. Savage, Union Bank Chambers, Queen Street, Brisbane.
BELGIUM. Sydney. —Consul-General: H. Segartz (until Sept. 31). Hon. Consul: J. Balthazar, City Mutual Bldg., 60 Hunter St., Sydney. (Phone, BW 878.)	GUATEMALA. Melbourne. —Consul: A. de Bavy, 6 Studley Park Road, Kew, Ed. (Phone, Hawthorn 402.)	Rockhampton. —Acting Hon. Vice-Consul: W. H. Rudd, c/o W. Reid & Co., Rockhampton.
Melbourne. —Hon. Consul: Rene Vanderkelen, 260 Collins Street, Melbourne.	GERMANY. Sydney. —Consul-General: Dr. A. Asimia. Vice-Consul: J. Von-Stechow, 4 Bridge Street, Sydney. (Phone, BT809.)	Melbourne. —Acting - Consul: Mr. J. Schreuder, 499 Little Collins Street, Melbourne, C.I. Hon. Vice-Consul: J. Howard, Geelong.
Perth. —Consul: L. Virier De Latour, c/o Wenz & Co. 74 King St., Perth.	Brisbane. —Max John Chancellor, Branch Office of the German Consulate, New Zealand Chambers, 324 Queen Street, Brisbane.	Perth. —Consul: August Stang, T. & G. Chambers, St. George's Terrace, Perth. Vice-Consul: E. A. Wright, 609 Wellington Street, Perth, and Essex Street, Fremantle.
Brisbane. —Hon. Consul: W. M. Hayne, Griffith House, 307 Queen Street, Brisbane. Vice-Consul: Mr. A. Abarombia.	Melbourne. —Consul: Dr. Walter Drechsler, A.M.P. Buildings, 914 Collins Street, Melbourne.	Albany. —Vice-Consul: A. H. Dickson.

Figure 1: Consular Representatives (Daily Commercial News and Shipping List, <https://trove.nla.gov.au/newspaper/article/161970799>)

Description & Field Work Sheet

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	<i>Bates, Smart and McCutcheon</i>	BUILDER:	-
DESIGN PERIOD:	<i>Interwar Period (c. 1919- c. 1940)</i>	DATE OF CREATION / MAJOR CONSTRUCTION:	1929-31

Description:

The Former AMP Building is a ten storey, steel framed building, with walls variously constructed of brick, reinforced concrete or terra cotta partition blocks. The brick walls of the Collins and market street frontages are clad with pink Casterton granite at the base and Sydney freestone above. A group of symbolic statues executed in Sydney Freestone by Orlando Dutton ornaments the main entrance on Collins Street. Other decoration includes reliefs of the Australian states' emblem on the ground floor window reveals (Heritage Council Victoria 1999).

Integrity:

There is no plaque or monument to the occurrence of the 1938 protest at the site. However, the 2012 and the 2018 re-enactments of William Cooper’s protest commemorate the significance of the event in action (Manovic 2018).

Comparative analysis:

There is a plaque at the Melbourne Holocaust Museum, which honours William Cooper’s protest.



Figure 2: Plaque (Manovic 2018, <https://www.sbs.com.au/nitv/article/2018/05/31/william-cooper-koories-protest-against-nazis>)

“Four years ago Israel planted 70 trees in Cooper’s honour and the Israeli ambassador presented Alf Turner with a certificate at Victoria’s Parliament House. A year later five more trees were planted in the Forest of Martyrs near Jerusalem and in 2010 a memorial to Cooper was established at Jerusalem’s Yad Vashem Holocaust Museum” (Money 2012).

Significance

ASSESSMENT AGAINST CRITERIA:

CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)

CRITERION G

Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).

✓

CRITERION H

Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

The Former AMP Building is significant as the location of the German Consulate in 1938 and was the destination for William Cooper who led a private protest, walking 10 kilometres from his home to that building.

How is it significant?

The Former AMP Building holds associative significance with the work and life of William Cooper, who was an Australian Aboriginal political rights activist and community leader.

Why is it significant?

As the final destination of a protest led by William Cooper for the rights of the Jewish population of Germany, the Former AMP Building – as the former location of the German Consulate – represents the actions that he took in his life to defend and fight for minority communities. This building signifies the course the Cooper took to protest to Governments and monarchs for what he believed to be right. (Criterion H)

What is the extent of its significance?

The building's significance extends to its association with William Cooper and his actions. Now the site has been used twice as a re-enactment of the original protest and by community members commemorate Cooper's demonstration by literally following in his footsteps. This produces contemporary community engagement with Australian Aboriginal historical events and people.

Heritage protection**Existing protection or heritage recognition**

Victorian HERITAGE
INVENTORY

Victorian Heritage Register	H0421	What values are recognised?	<i>Architectural</i>
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HERITAGE OVERLAY	HO 610	EXISTING GRADE:	<i>Significant</i>
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Recommendations Arising

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional aspect of its history

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

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Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation.

Date of completion by WLCCHCAC: 28 June 2018

Reviewed by Context and CoM. Wurundjeri signed off. Version 8.3.2019.

Basic information

PLACE NAME	The Windsor Hotel (originally The Grand Hotel)
STREET ADDRESS	103-107 Spring Street, Melbourne
PROPERTY ID	108983
PLACE TYPE	Building
DESCRIPTION	19 th century, opulent style hotel with later extensions and alterations. The main façade remains intact from its original inception although the name has changed.
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
Theme 2: Making Contact with newcomers Theme 4: Segregation, incarceration, and institutionalisation Theme 8: Taking political action and overcoming disadvantage	2.1 Encounters and negotiating access to Country 4.2 Becoming British subjects and Australian citizens 4.4 Being forcibly moved to missions, reserves and protectorate stations 4.5 Forced removal of children 8.1 Campaigning to keep communities together and for civil rights

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
3 Shaping the urban landscape 12 Expressing Social and Political Opinion	3.1 From town to city 3.2 Expressing an architectural style 12.3 Upholding conservative values

Chronology:

DATE	EVENT
1838	Ann Fraser Bon born
1881	William Barak visits Anne Bon at her Kew home seeking help for his son David who is ill. Anne Bon accompanies William and David to Melbourne Hospital David Barak dies
1881	1881 Parliamentary Coranderrk Inquiry held. Ann Bon in attendance as one of the nine Commissioners. It was 'the only occasion in the history of nineteenth-century Victoria when an official commission was appointed to address Aboriginal peoples' calls for land and self-determination, and one of the few times that Aboriginal witnesses were called to give evidence on matters concerning their own lives and interests' < http://www.minutesofevidence.com.au/the-coranderrk-story/ >
1883	Construction commenced on the Grand Hotel
1904	Ann Bon becomes member of the Board for the Protection of Aborigines
1920	The Grand Hotel renamed the Windsor Hotel
1930s	Ann Bon takes up residence at the Windsor Hotel
1934	Ann Bon has her husbands' memorial stone re-engraved and moved to Healesville in recognition of William Barak's life
1936	Ann Bon dies

History:**Historical context**

Ann Bon's residence at the Windsor Hotel creates a unique intangible connection between the central city of Melbourne and the residents of Coranderrk and other stations, including Wurundjeri ancestors.

Ann Bon had a great influence on the lives of Victorian Aboriginal people, particularly between the years 1881 and her 1936. She was a notorious letter writer, and her advocacy for better treatment of Aboriginal people continued right up until her death. In a 1933 letter to Melbourne newspaper the *Argus*, written during her time of residence at the Windsor Hotel, Bon wrote,

'In the disposition of the land it is our bounden duty, firstly, to make ample provision for the comfort and well-being of the aboriginal owners of the land, the primitive lords of the manor, by securing to them a wide scope of country for their own use; and in order to preserve the race, to raise barriers to exclude undesirable white men from coming into contact with them to corrupt their moral and lead to their utter extinction, as has been the case in the past in other States.... Many people know little about the aborigines to whom we are so much indebted and for whom we have done so little in return.' (The Argus, 1933).

Bon's advocacy for Aboriginal people is recorded throughout her life in Victoria; in another letter to the *Argus*, dated 1882, Bon wrote of 'the warm friendship [that] has existed between our family and the aborigines for a period extending over 40 years'. (The Argus, 1882). Bon became a member of the Board for the Protection of Aborigines in 1904, however her influence in Aboriginal affairs was strongly recognised before this. In 1886, a member of the board wrote of "The trouble and annoyance Mrs Bon and her proteges give the Board...", and even earlier than that, her attendance at the Coranderrk Inquiry in 1881 clearly shows the impact of her endeavours for and involvement with Aboriginal people (Jacobs, 2009; The Argus, 1881; The Age, 1936). Throughout the years numerous individuals wrote to Bon for help including Ada Austin who described Bon as 'the only friend we all got' (Nelson, 2002).

Her friendship with William Barak, *ngurungaeta* of the Yarra Yarra tribe and leader of the Coranderrk Aboriginals was particularly notable. In 1931, Bon wrote an article on Barak's life kindly noting his attributes of being a statesman, artist, skilled tracker, and numerous details of his life. She described Barak as, 'a man of remarkable personality, not tall, but erect. He carried himself with regal dignity... He might be termed one of nature's gentlemen.' (The Argus, 1931) The article came nearly thirty years after Barak's death in 1903, again written during Bon's residence at Windsor, and a clear example of the impact their friendship had on her life. In 1934, Bon had a memorial, originally commissioned for her husband, reinscribed with William Barak's name and gifted to Healesville (The Argus, 1934). The memorial remains in Coranderrk cemetery.

Place history

- Construction began in 1883
- Bought by The Grand Coffee Palace Company Limited and converted to a temperance hotel in 1886
- 1887-88 the building was extended
- 1897 name changed back to Grand Hotel and application to remove alcohol prohibition
- Bought by Melbourne Hotels Limited and renamed the Windsor Hotel. Adjoining building bought and renovations made to connect them.

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Designer – Charles Webb	BUILDER:	Thomas Cockram and Company
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1883

Description:

The Windsor Hotel is described in the VHR citation.

Integrity:

The integrity of the Windsor Hotel is described in the VHR citation.

In relation to Ann Bon's period of residence, it is not known to what extent the interiors of the room/suite she occupied may remain, nor of the other interior areas where she would have spent time engaged in advocacy work. Further research may reveal the precise location of her room/suite within the hotel.

The Aboriginal heritage values are not tangible elements. The values are expressed through community-held memories and stories. Identification of the specific space may result in some tangible attributes being recognised.

Comparative analysis:

Ann Bon is associated with a number of places, most outside the Hoddle Grid study area. The Windsor Hotel has a direct connection to Ann Bon late in her life, and she continued her advocacy work from this location as is revealed in her correspondence.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
✓	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

The Windsor Hotel 103-107 Spring Street, Melbourne.

How is it significant?

The Windsor Hotel is historically significant as a place that recalls and evokes the connection between long-term resident Ann Bon with Wurundjeri people. This association is also of outstanding social significance to Wurundjeri people today, particularly for its connections to Ann Bon and William Barak

Why is it significant?

The Windsor Hotel provides a significant historical connection between social welfare advocates and surrounding Aboriginal communities, stations and missions, particularly for Wurundjeri. The place is embedded in the written history of the journey of Wurundjeri people post-settlement and their ancestors' role in the struggle for Coranderrk. (Criterion A)

Socially significant due to the stories and memories the place conjures for Wurundjeri people about William Barak's leadership and relationships. (Criterion G)

The Windsor Hotel has a particular association with William Barak, *ngurungaeta* of the Yarra Yarra tribe and leader of the Coranderrk Aboriginals Barak played a significant role in Victorian cultural history. (Criterion H)

What is the extent of its significance?

The Windsor Hotel as identified on the Victorian Heritage Register.

Heritage protection**Existing protection or heritage recognition – if any**

Victorian HERITAGE INVENTORY	<i>H7822-1684</i>		
Victorian Heritage Register	<i>HO764</i>	What values are recognised?	Architectural and historical significance
HERITAGE OVERLAY	<i>HO739</i>	EXISTING GRADE:	

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding a possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through Aboriginal Melbourne digital mapping interface, once developed, linked to a specific theme or storyline.
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

ReferencesNewspapers

The Age, *Melbourne Hospital – An Early Picture*, Friday 2 February 1934, page 11

The Age, *Mrs. Anne Fraser Bon. Death of a Noted Social Worker*, Wednesday 10 June 1936, page 19

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Victorian Heritage Database, (2008). '*Hotel Windsor: 103-137 Spring Street and 1-17 Bourke Street Melbourne, Melbourne City*' [online] Available at: <http://vhd.heritagecouncil.vic.gov.au/places/804> [Accessed 7th May 2018].

Other background research from CoM sources

LANDUSE

<i>HISTORIC LANDUSE</i>	
Archaeological block no: 00	Inventory no: 0000
<i>Character of Occupation: i.e. Governmental, Commercial</i>	
<i>Refer to info sheets in Melbourne CAD Management Plan 1993</i>	
<i>i.e. 1839 Williamson</i>	<i>Info</i>
<i>i.e. 1837 & 1843 Hoddle</i>	<i>Info</i>

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CoM; Final signed by BLCAC. Version 8.3.2019

Basic information

PLACE NAME	John Fawkner's residence
STREET ADDRESS	22 William Street; 424 Flinders Street Melbourne
PROPERTY ID	10400
PLACE TYPE	Building
DESCRIPTION	Archaeological site
DESIGN PERIOD	Early Victorian

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
2 Making Contact with Newcomers	Encounters and negotiating access to Country
3 Defending Country	Conflict
4 Segregation, Incarceration and Institutionalisation	Loss of land and livelihood Forced labour

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
2 Promoting Settlement	2.2 Founding stories
	OTHER SUB-THEMES
4 Governing, Administering and Policing the City	4.1 Governing the Colony and State of Victoria

HISTORIC THEMES	DOMINANT SUB-THEMES
15 Preserving and Celebrating the City's History	4.5 Administering Aboriginal affairs 15.3 Remembering the Aboriginal past

Chronology:

DATE	EVENT
1835	John Pascoe Fawkner purchased Enterprise and sailed to Port Phillip from Van Diemen's Land
1835	Meeting of Derrimut and John Fawkner
1835	Fawkner constructs a house prior to the land survey for Melbourne. It was located in what was to be Block 3 of the Hoddle survey plan
1837	Fawkner purchases a block in the first land sales within Robert Hoddle's survey of Melbourne (Block 2)
1838	Fawkner's original house was demolished
1839	Bought land and built a new property in Pascoe Vale

History:

Historical context

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung to the north and the Boonwurrung to the south, both tribes being part of the larger Kulin nation. Aboriginal people had occupied this area for over 40,000 years. Derrimut was a Yalukit-willam clan-head and belonged to the Boonwurrung language group. Derrimut's name is believed to mean 'to pursue' or 'to hunt'. The clan name Yalukit-willam properly means 'river camp' or 'river dwellers'. A second name, Buddy-barre, meaning 'salt water' or 'sea', was said to be the name of Derrimut's tribe because his country was near the sea; it may be an alternate to the language name, Boonwurrung (Clark and Kostanski 2006: 6-12). The Yalukit-willam were associated with the coastal tract at the head of Port Phillip Bay extending to the Werribee River and included the present-day seaside suburbs of Williamstown, Port Melbourne, St Kilda and Prahran. The Yalukit-willam were one of six Boonwurrung clans.

Following the so-called treaty between John Batman and the Woiwurrung and Boonwurrung people in 1835, John Pascoe Fawkner and his party settled on the Yarra River bank. Initially, both cultural groups desired contact with and control over the other. The settlers sought conciliation with the Aboriginal people, 'savages' as they often termed them, to access their knowledge of the land and then to expropriate it. The Kulin sought to access some desirable European artefacts - steel axes, guns and the like - from these interloping 'white ghosts' and to tame them to Aboriginal purposes (Broome 2005).

Both sides had mixed views as to how to deal with the situation, but caution and conciliation initially prevailed. This is evident in Fawkner's account of relations with the Kulin. Some of the upcountry Kulin planned to kill Fawkner's party for their goods. Two of the local Melbourne clan heads, Derrimut and Billibellary preferred to use diplomacy and warned the Europeans about an attack (Broome 2005). Fawkner forced the attacking party across the Yarra, burning their weapons and canoes, but exercised moderation. Thereafter, Derrimut and several others attached themselves to Fawkner, who, like Batman, was soon supporting groups of Kulin in return for work (Broome 2005).

Place history

John Pascoe Fawcner built a house c1835 prior to the land survey undertaken by Hoddle in 1837. The location of this house is shown in early plans of Melbourne and illustrated by Hofman. It was located within what was to become Block 3 of the Hoddle survey plan.



Figure 1. Section of Robert Russell, *Map of Melbourne* showing location of surveyors' tents, huts, store, church, Sections, cultivated ground and description of vegetation. (Source: Maps collection, University of Melbourne)



Figure 2. Reinhold Hofmann, [extract from] *Melbourne 1836*. (Source: Accession no: H17707, Australian Manuscripts Collection, State Library of Victoria)

Fawcner purchased land as part of the first land sales in Melbourne in June 1837 at which 100 allotments were offered for sale in blocks 2 and 4 of Robert Hoddle's surveyed plan for Melbourne, these two blocks being along Flinders Street and having a river frontage. Fawcner was not able to purchase the allotment on which his house stood – within Block 3 - as Hoddle had designated it for use as a 'Customs'. The allotment that he purchased was on the eastern corner of King and Flinders streets for 32 pounds (First land owners, p. 3). Later he purchased a block on the south-west corner of Collins and Market streets where he erected a hotel – the Shakespeare Hotel – around 1838 (Anderson 2018). He also established the first newspaper, a hand-written 4-page publication – the *Melbourne Advertiser* - and later, using a printing press as the *Port Phillip Patriot and Melbourne Advertiser*- (Anderson 2018).

Derrimut was closely associated with John Pascoe Fawkner and he often went hunting and fishing with Fawkner and was in his employ. In correspondence dated 10 April 1836, Fawkner noted that Derrimut was 'a chief from whom with others I bought my land, live with me, and frequently go out and shoot kangaroos, snakes for me' (Clark and Kostanski 2006: 7). Derrimut is understood from this quotation to have lived at the 1835 Fawkner house, as part of the household, although not on a permanent basis.

Derrimut also visited Fawkner at his residence, the first occasion being when Derrimut warned Fawkner of an impending attack (see below). Later, Derrimut would often go out shooting ducks and kangaroos for Fawkner (Anderson 1966, 2018). Derrimut and other Aboriginal men often formed a crew for Fawkner's boat, the *Enterprise* and assisted to lighten the weight of the boat in bad weather to enable her to get over the bar at the entrance to the channel near Williamstown (Clark and Kostanski 2006: 7).

The relationship between the two men was so significant that Derrimut warned Fawkner on two occasions of an impending Aboriginal attack on Fawkner's party. The first was a general warning of intention on 28 October 1835. The second, on 13 December 1835, was more specific. 'Derramuck came this day and told us that the natives intended to rush down upon us and plunder our goods and murder us, we cleaned our pieces and prepared for them ... I and two others chased the Blacks away some distance' (Clark and Kostanski 2006: 7). This warning was given with agreement of both the Boonwurrung and Woiewurrung clan heads (Clark and Kostanski 2006: 199). Two days later on 15 December 1835, Fawkner recorded in his journal 'Derramuck changed names with me this day', indicating a ritual and new brotherly closeness between the two (Fawkner 1982: 21).

In August 1836 Derrimut accompanied Fawkner to Van Diemen's Land on the *Enterprise*, where he was presented to Governor Arthur who presented Derrimut with a drummer's dress or uniform. Presumably these were the uniforms commonly worn by British units serving in Australia (Clark and Kostanski 2006: 8).

The relationship between the two men continued into the 1860s; when Derrimut was seriously ill in the Melbourne Hospital, Fawkner visited with William Thomas. He is recorded as visiting again at the Benevolent Asylum just prior to Derrimut's death on 26 April 1864.

In the intervening period arrangements were made for a tombstone to mark his grave. On 7 May 1864, William Thomas met Judge RW Pohlman, who informed him that he had forwarded one pound for 'tombstone to poor Derrimutt and if was needed he was ready to add and that every facility for removed his body to where me and Mr Fawkner wished'. The following day, in conversation with John Fawkner, Thomas learned that '£2.2 had been received from Judge Barry, and from Judge Pohlman and Williams £1 each'. Thomas gave £1 subscription to Fawkner on 13 May 1864 (Clark and Kostanski 2006: 202).

Derrimut is still of great importance to the Boonwurrung people. He is remembered as a strong lore man and leader. The relationship he fostered with Fawkner is also of great importance as it shows mutual respect between leaders of two very different and conflicting cultures. The site of their meeting at Fawkner's house in 1835, is therefore of great significance to Boonwurrung descendants as it is the tangible place where they can connect with their ancestors and the materials that they left behind.

Derrimut's grave is an important mortuary site in Victoria and is an important cultural site in Melbourne. Derrimut's name persists in the electoral district of Derrimut; the Parish of Derrimut (proclaimed in 1860), west of Melbourne; in Mount Derrimut; and the Mount Derrimut property north of the Truganina cemetery; and streets in Footscray and Sunshine (Clark and Kostanski 2006: 204). All of these named places attest to the significance of the Derrimut.

Derrimut was a significant clan-leader. He established relationships with important people within the colony as part of seeking to secure the right to land for Boonwurrung and upholding a notion of mutual obligation: Derrimut fostered relationships with 'Chief Protector George Augustus Robinson, Assistant Protector and later Guardian William Thomas, entrepreneur John Pascoe Fawkner, the botanist Daniel Bunce, the magistrate William Hull and

the professional game hunter Horatio Wheelwright' (Clark & Kostanski 2006, 205). In the late 1850s and early 1860s Derrimut continued to advocate to protect Boonwurrung rights to live on their land at Mordialloc Reserve. When the reserve was closed in July 1863, his people were forced to unite with the remnants of Woiwurrung and other Victorian Aboriginal communities to settle Coranderrk Mission station, near Healesville. The loss of the Mordialloc Reserve appears to have precipitated Derrimut's decline into ill-health and his death less than a year later (Clark & Kostanski 2006, 205).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Unknown	BUILDER:	Unknown
DESIGN PERIOD:	Early Victorian	DATE OF CREATION / MAJOR CONSTRUCTION:	c.1835 (demolished c1838)

Description:

Fawkner's residence comprised nine rooms on the ground floor, three rooms on the second floor and three attics above. The house was demolished in 1838 and later became the site of the Customs House in 1839 (Fels 1992). The current structure incorporates an 1839 and 1858 building, and evidence of Fawkner's 1835 residence may survive depending on the amount of site disturbance that was involved in the construction of the subsequent Customs buildings (Fels 1992).

Integrity:

This location has been extensively modified as a result of the demolition of Fawkner's residence followed by the immediate construction of the Customs House. The current structure may contain remains of this early c 1835-38 occupation.

Comparative analysis:

Fawkner's residence, like that of John Batman, was an important place where these two leaders of the colonial settlement engaged with Aboriginal leaders during the earliest days of the colony. Batman's house site disappeared with the removal of the whole hill on which it was located. While there are a small number of other early contact sites that have the potential to reveal archaeological evidence, none represent this particular aspect of the early colonial history, that is the formation of personal relationships between powerful Kulin men from and unofficial leaders of the colonial settlement process.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
✓	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
✓	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

The site of John Fawkner's 1835 house and any potential archaeological evidence that survives from the 1835-38 period.

How is it significant?

The site of John Fawkner's 1835 house is of historical and social significance to Aboriginal people as it marks the meeting place between two important figures, Derrimut and John Pascoe Fawkner.

Why is it significant?

The site of John Fawkner's 1835 house is historically significant in the early history of Melbourne as the place where two important figures, Derrimut and John Pascoe Fawkner, met. Derrimut was known to have frequented Fawkner's residence, either to warn him of impending attacks on the colony or to deliver ducks and kangaroos that Derrimut had hunted for him. The relationship between these two men is of considerable historical significance. (Criterion A and H)

The site also has the potential for archaeological remains to be present, particularly artefacts dating to the 1835-38 period of occupation. The identification of these artefacts would contribute to a greater understanding of our cultural history. (Criterion C)

The site of John Fawkner's 1835 house is of historical and social significance to Aboriginal people as it demonstrates that this area was once part of their traditional lands; Fawkner acknowledged that they were the owners of the land on which he lived. This meeting place, and the relationship between the two men, demonstrates

the complexity of the cultural interactions between Aboriginal and non-Aboriginal people in seeking to understand each other's cultures. Their friendship, and Derrimut's diplomacy and advocacy on behalf of Aboriginal people marked him as an outstanding and highly respected clan-leader; his resilience in continuing to advocate for a permanent reserve for his tribe at a time when traditional lands were being appropriated, is remarkable, and the severe decline in his health after his advocacy failed is tragic. (Criterion A and G)

Today, this meeting place reflects the ongoing resilience and resistance of Aboriginal people. The place and stories associated with it symbolise the way that Aboriginal people have continued to form constructive relationships, working within the legislative system to gain respect and rights to Country. For Boonwurrung people, the experience of hardship and fraught relationships on their journey to self-determination has built a strong feeling of connection Derrimut due to the parallels of their experiences. (Criterion G).

What is the extent of its significance? As defined through the Victorian Heritage Inventory.

Heritage protection

Existing protection or heritage recognition – if any

Victorian HERITAGE INVENTORY	<i>H7822-1866</i>		
Victorian Heritage Register	<i>N/A</i>	What values are recognised?	
HERITAGE OVERLAY	<i>No</i>	EXISTING GRADE:	<i>N/A</i>

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR (historical place)
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

Broome, R. 2005 *Aboriginal Victorians: A history since 1800*, Allen & Unwin, Sydney.

Clark, I and L. Kostanski 2006 *Indigenous History of Stonnington*, University of Ballarat.

Anderson, Hugh 'Fawkner, John Pascoe (1792–1869)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/fawkner-john-pascoe-2037/text2517>, published first in hardcopy 1966, accessed online 3 August 2018.

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Fels, M. Lavelle, S. and D. Mider, 1992 Melbourne CAD Archaeological Management Plan: Volume 3 Inventory. Inventory Sheet 424 Flinders Street, No. 869. Victoria Archaeological Survey, Albert Park (Vic).

First land owners in Melbourne, accessed on 6 August 2018 at

<http://www.historyvictoria.org.au/Early%20Melbourne/First%20Melbourne%20Settlers.html>

Other background research from CoM sources

LANDUSE

HISTORIC LANDUSE

Archaeological block no: 59

Inventory no: 866 & 869

Character of Occupation: Commercial, Residential

J P Fawkner constructed his first house on this site in 1935. The house comprised nine rooms on the ground floor, three -rooms and three attics above. The house was demolished about April 1838 and excavations for Custom House began the following year and was completed in 1876. In 1841 Rubbish dumping' was officially permitted in the 'hollow beside Custom House'. Melbourne's first hotel was also built on the former site of Fawkner's house.

1839 Williamson

1837 & 1840 Hoddle

1855 Kearney

1866 Cox

First stock exchange constructed on site.

1877 Dove

Telegraph Office

1880 Panorama

1888 Mahlstedt

Harbour Trust Office

1905/6 Mahlstedt

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CoM. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	Meeting Place: Derrimut and Magistrate William Hull
STREET ADDRESS	Swanston Street (east side), between Flinders Lane and Collins Street (opposite Bank of Victoria building formerly at 24-28 Swanston Street now the location of the City Square)
PROPERTY ID	
PLACE TYPE	Open space
DESCRIPTION	Location only
DESIGN PERIOD	N/A

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

<i>ABORIGINAL THEMES</i>	<i>SUB-THEMES</i>
8 Taking Political Action and Overcoming Disadvantage	Fighting for land
2 Making Contact with Newcomers	Encounters and negotiating access to Country
3 Defending Country	Conflict

Historic themes:

<i>HISTORIC THEMES</i>	<i>DOMINANT SUB-THEMES</i>
2 Promoting Settlement	2.1 Defending traditional country
	OTHER SUB-THEMES
15 Preserving and Celebrating the City's History	15.3 Remembering the Aboriginal past

<i>HISTORIC THEMES</i>	<i>DOMINANT SUB-THEMES</i>
4 Governing, Administering and Policing the City	4.5 Administering Aboriginal affairs

Chronology:

DATE	EVENT
1852	William Hull was made a territorial Magistrate of Melbourne city
1858	Meeting of Derrimut and Magistrate Hull
1864	Derrimut passed away

History:**Historical context**

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung tribe to the north and the Boonwurrung tribe to the south. Aboriginal people had occupied this area for over 40,000 years. Derrimut was a Yalukit-willam clan-head or 'arweet' who belonged to the Boonwurrung language group. Derrimut's name is believed to mean 'to pursue' or 'to hunt'. The name Yalukit-willam properly means 'river camp' or 'river dwellers'. A second name, Buddy-barre, meaning 'salt water' or 'sea', was the name of Derrimut's tribe because his country was near the sea and may be an alternate to the language name, Boonwurrung (Clark and Kostanski 2006: 6-12). Derrimut fought in the 1850s and early 1860s to protect Boonwurrung rights to live on their land at Mordialloc Reserve. When the reserve was closed in July 1863, his people were forced to unite with the remnants of Woiwurrung and other Victorian Aboriginal communities to settle Coranderk Mission station, near Healesville (Clarke 2005).

The Yalukit-willam were associated with the coastal tract at the head of Port Phillip Bay extending to the Werribee River and included the present-day seaside suburbs of Williamstown, Port Melbourne, St Kilda and Prahran. The Yalukit-willam were one of six Boonwurrung clans.

Place history

The meeting between Magistrate William Hull and Derrimut in 1858 and the location of this meeting is important to Boonwurrung people. It marks a significant and sad moment in the history of colonial occupation of Melbourne and its impact on Aboriginal people, and in particular for Boonwurrung ancestors such as Derrimut.

William Hull arrived in Melbourne in 1840 and commenced business as a wine merchant and later became firm head of Hull and Sons until 1856, when he retired from trade. Soon after he came to Melbourne, Hull recognised the disadvantage under which Port Phillip laboured as a dependency of New South Wales, and he accordingly assisted in the movement for separation (The Argus 1871).

Derrimut and William Hull were well known to each other and met on many occasions, in the 1850s-60s primarily through Hull's role as a magistrate from 1852. Perhaps their first meeting was in 1842 when William Hull accompanied a group of 20 or 30 Aboriginal men, including Derrimut, who were walking the boundaries of Melbourne. He joined them – they were bewailing the occupation of this place by the white man, singing low and plaintive songs (Fels 2011: 25).

Later in 1858, Derrimut also described the site of the Bank of Victoria, in Swanston Streets, between Collins and Flinders Streets, in Melbourne's central business district to Melbourne Magistrate William Hull, in the following

terms: "You see, Mr. Hull, Bank of Victoria, all this mine, all along here Derrimut's once." (Clark and Kostanski 2006: 6-12). This meeting reflects the sadness which was felt by Derrimut for the loss of his country, particularly in light of the settlers' encroachment around Mordialloc Reserve, which Derrimut had advocated so strongly for.

In 1858, a Victorian Government Select Committee enquired into the condition of the Aboriginal people of Victoria. The Select Committee was told of Derrimut's despair as new arrivals were building homes on his people's country. Magistrate Hull informed the committee of Derrimut's fatalism:

...if this committee could get Derimut and examine him, I think he would give the committee a great deal of valuable information with respect to himself and his tribe, which would be very interesting; he speaks moderately good English, and I was told by a black a few days ago that he was still alive, and that he 'lay about in St. Kilda'. The last time I saw him was nearly opposite the Bank of Victoria, he stopped me and said, "You give me shilling, Mr Hull". "No", I said, "I will not give you a shilling, I will go and give you some bread," and he held his hand out to me and said "Me plenty sulky you long time ago, you plenty sulky me; no sulky now, Derimut soon die," and then he pointed with a plaintive manner, which they can affect, to the Bank of Victoria, he said, "You see, Mr Hull, Bank of Victoria, all this mine, all along here Derimut's once; no matter now, me soon tumble down." I said, "Have you no children?" and he flew into a passion immediately, "Why me have lubra? Why me have picanninny? You have all this place, no good have children, no good have lubra, me tumble down and die very soon now." (Clark and Kostanski 2006: 6-12).

Other specific sites in the Yalukit-willam estate within or adjoining the Hoddle Grid study area that are personally associated with Derrimut include the south bank of the Yarra River from the punt at South Yarra to the Yarra wharf where steamers moored (Clark and Kostanski 2006: 6-12).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	N/A	BUILDER:	N/A
DESIGN PERIOD:	N/A	DATE OF CREATION / MAJOR CONSTRUCTION:	N/A

Description:

The specific meeting place of Derrimut and Magistrate Hull is understood to have occurred opposite the Bank of Victoria at 24-28 Swanston Street, Melbourne.

Integrity:

This location has been extensively modified over the last 150 years and bears little resemblance to its original state. No tangible evidence of the meeting remains.

Comparative analysis:

No comparable places have been identified in relation to the specific story and meanings attributed to this location; there are, however, several places associated with Derrimut within the City of Melbourne. These include the site of John Pascoe Fawkner's residence, the south bank of the Yarra River where he was known to camp, 'Tromgin' the named swamp in what is now the Royal Botanic Gardens; the Benevolent Asylum where he died, and his grave in the Melbourne General Cemetery.

Significance**ASSESSMENT AGAINST CRITERIA:**

	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).
	CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).
	CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)
✓	CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).
✓	CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

The location of the meeting spot, recorded as being opposite the Bank of Victoria at 24-28 Swanston Street, Melbourne.

How is it significant?

The location of the meeting between Derrimut and Magistrate Hull on Swanston Street is of historical and social significance to Victorian Aboriginal people.

Why is it significant?

The location is of historical significance as it marks the meeting place between two important figures, being Derrimut and Magistrate William Hull, where Derrimut explained that the location of Melbourne was once part of his traditional lands, and the impact of the loss of those lands on himself and the Yalukit-Willam clan. This meeting also recognises the sovereignty of Derrimut. (Criterion H)

For Boonwurrung people today, this location is of social significance as it represents the assertion of land ownership by Derrimut, clan-head of Yalukit-Willam and an important and highly respected ancestor, and the impacts of the unwilling transfer of landownership, which resulted in the subsequent oppression of Aboriginal people. This meeting also relates to the plight of Aboriginal people to gain rights to Mission land and other areas that people were forcefully moved or removed to. Today, this meeting place reflects the ongoing resilience and resistance of Aboriginal people. (Criterion G)

What is the extent of its significance? Not defined

Heritage protection

Existing protection or heritage recognition – if any

Victorian HERITAGE INVENTORY	N/A		
Victorian Heritage Register	N/A	What values are recognised?	
HERITAGE OVERLAY	HO505 Flinders Gate Precinct	EXISTING GRADE:	N/A

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR (historical reference)
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline.
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

The Argus 1871. *Death of Mr. W Hull*. (The Argus Melbourne, Vic: 1848 - 1957).

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Clark, I. 2005. *You have all this place, no good have children ..." Derrimut: traitor, saviour, or a man of his people?*, in the Journal of the Royal Australian Historical Society, 1 December 2005.

Clark, I and L. Kostanski 2006. *Indigenous History of Stonnington*, University of Ballarat.

Fels, M. 2011. *I Succeeded Once – The Aboriginal Protectorate on the Mornington Peninsula, 1839-1840*. ANU Press.

Other background research from CoM sources

LAND USE

HISTORIC LANDUSE

Archaeological block no: 53

Inventory no: Inventory not provided

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation

Date of completion by Wurundjeri : 28 June 2018

Reviewed by Context and CoM. Final signed off by WWCHAC 1.3.2019.

Basic information

PLACE NAME	Melbourne Hospital (former)
STREET ADDRESS	Corner of Lonsdale Street and Swanston Street
PROPERTY ID	
PLACE TYPE	Building
DESCRIPTION	<p>Hospital building, multiple redevelopments and original buildings no longer standing. Remaining historical building no longer in use as a hospital. The site took up the block between Lonsdale, Swanston, Little Lonsdale and Russell Streets.</p> <p>The original hospital building was opened in 1848 and was relatively small and probably made of stone (depicted in an early lithograph). It was set back off the street, 2-storied and housed only 10 beds.</p> <p>Additional buildings were added to the site over the years as the hospital expanded, including a wooden structure – so the hospital footprint expanded significantly.</p> <p>A multi-storied, Edwardian style red brick building replaced the earlier buildings in 1913.</p> <p>The site was completely refurbished and the majority of the hospital demolished in the 1980s and 1990s.</p>
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
Theme 2: Making contact with newcomers Theme 4: Segregation, incarceration and institutionalism	2.2 Kidnappings, disease and violence 4.2 Becoming British subjects and Australian citizens 4.4 Being forcibly moved to missions, reserves and protectorate stations

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
6 Creating a functional city 11 Caring for the sick and destitute	6.3 Providing essential services 6.4 Disposing of the dead 11.2 Providing welfare services 11.3 Caring for the sick

Chronology:

DATE	EVENT
1841	Public meeting called to discuss need for a public hospital
1842	Committee appointed to raise funds
1846	Foundation stone laid on the corner of Lonsdale Street and Swanston Street
1848	Melbourne Hospital opens
1852	New wooden building added to the site for fever patients
1854	Central block added
1857	Western block added
1861	Outpatients department and additional ward added
1867	Two eastern pavilions built
1881	David Barak (son of William Barak) becomes a patient at Melbourne Hospital. Dies 8 th August 1881
1882	Government inquiry into Coranderrk. Recommendation a hospital is built in Healesville for the Indigenous occupants of Coranderrk who otherwise have to travel to Melbourne for treatment at the Melbourne Hospital. The recommendation is denied
1884	Accident at Coranderrk station leaves resident Johnny Charles in a serious condition. He is taken to Melbourne Hospital where he dies
1892	Building condemned in Royal Commission
1894	Coranderrk resident Tommy Avoca has accident in North Melbourne. He is taken to Melbourne Hospital where he dies
1908	After a long debate about moving the hospital, decision is made to rebuild on the same site
1911	Accident at Coranderrk Station. Resident Edward Collins taken to Melbourne Hospital. He is treated and returns to Coranderrk
1912	New foundation stone laid
1913	New hospital opens (on same site)
1935	Renamed the Royal Melbourne Hospital
1944	Royal Melbourne Hospital moves to new site in Parkville. Melbourne Hospital buildings sold to the government and Central Hospital occupies the buildings
1946	Queen Victoria Memorial Hospital occupies the site
1987	Queen Victoria Memorial Hospital relocates. Most of the building demolished over the following years

Historical context

In 1841, when serious public discussions about building a hospital began, Melbourne was still a relatively small town (Ergo, *Melbourne city grid*).

Quite rapidly, the influx of people into Victoria exacerbated demands for a larger hospital. Between 1837 and 1851 the settler population of Port Philip grew from just 4,000 to 95,000. By the end of 1853 the settler population was well over 200,000 (Ergo, *The impact of migration*). As Melbourne's settler population continued to grow, the Indigenous population rapidly declined. Tribes were forced onto stations and expected to behave, work and dress like the settlers. Though they were obligated to follow British law, they were rarely treated in the same way as British citizens in terms of compassion and care. While Aboriginal people were admitted to the hospital for care they were often refused visitation and treated poorly, as in the case of Wurundjeri ancestor William Barak and his son David (Argus, 1881).

Over the following years people heavily debated the hospital and its inadequate facilities. These debates focussed on the requirements of non-Aboriginal patients despite the fact that at the time, the Aboriginal people living in and around Melbourne were suffering terribly from disease and the effects of poverty. There were constant calls to move and expand as the need for better facilities grew exponentially. Even with the additions of multiple wings and wards, the hospital was never big enough. The building was condemned in an 1892 Royal Commission, but a new hospital did not open until 1913 (The Royal Melbourne Hospital, *History of the city campus*).

While individual doctors were available around the state, the Melbourne Hospital remained the main point of emergency and complex cases for a number of years. This meant that those living outside of Melbourne, especially residents of Aboriginal mission stations, were required to travel long distances to receive treatment. These journeys could significantly hinder treatment and recovery, especially when urgent care was necessary (Barwick, p.168).

Place history

The first Melbourne Hospital that opened in 1848 on the Lonsdale Street location was a small building initially funded by public donors. The two-storied stone building with only 10 beds was almost immediately inadequate to deal with the growing Melbourne population. Within four years the total number of beds expanded from 10 to 104 and a wooden temporary building had been added to the site; by 1867, a number of new buildings extended the site. The site that had originally been set aside for the hospital, on the block between Lonsdale Street, Swanston Street, Little Lonsdale Street and Russell Street, though large enough to accommodate these extensions could not keep up with the influx of patients (The Royal Melbourne Hospital, *History of the city campus*).

It was to this inadequately serviced hospital that Yarra Yarra Tribe (Wurundjeri) Aboriginal David Barak was taken in 1881. David Barak was the son of William Barak, *ngurungaeta* of the Yarra Yarra Tribe (Wurundjeri) and influential leader of Coranderrk. At age 10, David became seriously ill at Coranderrk Station and with insufficient health care available in Healesville, he was forced to make the journey to Melbourne for treatment. In this situation Barak sought the help of his friend Mrs Ann Bon, a philanthropic widow who spent a significant part of her life helping Aboriginal people and other disadvantaged groups in Victoria. Bon accompanied Barak and his son to Melbourne Hospital where she insisted on treatment for David. (Barwick, p.181) David was admitted to the hospital however Barak was refused entry and couldn't see or visit his son whilst in care. David died a short time later on the 8th August 1881: his body was never returned to his family. According to a report from the Coranderrk Inquiry, "The blacks who died in the Melbourne Hospital were buried at the expense of the institution. [The family] Never gave any instructions and knew nothing about their burial. [They] Did not go to see them decently buried. They were certainly wards of the state" (Argus, 1881). This quote illustrates a tragic reality of how Aboriginal people were disempowered when interacting with Melbourne Hospital during this period. The chain of events, coupled with the

recent death of Barak's wife, also provides an example of the hardship experienced by Aboriginal people. These events had a significant impact on William Barak's life (Argus, 1882).

Early the next year, as part of the Coranderrk Inquiry, a recommendation was made to build a hospital for the residents of Coranderrk. This would resolve the need for residents to travel to Melbourne Hospital when ill or injured and 'where they are never satisfied and ... seldom cured' (Argus, 1882). David's case clearly influenced this recommendation as his name was mentioned repeatedly in the reports. The recommendation was denied, and the Coranderrk residents had to continue to seek medical care at Melbourne Hospital (Argus, 1882).

Just a few years later, another serious incident would highlight the need for better care outside of Melbourne. In 1884, a search party was called at Coranderrk looking for a young boy who was missing in the bush in the area. Over the course of the night, one of the members of the search party – 33 year old Johnny Charles – accidentally shot himself in the face. He was found the next day in the bush seriously injured but conscious. Charles was taken to Melbourne Hospital for treatment but survived only a month before dying in hospital. (Herald, 1884; Argus 1884) Although an extreme case, had hospital care been available at Coranderrk Charles could have avoided the long journey to Melbourne which delayed treatment. His distance from friends and family also would have made his final weeks lonely and frightening, not to mention the suffering for his family who needed Board permission and funding to travel off the station to visit him, a request that was often refused (Argus, 1881).

Ten years later another important Coranderrk resident would spend his last moments of life at Melbourne Hospital. In 1894, Tommy Avoca, colloquially known as "King Tommy" and considered the last of the Avoca Tribe, fell outside a hotel in North Melbourne and suffered a head injury. Avoca, 70 years old at the time, was also taken to Melbourne Hospital where he died the next day (Age, 1894; Argus, 1894).

These stories show how difficult life was at the time and how significant experiences of healthcare and associated trauma were in the lives of Aboriginal people. The Melbourne Hospital featured regularly in written accounts about Aboriginal Victorians as reported in the Argus, other local newspapers and William Thomas' journals. The deaths of David Barak and Tommy Avoca, and the connection to Melbourne Hospital, are important events in the history of Wurundjeri people, the Coranderrk community and wider Aboriginal society in colonial Melbourne.

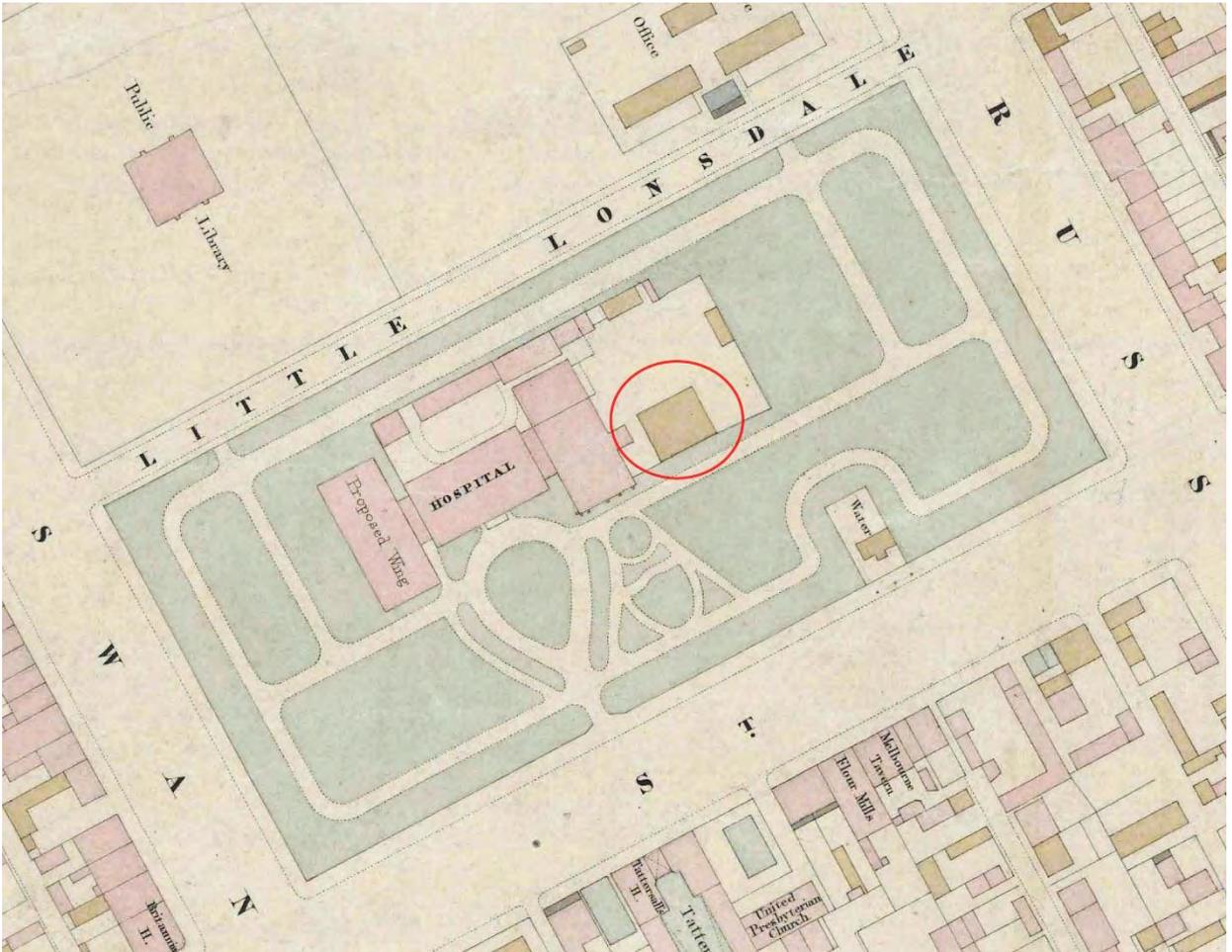


Figure 1. A section of a 1856 plan by T F Bibbs, showing the original timber building (red circle). (Source: PROV)

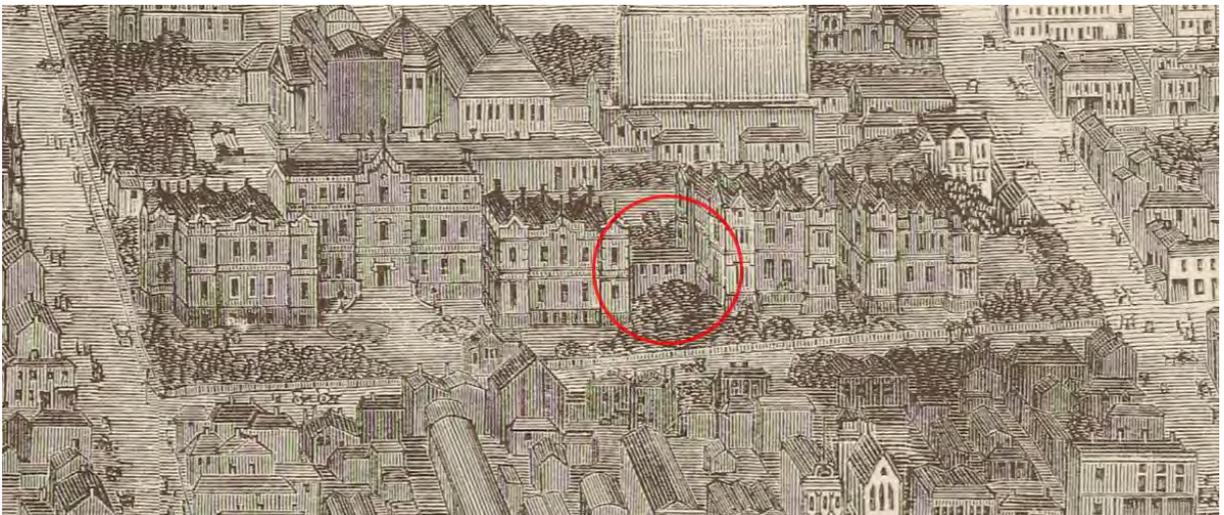


Figure 2. A section of a 1880 lithography by Samuel Calvert, showing the original building in-between newly developed hospital buildings. (Source: SLV)

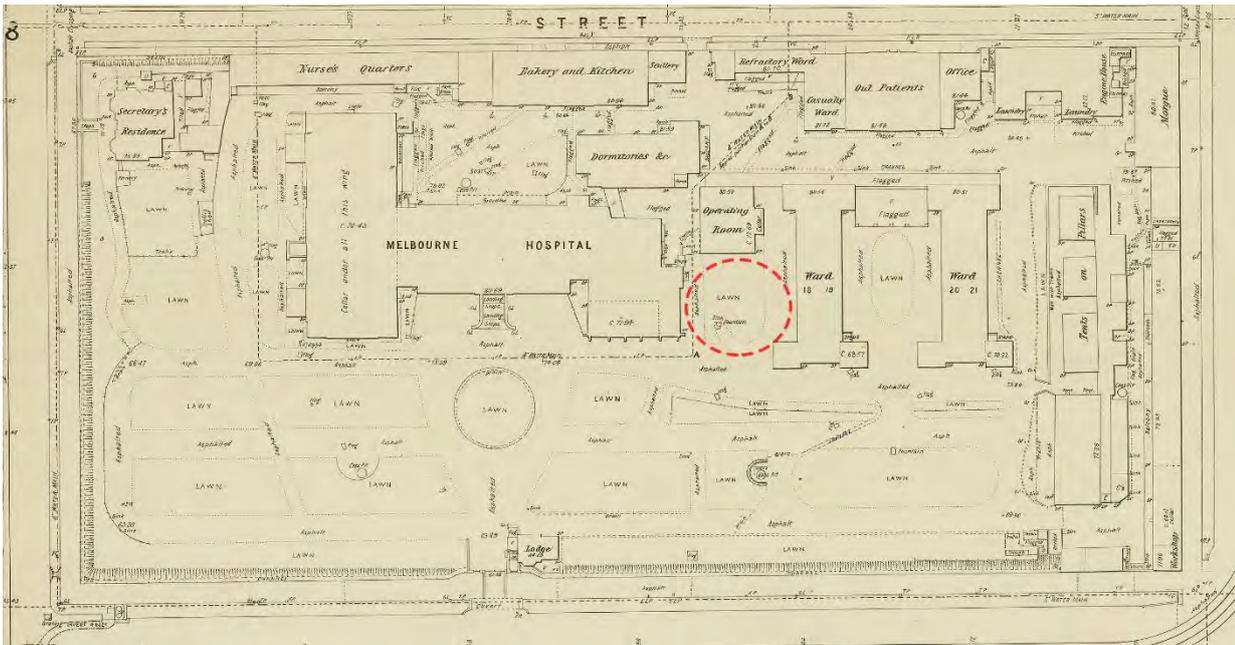


Figure 3. Melbourne and Metropolitan Board of Works Detail Plan No 1018, 1895. Note the removal of the earlier building on site. (Source: SLV)

Description

DESIGNER / ARCHITECT / ARTIST:	1848 building – Samuel Jackson 1913 redevelopment – JJ and EJ Clark	BUILDER:	
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1846-48 1912-13

Description:

The original hospital buildings no longer exist and only one building and fence remain from the 1912-13 hospital buildings, the front tower (now occupied by the Queen Victoria Women's Centre) and sections of the bluestone and iron fence. The front tower provides an excellent example of the architectural style of the period.

There are few references to the material used in the original hospital building. Based on the lithograph image and other buildings constructed at a similar time (State Library Victoria) it seems most likely the original building was made of stone. The five-storey redeveloped building was constructed of red-brick and occupied the entire block, as such it is unlikely any of the original buildings were incorporated into the redevelopment. The pavilions and open balconies are an example of early twentieth century design principles and the remaining tower is an enduring display of Edwardian innovation.

The majority of the hospital site was redeveloped in the late 1980s. It is not known if any archaeological investigations were undertaken prior to redevelopment. The site is listed in the VHI D7822-1189.

Integrity:

The heritage values were somewhat preserved with the retention of part of the building and the use of that building as a Women's Centre, as this connects the physical structure with healthcare. It is fitting that the place is now a multicultural and inclusive space for Aboriginal and non-Aboriginal women to meet.

In relation to the nineteenth century hospital buildings, there appears to be no evidence remaining. The connection and meanings are conveyed through the history of people and their experiences at the Melbourne Hospital which reveals important parts of the history of colonial occupation for Aboriginal people and has been passed down within the Wurundjeri community and remains well-known story today. Documentary sources also contain evidence of this history.

Comparative analysis:

Historically, the comparable examples relevant to the experience of Aboriginal people in the health care system may include other hospitals such as the Alfred Hospital (built 1870 in Commercial Road, Prahran), and other institutions such as the Benevolent Asylum opened in 1851 and located to the north-west of the city grid and described as an 'impressive three-storey Tudor-style building on 'Institution Hill', straddling North and West Melbourne'; the asylum was extended numerous times, and finally relocated to Cheltenham in 1911 (Benevolent Asylum (Kingston Centre) <http://www.emelbourne.net.au> accessed 9.11.2018). For example, Derrimut, clan-head or 'arweet' of the Yalukit-willam clan (Boonwurrung) spent the last period of his life at the Benevolent Asylum and died there in on 28/05/1864,

Architectural comparisons: the 1912 building may be compared to the Melbourne City Baths, designed by the same architect. The 1848 building was designed by Samuel Jackson; most of Samuel Jackson's other works consisted mostly of churches so the style is difficult to compare.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
✓	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The whole block – Lonsdale Street, Swanston Street, Little Lonsdale and Russell Street – has historical and social significance to Yarra Yarra tribe (Wurundjeri) as it was over this whole site that the hospital buildings stood and significant historical events occurred. The remaining façade and fence are significant as examples of Edwardian architecture specific to public buildings and as the last physical connection to the hospital's history.

How is it significant?

The Melbourne Hospital site has a social, historical and associative significance for Aboriginal people, and in particular Yarra Yarra tribe (Wurundjeri) in relation to a number of events that occurred at the site (that is, the deaths of notable Aboriginal people) and that are important to colonial history, especially Victorian Aboriginal history.

Why is it significant?

The place is historically significant as location of key events in recorded Victorian colonial history and specifically Victorian Aboriginal history. The place has associations with numerous figures in history and particularly residents of Coranderrk. Barak, one of the most important figures in Wurundjeri history, was hugely impacted by the death of his son at Melbourne Hospital which consequently influenced later important events such as the Coranderrk Inquiry. The Melbourne Hospital has had an ongoing significance in Wurundjeri history as for a long time it was the last known location of David Barak, his burial place remaining unidentified until recently. (Criterion A)

The Melbourne Hospital represents the early history of colonial engagement with Aboriginal people, in particular the experience of disease and health care, and the imposition of colonial authority over the lives of Aboriginal people in these spheres. Most notably the death of David Barak and his previously unknown burial location has contributed to a lasting missing link in Wurundjeri peoples' history. (Criterion A and G)

The deaths of David Barak, Johnny Charles and Tommy Avoca are important events in the history of Wurundjeri people. The significance of Melbourne Hospital for Wurundjeri people is evident as the community continues to share these stories over 100 years later. Barak's life and story personifies the challenges faced by Wurundjeri people in trying to engage healthcare and with the colonial and later state system in general. His encounters in Melbourne resonate with their own experience of injustice and suffering, such as experience of racism and prejudice. (Criterion H)

What is the extent of its significance?

The physical extent is the block on which the hospital was built, namely the area between Lonsdale Street, Swanston Street, Little Lonsdale Street and Russell Street.

The attributes are essentially intangible – memory, story, meanings – and the original buildings are no longer standing. However, the events that took place within the building continue to be important to understanding Aboriginal history in Melbourne and specifically the history of Wurundjeri people.

The place connects the Hoddle Grid to the outer regions of Melbourne including Healesville.

Heritage protection**Existing protection or heritage recognition – if any**

VICTORIAN HERITAGE INVENTORY	D7822-1189		
Victorian Heritage Register	VHR H0956 (listed 1982)	What values are recognised?	Architectural, historical and social significance associated with the extant building and fence. Social refers to 'significance for their continuing association with medical facilities run for women by women for over forty years' No reference to Aboriginal people/history.
HERITAGE OVERLAY	HO713	EXISTING GRADE:	Significant (VHR)

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
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✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline.
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply: *Not applicable – already listed on HO.*

References

Newspapers

- The Age, *Death of An Aboriginal*, Tuesday 13 November 1894, page 6
- The Age, *Family Notices*, Wednesday 10 August 1881, page 1
- The Argus, *Aborigine Shot*, Tuesday 26 December 1911, page 6
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- The Argus, *The Coranderrk Board*, Friday 3 March 1882, page 10
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LANDUSE

<i>HISTORIC LANDUSE</i>	
Archaeological block no: 00	Inventory no: 0000
<i>Character of Occupation: i.e. Governmental, Commercial</i>	
<i>Refer to info sheets in Melbourne CAD Management Plan 1993</i>	
<i>i.e. 1839 Williamson</i>	<i>Info</i>
<i>i.e. 1837 & 1843 Hoddle</i>	<i>Info</i>

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Boon wurrung Foundation

Review by Context. This incomplete draft is pending sign-off or expansion by BWF. This version is edited to 8.3.2019.

Basic information

PLACE NAME	St Pauls Cathedral: Noonkanbah land rights vigil
STREET ADDRESS	198-202 Flinders St and 24-40 Swanston St and 197-205 Flinders Lane, Melbourne, VIC 3000
PROPERTY ID	
PLACE TYPE	Building
DESCRIPTION	<p>St Paul's Cathedral is a significant landmark in Melbourne; numerous protests have been held on the corner of Swanston and Flinders Streets, next to the Cathedral. The vigil held here in August 1980 was designed to make a specific link between St Paul's Cathedral as a sacred place and the Goanna dreaming site at Noonkanbah, WA.</p> <p>St Pauls Cathedral is building made distinct by its high Victorian Gothic architecture, with poly-textured finish Waurn Ponds and Barrabool sandstone cladding. The front Flinders Street face has two tall steeples on either side, and a higher reaching third steeple is centred in the middle, protruding further down the church along Swanston St side. (Heritage Council Victoria 1999)</p>
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

ABORIGINAL THEMES	SUB-THEMES
8.0 Taking political action and overcoming disadvantage	8.1 Fighting for land 8.3 Achieving positive political and legal changes, including self determination

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
3 Shaping the urban landscape	3.2 Expressing an architectural style
10 Shaping cultural life	10.2 Belonging to a religious denomination
12 Expressing Social and Political Opinion	12.2 Staging protests

Chronology:

DATE	EVENT
1976	Noonkanbah station advertised for sale
1978	Amax company selected a site for drilling in Noonkanbah
May 1979	Noonkanbah people petitioned against Amax
March 1980	Mining contractors entered the property accompanied by police
18 March 1980	Clyde Holding, Member for Melbourne Ports references St Patricks and St Pauls Cathedrals as 'sacred' in a speech to the House of Representatives (Canberra).
March 1980	Sympathisers rallied at St George's Cathedral in Perth
April 2 1980	500 people demonstrated in Perth
September 10, 1980	National Aboriginal Council delegation takes the Noonkanbah case to the sub-commission on prevention of discrimination and protection of minorities, United Nations Commission on Human Rights, in Geneva, Switzerland.
August 7 1980	Convoy of vehicles from Perth was blockaded, the drilling crew and trade unionists agreed not to work on the rig.
August 11-17 1980	Demonstrations were held in Melbourne to support the people of Noonkanbah, and a 3 Day Vigil took place outside St Paul's Cathedral.

History:**Historical context**

In May 1978, 497 mineral claims had been pegged on Noonkanbah station without any consultation. 'Amax, a multinational company interested in exploring for oil, selected a site for drilling in Noonkanbah, which it apparently believed would not infringe sacred sites. Though the WA Aboriginal Heritage Act allowed for protection of any "sacred, ritual or ceremonial site", according to Kingsley Palmer, 'although certain places... were recognised as being of particular importance for one reason or another, the whole land [of Noonkanbah] was recognised as being endowed with spiritual essence' (O'Lincoln 1993).

Despite a petition against Amax by the people of Noonkanbah, the Yungngora, in May 1979, and an address to the WA trades and Labour Council, the Government authorised the company to drill. In March 1980 police accompanied mining contractors into the property at Noonkanbah, experiencing much resistance (O'Lincoln 1993).

Members of the Noonkanbah community had asked the church to support them in their cause, resulting in the Uniting Church working closely with the Yungngora people during this time. A number of rallies were held in WA in support of the traditional owners of the land. In 1979, the Synod of WA agreed to "make representation to the WA Government with a view to its reconsideration of the decision to allow drilling on the Pea Hill sacred sites" (Dowling 2017).

However, the West Australian Premier at the time, Charles Court, ordered the mining exploration to continue. On 7 August 1980, police escorted a convoy of drilling rigs and trucks from Eneabba, north of Perth, the convoy was met by protestors along the way and a blockade near the site (Dowling 2017). A stand off ensued, which lasted all night until the police and Aboriginal police aides, cleared the blockade (O'Lincoln 1993).

Those clergy present at the protest made a statement, saying: 'The men from the churches did not arrive at Noonkanbah committed to participation in any protest or action. We wanted to show the community that there were many people in Australia who cared about what happened to them' (Dowling 2017).

Following the clearing of the blockade for the convoy of trucks to continue through to the site for drilling, 'news came through that the drilling crew, all trade unionists, had met and voted not to work the rig' (O'Lincoln 1993). It seemed victory might be had for those protesting for the land rights of the Yungngora people. The Australian Council of Trade Unions applied pressure and it was announced that the rig should not operate without the union crew. However, Premier Court was determined that the explorations go ahead. Court had Amax transfer their drilling rights to the State Government, which passed them on to a \$2 shelf company. This produced a technicality that allowed a new drilling crew to be hired, and so the drilling went ahead (O'Lincoln 1993).

'No oil was found, and in April 2007 Noonkanbah land was recognised by native title' (Dowling 2017).

United Nations

The following information is quoted directly from:

Commissioner for Community Relations 1981, *World Perceptions of Racism in Australia*, Community Relations Paper No. 12, April 1981, Commonwealth of Australia.

On September 10, 1980, the Sub-Commission on Prevention of Discrimination and Protection of Minorities, meeting in Geneva, heard a submission from Mr Jim Hagan (Chairman of the National Aboriginal Conference of Australia (N.A.C.), an affiliate to the World Council of Indigenous Peoples) and two other Aboriginal leaders. He referred to the extensive petroleum exploration program on the ancestral land of the Noonkanbah people in W.A. and the continuation of drilling, despite widespread protests throughout Australia at the desecration of sacred land. The Aboriginal delegation asked the Sub-Commission to urge the Australian Government to take appropriate measures to protect the right of the Noonkanbah people to freedom of their religion by entitling them to control over their lands. They further requested that a study be undertaken of discrimination against Aborigines in Australia.

The immediate effect of the three-man Aboriginal delegation of which Mr Hagan was part has been described by a journalist⁶: "The short-term impact by the Noonkanbah delegation was quite spectacular in terms of the publicity generated for their cause.

Part of the reason for this was that American, Russian and French television and press not only packed the Sub-Commission and hearing but actively lobbied the Sub-Commission Chairman, Erik Nettel, of Austria, to have the Noonkanbah address brought forward on the Notice Paper."

The following day the delegation did a short television interview for the top current affairs program, "Time", and were also interviewed by the Ambassador of Norway to the UN, Knut Sverre, who is at the same time Special Adviser on Human Rights to Sweden, Iceland and Denmark, as well as to Norway.

The Secretary of the Program to Combat Racism (PCR) within the World Council of Churches, Prexy Nesbit, an American, said:

"The Noonkanbah address starkly revealed to the Sub-Commission the world-wide problem of the threat to indigenous people by multinational corporations."

In the United States the Aboriginal protest against drilling at Noonkanbah received more media publicity than any other Australian issue, while the Aboriginal appeal to the UN attracted strong coverage on the electronic media networks. As a direct outcome of this initiative the Sub-Committee on Racism, Racial Discrimination, Apartheid and Decolonisation invited the NAC to attend preparatory meetings in Geneva in February 1981 in order to plan a major conference on indigenous people and land to be held in September 1981. NAC Executive Member, Mr Reginald Birch, addressed the gathering on the subject of Land Rights.

Place history

During a sitting of the House of Representatives, Alan Clyde Holding, MP for Melbourne Ports, argued against the treatment of the Yungngora people over the drilling exploration at Noonkanbah.

‘What kind of consultation is there with Aboriginal people when carloads of police arrive and they are given five minutes to make up their minds where drilling will commence? It is an extraordinary exercise in latent racism. I wonder what would happen if some oil or mining company decided that there was uranium or oil under St Patrick’s Cathedral or St Paul’s Cathedral. Does anybody believe that those sites, which are sacred to many members of our community, would be subjected to predatory occupation by a mining company, backed up by local police forces’ (Holding 1980)?

In August 1980, the Aboriginal Mining Information Centre – a Melbourne based organisation – took this idea quite literally. The Aboriginal Mining Information Centre sought to support Aboriginal communities affected by mining development, to engage in public education and to recognise the rights of Aboriginal peoples to own and control their traditional lands (Friends of the Earth Australia 1980: 39).

An AMIC working group ‘responded immediately to the police state tactics of the WA Government and the consequent drilling on Noonkanbah by holding two demonstrations and a 3 day vigil at St. Pauls Cathedral in Melbourne’ (Friends of the Earth Australia 1980: 39).

One of their actions was the construction of a ‘model’ oil rig outside the Melbourne GPO in the Bourke Street Mall to demonstrate Holding’s point that Noonkanbah was a site of sacred significance to the Yungngora people, and so should be treated with respect.

‘Demonstrations of support for Noonkanbah Aborigines were held nationally between 11-17 August. In Melbourne hundreds of people participated in two rallies during the week and set up an ‘oil rig’... and held a vigil at St Pauls Cathedral in the city centre during the weekend’ (Friends of the Earth Australia 1980: 6).

It is understood that a number of prominent members of the Victorian Aboriginal community took part in the vigil, however research to date has not located any oral history accounts, nor has it been possible to identify and interview some of those who took part.



Figure 1: Oil Rig set up for Noonkanbah demonstration
(Friends of the Earth Australia 1980: 6).

Description & Field Work Sheet

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	William Butterfield; Terry and Oakden; Joseph Reed	BUILDER:
DESIGN PERIOD	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:

Description:

St Pauls Cathedral is building made distinct by its high Victorian Gothic architecture, with poly textured finish Waurn Ponds and Barrabool sandstone cladding. The front Flinders Street face has two tall steeples on either side, and a higher reaching third steeple is centred in the middle, protruding further down the church along Swanston St side (Heritage Council Victoria 1999).

The location of the vigil has not yet been determined.

Integrity:

As a central and dominating building in the Melbourne CBD, the architectural and religious significance of the Cathedral, as a place of worship is evident. However, there is no visible indication towards the building's association with demonstrations against mining in Noonkanbah. The prop oil rig that was erected in August 1980 at the vigil for Noonkanbah was removed.

No photographs of the vigil have been located to date.

Comparative analysis:

The streets of Melbourne, the steps of Parliament House, the City Square, and more recently Federation Square have been used for many protests.

The location of the Noonkanbah vigil was directly related to the reference by Clyde Holding, Member for Melbourne Ports, in a speech to the Australian Parliament where he linked the sacred qualities of St Pauls Cathedral (and St Patricks Cathedral) to the sacred site at Noonkanbah which was about to be desecrated by drilling.

This reference to the respect owed to Indigenous sacred sites is unique in this context, and provides an important historical link to the campaign for land rights.

Significance**ASSESSMENT AGAINST CRITERIA:**

✓	CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).
	CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).
	CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).
	CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).

CRITERION E

Importance of exhibiting particular aesthetic characteristics (aesthetic significance).

CRITERION F

Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)

CRITERION G

Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).

CRITERION H

Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

STATEMENT OF SIGNIFICANCE**What is significant?**

The area surrounding St Paul's Cathedral, in the centre of the Melbourne CBD is significant. *The specific location of the vigil is not known.*

How is it significant?

St Pauls Cathedral, especially the public location outside the Cathedral where the vigil was held, is of historical and social. *It may also be of social significance to the Victorian Aboriginal community.*

Why is it significant?

St Pauls Cathedral is of historical significance as the site of a 3-day vigil for the Yungngora people, protesting the drilling exploration for oil at Noonkanbah, their sacred land. A correlation was drawn between the Cathedral and Noonkanbah, both being sacred sites for different groups of people, and it was argued that they should be treated with the same respect. Within the Melbourne context, the link to a developing appreciation of land rights was also important. (Criterion A)

What is the extent of its significance?

The significance extends as a location chosen for its centrality, visibility and alignment as a sacred site for many people, to demonstrate against the Western Australian Government's treatment of the people of Noonkanbah. *The specific location of the vigil is not known.*

Heritage protection**Existing protection or heritage recognition**

Victorian HERITAGE INVENTORY	H7822-1920		
Victorian Heritage Register	H0018	What values are recognised?	<i>architectural, historic and scientific (technical)</i>
HERITAGE OVERLAY	HO655	EXISTING GRADE:	<i>Significant</i>

Recommendations Arising

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

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Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CoM. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	State Library of Victoria
STREET ADDRESS	328 Swanston Street Melbourne
PROPERTY ID	109388
PLACE TYPE	Building
DESCRIPTION	State Library, including the forecourt. recourt
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
5 Collecting and Exhibiting Aboriginal Cultural Material, and its Repatriation	Being put on public display Collecting Aboriginal cultural material Being represented in museum exhibits and cultural collections Repatriation of cultural material and Ancestral remains
7 Expressing Cultural and Spiritual Life	Educating Commemorating the past
8 Taking Political Action and Overcoming Disadvantage	Fighting for racism
9 Remembering and Rediscovering the Past	Protesting against past wrongs

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
12 Expressing social and Political Opinion	12.2 Staging protests
	OTHER SUB-THEMES
2 Promoting Settlement	2.1 Defending traditional country
15 Preserving and Celebrating the City's History	15.3 Remembering the Aboriginal past
4 Governing, Administering and Policing the City	4.1 Governing the Colony and State of Victoria 4.3 Melbourne plays role as Federal Capital

Chronology:

DATE	EVENT
1854	Library foundation stone laid for the first section of the building. Library opened 1856.
1866	Intercolonial Exhibition.
1868	Melbourne Public Library Exhibition.
1875	Intercolonial Exhibition.
1880-1881	International Exhibition.

History:**Historical context**

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung tribe to the north and the Boonwurrung (also spelt Bunurong) tribe to the south. Aboriginal people had occupied this area for over 40,000 years.

Prior to colonial occupation, knowledge was transmitted orally, but in a restricted sense, depending on age and gender. With colonial occupation, western traditions in education were reflected in the institutions that were established, such as mechanics institutes, libraries and museums. Aboriginal society, culture and crafts were of great interest, and artefacts were collected and displayed at colonial, intercolonial and international exhibitions at the State Library. Redmond Barry was the driver of the Library's development. Whilst he has become most well known for being the judge for Ned Kelly's trial, he was a lawyer who represented many Aboriginal people in the early years of the Port Phillip Settlement.

One of the library's current roles is to educate the public about Aboriginal people, including the requirements for obtaining cultural permissions for use of images and access to certain collections. Whereas once it took information from communities without permission, today it is trying to be an organisation that both promotes and protects Aboriginal knowledge.

Place history

In 1856 the first section of the library was opened. Over the next 150 years the building expanded and at various times accommodated four institutions: the Public Library (1856-present), the National Gallery of Victoria (1861-1968), the Industrial and Technological Museum (1870-2000) and the Natural History Museum (1899-2000) (Victorian Heritage Database Report 2018).

Aboriginal artefacts were exhibited at colonial, intercolonial and international exhibitions at the State Library, although there is little evidence of Aboriginal involvement or permission in having their works displayed in this setting. The 1875 Intercolonial Exhibition was held in the Great Hall, Sculpture Hall and other parts of the State Library in Swanston Street. Hops and baskets, mats, trays and nets from Coranderk were exhibited, and the baskets, mats, trays and nets were recommended to go to the 1876 International Exhibition in Philadelphia, USA. Arrowroot from Lake Tyers received a first-class prize and arrowroot from Lake Wellington (Ramahyuck) achieved a second-class prize in their section (McCarron, Bird & Co. 1875).

From its inception, the Museum of Victoria collected Aboriginal cultural material, showing visitors representations of Aboriginal people. The Museum was first housed in the Assay office (1854-1856) before moving to the University of Melbourne (1856-1899), then to the State Library of Victoria (1899-2000), and now the Carlton Gardens (2000) (Museum Victoria 2018).

On 22 November 1985, 38 un-provenanced human remains were taken for reburial in King's Domain, on a hill near the Sidney Myer Music Bowl and opposite a statue of Queen Victoria. A procession of representatives from Aboriginal communities, led by Gunditjmara elder 'Banjo' Clarke and including Margaret Tucker, carried and accompanied the remains. The procession left from the Museum (then at the State Library of Victoria), walking along Swanston Street and St Kilda Road. This was the first of the Museum's repatriations (Berg 2010). Today the Library holds and conserves many important documents, photographs and drawings important to an appreciation of Aboriginal history and culture in Victoria.

Aboriginal people are now employed in organisations such as the Museum and the State Library. The Bunjilaka Aboriginal Cultural Centre at the Museum provides such education through its displays and programmes for schools and others, and the Koori Heritage Trust plays a similar role. The State Library has a Koori Librarian position devoted to helping to educate non-Aboriginal people about culturally sensitive practices associated with Aboriginal cultural material and information, and the representation of Aboriginal people. Combining these new initiatives with the cultural knowledge and practices handed down through generations, has enabled Aboriginal communities to re-learn their language and piece together detailed histories for a variety of purposes, including reconnecting with their culture, people and Country (State Library of Victoria 2018).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Joseph Reed, Bates Peebles & Smart	BUILDER:	Builder not identified in the VHR citation
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1854, 1913, 1927, 1961

Description:

The State Library is located at 328 Swanston Street. The building and grounds include the main Swanston Street sandstone facade, with central Corinthian portico and flanking wings, as well as the Queen's Hall reading room and the large domed reading room (Victorian Heritage Database Report 2018).

Integrity:

The State Library is still in operation today and retains its integrity as a public monument where Aboriginal artefacts were displayed during a number of exhibitions in the past. Today, the role of the State Library has shifted to be a

place where people go to interact with historical and contemporary materials related to Aboriginal cultural heritage, including important resources specific to the Boonwurrung people. As such the library is a place that promotes and educates the public about Aboriginal people and their values.

Comparative analysis:

Aboriginal human remains have been held for research purposes in a number of other institutions including the University of Melbourne and other repositories overseas. The University has also contributed to the collection and sharing of knowledge about aboriginal history and culture, and as an institution where Aboriginal people have taken up roles in research, scholarship and learning.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The State Library, including the building, grounds and the collection, 328 Swanston Street, Melbourne.

How is it significant?

The State Library of Victoria is of historical and social significance as a public monument which is architecturally prominent, and which is historically important as it is. The Library retains continued significance to Aboriginal people as it demonstrates the importance of their culture and heritage and is still regarded as a place of learning.

Why is it significant?

The State Library of Victoria is historically significant as the first place in Melbourne where traditional Aboriginal artefacts were displayed, demonstrating the interest of colonial society in the artefacts of Aboriginal culture. (Criterion A)

The collection of the State Library of Victoria comprises documents, artwork, drawings and photographs, an important repository of cultural material for understanding aspects of Aboriginal history and culture, from language to artefacts, images and oral histories. The collection of historical importance to Victoria and to Victorian Aboriginal communities. (Criterion A)

The collection of the State Library of Victoria is of particular significance for the Aboriginal community. Within the collection are items that represent the work of Aboriginal people, and these offer a precious connection to Aboriginal history and to specific ancestors. (Criterion G)

Combined with the cultural knowledge and practices held within Aboriginal communities, the resources held at the State Library (and in other cultural institutions) have supported Aboriginal people in the re-learning of their language and the piecing together of detailed histories for a variety of purposes, including reconnecting with their culture, people and Country. (Criterion G)

The State Library of Victoria plays an important role in the education of the non-Aboriginal public about Aboriginal history and culture, and in managing the representation of Melbourne's various Aboriginal communities through controls on the use of images and other materials. (Criterion G)

What is the extent of its significance? The State Library building and forecourt.

Heritage protection**Existing protection or heritage recognition**

Victorian HERITAGE INVENTORY	<i>H7822-1081</i>		
Victorian Heritage Register	<i>H1497</i>	What values are recognised?	Historical, architectural, scientific (technical), aesthetic
HERITAGE OVERLAY	<i>HO751</i>	EXISTING GRADE:	Significant

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place .
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory

	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register
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Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

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Victorian Heritage Database Report 2018. STATE LIBRARY OF VICTORIA. Accessed 14/8/18.

Other background research from CoM sources

LANDUSE

<i>HISTORIC LANDUSE</i>	
Archaeological block no: 6	Inventory no: 81
Character of Occupation: Governmental	
Maps	
1855 Kearney	Small 'Public Library' on rear of site.
1866 Cox	Much larger/extended building
1880 Panorama	

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CoM. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	State Library of Victoria
STREET ADDRESS	328 Swanston Street Melbourne
PROPERTY ID	109388
PLACE TYPE	Building
DESCRIPTION	State Library, including the forecourt. recourt
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
5 Collecting and Exhibiting Aboriginal Cultural Material, and its Repatriation	Being put on public display Collecting Aboriginal cultural material Being represented in museum exhibits and cultural collections Repatriation of cultural material and Ancestral remains
7 Expressing Cultural and Spiritual Life	Educating Commemorating the past
8 Taking Political Action and Overcoming Disadvantage	Fighting for racism
9 Remembering and Rediscovering the Past	Protesting against past wrongs

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
12 Expressing social and Political Opinion	12.2 Staging protests
	OTHER SUB-THEMES
2 Promoting Settlement	2.1 Defending traditional country
15 Preserving and Celebrating the City's History	15.3 Remembering the Aboriginal past
4 Governing, Administering and Policing the City	4.1 Governing the Colony and State of Victoria 4.3 Melbourne plays role as Federal Capital

Chronology:

DATE	EVENT
1854	Library foundation stone laid for the first section of the building. Library opened 1856.
1866	Intercolonial Exhibition.
1868	Melbourne Public Library Exhibition.
1875	Intercolonial Exhibition.
1880-1881	International Exhibition.

History:**Historical context**

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung tribe to the north and the Boonwurrung (also spelt Bunurong) tribe to the south. Aboriginal people had occupied this area for over 40,000 years.

Prior to colonial occupation, knowledge was transmitted orally, but in a restricted sense, depending on age and gender. With colonial occupation, western traditions in education were reflected in the institutions that were established, such as mechanics institutes, libraries and museums. Aboriginal society, culture and crafts were of great interest, and artefacts were collected and displayed at colonial, intercolonial and international exhibitions at the State Library. Redmond Barry was the driver of the Library's development. Whilst he has become most well known for being the judge for Ned Kelly's trial, he was a lawyer who represented many Aboriginal people in the early years of the Port Phillip Settlement.

One of the library's current roles is to educate the public about Aboriginal people, including the requirements for obtaining cultural permissions for use of images and access to certain collections. Whereas once it took information from communities without permission, today it is trying to be an organisation that both promotes and protects Aboriginal knowledge.

Place history

In 1856 the first section of the library was opened. Over the next 150 years the building expanded and at various times accommodated four institutions: the Public Library (1856-present), the National Gallery of Victoria (1861-1968), the Industrial and Technological Museum (1870-2000) and the Natural History Museum (1899-2000) (Victorian Heritage Database Report 2018).

Aboriginal artefacts were exhibited at colonial, intercolonial and international exhibitions at the State Library, although there is little evidence of Aboriginal involvement or permission in having their works displayed in this setting. The 1875 Intercolonial Exhibition was held in the Great Hall, Sculpture Hall and other parts of the State Library in Swanston Street. Hops and baskets, mats, trays and nets from Coranderk were exhibited, and the baskets, mats, trays and nets were recommended to go to the 1876 International Exhibition in Philadelphia, USA. Arrowroot from Lake Tyers received a first-class prize and arrowroot from Lake Wellington (Ramahyuck) achieved a second-class prize in their section (McCarron, Bird & Co. 1875).

From its inception, the Museum of Victoria collected Aboriginal cultural material, showing visitors representations of Aboriginal people. The Museum was first housed in the Assay office (1854-1856) before moving to the University of Melbourne (1856-1899), then to the State Library of Victoria (1899-2000), and now the Carlton Gardens (2000) (Museum Victoria 2018).

On 22 November 1985, 38 un-provenanced human remains were taken for reburial in King's Domain, on a hill near the Sidney Myer Music Bowl and opposite a statue of Queen Victoria. A procession of representatives from Aboriginal communities, led by Gunditjmara elder 'Banjo' Clarke and including Margaret Tucker, carried and accompanied the remains. The procession left from the Museum (then at the State Library of Victoria), walking along Swanston Street and St Kilda Road. This was the first of the Museum's repatriations (Berg 2010). Today the Library holds and conserves many important documents, photographs and drawings important to an appreciation of Aboriginal history and culture in Victoria.

Aboriginal people are now employed in organisations such as the Museum and the State Library. The Bunjilaka Aboriginal Cultural Centre at the Museum provides such education through its displays and programmes for schools and others, and the Koori Heritage Trust plays a similar role. The State Library has a Koori Librarian position devoted to helping to educate non-Aboriginal people about culturally sensitive practices associated with Aboriginal cultural material and information, and the representation of Aboriginal people. Combining these new initiatives with the cultural knowledge and practices handed down through generations, has enabled Aboriginal communities to re-learn their language and piece together detailed histories for a variety of purposes, including reconnecting with their culture, people and Country (State Library of Victoria 2018).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	Joseph Reed, Bates Peebles & Smart	BUILDER:	Builder not identified in the VHR citation
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1854, 1913, 1927, 1961

Description:

The State Library is located at 328 Swanston Street. The building and grounds include the main Swanston Street sandstone facade, with central Corinthian portico and flanking wings, as well as the Queen's Hall reading room and the large domed reading room (Victorian Heritage Database Report 2018).

Integrity:

The State Library is still in operation today and retains its integrity as a public monument where Aboriginal artefacts were displayed during a number of exhibitions in the past. Today, the role of the State Library has shifted to be a

place where people go to interact with historical and contemporary materials related to Aboriginal cultural heritage, including important resources specific to the Boonwurrung people. As such the library is a place that promotes and educates the public about Aboriginal people and their values.

Comparative analysis:

Aboriginal human remains have been held for research purposes in a number of other institutions including the University of Melbourne and other repositories overseas. The University has also contributed to the collection and sharing of knowledge about aboriginal history and culture, and as an institution where Aboriginal people have taken up roles in research, scholarship and learning.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The State Library, including the building, grounds and the collection, 328 Swanston Street, Melbourne.

How is it significant?

The State Library of Victoria is of historical and social significance as a public monument which is architecturally prominent, and which is historically important as it is. The Library retains continued significance to Aboriginal people as it demonstrates the importance of their culture and heritage and is still regarded as a place of learning.

Why is it significant?

The State Library of Victoria is historically significant as the first place in Melbourne where traditional Aboriginal artefacts were displayed, demonstrating the interest of colonial society in the artefacts of Aboriginal culture. (Criterion A)

The collection of the State Library of Victoria comprises documents, artwork, drawings and photographs, an important repository of cultural material for understanding aspects of Aboriginal history and culture, from language to artefacts, images and oral histories. The collection of historical importance to Victoria and to Victorian Aboriginal communities. (Criterion A)

The collection of the State Library of Victoria is of particular significance for the Aboriginal community. Within the collection are items that represent the work of Aboriginal people, and these offer a precious connection to Aboriginal history and to specific ancestors. (Criterion G)

Combined with the cultural knowledge and practices held within Aboriginal communities, the resources held at the State Library (and in other cultural institutions) have supported Aboriginal people in the re-learning of their language and the piecing together of detailed histories for a variety of purposes, including reconnecting with their culture, people and Country. (Criterion G)

The State Library of Victoria plays an important role in the education of the non-Aboriginal public about Aboriginal history and culture, and in managing the representation of Melbourne's various Aboriginal communities through controls on the use of images and other materials. (Criterion G)

What is the extent of its significance? The State Library building and forecourt.

Heritage protection**Existing protection or heritage recognition**

Victorian HERITAGE INVENTORY	<i>H7822-1081</i>		
Victorian Heritage Register	<i>H1497</i>	What values are recognised?	Historical, architectural, scientific (technical), aesthetic
HERITAGE OVERLAY	<i>HO751</i>	EXISTING GRADE:	Significant

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place .
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory

	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register
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Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

Berg, J., 2010. 'This is my Journey', in Shannon Faulkhead & Jim Berg, *Power and the Passion: Our Ancestors Return Home*, Koorie Heritage Trust, Melbourne, 2010, pp. 3-30, pp. 22, 24, 26.

McWilliams, Rob 2016, 'RESTING PLACES: A History of Australian Indigenous Ancestral Remains at Museum Victoria', accessed 26 May 2017, <<https://museumvictoria.com.au/collections-research/humanities/repatriation-of-ancestral-remains/>>, pp. 1, 7-8, 11, 12-13, 16-17.

Edmonds, P., 2006, 'The Le Souef Box: Reflections on Imperial Nostalgia, Material Culture and Exhibitionary Practice in Colonial Victoria', *Australian Historical Studies*, vol. 127, pp. 117-139, pp. 119, 128, 129.

McCarron, Bird & Co, 1875. Official Record Containing Introduction, Catalogues, Official Awards of the Commissioners, Reports and Recommendations of the Experts and Essays and Statistics on the Social and Economic Resources of the Colony of Victoria, Melbourne. pp. 59, 191, 192, 335, 339.

Museum Victoria 2018. 'A History of Museum Victoria', accessed 31 July 2018, <<https://museumsvictoria.com.au/history/index.html>>.

State Library of Victoria 2018. 'Aboriginal and Torres Strait Islanders', Governance, State Library of Victoria, accessed 31 July 2018, <<https://www.slv.vic.gov.au/about-us/governance/diversity-social-inclusion-action-plan-201720/aboriginal-torres-strait>>. Maxine Briggs 2017, 'J Harvey photographs of Western District Aboriginal people', *The La Trobe Journal*, no. 100, pp. 54-55, p. 55.

Victorian Heritage Database Report 2018. STATE LIBRARY OF VICTORIA. Accessed 14/8/18.

Other background research from CoM sources

LANDUSE

<i>HISTORIC LANDUSE</i>	
Archaeological block no: 6	Inventory no: 81
Character of Occupation: Governmental	
Maps	
1855 Kearney	Small 'Public Library' on rear of site.
1866 Cox	Much larger/extended building
1880 Panorama	

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation

Date of completion by WLCCHAC: 25 October 2018

Reviewed by Context and CoM. Final signed off by WWCHAC. Version 8.3.2019.

Basic information

PLACE NAME	Old Treasury Building
STREET ADDRESS	20 Spring Street, Melbourne
PROPERTY ID	109547
PLACE TYPE	Building
DESCRIPTION	Building
DESIGN PERIOD	Victorian Period (1851-1901)

History

Aboriginal history themes:

ABORIGINAL THEMES	SUB-THEMES
Theme 2: Making Contact with Newcomers	Encounters and negotiating access to Country
Theme 3: Defending Country	Conflict
Theme 4: Segregation, Incarceration and Institutionalisation	Loss of land and livelihood Becoming British subjects and Australian citizens Being forcibly removed to missions, reserves and protectorate stations
Theme 6: New Types of Work	Forced labour
Theme 8: Taking Political Action and Overcoming Disadvantage	Fighting for land Campaigning to keep communities together and for civil rights Achieving positive political and legal changes Fighting racism Establishing health and welfare organisations, and legal services

Historic themes:

HISTORIC THEMES	DOMINANT SUB-THEMES
4 Governing, Administering and Policing the City	4.1 Governing the Colony and State of Victoria 4.2 Administering the city of Melbourne 4.5 Administering Aboriginal affairs
	OTHER SUB-THEMES
3 Shaping the Urban Landscape	3.2 Expressing an architectural style
5 Building a Commercial City	5.3 Developing a large, city-based economy

Chronology:

DATE	EVENT
1858	Construction begins on Treasury Building ('Old Treasury Building'), designed by JJ Clark
1886	William Barak and 15 other Indigenous men attend the Treasury Building to present Chief Secretary Graham Berry with farewell gifts
1907-1950s	Board for the Protection of Aborigines (BPA) – formed in 1860 - moved to offices within the Treasury Building
1964-1967	Aborigines Welfare Board – the successor to BPA - return their office to Treasury Building. Board remains there until its demise and replacement by the Ministry of Aboriginal Affairs in 1967.
2009	Six Wurundjeri Elders are presented with reproductions of the Illuminated address original presented to Chief Secretary Graham Berry in 1886

History:**Historical context*****Constructing the Treasury Building***

The Treasury Building (now Old Treasury Building) was designed and built at a time when Melbourne was developing rapidly as a city, with public buildings being constructed to serve the needs of Melbourne's growing goldrush population: examples include the Melbourne Hospital and Melbourne Gaol.

Constructed by R Hickson for the Public Works Department between 1857 and 1867, the Old Treasury Building was designed by J J Clark and is seen as the finest conservative classical style building in Australia.

When completed, the ground floor was devoted to the Treasury Department, and on the first floor was offices set apart for the use of the Governor and his private secretary, as well as the department of Chief Secretary and the large Executive Council Chamber. On the upper floor were the offices of the Registrar-General, and the Registrar of the Supreme Court. The basement was a gold office and vaults. The building fabric was designed to offer flexible and divided spaces for various departments accommodated with the Chief Secretary, through provision of three entry points of equally weighted importance in the building façade (PWV 1987:15; VHR Place ID H1526, 'Treasury Reserve Precinct').

A suite of rooms on the first floor was specifically designed for the Governor's use and included an Executive Council Chamber. The original Executive Council Chamber was described by the contemporary media as 'a large and lofty room, possessing few claims to beauty or ornamental embellishment' (PWV 1987:34, 73). From 1862 to until today, the Governor and the Executive Council met weekly in the Executive Council Chamber to give the vice-

regal endorsement to legislation passed by the Parliament. The Governor has been the only continuous original tenant since its opening (PWV 1987:5; OTBM n.d.).

On the same first floor, to the south of the Governor's rooms, a suite of rooms was reserved for the Chief Secretary, who was responsible for the direct correspondence with the Premier and the individual Government Departments (PWV 1987:63-64).

Aboriginal history and connections

The well-documented consequence of Melbourne's colonial expansion was the destruction of the Victorian traditional owners' culture, society and populations. By the time the Treasury Building had been completed in 1867, Coranderrk Station in Healesville, a government reserve for Aboriginal people, was well established. From Coranderrk, Yarra Yarra Tribe (Wurundjeri) leader and *ngurangaeta* William Barak would make many a petition to the Victorian government and expeditions into Melbourne seeking better rights for Victorian Aboriginal people. The Treasury Building was a key feature in this, housing the Chief Secretary's office, who oversaw the government's decisions about the rights of traditional owners. One of the outcomes of the advocacy by William Barak was the 1881 Parliamentary Select Committee of Inquiry into Coranderrk which ultimately resulted in Coranderrk being made a permanent reserve.

The colonial government sought to 'protect' Aboriginal people through the establishment of protectors and protectorates – such as the Port Phillip Protectorate. The Central Board to Watch over the Aborigines was established in 1860 and in 1869 became the Board for the Protection of Aborigines (BPA). These institutions sought to separate Aboriginal people from the colonists and to move them out of the growing settlement. Reserves and mission stations were established, and the BPA oversaw the administration of legislation that progressive exerted control over Aboriginal peoples' lives. The Board was based in Temple Court in Collins Street between the 1870s and 1890s, and then in the Old Treasury Building from 1907 to the 1950s and again from 1964 to the 1967 (by then called the Aborigines Welfare Board). The Board and their offices were the focus of petitions, letters and protests by Aboriginal people and their supporters over the conditions under which Aboriginal people were forced to live (Context 2018: 7, 9, 14-15, 32,59).

The Board operated under the chairmanship of the Chief Secretary, and the offices were in the Old Treasury Building, possibly in one of the Chief Secretary's rooms on the first floor, between 1907 and the early 1950s, and again between 1964 and 1967. At other times, the offices of the Board were located in the leased places in Collins, Elizabeth and Lonsdale streets (S&Mc 1870-1974). These other office locations included in the original Temple Court (422 Collins Street) in the 1870s to 1890s, and later the City Bank Chambers (Context 2018: 9,13,59).

On Wednesday 24th March 1886, *ngurangaeta* William Barak, along with sixteen Aboriginal men, friend and supporter Ann Bon and other attendees partook in a ceremony in the Executive Council Chamber of the Treasury Building. The event was a farewell for Mr Graham Berry, the then-Chief Secretary, who was returning to England and whom Barak had said had 'done a great deal of work for the aborigines' (*The Argus*, 1886). Importantly, Berry, during his time as Chief-Secretary, had called for the 1881 Parliament Inquiry into Coranderrk. During the ceremony, Barak and the attendees presented Berry with a number of gifts including spears, boomerangs and an illuminated address, said to have been dictated by Barak. This event was monumental, as there were few politicians who would have received as grand a gesture.

On the 12th February 2009, the importance of this historical event was recognised by the National Museum and Victorian Governor Professor David de Kretser. The National Museum made reproductions of the illuminated address to be presented to Wurundjeri Elders, descendants of William Barak, in the same room of the Executive Council Chamber. Elders Ron Jones, Annette Xiberras, Alice Kolasa, Vicky Nicholson-Brown, Bill Nicholson Jnr and

Winifred Bridges attended this important event, representatives of the Nevin and Terrick family lines that comprise the Wurundjeri Council (Goree, May 2009).

The Old Treasury Building now houses offices of the Governor of Victoria, the Old Treasury Museum, Leadership Victoria, the Office of the Victorian Government Architect, and The Victorian Marriage Registry (OTBM 2015:27).



Figure 1: The sixteen men, including William Barak, who signed the illuminated address for Chief Secretary Graham Berry and attended the Executive Council Chambers in the Treasury Building in 1886.

Image taken from State Library Victoria, accessed via http://digital.slv.vic.gov.au/view/action/nmets.do?DOCCHOICE=2357514.xml&dvs=1540340509550~115&locale=en_GB&search_terms=&adjacency=&VIEWER_URL=/view/action/nmets.do?&DELIVERY_RULE_ID=4&divType=&usePid1=true&usePid2=true©RIGHTS_DISPLAY_FILE=CS



Figure 2: The Wurundjeri Elders and National Museum Curators with the illuminated address reproduction presented 12th February 2009 outside the Treasury Building.

Image from 'Goree: Aboriginal and Torres Strait Islander News from the National Museum of Australia', May 2009, Vol 6, Issue 1, accessed via http://www.nma.gov.au/_data/assets/pdf_file/0015/306204/GOREE_MAY09_full_version.pdf

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	J J Clark	BUILDER:	R Huckson
DESIGN PERIOD:	Victorian Period (1851-1901)	DATE OF CREATION / MAJOR CONSTRUCTION:	1857

Description:

The Old Treasury Building, constructed by the PWD, is a fine conservative classical style building faced with Bacchus Marsh freestone located on a slightly elevated position surrounded by urban parklands Gordon Reserve and Treasury Gardens. Inspired by the Italian Renaissance and mannerist style, the building has three floors and basement constructed in palazzo form. The recessed arcade is the principal architectural feature.



Figure 3: View of Executive Council Chamber (Source: OTBM n.d.).

Located on the first floor, the Executive Council Chamber has walls painted in light shades, which may have been originally papered. The 1987 Conservation Study of the building described the wall surfaces of the room as follows:

Subsequent painted decoration of interest occurs in the existing Executive Council Room. The existing upper wall frieze, would appear to be the remnant of a scheme executed in the medieval style of stencilled patterning and rich colour popular in the 1870s and 1880s. It is possible that this scheme was executed in 1871, thus predating the significant and similar decoration used in the ES & A (now ANZ) 'Gothic' Bank, corner Collins and Queens Street, dating from 1887 (PWV 1987:35).

The joinery of the doors and windows is cedar. Floor is carpeted, and some of the nineteenth century furniture remains in the room (PWV 1987:36).

Integrity:

The building was not inspected as part of this project.

Comparative analysis:

Comparable places associated with this period of Aboriginal advocacy include Parliament House, and the other, early offices of the Board.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>

	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
✓	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The Old Treasury Building as a whole, and the interior spaces including the Chief Secretary's office, the offices once occupied by the Board for the Protection of Aborigines (BPA) and the Executive Council Chamber.

How is it significant?

The Old Treasury Building is of historical, social and associative significance for Aboriginal Victorians, and is of historical significance to all Victorians.

Why is it significant?

The Old Treasury Building is of historical significance for its association with Aboriginal advocacy for around a century in response to government decisions and administration of Aboriginal people, connected to the Board for the Protection of Aborigines and its successor the Aboriginal Welfare Board. (Criterion A)

The Old Treasury Building is of social significance to Aboriginal Victorians as a place that holds strong and special associations with important Aboriginal people such as William Barak and other Kulin people. Their efforts on behalf of all Aboriginal people to protest injustices have – in many ways – defined the historical path of generations of Victorian Aboriginal people and their continuing advocacy for justice. (Criterion G)

The Old Treasury Building is significant for its association with *ngurangaeta* William Barak, and Graham Berry, parliamentarian, Victorian Premier, and a strong advocate for Aboriginal people. Together, they created the circumstances that lead to the 1881 Parliamentary Inquiry. (Criterion H)

What is the extent of its significance?

The extent is the physical building itself, with particular importance attributed to the location of key events of importance to Aboriginal people. Political and administrative decisions taken here affected Aboriginal people throughout Victoria, including its connection to Coranderrk

Heritage protection

Existing protection or heritage recognition – if any

Victorian HERITAGE INVENTORY		
Victorian Heritage Register	H1526	What values are recognised?
HERITAGE OVERLAY	HO174	EXISTING GRADE:

Recommendations arising

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
✓	Consult with Aboriginal Victoria regarding possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
✓	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline. Primary theme: 8: Taking Political Action and Overcoming Disadvantage
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply:

References

Context 2018, 'Hoddle Grid Heritage Review, Volume 4 Aboriginal History', report prepared for the City of Melbourne.

Hermes record for 'Old Treasury Building', City of Melbourne, accessed 3 September 2018.

Old Treasury Building Museum (OTBM) n.d., *The Governor*, <https://www.oldtreasurybuilding.org.au/>, accessed online 3 September 2018.

Hoddle Grid Heritage Review: Aboriginal Place Research Report

Prepared by: Bunurong Land Council Aboriginal Corporation

Date of completion by BLCAC: 28 August 2018

Reviewed by Context and CoM. Final signed off by BLCAC. Version 8.3.2019.

Basic information

PLACE NAME	1000 Warriors March
STREET ADDRESS	Spring Street, Melbourne
PROPERTY ID	
PLACE TYPE	Street / Lane
DESCRIPTION	Route
DESIGN PERIOD	N/A

History

Aboriginal history themes:

The Aboriginal history themes are derived from the thematic framework in Hoddle Grid Heritage Review, Volume 3: Aboriginal Heritage (2018).

ABORIGINAL THEMES	SUB-THEMES
7 Expressing Cultural and Spiritual Life	Commemorating the past
8 Taking Political Action and Overcoming Disadvantage	Campaigning to keep communities together and for civil rights

Historic themes: /

HISTORIC THEMES	DOMINANT SUB-THEMES
12 Expressing social and Political Opinion	12.2 Staging protests
	OTHER SUB-THEMES
15 Preserving and Celebrating the City's History	15.3 Remembering the Aboriginal past

Chronology:

DATE	EVENT
5 November 2011	1000 Warriors March.
3 November 2012	1000 Warriors March.

History:**Historical context**

Long before colonial settlement, the site of Melbourne was a traditional boundary between the Woiwurrung to the north and the Boonwurrung to the south. Aboriginal people had occupied this area for over 40,000 years. As such the 1000 Warriors March was in the footsteps of 1,500 generations of their ancestors but was also inclusive of all Aboriginal and Torres Strait Islander men. They marched for their people and their future children and to affirm that they are still warriors.

Place history

Aboriginal and Torres Strait Islander men initially marched on Saturday, 5 November 2011 to reclaim, respect and protect their cultural heritage. These marches were held around Australia with the Melbourne march attracting thousands of participants. The purpose of the 1000 Warrior March was to show solidarity amongst Aboriginal and Islander men, to reinforce their place in family and community, to reinforce their culture as a way forward, to show that they are role models for their families and young people, to make a stand for healing their country, to commit to the rights of Aboriginal people and to pledge to honour the 1000 warrior values.

We March to reclaim ourselves as men in the eyes of our tribes and families.

We March to re affirm that we are WARRIORS.

We March in the footsteps of one thousand five hundred generations of our Grandfathers.

We March for our people today and We March for our future children. (Greenlivingpedia 2018).

Aboriginal and Islander men participated in the March, which started at the Moreton Bay Fig tree at the top of Gertrude Street, on the corner of Gertrude and Nicholson Street, Fitzroy and proceeded past the Victorian Parliament to Birrarung Marr next to Federation Square where they met their families and loved ones to celebrate. The starting point of the Moreton Bay Fig or 'tree of knowledge' (Robert Ogden pers. comm. 2018) is significant because this was an important gathering place for Aboriginal people before and during the Second World War, while the Carlton Gardens have had a continued use as a meeting and gathering place from the 1900s to the present (Victorian Heritage Database 2018).

Description

No field work was undertaken in preparing this Research Report.

DESIGNER / ARCHITECT / ARTIST:	N/A	BUILDER:	N/A
DESIGN PERIOD:	N/A	DATE OF CREATION / MAJOR CONSTRUCTION:	c1837

Description:

The 1000 Warriors March took place in the streets of Melbourne, starting at the Moreton Bay Fig tree at the top of Gertrude Street, on the corner of Gertrude and Nicholson Street, Fitzroy and proceeded along Nicholson Street, then along Spring Street, past the Victorian Parliament to Birrarung Marr (back of Federation Square).

Integrity:

As an event, the 1000 Warriors March, which occurred in 2011 and 2012, left no physical trace on the landscape of the central city. It reflects a strong tradition of both protest marches and celebratory events initiated over many decades by Aboriginal people.

The route that the march followed has undergone very little modification since 2011 and therefore retains very high integrity. People can trace the steps of the 1000 Warriors on this march to show respect for their ancestors' life and sacrifices.

Comparative analysis:

The central city has been the location of many different forms of protest by and on behalf of Aboriginal people. Some protests have involved marches and others occupation of a specific place. Protest in the nineteenth century also included delivery of letters and deputations by Aboriginal people to government representatives and to the offices of the Board for the Protection of Aborigines (BPA) and the Aborigines Welfare Board (AWB). Examples of protest marches:

22 May 1963: protestors marched through the streets of Melbourne to demand ownership of Lake Tyers, making newspaper headlines. Two years later there was another land rights march for Lake Tyers (Context 2018, Vol 4:32).

July 1968: a march was held in Melbourne to protest the 'rejection of the principle of Aboriginal land rights' by the Federal Cabinet, in relation to the Wave Hill walk-off and Gurindji requests for land (Context 2018, Vol 4:32).

1971: Aboriginal people and supporters marched through the streets of Melbourne to protest the Yirrkala Aboriginal land rights judgement in the Northern Territory. The Aborigines Advancement League (AAL), the National Union of Australian University Students (Abschol) and the Australian Union of Students, had organised the march (Context 2018, Vol 4:32-33).

July 1972: around 1,000 demonstrators marched in the Black Moratorium on National Aborigines Day. The marchers started at Cook's cottage in the Fitzroy Gardens, chosen because of its symbolism of 'White domination', and proceeded into the city (Context 2018, Vol 4:33).

2006: Commonwealth Games protest at Kings Domain, a site that became known as Camp Sovereignty (Context 2018:41).

May 2015: protesters closed the Swanston and Flinders Streets intersection to object to the closure of remote communities. The rally began in the City Square and moved to the Old GPO building in Bourke Street Mall, before ending at the intersection outside Flinders Street Station with a campfire lit and Aboriginal dancers performing. A similar rally had occurred a month earlier, and another in June (Context 2018, Vol 4:33).

Other sites within the study area known to be associated with Aboriginal protests include Treasury Gardens, Cook's Cottage, Federation Square, Parliament House, City Square, St Paul's Cathedral, Princess Theatre, GPO (former), Kings Domain.

The 1000 Warriors March reflected a powerful sense of community pride and was not simply a protest against a specific government action or inaction which has been the primary focus of most other marches. The route of the march symbolically connects several places that have important Aboriginal connections.

Significance

ASSESSMENT AGAINST CRITERIA:

✓	<p>CRITERION A Importance to the course or pattern of our cultural or natural history (historical significance).</p>
	<p>CRITERION B Possession of uncommon rare or endangered aspects of our cultural or natural history (rarity).</p>
	<p>CRITERION C Potential to yield information that will contribute to an understanding of our cultural or natural history (research potential).</p>
	<p>CRITERION D Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).</p>
	<p>CRITERION E Importance of exhibiting particular aesthetic characteristics (aesthetic significance).</p>
	<p>CRITERION F Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance)</p>
✓	<p>CRITERION G Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions (social significance).</p>
	<p>CRITERION H Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).</p>

STATEMENT OF SIGNIFICANCE

What is significant?

The route of the 1000 Warriors March is significant and was designed to link key places of importance to Aboriginal people: starting at the Morton Bay Fig tree (Carlton Gardens, corner of Gertrude and Nicholson Streets, Carlton) and proceeding past the Victorian Parliament House (Parliament Hill being the location of a Kulin ceremonial place) to Birrarung Marr on the banks of Birrarung (Yarra River) and next to Federation Square where Tanderrum ceremony is now held annually.

How is it significant?

The route of the 1000 Warriors March is of historical and social significance to Aboriginal people across Victoria. The march offered a faint echo of the traditional past, in the city streets of Melbourne, now paved with concrete. The march was a small reminder of a time never to be reclaimed.

Why is it significant?

The 1000 Warriors March is of historical significance as a new expression of traditional cultural values - Reclaim, Respect and Protect – and the desire of Aboriginal men to reclaim and promote these values. (Criterion A)

The route of the 1000 Warriors March is of social significance to Aboriginal people as it demonstrates that this area was once part of their traditional lands. The march reflects the ongoing resilience and resistance of Aboriginal

people and reinforces the important place of Aboriginal men in family and community, expressing a contemporary set of '1000 Warrior values'. It has contemporary significance to Aboriginal people today, particularly with those who participated in the march. It has social significance as an event based on sharing together as a community and drawing on stories and memories of historic activities that happened on Country. (Criterion G)

For Boonwurrung people who participated in the march, the event and the route of the march is of social significance as an expression of connection to their ancestors fight for rights to Country (Robert Ogden pers. comm. 2018). (Criterion G)

What is the extent of its significance?

The place is the route of the march from Fitzroy to Birrarung Marr, only part of which is within the Hoddle Grid Heritage Review study area.

Heritage protection

Existing protection or heritage recognition – if any

Victorian HERITAGE INVENTORY	N/A		
Victorian Heritage Register	N/A	What values are recognised?	
HERITAGE OVERLAY	No	EXISTING GRADE:	N/A

Recommendations arising ed protection

The following recommendations are made on the basis of the research undertaken and this report for consideration by the City of Melbourne. Undertaking these recommendations may require further place assessment and/or document.

Recommendations for heritage listing

Tick	Recommendation
	Consider inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as an individually Significant place.
	Consider for inclusion in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme as part of a Precinct.
	Consult with Aboriginal Victoria regarding a possible addition to the VAHR
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Inventory
	Consult with Heritage Victoria regarding possible nomination to the Victorian Heritage Register

Recommendations for amendments to existing heritage listings

	Consult with Aboriginal Victoria regarding a possible amendment to the VAHR entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Inventory entry to recognise additional values
	Consult with Heritage Victoria regarding a possible amendment to the Victorian Heritage Register to recognise additional values

Other recommendations

✓	Interpret through the proposed Aboriginal Melbourne digital mapping interface, linked to a specific theme or storyline
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If recommended for addition to the Melbourne Planning Scheme, the City of Melbourne will determine which controls apply.

References

Greenlivingpedia. 2018. 2011 Thousand Warrior March Melbourne.

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HODDLE GRID HERITAGE REVIEW

Volume 4: ABORIGINAL
HISTORY

Final Report
March 2019

Prepared for
City of Melbourne



On Country
Heritage & Consulting



people place heritage
CONTEXT

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Recognition of Traditional Owner connections:

The project team acknowledges the contributions of the following Traditional Owner organisations, their Elders, members and staff: Boon Wurrung Foundation, Bunurong Land Council Aboriginal Corporation, Wurundjeri Woiwurrung Cultural Heritage Aboriginal Corporation.

Prior to the publication of this history, further engagement with the relevant Traditional Owner organisation/s may be needed. As well, future understandings of the Aboriginal history, peoples and their connections with the City of Melbourne and the Hoddle Grid study area may indicate that it is time to review and revise this history.

Report Register

This Report Register documents the development and issue of the report entitled *Hoddle Grid Heritage Review – Volume 4 Aboriginal History* undertaken by Context Pty Ltd in accordance with our internal quality management system.

Project No.	Issue No.	Notes/description	Issue Date	Issued to
2255	1	Volume 4 Aboriginal History - Draft	21.6.2018	City of Melbourne
2255	2	Volume 4 Aboriginal History - FINAL	9.8.2018	City of Melbourne
2255	3	Minor revisions	7.2.2019	City of Melbourne
2255	4	Pre-publication checks	1.3.2019	City of Melbourne

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LIST OF TECHNICAL VOLUMES

The Hoddle Grid Heritage Review is reported in a **Summary Report** and a series of technical volumes as follows:

Volume 1: Built & Urban Heritage – Methodology

Volume 1 explains the methodology used to prioritise and assess the heritage values of precincts and individual places identified by the City of Melbourne and others as requiring assessment. This Volume also presents the steps undertaken to ensure that all likely heritage places have been identified and either assessed within the present project or recommended for future assessment.

Volume 2: Built and Urban Heritage – Assessed Places & Precincts

Volume 2 contains heritage assessments and recommendations for 64 individual places and six precincts from the list of places identified in earlier heritage studies but not yet protected, some with interim protection, or identified through work undertaken during the study. The approach and methodology is explained in Volume 1. The material is in the form of citations suited to the recognition of a place on the Schedule to the Heritage Overlay in the Melbourne Planning Scheme.

Volume 3: Aboriginal Heritage

Volume 3 explains the approach to Aboriginal heritage for the Hoddle Grid Heritage Review. It explores the concept of shared heritage, the scope of contemporary Aboriginal heritage and the policy context. It describes the important role played by the three Traditional Owner organisations. Volume 3 explains the thematic analysis that was applied in framing the history (Volume 4) and describes how places were identified, mapped and an expanded Aboriginal Places List created. It also briefly outlines the pre-contact Aboriginal archaeological component. Through a co-research model, the three Traditional Owner organisations selected and researched specific places, and these are presented in this volume along with recommendations for recognition and interpretation of Aboriginal history and values. One place is recommended for inclusion in Heritage Overlay and the citation is therefore presented in Volume 2.

Volume 4: Aboriginal History - Hoddle Grid

Volume 4 presents a history of the Hoddle Grid study area in relation to Aboriginal history, connections and places. It builds on an earlier project (Context, 2010), adopts an Aboriginal and shared history thematic framework, develops each theme briefly, and identifies place examples. The three Traditional Owner organisations recognised by the City of Melbourne (CoM) have been involved in reviewing the themes and identifying associated places.

Volume 5: Pre-Contact Aboriginal Archaeology of Hoddle Grid (Revised)

Volume 5 presents an analysis of the pre-contact Aboriginal archaeology across the Hoddle Grid study area, considering prior land and water forms, vegetation and other factors that influenced Aboriginal land uses and activities over the estimated 40,000 years of Aboriginal occupation of south-eastern Australia. This information is then related to the evidence that has been uncovered through recent archaeological excavations. The result is a spatial model designed to predict the likelihood of uncovering evidence of pre-contact Aboriginal sites within the Hoddle Grid area. The model also considers past ground disturbance. It is designed so that it can be regularly updated. The model has been discussed with Traditional Owners and key government bodies, and recommendations are made on how to increase the assessment and management of Aboriginal cultural heritage ahead of redevelopment in the Hoddle Grid study area.

Volume 6: Communications & Engagement

Volume 6 documents the development and implementation of a Communications and Engagement Plan for the Hoddle Grid Heritage Review. Specific elements of engagement are detailed including the involvement of both internal and external stakeholders, engagement with Traditional Owner Organisations, the Participate Melbourne and Melbourne Conversations activities and the opportunities to develop interactive digital and other forms of public information.

ABBREVIATIONS

AHC	Australian Heritage Council
AV	Aboriginal Victoria
BP	Before Present
CASM	Corporate Affairs and Strategic Marketing
CBD	Central Business District
CHMP	Cultural Heritage Management Plan
CoM	City of Melbourne
ERG	External Reference Group
HCV	Heritage Council of Victoria
HERMES	Victoria's Heritage Database supported by Heritage Victoria
HO	Heritage Overlay
HV	Heritage Victoria
KHT	Koorie Heritage Trust
MMRA	Melbourne Metro Rail Authority
MMBW	Melbourne and Metropolitan Board of Works
VAHR	Victorian Aboriginal Heritage Register
VHI	Victorian Heritage Inventory
VHR	Victorian Heritage Register

INTRODUCTION

The Aboriginal history of Melbourne is complex and multilayered, showing a rich, resilient and living culture. Aboriginal people have been living around the the Birrarung (Yarra River) area for at least forty thousand years.¹ Creator spirits formed this land. Local Aboriginal oral tradition relates that Bunjil (who appeared as an Eaglehawk) created the world. He shaped the earth, made people by carving images ‘out of bark and breath[ing] life into them.’² Bunjil also gave the people ‘a code for living’.³ The region around Melbourne was a pre-settlement meeting site for the Aboriginal tribes and clans that formed the eastern Kulin nation. This was a result of the abundance the country provided, due to the care and management by Aboriginal people during their seasonal movement through the land. A part of this story is also the arrival of newcomers to the shores of Melbourne and the surrounding country. In this new phase of their story, Aboriginal people have experienced profound changes to their lives and livelihoods, and have both retained and adapted their culture and practices to survive in this new environment.



Figure 1: Hoddle Grid study area.

This history will explore the many aspects of the Aboriginal history of Melbourne. It takes a thematic approach, rather than a chronological one, to emphasise the enduring nature of this history. A thematic history facilitates the process of identifying heritage sites and objects, to understand and protect their values. Such an approach allows the relationship of people to these sites to be explored, to examine how Aboriginal people engaged with the Hoddle Grid study area before settlement and afterwards, as it became a built upon space. The thematic framework that has been used draws from the *Acknowledgement of places with shared heritage values Final Report*, Context, June 2015. This report was prepared for the Heritage Council of Victoria and the Victorian Aboriginal Heritage Council, with extensive consultation with and involvement of Victorian Aboriginal people and organisations. The themes were further developed in this project through consultation with the Traditional Owner organisations. A final list of these themes can be found at Appendix 1.

The study area for this project is focused on Hoddle’s Grid. However, to ensure representation of the Aboriginal history of this shared space, and the realities of colonisation and government policies that tried to keep Aboriginal people out of Melbourne, this history necessarily moves

beyond these tight boundaries and across the Birrarung to the southern banks, north to Fitzroy and to Carlton where Aboriginal and non-Aboriginal seats of knowledge are important to this story. Aboriginal people continued to move across Country after settlement and this history reflects this movement, whilst being anchored within the Hoddle Grid study area.

In this history, we have used some specific terms and spellings for consistency throughout the document. In relation to eastern Kulin nation tribal groups, we have used the spelling adopted by the Victorian Aboriginal Corporation for Languages (VACL): Woiwurrung, Boonwurrung, Taungurung, Dja Dja Wurrung and Wauthaurong. Woiwurrung descendants generally refer to themselves as Yarra Yarra people or Wurundjeri, and we have used the name Woiwurrung (Wurundjeri) throughout. Boonwurrung people are today represented by two organisations, one using the spelling Bunurong and the other Boon Wurrung; we have used the spelling Boonwurrung throughout. We have also used the term colonial settlement or settlement to refer to the colonial occupation and claiming of Aboriginal Country by the British government, and the processes of land survey, sale and urban development that followed. Offensive terms used to describe Aboriginal people or places will be avoided where they do not provide important context for the history. If it is necessary to use such terms they will be placed in quotation marks. We will refer to the Yarra River as the Birrarung, the original name for this important water course.

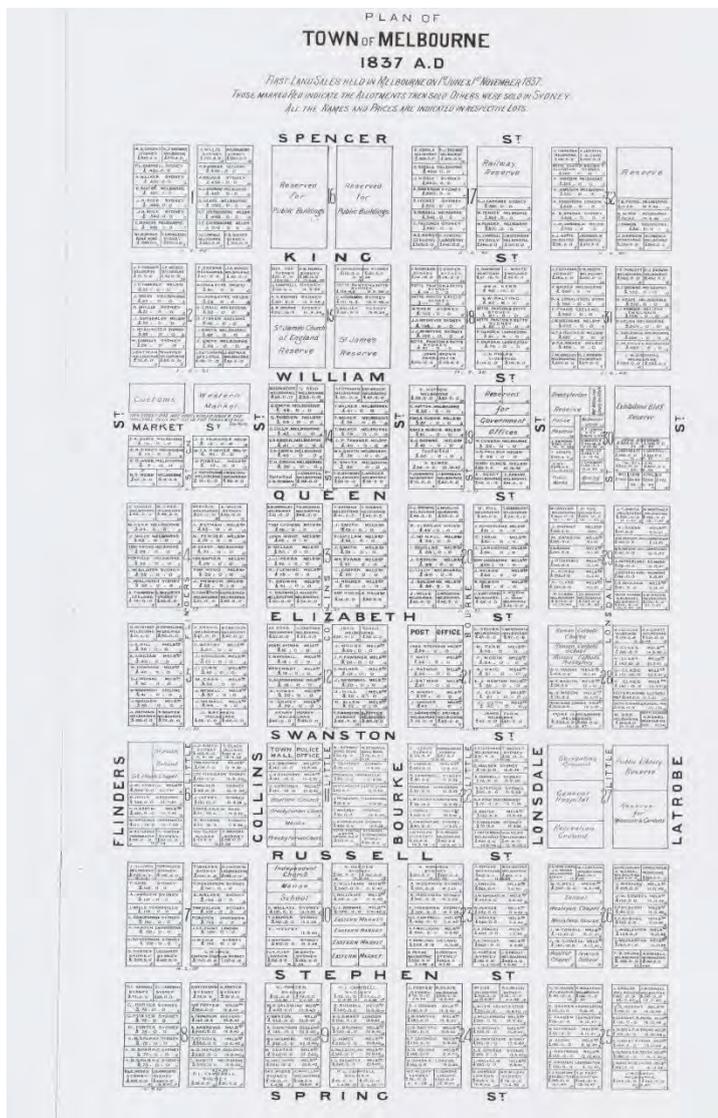


Figure 2: Plan of Melbourne, 1837 A.D.: first land sales in Melbourne on 1st June & 1st November 1837. The map shows the speed that land was claimed by colonists, just two years after John Batman's party arrived. Published by H. E. Badman and printed by Sands and McDougall Limited. State Library of Victoria digitised maps collection.

THEME 1 - LIVING ON COUNTRY

This theme explores the rich cultural traditions of Aboriginal Melbourne. It addresses the creation of the land by ancestor beings, and the creation of the lore and laws that the people live by. The theme addresses activities that relate to Aboriginal life, including knowledge about the sourcing of food and water, the structures of social and cultural life, cultural practices and ceremonies, belief systems, and the complex relationship with Country. It explores the ways that these practices continued and adapted following the arrival of foreign settlers, and the ways that the land has evolved and changed through time.

Creating the land and its people

Creator spirits shaped the land, giving it the forms that can be seen today. Bunjil created the Country, trees and animals of what is now known as the City of Melbourne.

But one day there came a time of chaos and crises. The Boon Wurrung and the other Kulin nations were in conflict. They argued and fought. They neglected their children. They neglected their land. The native yam was neglected. The animals were killed but not always eaten. The fish were caught during their spawning season. As this chaos grew the sea became angry and began to rise until it covered their plain and threatened to flood the whole of their country.

The people went to Bunjil, their creator and spiritual leader. They asked Bunjil to stop the sea from rising. Bunjil told his people 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 Bunjil. Bunjil walked out to the sea, raised his spear and directed the sea to stop rising. Bunjil then made the [eastern Kulin nations] promise that they would respect the laws.

The place the Kulin then chose to meet as a means of resolving these differences is where this Parliament [of Victoria] is now located. The Kulin nations met here regularly for many thousands of years. They debated issues of great importance to the nation; they celebrated, they danced.⁴

This creation story is a Boonwurrung recounting of what scientists interpret as changes in the sea level from the end of the last Ice Age (approximately 14,000 years ago) to approximately 5,000 years ago. Warmer and wetter conditions over this 10,000 year period meant that Port Phillip Bay was substantially larger than it is now. St Kilda Road would have run along the shoreline and much of the inner city would have been under water. The present delta of the Yarra and Maribyrnong Rivers was formed at this time. As the climate entered a cooler, drier phase, the sea levels receded to their current levels.⁵



Figure 3: Scar tree in Fitzroy Gardens, Melbourne. Scar trees indicate the use of the bark for making a canoe, a container, shelter or a shield. Image from Wikimedia, Creative Commons.

Many of the features of the landscape in Melbourne are described in Creation stories that Aboriginal people pass down through their families, and share with people, to give meaning to the land upon which Melbourne was built. A Woiwurrung (Wurundjeri) Creation story of the Birrarung tells of the water of the Birrarung, called Moorool or great water, locked in mountains, taking up a great area of Woiwurrung (Wurundjeri) Country. It left them little area to hunt. Headman at the time, Moyarra, decided to release the water, starting by cutting a channel southward through the hills. He finally reached Western Port, but only a little water trickled through. The channel eventually closed up. A time later Barwool was the headman and he decided to try to release the water. He started cutting a channel, but was stopped by Mount Baw Baw. He then travelled north, but was stopped by Mount Donna Buang. Turning west Barwool cut through the hills around Warrandyte. At Warrandyte Barwool met Yanyan, a Woiwurrung (Wurundjeri) man cutting a channel for the Plenty River. These two worked together, cutting a channel until the Templestowe – Heidelberg area. The ground became harder here and they had to go slower in their work, cutting a narrow, twisting path between the Darebin and Merri Creeks. Finally, they reached Port Phillip and the water rushed out, inundating Port Phillip.⁶

Ceremony and Celebration

Aboriginal culture and spirituality is complex. Aboriginal social life is organised by a web of families and kinship relationships. The groups of the eastern Kulin nation conducted ceremonies and economic trade and activity together, and married into each other's tribes.⁷ These practices continued throughout colonial settlement and the dispossession, disruption, disease and death it wrought upon the eastern Kulin nation people. Aboriginal cultural, spiritual and kinship connections are resilient. They are evident in the traditional, renewed and adapted practices by eastern Kulin nation people today.

Pre-settlement gathering of eastern Kulin nation people in the site of Melbourne 'were occasions for celebration as well as the transacting of serious business'.⁸ Aboriginal people continued to come in and out of Melbourne and to hold meetings at sites that had importance to them after settlement began. In March 1837, a large eastern Kulin nation meeting was held near the Birrarung between Swanston and Elizabeth Streets, around the time Governor Bourke was proclaiming Melbourne a city. Resident George Russell described approximately three hundred Aboriginal people camped at this site. He noted a 'large camp fire was made' and between fifty to sixty dancers performed presenting a 'striking and interesting' scene. The women 'acted as the musicians of the party' and the young men and boys were 'painted with white streaks for the occasion'.⁹ The corroborees attracted colonists, including newly arrived ones such as nine year old William Kyle who recalled seeing corroborees performed at the site of the Melbourne Cricket Ground.¹⁰

In 1839, to commemorate the visit of Lady Franklin, an illumination celebration that included fireworks was held. Aboriginal people performed a corroboree at Parliament Hill, with over five hundred Aboriginal people camping at the site of St Peter's Church.¹¹ The camp on the south bank of the Birrarung, site of the Merri Creek School and Royal Park were all places where corroborees (*ngargees* in Boonwurrung language) were held in the early years of settlement, often to a crowd of colonists.¹² Such performances and meetings changed as Melbourne grew in size and population, and Aboriginal people were forced, through loss of access to land, and by the colonial authorities, to its outskirts, beyond the fringe of the settlement.

More recently, eastern Kulin nation people have performed a *Tanderrum* ceremony to open the annual Melbourne Festival. This has occurred at Federation Square over the past five festivals (2013 to 2017), and provides the 'first words spoken' of the festival, recognising eastern Kulin nation people as the Traditional Owners of the land.¹³

Dwelling places and managing and harvesting resources.

As with meetings, ceremonies and *ngargees*, Aboriginal people continued to live here in the early years of settlement. Prior to settlement Woiwurrung (Wurundjeri) and Boonwurrung people

moved across their Country seasonally, accessing different animal, water and plant foods and tending to their Country to ensure continued food resources in the future. When John Pascoe Fawkner arrived in 1835 he described ‘velvet-like grass carpet, decked with flowers of the most lively hues, most liberally spread over the land, the fresh water, the fine lowlands, and lovely knolls around the lagoons on the flat or swamps, the flocks, almost innumerable, of teal, ducks, geese, and swans, and minor fowls.’¹⁴ As well as the bird life that lived around the water sources, the grassy plains and trees supported animals such as emus, kangaroos, wallabies, koalas, possums, wombats, native mice or dunnarts, water rats, quolls and echidnas, platypus and bats. In the water eels, fish and shellfish were abundant and plant foods such as murnong or the yam daisy, manna, wattle seed and gum ensured a varied, plentiful and seasonal food supply.¹⁵

Aboriginal people came to the Melbourne site in the warmer months when food resources were most abundant. In winter they would move away to shelter from the wetter weather.¹⁶ They used fire to manage the Country and its resources, to create grassy undergrowth and invigorate murnong growth for the next season. Such practices ‘made Melbourne abundant and beautiful’.¹⁷ Prior to settlement, the Western hill, where William Street now runs, ‘was so clothed with sheoaks as to give it the appearance of a primeval park’ and mushrooms grew there.¹⁸ The Eastern hill (Parliament hill) had eucalypts, ‘red, long-leaf and yellow box species, and red stringybark’ and wattle trees grew within ‘an open grassy understorey’.¹⁹ Manna from manna gums growing near the present-day Fitzroy and Treasury Gardens was a sweet treat.²⁰ In October 1839, Chief Protector of Aborigines, George Augustus Robinson, recorded in his diary that ‘Jaggy Jaggy and his daughters, two, were walking with me on my return home when I observed the daughter gather the young plant of the large thistle and eat it, the first I had seen. They call it 1. Tab.ler.ope, 2. Tal.ler.ope’.²¹ The site of Melbourne had been well cared for by its Traditional Owners and animal and plant life was in abundance before settlement. Grasses, plants and reeds for spears, basket weaving, personal ornamentation and medicinal purposes grew around the edges of the waterholes, swamps and the banks of creeks and rivers.²² Skins of possums were used to make cloaks that not only kept Aboriginal people warm, but were used to make music, provided identity through the designs etched into the skin, functioned as slings to carry babies, and were used to bury people in.²³ Scar trees in Fitzroy Gardens, near the Zoo and the Melbourne Cricket Ground (MCG) reveal past use for shields, canoes, containers or shelter.²⁴



Figure 4: Murnong or yam daisy (*Microseris lanceolata*) This was a staple food of Aboriginal people around Melbourne. Both the plant and the tuber below ground could be eaten. Photo: C. Totterdell © Australian National Botanic Gardens.

Archaeologist Gary Presland has noted that when eastern Kulin nation people came to the Melbourne site for ceremonies and meetings, each tribe had a particular location at which they camped. He identified that the Wauthaurong camped ‘on the rising ground at the western end of what is now Lonsdale Street.’²⁵ Taungurung people camped in the area of Clifton Hill, the

Boonwurrung around the now Botanic Gardens and the Woiwurrung (Wurundjeri) at the MCG site.²⁶ Presland does not mention a site for the Dja Dja Wurrung, however there is evidence that in the early years of settlement they camped in the area of Royal Park and Merri Creek, so these may have been sites they also camped at in earlier times.²⁷ Once the colonists started arriving at the Port Phillip Settlement, Aboriginal people suffered dispossession at a rate 'as fast as any expansion in the history of European colonisation.'²⁸ As an example, by early 1839, Melbourne was becoming a bustling township and commercial centre, with a population heading towards 4 000 and almost 6 000 throughout the Port Phillip District.²⁹ That same year Port Phillip Bay accommodated 266 ships arriving from Van Diemen's Land with cargoes of livestock and settlers.³⁰ This caused challenges to the ability of Aboriginal people to both continue to visit Melbourne and in accessing and caring for Country and its resources. By the 1860s, Aboriginal people were pushed out of the Hoddle grid to its fringes at Merri Creek and Royal Park. However, Aboriginal people continued to camp on the south side of the Birrarung.³¹

Changing Landscapes

Aboriginal stories and myths describe the ways that the land shifted and changed over time. They managed and formed the Country through practices such as burning. The landscape of Melbourne changed rapidly and profoundly with colonial settlement. Roads were positioned where wet weather creeks ran, such as along Elizabeth Street, resulting in muddy bogs and impassable streams in wet weather.³² Bridges were built to span the Birrarung, where rocks and canoes provided crossings previously.³³ Buildings were erected and new forms of economic activity were introduced, spurred on by the land sales within Hoddle's grid of 1837.³⁴ Tents were quickly replaced by houses, public buildings were erected, indicating permanence and a marking of the landscape. Exotic plants and animals appeared, and indigenous trees and grassland disappeared. Campsites and ceremonial places were reserved by colonial authorities as gardens, signalling stations and marked as streets, such as the Botanic Gardens, Flagstaff Hill and Spring and Collins Streets.³⁵ The Birrarung was polluted by the early 1850s, courtesy of tanneries and fellmongers, a glue and a boiling-down factory leading to animal 'carcasses, mineral salts, and decaying vegetable matter' fouling the Birrarung.³⁶ The site of Melbourne quickly changed from the grassy plains and healthy water sources colonists first saw in 1835. From the 1860s changes to the the Birrarung saw it dredged, widened and deepened, altering its course and use markedly from the pre-settlement the Birrarung.³⁷

THEME 2 - MAKING CONTACT WITH NEWCOMERS

This theme explores Aboriginal experiences with visitors to their Country, from neighbouring tribes, to early contact with foreign settlers in the 1800s, and more recent experiences of immigration. It addresses negotiations and early agreements relating to access to and use of land and water, as well as experiences of conflict and violence, disease, and the exchange of goods.

Encounters and negotiating access to Country

Aboriginal people of Melbourne have been encountering newcomers for several thousand years. The ceremony of *Tanderrum* was performed when newcomers arrived, to ensure that they would be looked after by the land and the spirits of the area, and that the visitors would respect the land they were entering.³⁸ As well, messengers were able to travel beyond their own Country for communication, social and trade purposes.³⁹ Some historians argue that a *Tanderrum* ceremony was performed at the eastern Kulin nation meeting with John Batman and his party, as part of an attempt by Aboriginal people to control the movement of colonists into their Country, having heard of settlements elsewhere.⁴⁰ The parties at the treaty meeting understood connection to Country differently; colonists arrived quickly to settle the site of Melbourne, bringing with them a new system of owning and using the land.

When the first settlers arrived in Melbourne, Aboriginal people welcomed them as they had newcomers and messengers from nearby neighbours. Historian Richard Broome described Aboriginal people stopping colonists in the street to shake their hand.⁴¹ Early meetings showed curiosity on both sides and sharing of information and resources.⁴² In 1837, Reverend George Langhorne described around 100 Aboriginal people looking in through the windows with ‘excitement and glee’ at the congregation assembled for a service in the newly built church.⁴³ There was similar curiosity as Governor Bourke proclaimed and named Melbourne a city in 1837 at the eastern end of Collins Street, with ‘about 200 Aborigines, mostly men’ watching the proceedings.⁴⁴ In January 1839, Thomas wrote that he had met with an Aboriginal man and ‘walk’d with him, he call’d a Boat, we crossed the Yarra together, he was particular in telling me the names of the Trees, ground, grass, water, dog & c.’⁴⁵ In the early 1840s, Georgiana McCrae wrote in her diary about her children playing with Aboriginal children at the camp on the Birrarung.⁴⁶

From the early days of the settlement, Aboriginal people acted as guides to escort colonists through their Country.⁴⁷ They showed colonists waterholes, led them on the most accessible routes, and brought them to grassy plains which the colonists believed were suitable for cattle and sheep grazing. Aboriginal people saved colonist lives through provision of food and water. Aboriginal people’s ‘cultural imperatives were kinship and reciprocity’, leading them to try and ‘establish an attachment with Europeans to control the rupture of the Aboriginal world, and gain access to their resources in exchange for guest status on Aboriginal land.’⁴⁸

Within the site of Melbourne, it was not only Woiwurrung (Wurundjeri) and Boonwurrung people who met with the newcomers. There was a process of ‘coming in’ where Aboriginal people came to Melbourne from other parts of the settlement, drawn by curiosity to the new resources available and to work as employees for squatters.⁴⁹ Once the Port Phillip Protectorate was set up in 1839, Aboriginal people regularly called to visit Chief Protector George Robinson and the Assistant Protectors at their offices and residences, whether to share knowledge, ask for food or report crimes that were occurring across the settlement.⁵⁰ By the end of 1839, Robinson lived at the site of the former Yarra mission establishment, and later had offices in the old Supreme Court building and in Queen Street. In July 1840, Robinson purchased land at 43 South Bank, of Yarra, Prahran, moving his family there in October 1843. Thomas and his family moved to various locations in 1839 and the 1840s, including the Government Mission, Arthur’s Seat, Merri Creek and Moonee Ponds.⁵¹ Whilst they travelled across Melbourne and the settlement to meet Aboriginal people, Aboriginal people would also visit them at their homes.

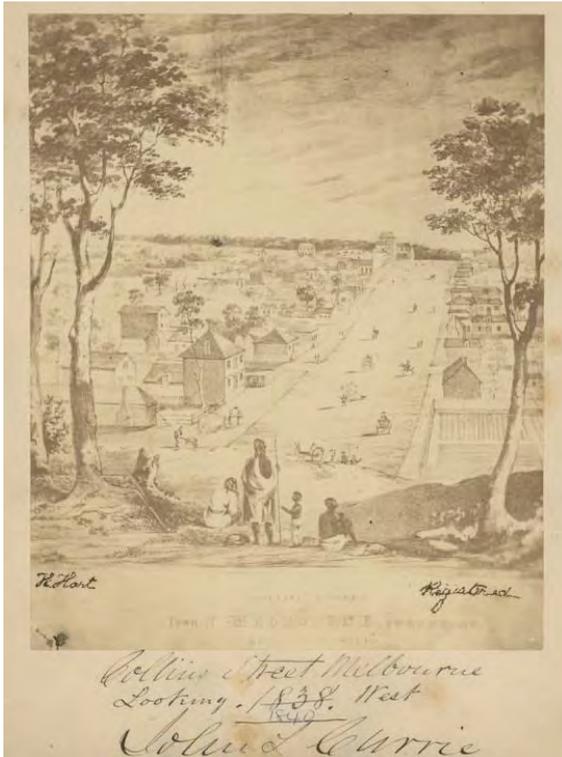


Figure 5: View west along Collins Street, circa 1840. This image shows an Aboriginal family looking down from Parliament Hill at the buildings and roads that have been constructed in five short years. Collins Street- Town of Melbourne, Port Philip [sic], New South Wales. Sketch by Elisha Noyce. Image from the State Library of Victoria. Cultural permission given to use image.

Whilst Aboriginal people sought to control colonist movement across and access to land, and to receive resources from these newcomers, colonists sought to begin to control Aboriginal movement and engagement with Country. Archaeologist Denis Byrne noted that as places became settled, Aboriginal people learnt to move along the ‘gaps’ between the leased and sold parcels of land, such as waterways, parkland and fence lines.⁵² Yet the density of settlement in Melbourne and the traffic that travelled on the Birrarung limited the ability of Aboriginal people to do this in Melbourne. In this space Aboriginal people were visible and as settlement expanded and violent clashes occurred both within Melbourne streets and along the frontier, the colonial government sought to stop Aboriginal people entering the township of Melbourne.⁵³ Laws such as the 1852 Vagrancy Act, and laws restricting the sale of alcohol to Aboriginal people, excluding them from public houses, made it impractical for Aboriginal people to spend time in the city unless it was for specific purposes such as work.⁵⁴ In reality, Aboriginal people found ways around these laws, including Benbow who ran a ‘sly grog shop’ off Elizabeth Street, serving as a way to allow him access to the city and undermining the efforts of the colonial authorities to restrict that movement.⁵⁵

As Melbourne and the rest of the colony became settled and the population grew, Aboriginal people sought to retain access to Country. In February 1859, Woiwurrung (Wurundjeri) *ngurungaeta* Simon Wonga approached the Guardian of the Aborigines, William Thomas, at his home on the Merri Creek, to ask for some land on behalf of the Taungurung. Wonga’s successful negotiations led to the formation of Acheron Reserve. In 1860, Wonga approached Thomas again to ask for land for the Woiwurrung (Wurundjeri).⁵⁶ In May 1863, Wonga, Barak and eighteen other men and boys walked the sixty-seven kilometres from Coranderrk to the Exhibition buildings in William Street. They did so to attend the Governor’s levee (a reception) held there to celebrate the birthday of Queen Victoria and the marriage of her son, the Prince of Wales. They brought gifts for the Queen and Prince, and a ‘loyal address’ they had written to the Queen. As well as presenting these, the men told Governor Henry Barkly of their need for land. Coranderrk was gazetted a month later and the residents of Coranderrk received a letter from Queen Victoria promising her protection.⁵⁷ Historian Penny van Toorn

noted that this ‘course of events led many to believe that Coranderrk Reserve had been granted personally by the Queen’.⁵⁸

As demonstrated by Wonga and the other men’s journey, Melbourne remained an important site, as the seat of colonial and later state power and for negotiating access to Country. As will be seen in Theme 8, sites such as Parliament House, the streets of Melbourne, the offices of the Board for the Protection of Aborigines (BPA) and the Aborigines Welfare Board (AWB), the court system and the offices of newspaper editors all became sites within Melbourne that Aboriginal people accessed physically or through the written word to protest and negotiate access to Country.

Kidnappings, disease and violence

On many occasions, contact with newcomers had a dangerous and violent outcome. In Aboriginal society, crossing into another tribe’s Country without permission was a punishable offence, and swift action could be taken. With the arrival of white settlers armed with powerful weapons and firearms, and bringing with them foreign diseases, Aboriginal people of Melbourne were quickly overwhelmed.

While it is a difficult aspect of our shared history, the violence and disease that decimated the Aboriginal people in the colonial period is important to acknowledge. Disease was a problem for the Aboriginal communities camped around Melbourne, especially as the non-Aboriginal population grew. Smallpox scars were noticed on Aboriginal people in Melbourne by early colonists, indicating that they had been affected prior to settlement in Melbourne, possibly from a 1789 outbreak.⁵⁹ In 1839, a visit by the medical officer of the settlement Dr P. Cussens to the Aboriginal camp on the south side of the Birrarung, revealed Aboriginal people ‘suffering from dysentery, typhus fever, catarrh (respiratory infections) and syphilis’. He noted six deaths and the probability of another six.⁶⁰ Thomas’s journals give a sad account of Aboriginal people's death from disease and violence.⁶¹

Cussens observation of syphilis highlighted another area of violence. Historian Richard Broome noted Aboriginal women ‘were offered or offered themselves, which was a traditional form of peace-making between groups.’⁶² However, non-Aboriginal men also entered Aboriginal camps and raped Aboriginal women; sexual violence often accompanied frontier violence.⁶³ Colonists within Melbourne encouraged fights between Aboriginal people for entertainment: George Frederick Belcher described keenly waiting for a fight near the site of Government House.⁶⁴ Richard Howitt stated 1000 colonists watched a fight between Aboriginal people in the mid-1840s.⁶⁵

Lack of access to health care was an ongoing problem for Aboriginal people, both in and outside of Melbourne. The site of the former Melbourne Hospital, on the corner of Lonsdale and Swanston Streets, is a place of significance for the Woiwurrung (Wurundjeri) people. Research undertaken by them, through both the colonial archives and their own oral history, revealed this as the site Woiwurrung (Wurundjeri) *ngurungaeta* William Barak, took his son David for treatment in 1881. David had fallen seriously ill at Coranderrk, where there was insufficient health care to treat him. Barak took David to Melbourne where, with the assistance of philanthropist and friend to Barak Anne Bon, David was admitted to the hospital, where he subsequently died. Barak was refused entry to the hospital and David’s body was never returned to his family, a situation that would have been of great distress to them. Further research by the Woiwurrung (Wurundjeri) revealed that lack of access to health care continued to be a problem for Woiwurrung (Wurundjeri) people and others who resided at Coranderrk, near Healesville. In 1884, whilst assisting a search for a lost young boy, Johnny Charles shot himself in the face. Being unable to be treated at Coranderrk, Charles was taken to Melbourne Hospital, where he died a month later.⁶⁶

Kidnappings also occurred, especially in regard to the sealing industry. In 1833, a Boonwurrung boy called Yonki Yonka (also known as Yanki Yanki) was kidnapped by sealers, along with some Woiwurrung (Wurundjeri) and Boonwurrung women. They were taken to Preservation Island in Bass Strait. Yonki Yonka escaped in 1841, first to Launceston, then

Swan River in Western Australia. After working at Swan River for a short time he made his way back to Melbourne via Adelaide.⁶⁷

Exchange

As noted, the practice of reciprocity was important in Aboriginal culture. Although relationships between newcomers and Aboriginal people could be marred by violence, there are also many examples of exchange – of ideas, beliefs, goods and services – which occurred. Language was an important part of this exchange between Aboriginal people and the newcomers. Colonists started to use words such as miam, corroboree, murnong and waddy waddy.⁶⁸ Perhaps because Aboriginal people were able to speak and understand a number of languages, and due to the realities of colonisation, Aboriginal people became conversant in English in a short time. By 1859, Thomas noted ‘all the adults under thirty years of age speak English well; pronounce it far better than half the Scotch or Irish emigrants’.⁶⁹

Aboriginal people brought feathers and skins into Melbourne for trade with colonists, and in return sought food, guns, iron and wire from colonists.⁷⁰ Knowledge of Country, including routes across the landscape, knowledge of the weather and seasons, as well as the plant and animal life, were incredibly valuable to the newcomers, be they explorers, settlers, scientists or governors. Aboriginal people also learnt new skills and quickly became valuable in the farming industry and other industries emerging in the young colonial economy.⁷¹ The Aboriginal informants were not always acknowledged or rewarded.⁷² One exception is the story of Yonki Yonka. When returning to Melbourne he saved the life of a member of a colonist’s family. In recognition of this act, a trust fund was set up in Yonki Yonka’s name, and today it continues to be administered within Melbourne in Little Collins Street.⁷³

THEME 3 - DEFENDING COUNTRY

This theme explores the experience of conflict between Traditional Owners and newcomers, be they neighbouring Aboriginal tribes or arriving foreign settlers, in defence of their Country. It addresses the impact of colonisation, including the increase of conflict between Aboriginal people due to competition over resources. It addresses places where conflict has been planned or executed, sites that are remembered and memorialised, and places of punishment and execution. It also addresses Aboriginal people who have served in the military, defending their nation Australia.

Conflict

Conflict between the Woiwurrung (Wurundjeri) and Boonwurrung and other people, Aboriginal and non-Aboriginal, was not restricted to the post-contact era. Instances of armed conflict between Aboriginal tribes are remembered by Traditional Owners and are recounted in their histories. Eastern Kulin nation people and Gunai/Kurnai people who lived in Gippsland had a long history of enmity prior to settlement.⁷⁴

As colonists moved into Melbourne, there were reports of conflicts amongst Aboriginal people.⁷⁵ As described above, some colonists encouraged such fights. However, they had little understanding of Aboriginal law and did not recognise that many of these fights were retributive practices instituted under Aboriginal law.⁷⁶ In 1839, Robinson was informed that Wauthaurong people had arrived in town armed with spears and ‘decorated or marked in different device with a yellow earth or clay’.⁷⁷ The Wauthaurong had arrived to redress the murder of one of their people by some Woiwurrung (Wurundjeri). The group moved towards the corner of Lonsdale and Swanston Streets where fighting took place. Robinson described entering the affray and demanding that they stopped fighting. He noted after ‘some considerable parley the combatants withdrew’, Robinson believing he had stopped the battle.⁷⁸ However, it may well have been that retribution had been achieved to the Wauthaurong’s satisfaction. Both Robinson and Thomas tried to prevent such fighting, not understanding its role within Aboriginal society.

Frontier warfare

The concept of frontier warfare is more closely associated with other parts of Victoria, such as the Western district, Gippsland and the Loddon and Goulburn River districts – those places away from the reach of colonial authority, where law and order was more difficult to maintain.⁷⁹ Yet there was frontier violence within the site of Melbourne. The sexual violence against women discussed above, assaults by colonists on Aboriginal people, and wanton trespass into camps were matched by Aboriginal people striking back, either through violence or appealing to colonial authorities, the Port Phillip Protectorate, and later, the Guardian of the Aborigines. Colonists, such as Dr Farquhar McCrae tied up and flogged Nunupton, an Aboriginal man, in the street, claiming Nunupton had robbed him.⁸⁰ Karngrook and Bulbegunner, two Aboriginal women, were attacked by a large dog that had been purposely let loose on them in Little Collins Street, yet the Police Magistrate refused to charge the dog owner despite two (non-Aboriginal) witnesses willing to testify.⁸¹ Such actions showed an inequity in the application of the law and due process when it came to crimes against Aboriginal people.

Military service

The *Defence Act 1909* stated that only men of ‘substantial European origin’ were able to enlist in the armed forces, yet some Aboriginal men did enlist in World War I. In 1917, the regulations were changed to allow ‘half-caste’ men to enlist, but it was not always easy for Aboriginal men to be accepted into the Armed forces. Some were refused and others were enlisted and then later discharged on racial grounds based on the *Defence Act*. Despite this, Aboriginal men did enlist and serve. In some families, multiple generations of men served in different wars.⁸² The Historian Jessica Horton notes that ‘joining the military was one of the few acts Aboriginal men living under the Protection Acts could undertake without asking the BPA’s permission.’⁸³

As well as enlisting, there were widespread patriotic activities undertaken by Aboriginal communities during World War I, 'girded by a belief... that military service might also make an impact on improving the social, political and economic well-being of Aboriginal people, their families and communities.'⁸⁴

Some Aboriginal men enlisted at Royal Park, including Percy Pepper who volunteered in May 1916, and went to France to fight with the 21st Battalion.⁸⁵ Others enlisted elsewhere but embarked from Melbourne, such as brothers Alfred Jackson Coombs and Willie Coombs. Both brothers fought on the Western Front and were injured.⁸⁶ Yorta Yorta man, Daniel Cooper, son of William Cooper, enlisted in and embarked from Melbourne and was killed in action in Belgium in September 1917.⁸⁷

In World War II, Aboriginal men again enlisted and many of their families travelled to and lived in Melbourne whilst they served. Wamba Wamba elder John Stewart Murray enlisted in Melbourne in December 1941, and fought in New Guinea and Borneo, contracting malaria during his service.⁸⁸ In Melbourne during the war, Gum leaf music bands, consisting of soldiers from the Lake Tyers reserve, were used to great effect in army recruiting drives, performing most Fridays outside the Melbourne Town Hall.⁸⁹



Figure 6: Memorial for Tunnerminnervait and Maulboyheenner, Tasmanian men who came to Port Phillip Settlement with Chief Protector George Augustus Robinson. They were convicted of murder and were the first people hanged in the settlement. This memorial was created after years of lobbying for some form of recognition for the two men. Photograph by Kelly Stewart, June 2017.

THEME 4 - SEGREGATION, INCARCERATION AND INSTITUTIONALISATION

This theme explores the experience of becoming British subjects and Australian citizens, and being subject to new laws and legislation. It addresses the impacts of colonisation and the experience of being forcibly removed from Country, having daily life governed by legislation and movement controlled and restricted, as well as the incarceration of children in orphanages and in industrial and reform schools. It also relates to people being imprisoned in local gaols and lock-ups, and Aboriginal experiences of the justice system. These changes were not accepted without protest (see Theme 8).

Loss of land and livelihood

With the invasion of their Country by European settlers, Traditional Owners not only lost access to their land, but also their means of subsistence. Gradually, they lost access to places that allowed them to gather resources from their Country to provide themselves with food, shelter and other vital means of survival. As the land around the city was taken up by squatters, the pastoral industry changed the landscape, affecting the local flora, fauna, and ecosystems that Aboriginal people relied on. As early as 1839, Lieutenant Governor La Trobe sent a request to Robinson about ‘expelling’ Aboriginal people from town and keeping them from the colonists.⁹⁰ Assistant Protector William Thomas was appointed Guardian of the Aborigines, overseeing the people and the Country of the Woiwurrung (Wurundjeri) and Boonwurrung. Part of his role was to keep Aboriginal people out of Melbourne. Colonial authorities wanted to separate Aboriginal people and colonists.⁹¹ However, as land became settled, fenced and ‘owned’, Aboriginal people lost access to food sources such as murnong and the ability to hunt for animals and birds across open country, and were no longer able to manage the land through the use of fire.⁹² Such dispossession occurred across the settlement, and forced Aboriginal people to seek food, protection and employment opportunities in Melbourne.⁹³ Rations were provided by Thomas and the Protectorate, which created a difficult contradiction in the role of the Protectorate as Thomas was also charged with keeping Aboriginal people out of Melbourne’s streets.

In the face of this change, Aboriginal people adapted to find new ways to survive. However, the challenges that they faced in this new reality were sometimes devastating.

Becoming British subjects and Australian citizens

When the British Crown declared sovereignty of Australia in 1788, all Aboriginal people became British subjects, subject to and protected by British law. In practice, Aboriginal people were often charged with breaches of these laws that they were unfamiliar with, while it was much less common for European settlers to be punished for crimes against Aboriginal people.⁹⁴

Despite this, Aboriginal people continued to press for their rights as British subjects. In 1886, when presenting a petition on behalf of Coranderrk residents to the Chief Secretary, Alfred Deakin, politician Ephraim Zox stated that Barak had asked him to tell the Chief Secretary that the Coranderrk residents wanted to live ‘under the Queen, the Governor, the Chief Secretary, and the colony of Victoria.’⁹⁵ William Cooper wrote to and visited government representatives and the press, especially through the 1930s. A 1937 petition to King George V asked for Indigenous justice and parliamentary representation.⁹⁶ In November 1939, Doug Nicholls spoke to a congregation at the Wesley Church in Lonsdale Street, asking for ‘better treatment’ of Aboriginal people ‘by those in authority’. As part of his plea he used the term citizens to describe Aboriginal people and noted that ‘while naturalised aliens were entitled to old and invalid pensions and the franchise, he and other aboriginals, although Australian born, were not granted such privileges despite the fact they were compelled to pay rates and taxes’.⁹⁷

The successful 1967 Referendum brought a national approach to Aboriginal affairs and was ‘an act of redress on behalf of Australia’s majority population to a people who were largely dispossessed and marginalised.’ Lois O’Donoghue noted that the Referendum shifted

government policy to one of self-determination; including Aboriginal people in the decision-making processes for policies that affect them.⁹⁸

Punishment and incarceration

When Melbourne was settled, colonists across the British Empire were concerned with the treatment of Aboriginal people, and humanitarian movements and missionaries' attentions were focused on the importance of 'civilising' the Aboriginal people. This resulted in the Port Phillip Aboriginal Protectorate being set up in 1839. As part of this 'civilising' process, Aboriginal people were expected to abide by the colonists' laws, and punishment of Aboriginal people for transgressions was viewed as one way to teach this. For example, in 1846 three Aboriginal men known as Bobby, Ptolemy and Bullet-eye, were arrested near Swan Hill for the murder of squatter Andrew Beveridge. They were brought to the (Old) Melbourne Gaol and tried in the Supreme Court.⁹⁹ Bobby and Ptolemy were hanged in the gaol, just as Figara Alkapareet had been in 1842, for the murder of a colonist. During the 1840s, another five Aboriginal people were tried in the Supreme Court for murder but not convicted.¹⁰⁰

Aboriginal people were often charged for petty crimes as well. As discussed in Theme 2, vagrancy laws and public disorder crimes were often cited in the criminal records of Aboriginal people in the reports of the BPA. For example, in 1866, four Aboriginal men and one Aboriginal woman were charged with being drunk and confined to the Swanston Street Lock up until their hearing before the City Police Court, where they were discharged. The next year, one man was charged with drunkenness on five occasions, resulting in one month's imprisonment for 'Habitual drunkenness', as sentenced before the Melbourne Bench.¹⁰¹ Aboriginal people were also brought into Melbourne to serve their sentence. In 1868, an Aboriginal man was charged with larceny and faced the Cranbourne Police Court, which sentenced him to three months' hard labour to be served at the Melbourne Gaol.¹⁰²

Throughout the twentieth century, Aboriginal people continued to be charged and sent to Melbourne for their sentence, although more often to Pentridge. Lorraine 'Bunta' Patten recalled that in the 1950s, the growing Aboriginal population in Fitzroy was subject to an unofficial 'black curfew' and 'the coppers would come in [to the pub] and just start dragging everybody out and chucking them in the paddy wagon'. The Builders Arms, in Gertrude Street Fitzroy, was a meeting place for the local Aboriginal community, and Patten noted for those meeting there some 'would have a lemon squash in front, [but] it didn't matter. If you were Black, you were in that paddy wagon.'¹⁰³

In 1973, the Victorian Aboriginal Legal Service (VALS) was created and housed in Gertrude Street, a response in part to the formation of the Redfern Legal Service in 1970.¹⁰⁴ This service provided community-controlled support for Aboriginal people who were involved with the justice system, but it also 'found places to care for alcoholics or endangered children, ran a hostel in Melbourne, and operated a funeral fund.'¹⁰⁵ It was in his position with the VALS that Jim Berg started taking bodies of Aboriginal people home to their families and their Country for burial.¹⁰⁶

Being forcibly removed to missions, reserves and protectorate stations

As noted, from almost the start of settlement the colonial government attempted to control the lives and movements of Aboriginal people, especially in relation to their movement within the streets and houses of Melbourne. Part of the role of the Port Phillip Protectorate was to keep Aboriginal people out of the settlement of Melbourne. This led to decades of government policy focussing on the separation of Aboriginal people from colonists. The first legislative attempt to control Aboriginal people was the passing of the *Aborigines Act 1869* (Vic), legislation which established the Central Board Appointed to Watch over the Aborigines, later the Board for the Protection of Aborigines (BPA), and gave the State the right to control the movement and employment of Aboriginal people, and the right to have a say over the management of Aboriginal children.¹⁰⁷ Aboriginal people were moved onto reserves and missions where rations, housing and schooling were provided in return for work by Aboriginal adults.



Figure 7: Temple Court in Collins Street. The offices of the Board for the Protection of Aborigines were housed here, between the 1870s and 1890s, making this a site of colonial control over Aboriginal people. It is also a site of protest. Aboriginal men and women wrote letters and petitions to the Board here, asking for more rations, to visit family or pushing for more rights and better conditions. Image drawn by S. T. Gill and engraved by Arthur Willmore, published by Sands and Kenny, ca. 1862. Image from State Library of Victoria Digitised Images Collection.

In 1886, the government amended the Act, adding in definitions of Aboriginality based on the racial ideas of the day – focussed on skin colour and ‘blood’. This Act, commonly known as the ‘Half Caste Act’ forced some Aboriginal people off reserves and effectively split families, and threatened productive reserves by removing Aboriginal people who were identified as ‘half-caste’ and were aged between fourteen and thirty-five years of age.¹⁰⁸ This was an Act prosecuted by the BPA and enacted by a Parliament based in Melbourne, whilst most of the Victorian Aboriginal population resided away from the city. This and the 1890 Act, which added further controls, especially regarding children, had ‘devastating effects over the next two generations’.¹⁰⁹ Whilst in the first couple of decades of these Acts families remained close to the reserves, to keep in touch with family and receive surreptitious support of food and other rations, the 1930s Depression saw some Aboriginal people leave not only the outskirts of reserves and country towns, but the reserves themselves and move to Melbourne, seeking work and other opportunities.¹¹⁰

Forced removal of children

Since the introduction of the *Aborigines Act 1869* (Vic), the government had given itself control over the management of Aboriginal children. The 1886 and 1890 Acts increased this and resulted in the BPA sending children aged fourteen to the Department of Neglected Children (without needing proof of neglect or orphan status) and for training at the Bayswater Boys’ Home to learn farming skills, or the Albion Training School for Girls in Brunswick, to learn domestic service.¹¹¹ Through the twentieth century, as the ideology of Aboriginal affairs shifted from the humanitarian project of protection to the civilising project of assimilation, active policies of child removal were practiced in Victoria.

There were other ways also of separating parents and children. When Barak’s son David fell ill, Barak wanted to take him to the Melbourne Hospital. He was not met at the coach station in Richmond and had to carry his son in the rain to Ann Bon’s house in Kew. When David was finally admitted to the hospital, Barak was not allowed to be with him. When David died, this meant he was alone; his father was not with him.¹¹² The hospital system continued to be a place where children were removed from their families throughout the twentieth century. Lorna Lippman noted that the Victorian Branch of the Aboriginal Advancement League was concerned that when an Aboriginal child was brought to a Melbourne hospital from the

country they would be handed over to a non-Aboriginal family, rather than returned to their own family. She described how AAL members would ‘chase after individual children, and I’m sure it was illegal what we did... You know you can’t go and grab somebody else’s child. But we did. I can remember the success. I probably can’t remember the failures I suppose.’¹¹³

Today, Aboriginal children are still overrepresented in the statistics of children in out-of-home care in Victoria. A 2016 report released by Andrew Jackomos, Victoria's then Commissioner for Aboriginal Children and Young People, noted there was still a ‘concerning’ rate of removal of Aboriginal children.¹¹⁴

THEME 5 - COLLECTING AND EXHIBITING ABORIGINAL CULTURAL MATERIAL, AND ITS REPATRIATION

This theme explores the collection and removal of Aboriginal cultural material and Ancestral remains by settlers, collectors, ethnographers, anthropologists and archaeologists, sometimes with but often without the permission of Aboriginal people. It addresses the display of this material in local and State institutions, and local and international exhibitions, and the display of Aboriginal people themselves. Recent examples of Aboriginal keeping places and contemporary museum practices offer Aboriginal-initiated and controlled alternatives to these outmoded methods of collection and display. This theme also addresses appropriation of Aboriginal cultural material and art forms, and repatriation of cultural material and Ancestral remains.

Collecting Aboriginal cultural material

Exchange of items occurred from the beginning of settlement as Aboriginal people exchanged food, weapons, baskets and cloaks for food, wire items, guns and axes.¹¹⁵ The settlement of Melbourne occurred as ethnology was growing as a new science within Britain and the Continent; there was concern about the decline of Aboriginal populations in the face of colonisation, and a sense of urgency to collect information about these populations – something that later became known as ‘salvage anthropology’. As such, from the early years of settlement, people sought Aboriginal cultural material for personal, governmental and scientific collections both within Melbourne and in Britain.¹¹⁶ The University of Melbourne was one repository of Aboriginal cultural material. Another was the Museum of Natural History (now Museum Victoria), which opened in Melbourne in 1854, in the Assay Offices on the corner of William and Lonsdale Streets. Colonists and members of the local scientific societies sent in artefacts to the museum, including Aboriginal cultural material and Aboriginal human remains.¹¹⁷ When the Central Board Appointed to Watch over the Aborigines was formed in 1860, it requested that the Honorary Correspondents oversee the collection of information on Aboriginal customs and habits and ‘to furnish complete sets of native weapons and utensils’.¹¹⁸ Such information and cultural material was sent to the Central Board in Melbourne.

Whilst the Museum and Central Board became repositories for Aboriginal cultural material, the local scientific society had less interest in information about Aboriginal people in their early years of meeting. There were few papers delivered on the topic of Aboriginal people, although there were botanical papers by Ferdinand Mueller and John Cairns that included information about Aboriginal knowledge and uses of certain plant species. William Blandowski included ethnographic information about Aboriginal people in his expedition reports, as well as Aboriginal knowledge about animal habitats and Aboriginal customs regarding certain animals. William Stanbridge presented a paper about Wergaia astronomy in 1857, and in 1861 Peter Beveridge’s paper regarding the Wadi Wadi people of northern Victoria was read. Through a growing interest in Aboriginal people in the later part of the nineteenth century, the Royal Society of Victoria heard papers presented by notable anthropologists including Lorimer Fison and Baldwin Spencer. In addition, the Australian Association for the Advancement of Science was established, of which Spencer was a member.¹¹⁹ These anthropologists and others, including A.W. Howitt, wrote extensively about Aboriginal people, bringing Aboriginal cultural practices to the attention of international theorists.¹²⁰

Photographers also became part of the Victorian-era concern for collections. Carl (or Charles) Walter, Fred Kruger and John Hunter Kerr all photographed Aboriginal people for display in intercolonial exhibitions.¹²¹ Sometimes photographs were taken at reserves such as Coranderrk, whilst other photographers brought Aboriginal people into studios. Douglas Kilburn took the first known photographs of Aboriginal people in 1847, using the daguerreotype process at his studio in Little Collins Street.¹²² The Batchelder Brothers took a photograph of Jemmy and Jack Fisherman with William Landsborough, after their journey seeking Burke and Wills in 1861-1862. Their studio was at 41 Collins Street East.¹²³

Evidence of Aboriginal industry was exhibited at colonial, intercolonial and international exhibitions, although there is little evidence of Aboriginal involvement or permission in having their works displayed in such settings. The 1875 Intercolonial Exhibition was held in the Great Hall, Sculpture Hall and other parts of the State Library in Swanston Street. Hops and baskets, mats, trays and nets from Coranderrk were exhibited, and the baskets, mats, trays and nets were recommended to go to the 1876 International Exhibition in Philadelphia, USA. Arrowroot from Lake Tyers received a first-class prize and arrowroot from Lake Wellington (Ramahyuck) achieved a second class prize in their section.¹²⁴ In the 1882 International Exhibition held at the newly completed Exhibition Buildings in Carlton Gardens, hops cultivated by the residents at Coranderrk received a First order of Merit in the Cereals, Condiments and Stimulants Jury Section.¹²⁵



Figure 8: The former Royal Mint, at the corner of William and La Trobe streets. Prior to the Mint, this site housed a glass and steel Exhibition Building. It was here that the 1854 Intercolonial Exhibition was held, which included a display of some Aboriginal cultural material sent to the newly opened Museum of Natural History from around the colony. Photograph taken by Kelly Stewart, June 2017.

These exhibitions not only provided the BPA an opportunity to exhibit Aboriginal industry and cultural material it had collected (there was no acknowledgement of or recognition given to individual Aboriginal people or of the obtaining of their permission to possess and display such cultural material), they also provided a space for individuals to display their collections of Aboriginal cultural materials. For example, in the 1854 Intercolonial Exhibition German-speaking scientific artist Ludwig Becker submitted ‘part of a necklace made of native seeds, worn by a Chief of the Murray tribe’ and a pencil drawing by an Aboriginal person. At the same exhibition, John Hunter Kerr, who lived on Dja Dja Wurrung country in the Bendigo region, presented possum skins as preserved by local Aboriginal people, shields, boomerangs, ‘native drawings on bark’, spears and spear throwers, a kangaroo rat bag, ‘native grass wrought by’ Aboriginal women, and children’s playing sticks.¹²⁶

Melbourne communities became interested in information about Aboriginal people, with public lectures by men such as the former Assistant Protector Edward Stone Parker, Victoria’s government zoologist William Blandowski, and pastoralist Gideon Lang attended by large audiences. Pamphlets were published and sold of Parker’s and Lang’s papers.¹²⁷ Memoirs, such as Lucy Anna Edgar’s *Among the Black Boys*, which told of her and her family’s experience living and teaching at the Merri Creek school, were popular reads. They detailed information about Aboriginal customs and habits, albeit shrouded in Eurocentric ideas and attitudes which positioned the Aboriginal people as cultural curiosities.¹²⁸

Being put on public display

Nineteenth century colonial attitudes tended to position Aboriginal people as the 'other', as objects of curiosity. Early lectures at the Melbourne Mechanics' Institute, now the Athenaeum Theatre, included Aboriginal people as subjects in mesmerism (hypnosis) displays.¹²⁹

Aboriginal people were the subject of artworks and photographs that were displayed in different colonial, intercolonial and international exhibitions. Images of Aboriginal people were readily used in exhibitions and lectures, and were sold to the public. One example of this was photographer Fred Kruger's *Kings and Queens of Victoria*, a series of studio portraits of Aboriginal people, published around 1890.¹³⁰

The 1854 Intercolonial Exhibition was held at the newly finished glass and metal Exhibition Buildings, on the corner of La Trobe and Williams Streets (where the former Royal Mint buildings now stand). At this exhibition, Eugene von Guérard entered a painting titled 'Aborigines met on the Road to the Diggings'.¹³¹ At the same exhibition, artist Ludwig Becker displayed two portraits of Aboriginal people.¹³²

In the 1880s there was an Aboriginal camp set up in Royal Park. The director of the Zoological reserve, Albert Le Souef, established this example of an 'ethnographic village' for the entertainment of visitors to the zoo. In 1888, Aboriginal residents from Coranderrk came down to the camp to demonstrate boomerang throwing and spear throwing, fulfilling Le Souef's desire to 'display Aboriginal people' in the Zoological Gardens.¹³³ In the 1880s, the Aquarium at the Exhibition Buildings also presented its visitors with an Aboriginal 'camp and museum'.¹³⁴

Being represented in museum exhibits and cultural collections

From its inception, the Museum of Victoria collected Aboriginal cultural material, showing visitors representations of Aboriginal people. The Museum was first housed in the Assay office (1854-1856) before moving to the University of Melbourne (1856-1899), the State Library of Victoria (1899-2000), and now the Carlton Gardens (2000).¹³⁵

Many of the colonial, intercolonial and international exhibitions of the nineteenth century had displays of Aboriginal cultural material from governmental institutions such as the Museum and the BPA. For the 1880-1881 International Exhibition held in the Royal Exhibition Buildings in the Carlton Gardens, the BPA presented a display of 'Native Weapons'.¹³⁶

Aboriginal people were also represented in lectures and talks given by professional societies. In November 1946, Caroline Tennant Kelly, who had spent time with Aboriginal communities in New South Wales and Queensland, presented a public lecture on behalf of the Victorian Anthropological Society at the lecture hall of the Royal Australasian College of Surgeons. Her lecture was titled 'The Future of the Australian Aborigines'.¹³⁷

Until the 1980s there was little engagement with Aboriginal people as to how they wanted to be represented, and cultural materials were displayed in accordance with European anthropological ideas of cataloguing and interpretation. The recent development of Bunjilaka Aboriginal cultural centre and the First Peoples exhibition changed this. The Museum began changing its practices in 1988, with the appointment of their first Aboriginal staff member, Yorta Yorta woman Valmai Heap, as coordinator of Aboriginal Training.¹³⁸ The redevelopment of Bunjilaka and the First Peoples' exhibition in 2012-2013 was overseen by a group of elders (the *First Peoples* Yulendj Group elders) and community representatives, as well as museum staff.¹³⁹

Repatriation of cultural material and Ancestral remains

Aboriginal graves and bodies were disfigured, exhumed and stolen by colonists in the name of 'science' and for the purposes of collection.¹⁴⁰ Aboriginal cultural material was often taken or used in ways that had not been agreed upon by Aboriginal people, and when items were sold, Aboriginal people were rarely compensated.¹⁴¹ In 1972, the Victorian Government passed the *Archaeological and Aboriginal Relics Preservation Act* (Vic). In 1984, Gunditjmara elder Jim Berg, in his capacity as an Inspector under the Act, engaged the assistance of Ron Merkel QC and Ron

Castan QC, to take legal action against the auction house Leonard Joel. The auction house had planned to sell Aboriginal cultural materials, including ceremonial stones, clay mourning caps and wooden tools, without permission from the Minister. Whilst Berg was unsuccessful in stopping the auction, the court case instigated changes to the 1972 Act, and Berg was able to successfully issue an injunction under the amended Act to stop the Museum sending over human remains from Kow Swamp and Green Gully in Keilor to the American Museum of Natural History in New York for exhibition.¹⁴² That same year, Berg took legal action against the University of Melbourne with regards to the Murray Black collection, the 'largest collection of Aboriginal skeletal remains in the world'.¹⁴³ Whilst the University was initially reluctant to part with the human remains, citing research needs, by August that year they had been transferred to the Museum for safe keeping, under court orders.¹⁴⁴ Berg's actions led to the Museum developing an Aboriginal Advisory Committee and working with Aboriginal communities to repatriate over 2,200 sets of human remains.¹⁴⁵

On 22 November 1985, 38 un-provenanced human remains were taken for reburial in King's Domain, on a hill near the Sidney Myer Music Bowl and opposite a statue of Queen Victoria. A procession of representatives from Aboriginal communities, led by Gunditjmarra elder 'Banjo' Clarke and including Margaret Tucker, carried and accompanied the remains. The procession left from the Museum (then at the State Library of Victoria), walking along Swanston Street and St Kilda Road. This was the first of the Museum's repatriations.¹⁴⁶

Appropriation of art/ music/ artefacts by non-Aboriginal people

There have been a variety of ways non-Aboriginal people have appropriated the cultural material, expression and knowledge of Aboriginal people. Colonist George W Rusden was a man who was sympathetic to Aboriginal people. In 1867, he attended the Governor's Ball dressed as 'Yittadairn', an Aboriginal 'King'.¹⁴⁷ Rusden wore a possum skin cloak and had blackened his skin. A few years later he had a studio photograph of himself as Yittadairn taken at the Batchelder photographic studios, this time wearing black clothing decorated to represent markings used for corroborees.

Caroline and Albert Le Souef crafted three boxes that contained miniature weapons crafted by Albert and Caroline's drawings of Taungurung people. Two of these boxes were displayed at the 1866 Intercolonial Exhibition held in Melbourne, later at the 1868 Melbourne Public Library Exhibition, as well as the 1880-1881 International Exhibition held at the Carlton Gardens.¹⁴⁸

In 2000 Wurundjeri Way, in the Docklands area of Melbourne, was completed. A sculpture of an eagle was added some time after this. The sculpture was titled Bunjil, an explicit reference to the Creation story of the Woiwurrung (Wurundjeri) and other Victorian Aboriginal communities. This sculpture was completed by a non-Aboriginal sculptor, Bruce Armstrong.¹⁴⁹

Developing and managing collections of Aboriginal cultural material

The Koorie Heritage Trust (KHT) was developed in 1985, its foundation driven by Berg and foundation members Merkel and Castan. In 2015, it celebrated its thirtieth anniversary, moving to a new site in Federation Square. Prior to this the KHT was housed in the Museum and then 295 King Street. The King Street building was designed by prominent architect Greg Burgess, who is known for his participatory design work with Aboriginal communities.¹⁵⁰ The KHT is now a keeping place for Aboriginal cultural material, including artwork and objects, photography, oral history recordings and a reference library.¹⁵¹



Figure 9: Koorie Heritage Trust at Federation Square. Photograph taken by Kelly Stewart, June 2017.

THEME 6 - NEW TYPES OF WORK

This theme explores the wide range of work – paid and unpaid, permanent and transient – that Aboriginal people were involved in following the arrival of foreign settlers and throughout the nineteenth, twentieth, and twenty-first centuries. It covers a wide range of activities across different industries and services.

Working as labourers

Aboriginal people worked as labourers across the colony. Historian Henry Reynolds noted that in the early years of colonial settlement, colonists ‘hoped’ to ‘civilise’ Aboriginal people to the status of the working class.¹⁵² This was reinforced through the nineteenth century with the introduction of the Aborigines Protection Acts of 1886 and 1890, and an 1899 Regulation that allowed the BPA to send Aboriginal children over the age of fourteen to apprenticeships or institutions. Many boys were sent to the Bayswater Boys’ Home to learn farming skills.¹⁵³

Before this legislation, many Aboriginal people worked well and were sought for their skill as bark strippers, sheep washers, shepherds, bullock drivers, shearers, gardeners, harvesters and fencers. Whilst the Gold Rush of the 1850s led to colonists seeking and depending on Aboriginal people for labouring work, they were also recognised as being skilful workers.¹⁵⁴

Aboriginal people from across the colony came into Melbourne to the livestock and wool markets, accompanying their employers.¹⁵⁵ There were also Aboriginal people employed within Melbourne, such as Charles Never working for a tailor, and Thomas Bungeleen, who worked on a naval ship and then in the office of the Central Board, training as a draughtsman under Robert Brough Smyth, before his early death in 1865.¹⁵⁶ These were in the minority, with most Aboriginal people working outside of Melbourne until the 1930s Depression, and labour shortages during World War II. An increasing number of Aboriginal people come to Melbourne for work, forming communities in suburbs such as Fitzroy and St Kilda either permanently, on a seasonal basis or to visit family and friends during these decades.¹⁵⁷ Labouring jobs were one of the sources of employment available for Aboriginal people moving into the city. In the 1920s, Margaret Tucker worked in a variety of factories around Melbourne.¹⁵⁸ In 1930, as an 8 year old, Gunditjmara man Henry ‘Banjo’ Clark found work in a shoe factory in Melbourne. He later worked as a labourer at the Silvan Reservoir.¹⁵⁹ Gunditjmara man Herbert ‘Jock’ Austin worked laying tram tracks in 1950s Melbourne.¹⁶⁰ Muthi Muthi woman Joan Robinson worked in a variety of factories before being employed at a Preston shoe manufacturer, where her skill at putting the edge on the leather soles of the shoes was recognised by her employer.¹⁶¹ During the labour shortages caused by World War II, some Aboriginal people such as Tucker and Lady Gladys Nicholls, worked at a munitions factory in Maribyrnong.¹⁶²



Figure 10: Southern Cross Station. This station and its predecessor Spencer Street station, continues to be an important point of exit and entry for Aboriginal people coming into or leaving Melbourne. Photograph by Kelly Stewart.

Working as police

For many Woiwurrung (Wurundjeri) and Boonwurrung men, their first employment in the colonial economy was in the Native Police. Marie Fels wrote that the colonial authorities had two reasons for setting up the Native Police: to have a 'policing force to deal with bushrangers', and as an attempt to 'civilise' the members of the Native Police themselves.¹⁶³ She noted that the Aboriginal men who joined did so in an 'attempt to share in the power and authority of the invader who was so clearly here to stay', and to access the 'prestige and influence' they derived from membership in the Native Police.¹⁶⁴ All headmen of tribes from around Melbourne joined the Native Police at some stage, and so the colonial authorities had a body of men with influence and knowledge that crossed the colony.¹⁶⁵ The Native Police had their base at Merri Creek for a short time, and in the area between Wellington Parade, Punt Road and the Birrarung, but for most of the time the Native Police were housed at Narre Warren. Between forty to fifty men enlisted each year, and they practised drills as well as equipment maintenance and physical games for fitness when in their barracks. The Native Police patrolled across the colony, providing a valuable service to the non-Aboriginal police, whose forces were small in number. They were the first police on the goldfields in the 1850s and helped to supervise the convicts at Pentridge Gaol, Coburg. They policed the settler society, but were often called upon to track and arrest Aboriginal people who had been accused of crimes against the settlers. For this reason, the legacy of the Native Police is a complex one; both of Aboriginal men given agency and authority in the early colony, and as a way that Aboriginal people were used in the colonising project to further dispossess and oppress their own communities.¹⁶⁶ However, by 1853, the Native Police were disbanded, due to a combination of white officer resignations and deaths and illness amongst the Native Police.¹⁶⁷

Exploring

Historian Libby Robin has described an 'Aboriginal industry' of specimen collection and information sharing that had arisen across the colonies by the 1880s.¹⁶⁸ Whilst in Victoria, one of the most famous expeditions to leave the colony, that of the Burke and Wills expedition, did so without Aboriginal guidance. There were other expeditions and travellers such as government zoologist William Blandowski, anthropologist A. W. Howitt and Lake Tyers missionary John Bulmer, who used Aboriginal assistance, in the way that Robin describes.¹⁶⁹ In the early days of Victorian settlement, Aboriginal people guided colonists to sites those colonists then claimed as their own.¹⁷⁰ Chief Protector George Augustus Robinson noted 'I believe half the runs have been shewn by the natives. They have been employed as guides to exploring parties and searches after land'.¹⁷¹ Aboriginal people were also guides to the goldfields, both directing colonists safely to the goldfields and directing colonists away from areas that were important to Aboriginal people. Colonists were on occasion frustrated as Aboriginal people would only guide them a certain distance, not crossing into others' Country.¹⁷² Whilst much of this employment as guides and as informants occurred away from Melbourne, some of it did occur on Woiwurrung (Wurundjeri) and Boonwurrung Country, involving local Aboriginal people.

Domestic service (private homes and hotels)

As mentioned previously (see Theme 4), after the Acts were passed in the late nineteenth century, Aboriginal boys were often sent to government institutions to learn farming skills. Aboriginal girls, upon reaching the age of fourteen, were sent to the Albion Training School for Girls in Brunswick, to learn domestic service.¹⁷³ Aboriginal women had been in domestic service from the early years of settlement. George Gordon McCrae noted the 'young women washed and ironed well, sewing and mending also with great neatness' at his parents' station at Arthur's Seat (the young women were probably Boonwurrung women).¹⁷⁴ The Reverend Robert Hamilton had an Aboriginal girl in his service at his house in Fitzroy through the 1870s, who was a 'thorough good servant' and 'faithful and honest'.¹⁷⁵ With the setting up of reserves, Aboriginal women and girls were taught domestic skills and expected to attend to domestic tasks such as house cleaning and cooking.¹⁷⁶

In the twentieth century some Aboriginal women moved to Melbourne and worked as cleaning staff and kitchen hands. Edna Brown worked as a cleaner at Melbourne's Custom House.¹⁷⁷ Iris Lovett-Gardiner was a housekeeper in Middle Brighton, and then worked in the vegetable room in the kitchens of the Royal Melbourne Hospital.¹⁷⁸ Others worked in hospitality in restaurants such as Ruplemeyers on the corner of Collins and Swanston Streets.¹⁷⁹

Forced labour

From the beginning of settlement Aboriginal people were expected to work for food and rations. For example, John Fawkner provided rice, flour and sugar to Aboriginal people, but expected work in return.¹⁸⁰ Historian Richard Broome has described a sense of 'right behaviour' expected by Aboriginal people to compensate for the loss of land, through the provision of housing, food, clothing and blankets. This 'right behaviour' was expressed by residents at Coranderrk. Yet it was at odds with the ideas that permeated British thinking about the moral lessons labour provided to the working class and Aboriginal people. Thomas and the other Protectors expected Aboriginal people to work for rations, a notion that endured with the formation of reserves and missions in the 1860s. This work on reserves and missions paid poorly, if it paid at all. For example, wages were only officially introduced at Lake Tyers reserve in 1919 (having opened in 1861), by 1922 they were only for the 'best workers' and in the 1930s Depression they were further reduced.¹⁸¹ However, as Aboriginal people regularly worked both on and off the reserves and missions, they knew that they could earn higher wages undertaking seasonal work for farmers than they could on the reserves and missions, with the added advantage of living away from the control of reserve staff. For those who could escape the government authority, this was the preferred option.

Tour guiding/ interpreting cultural heritage places

As noted, Aboriginal people showed colonists across their Country to good farming land, away from sacred sites and to the goldfields. For many years Aboriginal people were thought of as living away from the city and not engaged with the built environment, as well as having lost connection with Country. However, this thinking has changed with Aboriginal people introducing non-Aboriginal people to both their past and present within contemporary urban Melbourne. For example, the KHT offers guided walking tours looking at scar trees and campsites along the Birrarung, providing insight into how eastern Kulin nation people have engaged with their Country, and cultural practices.¹⁸²

Playing professional sport

On 14th February 1851, Manuello, the first professional Aboriginal runner, beat Tom McLeod in a 100-yard challenge in Melbourne.¹⁸³ Kyle Vander Kuyp was born in Melbourne and represented Australia in the 110 metre hurdles at the 1990, 1994 and 1998 Commonwealth Games, and the 1996 Atlanta Olympics, where he finished seventh in the final.¹⁸⁴

Evonne Goolagong achieved the world number one ranking in women's tennis in 1971 and 1976, and won seven grand slam singles titles over her career, including four Australian Open Championships. In 1971, she was named Australian of the Year.¹⁸⁵

Lionel Rose fought in bouts regularly at Festival Hall during the 1960s. After his boxing success in winning the world title in 1968, 'Melbourne gave him an unprecedented homecoming. From the airport to the Town Hall some 200,000 people massed, shouting 'Good on ya, Lionell!'¹⁸⁶ Rose was given a State Funeral, held at Festival Hall, following his passing in 2011.¹⁸⁷ There were numerous other Aboriginal boxers, many who joined Harry Johns' and Jimmy Sharman's boxing troupes.¹⁸⁸ As historian Richard Broome has noted, Aboriginal people 'have a disproportionately high success rate in the boxing ring'; watching Aboriginal boxers at the Stadium (Festival Hall) was a favourite pastime of many of the Aboriginal community in Melbourne.¹⁸⁹ Young Aboriginal boys, emulating their heroes, boxed at the Exhibition Youth Club, amongst the Exhibition Buildings, in the years before the Aboriginal Youth Centre was opened in Gertrude Street, Fitzroy.¹⁹⁰



Figure 11: Festival Hall. It was here many Aboriginal people living in Melbourne would come to watch boxing. Aboriginal men often boxed here as well, including World Champion Lionel Rose. Photograph by Kelly Stewart, June 2017.

Johnny Mullagh played for the Melbourne Cricket Club in the 1869-1870 seasons as a professional player. He lived with the lodge keeper and caretaker at the Melbourne Cricket Ground (MCG).¹⁹¹ William Briggs was a member of the Australian Cricket team.¹⁹²

There have been a number of Aboriginal Australian Football League (AFL) players, including Doug Nicholls, Syd Jackson, Maurice Rioli, Nicky Winmar, Phil Egan, and David Wirrpanda amongst others.¹⁹³ Gavin Wanganeen was the first Aboriginal player to win a Brownlow medal, and Rioli won the Norm Smith medal in 1982.¹⁹⁴ Glen James was an AFL umpire who ‘...endured some of the worst racist abuse ever to come out of the MCG – more because of his Aboriginality than his (recognised and praised) umpiring ability’.¹⁹⁵

The Arts

In 1990, artist Lin Onus noted, ‘Up until about ten years ago, if you talked about careers for Koories it was along the line of “You too can be a garbage collector” or “We can teach you how to clean white people’s houses.” Somewhere along the line people said, “No, we don’t have to do this”’. He stated that some Aboriginal people had decided to make ‘a commitment to their art’ and additionally, that a small number of ‘white Australians – and it’s *still* a relatively small group – became prepared to vote with their hip pockets.’ For Onus this resulted in a growth of both production and selling of art by Aboriginal artists, enabling some to form a career in the arts.¹⁹⁶ Local Melbournian Stan Dryden, for example, has been successful as an artist himself, and owns a gallery in St Kilda which supports other Aboriginal artists.¹⁹⁷ The City of Melbourne has Aboriginal art purposefully commissioned for exhibition and as part of its collection.¹⁹⁸

Les Griggs was born in Melbourne, and from the age of two spent his life in and out of institutions, until at Pentridge he started painting. Les stated ‘I paint basically modern social issues.’ In 1990, he noted that there had ‘been a huge development in the arts because Aboriginal people can see now that there are other ways they can break through the barriers. In the past it used to be a sport-orientated lifestyle and all that sort of stuff, now we’ve discovered the art world which we use to try and educate people who don’t go into sport.’¹⁹⁹

Decades earlier, Aboriginal people had been performing in front of audiences in Melbourne. Noel Tovey, having seen the ballet *Les Sylphides* at the National Theatre, started classes with the National Theatre Ballet School (located on the site of the later Russell Street Cinema Centre). Tovey went on to dance in *The Sentimental Bloke*, and made his professional debut with dancing in the 1954 production of *Paint Your Wagon* at Her Majesty's Theatre. He later performed in a number of other productions at the Princess Theatre before moving overseas to continue with his performing arts career.²⁰⁰

Harold Blair was a tenor, discovered by a union man who arranged a performance before soprano Marjorie Lawrence. Blair moved to Melbourne from Queensland to train at the Melba Conservatorium of Music, based in the Victorian Artists Society Building in Albert Street, East Melbourne.²⁰¹ He was the first Aboriginal person to gain a Diploma of Music, graduating in 1949. As well as performing at various venues around Melbourne, especially the Town Hall, he taught part-time at the Melba Conservatorium.²⁰² Deborah Cheetham is a soprano, a composer, and an artistic director, performing internationally and being honoured as an Officer of the Order of Australia medal in 2014.²⁰³

Outside of formal avenues for performing, Aboriginal people earned money through busking. There was an Aboriginal busker on Princes Bridge in the 1940s.²⁰⁴ More recently, artists such as Ruby Hunter, the first Aboriginal woman to be signed to a major record label, Archie Roach, Emma Donovan and Dan Sultan, have been performing and recording music within Melbourne.²⁰⁵

Aboriginal people also provided support to the Arts through working as projectionists, caterers to functions and as dance teachers.²⁰⁶ Oral history research by the Boon Wurrung Foundation shows that in the 1960s through to the 1980s, Elder Fred Briggs worked at the Capitol Theatre, located at 113 Swanston Street. He was first employed as a projectionist and then manager of the theatre, being the first Aboriginal person to be employed as such.²⁰⁷



Figure 12: 419 Collins Street, the former site of the German consulate. It was here in 1938 that William Cooper hand delivered a letter decrying the treatment of Jewish people by the Nazis. Cooper walked from his house in Footscray. Photograph by Kelly Stewart, June 2017.

Health Services

Prior to settlement, Aboriginal people had their own remedies and treatments for ailments. Assistant Protector Thomas recorded an older man rubbing himself with grease and ashes and drying himself by the fire to effectively treat his rheumatism.²⁰⁸ After settlement, Aboriginal

women assisted in birthing and simple nursing work within reserve and mission hospitals.²⁰⁹ By the second half of the twentieth century, some Aboriginal women were training as nurses. Yorta Yorta woman Clara Luttrell-Garisou and her younger sister Roma were the first Aboriginal women to gain nursing qualifications from the Royal Melbourne Hospital in the 1960s. Clara went on to be the first nurse at the Victorian Aboriginal Health Service. Others trained at the Mount Royal Hospital. Gunditjmara woman, Joan Vickery, was one of the first Aboriginal Health Aides, a role that then changed to a hospital based Aboriginal Liaison Officer (ALO). Vickery was the first ALO at St Vincent's Hospital.²¹⁰ Gunditjmara woman Angela Clarke and Gunai/Kurnai woman Rita Watkins were ALOs at the Royal Children's Hospital. Gunditjmara woman Iris Lovett-Gardiner helped to establish the Koorie Kollij in Collingwood in 1983, a place to train Aboriginal Health Workers, including Mutti Mutti man Kutcha Edwards, who attended in the 1980s.²¹¹

THEME 7 - EXPRESSING CULTURAL AND SPIRITUAL LIFE

This theme recognises Aboriginal cultural and spiritual life in Victoria, which relates to a variety of places including meeting and camping places, spiritual places, ceremonial sites, memorial sites, and places of community. It reflects an understanding that cultural life is not a static concept, but is dynamic and adaptive, and embraces both tangible and intangible values. It includes stories of people and organisations that have shared and celebrated the expression of cultural and spiritual life, and the transmission of cultural knowledge.

Respecting and acknowledging spiritual places and maintaining ceremonial practices

Welcome to Country ceremonies are used to welcome non-Aboriginal people, pay respects to elders past, present and emerging, and to acknowledge Aboriginal people as the traditional custodians of the land. These ceremonies are practiced across Melbourne before a variety of events, from the Aboriginal and Torres Strait Islander round of AFL, to the opening of the Asian Soccer Cup, to the opening of the Yirramboi First Nations Arts Festival, and as part of the guided walks at the Royal Botanical Gardens.

Adopting and adapting Christianity

Christianity was first introduced to Aboriginal people as a part of the civilisation imperative of colonisers. It was practiced at the missions, in Aboriginal schools, and in other ways that were imposed on Aboriginal people. Anthropologist Diane Barwick noted that John Green, the manager of the Coranderrk Aboriginal station, described Wonga as ‘almost a Christian’ and Barak as ‘a real Christian’.²¹² Conversions to Christianity were the subject of colonial lectures, newspaper reports and BPA Reports. They were keenly hoped for, especially to justify continued funding for missionaries and missions.²¹³

However, Christianity was also adopted by many Aboriginal communities, and adapted to fit with their perspectives of culture, spirituality and morality. Many aspects of Christianity were complementary to Aboriginal culture, or were welcomed into that culture. In the 1940s, there were a number of devout Christians living around Fitzroy. Church services were initially held in a ‘rented terrace house in Gertrude Street near Little Smith Street’ during World War II.²¹⁴ Doug Nicholls became a pastor after his mother’s death in 1935, leading church services from Fitzroy’s Gore Street Mission.²¹⁵ His Christianity provided a link for his political activism, as he attended other churches within Melbourne, such as the Wesley Church in Lonsdale Street, to speak to congregations to gain support for Aboriginal concerns and causes.²¹⁶

The Victorian Aboriginal Catholic Council started with founding member Eleanor Harding. Muthi Muthi elder Joan Robinson began the Aboriginal Catholic Ministry in the mid-1980s.²¹⁷ While the Aboriginal Catholic Ministry is now based in Thornbury, the founders of this organisation initially attended mass at St Francis’ Church on the north-west corner of Elizabeth and Lonsdale Streets.²¹⁸

Commemorating the past

In recent years non-Aboriginal and Aboriginal communities commemorate past events together, including the Sorry books and Sorry marches that occurred across the country in 2001.²¹⁹ Earlier, in November 1937, a series of at least four Aboriginal concerts were held at Central Hall, formerly situated at 203 Little Collins Street, to ‘commemorate the anniversary of the landing of Edward Henty at Portland.’²²⁰ Currently, the *Tanderrum* opening the Melbourne Festival commemorates both the past and the present. Whilst Aboriginal and non-Aboriginal people have worked together in commemorating events, there are instances of non-Aboriginal people not respecting Aboriginal people and their culture. Through events commemorating the past, and the efforts of organisations such as Reconciliation Australia, non-Aboriginal Australians continue to learn about Aboriginal culture and history as a part of our shared heritage.

On Saturday 5 November 2011, a 1000 Warriors March took place. Research amongst group members by the Bunurong Land Council Aboriginal Corporation described the 1000 Warriors March as important because it 'was in the footsteps of 1,500 generations of their ancestors' and it demonstrated the resilience of Aboriginal people through to today. The march was both a sign of solidarity amongst the Aboriginal men who marched, to each other, to their families and communities, and a commitment by the marchers to stand for the rights of Aboriginal people. The march passed sites of significance to local Aboriginal people, starting at the Moreton Bay Fig tree (sometimes called the Knowledge Tree) on the corner of Gertrude and Nicholson Streets, travelling past the Victorian Parliament House (and a former important meeting site for eastern Kulin nation people) and ending at Birrarung Marr.²²¹

Honouring significant people

From the early years of colonisation, Aboriginal people paid respects to people in power as a negotiation strategy and as recognition of those that had assisted them. The deputation led by *ngurungaeta* Simon Wonga to the Governor's levee paid respect to Queen Victoria on her birthday and her son on his wedding, through the presentation of gifts and a loyalty pledge to her representatives. Djadjawurrung people from Mount Franklin also sent letters and a collar and doily crocheted by 13-year-old Ellen to the Queen and her family.²²² In 1886 a number of men travelled from Coranderk to Melbourne to farewell former Premier Graham Berry, presenting him with an address and gifts. They were led by *ngurungaeta* Barak who told Berry they were giving him gifts so that he would remember them as they would remember him for his good work. Berry had been important in appointing the 1881 Coranderk Inquiry and the gifts and address, dictated by Barak, were recognition of his role in assisting the Coranderk residents.²²³

More recently there has been official work to recognise and honour Aboriginal people with the Victorian Aboriginal Honour Roll. Starting in 2011, there are now ninety-nine names registered (as of July 2018).²²⁴

Performing (music, dance, song, film)

Dance and music are also important expressions of culture that have been practiced throughout Aboriginal history. They form an important part of many ceremonies and celebrations.

Corroborees (*ngargee* in Boonwurrung language) were performed in Melbourne theatres in the days of early settlement. In the 1850s, there was a six-night run of a performance of a *ngargee* at the Queens Theatre.²²⁵ The tour of the Wallaga Lake Gum Leaf Band, between the World Wars, included a residency at the Palais Royal at the Exhibition Buildings in Carlton Gardens.²²⁶ In 1948 and 1949, Bill Onus produced a show *Corroboree* held at the Wirth's Olympia Theatre, the site of the current Arts Centre. The show included vaudeville acts, a singing cowboy, hula dancing, comedy routines as well as traditional dances, fire-making and a gum-leaf band.²²⁷

From the 1930s, as more Aboriginal people moved into Fitzroy, social activities such as dances were organised. A creative community expressed itself through music, dance, art and performance. Gunai/Kurnai elder Alice Thomas was known for her 'spirited' piano playing, performing at fundraising concerts, socials and Aboriginal cabarets.²²⁸ Alf Bamblett formed a band called the Stray Blacks.²²⁹ Rita Watkins loved to ballroom dance and became a dance teacher and instructor at a Bourke Street dance studio.²³⁰ And Hyllus Maris, a playwright and poet helped to write and produce *Women of the Sun*, a four-part television series aired on SBS in 1982.²³¹



Figure 13: Hamer Hall and the Arts Centre. Prior to settlement, the southern banks of the Birrarung were a favourite camping spot for Aboriginal people. In the twentieth century this site housed Wirths Olympia Theatre and it was here in 1948 and 1949 that Aboriginal people performed in a show called Corroboree. Photograph by Kelly Stewart, June 2017.

In the contemporary music scene, several Aboriginal artists have made names for themselves performing in Melbourne venues. Musicians such as Dan Sultan, Emma Donovan, Archie Roach, Ruby Hunter, and many others, have performed at live music venues in the City area. Along with founding member Kutcha Edwards, these musicians have performed with the Black Arm Band. Other artists have performed in theatres, and companies such as the Bangarra Dance Company and the Ilbijerri Theatre Company have performed in Melbourne. Uncle Jack Charles has performed numerous stage roles, including his own play, *Jack Charles v the Crown*, at the Arts Centre, across Melbourne and internationally.²³² Aboriginal film festivals celebrate the expression of culture through performing arts, such as the short film festival Message Sticks held at ACMI in Federation Square.²³³

Producing art and crafts

The production of arts and crafts is an important expression of Aboriginal culture. The transmission of knowledge and skill is a large part of this practice. While the arts and crafts have practical and aesthetic purposes, be it story telling through paintings, adornment for ceremony in the case of costume and jewellery, or everyday utility with objects like woven baskets or eel traps, the practice of making these items is also imbued with cultural significance.

Wotjobaluk elder Nancy Harrison worked with other elders on the Possum Skin Cloak Project for the 2006 Melbourne Commonwealth Games.²³⁴ Valmai Heap not only documented fibre craft amongst Aboriginal women, but was a weaver and textile artist.²³⁵ Gunditjmara elder Connie Hart kept her knowledge of weaving 'hidden' until she was in her sixties and had moved back to Lake Condah from Melbourne, not wanting the sharing of cultural knowledge to lead to children being removed from families. Now many museums and galleries have samples of Hart's work, including Museum Victoria. The KHT has a video of Hart demonstrating weaving within their oral history collection.²³⁶



Figure 14: Melbourne Town Hall, Swanston Street. This has been the site of a reception for boxer Lionel Rose, of performances by singers such as Harold Blair and the home of the City of Melbourne, which in recent years has commissioned a number of artworks by Indigenous artists. Photograph by Rosie Jean Jones, July 2018.

Engaging the tourist (e.g. art sales and boomerang throwing)

Arts and crafts produced by Aboriginal people have been marketable commodities since first contact. Cultural curiosities were highly sought after (see Theme 5). A growing appreciation for Aboriginal art has led to a burgeoning art scene in Australia, with many Aboriginal artists' work being displayed throughout Melbourne in public and private collections.

In the 1980s, there was a federally funded Aboriginal artists' gallery in Melbourne that displayed and sold work by artists from Arnhem Land, Central Australia and urban contemporary artists (this closed in 1987 as funds were reallocated to an interstate gallery).²³⁷ In October 1988, Deutscher Gallery opened in Gertrude Street, exhibiting and selling Aboriginal art.²³⁸ The opening of the Ian Potter Centre at Federation Square, with its focus on Australian Art, has increased the amount of art by Aboriginal artists shown within the exhibition spaces of the National Gallery of Victoria.²³⁹

Educating

Aboriginal people are now employed in organisations such as the Museum and the State Library. In these positions, they have the capacity to educate the non-Aboriginal public and manage the representation of Melbourne's various Aboriginal communities. The Bunjilaka Aboriginal Cultural Centre provides such education through its displays and programmes for schools and others, and the KHT plays a similar role. Maxine Briggs is the Koori Librarian at the State Library, helping to educate non-Aboriginal people about culturally sensitive practices to do with Aboriginal cultural material and information, and the representation of Aboriginal people. Such organisations as the KHT and the State Library provide important repositories of cultural material for Aboriginal communities, from language to artefacts, images and oral histories. Combining this with the cultural knowledge and practices handed down through generations, has enabled Aboriginal communities to re-learn their language and piece together detailed histories for a variety of purposes, including reconnecting with their culture, people and Country.²⁴⁰

THEME 8 - TAKING POLITICAL ACTION AND OVERCOMING DISADVANTAGE

This theme explores the wide range of ways that Aboriginal people have protested against their dispossession of Country and loss of civil rights since the arrival of foreign settlers. It addresses key political movements including land rights and civil rights, and significant advances that have been achieved through political action of Aboriginal people and their supporters. It addresses the means through which Aboriginal people have secured housing, welfare, legal, health and other support services through political and social activism, and the efforts of both Aboriginal and non-Aboriginal people to achieve these rights and services.

Fighting for land

In February 1859, Woiwurrung (Wurundjeri) *ngurungaeta* Simon Wonga approached Guardian of the Aborigines, William Thomas, to ask for some land on behalf of the Taungurung. In the context of dispossession, Aboriginal people were trying to maintain Country for themselves. Wonga's successful negotiations led to the formation of Acheron Reserve. In 1860, Wonga approached Thomas again to ask for land for the Woiwurrung (Wurundjeri), and this resulted in Coranderrk being granted to the Aboriginal community in 1863.²⁴¹ Other important leaders, including Benbow and Derrimut, have also been recorded making petitions for land for their people.²⁴² In the late nineteenth, Coranderrk came under threat as colonists sought access to its fertile land. This resulted in the residents undertaking 'the first example of sustained indigenous protest in Australia'.²⁴³ The Coranderrk residents had learnt through their experiences that 'deputations and letters to people in high places were an effective way of asserting their needs and defending their interests'.²⁴⁴ When discussions of the sale of the reserve at Coranderrk reached the residents, they sent representatives, letters and petitions to Melbourne as the site of power within the colony and later, state. Both written letters, and the more traditional deputations or messengers, were used as methods of protest. Barak, as *ngurungaeta*, would travel with a speaker to accompany him in a deputation to Melbourne. But Barak and the other residents would also narrate the text of a letter to a scribe, showing adaptation and engagement with new, introduced methods of protest. Whilst some of these protests were directed to the BPA at their offices, Aboriginal people also accessed politicians, the Governor and others in power who were sympathetic to their cause. They had letters published in Melbourne newspapers to make their protests heard among the public. Coranderrk residents were successful in having a Parliamentary inquiry into Coranderrk management in 1881. While subsequent petitions were less successful, they were able to keep Coranderrk available for those that wanted to live their lives out at the site.²⁴⁵

Letter writing campaigns were again used in response to the proposed closure of Lake Tyers. Doug Nicholls wrote to *The Age*, describing the importance of Country to Aboriginal people, and the 'Government policy and bad administration which destroyed' Aboriginal people when the Cummeragunja reserve was broken up.²⁴⁶ Nicholls vowed to 'fight to the end' to prevent a similar break up of Lake Tyers reserve and subsequent dislocation of the community.²⁴⁷

During the twentieth century, protests and the fight for land mobilised Aboriginal people across the country. Many of the protests in Melbourne have been about land rights at sites away from Melbourne, but have successfully connected communities across the country, united by a common fight for land and civil rights. In the late 1940s, there were protest meetings against rocket testing in South Australia held at sites such as the Princess Theatre in Spring Street.²⁴⁸ On 22 May 1963, protestors marched through the streets of Melbourne to demand ownership of Lake Tyers, making newspaper headlines. Two years later there was another land rights march for Lake Tyers.²⁴⁹

In July 1968, a march was held in Melbourne to protest the 'rejection of the principle of Aboriginal land rights' by the Federal Cabinet, in relation to the Wave Hill walk-off and Gurindji requests for land.²⁵⁰ In 1971, Aboriginal people and supporters marched through the streets of Melbourne to protest the Yirrkala Aboriginal land rights judgement in the Northern

Territory. The Aborigines Advancement League (AAL), the National Union of Australian University Students (Abschol) and the Australian Union of Students, had organised the march.²⁵¹ In July 1972, around 1,000 demonstrators marched in the Black Moratorium on National Aborigines Day. The marchers started at Cook's cottage in the Fitzroy Gardens, chosen because of its symbolism of 'White domination', and proceeded into the city. They were led by Miss Aboriginal Princess 1972, eighteen-year-old Dorothy Atkinson. The marchers stopped outside the offices of the Angliss Meat Combine, because of its connection with Vestey's, and sit-downs were staged at two Melbourne intersections, bringing traffic to a standstill.²⁵² These protest rallies were a form of community based protest, they were led by and for Aboriginal communities.²⁵³



Figure 15: Cook's Cottage. For many Aboriginal people, this is a representation of colonisation and the rupture that it caused to the lives of their ancestors. It has been used as a starting point for protest marches in the 1960s and 1970s. Photograph by Kelly Stewart, June 2017.

More recently, in May 2015 protesters closed the Swanston and Flinders Streets intersection to object to the closure of remote communities. The rally began in the City Square and moved to the Old GPO building in Bourke Street Mall, before ending at the intersection outside Flinders Street Station with a campfire lit and Aboriginal dancers performing. A similar rally had occurred a month earlier.²⁵⁴

Campaigning to keep communities together and for civil rights

The BPA and the colonial authorities had great power over the lives of Aboriginal communities and families. Aboriginal women used the tools available to them to try and keep their families together, and to ask for help and support. They wrote letters to the BPA requesting that they may stay with family or take family with them as they migrated for work or under instructions from the BPA, to ask for food and clothing, or to request access to or retain land.²⁵⁵

When the BPA would not act, many Aboriginal men and women appealed to sympathetic supporters such as non-Aboriginal woman Ann Bon. Bon employed Taungurung men as shearers and Taungurung women as domestic servants at her and her husband's property Wappan, near Mansfield in central Victoria. They also allowed them to camp there. As Taungurung people moved to Coranderrk during the 1860s, Bon came to know other Coranderrk residents. In particular, Bon supported Taungurung headman Thomas Bamfield and Woiwurrung (Wurundjeri) *ngurungaeta* Barak. She assisted the residents in their successful protests for an inquiry into the management of Coranderrk in 1881, and the campaign to keep the Coranderrk Reserve. In 1904 Bon was appointed as a member of the BPA, and became a conduit for Aboriginal people having their concerns heard directly by the BPA. Many Aboriginal people wrote letters to her asking her to intervene on their behalf. In 1930 Bon

moved into the Windsor Hotel and it was here that she continued to receive, respond to and forward letters from Aboriginal people across the state to the BPA until her death in 1936.²⁵⁶



Figure 16: The Hotel Windsor. This was the final residence for colonist Ann Bon, who lived here from 1930 until her death in 1936. Many Aboriginal people across the colony wrote to Bon to ask her to intercede on their behalf with the BPA. This continued until her death, making the Windsor a site of protest, as letters that were sent to Bon here and then taken to the BPA. Photograph by Kelly Stewart, June 2017.

Some Aboriginal people continued to appeal to higher authorities when the BPA refused their requests. For example, in 1915 Rose Foster was moved to Lake Condah from Lake Tyers. She wrote to the Governor of Victoria requesting a free pass for herself and children back to Lake Tyers, obviously trying to appeal to a higher power. Unfortunately, her request was passed onto the BPA and refused.²⁵⁷

The 1938 Day of Mourning and Protest was an early example of the reach of Aboriginal protest and support for land and civil rights beyond local and state borders. The focus was Sydney, but Aboriginal people travelled from interstate and sent telegrams to ensure they were both represented and to show their support. The day included an ‘Aborigines Conference’ in Sydney. About 100 Aboriginal people from across Australia attended, including Doug Nicholls and William Cooper, who represented the Victorian Aborigines League and spoke at the conference. Nicholls stated that the ‘public does not realise what our people have suffered for 150 years.’²⁵⁸ Cooper raised concern regarding the Protection Boards, arguing “‘Protect’ should mean “protect from injury”, but the Aborigines Protection Boards do not live up to this idea.”²⁵⁹ Both men returned to Melbourne and connected with Aboriginal and non-Aboriginal supporters to continue their campaign for civil rights.

An important site for the Melbourne Aboriginal community to gather, socialise and mobilise politically was under the Moreton Bay Fig tree (*Ficus macrophylla*) in the Carlton Gardens. This tree has become known as the Knowledge Tree amongst some Aboriginal people. It was here in the 1920s, 1930s and 1940s that local Aboriginal people, many of whom lived in nearby Fitzroy, would meet. Such gatherings, whilst social in nature at times (romances blossomed here), were also the forum where services for Aboriginal people were discussed and formed; speakers such as Pastor Doug Nicholls, Jack Patten, Bill Onus, Margaret Tucker and Martha Nevin spoke to those assembled.²⁶⁰ It was here that important political and support organisations for Aboriginal people were first devised in response to discussions amongst those gathered.

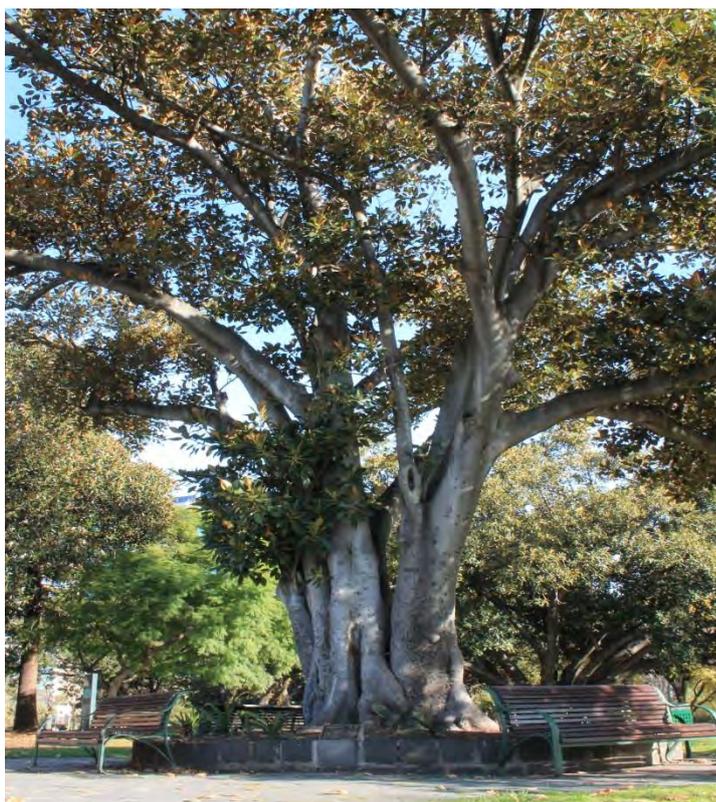


Figure 17: The Moreton Bay Fig Tree. During the 1930s to the 1950s Aboriginal people used to meet under this tree in the Carlton Gardens. It was a social spot, but also a place where ideas of civil rights and the need for political and other support organisations were discussed. Photograph by Kelly Stewart, June 2017.

In April 1970, the 200th anniversary of Captain Cook's landing, Aboriginal people held another Day of Mourning. Whilst 'mourning ceremonies' were held across Australia, in Melbourne Aboriginal people once again picketed Cook's Cottage. They carried signs with the names of 'tribes now extinct' and attempted to keep non-Aboriginal people from entering the cottage.²⁶¹ Such political protests demanded non-Aboriginal people acknowledge and recognise both the resilience of the Aboriginal population and the damage colonisation and its consequences wrought on Aboriginal communities.

Achieving positive political and legal changes

Since the 1960s, gains have been made in the areas of land rights and native title, as well as some control over Aboriginal organisations and policies. The Mabo decision (1992), resulted in celebrations amongst Melbourne Aboriginal communities.²⁶² In response to the successful Mabo claim, the Federal Government passed the *Native Title Act 1993 (Cth)*, granting native title over Crown land where the claimants can provide evidence that they possess communal, group or individual rights and interests in relation to land or waters under traditional laws and customs.²⁶³ In 2010, the Victorian Government enacted the *Traditional Owner Settlement Act (Vic)*, in recognition that colonisation 'ruptured the spiritual, political and economic order of Aboriginal communities, particularly in Victoria. This Act provides for negotiated settlement, rather than a court process, and offers an alternative avenue for Traditional Owners seeking recognition and land rights.²⁶⁴

Fighting racism

Aboriginal people have long encountered racism – the assumptions behind *terra nullius* were based on understanding Aboriginal people as 'other'. For example, Aboriginal returned soldiers did not receive the same benefits that non-Aboriginal returned soldiers did, reinforcing for many the systemic nature of such racism and spurring on the rise in political and civil rights movements in the twentieth century. Doug Nicholls left football because of racism, and in recent times racism continues to be an issue for Aboriginal footballers.²⁶⁵ In 1993 at Victoria

Park in Collingwood, Nicky Winmar lifted his jumper and pointed to his skin. The photo that caught Winmar's defiant moment helped to bring the issue of racism for the increasing number of Aboriginal players to the fore. In 1995, Michael Long charged that he had been racially abused by a player during the Anzac Day game at the MCG, and lodged a complaint with the AFL. Today Aboriginal and non-Aboriginal players and officials work together to keep prominent the issue of racism within football, and work towards its eradication from the AFL, through measures including education programmes and more stringent racial vilification rules.²⁶⁶



Figure 18: State Library of Victoria. This site houses a variety of information about Aboriginal people in its books and archives. It was also the site of the Museum for a number of years, before the museum moved to its present location in the Carlton Gardens. Photograph by Kelly Stewart, June 2017.

Establishing health and welfare organisations, and legal services

Between the 1930s and 1960s, a number of political organisations were established and run by and for Aboriginal people, but with many employing non-Aboriginal people in positions of power.²⁶⁷ Inspired by the Black Power movement in America and activism in Redfern in the late 1960s and 1970s, Aboriginal political organisations emerged that were exclusively for Aboriginal people. Local communities set about developing the Victorian Aboriginal Legal Service (VALS) in 1971 and other social services such as the Victorian Aboriginal Health Service (VAHS) in 1973. An Aboriginal Education Consultative Group and an Aboriginal Housing Cooperative were also established in the 1970s. In 1976, VALS formed the Victorian Aboriginal Child Care Agency (VACCA), with a mandate 'to be an Aboriginal voice in the child welfare system'.²⁶⁸ A funeral service, child care centre, hostels for children, and an aged care facility and service, were all set up for the Aboriginal community, providing employment, support and services. A Koori club and the Fitzroy Stars Aboriginal Youth Club Gymnasium (formed in 1982) provided social support. Many of these services began along Gertrude Street, in cheap shop fronts. ²⁶⁹ They were often instigated by women, who worked hard for their families and community to support everyone, including Alma Thorpe who was vital in the establishment of the VAHS, and Iris Lovett-Gardiner and Fay Carter who recognised that culturally appropriate aged care services for Aboriginal Elders were needed and so developed Aboriginal Community Elders Service.²⁷⁰

Education

From the start of settlement there were intentions to 'civilise' Aboriginal people, through religion, vocational training, and education (see Theme 4). Early colonists tended to think of Aboriginal people along class lines – successful 'civilising' would equate with the production of a working-class available for labour on a farm or in domestic service.²⁷¹ There was little recognition of or attempt to understand how Aboriginal people taught their children.²⁷²

In the nineteenth and early twentieth centuries, missionary societies and government authorities including the BPA and later the Aborigines Welfare Board (AWB) took responsibility for the education of Aboriginal children, both religious and secular. In the Melbourne area, the Yarra River Mission Village, established by George Langhorne on the south bank of the Birrarung in 1837, had 18 children in its care at its height.²⁷³ The Merri Creek School was established on the Protectorate site near the confluence of the Merri Creek and the Birrarung in 1842.²⁷⁴ Parents were encouraged to settle near the school, or to leave their children in the care of the school teachers, which can be seen as an early form of what would later become a State policy of child removal. As Aboriginal people were forced onto reserves and missions, children's education occurred there. Early class attitudes and later racial science influenced public opinion and debate about the intelligence of the Aboriginal 'race' and the level of education attainable by Aboriginal people.²⁷⁵ This in turn influenced the quality of the education available to Aboriginal children, who were often sent to industrial schools at a young age. These policies and the limited education opportunities available to Aboriginal people in the nineteenth and early twentieth centuries have had ongoing implications, and resulted in a large gap between the education statistics of Aboriginal and non-Aboriginal people. In 2008, non-Aboriginal students were twice as likely to finish year 12 or equivalent, and four times as likely to obtain a tertiary qualification as Aboriginal students.²⁷⁶ Organisations such as the Victorian Aboriginal Education Association Inc. (VAEAI) and government initiatives including Closing the Gap are examples of efforts to address this inequality.

Aboriginal people have historically been underrepresented in tertiary education, having limited opportunities to pursue further education. Some pioneering students have worked hard to redress this. In 1959, the first Aboriginal student graduated from the University of Melbourne. Margaret Williams Weir was a Malera Bandjalang woman from New South Wales, and completed a Diploma of Physical Education.²⁷⁷ There is now a lounge named after her in the Graduate School of Education, and a Fellowship in her name.²⁷⁸ Since then other Aboriginal students have enrolled at the University and other tertiary institutions, as both undergraduates and postgraduates. There are also Aboriginal people employed as academic staff, such as Professor Ian Anderson, Pro Vice-Chancellor (Engagement) and Foundation Chair of Indigenous Health, and Professor Marcia Langton, Foundation Chair of Australian Indigenous Studies.²⁷⁹ Dja Dja Wurrung elder Graham Atkinson moved to Melbourne in 1972, first studying for his Higher School Certificate, and then enrolling at the University of Melbourne. In 1977, he graduated from the university with a Bachelor of Social Work, becoming the first tertiary qualified Aboriginal social worker in Victoria.²⁸⁰ Gunditjmarra man Richard Frankland is employed as the Head of Curriculum and Programs in the Wilin Centre at the Victorian College of the Arts (VCA).²⁸¹ Wilin a Woiwurrung (Wurundjeri) word meaning fire and the Wilin Centre was developed to work with Aboriginal communities and identify and support Aboriginal artists, helping them to engage with the VCA and the Melbourne Conservatorium of Music.²⁸²

The University of Melbourne has opened an Institute for Indigenous Development called Murrup Barak, meaning the spirit of Barak in the Woiwurrung language of the Woiwurrung (Wurundjeri) people, reinforcing the university as a space of shared knowledge and cultural exchange.²⁸³ Graduates of the University of Melbourne include Dr Sana Mary Nakata who completed her PhD in 2012, becoming the first Torres Strait Islander to do so.²⁸⁴ Professor Gary Foley was awarded his PhD in 2012.²⁸⁵ Gumbaynggirr woman Lily Brown, and Worimi woman Genevieve Grieves, are current PhD candidates in the Graduate School of Education.²⁸⁶



Figure 19: Sir Doug and Lady Gladys Nicholls statue in Parliament Gardens, Spring Street, East Melbourne. The sculpture was completed by Louis Laumen and etching artwork on the bluestone below the statues was done by Ngarra Murray. Sir Doug and Lady Gladys were prominent campaigners for Aboriginal rights and justice. Sir Doug was an able sportsman and a member of the Victorian Ministry of Aboriginal Affairs and became Governor of South Australia. Today they continue to be warmly remembered by many Aboriginal Victorians. Photograph by Rosie Jean Jones, July 2018. Information about the sculpture from Monument Australia.

Creating political organisations

William Cooper was one of the founders of the AAL, established in 1936.²⁸⁷ Whilst it faltered after his death, there was a revival of the organisation through the development of the Victorian Aborigines Advancement League (VAAL) in 1957, and the Federal Council for the Advancement of Aborigines and Torres Strait Islanders (FCAATSI) in 1958. Both of these organisations had non-Aboriginal members and non-Aboriginal people in positions of power. The VAAL had offices for its first two years at 46 Russell Street, before moving to the site of the former Dallas Brooks Hall on Victoria Parade. Campaigns often extended beyond the State boundaries, for example the protests against rocket testing in South Australia. However, many of their large campaigns focused on issues closer to home, for example efforts to remove the Aboriginal Welfare Board (AWB), the successor agency of the BPA. They organised protests and support for the Lake Tyers residents as they fought the closure of the site. The VAAL had a surge in membership after the successful 1967 Referendum, yet it was at this time that tensions to be an exclusively Aboriginal organisation grew. Finally, in the early 1970s, the VAAL became an Aboriginal political organisation, with Aboriginal people in control.²⁸⁸

THEME 9 - REMEMBERING AND REDISCOVERING THE PAST

This theme explores the ways in which the Aboriginal past has been remembered and rediscovered. It acknowledges the multiple narratives about an event in the past, especially where memory is contested and aspects of the past are denied. It acknowledges the need for continuing education amongst all Australians for progression towards an understanding of our shared heritage.

Repatriation grounds

As mentioned previously (see Theme 5), Kings Domain became a repatriation site for Aboriginal remains that were unable to be identified. Aboriginal Victoria (formerly Aboriginal Affairs Victoria) now oversees the repatriation process. The KHT has become the repository for Aboriginal cultural material, both tangible, such as artwork and artefacts, and intangible, including oral histories.



Figure 20: Memorial stone and plaque at Kings Domain. This is the site where 38 un-provenanced human remains were buried, as part of the repatriation process of human remains by the Museum in 1985. Photograph by Kelly Stewart, June 2017.

Erecting monuments and memorials

There is now a plaque that sits under the Moreton Bay Fig Tree in the Carlton Gardens, explaining its importance as a meeting site and in leading to the development of a number of political, social, cultural and community Aboriginal organisations.

In 2016, the City of Melbourne commissioned a monument to Tunnerminnerwait and Maulboyheenner, two Tasmanian Aboriginal men hanged in Melbourne in 1842 for the murder of two whalers. This was a public hanging watched by around 3,000 people and was held in Franklin Street (behind the Melbourne City Baths). This is the site of the monument created by Brook Andrew and Trent Walter, and the result of years of both commemoration and requests by the Tunnerminnerwait and Maulboyheenner Commemoration Committee. The two men had accompanied Chief Protector George Augustus Robinson to Melbourne, and their capture and hanging was reported in detail in the *Port Phillip Gazette*.²⁸⁹

There are other sites of recognition of Aboriginal presence throughout Melbourne. These include the Sir Douglas and Lady Nicholls Memorial in the Parliament Gardens, recognising their important role within the Melbourne Aboriginal community. A collaborative work by Sista Girl, 'Scar: A Stolen Vision', consisting of pier posts carved and decorated in a way to encourage the 'viewer to consider the consequences of colonisation' for Aboriginal people, is situated at Enterprize Park, on the banks of the Birrarung.²⁹⁰

Remembering and re-enacting historic events

Melbourne's Aboriginal communities remember important historical milestones such as: National Sorry Day (26 May) created with the release of the 1997 'Bringing Them Home Report' about the disruption, grief and ongoing effects of removal of Aboriginal children from their families; Reconciliation Week (27 May to 3 June) which begins with the anniversary of the 1967 Referendum where 90% of the voting population supported the 'yes' campaign to change parts of the constitution and include Aboriginal people in the census (27 May) and ends with Mabo Day, marking the 1992 High Court decision recognising Native Title rights; NAIDOC Week (July) that draws from the National Day of Mourning held in 1938 and 'celebrates the history, culture and achievements' of Aboriginal people.²⁹¹ An annual ball has been held during NAIDOC Week and annual ball has been thrown, starting in Carlton at the San Remo Ballroom, before moving more recently to the Crowne Pavilion. Over the years Job's warehouse in Bourke Street donated material for the dresses.²⁹² Another key date that is remembered is the National Apology to the Stolen Generations delivered by Prime Minister Kevin Rudd (13 February 2008). Many people gathered in Federation Square in Melbourne to watch the Apology live on the big screen. Members of the Victorian Aboriginal community also travelled to Canberra for this significant event, to hear Rudd deliver the Apology in person. The Edwards family watched the Apology from the lawns and were interviewed by Sarah Smiles from *The Age* newspaper, recounting their 'kidnapping' and the devastation it wreaked on their family as they were institutionalised and separated from their parents.²⁹³



Figure 21: The former offices of the *Argus* newspaper. The *Argus* newspaper was one of the public sources that published letters of protest and complaint by Aboriginal people and their supporters. Newspapers also had a role in shaping public opinion about Aboriginal people in the news stories they published (or ignored). Photograph by Rosie Jean Jones, June 2018.

In 2008, Yorta Yorta elder, Alfred 'Boydie' Turner, in collaboration with the Jewish community, organised a gathering at the Victorian Parliament to commemorate when his grandfather, William Cooper, marched from Footscray to the German Consulate to deliver a letter condemning the treatment of Jewish people in Nazi Germany in 1938. It was announced at the 2008 gathering that 70 trees were to be planted at the Martyr's Forest near Jerusalem in Cooper's honour, and so Turner flew to Israel in 2009 and 2010 to view this and the unveiling of an Academic Chair in Cooper's name at Yad Vashem Holocaust Museum in Jerusalem.²⁹⁴ In 2012, Turner re-enacted Cooper's walk from Footscray to the former site of the German consulate at 419 Collins Street in Melbourne. He was accompanied by some Holocaust survivors and their relatives and was able to present a copy of Cooper's letter to the German Consul General.²⁹⁵

In 2014, Turner presented the Governor General of Australia, Peter Cosgrove, with a replica of a petition that had been organised by Cooper in 1934 and signed by 1814 people. Cooper wrote the petition with the aim of asking King George V for Aboriginal justice and parliamentary representation; however Federal Cabinet at the time refused to pass it on. Cosgrove passed the petition to the Queen in Aberdeenshire in Scotland the same year.²⁹⁶

Protesting against past wrongs

In 2006, as Melbourne readied to host the Commonwealth Games, Aboriginal protestors lit a fire in Kings Domain at a site that became known as Camp Sovereignty, calling the Commonwealth Games the 'StolenWealth Games'. This was organised by Robbie Thorpe to raise concerns that the burial site of unprovenanced remains was at risk of desecration and should be turned into a permanent cemetery with an exclusion zone. A group known as Black GST (Genocide, Sovereignty, Treaty) were also involved in the protest. Whilst the fire was ordered to be extinguished after sixty days, embers from the fire were carried to around 25 other sites around the State to start similar fires.²⁹⁷

Recognition of Aboriginal people as Traditional Owners and First Peoples

In 1988, an exhibition called Koorie, opened at the Museum. This was the first social history exhibition about Aboriginal people and covered pre-settlement to the 1980s.²⁹⁸ This exhibition acknowledged that not only Aboriginal people were present before colonisation, but that they continue to exist to the present day as a vibrant, resilient community. Now legislation such as the *Traditional Owner Settlement Act* and the practice of inviting elders to perform Welcome to Country ceremonies before official events, are some of the means of recognition of Aboriginal people as Traditional Owners and First Peoples.

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APPENDIX 1: ABORIGINAL PLACES AND SITES

List of sites identified in this history

Place No.	Place Name
OC 1	Royal Society of Victoria
OC 2	Former Exhibitions Buildings site (later Royal Mint)
OC 3	The Moreton Bay Fig Tree
OC 4	Government Printing Office
OC 5	Argus Newspaper Offices
OC 6	The Age Newspaper Office
OC 7	Cook's Cottage
OC 8	Federation Square
OC 9	Southern Cross Station
OC 10	Arts Centre
OC 11	Board for the Protection of Aborigines Offices
OC 12	Parliament House
OC 13	Former German Consulate
OC 14	Kings Domain
OC 15	Princess Theatre
OC 16	Melbourne Town Hall
OC 17	Royal Exhibition Buildings
OC 18	Former Assay Office
OC 19	Museum of Victoria
OC 20	Festival Hall
OC 21	Melbourne Cricket Ground
OC 22	Victorian Aborigines Advancement League (VAAL) offices (1957-1959)
OC 23	Wesley Church
OC 24	GPO
OC 25	Old Melbourne Gaol and site of former Supreme Court
OC 26	Federal Court
OC 27	Melbourne Hospital and later Queen Victoria Hospital Site
OC 28	John Fawkner's residence
OC 29	State Library of Victoria
OC 30	Athenaeum (former Melbourne Mechanics' Institute)
OC 31	Tunnaminnerwait and Maulboyheenner memorial
OC 32	Koorie Heritage Trust (KHT)
OC 33	Crowne Plaza

Aboriginal Places - Details

No.	Place Name	Address	Theme/s	Comments / History	Source/s
OC 1	Royal Society of Victoria	Victoria Parade	5	Early repository for Aboriginal cultural material and site where anthropological papers presented	<p>Official Catalogue of the Melbourne Exhibition, 1854, in Connexion with the Paris Exhibition, 1855, F. Sinnett & Co., Melbourne, 1854.</p> <p>Transactions and Proceedings of the Victorian Institute for the Advancement of Science, G. Robertson, Melbourne, 1855.</p> <p>R. T. M. Pescott, Collections of a Century: The History of the First Hundred Years of the National Museum of Victoria, National Museum of Victoria, Melbourne, 1954.</p> <p>Duane Willis Hamacher, On the Astronomical Knowledge and Traditions of Aboriginal Australians, unpublished PhD thesis, Macquarie University, 2011.</p> <p>Helen Gardner & Patrick McConvell, Southern Anthropology – A History of Fison and Howitt’s Kamilaroi and Kurnai, Palgrave Macmillan, Basingstoke, Hampshire, 2015.</p> <p>Peter Beveridge, ‘A Few Notes on the Dialects, Habits, Customs, and Mythology of the Lower Murray Aborigines’, in Thomas E. Rawlinson (ed.), Transactions and Proceedings of the Royal Society of Victoria, vol. vi, Wilson & McKinnon, Melbourne, 1865.</p> <p>Transactions of the Philosophical Institute of Victoria, vol. 2, Mason & Firth, Melbourne, 1858.</p> <p>Ferdinand Mueller 1855, ‘Account of the Gonyang: A New Indigenous Fruit of Victoria’, Transactions and Proceedings of the Victorian Institute for the Advancement of Science, vol. 1.</p> <p>‘Inaugural Conversazione’, Transactions and Proceedings of the Victorian Institute for the Advancement of Science, vol. 1.</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					John Cairns 1859, 'On the Weir Mallee, a Water-yielding Tree, the Bulrush, and Porcupine Grass of Australia', <i>Transactions of the Philosophical Institute of Victoria</i> , vol. 3, Melbourne.
OC 2	Former Exhibitions Buildings site (later Royal Mint)	Corner William and La Trobe Streets	2, 4, 5, 8	Site of 1863 Governor's levee, where deputation from Coranderrk attended Site of intercolonial exhibitions and early scientific society meetings	<i>Official Catalogue of the Melbourne Exhibition, 1854, in Connexion with the Paris Exhibition, 1855</i> , F. Sinnett & Co., Melbourne, 1854. <i>Transactions of the Philosophical Institute of Victoria</i> , vol. 2, Mason & Firth, Melbourne, 1858. <i>Transactions of the Philosophical Institute of Victoria</i> , vol. 1, Goodhugh & Hough, Melbourne, 1857. Jane Lydon 2002, 'The experimental 1860s: Charles Walter's Images of Coranderrk Aboriginal Station, Victoria', <i>Aboriginal History</i> , vol. 26, pp. 78-130. Diane Barwick, <i>Rebellion at Coranderrk</i> , Aboriginal History Inc., Canberra, 1998.
OC 3	The Moreton Bay Fig Tree	Carlton Gardens	7, 8, 9	Meeting site for Aboriginal people through the 1920s-1950s	Bunurong Hoddle Grid Project Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne. Boon Wurrung Hoddle Grid Workshop 1, 18 May 2017, City of Melbourne Offices, Melbourne. Richard Broome, <i>Fighting Hard: The Victorian Aborigines Advancement League</i> , Aboriginal Studies Press, Canberra, 2015
OC 4	Government Printing Office	St Andrews Place	4, 5, 6, 8	Site of publication of reports, pamphlets, books and legislation about and affecting Aboriginal people	For example see: <i>An Act for the better prevention of Vagrancy and other Offences</i> , Parliament of Victoria, John Ferres, Government Printer, Melbourne, 1852. <i>Coranderrk Aboriginal Station Report</i> , John Ferres, Government Printer, Melbourne, 1882.

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p><i>First Report of the Central Board Appointed to Watch Over the Interests of the Aborigines in the Colony of Victoria</i>, John Ferres, Government Printer, Melbourne, 1861.</p> <p><i>Report of the Select Committee of the Legislative Council on the Aborigines</i>, John Ferres, Government Printer, Melbourne, 1859.</p> <p>Smyth, Robert Brough, <i>Aborigines of Victoria</i>, vol. 1, John Ferres, Government Printer, Melbourne, 1878.</p>
OC 5	Argus Newspaper Offices	Corner Elizabeth and La Trobe Streets (previously on Collins St, opposite the Athenaeum)	2, 3, 4, 5, 6, 7, 8	Site of publication of information about and by Aboriginal people	<p>For example, see:</p> <p>‘The Governor’s Levee’, <i>Argus</i>, 27 May 1863, p. 4, accessed 21 June 2017, <http://nla.gov.au/nla.news-article6486084>.</p> <p>‘Harold Blair – Aboriginal Tenor’, <i>Argus</i>, 13 February 1948, p. 11, accessed 1 June 2017, <http://nla.gov.au/nla.news-article22526158>.</p> <p>‘Anniversary of Henty, Aboriginal Concert’, <i>Argus</i>, 17 November 1937, p. 2, accessed 1 June 2017, <http://nla.gov.au/nla.news-article11124907>.</p>
OC 6	The Age Newspaper Office	Currently at Collins Street	2,3, 4, 5, 6, 7, 8	Site of publication of information about and by Aboriginal people	<p>For example: see,</p> <p>Pastor Doug Nicholls, ‘Letters to the Editor’, <i>The Age</i>, 27 May 1963.</p> <p>‘In the Churches’, <i>The Age</i>, 27 November 1939, p. 10, accessed 1 June 2017, <http://nla.gov.au/nla.news-article205596331>.</p> <p>Craig Butt & Patrick Hatch, ‘Major Headaches for Commuters and Footy Fans as Protesters Vow to Shut Melbourne Down’, <i>The Age</i>, 1 May 2015, accessed 22 June 2017, <http://www.theage.com.au/victoria/major-headaches-for-commuters-and-footy-fans-as-protesters-vow-to-shut-melbourne-down-20150501-1mxmac.html>.</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
OC 7	Cook's Cottage	Fitzroy Gardens	8, 9	Representation of colonisation and site of protest	'Cook 'mourning day' plans', <i>Sydney Morning Herald</i> , 1 April 1970, accessed 7 June 2017, Sydney Morning Herald Online Archives, State Library of Victoria. Carolyn Briggs, interview with Amanda Lourie and Chris Johnston, 19 June 2017, On Country Heritage and Consulting Offices, North Melbourne
OC 8	Federation Square	Flinders Street	5, 6, 7, 8, 9	Meeting site, site of protest and of remembering past wrongs, site of collecting cultural material at KHT, site of self-determination and expression through NITV and SBS and Ian Potter Centre	Jim Berg, 'This is my Journey', in Shannon Faulkhead & Jim Berg, <i>Power and the Passion: Our Ancestors Return Home</i> , Koorie Heritage Trust, Melbourne, 2010, pp. 3-30. 'Koorie Heritage Trust', accessed 15 June 2017, < http://koorieheritagetrust.com.au/ >. 'Koorie Heritage Trust Celebrates 30th Anniversary With A New Home', Media Release, Premier of Victoria, Hon. Daniel Andrews, accessed 15 June 2017, < http://www.premier.vic.gov.au/koorie-heritage-trust-celebrates-30th-anniversary-with-a-new-home/ >. Boon Wurrung Hoddle Grid Workshop 1, 18 May 2017, City of Melbourne Offices, Melbourne. Bunurong Hoddle Grid Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne.
OC 9	Southern Cross Station	Spencer Street	6, 8	Point that many Aboriginal people entered Melbourne as they arrived from the country, to visit family or seek employment and housing	Richard Broome, <i>Aboriginal Victorians</i> , Allen & Unwin, Crows Nest, 2005.
OC 10	Arts Centre	St Kilda Road	1, 6, 7, 8	As Wirth's Olympia Theatre the site of the Corroboree (<i>ngargee</i> in Boonwurrung language) show, performed in the late 1940s	Richard Broome, Richard, <i>Fighting Hard: The Victorian Aborigines Advancement League</i> , Aboriginal Studies Press, Canberra, 2015. 'Corroboree', <i>Age</i> , 14 April 1949, p. 2, accessed 31 May 2017, < http://nla.gov.au/nla.news-article206068921 >.

No.	Place Name	Address	Theme/s	Comments / History	Source/s
				More recently a performance space for Aboriginal artists and performers	
OC 11	Board for the Protection of Aborigines Offices	Originally in Temple Court (1870s to 1890s) and later the City Bank Chambers and Treasury Building, Spring Street	2, 3, 4, 5, 6, 8	<p>The administrative and meeting space of the body appointed to oversee management of Aboriginal people on behalf of the colonial and then state governments.</p> <p>This is also the site that Thomas Bungeleen was working shortly before his death in 1865.</p>	<p>For example, see:</p> <p>Elizabeth Nelson, Sandra Smith & Patricia Grimshaw (eds.), <i>Letters From Aboriginal Women of Victoria, 1867-1926</i>, The University of Melbourne, Carlton, 2002.</p> <p><i>First Report of the Central Board Appointed to Watch Over the Interests of the Aborigines in the Colony of Victoria</i>, John Ferres, Government Printer, Melbourne, 1861.</p> <p>Mark Harris, "...the bad old days of the bad old Board..." – <i>Conflict Between the Administration and Residents of the Lake Tyers Aborigines Reserve, 1918-1957</i>, AIATSIS manuscript, MS 2041, 1983.</p> <p>Marguerita Stephens (ed.), <i>The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1867</i>, Volume Two: 1844-1853, Victorian Aboriginal Corporation for Languages, Melbourne, 2014.</p> <p>Robert Brough Smyth, <i>Aborigines of Victoria</i>, vol. 1, John Ferres, Government Printer, Melbourne, 1878.</p> <p><i>Fifth Report of the Central Board Appointed to Watch over the Interests of the Aborigines</i>, John Ferres, Government Printer, Melbourne, 1866.</p> <p>R. E. Barwick, & Diane E. Barwick 1984, 'A Memorial for Thomas Bungeleen, 1847-1865', <i>Aboriginal History</i>, vol. 8, pp. 9-11.</p> <p>'Statement by Captain Page about Punch', Board for Protection of the Aborigines, 26 February 1883, Coranderrk Correspondence, Series B313, Item 203, p. 32, Board for the Protection of Aborigines Correspondence Files, National Archives of Australia.</p> <p>Alexander Cormack, 'Letter to Captain A M Page', 10 November 1884, Coranderrk Correspondence, Series B313, Item 217, p. 13,</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p>Board for the Protection of Aborigines Correspondence Files, National Archives of Australia.</p> <p>F. A. Hagenauer, 'Letter to the Vice Chairman of the Board for the Protection of the Aborigines', 14 February 1890, Correspondence of Board for the Protection of the Aborigines, Series VPRS 1694/ P0000, Unit 1, Public Records Office of Victoria.</p> <p>Captain A. M. Page, 'Letter to Minister for Lands and Survey', 18 February 1878, Lake Tyers Correspondence, Series B356, Item 3A, p. 40, Board for the Protection of the Aborigines Correspondence Files, National Archives of Australia.</p> <p>Memo, September 19 1896, Correspondence of Board for the Protection of the Aborigines, Series VPRS 1694/ P0000, Unit 1, Public Records Office of Victoria.</p>
OC 12	Parliament House	Spring Street	1, 2, 3, 4, 5, 6, 7, 8, 9	Before settlement this was a meeting site for the Kulin nations. As the seat of colonial and then state power this is the site that enacted legislation and made decisions about and affecting Aboriginal people. It was also the site of protest and requests for self-determination, funding for services and civil and land rights for Aboriginal people.	<p>For example, see:</p> <p>Richard Broome, <i>Aboriginal Victorians</i>, Allen & Unwin, Crows Nest, 2005.</p> <p>Bunurong Hoddle Grid Project Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne.</p> <p>Boon Wurrung Hoddle Grid Workshop 1, 18 May 2017, City of Melbourne Offices, Melbourne.</p> <p>Diane Barwick, <i>Rebellion at Coranderrk</i>, Aboriginal History Inc., Canberra, 1998.</p> <p><i>Aboriginal Protection Act</i>, 1869 (Victoria).</p> <p><i>Traditional Owner Settlement Act</i> (2010), Victoria.</p> <p>Penelope Edmonds, <i>Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities</i>, UBC Press, Vancouver, 2010.</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p>Gary Presland 1984, 'Archaeology of Melbourne', <i>Victorian Naturalist</i>, vol. 101, no. 4, pp. 170-177.</p> <p>Gary Presland, <i>Aboriginal Melbourne: The Lost Land of the Kulin People</i>, McPhee Gribble Publishers, Melbourne, 1985.</p> <p>Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra' <i>Victorian Historical Journal</i>, vol. 73, no. 1, pp. 21-33.</p>
OC 13	Former German Consulate	419 Collins Street	7, 8, 9	The site, in 1938, where William Cooper marched to from Footscray, to deliver a letter condemning Nazi treatment of Jewish people. His grandson re-enacted the walk in 2012.	<p>Bunurong Hoddle Grid Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne.</p> <p>'Alfred 'Boydie' Turner, 1928-', <i>2014 Victorian Aboriginal Honour Roll</i>, Aboriginal Victoria, Aboriginal Honour Roll, accessed 31 May 2017, <http://www.vic.gov.au/aboriginalvictoria/community-engagement/leadership-programs/aboriginal-honour-roll/2014-victorian-aboriginal-honour-roll/alfred-boydie-turner.html>.</p> <p>Dan Goldberg, 'Jews pay tribute to righteous Aboriginal elder', <i>Jewish Telegraphic Agency</i>, 8 December 2008, accessed 16 June 2017, <http://www.jta.org/2008/12/08/news-opinion/world/jews-pay-tribute-to-righteous-aboriginal-elder>.</p> <p>Dan Goldberg, 'Yad Vashem pays tribute to Aboriginal activist William Cooper', <i>Jewish Telegraphic Agency</i>, 13 December 2010, accessed 16 June 2017, <http://www.jta.org/2010/12/13/news-opinion/world/yad-vashem-pays-tribute-to-aboriginal-activist-william-cooper>.</p> <p>Tim, 'A Koori Protest Against the Nazis', Blog 6 December 2012, State Library of Victoria, accessed 16 June 2017, <http://blogs.slv.vic.gov.au/such-was-life/a-koori-protest-against-the-nazis/>.</p> <p>Lawrence Money, 'Forebear's protest letter finally delivered', <i>The Age</i>, 7 December 2012, accessed 16 June 2017,</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p><http://www.theage.com.au/victoria/forebears-protest-letter-finally-delivered-20121206-2ay8c.html>.</p> <p>Lawrence Money, 'Half a world away, sound of breaking glass found an echo', <i>The Sydney Morning Herald</i>, 15 November 2012, accessed 16 June 2017, <http://www.smh.com.au/national/half-a-world-away-sound-of-breaking-glass-found-an-echo-20121114-29cm1.html>.</p>
OC 14	Kings Domain		5, 8, 9	Site where 38 unprovenanced human remains are buried	<p>Jim Berg, 'This is my Journey', in Shannon Faulkhead & Jim Berg, <i>Power and the Passion: Our Ancestors Return Home</i>, Koorie Heritage Trust, Melbourne, 2010, pp. 3-30.</p> <p>Melanie Victoria Roberts, <i>Trade at a Distance</i>, Unpublished M. App. Sci thesis, Deakin University, 1994.</p> <p>Rob McWilliams 2016, 'RESTING PLACES: A History of Australian Indigenous Ancestral Remains at Museum Victoria', accessed 26 May 2017, <https://museumvictoria.com.au/collections-research/humanities/repatriation-of-ancestral-remains/>.</p>
OC 15	Princess Theatre	Spring Street	6, 7, 8	This is a site that Aboriginal people have performed at and a site where protest meetings were held and fundraising concerts occurred	<p>For example, see:</p> <p>Richard Broome, Richard, <i>Fighting Hard: The Victorian Aborigines Advancement League</i>, Aboriginal Studies Press, Canberra, 2015.</p> <p>Noel Tovey AM, 1934-^s, <i>2015 Victorian Aboriginal Honour Roll</i>, Aboriginal Victoria, Aboriginal Honour Roll, accessed 31 May 2017, <http://www.vic.gov.au/aboriginalvictoria/community-engagement/leadership-programs/aboriginal-honour-roll/2015-victorian-aboriginal-honour-roll/noel-tovey-am.html>.</p>
OC 16	Melbourne Town Hall	Collins and Swanston Streets	5, 6, 7, 8, 9	This site represents local authority over Melbourne and a point of engagement for Aboriginal people for political action and for appropriate	<p>For example, see:</p> <p>'Lionel Rose MBE, 1948-2011', <i>2011 Victorian Aboriginal Honour Roll</i>, Aboriginal Victoria, Aboriginal Honour Roll, accessed 31 May 2017,</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
				<p>representation. It is also an important employer, source of funds and site of celebration, such as the reception for Lionel Rose after he won the world championship.</p> <p>This was also the site that the Lake Tyers Gum leaf band played outside most Fridays to drum up recruitments, during World War II.</p>	<p><http://www.vic.gov.au/aboriginalvictoria/community-engagement/leadership-programs/aboriginal-honour-roll/2011-victorian-aboriginal-honour-roll/lionel-rose-mbe.html>.</p> <p>Tunnerminnerwait and Maulboyheenner', <i>Aboriginal Melbourne</i>, City of Melbourne, accessed 16 June 2017, <http://www.melbourne.vic.gov.au/about-melbourne/melbourne-profile/aboriginal-culture/Pages/tunnerminnerwait-and-maulboyheener.aspx>.</p> <p>Clare Land, <i>Tunnerminnerwait and Maulboyheenner: The involvement of Aboriginal people from Tasmania in key events of early Melbourne</i>, City of Melbourne, Melbourne, 2014.</p> <p>'Celebrate Indigenous Melbourne', <i>City of Melbourne</i>, accessed 16 June 2017, <https://www.melbourne.vic.gov.au/SiteCollectionDocuments/c-celebrate-indigenous-melbourne.pdf>.</p> <p>Alick Jackomos & Derek Fowell, <i>Forgotten Heroes: Aborigines at War From the Somme to Vietnam</i>, Victoria Press, Melbourne, 1993</p>
OC 17	Royal Exhibition Buildings	Rathdowne Street Carlton	5, 7, 8	<p>This was the site of a number of intercolonial and international exhibitions that displayed Aboriginal cultural material. It was also the site of an Aquarium that housed an Aboriginal display. During the 1920s the Wallaga Lake Gum Leaf band held a residency in the ballroom and after the 1956 Olympics the Exhibition Youth Centre was a place Aboriginal boys went to learn how to box</p>	<p>For example, see:</p> <p>Kevin Bradley 1995, 'Leaf Music in Australia', <i>Australian Aboriginal Studies</i>, no. 2, pp. 2-14.</p> <p>'Aquarium', <i>The Age</i>, 10 October 1885, p. 16, accessed 15 June 2017, <http://nla.news.gov.au/nla.news-article197029290>.</p> <p><i>Official Record Containing Introduction, History of Exhibition, Description of Exhibitions and Exhibits, Official Awards of Commissioners and Catalogue of Exhibits</i>, Mason, Firth & McCutcheon, Melbourne, 1882</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
OC 18	Former Assay Office	Corner Lonsdale and William Streets	4, 5	It was from these offices that surveyors left to mark, map and claim Aboriginal Country. It was also the first home of the Museum and the site of early scientific society meetings.	For example, see: R. T. M. Pescott, <i>Collections of a Century: The History of the First Hundred Years of the National Museum of Victoria</i> , National Museum of Victoria, Melbourne, 1954. A. G. L. Shaw, <i>A History of the Port Phillip District: Victoria Before Separation</i> , Melbourne University Press, Carlton, 2003.
OC 19	Museum of Victoria	Rathdowne Street	5, 6, 7, 8, 9	This has been a repository of Aboriginal cultural material. It was also a protest site, as Jim Berg prevented Aboriginal human remains being sent overseas. Repatriation of human remains to communities has occurred since then and the museum both employs Aboriginal people and has developed the Bunjilaka Aboriginal Cultural centre and the First Peoples exhibition, in conjunction with a committee of elders.	For example, see: R. T. M. Pescott, <i>Collections of a Century: The History of the First Hundred Years of the National Museum of Victoria</i> , National Museum of Victoria, Melbourne, 1954. Bunjilaka Aboriginal Cultural Centre, 'Creating First Peoples with Community', accessed 25 May 2017, < https://museumvictoria.com.au/bunjilaka/visiting/first-peoples/creating-first-peoples/ >. Jim Berg, 'This is my Journey', in Shannon Faulkhead & Jim Berg, <i>Power and the Passion: Our Ancestors Return Home</i> , Koorie Heritage Trust, Melbourne, 2010, pp. 3-30. Melanie Victoria Roberts, <i>Trade at a Distance</i> , Unpublished M. App. Sci thesis, Deakin University, 1994. Rob McWilliams 2016, 'RESTING PLACES: A History of Australian Indigenous Ancestral Remains at Museum Victoria', accessed 26 May 2017, < https://museumvictoria.com.au/collections-research/humanities/repatriation-of-ancestral-remains/ >.
OC 20	Festival Hall	Dudley Street	6, 7, 8	This was a favourite site for Aboriginal people to come and watch boxing and also a place where Aboriginal boxers fought, including Lionel Rose	For example, see: Colin Tatz & Paul Tatz, <i>Black Gold: The Aboriginal and Islander Sports Hall of Fame</i> , Aboriginal Studies Press, Canberra, 2000. 'Lionel Rose MBE, 1948-2011', <i>2011 Victorian Aboriginal Honour Roll</i> , Aboriginal Victoria, Aboriginal Honour Roll, accessed 31

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p>May 2017, <http://www.vic.gov.au/aboriginalvictoria/community-engagement/leadership-programs/aboriginal-honour-roll/2011-victorian-aboriginal-honour-roll/lionel-rose-mbe.html>.</p> <p>Victorian Council of Social Service, <i>Dark People in Melbourne</i>, The Council, Melbourne, 1950.</p> <p>Richard Broome 1980, 'Professional Aboriginal Boxers in Eastern Australia, 1930-1979', <i>Aboriginal History</i>, vol. 4, no. 1, pp. 49-71.</p> <p>Bunurong Hoddle Grid Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne.</p>
OC 21	Melbourne Cricket Ground	Punt Road, Richmond	1, 2, 3, 4, 6, 7, 8, 9	<p>This was a camping ground for Woiwurrung (Wurundjeri) people before settlement. It was also the site of the first mission and school, run by George Langhorne. This has now become an important sporting venue and continues to host Aboriginal people as both spectator and participant, through AFL and other sports played there. The Indigenous round has become an important fixture and again the MCG is important, with the Long Walk ending there and a Welcome to Country and Aboriginal performances occurring before the game.</p>	<p>For example, see:</p> <p>Marguerita Stephens (ed.), <i>The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1967</i>, Volume One: 1839-1843, Victorian Aboriginal Corporation for Languages, Melbourne, 2014.</p> <p>Richard Broome, <i>Aboriginal Victorians</i>, Allen & Unwin, Crows Nest, 2005.</p> <p>Colin Tatz & Paul Tatz, <i>Black Gold: The Aboriginal and Islander Sports Hall of Fame</i>, Aboriginal Studies Press, Canberra, 2000.</p> <p>Greg Gardiner 1997, 'Racial Abuse and Football: The Australian Football League's Racial Vilification Rule in Review', <i>Sporting Traditions</i>, vol. 14, no. 1, pp. 3-25.</p> <p>Patrick Skene, 'Golden Age of Indigenous Aussie Rules in Victoria Beckons', <i>The Guardian</i>, 13 November 2014, accessed 21 June 2017, <https://www.theguardian.com/sport/blog/2014/nov/13/golden-age-of-indigenous-aussie-rules-in-victoria-beckons>.</p> <p>Bret Harris, <i>The Proud Champions: Australia's Aboriginal Sporting Heroes</i>, Little Hills Press, Crows Nest, 1989.</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
OC 22	Victorian Aborigines Advancement League (VAAL) offices (1957-1959)	46 Russell Street	6, 7, 8, 9	These were the first offices of the newly formed VAAL, before they moved to the future Dallas Brooks Hall site on Victoria Parade	Richard Broome, Richard, <i>Fighting Hard: The Victorian Aborigines Advancement League</i> , Aboriginal Studies Press, Canberra, 2015.
OC 23	Wesley Church	Lonsdale Street	7, 8	Doug Nicholls preached here on occasion and the church supported initiatives such as raising issues about Aboriginal people in Aborigines Day	For example, see: Richard Broome, Richard, <i>Fighting Hard: The Victorian Aborigines Advancement League</i> , Aboriginal Studies Press, Canberra, 2015. Advertisements and notices in <i>The Age</i> and the <i>Argus</i> newspapers
OC 24	GPO	Bourke Street	2, 3, 4, 5, 6, 7, 8, 9	This is a site that letters to the BPA, to newspapers, to family, those in authority and supporters passed through, because Melbourne was the seat of colonial and state power and the site that people would write to in order to try and be heard and have their concerns (persona and political) dealt with. It is also a site that protests have passed or stopped at.	For example, see: National Archives of Australia, Lake Tyers Correspondence Files, Series B356. Elizabeth Nelson, Sandra Smith & Patricia Grimshaw (eds.), <i>Letters From Aboriginal Women of Victoria, 1867-1926</i> , The University of Melbourne, Carlton, 2002. Penny van Toorn, <i>Writing Never Arrives Naked: Early Aboriginal cultures of writing in Australia</i> , Aboriginal Studies Press, Canberra, 2006.
OC 25	Old Melbourne Gaol and site of former Supreme Court	Russell Street	2, 3, 4	This was a site that Aboriginal people were incarcerated in and some hanged in the early years of settlement. Despite being declared British subjects, Aboriginal people were not able to give evidence in court.	Richard Broome, <i>Aboriginal Victorians</i> , Allen & Unwin, Crows Nest, 2005. Marguerita Stephens (ed.), <i>The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1967</i> , Volume One: 1839-1843, Victorian Aboriginal Corporation for Languages, Melbourne, 2014.

No.	Place Name	Address	Theme/s	Comments / History	Source/s
					<p>Clare Land, <i>Tunnersminnerwait and Maulboyheenner: The involvement of Aboriginal people from Tasmania in key events of early Melbourne</i>, City of Melbourne, Melbourne, 2014.</p> <p>Penelope Edmonds, <i>Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities</i>, UBC Press, Vancouver, 2010.</p> <p>Susanne Davies 1987, 'Aborigines, murder and the criminal law in early Port Phillip, 1841–1851', <i>Historical Studies</i>, vol. 22, no. 88, pp. 313-335.</p>
OC 26	Federal Court	William Street	8, 9	This is the site for Native Title hearings within the State of Victoria	<i>Native Title Act 1993</i> (Cth)
OC 27	Melbourne Hospital and later Queen Victoria Hospital Site	Lonsdale Street	2, 4, 6	This is the site that some Aboriginal people were attended to when sick. It is where David Barak died and the site where the first Aboriginal IVF babies were born	<p>For example, see:</p> <p><i>Coranderrk Aboriginal Station Report</i>, John Ferres, Government Printer, Melbourne, 1882.</p> <p>Boon Wurrung Hoddle Grid Workshop 1, 18 May 2017, City of Melbourne Offices, Melbourne.</p> <p>Carolyn Briggs, interview with Amanda Lourie and Chris Johnston, 19 June 2017, On Country Heritage and Consulting Offices, North Melbourne</p>
OC 28	John Fawkner's residence	Market Street	2, 3, 4, 6	Derrimut would meet Fawkner at his residence. Derrimut is known for warning Fawkner of an impending attack and would often go out shooting ducks for Fawkner. Fawkner also printed the <i>Port Phillip Patriot</i> here.	<p>Richard Broome, <i>Aboriginal Victorians</i>, Allen & Unwin, Crows Nest, 2005.</p> <p>Bunurong Hoddle Grid Workshop 1, 17 May 2017, City of Melbourne Offices, Melbourne.</p> <p>Ian D. Clark (ed.), <i>The Journals of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate</i>, Volume One: 1 January 1839-30 September 1840, Heritage Matters, Melbourne, 1998.</p>

No.	Place Name	Address	Theme/s	Comments / History	Source/s
OC 29	State Library of Victoria	Swanston Street	5, 6, 7, 8, 9	The State Library is not only a repository for information about Aboriginal people it was also the site of some Intercolonial exhibitions in the 1860s and the museum.	For example, see: R. T. M. Pescott, <i>Collections of a Century: The History of the First Hundred Years of the National Museum of Victoria</i> , National Museum of Victoria, Melbourne, 1954.
OC 30	Athenaeum (former Melbourne Mechanics' Institute)	Collins Street	5	As the Melbourne Mechanics' Institute this site hosted lectures about Aboriginal people, as well as hosting early scientific society meetings	For example, see: Edward Stone Parker, <i>Aborigines of Australia: A Lecture</i> , Hugh McColl, Melbourne, 1854. Gideon S. Lang, <i>Aborigines of Australia in their original condition and in their relations with the white men</i> , Wilson & Mackinnon, Melbourne, 1865.
OC 31	Tunnaminnerwait and Maulboyheenner memorial	Franklin Street	3, 4, 9	This site remembers Tunnaminnerwait and Maulboyheenner as the first two people hanged within the Port Phillip Settlement. Such a memorial acknowledges the disruption colonisation brought upon Aboriginal people.	'Tunnaminnerwait and Maulboyheenner', <i>Aboriginal Melbourne</i> , City of Melbourne, accessed 16 June 2017, < http://www.melbourne.vic.gov.au/about-melbourne/melbourne-profile/aboriginal-culture/Pages/tunnaminnerwait-and-maulboyheenner.aspx >. Clare Land, <i>Tunnaminnerwait and Maulboyheenner: The involvement of Aboriginal people from Tasmania in key events of early Melbourne</i> , City of Melbourne, Melbourne, 2014.
OC 32	Koorie Heritage Trust (KHT)	Federation Square	5, 6, 7, 8, 9	This is a place where Aboriginal cultural material is collected. It began at the museum, before moving to King Street and then the present site. The KHT supports Aboriginal communities through collection of material and oral histories, whilst educating	Jim Berg, 'This is my Journey', in Shannon Faulkhead & Jim Berg, <i>Power and the Passion: Our Ancestors Return Home</i> , Koorie Heritage Trust, Melbourne, 2010, pp. 3-30. Koorie Heritage Trust Celebrates 30th Anniversary With A New Home', Media Release, Premier of Victoria, Hon. Daniel Andrews, accessed 15 June 2017, < http://www.premier.vic.gov.au/koorie-heritage-trust-celebrates-30th-anniversary-with-a-new-home/ >.

No.	Place Name	Address	Theme/s	Comments / History	Source/s
				non-Aboriginal people through education and guided walks.	'Koorie Heritage Trust', accessed 15 June 2017, < http://korieheritagetrust.com.au/ >.
OC 33	Crowne Plaza	Spencer Street	7, 8	This is the current site of the NAIDOC Week Balls. Previously they were held at the San Remo Ballroom in Carlton	Boon Wurrung Hoddle Grid Workshop 1, 18 May 2017, City of Melbourne Offices, Melbourne.

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- ¹ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra' *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 21
- ² Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. xvii. Penny van Toorn, *Writing Never Arrives Naked: Early Aboriginal cultures of writing in Australia*, Aboriginal Studies Press, Canberra, 2006, p. 126.
- ³ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. xvii.
- ⁴ This story was told by Boonwurrung elder Carolyn Briggs at a special Reconciliation Assembly of the Parliament of Victoria, 31 May 2000, during National Reconciliation Week. Carolyn Briggs, *Boon Wurrung Story*, Stories and Voices, Yarra Healing: Towards Reconciliation with Indigenous Australians, accessed 16 June 2017, <<http://www.yarrahealing.catholic.edu.au/stories-voices/index.cfm?loadref=87>>.
- ⁵ Gary Presland, *Aboriginal Melbourne: The Lost Land of the Kulin People*, McPhee Gribble Publishers, Melbourne, 1985, p. 7.
- ⁶ Aldo Massola, *Bunjil's Cave: Myths, Legends and Superstitions of the Aborigines of SouthEast Australia*, Lansdowne Press, Melbourne, 1968, pp. 55-58.
- ⁷ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, pp. 30-31. Richard Broome, *Aboriginal Victorians*, Allen & Unwin, 2005, pp. xx-xxi.
- ⁸ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 31.
- ⁹ P. L. Brown (ed.), *The Narrative of George Russell of Golf Hill, with Russelliana and Selected Papers*, Oxford University Press, London, 1935, pp. 131-132. Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, p. 85.
- ¹⁰ William Kyle, as cited in Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, p. 114.
- ¹¹ Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, p. 115.
- ¹² Ian D. Clark & Toby Heydon, *Bend in the Yarra: A History of the Merri Creek Protectorate Station and Merri Creek Aboriginal School 1841-1851*, Aboriginal Studies Press, Canberra, 2004, p. 11. Ian D. Clark (ed.), *The Journals of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate, Volume One: 1 January 1839-30 September 1840*, Heritage Matters, Melbourne, 1998, p. 15. Aldo Massola, *Journey to Aboriginal Victoria*, Rigby Books, Adelaide, 1969, p. 2.
- ¹³ 'Tanderrum', *Ilbijerri Theatre Company*, accessed 21 June 2017, <<http://ilbijerri.com.au/event/tanderrum/>>.
- ¹⁴ John Pascoe Fawkner, as cited in Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, pp. 259-260.
- ¹⁵ Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, pp. 262-263.
- ¹⁶ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 24.
- ¹⁷ Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, p. 261.
- ¹⁸ Edmund 'Garryowen' Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Fergusson and Mitchell, Melbourne, 1888, p. 4. Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, p. 261.
- ¹⁹ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, pp. 27-28. Gary Presland, *Aboriginal Melbourne: The Lost Land of the*
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Kulin People, McPhee Gribble Publishers, Ringwood, 1994, p. 22. Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, p. 261.

²⁰ Georgiana McCrae, as cited in Bill Gammage, *The Biggest Estate on Earth: How Aborigines Made Australia*, Allen & Unwin, Sydney, 2011, p. 261.

²¹ Ian D. Clark (ed.), *The Journals of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate*, Volume One: January 1839-30 September 1840, Heritage Matters, Melbourne, 1998, p. 92.

²² Edmund 'Garryowen' Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Fergusson and Mitchell, Melbourne, 1888, p. 203. Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 29. William Thomas as cited in Robert Brough Smyth, *Aborigines of Victoria*, vol. 1, John Ferres, Government Printer, Melbourne, 1878, pp. 271-272, 273.

²³ Amanda Jane Reynolds, *Wrapped in a Possum Skin Cloak*, National Museum of Australia Press, Canberra, 2005, pp. 17-18. William Thomas, as cited in Robert Brough Smyth, *Aborigines of Victoria*, vol. 1, John Ferres, Government Printer, Melbourne, 1878, p. 271.

²⁴ Gary Presland, 1984, 'Archaeology of Melbourne', *Victorian Naturalist*, vol. 101, no. 4, pp. 170-177, p.171. Patrick Skene, 'Golden Age of Indigenous Aussie Rules in Victoria Beckons', *The Guardian*, 13 November 2014, accessed 21 June 2017, <<https://www.theguardian.com/sport/blog/2014/nov/13/golden-age-of-indigenous-aussie-rules-in-victoria-beckons>>.

²⁵ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 31.

²⁶ Gary Presland 2002, 'People, Land, Spirit: Koorie Life on the Yarra Yarra', *Victorian Historical Journal*, vol. 73, no. 1, pp. 21-33, p. 31.

²⁷ Aldo Massola, *Journey to Aboriginal Victoria*, Rigby Books, Adelaide, 1969, p. 2. Ian D. Clark & Toby Heydon, *Bend in the Yarra: A History of the Merri Creek Protectorate Station and Merri Creek Aboriginal School 1841-1851*, Aboriginal Studies Press, Canberra, 2004, pp. 11, 47, 55.

²⁸ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. xxiii.

²⁹ Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, pp. 81, 83. A. G. L. Shaw, *A History of the Port Phillip District: Victoria Before Separation*, Melbourne University Press, Carlton, 2003, p. 85.

³⁰ A. G. L. Shaw, *A History of the Port Phillip District: Victoria Before Separation*, Melbourne University Press, Carlton, 2003, p. 74.

³¹ Aldo Massola, *Journey to Aboriginal Victoria*, Rigby Books, Adelaide, 1969, p. 2. Ian D. Clark & Toby Heydon, *A Bend in the Yarra: A History of the Merri Creek Protectorate Station and Merri Creek Aboriginal School, 1841-1851*, Aboriginal Studies Press, Canberra, 2004, p. 2, 11, 12. Marguerita Stephens (ed.), *The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1967*, Volume One: 1839-1843, Victorian Aboriginal Corporation for Languages, Melbourne, 2014, pp. 411-412. Marguerita Stephens (ed.), *The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1967*, Volume Two: 1844-1853, Victorian Aboriginal Corporation for Languages, Melbourne, 2014, pp. 277, 321, 345.

³² Gary Presland, *Aboriginal Melbourne: The Lost Land of the Kulin People*, McPhee Gribble Publishers, Melbourne, 1985, pp. 23-24. Edmund 'Garryowen' Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Fergusson and Mitchell, Melbourne, 1888, p. 109.

³³ Edmund 'Garryowen' Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Fergusson and Mitchell, Melbourne, 1888, pp. 501-503.

³⁴ An 1841 Local Directory printed in the *Port Phillip Gazette* six years after settlement began, lists sixty-one public and government offices, licensed hotels, breweries and warehouses. 'Local Directory', *Port Phillip Gazette*, 14 August 1841, p. 3, accessed 16 June 2017, <<http://nla.gov.au/nla.news-article225011391>>. Andrew Brown-May, *Melbourne Street Life*, Australian Scholarly Publishing, Kew, 1998, pp. 5-8.

³⁵ Edmund 'Garryowen' Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Fergusson and Mitchell, Melbourne, 1888, pp. 16, 424, 569-570. Michael Cannon, *Melbourne After the Gold Rush*, Victoria, Loch Haven Books, 1993, p. 274.

- ³⁶ Edmund ‘Garryowen’ Finn, *The Chronicles of Early Melbourne, 1835 to 1852: historical, anecdotal and personal*, Ferguson and Mitchell, Melbourne, 1888, p. 305.
- ³⁷ Kristin Otto, *Yarra: A Diverting History of Melbourne’s Murky River*, Text Publishing Melbourne, 2005, pp. 112, 116.
- ³⁸ Bain Attwood, *Possession: Batman’s Treaty and the Matter of History*, The Miegunyah Press, Carlton, 2009, pp. 56-58.
- ³⁹ A. W. Howitt, *Native Tribes of South East Australia*, McMillan & Co., London, 1904, pp. 678-679, 696, 700-703.
- ⁴⁰ Diane Barwick, 1984, ‘Mapping the past: An atlas of the Victorian clans 1835–1904, Part 1’, *Aboriginal History*, vol. 8, no. 2, pp. 100–131, pp. 107, 122. Robert Kenny 2008, ‘Trick or Treat?’, *History Australia*, vol. 5, no. 2, pp. 38.1-38.14, pp. 38.5, 38.7. Bain Attwood, *Possession: Batman’s Treaty and the Matter of History*, The Miegunyah Press, Carlton, 2009, pp. 56-58.
- ⁴¹ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. 18.
- ⁴² Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. 17.
- ⁴³ Reverend George Langhorne as cited in Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, p. 81.
- ⁴⁴ Reverend George Langhorne as cited in Penelope Edmonds, *Urbanizing Frontiers: Indigenous Peoples and Settlers in 19th-Century Pacific Rim Cities*, UBC Press, Vancouver, 2010, pp. 81-82.
- ⁴⁵ Marguerita Stephens (ed.), *The Journal of William Thomas: Assistant Protector of the Aborigines of Port Phillip & Guardian of the Aborigines of Victoria, 1839-1867*, Volume One: 1839-1843, Victorian Aboriginal Corporation for Languages, Melbourne, 2014, p. 2.
- ⁴⁶ Georgiana McCrae, as cited in Penelope Edmonds, ‘The Intimate, Urbanising Frontier: Native Camps and Settler Colonialism’s Violent Array of Spaces Around Early Melbourne’, in Tracey Banivanua Mar & Penelope Edmonds (eds.), *Making Settler Colonial Space: Perspectives on Race, Place and Identity*, Palgrave Macmillan, Hampshire, 2010, pp. 129-154, p. 133.
- ⁴⁷ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, p. 55.
- ⁴⁸ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, pp. 55, 56-57.
- ⁴⁹ Richard Broome, *Aboriginal Victorians*, Allen & Unwin, Crows Nest, 2005, pp. 19-20.
- ⁵⁰ Ian D. Clark (ed.), *The Journals of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate*, Volume One: January 1839-30 September 1840, Heritage Matters, Melbourne, 1998, pp. 15, 16, 18, 20, 22, 45, 49, 58, 73.
- ⁵¹ Ian D. Clark & Toby Heydon, *Bend in the Yarra: A History of the Merri Creek Protectorate Station and Merri Creek Aboriginal School 1841-1851*, Aboriginal Studies Press, Canberra, 2004, p. 20. Vivienne Rae-Ellis, *Black Robinson: Protector of Aborigines*, Melbourne University Press, Carlton South, 1996, pp. 172, 181, 194-195, 247. Ian Clark & Laura M. Kostanski, *An Indigenous History of Stonnington: A Report to the City of Stonnington*, School of Business, University of Ballarat, Ballarat, 2006, p. 46. Ian Clark (ed.), *The Papers of George Augustus Robinson, Chief Protector, Port Phillip Aboriginal Protectorate*, vol. 3: Miscellanea, n.p., 2014, p. 8.
- ⁵² Denis Byrne, ‘Nervous Landscapes: Race and Space in Australia’, in Tracey Banivanua Mar & Penelope Edmonds (eds.), *Making Settler Colonial Space: Perspectives on Race, Place and Identity*, Palgrave Macmillan, Hampshire, 2010, pp. 103-128, pp. 111-114.
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- ⁵⁴ *An Act for the better prevention of Vagrancy and other Offences*, Parliament of Victoria, John Ferres, Government Printer, Melbourne, 1852. *Aboriginal Protection Act 1869* (Victoria). Penelope Edmonds, ‘The Intimate, Urbanising Frontier: Native Camps and Settler Colonialism’s Violent Array of Spaces Around Early Melbourne’, in Tracey Banivanua Mar & Penelope Edmonds (eds.), *Making Settler Colonial Space: Perspectives on Race, Place and Identity*, Palgrave Macmillan, Hampshire, 2010, pp. 129-154, pp. 136-137.

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HODDLE GRID HERITAGE REVIEW

Volume 5:

Pre-Contact Aboriginal
Archaeology

Final Report

Prepared for
City of Melbourne



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Acknowledgements: The project team acknowledges the contributions of the following Traditional Owner organisations, their Elders, members and staff: Boon Wurrung Foundation, Bunurong Land Council Aboriginal Corporation, Wurundjeri Woi wurrung Cultural Heritage Aboriginal Corporation.

Report Register

This report register documents the development and issue of the report entitled *Hoddle Grid Heritage Review Volume 5 Pre-Contact Aboriginal Archaeology of Hoddle Grid* undertaken by Context Pty Ltd in accordance with our internal quality management system.

Project No.	Issue No.	Notes/description	Issue Date	Issued to
2255	1	Volume 5 Pre-Contact Aboriginal Archaeology of Hoddle Grid – Draft Report	15.6.2018	City of Melbourne
2255	2	Volume 5 Pre-Contact Aboriginal Archaeology of Hoddle Grid – Final Report	15.8.2018	City of Melbourne
2255	3	Minor revisions	7.2.2019	City of Melbourne
2255	4	Figure 1 replaced	1.3.2019	City of Melbourne

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LIST OF TECHNICAL VOLUMES

The Hoddle Grid Heritage Review is reported in a **Summary Report** and a series of technical volumes as follows:

Volume 1: Built & Urban Heritage – Methodology

Volume 1 explains the methodology used to prioritise and assess the heritage values of precincts and individual places identified by the City of Melbourne and others as requiring assessment. This Volume also presents the steps undertaken to ensure that all likely heritage places have been identified and either assessed within the present project or recommended for future assessment.

Volume 2: Built and Urban Heritage – Assessed Places & Precincts

Volume 2 contains heritage assessments and recommendations for 64 individual places and six precincts from the list of places identified in earlier heritage studies but not yet protected, some with interim protection, or identified through work undertaken during the study. The approach and methodology is explained in Volume 1. The material is in the form of citations suited to the recognition of a place on the Schedule to the Heritage Overlay in the Melbourne Planning Scheme.

Volume 3: Aboriginal Heritage

Volume 3 explains the approach to Aboriginal heritage for the Hoddle Grid Heritage Review. It explores the concept of shared heritage, the scope of contemporary Aboriginal heritage and the policy context. It describes the important role played by the three Traditional Owner organisations. Volume 3 explains the thematic analysis that was applied in framing the history (Volume 4) and describes how places were identified, mapped and an expanded Aboriginal Places List created. It also briefly outlines the pre-contact Aboriginal archaeological component. Through a co-research model, the three Traditional Owner organisations selected and researched specific places, and these are presented in this volume along with recommendations for recognition and interpretation of Aboriginal history and values. One place is recommended for inclusion in Heritage Overlay and the citation is therefore presented in Volume 2.

Volume 4: Aboriginal History - Hoddle Grid

Volume 4 presents a history of the Hoddle Grid study area in relation to Aboriginal history, connections and places. It builds on an earlier project (Context, 2010), adopts an Aboriginal and shared history thematic framework, develops each theme briefly, and identifies place examples. The three Traditional Owner organisations recognised by the City of Melbourne (CoM) have been involved in reviewing the themes and identifying associated places.

Volume 5: Pre-Contact Aboriginal Archaeology of Hoddle Grid

Volume 5 presents an analysis of the pre-contact Aboriginal archaeology across the Hoddle Grid study area, considering prior land and water forms, vegetation and other factors that influenced Aboriginal land uses and activities over the estimated 40,000 years of Aboriginal occupation of south-eastern Australia. This information is then related to the evidence that has been uncovered through recent archaeological excavations. The result is a spatial model designed to predict the likelihood of uncovering evidence of pre-contact Aboriginal sites within the Hoddle Grid area. The model also considers past ground disturbance. It is designed so that it can be regularly updated. The model has been discussed with Traditional Owners and key government bodies, and recommendations are made on how to increase the assessment and management of Aboriginal cultural heritage ahead of redevelopment in the Hoddle Grid study area.

Volume 6: Communications & Engagement

Volume 6 documents the development and implementation of a Communications and Engagement Plan for the Hoddle Grid Heritage Review. Specific elements of engagement are detailed including the involvement of both internal and external stakeholders, engagement with Traditional Owner Organisations, the Participate Melbourne and Melbourne Conversations activities and the opportunities to develop interactive digital and other forms of public information.

ABBREVIATIONS

AHC	Australian Heritage Council
AV	Aboriginal Victoria
BP	Before Present
CASM	Corporate Affairs and Strategic Marketing
CBD	Central Business District
CHMP	Cultural Heritage Management Plan
CoM	City of Melbourne
ERG	External Reference Group
HCV	Heritage Council of Victoria
HERMES	Victoria's Heritage Database supported by Heritage Victoria
HO	Heritage Overlay
HV	Heritage Victoria
KHT	Koorie Heritage Trust
MMRA	Melbourne Metro Rail Authority
MMBW	Melbourne and Metropolitan Board of Works
VAHR	Victorian Aboriginal Heritage Register
VHI	Victorian Heritage Inventory
VHR	Victorian Heritage Register

1 THE PROJECT

1.1 Introduction

This report presents information regarding registered pre-contact Aboriginal places and previous Aboriginal archaeological assessments in the Hoddle Grid study area (the ‘study area’). The focus is on understanding the nature and distribution of known Aboriginal cultural heritage to generate discussion around how Aboriginal people may have utilised the landscape in the pre-contact period. In consultation with Traditional Owner organisations, this information has been used to develop a predictive model in relation to the expected nature of pre-contact Aboriginal cultural heritage in the study area.

Cultural resource management studies frequently rely on predictive modelling to define areas of archaeological sensitivity to:

- Direct future archaeological assessment where development may occur in archaeologically sensitive areas (i.e. as is the case with the requirement for Cultural Heritage Management Plans in archaeologically sensitive parts of Victoria, according to the *Aboriginal Heritage Act* 2006);
- Assist in planning for growth and determining areas that are, and are not, appropriate for future development. For instance, Aboriginal cultural heritage assessments using site predictive modelling, are frequently undertaken to inform Precinct Structure Plans;
- As a tool to assist in the development of field methods and the interpretation of field results for archaeological assessments of small scale development projects. In these circumstances, predictive models are often revised where field results contribute new evidence that may contradict the model.

The use of archaeological predictive modelling in a planning context must be carefully implemented as without rigorous data to support it, and comprehensive testing, it has the potential to overlook previously unidentified patterns in the archaeological record, and lead to the inadvertent destruction of Aboriginal cultural heritage. The intent of the predictive modelling developed for this project is to generate discussion and ideas with Traditional Owners and key government bodies with a view to improving the management of Aboriginal cultural heritage values in the Hoddle Grid study area. The predictive model must be tested and revised over time, particularly in this case where it is based on limited data.

It is critical that the Traditional Owner organisations are involved in the development of this predictive modelling and support the way that this information is used. This report aims to draw together all the available documented data that provides insights into how Aboriginal people occupied the study area and surrounds in the pre-contact period, to generate discussion with Traditional Owners, and so test the validity and relevance of the site predictive [sensitivity] model for Traditional Owners. The predictive model has been presented to Traditional Owners, and they have provided preliminary feedback on this aspect of the study. All Traditional Owners requested that they be given the opportunity to provide feedback on a copy of this report, which has not yet been distributed to them.

1.2 Method

The method for this assessment involved:

1. Reviewing Aboriginal cultural heritage assessments undertaken in the study area that are lodged with Aboriginal Victoria. Aboriginal Victoria holds records of Aboriginal archaeological assessments from the 1970s onwards, however most of the archaeological reports in the study area have been undertaken in the last decade.

2. A review of the distribution of known pre-contact Aboriginal places in the study area, through a search of the Victorian Aboriginal Heritage Register (VAHR) maintained by Aboriginal Victoria.
3. Exploring pre-contact Aboriginal occupation of the study area through an examination of environmental and ethnographic data and how this relates to the distribution of registered pre-contact Aboriginal places. This aspect of the study utilises early maps of the study area to reimagine the pre-contact landscape and how Aboriginal people may have used that landscape.
4. Examining how Aboriginal occupation patterns may influence the archaeological record and the impact of the urban development of the study area.
5. Consultation with Traditional Owner groups, with a focus on the site predictive model and gaining their views on the model.
6. Consultation with Aboriginal Victoria and Heritage Victoria about the site predictive model, the management of pre-contact Aboriginal values in the Hoddle Grid and the intersect between investigating Aboriginal and historical archaeological values.

The project was undertaken in two Stages with the first phase focussed on the desktop assessment, exploring the pre-contact Aboriginal occupation of the study area and developing a preliminary site predictive model. Stage 2 focussed on consultation with Traditional Owners and Government Agencies and more detailed assessment of land use history outside of the CBD.

A key outcome of this report is the visual interpretation of how Aboriginal people utilised the landscape of the Melbourne area, which informs a preliminary Aboriginal Site Predictive Model.

2 PRE-CONTACT ARCHAEOLOGICAL DATA

2.1 Previous Archaeological Investigations

There have been a number of Aboriginal archaeological studies undertaken in the study area in the past. The relatively small number of these studies in the study area reflects:

- first, new studies such as Aboriginal Cultural Heritage Management Plans (CHMPs) are in most cases not a mandatory requirement for new developments due to the lack of areas of cultural heritage sensitivity and because of the built up nature of the CBD;¹
- and second, until relatively recently, an expectation that the area has limited potential to contain archaeological evidence of pre-contact Aboriginal occupation, owing to perceptions of prior ground disturbance.

The identification of a number of Aboriginal stone artefacts during historical archaeological excavations in the CBD in the last decade, has shifted this perception and there are now more CHMPs being prepared for the CBD area as a matter of course. However, the increase in the detection of Aboriginal artefacts over the past decade is largely a reflection of the increase in the number of historical archaeological excavations.

Previous Aboriginal archaeological assessments relevant to the study area are discussed here, which include:

- a regional assessment of the Melbourne Metropolitan region (Presland 1983)
- 13 CHMPs that have generally either followed, or preceded, historical archaeological assessments of CBD locations.

2.2 Regional Aboriginal Archaeological Studies

An Archaeological Survey of Melbourne Metropolitan Region (Presland 1983)

Presland (1983) conducted an archaeological survey of the Melbourne Metropolitan area as part of the Victorian Archaeological Survey (VAS) program (see Figure 1). This survey involved the synthesis of ethnohistorical and archaeological records as well as a field assessment. Given the size of the area, the field assessment involved opportunistic sampling of different landscape units - with particular focus on areas that had up until the early 1980s, undergone little or no development, and where Aboriginal places were considered most likely to occur. The landscape unit relevant to the study area is Landscape Unit 1 that comprised of flat plains with alluvial fans, terraces and valleys associated with the Yarra and Maribyrnong Rivers. This unit encompasses the entire length of the Yarra River and extends south – south east away from the river as far as Eumemmering Creek (Presland 1983:5).

¹ A Cultural Heritage Management Plan (CHMP) is a cultural resource management style report that sets out conditions that must be undertaken to protect, manage or mitigate harm to Aboriginal cultural heritage that will be affected by a development or use of land. CHMPs are required in Victoria by the *Aboriginal Heritage Act* 2006 for certain types of development in areas that have been defined as having 'cultural heritage sensitivity' by the Aboriginal Heritage Regulations 2007. If an area of cultural heritage sensitivity has been subject to mechanical disturbance of the topsoil layer then it is not an area of cultural heritage sensitivity. A CHMP investigates Aboriginal cultural heritage, assesses the impact of proposed works on that heritage and specifies management requirements.

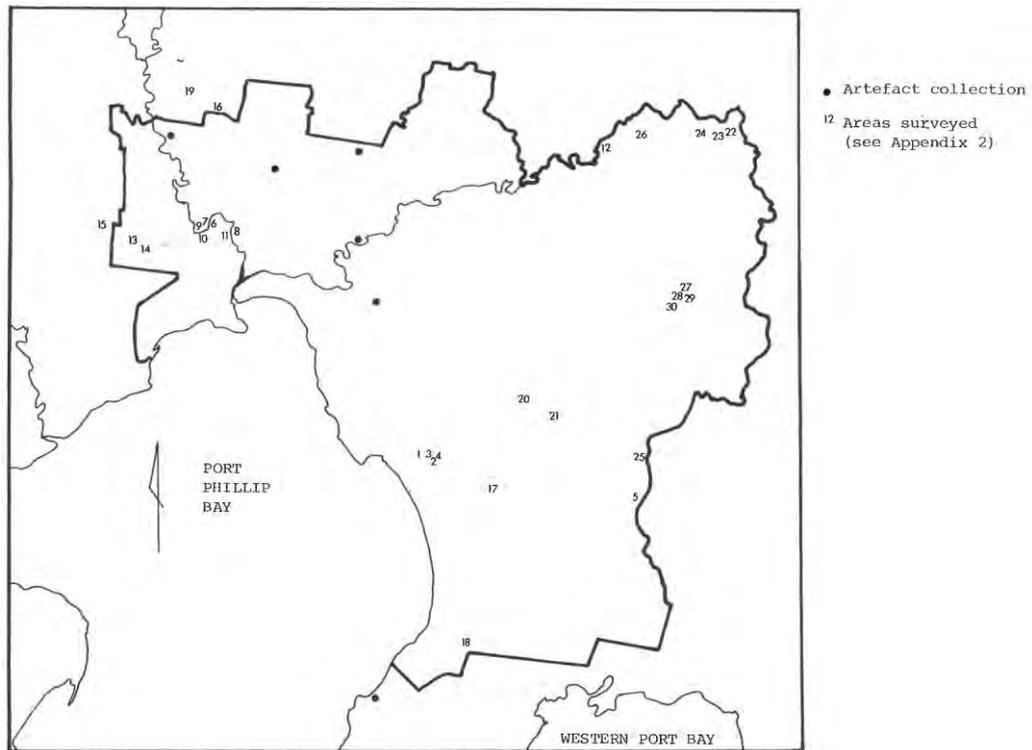


Figure 1: Presland's (1983) study area in relation to surveyed areas and artefact collections (locations from which stone artefacts have been previously collected and/ or collected stone artefacts are being stored).

Approximately 161 ha (<3%) of Landform Unit 1 was considered suitable for surveying. This comprised market gardens, creek margins and occasional pastoral holdings that had undergone less intense urbanised development than the remainder of the area. Visibility was considered to be generally low (10%) throughout the majority of the surveyed area. In some areas, exposures related to ploughing and market garden cultivation resulted in areas of increased visibility (50-100%). Overall effective survey coverage was considered to be <8% of the total surveyed area. Aboriginal places identified during the field assessment comprised six scarred trees and four stone artefact scatters as well as occasional occurrences of diffuse isolated stone artefacts. The stone artefacts comprised of mainly flaked pieces and angular fragments with few formal tools, and were predominately manufactured on silcrete (Presland 1983: 55-56).

Presland (1983: 74) considered the scientific significance of Aboriginal places identified during the field assessment to be low; with scarred trees and stone artefact scatters a common Aboriginal place type occurrence throughout the region. On the basis of the field assessment, Presland concluded that in Landscape Unit 1 areas with good ground visibility (>50%), and little or no subsurface disturbance, particularly areas associated with the margins of the Yarra River, had the greatest potential for *in situ* Aboriginal places to occur and so should be considered for future archaeological investigation. The report also emphasised that Aboriginal places had potential to occur in association with major creeks draining into the Yarra River (Presland 1983: 72, 87-88).

2.3 Local Aboriginal Archaeological Assessments

Thirteen CHMPs, some of which included a subsurface testing component, have taken place in the Hoddle Grid study area, and are summarised below.

261-271 Spring Street & 13-17 Little Lonsdale Street, Melbourne: CHMP 14233 (Schell, Collins & Lane 2017)

Schell, Collins and Lane (2017) prepared a CHMP ahead of investigation and excavation of an historical archaeological site, and the subsequent planned construction of a commercial building at the corner of Spring Street and Little Lonsdale Street.

The assessment was limited to a review of documentary sources, which established that there was no known Aboriginal cultural heritage on the site, and that the site was not situated on a landform that would be considered to have increased archaeological potential. This was based on an analysis of the distribution of registered Aboriginal places in the CBD according to topography and landforms. It was found that registered Aboriginal places in the CBD occurred on the lower valley slopes on either side of Williams Creek, and on elevated land along the western margin of the CBD.² The latter would have overlooked a former wetland known as 'The Swamp'. In contrast, the site was located on the mid slopes of a hill between two spurs c. 900 m from a water source. The predicted low archaeological potential of the site was supported by a large amount of historical excavation work that had been carried out adjacent to it, which had not resulted in the identification of any Aboriginal cultural heritage. It was argued that there was low potential for undisturbed natural soils with potential to contain stone artefacts to have survived on the property. (Schell, Collins & Lane 2017: 35, 45-46).

However, subsequent to the completion of this CHMP, a silcrete stone artefact was identified in historical fill at the site. This Aboriginal place has now been registered as VAHR 7822-4087.

Melbourne Metro Rail Project, CHMP 13967 (Goldfarb 2017)

Melbourne Metro Rail Authority (MMRA) engaged Aurecon Jacobs Mott MacDonald to prepare a CHMP for the proposed Melbourne Metro Rail project. The CHMP was mandatory as MMRA were preparing an Environment Effects Statement (EES) for the project. The project comprised two proposed nine km long rail tunnels from Kensington to South Yarra, travelling underneath Swanston Street in the CBD. The project subsequently encompassed part of the study area along Swanston Street.

The desktop assessment investigated the past environmental conditions of the Melbourne area and produced an indicative map of the pre- and post-contact Aboriginal landscape of Melbourne (Figure 2) (Goldfarb 2017: Figure 4-3). Based on an investigation of the previous environmental conditions of the CBD and wider area, along with known VAHR places and historical places, Goldfarb (2017: 33-37) made predictions in relation to the nature and distribution of Aboriginal places in the project area. Aboriginal places were predicted to occur on elevated landforms within proximity to water sources such as creeks, swamps and rivers. However, it was predicted that the survival of Aboriginal cultural heritage would be heavily influenced by the level of prior ground disturbance.

Goldfarb (2016: 69) concluded that as metropolitan Melbourne was located at the junction of three geomorphic regions it was situated in a diverse and rich landscape for Aboriginal people living in the Melbourne area. In addition, Goldfarb (2017: 69) stated that the hydrological history of the Melbourne area, including the numerous swamps, lagoons,

² Williams Creek, also known as Townend Creek, was a seasonal tributary which flowed into the Yarra River. Its path broadly followed Elizabeth Street, and it now exists as a drain below Elizabeth Street.

coastal regions, rivers and creeks resulted in a late Holocene landscape that would have provided a rich and varied resource zone for Aboriginal people. Natural rises, such as Batman's Hill and Emerald Hill, would have served as elevated camping grounds during the pre-settlement and settlement period. In addition, CBD itself '...would have potentially been an ideal camping location, as it was on a series of undulating rises above the Yarra River, located near the Falls (now removed) just below William Street, and had nearby swamps and lagoons' (Goldfarb 2017: 67). A site predictive model was prepared based on the 'pre-settlement landscape of Melbourne...pre and post-settlement historical references...the location of hills near the CBD...the current contour data for the Melbourne area...[and] the location of known Aboriginal Places' (2017: 67). This model is reproduced in Figure 3. There are some interesting omissions in this model – both Flagstaff Hill and the Yarra River do not appear to have been given any weight in the development of the predictive model. While Flagstaff Hill is possibly an oversight given that the location of hills was considered in the predictive model, there is no explanation behind the lack of weighting given to the Yarra River.

Goldfarb (2017: 70) noted that although there had been extensive ground disturbance within the CBD, prior historical archaeological excavations had found small numbers of Aboriginal stone artefact scatters still present underneath city buildings. Goldfarb (2017: 70) also pointed out that buildings or roadways with footings/basements or bases that descend into sterile deposits, such as clay, were unlikely to contain Aboriginal heritage.

Despite previous ground disturbance, Goldfarb (2017: 80) considered there to be moderate potential for Aboriginal cultural heritage in the form of low-density stone artefact scatters to be present in the project area, and on this basis a field survey took place. While no Aboriginal cultural heritage was identified during the field survey, four areas within the project area were identified as having potential to contain subsurface cultural heritage. Three of these areas, all to the south of study area, including South Yarra Siding Reserve, Fawkner Park and Edmund Herring Oval, were subject to subsurface testing. A further area, Domain Parklands, was recommended for subsurface testing at the time of construction.

Two Aboriginal places, comprising subsurface artefacts, were identified during the subsurface testing program and registered as:

- VAHR 7822-4006, consisting of 73 mostly silcrete stone artefacts and an oyster shell found in a subsurface context at the South Yarra Siding Reserve. The majority of the artefacts, and the oyster shell, were identified in natural undisturbed silt deposits although a small number of artefacts were found to occur in fill. Quartzite, chert, basalt, siltstone, quartz, crystal quartz and an unidentified fine-grained siliceous material were also represented in the assemblage
- VAHR 7822-3964, comprised a single flaked silcrete artefact and a single glass artefact, located in a natural undisturbed silt layer in a subsurface context at Fawkner Park. Historical artefacts, which included glass, were recorded throughout the deposit at Fawkner Park, including within the undisturbed silt layer. It was unclear whether there was an association between the historical artefact scatter and the Aboriginal cultural heritage (Goldfarb 2017: 89-93, 100).

The results of the subsurface testing supported Goldfarb's (2017: 100) prediction that low density artefact scatters would be the most likely Aboriginal place type found within the project area, and the prediction that Aboriginal places would most likely be identified in parks, and near former Aboriginal campsites. However, the presence of VAHR 7822-4006, which contained a series of stone knapping events and shell material, was unexpected.³ The location of the Aboriginal place was considered important as it represented a rise between the Yarra River to the north, former Albert Park Swamp to the west, and Port Phillip Bay to

³ Knapping is the manufacture of flaked stone artefacts most commonly using a hammerstone.

the south west. Samples obtained from oyster shell excavated from cultural deposits at South Yarra Siding Reserve yielded a date of 466 ± 20 BP (Wk-44414) (Goldfarb 2017: 122-124).



Figure 1 Indicative map of the pre and post contact Aboriginal landscape of Melbourne as per Goldfarb (2017: Figure 4-3)

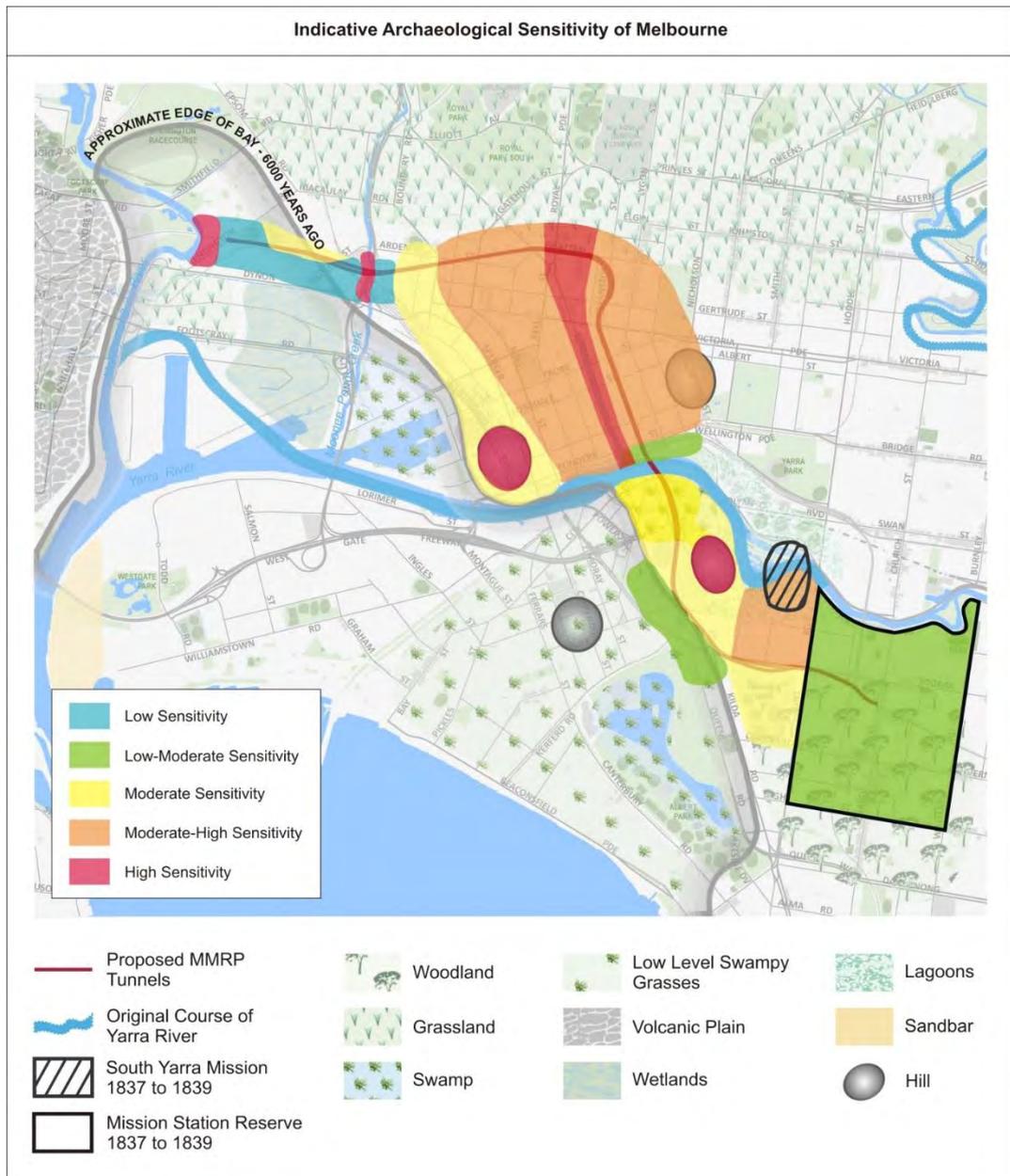


Figure 2 Indicative map of archaeological zones of sensitivity across the MMRP project area (not accounting for ground disturbance) as per Goldfarb (2017: Figure 4-11)

Wesley Church Complex Redevelopment. 118-148 Lonsdale Street, Melbourne CHMP 14658 (Kiddell and Petkov 2016)

This voluntary CHMP was prepared by Dr Vincent Clark & Associates (Kiddell and Petkov 2016) ahead of historical archaeological excavation and subsequent construction of an office tower within the Wesley Church Complex on Lonsdale Street. The CHMP was based on a desktop review of available documentary sources and did not involve a field assessment.

The land use history demonstrated that there had been a long period of development within the proposed works footprint, which had resulted in extensive modification to land surfaces. While no field assessment was considered necessary to inform the CHMP (Kiddell and Petkov 2016: 26), the CHMP did conclude that there was low potential for stone artefacts to survive on the site. In order to further investigate this potential, a condition of the CHMP was the excavation of a 1x1m test pit after the removal of the modern car park surface (Kiddell and Petkov 2016: 26).

Union Tower, 296-300 Little Lonsdale Street, Melbourne CHMP 14581 (Hardiman, Doyle and Green 2016)

This voluntary CHMP was prepared by Green Heritage for the construction of a 35 storey residential tower, Union Tower at 296-300 Little Lonsdale Street following the discovery of Aboriginal stone artefacts in introduced fill during historical archaeological works (Hardiman, Doyle and Green 2016). The CHMP established that a previously registered Aboriginal place had been identified immediately adjacent to the site: VAHR 7822-3968, had been identified during historical archaeological excavations at 280-286 Little Lonsdale Street in 2011. VAHR 7822-3968 consisted of two Aboriginal stone artefacts comprising one silcrete flake and a modified basalt cobble. It is unknown whether these artefacts were identified in fill or within undisturbed contexts (Hardiman, Doyle and Green 2016: 11).

The stone artefacts discovered during the 2016 historical excavations comprised one silcrete flake and one silcrete angular fragment (VAHR 7822-3997). The stone artefacts were identified in fill which was introduced to the site, with the fill lying c. 600 mm above a natural soil horizon (Hardiman, Doyle and Green 2016: 35).

In conclusion, Hardiman, Doyle and Green (2016:11) noted that the site had been subject to extensive historical use and modification, and so it was unlikely that *in situ* Aboriginal cultural material remains. However, the proximity of VAHR 7822-3968, in conjunction with the recovery of two Aboriginal artefacts (VAHR 7822-3997) from introduced fill during historical archaeological works, indicated the high potential for further Aboriginal cultural heritage material to be present within imported fill (Hardiman, Doyle and Green 2016: 11).

The Conservatory 9-23 Mackenzie Street, Melbourne, CHMP 14451 (Marshall and Webb 2016)

This CHMP was prepared by TerraCulture (Marshall and Webb 2016) in response to the discovery of an Aboriginal stone artefact during excavations of a historical site complex at 9-23 Mackenzie Street in the CBD. The CHMP assessed a large city block, measuring approximately 0.2 ha, where the construction of a commercial and residential tower was planned (Marshall and Webb 2016: ii).

Prior to commencement of the field assessment for this CHMP, large areas of the site had been excavated to retrieve historical archaeological material. In parts of the site the historical excavation revealed a soil horizon relating to the earliest period of colonial settlement (Marshall and Webb 2016: ii). This soil horizon was considered to be contemporary with the pre-colonial Aboriginal settlement of Melbourne, and so it had the potential to contain Aboriginal cultural heritage (Marshall and Webb 2016: ii).

A field survey was undertaken as part of the CHMP, however no additional Aboriginal archaeological material was discovered (Marshall and Webb 2016: 26), despite 100% surface visibility in the vicinity of the identified stone artefact where the original soil horizon had been exposed. Subsequent subsurface testing was undertaken in the form of a 1x1m excavation pit and eight 0.5x0.5m test pits. These excavations confirmed the stratigraphic profile consisted of a thin surface layer of natural grey-brown sandy-silt, over clay. The top layer varied slightly in its depth, composition, colour and pH, but these differences were not great enough to indicate a different layer or different source for this horizon (Marshall and Webb 2016: 26). No additional Aboriginal cultural heritage was identified during the assessment, however the assessment established that the stone artefact, a silcrete blade registered as VAHR 7822-3977, occurred in a gully containing historical fill (Marshall and Webb 2016: 37).

Caulfield Dandenong Rail Upgrade Project, CHMP 14164 (Green 2016)

Andrew Long and Associates prepared a CHMP to upgrade the rail corridor from Southern Cross Station to Cranbourne and Pakenham stations as part of the Caulfield Dandenong Rail Upgrade Project (Green 2016). In the study area, CHMP 14614 encompassed the Melbourne Underground Rail Loop (City Loop) (approximately 6.3 km in length) and all

land classified as rail reserve from Southern Cross Station along the Caulfield Dandenong line rail corridor.

A previously registered VAHR historical Aboriginal place, Punt Bridge Corroboree (VAHR 12.4-25) occurred within the area (Green 2016: 106). No field survey or subsurface testing was undertaken within the study area due to the high degree of prior disturbance (Green 2016: iii).

Parliament House, 160 Spring Street, East Melbourne, CHMP 14025 (Pepdjonovic 2016)

Andrew Long and Associates (Pepdjonovic 2016) prepared a CHMP ahead of a two storey building northeast of Parliament House, at the intersection of Bourke Street and Spring Street, East Melbourne.

A field survey was undertaken as part of the CHMP. Ground surface visibility across the majority of the site was very limited due to dense ground cover of introduced grass and weed species, as well as asphalted surfaces, tracks, European gardens and built-up areas including Parliament House, recreational facilities, an office accommodation structure and a construction site. No Aboriginal cultural heritage was identified during the field survey (Pepdjonovic 2016: 49-57).

Following the completion of the field survey, an inspection was undertaken during historical archaeological investigations that were being carried out onsite, to further determine the potential for Aboriginal cultural heritage to occur within the construction footprint (Pepdjonovic 2016: 59). The inspection was undertaken during preliminary historical excavations and revealed that approximately 200-300 mm of topsoil occurred over a layer of disturbed silty clay across the entirety of an L shaped c.24 m long trench, which contained historical artefacts (Pepdjonovic 2016: 59). The historical artefacts were visibly disturbed and occurred amongst buried utilities that intersected the trench at various intervals. The area was identified to have been significantly truncated by the installation of the tennis court; Pepdjonovic (2016: 59) surmised that it was likely that the remainder of the Parliament House grounds would have experienced similar levels of disturbance. Based on the description of subsurface soils provided in the CHMP, it is unclear whether a sterile deposit was visible at the time of the inspection.⁴

No further archaeological assessment was considered necessary to inform the CHMP, and Pepdjonovic (2016: 63) concluded that there was very low potential for Aboriginal cultural heritage to be present within the footprint of the proposed works.

295-309 King Street, CHMP 13458 (O'Connor 2015)

Andrew Long and Associates (O'Connor 2015) carried out a CHMP in advance of a proposed multi-storey apartment block development. The CHMP was undertaken because of the proximity of a previously registered Aboriginal place to the site. Due to the presence of existing buildings, no field survey was carried out for this CHMP. However, subsurface testing was carried out by means of the mechanical excavation of a single 3 x 1.5 m trench, which was undertaken in the loading bay of an existing building.

No Aboriginal cultural material was identified and O'Conner noted that:

natural surface levels were difficult to determine given the intensive nature of the previous development within the activity area. Deposits recorded during testing occur entirely at a post demolition level and it is

⁴ An archaeologically sterile deposit is one that does not contain any evidence of human occupation. Generally, clay or soil deposits that pre-date Aboriginal occupation of Australia are considered to be sterile. If an excavation does not reach a sterile deposit that it has not fully assessed soils which may contain cultural heritage.

unlikely that original ground surface levels are still present within the activity area (O’Conner 2015: 21).

Cranbourne Pakenham Rail Corridor Project, CHMP 13154 (Albrecht 2014)

In 2014, Andrew Long and Associates (Albrecht 2014) conducted a CHMP that overlapped with the study area, as part of the proposed Cranbourne Pakenham Rail Corridor Project, which extended from Southern Cross Station in Melbourne’s CBD to Westall Road, Clayton South. The CHMP included background research and a field survey, which were carried out ahead of an upgrade to an existing rail corridor, to include ground-disturbing works ‘designed to support the efficient operation of an increased number of trains operating along the corridor’ (Albrecht 2013: 1).

The desktop assessment noted the ‘immense implications for archaeological investigations’ (Albrecht 2014: 45) posed by urban development across Greater Melbourne as described in Presland (1983), who found that undisturbed Aboriginal places in built-up areas are few and far between. Albrecht (2014: 45) noted that there were few previously recorded Aboriginal archaeological sites in the vicinity of their project area and that project-specific archaeological assessments ‘had also found that extensive development and landscape reshaping in urban environments indicate that it was unlikely that any Aboriginal archaeological remains were preserved *in situ*’ (Albrecht 2014: 45). Despite these limitations, a field survey was undertaken, on the basis that some potential did exist for Aboriginal archaeological material to be present.

The field survey was carried out as a sample survey of the part of the project area located between Caulfield Station and Westall Road. The parts of the area located between Southern Cross Station and Caulfield Station were not surveyed, due to ‘the high degree of prior disturbance’ (Albrecht 2014: 47) along this section of the rail corridor – although the location of historical reference 12.4-25 (just outside Melbourne’s CBD) was inspected. It was found that there was ‘no physical cultural heritage material remaining’ at the site, which consisted of the location of a corroboree ‘witness(ed) on the old punt bridge’ where St Kilda Road crossed the Yarra (Albrecht 2014: 50). No Aboriginal archaeological material was identified in the course of the assessment. This fact, and the high degree of landscape modification evident within the project area, led to the conclusion that subsurface testing was unnecessary (Albrecht 2014: 50).

Alston Lane and 593-599 **Little Lonsdale St, CHMP 12991 (O’Connor 2014)**

In 2014, Andrew Long and Associates (O’Connor 2014) undertook a CHMP for a residential tower development at 5-11 Alston Lane and 593-599 Little Lonsdale St. The CHMP included a subsurface testing program. The reason for the assessment was the prior discovery of two Aboriginal places (VAHR 7822-3739 and VAHR 7822-3740), which were identified in subsurface deposits and recovered as part of an historical archaeological excavation undertaken ‘as part of a ‘Consent to Disturb’ under the *Heritage Act 1995*’ (O’Connor 2014: 3). Upon the discovery of the Aboriginal cultural material, the historical excavations were halted, and a CHMP process initiated.

Prior to subsurface testing (to inform the CHMP) being carried out, the Aboriginal cultural material comprised:

- VAHR 7822-3739 – a small number of flaked stone artefacts in reworked soil or fill, which were not considered to be *in situ*.
- VAHR 7822-3740 – along with a single flake found lodged in mortar, this place contained an artefact scatter ‘*in situ*’ within a lens of clayey-silt above natural clay in the backyard area of the terrace houses at the Heritage Inventory Site, 593-597 Little Lonsdale Street, H7822-1127’ (O’Connor 2014: 28).

A total of 4 1x1m test pits were excavated as part of the CHMP, one of which contained flaked stone artefacts (n=105) recorded as part of VAHR 7822-3740 (O'Connor 2014:38-41). Artefacts recovered from this site consisted primarily of silcrete whole and broken flakes, although a small number of quartz artefacts were also present. Six tools, consisting of backed blades, microliths, one backed flake and one retouched flake were recovered from the site, as was one multidirectional core⁵ (O'Connor 2014: 41).

The soil profile of the artefact-bearing test pit revealed a clayey silt with buckshot gravel over a (sterile) compact orange-brown clay, also with buckshot inclusions (O'Connor 2014: 38). The soil at this location led the archaeologist to conclude that 'natural deposits at the level of the 1860s foundations across the activity area were relatively intact and had been cut into, rather than removed by historical features' (O'Connor 2014: 41). An area of archaeological potential for the entire extent of VAHR 7822-3740 was recommended for salvage prior to development proceeding (O'Connor 2014: 60-62).

22-32 Little La Trobe Street, CHMP 11460 (Alley-Porter, Mathews & Howell-Meurs 2010)

In 2010, Andrew Long and Associates (Alley-Porter, Mathews & Howell-Meurs 2010) conducted a CHMP ahead of a residential tower development to be located at 22-32 Little La Trobe St, Melbourne. The reason for the assessment was the prior discovery of an isolated silcrete artefact (VAHR 7822-0013), which was identified in an undisturbed sub-surface context and recovered as part of an historical archaeological excavation (Alley-Porter, Mathews & Howell-Meurs 2010: v, 47).

It was noted during the field survey and as part of the earlier historical excavations, that 'none of the original ground surface remained at the site as a result of 140 years of urbanisation' (Alley-Porter, Mathews & Howell-Meurs 2010: 31). Excavations undertaken to inform the CHMP found the presence of some natural soils, suggesting that historical construction processes did not necessarily involve the removal of all of the natural soil (Alley-Porter, Mathews & Howell-Meurs 2010: 37). No further Aboriginal cultural heritage material was identified during the course of the CHMP, a result considered to be 'likely due to the highly disturbed nature of the soil deposits within the activity area caused by intensive urbanisation and industrial usage of the activity area over the last 150 years' (Alley-Porter, Mathews & Howell-Meurs 2010: v).

David Jones redevelopment, Little Bourke Street, CHMP 10635 (Howell-Meurs 2008)

In 2008, Andrew Long and Associates (Howell-Meurs 2008) conducted a CHMP ahead of a redevelopment of the David Jones department store, located at 291-297 Little Bourke Street, Melbourne. The reason for the assessment was the discovery of an Aboriginal flaked stone artefact (VAHR 7822-2296), which was identified during test excavations at the location of a Heritage Inventory site (Howell-Meurs 2008: 2). Upon the discovery of the Aboriginal cultural material, the historical excavation was halted, and a CHMP commenced.

The artefact recovered as part of the historical excavation was located at a depth of approximately 280 mm, within soils described as 'dark grey firm silty clay' (Howell-Meurs 2008: 33). No further Aboriginal archaeological material was identified during the CHMP process, and it was established that the property as a whole had a very uneven soil profile due to historical disturbance, and that there was a small 'discrete "island" of relatively intact

⁵ A core is a piece of stone/rock from which flakes have been struck in the process of the manufacture of flaked stone artefacts. A multidirectional core, is a rock where there is no pattern in the removal flakes, and numerous faces of the rock have been used in the removal of flakes.

stratigraphy' (Howell-Meurs 2008: 33). It was recommended that samples be collected from soil immediately adjacent to the original test pit, for the purposes of dating.

Exhibition Street Link Heritage Investigation (du Cros and Peters 1997)
In 1997, du Cros and Associates (du Cros and Peters 1997) undertook a heritage investigation on the southern margin of the study area. The primary purpose of this report was to provide a desktop assessment of the non-Aboriginal historical heritage values of the area, with an ancillary test excavation at Speakers Corner/Yarra Bank to be also undertaken 'to assess Aboriginal heritage values...with as little disturbance as possible to the park' (du Cros and Peters 1997: ii).

A series of eleven manual auger holes were excavated as part of the Aboriginal heritage assessment component of this project. Excavation was undertaken to a maximum depth of 170 cm, and 'no natural land surface was identified as a result of the augering' (du Cros and Peters 1997: iii). It was considered that all excavated soils represented fill that had been introduced from a variety of different sources, and that natural soils may exist beneath these fill layers.

2.4 Pre-contact Aboriginal Places

A review of the Victorian Aboriginal Heritage Register (VAHR) maintained by Aboriginal Victoria (AV) was undertaken on 15 June 2017. This found that there are nine registered Aboriginal places relating to pre-contact Aboriginal occupation within the study area (Table 1).⁶ The distribution of these Aboriginal places is shown in Figure 4.

The pre-contact Aboriginal places within the study area comprise stone artefacts that have been registered as either artefact scatters or Low Density Artefact Distributions (LDADs). LDADs, which are a relatively recent category of Aboriginal place that has been created by AV to facilitate the registration of diffuse scatters of stone artefacts.

In the study area, all Aboriginal places, aside from VAHR 7822-3740, comprise between 1-3 stone artefacts. The majority of these artefacts occur in disturbed contexts and/or within fill. VAHR 7822-3740 is a scatter of 113 stone artefacts located in the north west part of the study area, with 105 of the artefacts identified within a single 1x1 m excavation pit. The artefacts were found within an intact soil horizon and as such the artefacts were considered to be *in situ*. The only other *in situ* Aboriginal places were:

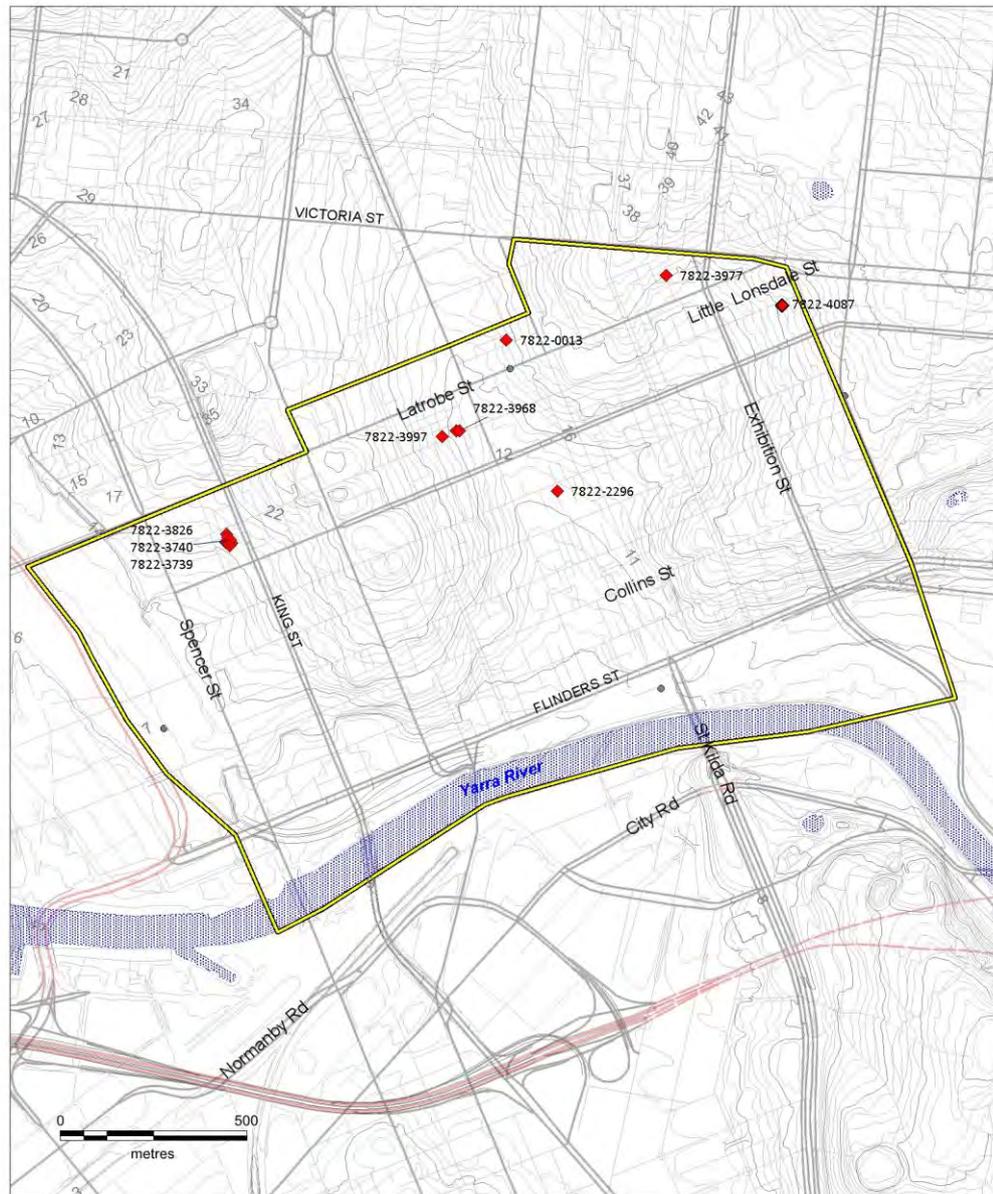
- VAHR 7822-3826, located close to VAHR 7822-3740 (north west of study area)
- VAHR 7822-0013 and VAHR 7822-2296 both located east of Elizabeth Street, adjacent to what was once Williams Creek.

The paucity of registered Aboriginal places within the study area reflects the built-up nature of the area, which will have resulted in the destruction of Aboriginal places, or their concealment, under historical and modern built surfaces. Nevertheless, Aboriginal places that have tangible elements have survived. It is notable that the pre-contact Aboriginal places within the CBD are only being identified where rigorous analysis of excavated soils is occurring by practitioners who can identify Aboriginal cultural heritage, that is by archaeologists during historical excavations. This suggests that Aboriginal cultural heritage may have a more widespread distribution than currently indicated and that archaeological assessments are an important part of the pre-construction process, to enable us to understand the cultural heritage of the study area.

⁶ This excludes Object Collection registrations which are not relevant to the archaeology of the Hoddle Grid as they relate to Aboriginal stone artefacts collected outside of Melbourne that are held in private collections in the CBD.

Table 1 Details of Aboriginal stone artefacts found in study area

VAHR No.	Type	Contents	Place Context
7822-0013	Artefact Scatter	1 x silcrete flake	Identified in 'relatively undisturbed subsurface deposit of dark brown silty clay ... 19th century European material was also identified within the same context' (information from site card). Found during excavation of historical archaeological site at 32 Little LaTrobe Street
7822-2296	Artefact Scatter	1 x silcrete core	Identified 200 mm below the ground surface on top of natural silt deposit overlying clay. Found during excavation of historical archaeological site on Little Bourke Street
7822-3739	LDAD	2 x silcrete and 1 x quartz artefacts	Artefacts were identified in pit fill and house deposit associated with European occupation of the property, and their origin is unknown. Found during excavation of historical archaeological site on Alston Lane and 593-599 Little Lonsdale Street
7822-3740	Artefact Scatter	113 x silcrete and 4 x quartz artefacts	Identified in a 1x1m test pit in in situ silt deposits of brown clayey silt up to 100 mm deep within the yard of an historic house. Found during excavation of historical archaeological site on Alston Lane and 593-599 Little Lonsdale Street
7822-3826	LDAD	1 x silcrete core	Located in Quaternary clayey silt deposits 280 mm deep in a relatively intact deposit. Found during salvage excavation of the Alston Lane/ Little Lonsdale Street area
7822-3968	LDAD	1 x silcrete flake and 1 x basalt cobble/pebble	One artefact was located as part of a bulk sample of oyster shells as part of the historical excavation. Both artefacts were not identified until after the fieldwork had been completed. Found during historical excavations at 280-286 Little Lonsdale Street
7822-3977	LDAD	1 x silcrete flake (blade)	One artefact was excavated along with historical materials from within a metre of historical fill from a U shaped gully surmised to be the result of water erosion. Found during excavation of a historic fill deposit at The Conservatory, 9-23 Mackenzie Street
7822-3997	LDAD	1x silcrete flake and 1x silcrete angular fragment	Two silcrete artefacts were located in an introduced nineteenth century levelling fill, which is approximately 600 mm above a natural ground level. Found during historical excavations at 296-300 Little Lonsdale Street
7822-4087	LDAD	1x silcrete flake	A silcrete artefact located in fill derived from a brick structure demolished in 1925. Found during historical excavations at cnr Lonsdale and Spring Street



VAHR place

Contours, 1-5 m

Study Area

GDA 94
MGA 55

N

Grid North

Figure 3 Location of VAHR places in the study area

2.5 Discussion

The review of pre-contact archaeological data has found that aside from VAHR 7822-3740, Aboriginal places in the study area comprise between 1-3 stone artefacts that were identified both *in situ* and in disturbed contexts. However, some of these artefacts have occurred in local historical fill (i.e. often derived from structures demolished on site) and they are unlikely to have moved far from their original location. Nevertheless, it cannot be assumed that all stone artefacts were derived from local contexts, for instance VAHR 7822-3997 may occur in fill introduced from elsewhere. The large number of silcrete stone artefacts, and their context within an intact soil horizon at VAHR 7822-3740, suggest that this place reflects at least in part a single stone knapping event. There is no evidence to-date that the Aboriginal places in the study area reflect long-term occupation sites (i.e. as might be reflected by a wide range of stone artefact types, stone raw material types and range of cultural fabric) or locations that were subject to repeated occupation events (i.e. where cultural heritage occurs in more than one stratigraphic horizon).

The review of registered Aboriginal places and previous archaeological studies highlights the very limited archaeological assessments that have been carried out in the study area. Even fewer of these have involved some form of subsurface testing, which would provide an opportunity for identifying Aboriginal cultural heritage. As such the archaeological data for the study area is also very limited, with only nine Aboriginal places identified in this area. It is problematic for a site predictive model to be based on this data alone, and this constraint in sample size is discussed further in Section 3.1.

The other obvious gap is the absence of information for areas that fall outside of the CBD but occur within the study area such as the Yarra River corridor, and the area west of Spencer Street. These areas have not been subject to any previous archaeological assessment that involved subsurface testing, and while on the face of it they appear to represent highly modified environments, it cannot be ruled out that pockets of undisturbed soils with archaeological potential survive in these locations.

The nature of Aboriginal cultural heritage found to-date within the study area is limited at this stage to stone artefacts. The survival of stone artefacts is unsurprising given the durability of this material. In addition to this, given that a range of fabric (i.e. bone, shell, wood) from the post-contact period has been found to be well preserved when identified during historical archaeological excavations, a wider range of Aboriginal cultural material relating to the pre-contact period may also survive in the study area. In this way, the early development and concealment of prior land surfaces, where they survive in the study area, has the potential to have protected a wide range of Aboriginal cultural heritage.

3 PRE-CONTACT ABORIGINAL OCCUPATION ANALYSIS

3.1 Introduction and Assumptions

This section draws on environmental, ethnographic and archaeological evidence to piece together both known aspects about the occupation of the study area by Aboriginal people, and observations that have implications for Aboriginal occupation. While ethnographic information is limited for the study area, and presented elsewhere for this project, only the data that provides some insight into pre-contact Aboriginal occupation is discussed here.

Lane and Gilchrist (in preparation) have noted that “Archaeologists have long-recognised that human activity in hunter-gatherer societies took place over much of the landscape and was not restricted to campsites or settlements alone (Foley 1981: 164). Artefacts today found across the landscape may have been discarded, either deliberately or accidentally, by people carrying out a variety of activities in a variety of locations.

It should be noted that there does not necessarily exist a direct relationship between type of activity or intensity of activity and stone artefact discard (Hiscock 1985), but higher concentrations of stone artefacts are generally viewed as areas in which a greater amount of activity has taken place. These artefact concentrations may, however, have formed as a result of any number of behaviours. They can be the result of a number of associated one-off events (e.g. they were deposited during the occupation of a particular place within a particular timeframe), they may be the cumulative result of a number of events not associated in time (e.g. sporadic short-term visits to a place over years, decades, centuries or millennia), or they may be the result of a combination of associated and unrelated events. Post-depositional movement of artefacts must also be considered as a contributing factor to the distribution of artefacts over the landscape.

In an ideal situation, it might be archaeologically possible to delineate these places and uses. Unfortunately, this situation rarely, if ever, can exist as re-use of specific places over time creates a palimpsest of archaeological material (Bailey 2007) and even places that were returned-to or used repeatedly cannot be assumed to have had identical boundaries over months, years, decades or centuries.”

Despite this context, the archaeological data still provides some information that is worth exploring and analysing, so long as this limitation is not overlooked when it comes to making decisions on how the data is used. In the case of the study area, where archaeological evidence of pre-contact Aboriginal occupation is quite limited, it has been assumed for the purposes of our assessment that where there is a pattern in the archaeological record (i.e. cluster of Aboriginal places in a particular environmental context) that this may potentially reflect Aboriginal occupation patterns.

3.2 Environment and VAHR Place Distribution

3.2.1 Environmental Context

The geology of the study area comprises Silurian sedimentary marine sandstone and siltstone (Melbourne Formation) to the east, which forms the basement bedrock of the area. Quaternary colluvium associated with a former creek (referred to in this report as Williams Creek but also known as Townend Creek as per Presland 2008), which now lies below Elizabeth Street, and Palaeogene age extrusive basalt (Tullamarine Basalt) to the west with small outcrops of Red Bluff Sandstone (Figure 5).

The study area is characterised by land that has been moderately dissected by the Yarra River and its tributaries. It varies in topography from 6 to 30 m above sea level, with the highest points east of William Street adjacent to Flagstaff Hill which is located north of the study area, and at Spring Street, adjacent to what is known as Eastern Hill/Parliament Hill (falling just outside of the study area). Batman Hill was a high point, which was immediately

adjacent to the study area, but was removed in the 1860s due to the expansion of freight sheds associated with the adjacent railway (Figure 10).

Williams Creek, a seasonal tributary of the Yarra River, dissects study area in a north south alignment and flowed into the Yarra River, which occurs along the southern margin of the grid. Williams Creek flowed into the Yarra River east of 1 m high water falls, which were located in the Yarra at roughly halfway between Market and Queen Streets. These falls prevented salt water from travelling upstream (except during some high tides) and generally marked the separation of salt and fresh water in the Yarra River (see Figures 7 and 12). The basalt rocks that formed these falls were originally used by Aboriginal people to cross the river (see Figure 7) and were removed using explosives and divers in 1883 (Presland 2008:80-97).

The burying of Williams Creek and the removal of the 'Yarra' or 'Freshwater Falls' illustrate the significant ways in which the Yarra and its tributaries were modified, widened, straightened and channeled in both the study area and wider region.

To the west of the study area, just beyond Spencer Street, there once existed a large (roughly 30.4 ha) wetland. Known since European settlement as 'The West Melbourne Swamp' it consisted of low-lying land within the Yarra River estuary (Figures 5, 8, 9 & 12). The wetland, and associated plains, formed in the mid-late Holocene. An escarpment, which occurs immediately west of the study area marks a former margin of Port Phillip Bay at c. 6,000 years ago. The West Melbourne Swamp was largely removed as a result of drainage works, including the realignment of the Yarra, associated with the construction of port and rail facilities for Melbourne (Presland 2008: 213-214).

The pre-1850 Ecological Vegetation Classes (EVCs) in the study area are dominated by Plains Grassy Woodland and Plains Grassland/Plains Grassy Woodland Mosaic with the Yarra River corridor dominated by Swamp Scrub (Figure 6). A wide range of EVCs about the study area with Damp Sands Herb-rich Woodland, Brackish Wetland and Reed Swamps occurring to the south and Brackish Grasslands and Escarpment Shrubland occurring to the west (Figure 6). The different vegetation communities in the study area reflect the variety of environmental conditions (i.e. riverine, swamps, basalt and sandy plains etc.) that are present in, and adjoining, the study area. These environments each supported different classes of flora (and fauna), resources which were utilised by Aboriginal people for food, material culture and medicine.

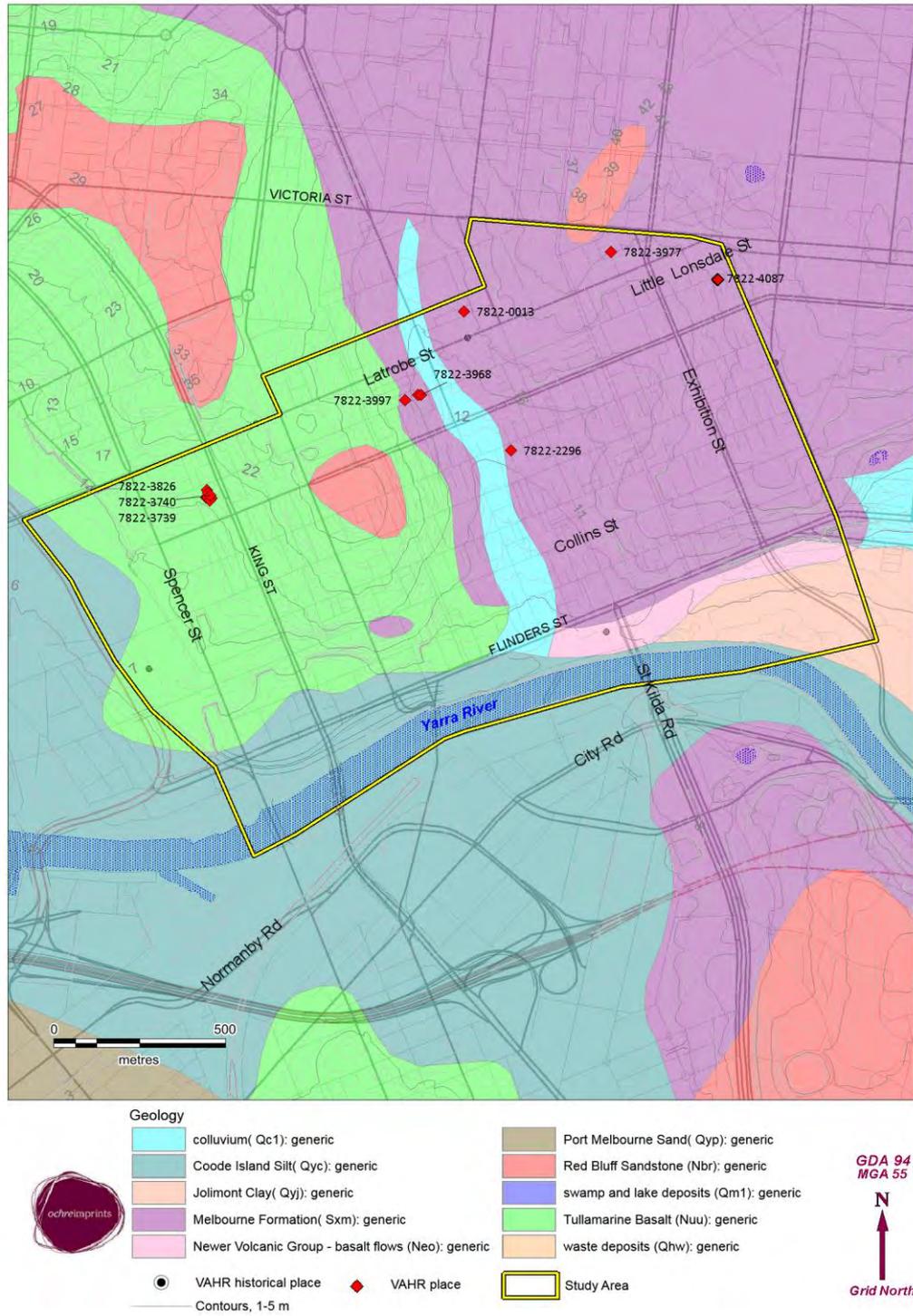


Figure 4 Location of VAHR places in the study area in relation to Geological Units

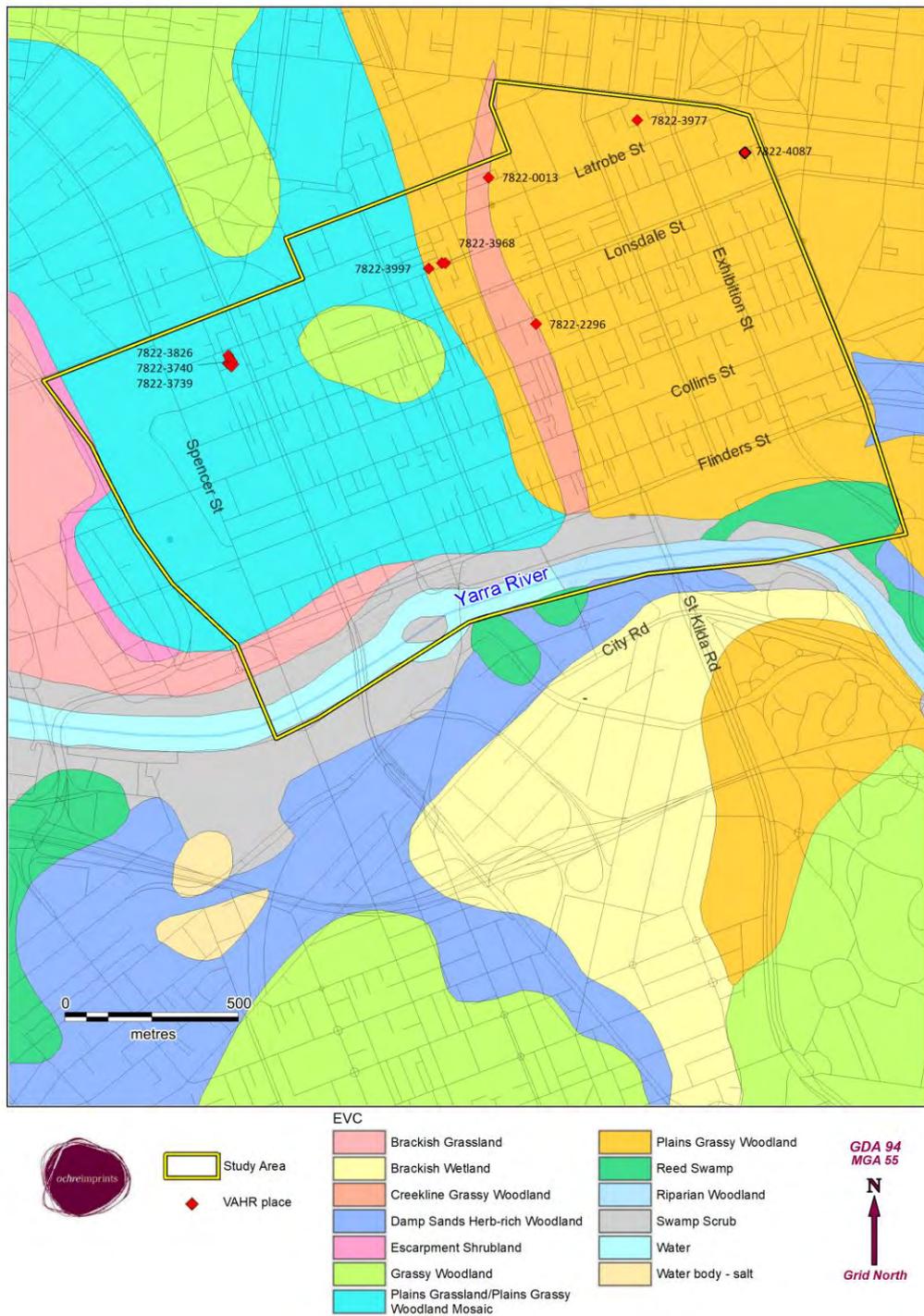


Figure 5 Location of VAHR in relation to EVCs



Figure 6 Melbourne from the falls, 30 June 1837. Drawing of the view north across the Yarra River, showing Aboriginal people crossing The Falls, and an Aboriginal camp on the south bank of the Yarra River [Robert Russell 1837, National Library of Australia].



Figure 7 View taken from the spot - Bateman's looking towards Mount Macedon. Drawing from Batman's Hill facing north showing the Swamp and adjacent escarpment in the mid ground [Gilbert 1847]



Figure 8 From the tower of Dr Fitzgerald's residence Lonsdale Street west. Photograph from Lonsdale Street facing north west with the West Melbourne Swamp in the background [Noone 1869]

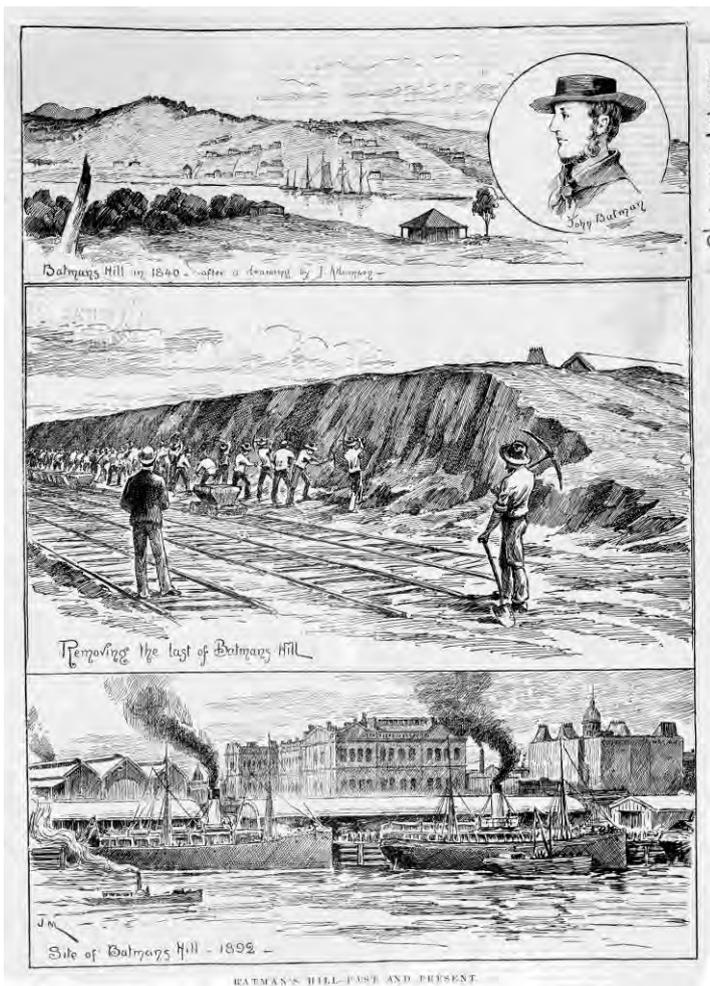


Figure 9 Batman's Hill – Past and Present [J. Macfarlane, circa 1892].

3.2.2 Environment and the VAHR

The environment of the study area is shown in relation to the distribution of Aboriginal places in Figure 5 (geology and current topography), Figure 6 (vegetation) and Figures 11 and 12 which are depictions of the Melbourne landscape in the 1830s. Figures 11 and 12 are particularly valuable for undertaking a spatial analysis, as they show many landmarks which would have been important to Aboriginal people occupying the area that are no longer present (e.g. the Falls, Batman's Hill).

An analysis of this overlay of Aboriginal places in relation to the landscape of the study area indicates that:

- The lower slopes of the Williams Creek valley were a focus of Aboriginal occupation, likely due to either the resources provided by the creek and/or the shelter that the lower slopes of the creek valley provided. Four Aboriginal places (VAHR 7822-0013, VAHR 7822-2296, VAHR 7822-3968 and VAHR 7822-3977) occur within this context. The deposition of alluvium in this corridor may have also aided in the preservation of two of these Aboriginal places within an *in situ* context.
- The lower south west slopes of Flagstaff Hill appear to have been a focus of Aboriginal occupation. This area has a westerly aspect, which would have provided an excellent vantage point overlooking the former West Melbourne Swamp and adjoining plains and provided protection from easterly winds. This side of Flagstaff Hill also formed part of the escarpment marking the edge of the coastline c. 6,000 years ago. A cluster of three Aboriginal places (VAHR 7822-3739, VAHR 7822-3740 and VAHR 7822-3826), which include a high density *in situ* stone artefact scatter, occur in this area on the western margin of the study area. Interestingly this cluster of Aboriginal places is also located east of a track marked on an 1837 plan of Melbourne (Figure 12). This track is labelled on the map as leading to 'the Salt Water River [Maribyrnong River] and Geelong' and may derive from an Aboriginal path, which looks to skirt the lower slopes of Flagstaff Hill and then extends across the more elevated land (again following the escarpment) on the north bank of the Yarra River. A track that broadly follows this alignment is also shown on an 1836 map of Melbourne (Figure 13).
- Soil horizons with potential to contain Aboriginal cultural heritage are very shallow in nature across the majority of the study area (i.e. on the basalts and sedimentary sandstone/siltstones). The only potential for deeper deposits to occur are within the colluvium, and alluvium, within the Williams Creek corridor, along the Yarra River and to the west below an escarpment. The VAHR data provides some supporting evidence of this with two Aboriginal places within the Williams Creek corridor found *in situ* within silty soils (VAHR 7822-0013 and VAHR 7822-2296), although these alluvials appear relatively shallow (c. 200 mm). However, importantly Aboriginal places have also been identified *in situ* in very shallow clayey silt only 100 mm deep (i.e. VAHR 7822-3740), indicating that the presence of *in situ* Aboriginal cultural heritage can not be ruled out based on the nature of soil development and depth.
- There is no clear pattern apparent in the locations of VAHR 7822-3977 and VAHR 7822-4087.
- All the Aboriginal places identified to date within the Hoddle Grid occur within similar EVC units (i.e. Plains Grassland / Grassy Woodland / Creekline Grassy Woodland). This probably reflects the distribution of previous archaeological excavations that have identified Aboriginal cultural heritage in the Hoddle Grid study area, as no archaeological excavations have been carried out elsewhere in the study area. As such, it is anticipated that Aboriginal cultural heritage is distributed more widely, although, the CBD area does represent an elevated area adjacent to many different EVCs south of the Yarra River and west of Spencer Street, where a variety of resources could have been accessed by Aboriginal people. For instance, the south west part of the Hoddle Grid study area, lies adjacent to four different EVCs which are related to the West Melbourne Swamp

(brackish grasslands), the Yarra River corridor (Swamp Scrub) and plains containing different varieties of shrubland and woodland, depending on geological and topographical elements of the landscape. Each EVC provided a different suite of flora and fauna important to Aboriginal subsistence strategies and cultural activities.

As highlighted earlier in this report, the absence of Aboriginal cultural heritage in proximity to the Yarra River is striking, given that the river would have been an important resource to Aboriginal people. This absence is likely due to the modified nature of the Yarra River and its banks within the study area, with past works to the river and its surrounds likely to have resulted in the destruction of Aboriginal cultural heritage, combined with the lack of any archaeological assessments (Aboriginal and historical) involving subsurface excavation of this area.

3.2.3 Implications for Aboriginal occupation

The *hydrology and topography* of the study area and its surrounds would have been important features and influenced occupation of the area by Aboriginal people. The following elements of the environment are considered to have been particularly important to settlement patterns:

1. The entire upper margin of the escarpment overlooking West Melbourne Swamp for its elevation and proximity to swamp and adjoining plains. The escarpment may also have been a focus of occupation c. 6,000 years ago when it was located adjacent to Port Phillip Bay and associated littoral resources.⁷
2. A section of escarpment that lies adjacent to the Yarra River east of Batman's Hill (see Figure 11), and the river flats below this which would have been sheltered by the escarpment.
3. The south west slopes of Flagstaff Hill may be particularly important due to the proximity to the escarpment and they may have offered protection from northerly and north easterly winds;
4. The Yarra River would have provided a permanent source of fresh water along with other important riverine resources.
5. The Falls, which were used by Aboriginal people to cross the Yarra River.
6. The hills in and adjacent to the study area, which provided excellent vistas over the surrounding area, and is discussed further in Section 3.3.
7. A wide variety of vegetation communities lie immediately adjacent to the study area and would have provided important plant and animal resources to Aboriginal people for food, medicine, material culture and cultural activities.

⁷ A similar escarpment representing a previous coastline is present throughout parts of Inverloch, and has been found to be archaeologically sensitive with Aboriginal places identified both above and below the escarpment, on more recently formed landforms.

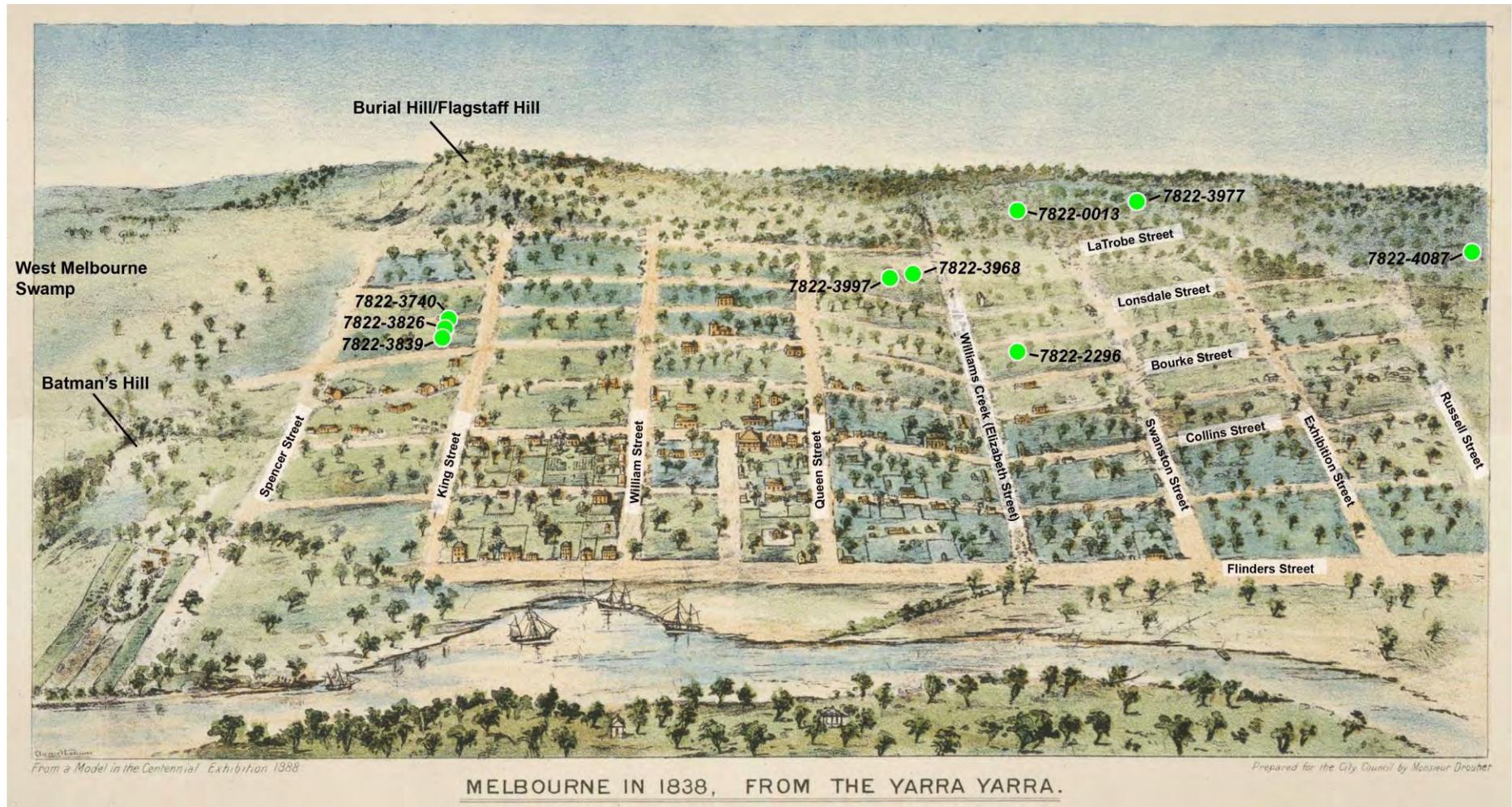


Figure 10 Melbourne in 1838, from the Yarra Yarra [Clarence Woodhouse 1888]

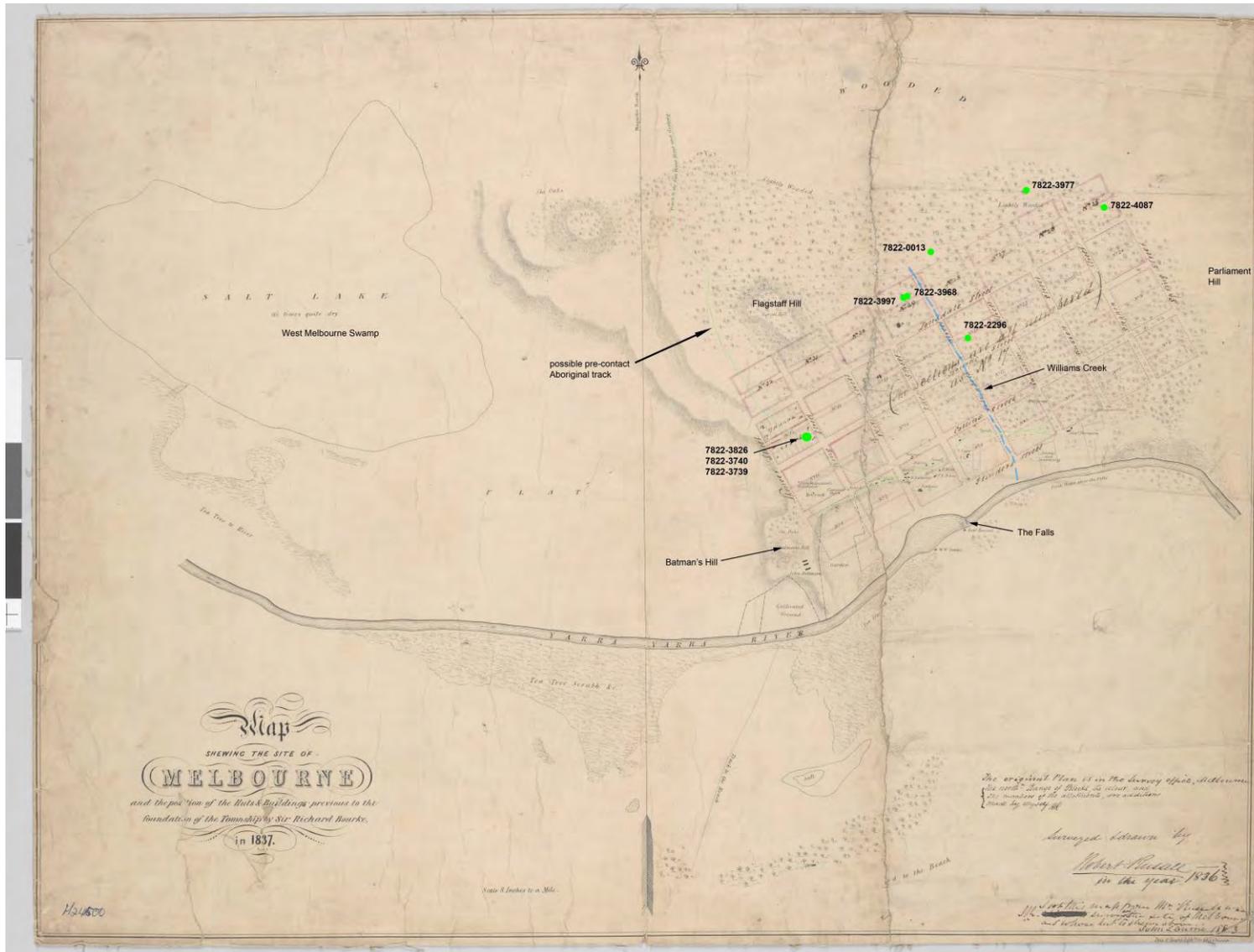


Figure 11: Map showing the site of Melbourne: and the position of the butts & buildings previous to the foundation of the township by Sir Richard Bourke in 1837

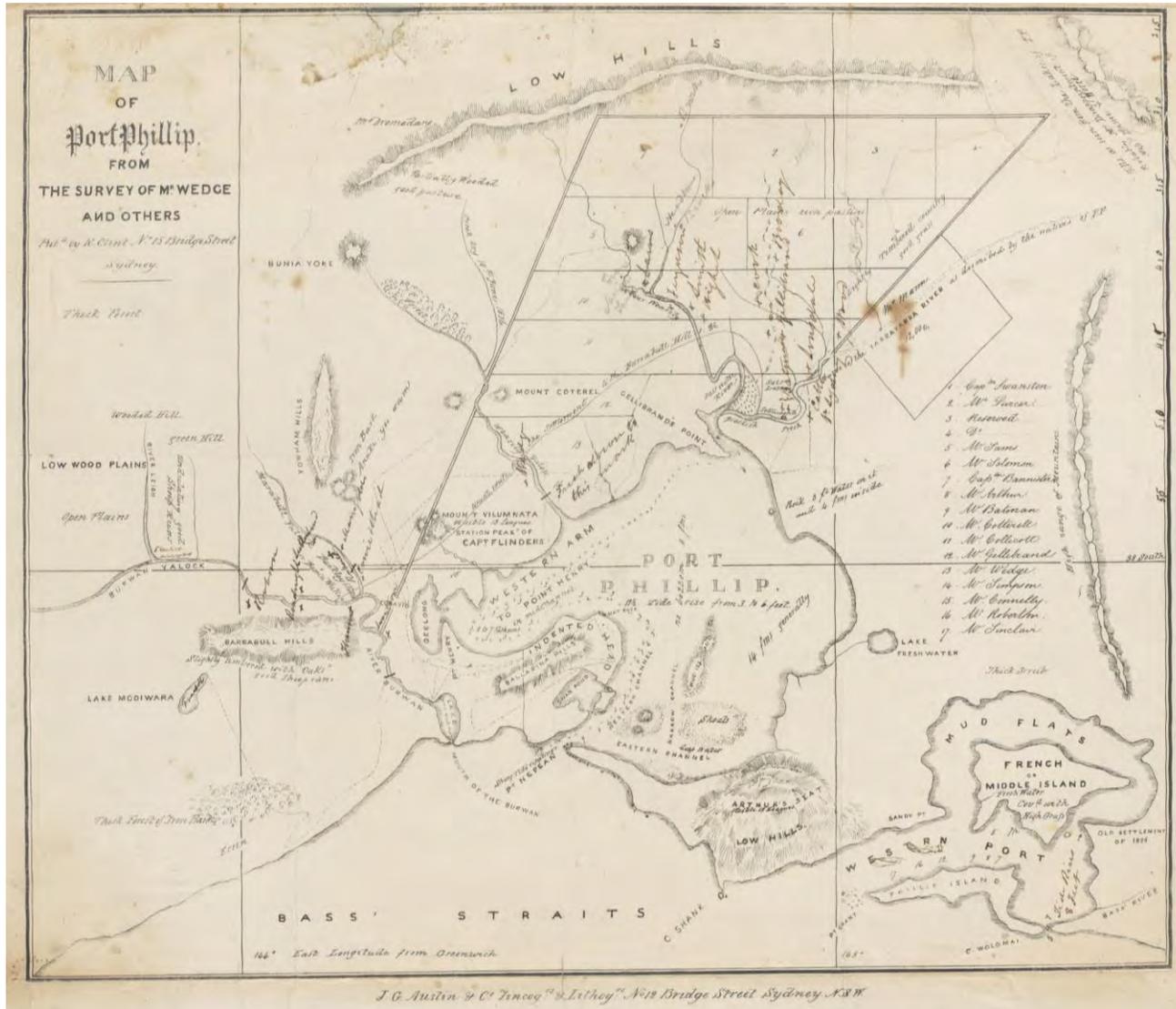


Figure 12: Map of Port Phillip from the survey of Mr. Wedge and others 1836 (showing track labelled 'usual route from the settlement to the Barrabull Hills')



Figure 13: Batman's Swamp – Extract – Plan 18 Melbourne – c 1852 Map of Port Phillip from the survey of Mr. Wedge and others 1836 (showing approximate track alignment from Wedge and others 1836 map)

3.3 Ethnographic Information and Aboriginal Places

3.3.1 References and images

The few ethnographic references for the study area in the early post-contact period provide glimpses of what Aboriginal occupation may have looked like in the pre-contact period. This section discusses references to Aboriginal occupation of the study area through written records and images from the 1830s and 1840s and considers the implications of this evidence.

Assistant Protector William Thomas noted in 1840 that:

“By what I can learn, long ere the settlement was formed the spot where Melbourne now stands and the flats on which we are now camped [on the south bank of the Yarra] was the regular rendezvous for the tribes known as Warorangs, Boonurongs, Barrabools, Nilunguons, Gouldburns [sic] twice a year or as often as circumstances and emergencies required to settle their grievances, revenge deaths...” (Thomas in Presland 1994:35).

The south side of the Yarra River, between Punt Road and the Princes Bridge (roughly the area now occupied by the Royal Botanic Gardens) is also known to have been a significant camping, ceremonial and meeting place for *Woi wurrung*, *Taungurung* and *Bunurong* people in the early years of white settlement (Travers & Thatcher 2017). During March 1839 “at least three ‘corroborees’⁸ were staged in Melbourne” probably on the south side of the Yarra River (Clark & Heydon 2004: 20). One of these was a large gathering arranged by Robinson for over 500 *Woinwurung*, *Taungurung* and *Bunurong* clanspeople. On some occasions corroborees were staged for dignitaries:

On 4 April [1839] when Lady Jane Franklin, wife of the Governor of Van Diemens Land, visited Melbourne, she requested to see a ‘corroboree’. In response to this request Robinson asked the Woinwurung and Boonwurung to arrange one (Robinson Jnl 4/4/1839). This was staged at the Aboriginal encampment on the south bank of the Yarra River, one mile from the township. A ‘corroboree’ was also held on 15 October [1839] at the Aboriginal encampment for the recently arrived Superintendent C. J. La Trobe (Robinson Jnl 15/10/1839 in Clark & Heydon 2004: 20).

In addition, there are references to Aboriginal people using a swamp (referred to as *Tromgin*) on the south side of the Yarra within the present day Botanical Gardens, to spear eels; two Aboriginal people were buried on the margins of the swamp in the early contact period (Travers & Thatcher 2017: 6,9).

The following account records an early corroboree near Flagstaff Hill:

...we went out one evening into the “bush” at the back of the Flag-staff Hill to witness for the first time in our lives a corroboree of the aborigines, camped then in some force in the immediate neighbourhood. Whether it was a “Full Moon Dance,” a “Wind Dance,” or a dance before a raid on some other tribe, or a religious ceremony in honour of the white man (with a collection to be taken up afterwards), I never knew - most probably the latter, bearing in mind their fondness for both “black” and “white money”.

There were said to have been about 200 men; these naked save for a small girdle whence depended a sort of apron made of long strings. Bunches of green gum leaves were twisted about their ankles, making a peculiar rustling as the dancers violently shook their knees, turned them in and drew them apart in the course of their leaping and bounding evolutions. Their faces, as well as their bodies and limbs, were adorned with stripes in dead white and red ochre, while feathers nodded from their forehead-bands. In either hand was held a short, stout stick of some kind of hardwood, one of which, made to strike against the other smartly during the dance, produced a strange succession of sounds in perfect “time.” A large fire roaring up in front of the performers, they advanced “in line” right up into the red glow, and retired, still facing the flames, into the gloom of the forest - a process repeated several times - while the white smoke from the pile of burning branches ascending to the sky, the thunder of the trampling feet which actually shook the ground beneath

⁸ Also known as a nargee.

them, and the choruses of the women squatted by the fire, together with the drum-like sound from the opossum rugs, beaten across their knees with open hands, untied to produce a weird and singular effect. (McCrae 1912: 121).

At least three ceremonies were also described as taking place by various Aboriginal groups on the south bank of the Yarra River between 1839 and 1840 (Goulding 2004: 70-71). The Falls were utilised by Aboriginal people to cross the Yarra River, which would have brought them to and from the known meeting, and presumably camping places on the south bank of the river. Undoubtedly, the north side of the Yarra River would also have been an important focus of Aboriginal occupation. Figure 15 depicts an Aboriginal campsite on the low banks of the river below Batman Hill. This image is suggestive of a longer-term campsite, as it appears as if some form of shelter has been constructed at this location.

Another more stylised image (Figure 16) shows Aboriginal people at the top end of Collins Street, presumably close to Parliament Hill, looking down Collins Street. The image shows the good views afforded by this location, with Aboriginal people looking down Collins Street to what appears to be Williams Creek and the western slopes of the valley and beyond. While it is not possible to know whether the image represents the actual use of this area by Aboriginal people, particularly given its stylised nature, a similar theme is repeated in Figure 8. This image of Aboriginal people at Batman Hill shows a range of activities taking place with people resting/camping temporarily, viewing their surrounds and using the hill as a base from which to access the plains and West Melbourne Swamp to the north west. The latter is indicated by the movement of two Aboriginal people with wooden implements on the north west side of Batman Hill.

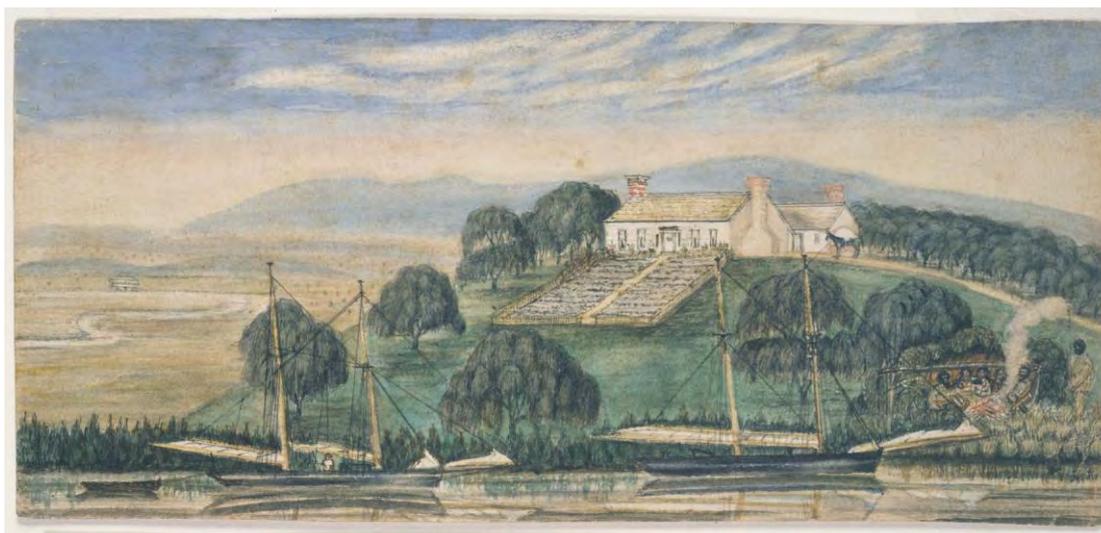


Figure 14: *John Batman's House* [W.F.E Liardet 1875]

The West Melbourne Swamp is described as a clear shallow salt water lake with numerous wild-fowl and fringed with pig face and yam fields (Travers & Thatcher 2017: 95), which are known to have been an important food staples for Aboriginal people.

A final indirect piece of ethnographic evidence regarding Aboriginal occupation is provided on two plans of early Melbourne, as shown in Figures 12 and 13. Figure 12 shows a track leading from/to 'Salt Water River and Geelong', which is also thought to have used during the gold rush to travel to the gold fields. The track follows the elevated land between the escarpment and Flagstaff Hill to where the escarpment ends at the south west end of the CBD, and then extends and crosses Williams Creek (Elizabeth Street) between Collins Street and Flinders Street, which is not shown on the plan) to c. the corner of Swanston Street and Flinders Street. Figure 13 shows what is the same track, albeit very stylised, as going to the 'Barrabull Hills', while Figure 14 shows the approximate track alignment overlain on a more detailed c. 1852 plan of Melbourne. It is known that settlers in the post-contact period often followed tracks

created and used by Aboriginal people, and it is quite possible that this track indicates a pre-contact Aboriginal path.

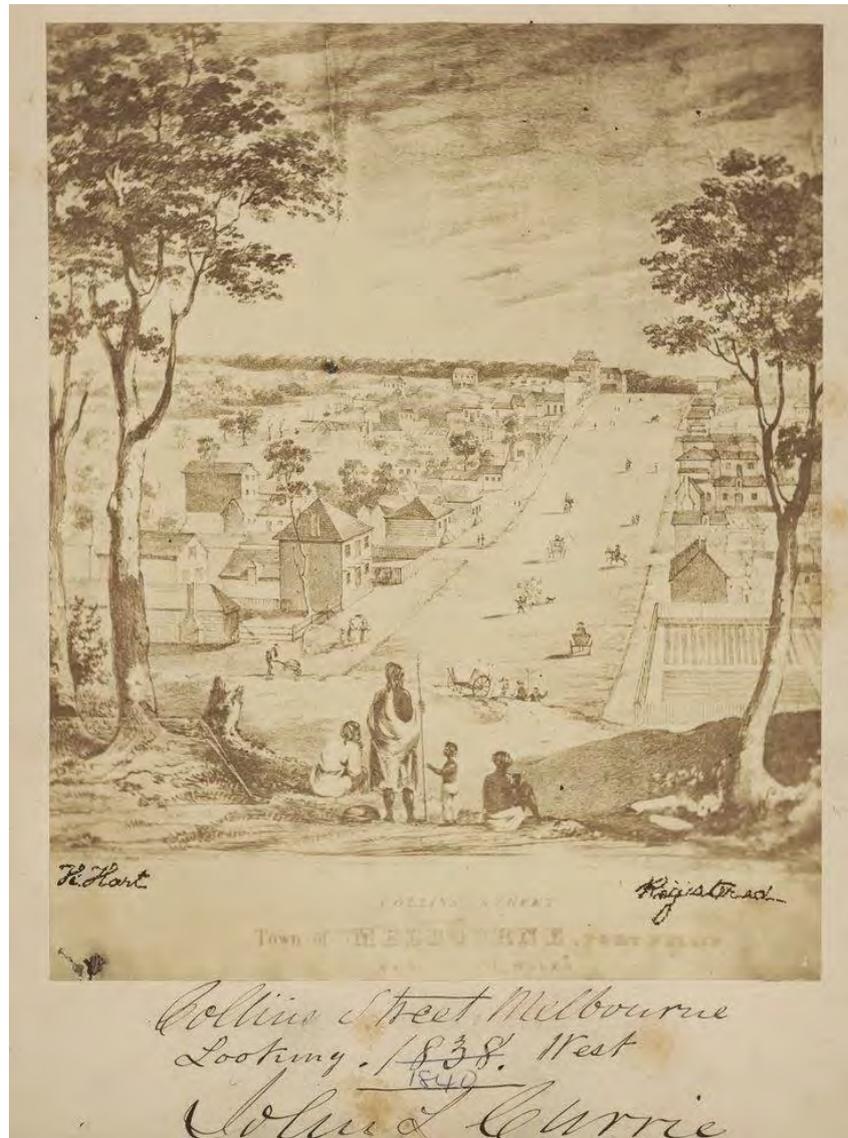


Figure 15 Collins Street (1840)

3.3.2 Implications for Aboriginal occupation

The ethnographic evidence has highlighted the following locations / environments were likely to be important to Aboriginal people in the post-contact period:

- Prominent locations (i.e. Batman Hill and Eastern/Parliament Hill) for the vistas they afforded, and potentially in the case of Batman Hill as a location from which to exploit nearby resources such as the West Melbourne Swamp and surrounding plains and the Yarra River
- The Yarra River, particularly the more elevated parts of the south bank of the Yarra River, for camping, meeting and utilising riverine resources
- The Falls provided an important crossing point of the Yarra River
- The presence of a track close to the escarpment which overlooks West Melbourne Swamp provides both evidence of a possible pre-contact travel route that may also reflect the importance of this elevated environment adjacent to a range of resource zones

- An 1837 plan of Melbourne also shows the escarpment extending along part of the northern side of the Yarra River, with a possible pre-contact track situated along the upper margin of this alignment (see Figure 12).

No pre-contact Aboriginal places have been identified within the elevated points in the study area, or for that matter on Flagstaff Hill or Eastern/Parliament Hill, both adjacent to the study area. This may be due to the disturbance history of these locations (Flagstaff Hill has been quarried in the past, while Eastern Hill has been extensively modified through the construction of buildings and underground services, and / or because of the lack of archaeological investigations. In the case of Parliament Hill, Pepdjonovic (2016) undertook archaeological subsurface testing, but found the area to be highly disturbed. It is also possible that while these elevated locations were important elements of the landscape to Aboriginal people, the use of these locations as vantage points by Aboriginal people did not result in the deposition of extensive cultural heritage that would survive in the archaeological record.

In contrast, the lack of Aboriginal cultural heritage along the banks of the Yarra River, is unusual despite the extensive modification that has taken place within the study area. The Yarra River was undoubtedly important to Aboriginal people and it is unlikely that all original land surfaces associated with the river, such as riverbanks, have been removed.

Pre-contact pathways are unlikely to be readily identifiable in the archaeological record, given that this use of land does not result in the deposition of cultural heritage. Nevertheless, the position of VAHR 7822-3740, VAHR 7822-3826 and VAHR 7822-3839 in close proximity to a track marked on an 1837 plan of Melbourne does lend weight to this being a pre-contact travel route.

4 ABORIGINAL OCCUPATION & THE SURVIVAL OF ABORIGINAL CULTURAL HERITAGE

4.1 Imagining Aboriginal occupation of the study area

CHMPs undertaken subsequent to the introduction of the *Aboriginal Heritage Act* 2006 did not see the value in predicting the presence and distribution of archaeological sites in the high-density urban development of the study area. However, the discovery of Aboriginal flaked stone artefacts in the CBD has become a regular occurrence in the last ten years, and CHMPs prepared much more recently have included analyses of the distribution of pre-European contact Aboriginal places and developing site predictive models as part of the assessment process (i.e. Schell, Collins & Lane 2017; Goldfarb 2017).

An important first step in preparing a site predictive model is to imagine how the landscape was used by Aboriginal people in the pre-contact period. This has been explored through an analysis of archaeological data in tandem with information drawn from environmental and ethnographic sources. In summary, this has found that:

- Both elevated land, and lower lying land, close to Yarra River was favoured for campsites from which to access surrounding resources
- An escarpment and hills which form part of the escarpment (i.e. Batman Hill and Flagstaff Hill) were important areas from which to exploit subsistence resources associated with the West Melbourne Swamp, Yarra River and surrounding plains. The escarpment may also have been used as a location from which to exploit coastal resources 6,000 years ago
- The lower flanks of the Williams Creek valley may also have been used for campsites
- Batman Hill, Flagstaff Hill and Eastern/Parliament Hill would have provided important vantage points for Aboriginal people
- The swamps that formed along the banks of the Yarra River and the area around the Falls would also have played a part in Aboriginal occupation of the area, and the river banks would undoubtedly have been a focus of Aboriginal occupation
- Aboriginal people occupied the remaining parts of the study area, which are characterised by the mid to upper slopes of the Williams Creek valley and the upper slopes of Flagstaff Hill. However, there is little data to interpret in relation to what this occupation looked like. It is likely that Aboriginal people travelled along paths to access Williams Creek, the Falls, the Yarra River and other features adjacent to the study area, such as Eastern/Parliament Hill. Animal and plant resources in these areas would have been utilised for food, shelter and medicine. While there are no known quarries in the study area, pebbles suitable for stone tool manufacture may have been available in the Yarra River and Williams Creek. The closest known quarries are situated in the Maribyrnong River corridor and comprise outcropping silcrete which occur beneath the more recent basalt plains.

A preliminary Aboriginal occupation model is depicted in Figure 17. It is the basis of the Preliminary Site Predictive Model presented in Section 4.3.

VOLUME 5: PRE-CONTACT ABORIGINAL ARCHAEOLOGY

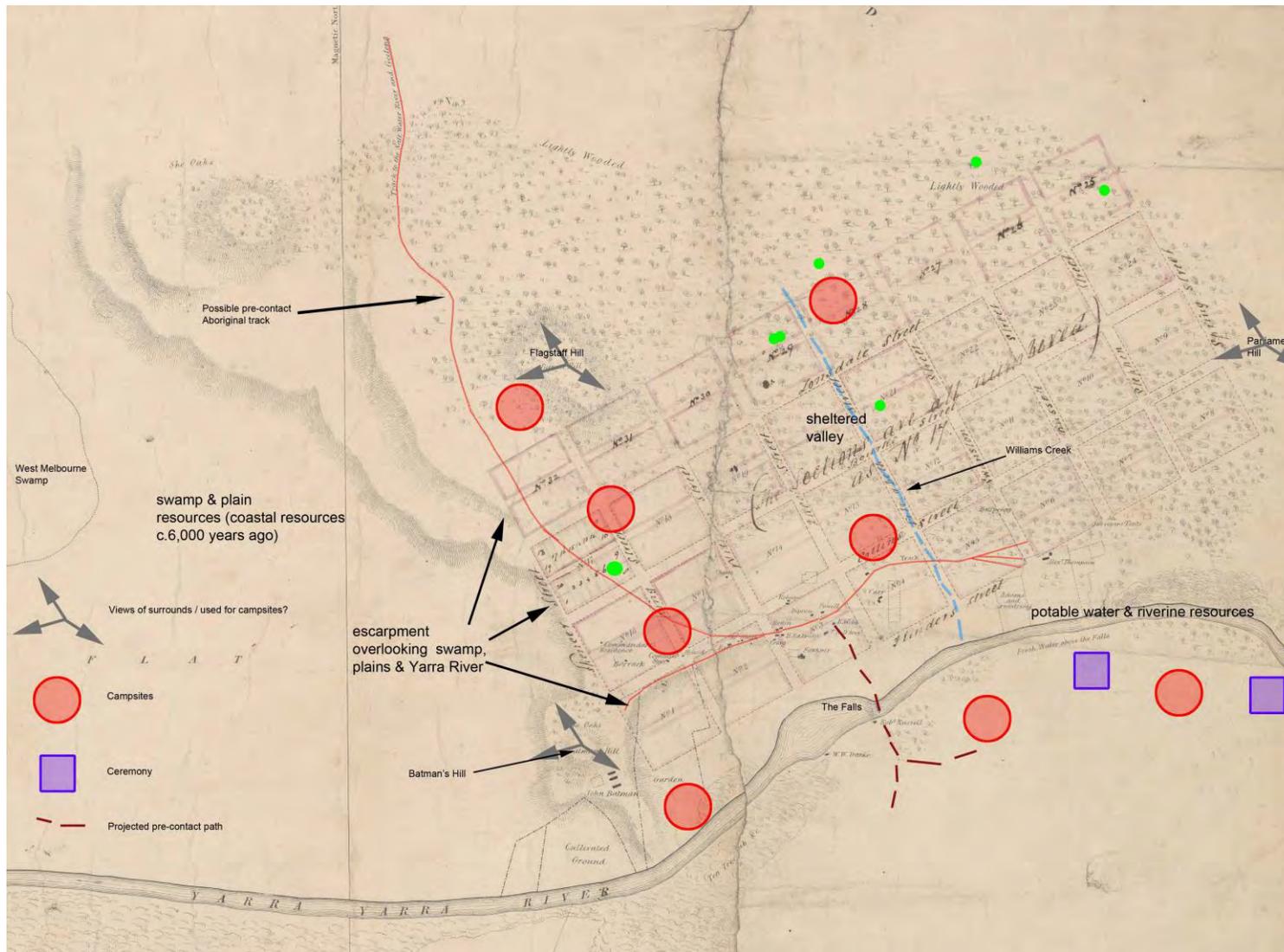


Figure 16: Detail from Bourke's 1837 plan of Melbourne showing preliminary Aboriginal occupation model

4.2 Survival of Aboriginal Cultural Heritage in the CBD

This review has found that locations identified on the Heritage Inventory, maintained by Heritage Victoria, in the CBD as having potential to contain historical cultural heritage, also have the potential to contain Aboriginal cultural heritage. To-date Aboriginal cultural heritage identified in the CBD has been primarily characterised by isolated occurrences of stone artefacts within historical fill, although one high density stone artefact scatter (VAHR 7822-3740) has been identified *in situ* within the original Melbourne land surface. Given the 200+ historical archaeological excavations that have taken place in the CBD, this represents a relatively limited amount of Aboriginal cultural heritage. However, this may be due to the scope of historical archaeological excavations which generally only involve limited excavation into the original Melbourne land surface where it has survived. Future more rigorous assessment of the original Melbourne land surface will determine whether this limitation has been a factor in the past identification of Aboriginal cultural heritage in the CBD.

There is increasing recognition by Aboriginal Victoria and cultural heritage practitioners that Aboriginal cultural heritage has the potential to be preserved, both within historical fill and below the historical archaeological layer. Around 800 locations were identified in the CBD in 1992/3 as having historical archaeological potential because they do not contain subterranean cellars or underground car parks (Fels, Lavelle & Mider 1992). This method for identifying historical values, based on the potential for 1800s land surfaces to be preserved, has been found to be sound. However, there are some limitations associated with using the Fels, Lavelle and Mider (1992) study to accurately predict the distribution of remnant pre-contact Aboriginal land surfaces in the study area:

- The 1992 study was contained to the area bound by Spencer Street, LaTrobe Street, Spring Street and Flinders Street. As such it provides no information for the parts of the study area that fall outside this area
- There are no publicly available records regarding which Heritage Inventory sites have been developed since the completion of the 1992 study, although this information could be compiled from Council records

To determine the archaeological potential of those areas of the Hoddle Grid which fall outside of the Fels, Lavelle and Mider (1992) study, a brief review of historical land/use practices/disturbance was carried out by Sharon Lane (see Appendix 1). This assessment was designed to provide a broad overview of impacts to land surfaces over a relatively large area. It was undertaken primarily through an analysis of the changing use of the relevant land (and the probable land disturbance consequences of this) utilising available historical plans from 1853 onwards, modern aerial images and some supplementary historical illustrations. No field investigation was undertaken to inform this assessment. A more detailed land-use assessment which looked at the bigger picture in terms of the growth, continuing redevelopment and renewal of the areas adjacent to the Melbourne CBD was outside of the scope of this study.

The assessment categorised the subject land based on disturbance as follows:

- *Probably cut* by prior excavation works (e.g. removal of Batman Hill; levelling around the area currently occupied by Federation Square)
- There is *no evidence* regarding the nature of disturbance
- *Probably filled* during works to level the land / reclaim low lying land etc.

The implications of this assessment are that those areas where fill has likely been introduced have potential to contain buried land surfaces which have archaeological potential; conversely those areas that have been cut by excavation works will not have any archaeological potential. For the purposes of this study a conservative approach was undertaken to interpreting these results, with both the probably filled and no evidence categories assumed to have the potential

to contain Aboriginal cultural heritage. However, further research and field inspections would need to be undertaken to analyse the *actual* archaeological potential of these areas.

The type of pre-contact Aboriginal cultural heritage identified in the CBD has to-date been limited to stone artefacts. It is likely that the majority of Aboriginal cultural heritage identified in the future will also comprise stone artefacts given the durability of this material. However, the preservation of organic pre-contact (and post-contact) Aboriginal cultural heritage (such as timber, bone and shell) in the study area, is possible, as many of the original land surfaces are concealed and protected by built structures, fill and/or artificial surfaces. Of particular note is the Williams Creek corridor where historical excavations have found timber to be well preserved due to the anaerobic environment. Aboriginal cultural heritage could occur within either fill, undisturbed soil horizons or with historical deposits. The latter could reflect the collection of items of Aboriginal material cultural by settlers in the early post-contact period.

4.3 A Preliminary Site Predictive Model

A Preliminary Site Predictive Model has been developed and is shown in Figure 18. The model draws on the findings of the archaeological, ethnographic and environmental analysis, and is underpinned by the data in Section 3 used to develop the preliminary Aboriginal occupation model as presented in 4.1. However, the model should be treated with caution given the limited archaeological and ethnographic data on which it is based, and the need for Traditional Owner organisations to further review this study and the model. It is envisaged that the model will be dynamic and should be continuously tested and refined in light of the results of future archaeological excavations as more becomes known of the pre-contact Aboriginal occupation of the study area and as the disturbance history of particular locations are investigated in further detail.

The model shown in Figure 18 is essentially landform/landscape based with each landform feature described in Table 2, along with an explanation regarding the archaeological sensitivity. While the actual sensitivity is not rated, the lighter colours in the model represent less sensitive locations while darker colours represent locations with higher sensitivity.⁹ The darker colours are more sensitive as they represent locations with overlapping landforms/landscape elements. For instance, some locations represent both lower western slopes of Flagstaff Hill and 200 m from a former coastline.

In comparison the Goldfarb (2017) site predictive model, the most obvious differences are in relation to:

- The increased weighting given to the Yarra River. The Goldfarb model does not appear to highlight the north side of the Yarra River, but does emphasise the more elevated parts of the south side of the Yarra River, which are known to have been a focus of Aboriginal occupation in the post-contact period.
- The reduced rating given to elevated points in or immediately adjacent to the study area.¹⁰ The model presented in this report has applied a lower rating to high points as it is considered unlikely that their use by Aboriginal people would have resulted in the deposition of extensive cultural heritage.
- The absence of any rating by Goldfarb to the area below the escarpment – possibly because this area falls outside of the study region for this CHMP.

⁹ There was general support amongst Traditional Owners for this approach.

¹⁰ As discussed earlier in this report, it is considered that the omission of Flagstaff Hill in the Goldfarb model is an oversight, while the inclusion of Batman Hill is because the Goldfarb model does not consider ground disturbance that has taken place in the post-contact period.

- The increased weighting given by Goldfarb to locations of corroborees that took place in the post contact period, which are not applied in this model as these relate to post-contact Aboriginal associations with the area.

The Preliminary Site Predictive Model also incorporates information on ground disturbance as discussed in Section 4.2. Locations not listed on the Heritage Inventory or that have been found to have been '*probably cut*' are labelled 'Area with no archaeological sensitivity' in Figure 18. The remaining area should be considered to have potential to contain pre-contact land surfaces and therefore any Aboriginal cultural heritage that may sit on or within that surface. As discussed in the previous section a limitation of this data is that it does not show Heritage Inventory sites that have been destroyed or areas south of Flinders Street and west of Spencer Street which have been developed (with subterranean features) and no longer have archaeological potential.

Table 2 Site Predictive Model Landform/Landscape Elements

Landform	Reasoning
Landward margin of former coastline (200 m)	Former coastline margin represents an elevated location adjacent to West Melbourne Swamp, associated plains and the Yarra River.
Yarra River (200 m)	The Yarra River is a permanent watercourse and would have been important to Aboriginal occupation.
Lower western slopes of Flagstaff Hill	Represents a sheltered but elevated area overlooking West Melbourne Swamp. Archaeological record suggests this area was a focus of occupation.
High Points	While highpoints were undoubtedly important vantage points for Aboriginal people they might not have been used for longer term or repeated occupation.
Williams Creek (150 m)	Represented a sheltered valley close to the Yarra River and the important crossing point at the Falls. Archaeological record suggests Aboriginal focus of occupation in this valley.
Seaward margin of former coastline (200 m)	The area below the former coastline margin/escarpment may have provided shelter from north and north easterly winds and occurs adjacent to West Melbourne Swamp, associated plains and the Yarra River.
Remainder of the study area	The remainder of the study area characterised by mid to upper slopes of Williams Creek valley and Flagstaff Hill. Archaeological evidence indicates Aboriginal use of these areas.

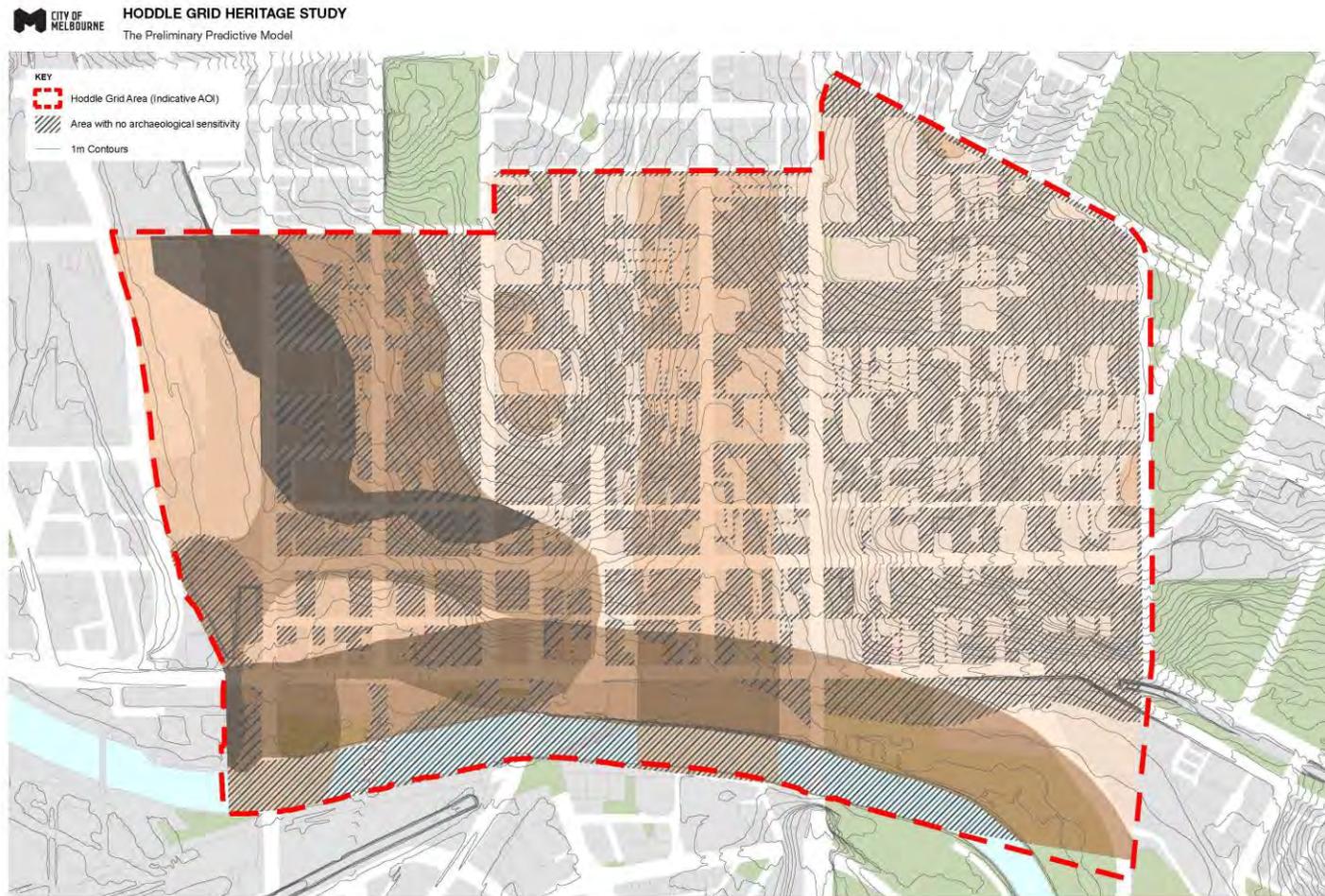


Figure 17: A Preliminary Site Predictive Model (darker colour = higher sensitivity, lighter colour = lower sensitivity).

4.4 Traditional Owner Consultation

Two meetings were held with each of the following Traditional Owners:

- Bunurong Land Council (27/6/17 and 19/3/18)
- Boonwuurung Foundation (28/6/17 and 20/3/18) and
- Wurundjeri Land and Compensation Cultural Heritage Council Aboriginal Corporation (27/11/17 and 23/3/18).

The purpose of the meetings was to discuss the project and the development of the Preliminary Site Predictive Model. Generally, the Traditional Owners were supportive of the project and in particular the analysis of the archaeological potential of the Hoddle Grid, which they felt had been largely overlooked and/or disregarded in the past. Specific feedback was as follows:

- All Traditional Owners were interested in the early topographic map of Melbourne, which was presented in the second round of meetings
- Wurundjeri were keen to see intangible values mapped and flagged that the EVCs would inform this mapping. This is because EVCs provide insights into the distribution of flora (and associated fauna) resources which were important resources used by Aboriginal people in their everyday subsistence and cultural life. The mapping of EVCs provides Traditional Owners with information about the distribution of resources that were important to them across a landscape, which undoubtedly affected their occupation. In response to this request mapping of EVCs was undertaken in this report (see Figure 6) and presented at the second meeting with Wurundjeri
- Wurundjeri requested that an 1836 plan of Melbourne showing the 'Barabool track' be examined to establish the location of the track in relation to the Hoddle Grid. This was subsequently undertaken (see Figures 13 and 14) and presented at the second meeting with Wurundjeri
- All Traditional Owners were supportive of the Preliminary Site Predictive Model but did not endorse its future use. They requested further information on how it will be used by City of Melbourne
- All Traditional Owners expressed a preference that the Preliminary Site Predictive Model not rate the sensitivity of particular zones (i.e. low, moderate, high)
- All Traditional Owners were keen for developers to be encouraged to undertake CHMPs in the Hoddle Grid and for CHMPs to include a requirement to assess the archaeological potential of any original land surfaces
- Traditional Owners did not request or require changes to the Preliminary Site Predictive Model but did request the opportunity to provide feedback on a full draft of this report.

4.5 Conclusions

This assessment has analysed archaeological data for the study area and found that while this data is extremely limited there are patterns that are emerging from this data. When supplemented with ethnographic and environmental data further conclusions have been drawn about the Aboriginal occupation of the study area, which have been used to develop the Preliminary Site Predictive Model presented in Section 4.3.

Prior to the introduction of the *Aboriginal Heritage Act* 2006, and during the years immediately after the Act was introduced, it was commonly believed that the landscape of the study area was highly disturbed and unlikely on this basis to contain Aboriginal cultural heritage. This belief is shifting with the identification of Aboriginal cultural heritage in the study area in the last decade. With that shift, there is recognition among heritage practitioners that a Site

Predictive Model is a valuable way in which to contextualise Aboriginal cultural heritage and to test predictions made about the archaeological sensitivity of a given area.

The Preliminary Site Predictive Model presented in this report is based on limited archaeological and ethnographic data and should be refined as further information becomes available about Aboriginal cultural heritage values in the Hoddle Grid study area.

The future investigation and management of Aboriginal cultural heritage in the Hoddle Grid study area and the possible use of the Site Predictive Model within this context was discussed with Aboriginal Victoria, Heritage Victoria, City of Melbourne and Traditional Owners. It is clear that a proactive approach is needed to increase the number of Aboriginal cultural heritage assessments that are carried out in the Hoddle Grid study area, and to ensure that where warranted these assessments include Aboriginal cultural heritage. The broad features of a management strategy were formulated and put forward during discussions and received preliminary support:

- ***Increased education of developers*** is required early in the planning process about risks associated with the management of potential Aboriginal places in the CBD. This can be achieved through:
 - co-ordinated responses by key agencies (City of Melbourne, Heritage Victoria and Aboriginal Victoria) to enquiries from developers, focusing on locations where historical archaeology is considered likely to remain (i.e. Victorian Heritage Inventory layer) and areas indicated by the Site Predictive Model that are potentially relatively undisturbed, and
 - an information pack targeting developers and providing information on the management of historical and Aboriginal places within urban environments. The use of such a package would ensure key agencies are consistent with the message given to developers. Note that Heritage Victoria already have a leaflet on this topic. The information pack therefore needs something similar from Aboriginal Victoria plus guidance on how it will be applied from the City of Melbourne.
- ***Increased investigation of Aboriginal archaeological values*** will lead to the better management of Aboriginal cultural heritage values and testing of the Preliminary Site Predictive Model. This would ideally be undertaken as part of voluntary or mandatory CHMPs, which should consider:
 - A requirement for any historical archaeological excavations to involve an archaeologist with expertise in Aboriginal archaeology;
 - A requirement for the lead archaeologist/s undertaking the historical excavation to identify interface deposits where the historical phases of activity end and pre-contact layers are likely to survive;
 - Subsurface testing as a condition where original Melbourne land surfaces are found to be present beneath fill/existing artificial surfaces, potentially best undertaken as part of any historical archaeological excavation, and
 - The scale of subsurface testing could be informed by the Preliminary Site Predictive Model.

The preparation of CHMPs for land parcels that are listed on the Heritage Inventory will require management conditions and contingencies that are workable in the context of historical archaeological excavations. There is an opportunity for AV to provide a lead in the management framework for CHMPs prepared in the CBD, given their current role in the evaluation of these CHMPs. A standard set of conditions and contingencies for these CHMPs in the CBD should be considered as it is only through more rigorous testing for Aboriginal cultural heritage in the Hoddle Grid that the Site Predictive Model can be tested and refined. If archaeological testing finds the model, or a more refined subsequent version, to be an accurate predictor of Aboriginal cultural heritage then it would be appropriate to align the 'Areas of

Cultural Heritage Sensitivity' with the model as these form a key component of CHMP triggers.

If the above strategy is broadly adopted, it is likely that developers will increasingly see the value in undertaking voluntary CHMPs, and there will then be a significant improvement in the investigation and management of Aboriginal cultural heritage values in the Hoddle Grid study area and beyond.

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APPENDIX 1: REVIEW OF HISTORICAL DISTURBANCE IN PARTS OF THE HODDLE GRID

Prepared by Sharon Lane

Introduction

The following short report reviews the known historical disturbance to land located on the western and southern sides of the Melbourne CBD (the Hoddle Grid). For the purposes of the discussion, the study area has been subdivided into three parts (Areas a, B and C) (Figure 1).

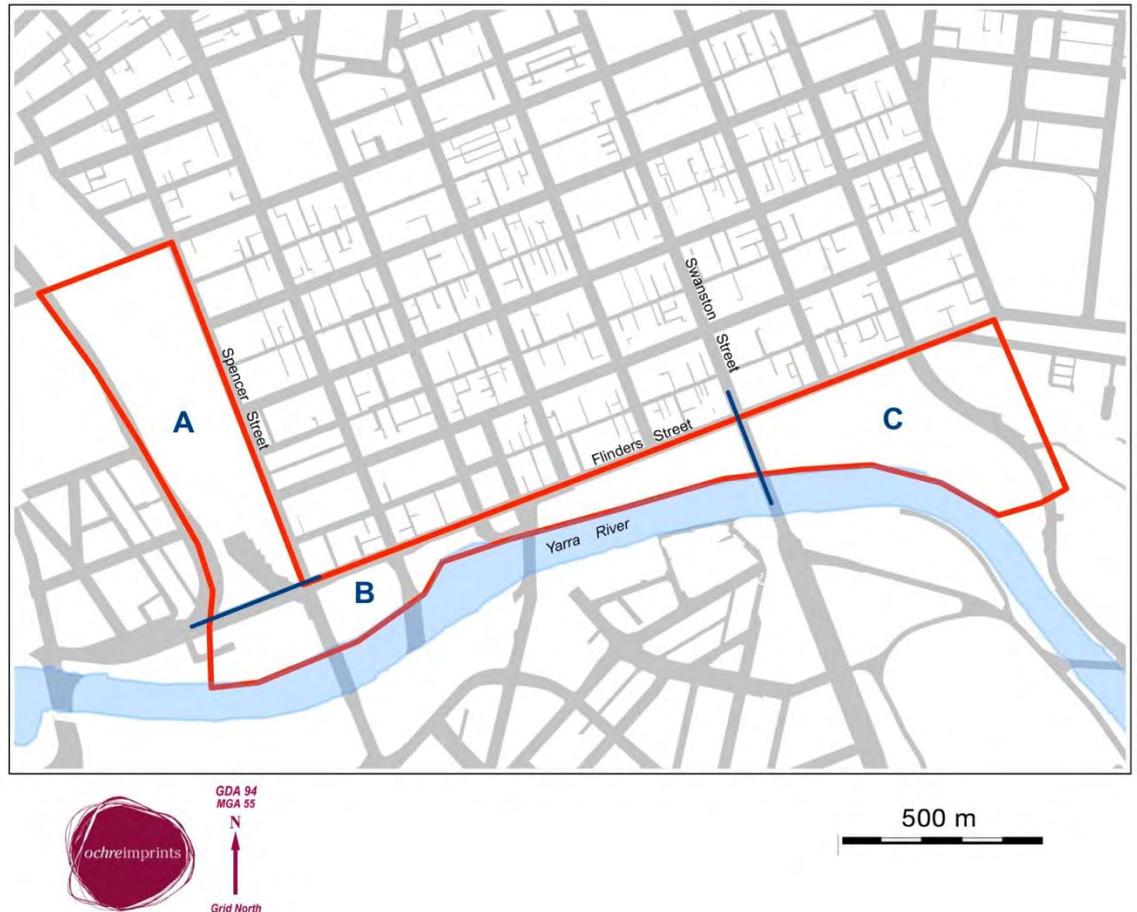


Figure 1: The study area (outlined in red) subdivided into Areas A-C for discussion.

This assessment has been undertaken primarily through the analysis of the changing use of the study area land (and the probable land disturbance consequences of this) utilising available historical plans and some supplementary historical evidence. The evidence for each area is summarised in Tables 1 to 3.

Area A

Area A consists of land bounded by Spencer Street on the east and Wurundjeri Way on the west (Figure 1).

Table 1: Summary review of known land use and alterations to Area A

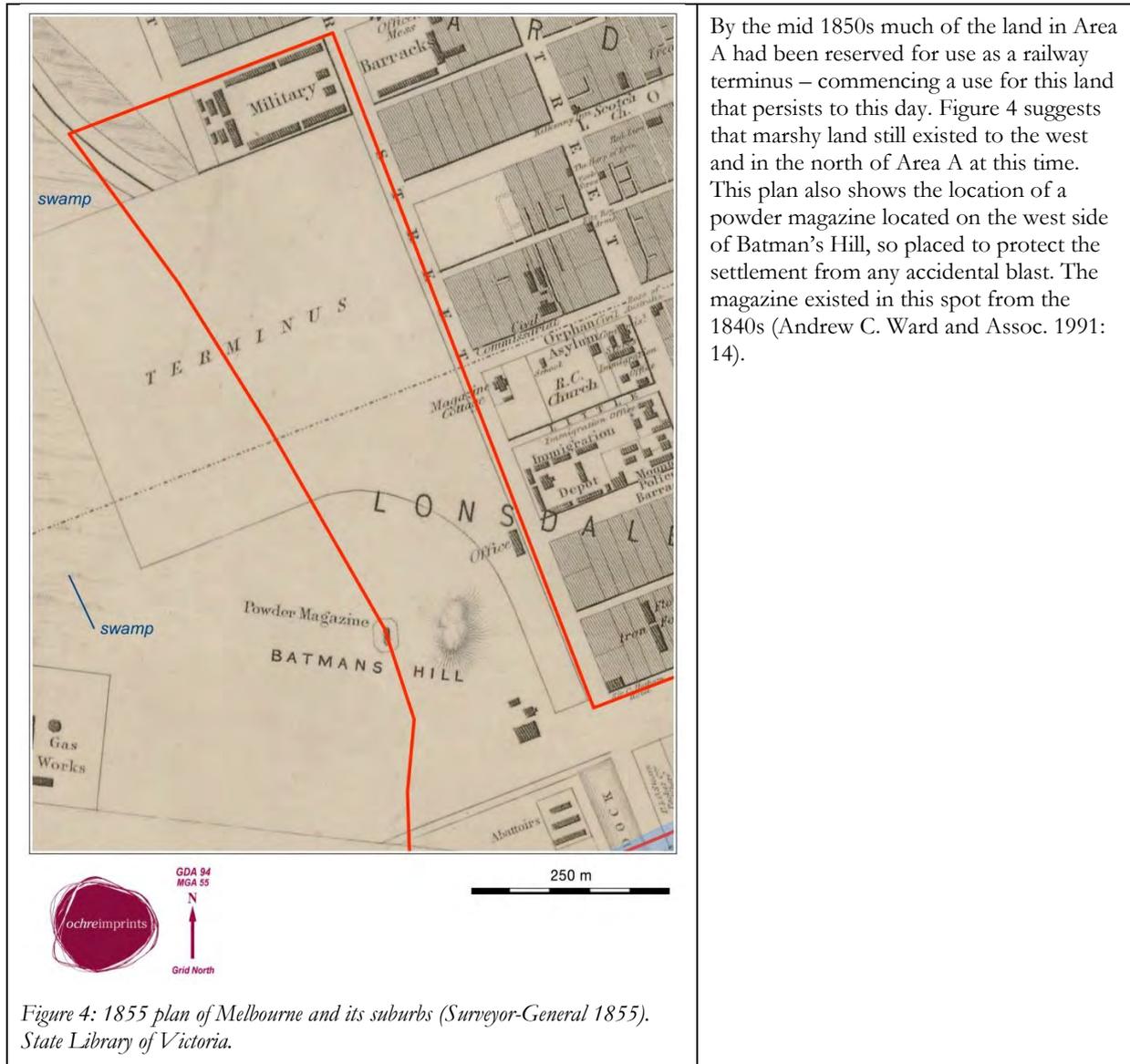
 <p data-bbox="287 862 829 963"><i>Figure 2: Sketch of Batman's Hill as seen from south of the Yarra in the 1844 by Robert Russell (Russell 1884) State Library of Victoria (SLV H24485).</i></p>	<p data-bbox="893 392 1340 694">At the time of the arrival of Europeans in what was to become Victoria, this portion of the then-future Melbourne contained the landform named by the Europeans as 'Batman's Hill'. The hill was situated to the west of Spencer Street between Flinders and Collins Streets. From and to the north of the hill, land sloped away to the west to a large tract of swampy ground known as the West Melbourne Swamp.</p> <p data-bbox="893 705 1340 828">John Batman's house was located on the southern slope of this hill, where it looked over the Yarra (Andrew C Ward and Assoc. et al 1991: 10).</p>
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Figure 3: Detail of an 1853 contour plan of Melbourne with contour lines highlighted (Surveyor-General's Department 1853).

Highlighted contours (4ft intervals) on an 1853 plan of Melbourne clearly show the shape of the Area A landscape as it then existed. Batman's Hill rose to 61.5 feet (18.75m). The slope of the land from the Hoddle Grid down to the flat land in the west is also clearly visible. At this location the land was not permanent swamp, but low-lying and sometimes prone to flooding (Andrew C Ward and Assoc. et al 1991: 10).

Less easy to see on this plan is the outline of a rectangular building in the north-eastern corner of Area A. The key to the plan suggests that this structure was of wood and had verandahs on its north and south sides (Figure 3). This is likely the military barracks labelled on plans from later years (see Figure 4).



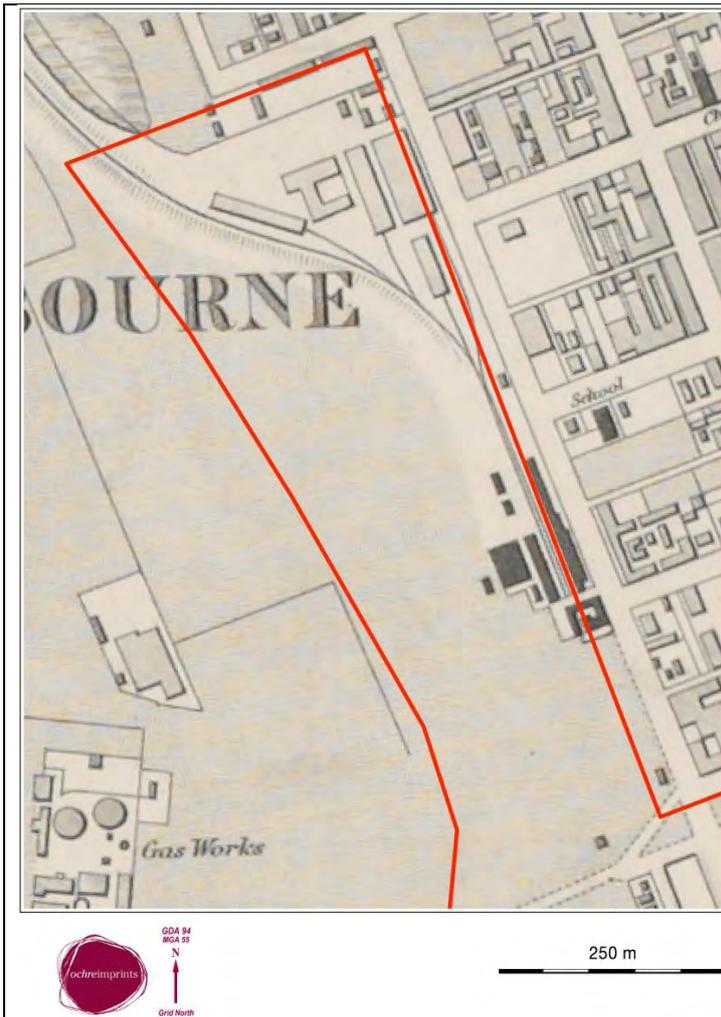


Figure 5 Detail of an 1865 plan of the Port Phillip region showing structures then present in Area A (Cox 1865).

Some ten years later it appears that structures associated with the railway had expanded across much of Area A. Structures then present on the site consisted of:

- Passenger station with arrival and departure platform;
- The engineer in chief's offices;
- The carriage shed, opposite the passenger station;
- Goods sheds nos. 2, 3, 4 (including customs and 5, and);
- The Sandhurst, Ballarat, Geelong and Echuca shed to their immediate west (Andrew C Ward and Assoc. 1991: 20).

The military barracks in the north end of the area had either been removed or altered. Much of the area appears, however, to be vacant (Figure 5).

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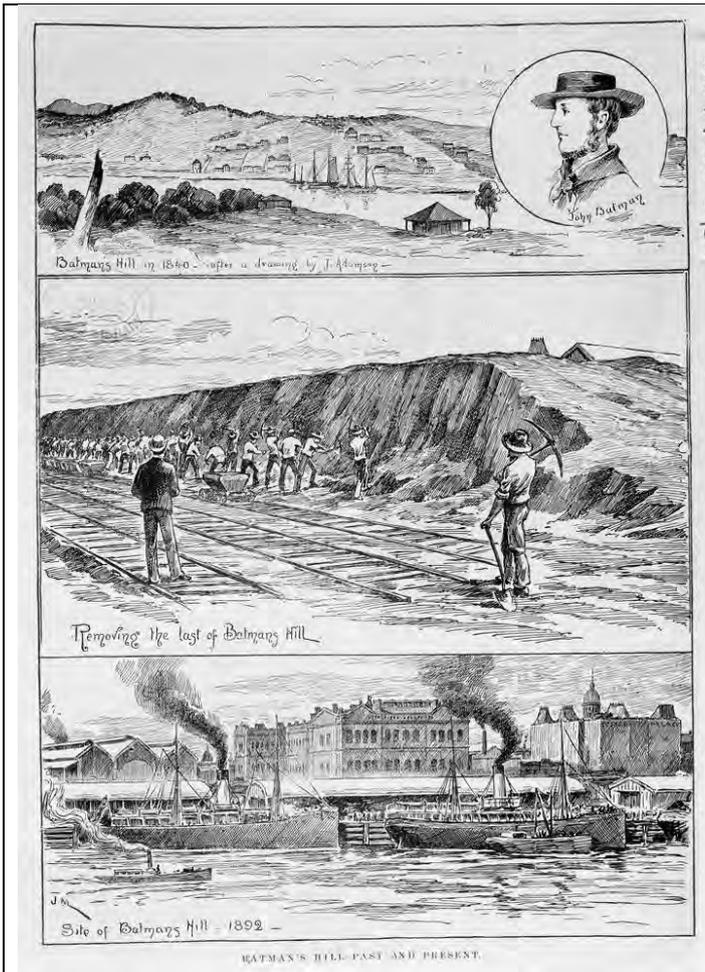


Figure 6: The changing landscape of the **Batman's Hill** location as illustrated by the Illustrated Australian News in 1892. State Library Victoria.

Continued expansion of railway-associated structures and infrastructure necessitated the levelling of the land at Batman's Hill. Figure 6 illustrates the removal of the hill, apparently by pick, shovel and rail cart, to make way for the expanding railway yards and tracks in Area A. This took place in the mid 1860s (Andrew C Ward and Assoc. 1991: 20).



Figure 7: Western half of Area A in the 1890s (MMBW 1894).



Figure 8: Eastern half of Area A in the 1890s (MMBW 1895).

By the mid 1890s, the remainder of Area A was occupied by railways lines, associated buildings and infrastructure (Figures 7 and 8) fairly closely resembling the layout of structures found there today (Figures 9 and 10).

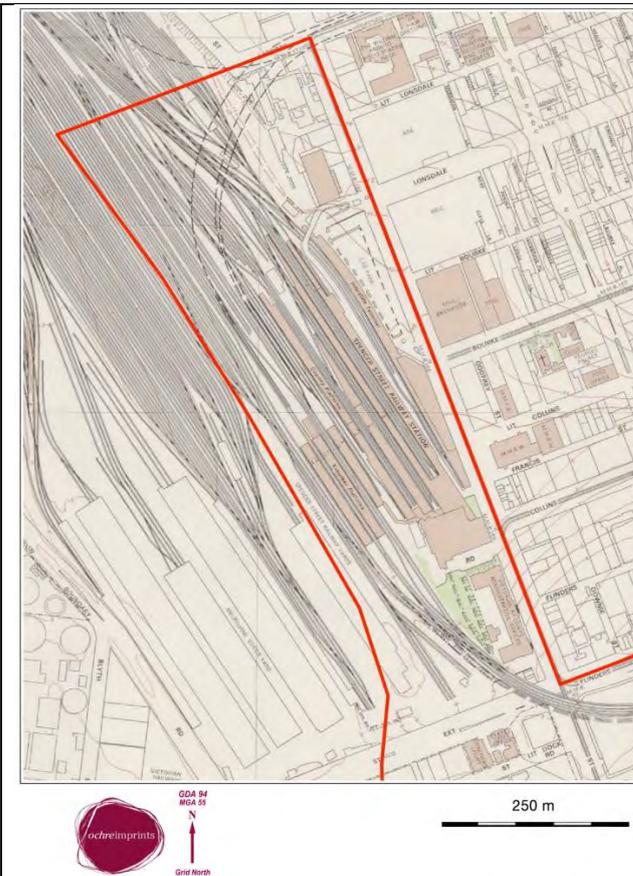
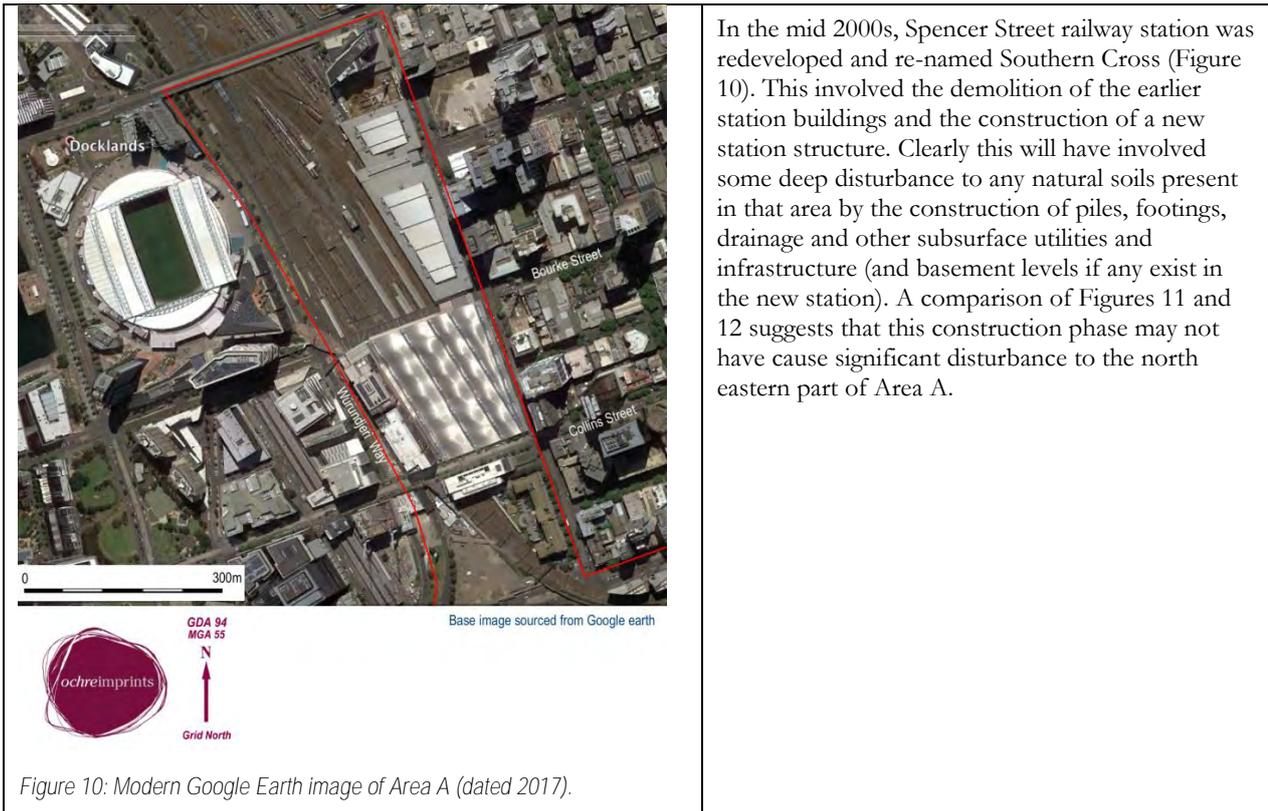


Figure 9: Detail of a plan of Melbourne dated to 1972, showing the majority of Area A covered by railway infrastructure (MMBW 1972).

Contour lines visible on a plan of the area dating to the 1970s suggest that in addition to the excavation of Batman's Hill, there has likely been levelling, involving both cutting and filling, of land to the north of the former hill site. It also indicates that land around the Victorian Railways Administrative Offices building (near the southeast corner of Area A) has been excavated to form a basement/ below ground level for that building (Figure 9).



Summary of known and likely disturbance to Area A

Figure 11 summarises the known and likely historical disturbance to natural ground at Area A. The most obvious major post-contact disturbance to have occurred in this area is the removal of Batman's Hill, by pick and shovel, to make way for railway structures and infrastructure. A comparison of modern (green) and early settlement (grey) contour lines clearly shows not only the removal of the hill, but also the rectangular excavation of earth for the construction of the Victorian Railways Administration Offices building to the southeast of the hill. In addition, it is clear that the once fairly steeply sloping land in the mid portion of the northern two-thirds of Area A has been smoothed for the railway yards. It is likely that this smoothing involved both cutting of parts of the upper slopes and filling of the lower slopes and flat land to the west.

While it is likely that the construction of railway infrastructure has resulted in subsurface disturbance as a result of levelling and the installation of utilities, footings, pilings and possibly basement levels in some locations, there is some slight chance that natural soils exist in portions of Area A. Perhaps most likely would be those areas that have been subject to filling as the build-up of fill may have had the result of preserving natural soils below. In considering the potential for the preservation of Aboriginal heritage, it may be of note that there is a possibility that the soils removed from Batman's Hill may have been used for filling parts of this area, although fill may also have been sourced from other locations, such as the excavation of the West Melbourne Dock (Andrew C Ward and Assoc. 1991: 32).

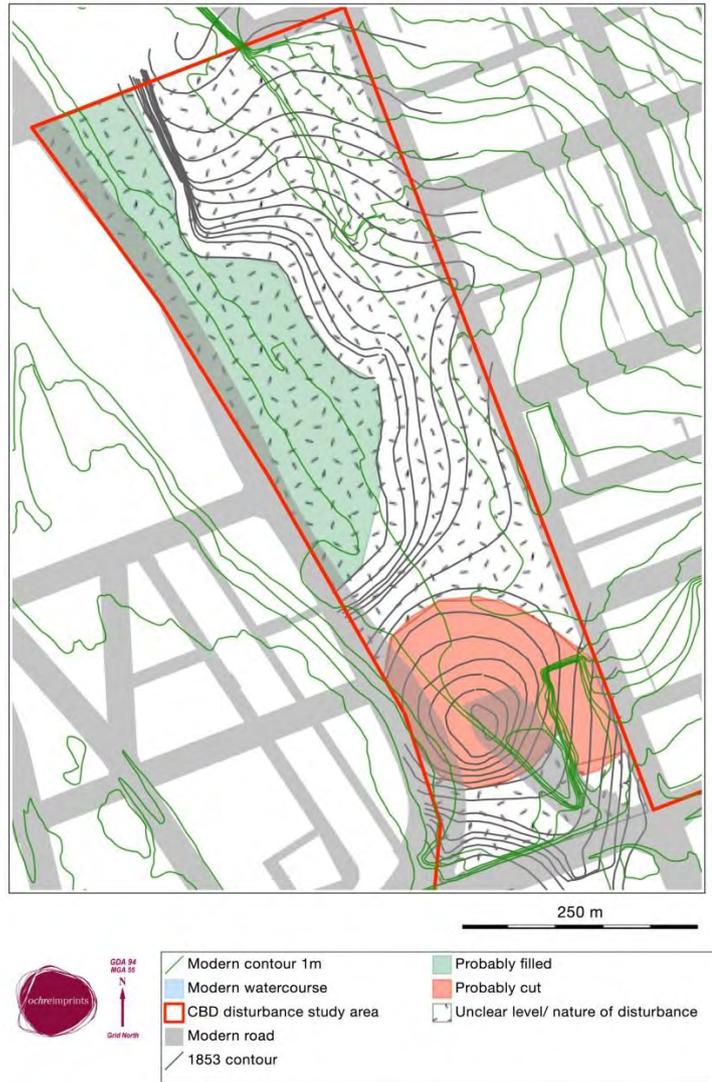
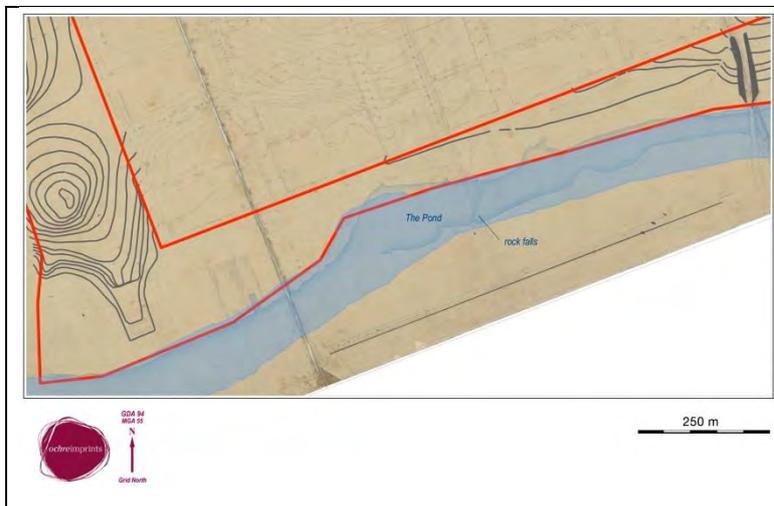


Figure 11: Summary of known and potential historical disturbance to Area A.

Area B

The main natural feature of the Yarra River in this location

Table 2: Summary review of known land use and alterations to Area B



The 1853 contour plan of Melbourne suggests that at that time this portion of the study area consisted of more or less flat and low-lying land on the north side of the Yarra (Figure 12). The Yarra at this point contained two features that were of importance to the early settlement of Melbourne. One was the natural widening of the river, known as 'The Pond'. It was here that ships were often moored in the early settlement days primarily because the adjacent and upstream rock falls prevented further boat travel up the river (Presland 1994: 22). These rock falls were also used as

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Figure 12: Detail of an 1853 contour plan of Melbourne with contour lines highlighted (Surveyor-General's Department 1853). The red line shows the boundaries of the study area. The shaded blue area depicts the modern width of the Yarra in this location.

a place to cross the river on foot. They were removed in the 1860s (Presland 1994: 23).

A number of structures are visible in this location in Area B. In the western and central portions of Area B, these are the locations of structures associated with shipping and commerce, including Coles, Raleighs and Hughes Wharf. The evidence from plan shown in Figure 12 and the Bibbs plan of a few years later (not shown) suggests that these structures were of a mixture of stone or brick and metal.

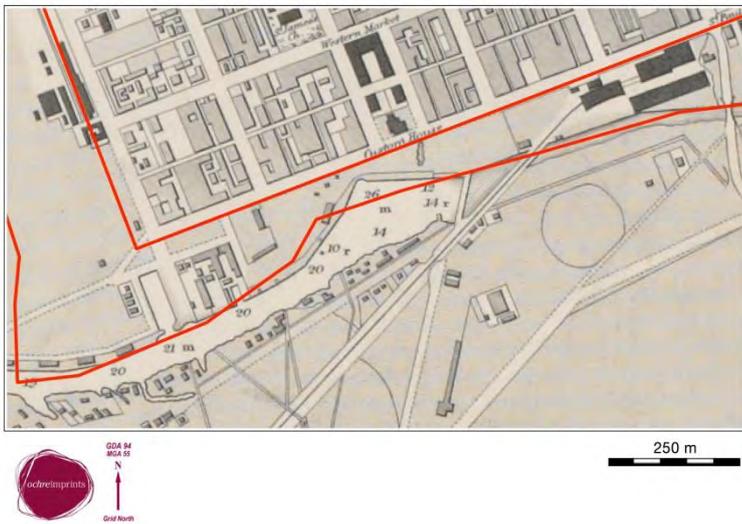


Figure 13: 1865 plan of Melbourne and its suburbs (Surveyor-General 1865).

By the mid 1850s buildings and other structures associated with the railway had been construction at/near the present site of Flinders Street railway station. In addition to the Wharf buildings visible in Figure 13, a series of customs sheds existed along the northern bank of the Yarra. Figure 13 also makes clear that by the 1860s several modifications had been made to the natural river bank, including the excavation of ground to create wharves and probably the straightening of the bank on the northern side of The Pond.

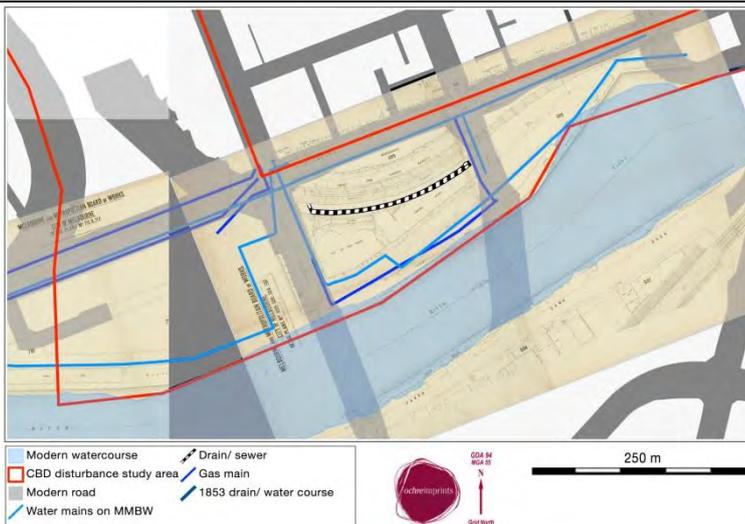
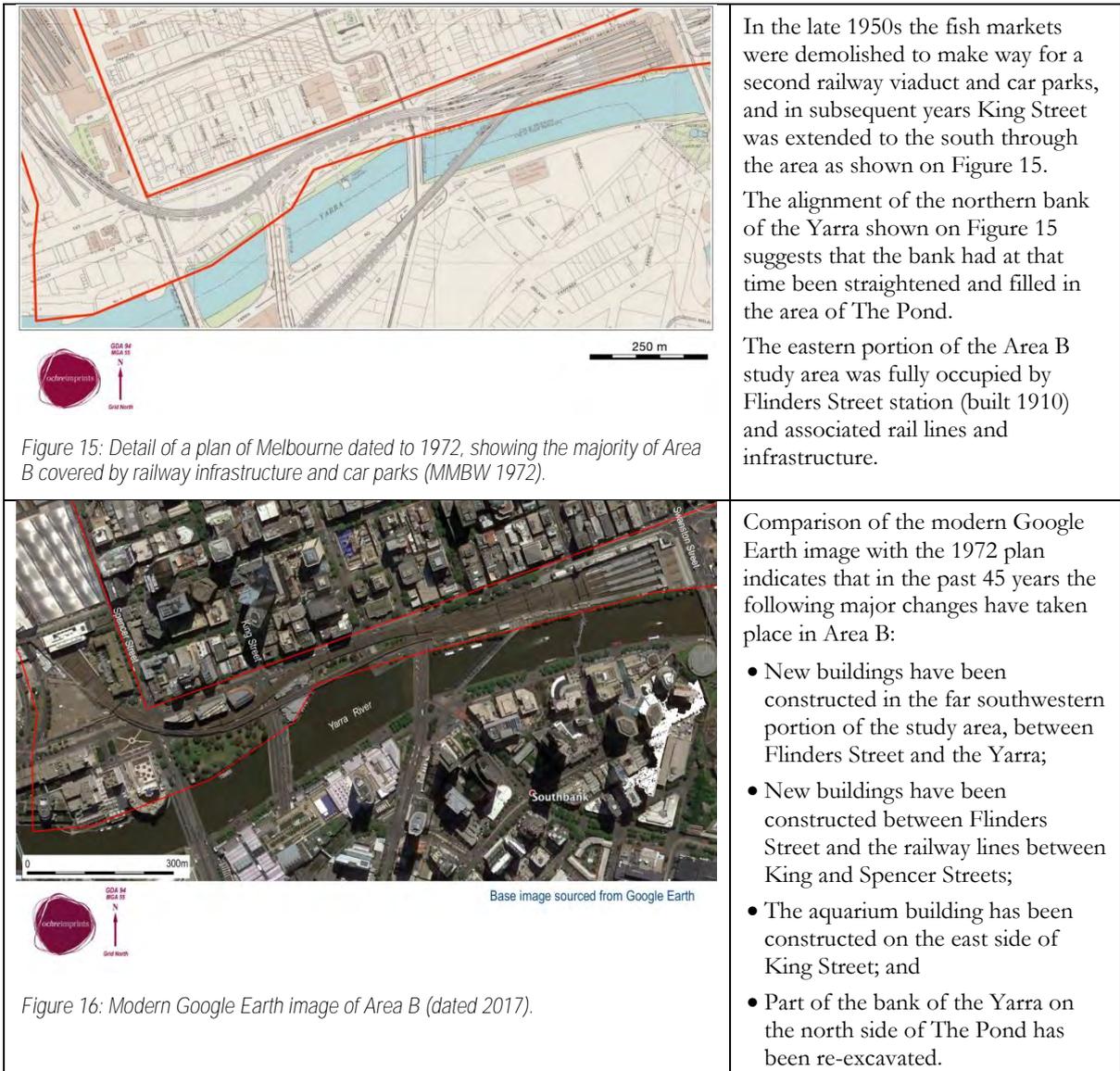


Figure 14: MMBW detail plans 499, 500, 504, 507, 716 and 717 (MMBW 1895b, 1895c).

In the 1890s a fish and produce market was built on part of the Area B location, and at this time a railway viaduct existed overhead. Numerous subsurface utilities including gas and water mains (particularly along the Yarra River bank and Flinders Street) are shown as then existing through the area, and goods sheds and wharves are shown lining the Yarra River.

Mahlstedt plans from the 1940s (not shown) do not appear to indicate that the fishmarket or surrounding buildings had any basement of subsurface levels.



Summary of known and likely disturbance to Area B

Slight contrasts in the shape of contours mapped in 1853 and those of the current day suggest that it is likely that there have been some alterations to the landscape of Area B in the last 165 years. Clearest of these is the levelling of sloping land on the current site of the Flinders Street Railway Station.

The bank of the Yarra in this location has been subject to a variety of modifications, such as straightening, in-filling and then re-excavation in the area of The Pond, as well as the excavation and subsequent infilling of docks. A number of modern buildings have been constructed at the western end of the area. While this has not been investigated in detail, it is likely that the construction of these buildings resulted in the deep disturbance of any natural soils existing in their locations.

It would appear likely that natural soils in the remainder of Area B have been subject to some disturbance resulting from building construction and demolition, landscaping and the installation of railway lines and a variety of services and utilities.

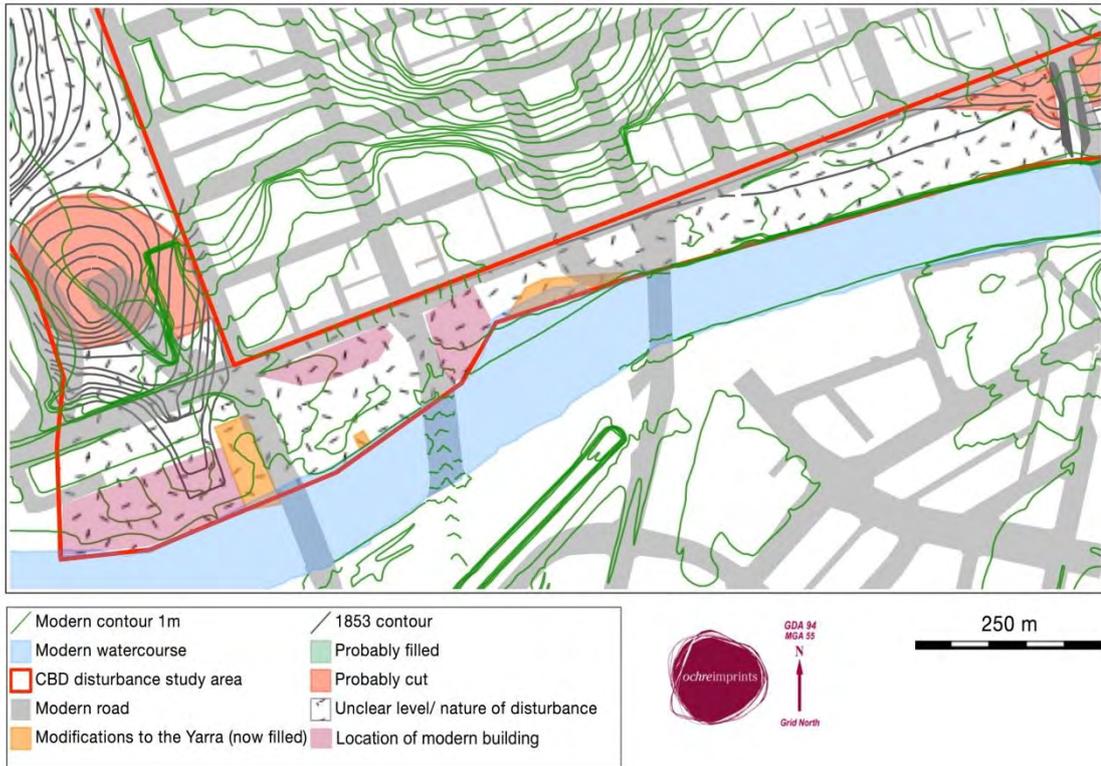


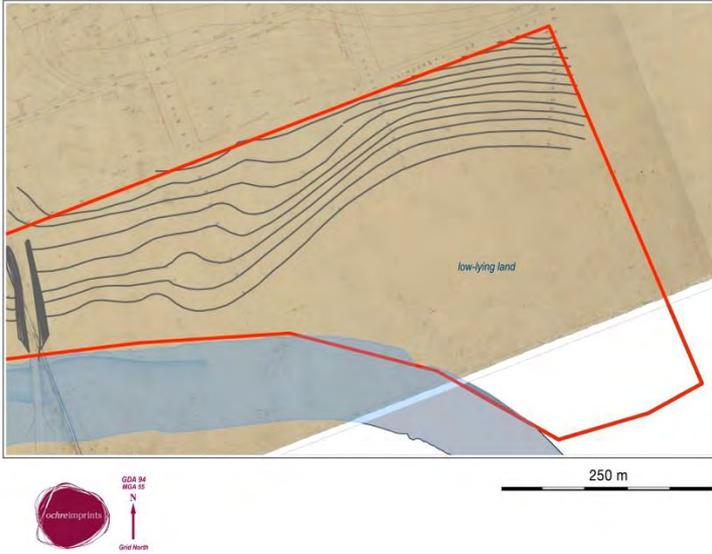
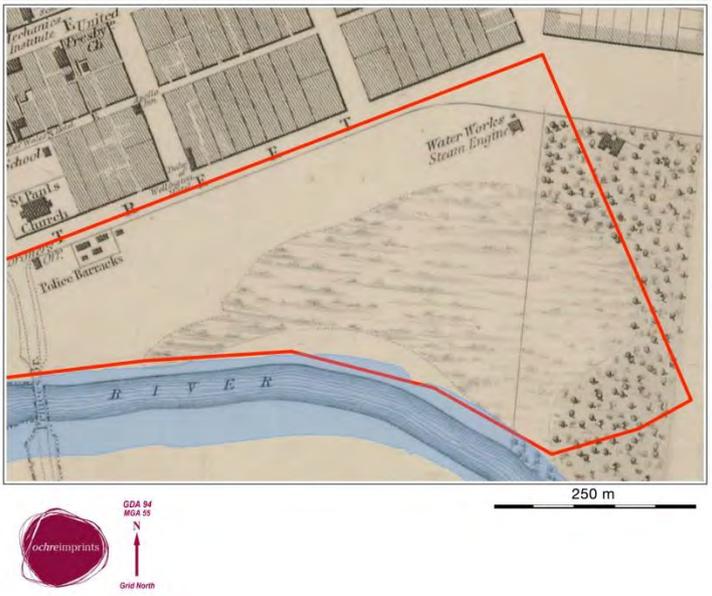
Figure 17: Summary of known and potential historical disturbance to Area B.

Area C

Area C consists of the easternmost part of the study area, bounded by the Princes Bridge, Flinders Street the Yarra River and the eastern boundary of the study area. This land was reserved for public use in 1838 (Brown-May 2001: 4) and has predominantly associated with government buildings, railways and some open space/ park ever since.

Table 3 presents a series of maps that outline the land use history of this area since the arrival of Europeans in Melbourne.

Table 3: Summary review of known land use and alterations to Area C

 <p>Figure 18: Detail of an 1852 contour plan of Melbourne with contour lines highlighted (Surveyor-General's Department 1853).</p>	<p>The 1853 contour plan of Melbourne shows this location as then consisting of open space made up of land that sloped relatively steeply from Flinders Street to the northern bank of the Yarra on the western side of Area C. On the eastern side of Area C land sloped steeply from Flinders Street down to a large area (measuring roughly 500 by 260m) of flat low-lying land adjacent to the river.</p> <p>In the early decades of the European settlement of Melbourne this land was 'enclosed by post and rail fences, and was a low-lying, swampy paddock sloping down to the Yarra River and its overflow lagoon' (Brown-May 2001: 4).</p> <p>In 1850 a stone bridge spanning the Yarra had been constructed at the southern end of Swanston Street. This replaced an earlier timber bridge and was itself replaced by the current structure in 1888 (Brown-May 2001: 8-9).</p>
 <p>Figure 19: 1855 plan of Melbourne and its suburbs (Surveyor-General 1855). State Library of Victoria. The red line shows the boundaries of the study area. The shaded blue area depicts the modern width of the Yarra in this location.</p>	<p>No structures are marked in Area C on this 1853 plan, but an 1855 plan of Melbourne and its suburbs shows a small number of structures in the northern part of the area. These consist of the coroner's office adjacent to police barracks in the northwestern part of Area C, and water works in the northeastern portion of the area.</p> <p>This plan also indicates that the low-lying ground in the southwestern portion of Area C may have been swampy or marshy. The Bibbs plan of the mid to late 1850s (1857(?), not shown) indicates that the coroner's office and water works were built of brick or stone, the police barracks were predominantly built of timber.</p>

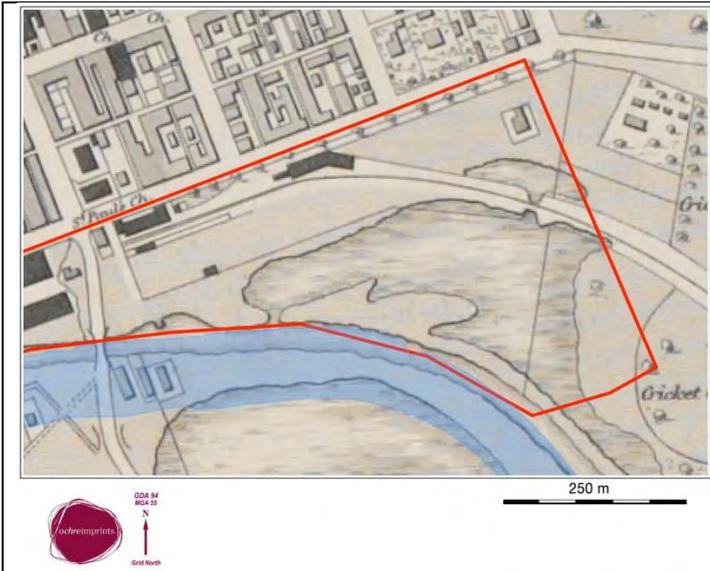


Figure 20: Detail of an 1865 plan of the Port Phillip region showing structures then present in Area A (Cox 1865). The shaded blue area shows the modern width of the Yarra.

By the mid 1860s the Princes Bridge railway station had been constructed as shown on Figure 20. By 1859 this station ‘was the terminus of the Melbourne and Suburban Company’s Windsor and Brighton lines’ (Brown-May 2001: 14).

The building of the railway had necessitated the construction of an embankment through the northern portion of the swampy land in order to accommodate the rail line that crossed through it.

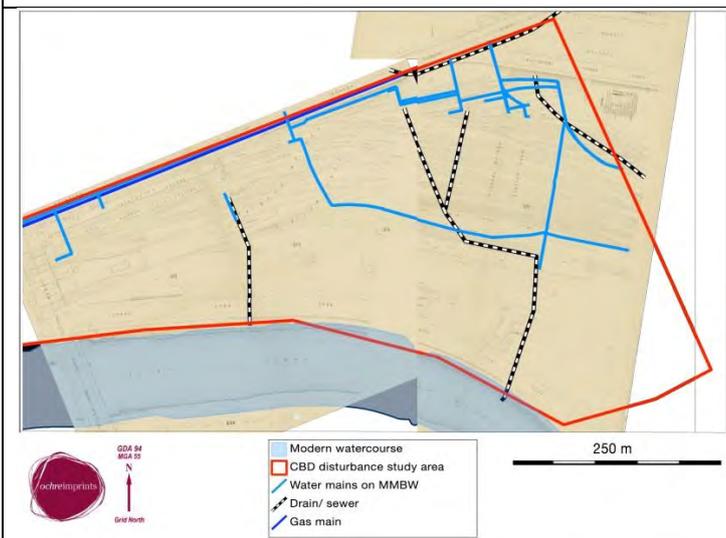


Figure 21: Melbourne and Metropolitan Board of Works detail plans 874, 875 (1897) and 876 (1897). Subsurface infrastructure such as water and gas mains and drains/ sewers are highlighted.

Railway lines associated with the Princes Bridge station were extended through to Flinders Street station in the mid to late 1860s. This necessitated the temporary closure of the Princes Bridge station while culverts were excavated under ‘Swanston Street to Connect Flinders Street Station with Princes Bridge Station’ (Brown-May 2001: 14).

In the late 1870s the Victorian Railways Department took over the Princes Bridge Station and the then existing railways infrastructure (Brown-May 2001: 14).

Figure 21 shows a plan of this area in the mid 1890s by which time the railways had further expanded to occupy all of the northern portion of Area C. To the south of the rail lines and rail structures two buildings existed on the north bank of the Yarra – these were the ‘Corporation Baths’ on the west and the City Morgue to its east.

Also visible in Figure 21 is the result of the widening of the course of the Yarra in this location (compare Figures 19 and 20). This was result of widening and deepening of the river in this location that was undertaken in the mid 1880s. This work spanned an area of about 400ft (120m) on either side of the Princes Bridge and involved the widening the river from about 130ft (39m) to 324 ft (99m) (The Age 10/4/1886).

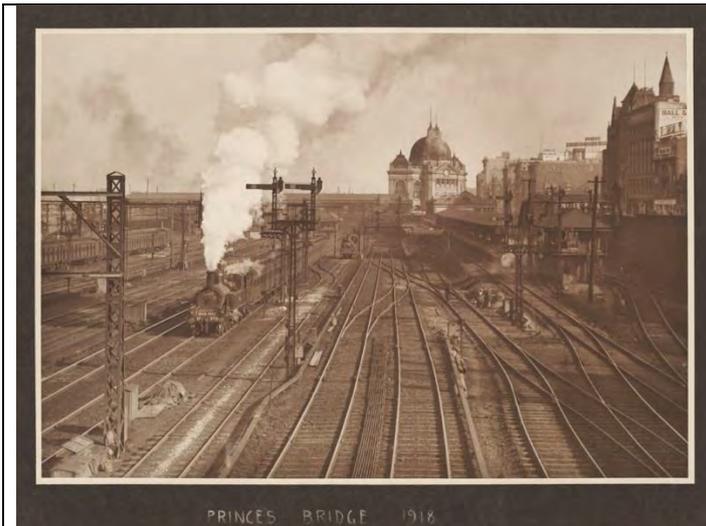


Figure 22: 1918 photo of Princes Bridge Station, facing west towards Flinders Street (Victorian Railways 1918).

The construction of the railway lines, platforms and other infrastructure most likely necessitated the levelling of land, particularly that adjacent to Flinders Street. The 1918 photo shown in Figure 22 makes clear the contrasting ground levels of Flinders Street (on the right) and the train tracks in the centre of the photo.



Figure 23: 1950s aerial photo of Princes Bridge and the railway yards to the east (Pratt 1950-1960). Photo shows the view to the east.

In the mid twentieth century the rail yards covered virtually all of the Area C location. The exceptions to this were the bank of the Yarra, on which had been constructed Batman Avenue, and an adjacent row of buildings on the north side of the road (Figure 23).



Figure 24: 1979 photo of the Princes Bridge railway yards, showing one of the two office towers (Collins 1979).

In the late 1960s further development of the Princes Bridge station site involved the construction of two office towers over part of the Princes Bridge railway yards (Figure 24). These were demolished in the mid 1990s to make way for the Federation Square development (Brown-May 2001: 15).

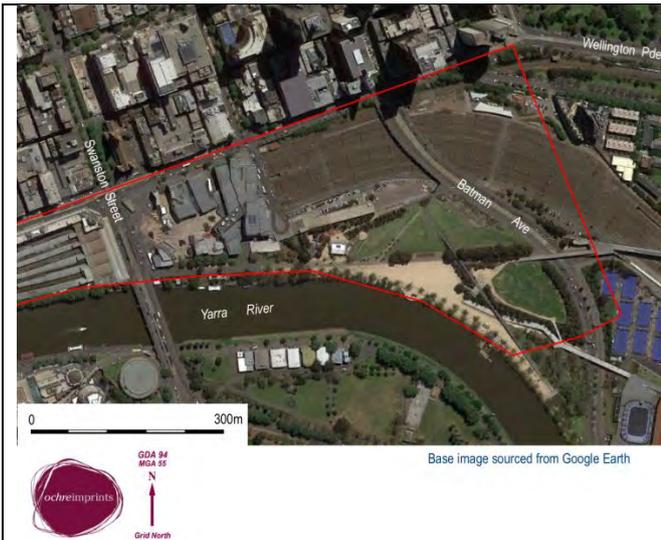


Figure 25: Modern Google Earth image of Area A (dated 2017).

The modern aerial photograph shown in Figure 25 shows the current configuration of buildings and structures in Area C. The office towers present from the 1960s to the 1990s have been demolished and replaced with the Federation Square development under which the railway lines continue to run.

Batman Ave, that once ran along the north bank of the Yarra was removed and re-routed to connect Exhibition Street and the north bank of the river to the south of the study area. Likewise the row of buildings that once occupied land to the north of Batman Ave have been removed. To the east of the Federation Square development the location of the former road and row of buildings had been landscaped to form open space/parklands.

Summary of known and likely disturbance to Area C

Figure 26 summarises the known and likely historical disturbance to natural ground at Area C. The most obvious causes of disturbance to natural ground in this area are as follows:

- The levelling of ground for the Princes Bridge station railway yards and associated infrastructure – this likely involved the cutting of high ground in the northern part of Area C and the filling of what had originally been low-lying or swampy land in the southeastern portion of the area
- The cutting back of the banks of the Yarra River for river deepening and widening
- Excavations into natural ground for various buildings constructed along the former Batman Ave, and
- Excavations for subsurface utilities and other infrastructure associated with the various uses of the land.

It would appear likely that the parts of Area C in which natural soils potentially containing Aboriginal cultural material are most likely to survive would be those portions of the area that were filled prior to or for the construction of the railway yards and associated structures. These areas may still have been subject to subsurface disturbance as a result of landscaping, construction, demolition and the installation of utilities and infrastructure.

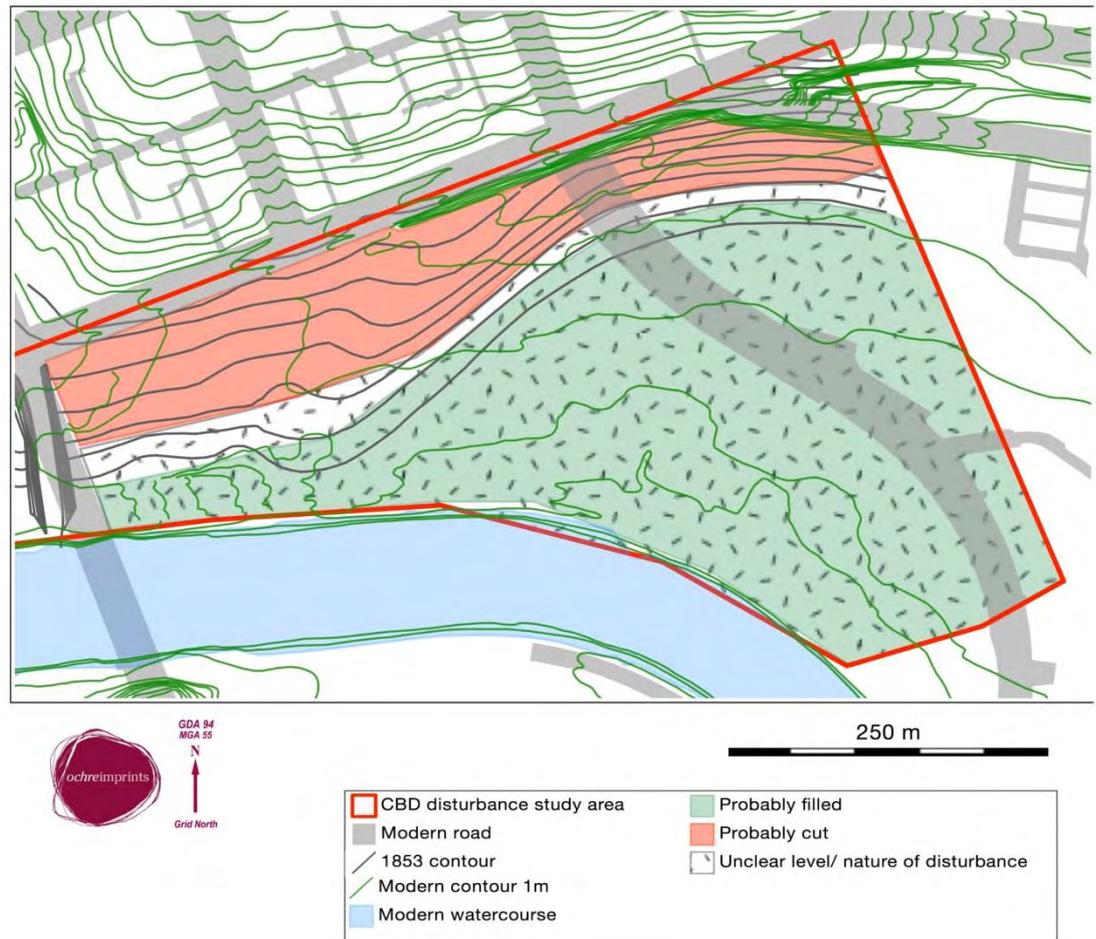


Figure 26: Summary of known and potential historical disturbance to Area C

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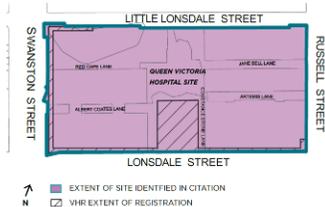
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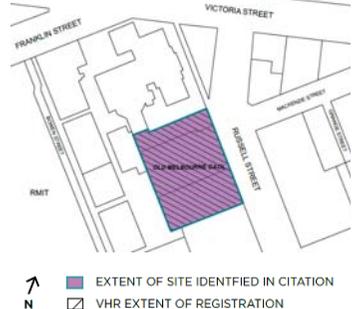
Attachment 3 - Management’s recommendations to implement Volume 3 of the Hoddle Grid Heritage Review

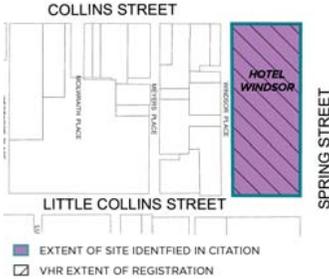
Places identified and co-researched by Wurundjeri

Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Melbourne Hospital (former)</p> <p>210 Lonsdale Street</p>		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p>	<ul style="list-style-type: none"> Historically and socially significant as a place of early engagement with Aboriginal people, colonial imposition of authority and associations with important figures in Wurundjeri history, most notably the death of David Barak, son of William Barak who was prevented from visiting his son in hospital where he subsequently died. Associative significance for connection to the deaths of David Barak, Johnny Charles and Tommy Avoca - important events in the history of the Wurundjeri.



Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Old Treasury Building 20 Spring Street</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p> <p>Included on the Victorian Heritage Inventory (VHI)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p>	<ul style="list-style-type: none"> Historically significant for association with Aboriginal advocacy and as the location of the Board for the Protection of Aborigines/Aboriginal Welfare Board. Socially significant as a key place where Aboriginal people have protested against injustices, defining a path for generations of Victorian Aboriginal people to continue to advocate for justice. Associative significance for its connection with Wurundjeri leader William Barak and Premier Graham Berry who was a strong advocate for Aboriginal people. Together their actions led to the 1881 Parliamentary Coranderrk Inquiry.

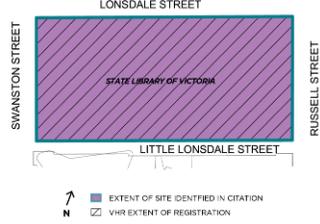
Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Old Melbourne Gaol</p> <p>377 Russell Street</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p> <p>Included on the Victorian Heritage Inventory (VHI)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p> <p>Consult with Heritage Victoria about possible amendment to site information recorded on the Victorian Heritage Inventory (VHI)</p>	<ul style="list-style-type: none"> Historically significant for its role during a defining time in colonial and Traditional Owner contact, housing some of the earliest Aboriginal inmates imprisoned under the newly imposed system of colonial rule. Associative significance with a number of Kulin Nation men imprisoned here during the 1840s and 50s, including Ningollobin who was visited by Billibellary, leader of the Wurundjeri-willam clan and William Thomas, Assistant Protector of Aborigines.

Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Windsor Hotel</p> <p>103-107 Spring Street</p> 		<p>Existing individual and precinct Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p>	<ul style="list-style-type: none"> Historically significant as a place where long term resident Ann Bon in collaboration with William Barak advocated for Aboriginal people, particularly Wurundjeri people in their struggle for Coranderrk. Socially significant for Aboriginal people given the stories and memories it holds for Wurundjeri people about William Barak's leadership and relationships with advocates. Associative significance for its connection with William Barak, leader of the Yarra Yarra tribe and the Coranderrk Aboriginal community.

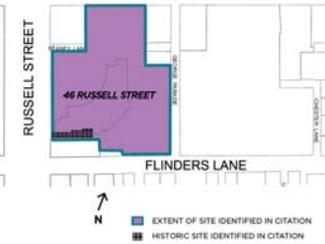
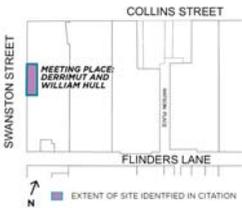
Places identified and co-researched by Bunurong

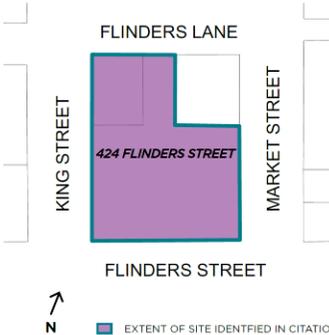
Place name and address	Photo	Current heritage listing	Recommendation	Significance
Parliament House and Hill 110-160 Spring Street & 489-531 Albert Street		<p>Existing individual and precinct Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p> <p>Included on the Victorian Heritage Inventory (VHI)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool.</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p> <p>Consult with Heritage Victoria about possible amendment to site information recorded on the Victorian Heritage Inventory (VHI)</p>	<ul style="list-style-type: none"> Historically significant for its association with Aboriginal law making, and the colonial and present government of Victoria. It is also the site of Aboriginal protest and advocacy. Parliament Hill is significant as a ceremonial ground where the Kulin Nation tribes met pre and post colonialization for ceremony and to settle differences. Research significance as a key hill of the inner city adjacent to Birrarung. Socially significant to Aboriginal people as a location of ceremony and continuing connection to ancestors, and as a place where they have represented and asserted their rights over a period of 150 years.



Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>State Library of Victoria</p> <p>328 Swanston Street</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p>	<ul style="list-style-type: none"> Historically significant for its collection of Aboriginal cultural material and as the first place where Aboriginal artefacts were displayed, demonstrating the interest of non-Aboriginals in the collection. Socially significant to Aboriginal people given it provides a connection to the cultural artefacts of their ancestors and Aboriginal history, supporting the reconnection with culture, people and Country. Also for its important role in the education of the non-Aboriginal public, and management of the representation of Aboriginal communities through control of images and other materials.
<p>Enterprise Park (former Queens Wharf)</p> <p>Corner Flinders and William Street</p> 		<p>Included in the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Included on the Victorian</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool.</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage</p>	<ul style="list-style-type: none"> Historically significant as a location that was once part of Aboriginal traditional lands including the former falls (remnants of a basalt ridge used as a Yarra crossing point by Aboriginal people) and the Sista Girls Scar Project sculptures. This the arrival point of Europeans to Melbourne marking a significant change to Kulin culture. The Enterprise

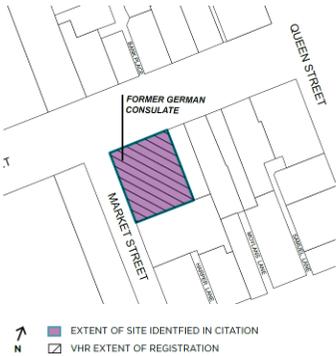
Place name and address	Photo	Current heritage listing	Recommendation	Significance
		Heritage Inventory (VHI)	Victoria about possible amendment to site information recorded on the Victorian Heritage Inventory (VHI)	<p>landing, followed by colonisation and the gold rush began a cycle of repeated dispossession, which occurred at a rate faster than any previous or later settlement.</p> <ul style="list-style-type: none"> • Associative significance for the complex relationships of Kulin people with other disenfranchised people who were new to the colony. • Socially significant to Aboriginal people as a place that demonstrates their strength in surviving the onslaught of change and violence of colonisation.

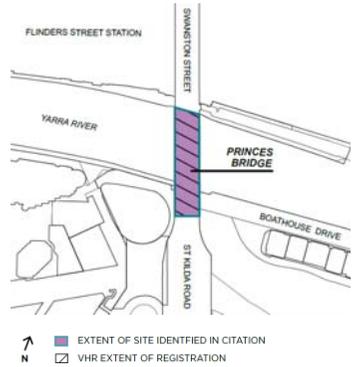
Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Former Victorian Aborigines Advancement League (VAAL) offices (Now Hyatt Hotel)</p> <p>46 Russell Street</p> 		<p>Included in the Victorian Aboriginal Heritage Register (VAHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p>	<ul style="list-style-type: none"> Historically significant as the place where the first Aboriginal organisation was established in Victoria, the Victorian Aboriginal Advancement League (VAAL). Socially significant to Aboriginal people because the establishment of VAAL marked progress toward the aspirations of an Aboriginal led organisation working towards self-determination. Associative significance for its connection with strong Aboriginal leaders who were part of VAAL, including Bunurong leaders Kutcher and Arthur Wayne Edwards.
<p>Meeting place: Derrimut and Magistrate William Hull (Now City Square)</p> 		<p>Existing precinct Heritage Overlay</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p>	<ul style="list-style-type: none"> Socially significant to Aboriginal people as this is where Derrimut leader of the Yalukit-William Clan asserted land ownership and explained the impact of the loss of his land to Magistrate Hull. Associative significance for its connection with two important figures, being Derrimut and Magistrate William Hull.

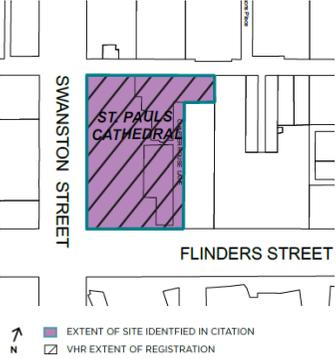
Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>1000 Warriors March</p> <p>Carlton Gardens/Spring Street/Birrarung Marr</p> 		<p>Part within existing precinct Heritage Overlay</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p>	<ul style="list-style-type: none"> Historically significant as a new expression of traditional cultural values – ‘Reclaim, Respect and Protect’. Socially significant to Aboriginal people as the Warriors March route demonstrates that these areas were once part of Aboriginal traditional lands, and given the March reinforced the importance of Aboriginal men in family and community, expressing a contemporary set of ‘1000 Warrior Values’.
<p>John Fawkner’s residence</p> <p>22 William Street/ 424 Flinders Street</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p> <p>Registered</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about possible amendment to site</p>	<ul style="list-style-type: none"> Historically significant and associative significance as the location where two important figures Derrimut and John Pascoe Fawkner regularly met, and where Derrimut warned Fawkner of impending attacks. Research significance associated with potential for archaeological remains dating to the 1835-38 period of occupation.

Place name and address	Photo	Current heritage listing	Recommendation	Significance
		on the Victorian Heritage Inventory (VHI)	information recorded on the Victorian Heritage Inventory (VHI)	<ul style="list-style-type: none"> • Socially significant to Aboriginal people because Fawcner acknowledged that Aboriginal people owned the land on which he lived, demonstrating that this was once part of their traditional lands. Also for the friendship between Derrimut and Fawcner, and Derrimut's diplomacy and advocacy on behalf of Aboriginal people. Today this site reflects the ongoing resilience Aboriginal people and their resistance to colonisation.

Places identified and co-researched by Boon Wurrung

Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Former German Consulate</p> <p>419 Collins Street</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool.</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria about recognition of Aboriginal values on the Victorian Heritage Register (VHR)</p>	<ul style="list-style-type: none"> • Associative significance for its connection with William Cooper, an Aboriginal political rights activist and community leader. In 1938 Cooper led a private protest that involved walking with a delegation of Aboriginal people from his home to the German Consulate to deliver a letter condemning the persecution of Jews. This is thought to be the only protest of its kind in the world and is commemorated at Melbourne's Holocaust Museum and in Israel. The site has been used to re-enact this protest in 2012 and 2018.

Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>Princes Bridge</p> <p>Yarra River near Flinders Street Station</p> 		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p> <p>Consult with Heritage Victoria regarding possible amendment to the Victorian Heritage Register (VHR) and/or place history to recognise Aboriginal values</p>	<ul style="list-style-type: none"> Historically significant as a cultural landscape where traditional knowledge was shared between Aboriginal and colonial men in the early years of settlement. Socially significant as a place of cultural ceremony during the pre and post contact period. Corroborees returned to this place in the late 1940s at Wirth's Olympia Theatre and more recently for Tanderrum at Federation Square. Aboriginal people have strong and special cultural associations with past events that took place within this cultural landscape, and the important Aboriginal people involved. Associative significance for its connection with senior Aboriginal men including Derrimut and Billy Lonsdale.

Place name and address	Photo	Current heritage listing	Recommendation	Significance
<p>St Pauls Cathedral</p> <p>198-202 Flinders Street, 24-40 Swanston Street and 197-205 Flinders Lane</p>  <p>Map labels: SWANSTON STREET, ST PAULS CATHEDRAL, FLINDERS STREET</p> <p>Legend:  EXTENT OF SITE IDENTIFIED IN CITATION  VHR EXTENT OF REGISTRATION</p>		<p>Existing individual Heritage Overlay</p> <p>Registered on the Victorian Heritage Register (VHR)</p> <p>Registered on the Victorian Heritage Inventory (VHI)</p>	<p>Interpret via the Aboriginal Melbourne digital mapping tool</p> <p>Consult with Aboriginal Victoria about recognition of Aboriginal values on the Victorian Aboriginal Heritage Register (VAHR)</p>	<ul style="list-style-type: none"> Historically significant as the site of a three day vigil held in 1980 for the Yungngora people, protesting the exploration for oil on their sacred land at Noonkanbah in Western Australia. A correlation was drawn between St Pauls and Noonkanbah, both sacred sites that should be treated with the same respect. Also significant for the development of an appreciation of land rights as a result of this protest.