



# CAMP SOVEREIGNTY

Reoccupied INVASION DAY 26 January 2024

KINGS DOMAIN, NAARM

THE TRADITIONAL LANDS OF THE KULIN NATION

Wurundjeri, Boonwurrung, Wthaurung, Taungurung and Dja DjaWrung Clans

- Letter to Alison Leighton, CEO Melbourne City Council page 1
- Fire permit issued from FRV 5 February 2024 2
- Images from Camp Sovereignty 3
- Brief to Architect and Landscape Consultants. 4-5  
ARCHITECT- NONDA KATSALIDIS (FKAU)  
LANDSCAPE ARCHITECT- PERRY LETHLEAN (TCL)
- Extract from City of Melbourne master plan 2019-2039 6-7  
and comments/questions
- ARCHITECTS STATEMENT AND SCHEMATIC IMAGERY 8-11



# CONTENTS

CAMP SOVEREIGNTY  
31 January 2024

Hi Alison,

My name is Keiran, and I am reaching out to you on behalf of Camp Sovereignty, a First Nations protest camp located in so-called "Kings Domain".

We would like to organise a meeting with you as soon as possible to address our demands, namely the demand for a small section of "Kings Domain" to be returned to First Nations ownership and management so that we can have a space for political and cultural practices and education, as well as the renaming of "Kings Domain" to a more appropriate local traditional name.

This in line with similar trends in the capitals of Canberra, Sydney, Brisbane, and Adelaide, as well as several regional towns and cities across the continent.

At present, the area we are occupying (known as the 'Kings Domain Resting Place') is the preferred location, due to its historical, cultural and spiritual significance both as a historic Reserve for First Nations people, and as a burial site of some 38 First Nations people's remains. I have attached a photo showing the location on google maps for your reference, including a rough and negotiable outline of the proposed area.

However, if this space is untenable, we would also be open to a location within either Carlton Gardens or Parliament Gardens due to their central location to the CBD as well as their location within the Parliamentary district of Melbourne City.

Going forward, we intend to use the space as both a political and cultural centre for First Nations people. This would include the ability for us to employ local First Nations people to teach local culture and history, facilitate cultural and historical tours of the local area for local First Nations people, non-Indigenous tourists, school groups, etc; provide a local point of contact for First Nations people travelling into the area; provide a space for culturally appropriate healing for our people; as well as social services and advocacy for struggling members of our community as required.

We implore you to engage in dialogue with us in good faith at your earliest convenience so that we can reach a mutually beneficial outcome for both the local First Nations community as well as the City of Melbourne. We also request that pending a meeting and as an act of good-faith, City of Melbourne refrains from having its authorised officers and/or VicPol officers from requesting we remove temporary structures in the form of the marquees which we have erected for shelter from the sun and any potential rain so that our elders and vulnerable people are safe. In return, as an act of good faith, we will limit our infrastructure to two temporary and non-fixed standard 3m x 3m marquees and request that people refrain from bringing or erecting any tents in line with the 'Activities Local Law 2019'.

I eagerly await your reply on this matter.

Sincerely,  
Keiran Stewart-Assheton,  
National President,  
Black Peoples Union



Letter to City of Melbourne 31 January 2024

Fire Rescue Victoria  
456 Albert Street East Melbourne  
T: 0396654501  
E: centraldistrict-admin@frv.vic.gov.au



Ref: Fire Permit 23/2438324F

5 Feb 2024

Mr Robert Thorpe

Dear Mr Thorpe

**Re: Permit Number 23/2438324F - valid for period 02/02/2024 to 31/05/2024**

Your permit enabling the use of fire in the open air, such fire being necessary for carrying out your work on a day of Total Fire Ban is enclosed.

The attached permit applies only:

- to the activity set out in the permit, and
- in the part of the Fire Rescue Victoria fire district specified in the permit, and
- during the period specified in the permit.

To undertake necessary works in the country area of Victoria or fire protected area of the state of Victoria, a permit issued by an authorised person from Country Fire Authority or Department of Energy, Environment and Climate Action will be required.

You are required by law to abide by each and every condition of the permit. Failure to do so is an offence under section 40 of the Country Fire Authority Act 1958. The conditions specified in the permit aim to minimise the potential for a fire to be caused.

Fire Rescue Victoria has the authority to revoke this permit, or direct you not to use fire, even though a permit has been granted. If so, you will be notified by an authorised officer of Fire Rescue Victoria.

It is the permit holder's responsibility to contact their municipal council to check if any local laws apply further restrictions on the purpose/s specified in the attached permit.

Country Fire Authority Act 1958 and Regulations 2014, the Forests Act 1958 and Forests (Fire Protection) Regulations 2014 and the Fire Rescue Victoria Act 1958 and Fire Rescue Victoria (General) Regulations 2020 can be viewed on the Victorian Government legislation web site [www.legislation.vic.gov.au](http://www.legislation.vic.gov.au) Victorian Law Today tab. Total Fire Ban, Fire Danger Period and other fire prevention information can also be obtained from [www.ffm.vic.gov.au](http://www.ffm.vic.gov.au), [www.cfa.vic.gov.au](http://www.cfa.vic.gov.au) and [www.frv.vic.gov.au](http://www.frv.vic.gov.au).

Yours Sincerely,

Delany  
Enc Permit No: 23/2438324F

[firepermits.vic.gov.au](http://firepermits.vic.gov.au)



Permit No : 23/2438324F  
Application No : 24,390

### Use of fire in the open air on a day of Total Fire Ban Permit

Issued pursuant to section 40 of the Country Fire Authority Act 1958 (Vic)

It is the permit holder's responsibility to read and comply with each and every condition of this permit at all times

Name : Robert Thorpe  
Address : 175/110 Elizabeth St, North Richmond

Is authorised to light a fire and to allow a fire to remain alight in the open air for the activity of Religious or Cultural Purposes using Solid Fuel (eg wood, charcoal) at:

ALEXANDRA AVENUE MELBOURNE 3004

Between the period of 02/02/2024 and 31/05/2024

#### Conditions of Permit

1. That the use of fire for the purposes of carrying out religious or cultural activity is performed by the permit holder or that if the use of fire for the purposes of carrying out religious or cultural activity is performed by an officer, employee, contractor or sub-contractors they will be acting under the direct supervision of the permit holder; and
2. The person executing this permit shall be in possession of this permit, or a true copy thereof, while the equipment is in use; and
3. A copy of the permit is to be kept on site and presented to an officer of the issuing agency on request; and
4. Notice of intention to conduct burning operations must be given between 2 and 24 hours prior to invoking this permit, to the Emergency Services Telecommunications Authority (within the meaning of the Emergency Services Telecommunications Authority Act 2004) (ESTA), on 1800 668 511, or by one of the means of notification specified on the ESTA Internet site ([esta.vic.gov.au](http://esta.vic.gov.au)) or the Country Fire Authority Internet site ([cfa.vic.gov.au](http://cfa.vic.gov.au)); and
5. That provision is made to enable immediate notification of an outbreak of fire to the local fire brigade via Triple Zero "000"; and

THIS PERMIT APPLIES ONLY IN THE FIRE RESCUE VICTORIA FIRE DISTRICT AND IS NOT VALID IN THE COUNTRY AREA OF VICTORIA OR WITHIN A FIRE PROTECTED AREA (AS DEFINED IN THE FORESTS ACT 1958). Page 1 of 2



Permit No : 23/2438324F  
Application No : 24,390



Permit No : 23/2438324F  
Application No : 24,390

6. That there are not less than two persons on site, one such person shall be available solely for fire watching and fire fighting purposes. That there be two or more, knapsack spray pumps of at least 15 litres capacity each fully charged with water, or three fully charged 9 litre stored pressure water extinguishers, or a length of hose, fully charged with water, connected to a reticulated water supply and adequate to reach the area that fire will be used; and
7. That the ground for 5 metres is cleared of all flammable material eg (grass, stubble weeds, undergrowth, dry leaves and twigs); and
8. That all fire be fully extinguished before the permit holder leaves the location; and
9. That the permit holder must indemnify the issuing agency against any actions arising out of activities carried out under this permit by the holder's officers, employees, contractors and sub-contractors.

Compliance with the permit conditions does not itself release you as the permit holder from liability (civil or criminal) for any damage sustained by another person as a result of any fire lit by you pursuant to this permit. The permit holder must indemnify the issuing agency against any actions arising out of activities carried out under this permit by the holder's officers, employees, contractors and sub-contractors.

Date : 5 Feb 2024

Granted By : Delany

THIS PERMIT APPLIES ONLY IN THE FIRE RESCUE VICTORIA FIRE DISTRICT AND IS NOT VALID IN THE COUNTRY AREA OF VICTORIA OR WITHIN A FIRE PROTECTED AREA (AS DEFINED IN THE FORESTS ACT 1958). Page 2 of 2

Fire permit issued from FRV 5 February 2024

CAMP SOVEREIGNTY is a sacred space that has its own community rules to ensure respect, harmony and education



CAMP SOVEREIGNTY is a healing space and a foundation for treaty

"We are currently not seen as human beings in our own country. And these institutions create the problems, not the people as they don't know us, they don't get close enough to know us"

Robbie Thorpe



INTERVIEW WITH ROBBIE THORPE FOR BRIEF AND SUMMARY DOCUMENT  
LOCATION: CAMP SOVEREIGNTY/KINGS DOMAIN, BOTANICAL GARDENS

1 February 2024

## PROPOSAL

### Camp Sovereignty: KINGS DOMAIN

#### Cultural and Interpretation Centre



CAMP SOVEREIGNTY SITE

This is the site. A burial Site here. Not many people would know that this existed. Little bit of out of sight out of mind. This is the site of the 2006 Camp Sovereignty.

We want to claim this space again. We want to change the name of it. Ultimately we would like to put some sort of Cultural and Interpretation Centre here. And to manage this space, this fire; it can be lit when we need it, when we have something going on we light it. For it to be part of Melbourne's tourist precinct, to educate about First Peoples.

#### PERMANENT CULTURAL FIRE

We want the fire place to be improved, to be permanent. Not to be lit all the time but we want to protect it. To make it a really beautiful space, which needs designing as well. When we have something happening, when we have a ceremony, for us, our people, for the the non-Aboriginal people, we shall be able to light it up. I think we could have regular healing and truth telling. We need our own office. This is like our office. We are looking at the skyline of this mega city here, which is the great irony about this; this a former Aboriginal Reserve, which has a lot of Cultural History connected to it.

It's such a beautiful place the Botanical Gardens, I grew up here a little bit in the 70's, I always loved coming down here but I didn't know it's history, that it was an old Aboriginal reserve. It has all come to light recently. Our people were basically exterminated or moved on from here. But I want to bring that back. It is also a little bit about the giving our land back campaign. Here is a space to give back. This in a broader context is minuscule, but it would mean so much to Aboriginal people. We would have a place to do our business and to hold court. And I would really like to see some sort of building, to put our information and some staff to interpret the site. For people to go up there and find out about us. To do walks and talks.

#### KINGS DOMAIN

Currently no one really uses this site. It's currently called The Kings Domain which is very offensive to us. We would like the name changed as well to something more appropriate. Maybe back to the original name or Camp sovereignty.

#### PROTOTYPE FOR SHIRES

This is part of Melbourne City Shire but we would like this to be a prototype for all different council shires around the state as local tribes are on are on shire land. You have the Elders and the Elder-man, and they need to sit down together, around a fire. We can do inside the council buildings too, but we need a space outside of that. And we want equal recognition in terms of our law, at the very least, equality.

#### HEALING AND TREATY

We are currently compromising our law by giving them (government) a say. But this could be the basis of doing treaty business.

We all need to be healing our country, to start acknowledge the massacres that happened across the state of Victoria. There are a lot of them and they all need healing; and that could be part of the whole process. And then you step into the truth telling and the healing, and you will end up with a treaty, on the ground. And if we end up the treaty on the ground, with true sovereigns, the people who are on that ground, then you are taking the law back to the ground. It is currently up with state and Federal, Commonwealth, Crown level. If you

# Copy of brief to design consultants

REDEFINE that then it is a win-win for the people. So this could be a prototype for how this could work right across this continent, which is empowering for us, but ultimately it will settle the issues.

## INVASION DAY MARCH

This is why we march every year on Invasion Day. We do not want to be doing that every year, we want to see an end date to that and some sort of resolution. We are currently not seen as human beings in our own country. And these institutions create the problems, not the people as they don't know us, they don't get close enough to know us. There are no opportunities to get close to Aboriginal people, to understand us. We need a space where we can hold court and invite people in, people will take to it and we will heal these massacre sites. I think that is really the first step., in healing the business and then we can move on.



BURIAL SITE

Firstly this a burial site which we would like to treat in a sacred way a special way, so people can understand the importance of country and our sites and how to treat them.

## CULTURAL FIRE PLACE FIRE LAW

We want to have a fire place. Because our law emanates through the fire. This is the oldest council, sitting around the fire. It's not just Aboriginal people; it's the Globe. This is where everyone sat, around the fire, where the laws were created, around the world: the fireplace. And they become sacred too, because of the significance of what happened around them. In fact when the colonisers first came here, they saw hundreds of thousands of fires here, a very important part of our culture. Home is where the hearth is. When you see a fire, one is attracted to it, it has its own power, it's a real spirit- FIRE. and there is a lot to learn about it. It was my uncle who taught me about fire law, it's a high law or a divine law. And I would like to see our people stepping into that. When they start understanding that law then they will start to look after this land. And that what we are really after, we would like the land taken care of. If the land is taken care then we will survive. If you kill our land then you will



kill our people. And if you kill our people then you will kill this land. We are the care takers and the Guardians and the custodians of this sacred place, this creation. It is an important country Australia in the scheme of things.

## INDIGENOUS LANDSCAPES

The site directly behind the sacred burial site and the clearing for the fire, the site set back amongst the European trees, is the perfect location for a Cultural and Interpretation Centre. Possibly designed based on traditional Aboriginal housing of people of this area. We did have permanent sites, we did live in sedentary ways, based on seasons, but some places were permanent, not many, unless there was a permanent source of food there. But this was the land of plenty, here in what they call Victoria, densely populated by Aboriginal peoples. It went from 100% of the population in the 1830's to 0.01% by 1920. We survived and we want a little bit of land back, to tell our story and to keep that Dreamtime story going. I think it's really important for everyone. Internationally I think there is a watershed moment happening South Africa took Israel to the ICJ and charged them with Genocide. And I believe it's going to have some sort of repercussions for this country. They have opened the gates for us.



## CULTURAL AND INTERPRETATION SPACE

The Cultural Centre space, I don't want to destroy any trees but to acknowledge they are not indigenous. We need native trees to attract birds like these parrots. I would like to revegetate properly, to bring back the flora and fauna that belongs here. And depending on what trees are here it will impact the flora and fauna. For the cultural space, it's a big enough space without removing any trees anyway. Here we can oversee that fire, and as a result I am sure you will get a lot of tourism here. We can take non Aboriginal people through and telling the untold Aboriginal story. And providing a lot of information in our Cultural Centre here such as films and educational resources here. To provide some Aboriginal employment such as teachers or educators. And each tribe could have a prototype similar to this. But it would be a real test to the community to have an Aboriginal space right in the middle of town there. And you could a lot about each town. I think the time is right too, but we can start it off and show how it's done. By providing a well designed and integrated Cultural Centre. By putting back a taste of what was once here then we encourage and get all of this incredible wild life (referring to feeding parrots in a flowering gum) and maybe a place for throwing boomerangs.



# City of Melbourne DOMAIN PARKLANDS MASTER PLAN 2019-2039

The city of Melbourne master plan comments and observations:

- cultural overlay noted as an independent component of the gardens to the landscape
- aspects of indigenous history are noted including location of sacred burial site of 38 First Nations peoples but no design overlays shown other than descriptions of ideas.
- Noted that the flora and fauna of this area was managed responsibly and respectfully by the First Nations People
- landscape was most likely grasslands, wetland systems and red eucalyptus gums.
- Recommendation that area around Kings Domain suitable for landscape works only, rather than any built structures/memorial
- Pre-European settlement on timeline has no detailed description of indigenous timelines
- how does this master plan actually “respect and reveal the aboriginal cultural heritage of the area...” in any meaningful way?
- How does any part of the Masterplan detail an indigenous landscape experience when it does not form any of the “landscape characters” as per this masterplan?
- Exploration of renaming of gardens recommended by masterplan.
- How does the masterplan “explore and strengthen relationships to Trompsin and Birrarung?”

## 1.2 Vision

Valuing the treasured parklands at the heart of Melbourne and celebrating their past, present and future.

The master plan outlines a vision for the Domain Parklands that will:

- Respect and reveal the Aboriginal cultural heritage of the area, and reflect the broader cultural values of historical and contemporary significance to Melbourne.
- Provide a centre of excellence in urban horticulture where contemporary and diverse landscapes are resilient, resource efficient, well managed and maintained. These landscapes will acknowledge heritage values, support ecological and biodiversity aspirations and be landscapes that are enjoyed by the community.
- Strengthen ‘One Domain’ where accessible journeys support all visitors to explore and use the parklands.
- Provide amenities that support the needs of all visitors and encourage positive experiences of the parklands.
- Reflect the experience people are seeking in the Domain Parklands in the planning, management and balancing of priorities.
- Balance and elevate the important relationship between the parklands and the Birrarung.
- Foster partnerships between the Land Managers to improve the parklands and enhance visitor experiences.



Domain Parklands Master Plan 7

## 1.4 Preparation of the master plan

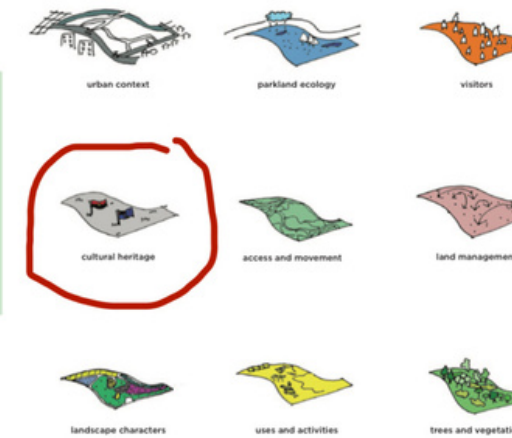
The master plan has been created to reflect the multiple layers which make up the place and how it is used. Wide community and stakeholder consultation was conducted, along with detailed research, analysis and planning.

The consultation explored the opinions and ideas of community members and stakeholders for the future of the Domain Parklands. The technical analysis examined uses and activities, heritage, landscape character, traffic and parking, horticulture and other social and environmental values of the parklands. The relationships between the individual parts of the Domain Parklands were explored along with opportunities to improve interfaces and visitor services.

Specific research prepared to inform the master plan included the Domain Parklands Parking and Traffic Study 2016, Domain Parklands Conservation Management Plan 2016 and Domain Parklands a shared values study 2017.

Other strategic documents which informed the master plan include:

- Urban Forest Strategy 2012
- Open Space Strategy 2012
- Parks Policy 1997
- Shrine Reserve Landscape Management Plan 2015
- Melbourne Gardens Master Plan draft 2019
- Active Melbourne Plan 2018
- Reconciliation Action Plan 2015 - 2018
- Aboriginal Heritage Action Plan 2015 - 2018
- Total Watermark - City as a Catchment 2014
- Climate Change adaptation strategy 2017
- Nature in the City Strategy 2017
- Transport Strategy draft 2019
- City Road Master Plan 2016
- Bicycle Plan 2016 - 2020



Domain Parklands Master Plan 9



Domain Parklands surrounding context



Surrounding projects affecting the Domain Parklands

Domain Parklands Master Plan 13

## 2. DOMAIN PARKLANDS

### 2.1 The history of the site

#### Cultural landscape history

Before European settlement, the land surrounding the Birrarung (Yarra River) was a life source for the Aboriginal people. Vegetation would have included open grasslands and grassy woodlands, including River Red gums, and on the higher areas most likely plains grasslands. The Birrarung would periodically flood and replenish a series of saltbogs and wetlands. The swampy south bank was also a place of beauty, with lagoons fringed with native grasses, the riverbank edged with tea-tree scrub, and a sprinkling of large eucalypts.

Aboriginal people managed the land and its resources carefully and respectfully, according to ancient lore. This was the Traditional Country of the Boon (Wurundji and Wurundji) peoples of the Kulin Nation. For Aboriginal people, the river was Birrarung ('River of Hope'), central to their identity and their livelihood.

The area had long been an important meeting place for the Aboriginal population. Further downstream along the river were the Patis, a relatively substantial ledge of volcanic rock that spanned the river. This was significant as a crossing place and a fishing place, and marked the divide between the salt water and fresh water. The central high ground in the landscape was important with views in several directions and a good place to see the sky.

Aboriginal people have seen vast environmental variation and change as the sea advanced and retreated and rainfall oscillated from very dry to very wet periods. In the same way the flora and fauna would have changed. The wetlands were rich sources of food and other important materials. Aboriginal people enjoyed a varied and plentiful diet: on this rich flood plain, eels and fish were caught in the broad lagoons, and it was a good place to catch. Along with fish, abundant water birds, a range of small to medium or large mammals ( kangaroos, wallabies, possums) and tubers and fungi provided a diverse diet.

#### The historic landscape

In 1841, following British colonial planning tradition, high ground overlooking Melbourne was reserved as land for a vice-regal residence. In 1846, additional land was reserved for a botanic gardens. The natural vegetation was modified and replaced, wetlands were filled in and topography was altered. The river flooding was substantially controlled by the early 1900s through the strengthening of the Birrarung (Yarra River) north of Princes Bridge. These works in turn created new areas in the Domain, including Alexandra Gardens, Alexandra Avenue, Alexandra Park and Queen Victoria Gardens.

Over time formal gardens were established, trees were planted, and as time progressed there were additions and changes reflecting something of Melbourne's evolution. Over an extended period several significant directions in design have been implemented, some of which remain intact today.

#### Key periods include:

- 1860 Ferdinand Mueller plan
- 1874 William Guilfoyle and Sayce plan
- 1890's Catalan plan
- 1933 Lindner plan

The lesser told story occurring in Melbourne was establishing the displacement of Aboriginal people, and the hardship and misery experienced by immigrants. A Census Takers and Immigrants Home were located on land within the parklands. A missionary reserve was established. But the stories of the Aboriginal people and Melbourne's early European settlement was largely forgotten. Melbourne became a prosperous city and the Domain Parklands reflected how Melbourne wanted to see itself.



Timeline of key moments in the history of the Domain Parklands

Domain Parklands Master Plan 15



# City of Melbourne DOMAIN PARKLANDS MASTER PLAN 2019-2039

### 3.2 A parkland of history and cultural heritage

We recognise that the parkland is a place of cultural and historic interest to the people of Victoria as evidenced by various listings on the Victorian Heritage Register, National Heritage List and Victorian Aboriginal Heritage Register. In addition to the official histories, monuments and structures there is also the 'other' history the stories and memories of people over generations, which influences what people value today. This is also a place of living culture, not just one reflecting the past.

- We know:**
- The area that is now the Domain Parklands is significant to Aboriginal People. It is a place of shared Aboriginal and non-Aboriginal history and cultural heritage values.
  - All people value the cultural diversity and heritage of the parklands as it connects and gives them a sense of place.
  - The role of the parklands as the setting for Government House, the Shrine of Remembrance, the Melbourne Gardens, Melbourne Observatory, Sydney River Plaza, Bend, Showhouses, and its association with the history of Melbourne is important and needs to be maintained and enhanced.
  - Managing the parklands as a heritage place while allowing it to evolve to reflect contemporary values is important to continue to meet the needs of the city.
  - There are unique parts of the parklands which contribute to the cultural significance.
  - The opportunity to recreate elements of indigenous landscapes and places for gathering, reflection and education will be explored. Development of opportunities for education about Aboriginal culture in the parklands will be supported.
  - The important sites, ceremonial, recreational and landscape experiences and features that this place provides for the capital city should be celebrated.



Domain Parklands Master Plan 19

### 4.2 Acknowledge history and cultural heritage



There are many cultural values and characters within the Domain Parklands. The Domain Parklands have evolved over time, boundaries have changed, important places have been built, and the Birrarung (Yarra River) has been a constant connection. It is a place of shared Aboriginal and non-Aboriginal history and cultural heritage values.

- The Aboriginal cultural heritage is a missing layer in the current Domain Parklands.
- The Kings Domain Resting Place has outstanding National Heritage value to the nation for its association with Australia's national repatriation story. The resting place represents Indigenous communities asserting control to ensure the return and (re)burial of their ancestors in accordance with their community's cultural protocols.
- Unique parts of the parklands contribute to the cultural significance.
- The parklands were set aside as the 'domain' for Government House. They were also the place for other important government functions including the Melbourne Gardens and Melbourne Observatory.
- The Shrine of Remembrance monument is evidence of the high profile role of the Domain Parklands.

**4.2.1 Respect and celebrate Aboriginal cultural heritage**  
The area that is now the Domain Parklands is significant to Aboriginal people. There are two distinct communities represented in the parklands. The Kings Domain Resting Place is important for all the nations in Victoria. There are also specific groups with stated connection to the area.

Before European settlement the land known now as the Domain Parklands was a rich and fertile landscape. The Birrarung (Yarra River) followed a different course, with extensive wetlands along much of the lower parts of the area. It provided food supplies and was an important meeting place.

This master plan will acknowledge the Aboriginal history of the Domain Parklands, while also creating a platform to celebrate Aboriginal culture in Melbourne in the 21st century. People want to know the story of this country.

In the future the use of Aboriginal place names to recognise history will be explored.

#### Master Plan Actions

- Work collaboratively with the Traditional Owner groups to build a stronger story of the Aboriginal connection to the area of the Domain Parklands, Birrarung (Yarra River) and its banks.
- Commission further research of historical data from primary sources and the Lower Yarra landscape's cultural values, with a focus on the Domain Parklands.
- Explore and strengthen the link to Tromgin (Indigenous social gathering site) and along the Birrarung (Yarra River) in collaboration with Traditional Owners and Royal Botanic Gardens Victoria.
- Develop a self-guided Melbourne walk in collaboration with Traditional Owners and Royal Botanic Gardens Victoria.
- Working with all the Land Managers and Traditional Owners, develop a joint Cultural Heritage Management Plan to guide the management of the place.
- Explore renaming places within the parklands to recognise Aboriginal history and culture.
- In collaboration with Traditional Owner groups create new landscape setting for Kings Domain Resting Place.

Kings Domain Resting Place is a commemorative site of remembrance for 38 Victorian Aboriginal people's remains.



24 melbourne.vic.gov.au

### 4.2.3 Manage memorials in the Domain Parklands

There are many memorials within the Kings Domain. Due to its location, character and high profile, the Kings Domain is frequently requested as the location to place new memorials. While each existing memorial has merit, the ad hoc accumulation over time has resulted in visual clutter and limitations on the way the parklands can be used.

In order to manage and protect the landscape values and uses of all the parklands, the City of Melbourne has developed a Plaques and Memorials policy (2016) which establishes criteria to guide decision-making.

Any future proposals for memorials within the area of the Domain Parklands which City of Melbourne manages other than within the Shrine Reserve, need to be managed within the policy and alternative methods of commemoration should be considered.

It is proposed that no further large memorials be placed in the Kings Domain, and any future memorialisation only be considered where it could become part of the landscape rather than as a specific element. Alternative methods for commemoration could be considered such as horticultural memorials (including display garden beds) which would be more consistent with the park setting and contribute to the ecological diversity and visitor experience. The accession or rotation policies for existing memorials, similar to galleries, are other possibilities.

Future proposals for history commemoration are ideally located within Rotary Corner, which has capacity to support additional dedications.

#### Master Plan Actions

- Requests for future memorialisation, other than within the Shrine Reserve, are only considered if in keeping with the Plaques and Memorials policy (2016).
- No additional large memorials or monuments, unless replacing existing ones, be permitted within areas of the Domain Parklands managed by the City of Melbourne.

- Legend**
- Queen Victoria Gardens - royal memorials
  - Sains Black - constitutional memorials
  - Shrine Reserve - war memorials
  - Rotary corner - community groups
  - Princess Alexandra Memorial Garden
  - Government House Drive/Arad Avenue - government and military leaders
  - Kings Domain resting place - Aboriginal commemorative site



Areas characterised by memorials in the Domain Parklands

Domain Parklands Master Plan 27

### 2.4 Landscape characters

The landscape of the Domain Parklands comprises a number of distinct character areas within it. Landscape characters contribute to the experiences people have and value. The master plan will seek to retain experiences people enjoy while diversifying the landscape where appropriate, for example along the river corridor. In the future planting plans will continue to complement landscape characters and preserve significant view lines, while also allowing for testing and monitoring plants to adapt to a changing climate.



- Legend**
- Destination Melbourne landscape characterisation Melbourne landscapes are those areas that have a high level of use, accommodate some of the city's major events (e.g. the Melbourne Arts Centre and company or organised activities)
  - Government gardens
  - River edge
  - Open parkland
  - Botanical landscape
  - Government house gardens
  - Shrine Reserve
  - Melbourne Observatory

Landscape characters within the Domain Parklands

14 melbourne.vic.gov.au

### Master Plan Actions

- Work collaboratively with the Traditional Owner groups to build a stronger story of the Aboriginal connection to the area of the Domain Parklands, Birrarung (Yarra River) and its banks.
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- Explore renaming places within the parklands to recognise Aboriginal history and culture.
- In collaboration with Traditional Owner groups create new landscape setting for Kings Domain Resting Place.

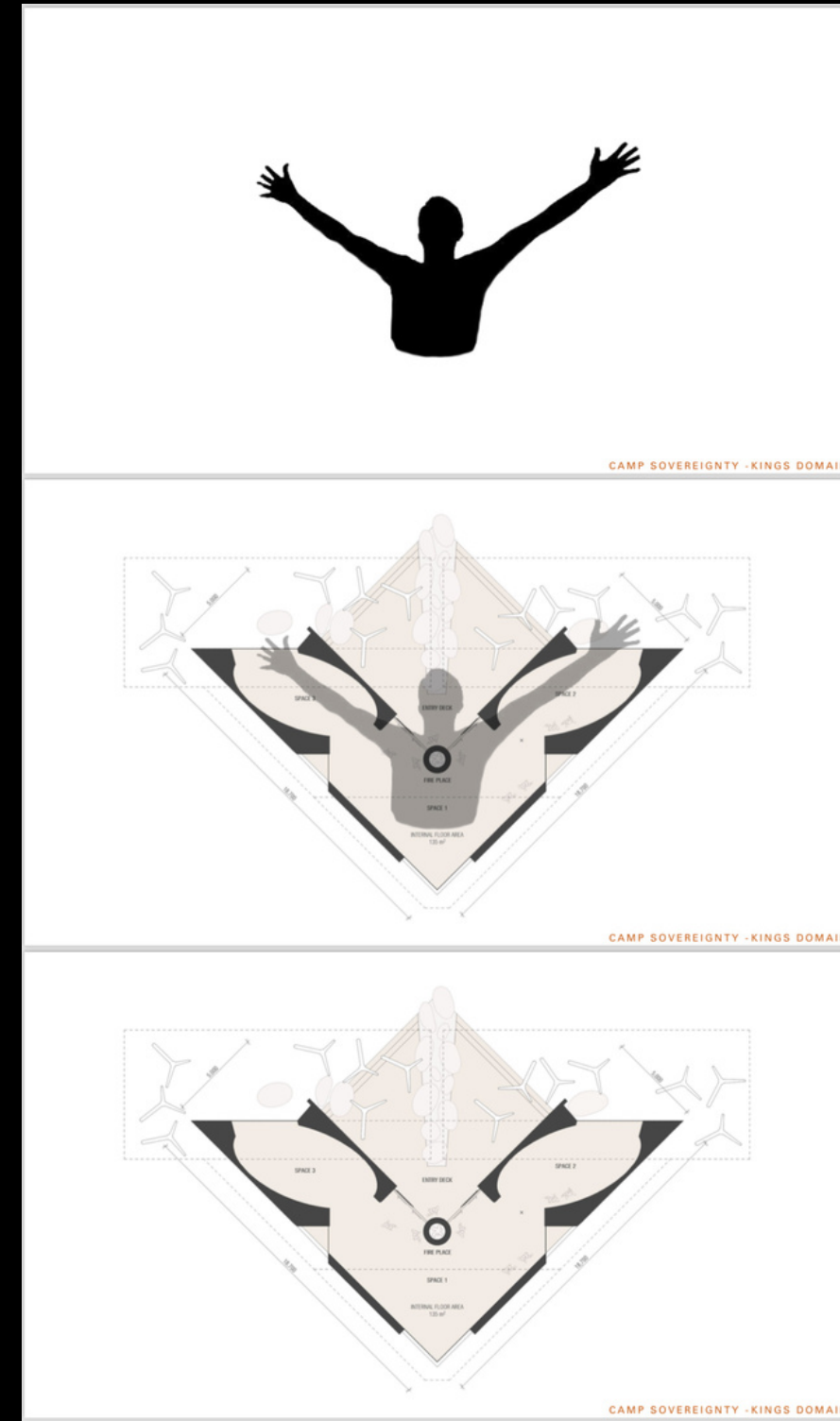
# CAMP SOVEREIGNTY

KINGS DOMAIN





CAMP SOVEREIGNTY CULTURAL AND INTERPRETATION CENTRE



Design by  
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## ARCHITECTS' STATEMENT

We have had the pleasure of being asked by Rob Thorp to propose a concept for a gathering place on this land.

Our objective is to present a concept for a building that can become a permanent presence on this significant piece of land.

A building that reinforces the indigenous peoples ties to country through the elements of land, air, water and sky.

Aesthetic stereotypes that adopt curvaceous forms superficially referencing cultural and religious symbols of indigenous culture have been avoided in preference for a more universal connection with the fundamental elements of the natural world.

But a story non-the-less is woven into, and through, the fabric and forms of the building.

## ARCHITECTURAL VISION

The plan orientates the building towards the warming northern sun and makes an anthropomorphic reference to the form of a person offering a welcoming, open-armed embrace.

The long horizontal roof shelters and shades the northern facade in a protective gesture like the wings of the eagle **Bunjil**.

It is a translucent roof with a layer of slender sapling pole casting layered shadows below.

These spreading wings gather the rain and concentrate it into curtains of water that fall onto rounded river boulders and stones in a central gully that splits the timber deck below.

The wings hover over and are carried by a forest of sun-bleached eucalypt tree trunks that will be sourced from trees that have died naturally so as to avoid cutting down living resources.

There is a place for fire at the head of the gully at the junction of inside and out which can warm the interior in winter but can also open to the outside any time of year as a symbol of welcome and home.

The fabric of the building inclusive of walls floors and ceilings is made of solid slabs of cross laminated eucalyptus timbers and the whole structure hovers above the ground on slender stumps.

Economy of form and elegant simplicity are the hallmarks of this structure which attempts to steer away (as much as is practical) from energy and resource intensive building solutions in sympathy with the operative ethos of indigenous building practices.

The interior is conceived as a space of multiple functions with the flexibility to change and evolve to suit needs that will be more clearly defined in the future .

These ideas have been assembled as a starting point to initiate a process. Consultation and distillation of what needs to be accomplished for an integrated and successful project is the long and exiting process ahead.