

# Lilydale Quarry, former (Kinley)

Heritage Interpretation Strategy

4 Melba Avenue, Lilydale, Victoria



April 2020

Prepared by

LOVELL CHEN



Prepared for

HBI Lilydale Pty Ltd

**This report is released subject to the following qualifications and conditions:**

- The report may only be used by named addressee for the purpose for which it was commissioned and in accordance with the corresponding conditions of engagement.
- The report may only be reproduced in full.
- The report shall not be considered as relieving any other party of their responsibilities, liabilities and contractual obligations
- The content of this document is copyright protected. The copyright of all images, maps and diagrams remains with Lovell Chen or with the photographer/ collection as indicated. Historical sources and reference material used in the preparation of this report are acknowledged and referenced. Reasonable effort has been made to identify, contact, acknowledge and obtain permission to use material from the relevant copyright owners. You may not display, print or reproduce any image, map or diagram without the permission of the copyright holder, who should be contacted directly.

Cover: 'Bunjil's anger cave, Lilydale' painting (cropped), 2000, by Tiriki Onus, Centre for Australian Indigenous Studies, Monash University, Melbourne (copied from, Duane Hamacher, 'Recorded Accounts of Meteoritic Events in the Oral Traditions of Indigenous Australians', *The Journal of Astronomy in Culture*, Volume 25, 2014).

## TABLE OF CONTENTS

<b>1.0</b>	<b>SCOPE AND PURPOSE</b>	<b>1</b>
1.1	Comprehensive Development Plan	1
1.2	Sequence for delivery of interpretation	1
<b>2.0</b>	<b>WHAT IS INTERPRETATION?</b>	<b>4</b>
2.1	Why interpret?	4
<b>3.0</b>	<b>SITE DESCRIPTION</b>	<b>4</b>
3.1	Site development	7
<b>4.0</b>	<b>CULTURAL HERITAGE VALUES AND ATTRIBUTES</b>	<b>8</b>
4.1	Geology	8
4.2	Aboriginal cultural heritage	8
4.3	European cultural heritage	10
<b>5.0</b>	<b>METHODOLOGY</b>	<b>11</b>
5.1	Interpretation of Aboriginal cultural heritage	11
<b>6.0</b>	<b>PRINCIPLES</b>	<b>14</b>
6.1	Respect: for Aboriginal people, values and associations	14
6.2	Integration: opportunities for site-wide themes	14
6.3	Authenticity: evidence-based interpretation	15
<b>7.0</b>	<b>PRECINCT OVERVIEWS</b>	<b>15</b>
7.1	Precinct 1—Western neighbourhood	15
7.2	Precinct 2—'Heritage village'	16
7.3	Precinct 3—Eastern neighbourhood	17
7.4	Precinct 4—Urban core	17
<b>8.0</b>	<b>TERMINOLOGY</b>	<b>18</b>



## 1.0 SCOPE AND PURPOSE

This document establishes a recommended approach to the interpretation of cultural heritage values associated with the former Lilydale Quarry (now known as Kinley). It was commissioned by HBI Lilydale Pty Ltd and prepared by Lovell Chen and Biosis Pty Ltd.

Content relating to the operation of the site as a farm and quarry from 1878 to 2015 was generated by Lovell Chen – this is generally referred to here as the ‘post contact’ period. Biosis was responsible for content and recommendations relating to values and associations held by Traditional Owner communities.

The former Lilydale Quarry landholding extends over 164 hectares. An area of approximately 20 hectares, at the south of the site, was being developed at the time of writing, (‘Stage One’ at Figure 1). This report addresses the balance of the site.

Part of the study area is subject to controls under the *Heritage Act 2017* (Victoria). That area includes land at the north of the site, and the quarry pit (Figure 2). Interpretive deliverables in this area will be the subject of approval by Heritage Victoria. Yarra Ranges Council is the approvals authority for works in the balance of the study area.

The document addresses tangible and intangible values (see Section 8.0 ‘Terminology’).

### 1.1 Comprehensive Development Plan

Redevelopment of Lilydale Quarry will be subject to the requirements of a Comprehensive Development Plan (CDP) in the Shire of Yarra Ranges Planning Scheme. This Heritage Interpretation Strategy (HIS) is a reference document to the CDP. Its core purpose is to establish principles – thematically and in terms of process – that should be applied as the site is developed over the next 15-20 years (see Section 1.3 ‘Site development’). Given the size and complexity of the site, and the timescale for construction, failure to observe these principles risks a fragmented and disjointed outcome.

### 1.2 Sequence for delivery of interpretation

The delivery of interpretation at Kinley will be the outcome of multiple steps and phases over a sustained period. Key stages in the process are identified at Table 1.

Table 1 Steps for delivery of interpretation

<b>Stage/action</b>	<b>Content</b>
Heritage Interpretation Strategy (whole of site)	High-level framework to establish principles for the delivery of interpretation at Kinley over c. 15-20 years (to c. 2035-40). The HIS addresses the whole of the subject site, excluding the ‘Stage 1’ area at the south. It is a reference document to the CDP.
Consultation with Traditional Owners and other relevant Aboriginal stakeholder groups	Consultation will inform interpretive content: what stories can be shared; how to share them; and ways to demonstrate respect for Aboriginal culture at this site.
Heritage Interpretation Plans (precinct level)	Heritage Interpretation Plans (HIPs) will be prepared for the four ‘precincts’ at Kinley (see Figure 1). The HIPs will apply the principles identified in this document at a localised level and include a finer grain of detail with regards to applicable themes, stories and interpretive media. Recognising the long timeframes associated with the development of the site, the HIPs may also identify options for short-term or temporary interpretation.

Stage/action	Content
Concept development	<p>Development of concepts identified in the HIPs will include, but may not be limited to:</p> <ul style="list-style-type: none"> <li>• Response to development design including grades, views, retained places, connections and open spaces</li> <li>• Further research as required</li> <li>• Drafting of written content</li> <li>• Picture research and approvals</li> <li>• Confirmation of site-wide theming and zoning</li> <li>• Graphic design</li> </ul>
Design development	Should be consistent with approved concept development
Contract administration and implementation	N/A

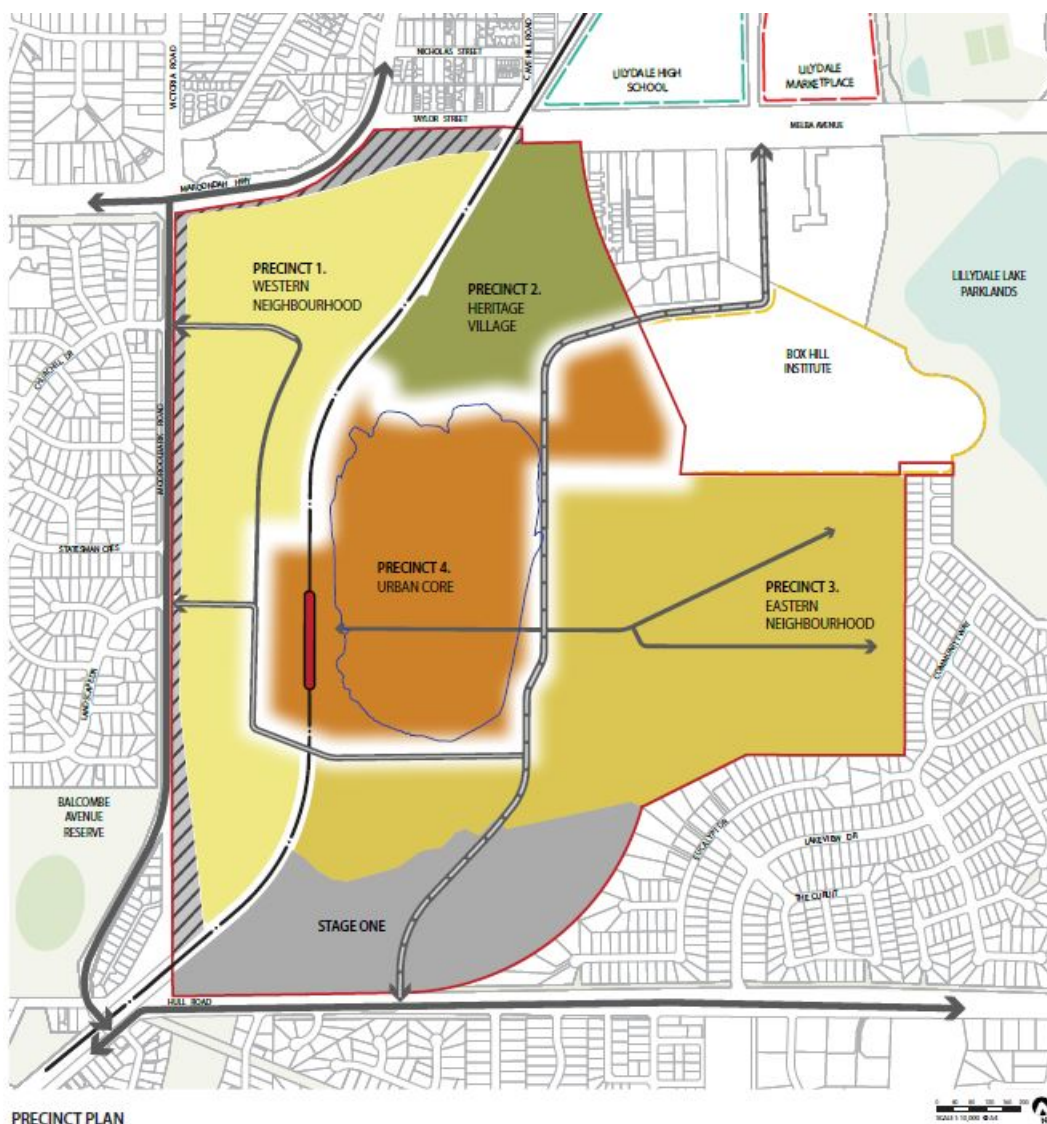


Figure 1 Kinley: indicative precinct plan  
Source: Comprehensive Development Plan (draft, April 2020), Urbis

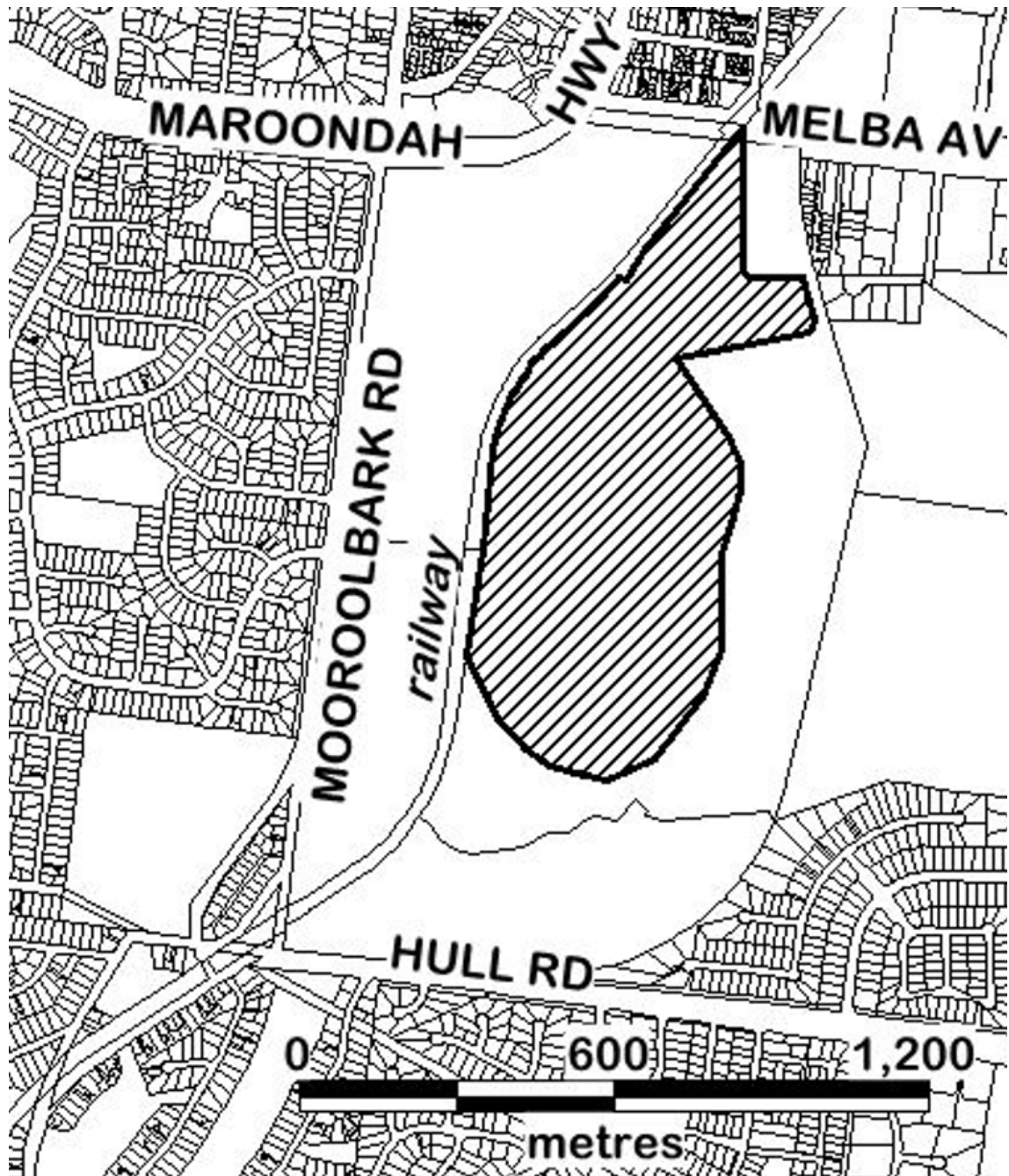


Figure 2 The area that is subject to controls under the *Heritage Act, 2017* is shown hatched  
 Source: Heritage Victoria, Diagram 2366

## 2.0 WHAT IS INTERPRETATION?

Effective interpretation reinforces and sustains connections between communities and heritage places and enhances an understanding of their significance. Heritage interpretation also has more tangible benefits. The process has the potential to assist in place making, wayfinding and establishing an identity for heritage places undergoing change, like the former Lilydale Quarry.

Interpretation has been described in many ways, including the following:

‘[Interpretation is] an educational activity which aims to reveal meanings and relationships...rather than simply to communicate factual information’ (Freeman Tilden)<sup>1</sup>; and

‘Interpretation is a means of communicating ideas and feelings, which helps people enrich their understanding and appreciation of their world, and their role in it’ (Australian Heritage Commission)<sup>2</sup>

The field of heritage interpretation comprises many disciplines and applies to a wide range of situations, including urban and rural developments, museum and visitor centres, cultural tourism projects and national parks, heritage sites, zoos, aquaria and wildlife destinations. It communicates ideas, information and knowledge about places in a form that helps visitors to make sense of their surroundings and provides visitors with engaging and meaningful experiences.

Since its main role is to communicate the values of cultural and natural heritage sites, interpretation is implemented using a wide range of forms. These are very broad and can include digital media, talks, guided walks, embedded material, planting schemes, art, sculpture, place naming and signs.

For the purposes of this high-level strategy, emphasis is placed on opportunities for site-wide coordination, for example through landscape treatments.

### 2.1 Why interpret?

Effective interpretation provokes and inspires visitors to connect with a site’s history and significance. It can enhance understanding and enjoyment of heritage places by appealing to different audiences with different levels of knowledge and different learning styles and reveal aspects of a site’s significance that may be concealed or not readily apparent. Effective interpretation can also strengthen and sustain relationships between a community and its heritage. It may also provide economic and social benefits.

At Lilydale Quarry, interpretation should be understood as an opportunity align the site’s history and values with its future identity.

## 3.0 SITE DESCRIPTION

Kinley is located approximately 34km east of Melbourne and 1km south-west of Lilydale township. It is within the Shire of Yarra Ranges local government area. The Lilydale-Melbourne rail line (opened in December 1882) extends approximately north-south through the site.

Prior to extraction activities beginning, in the late-1870s, the site was a hill (Figure 3).<sup>3</sup> The property was known as Cave Hill Farm by at least 1864, a reference to both the prominent escarpment and the

---

<sup>1</sup> Freeman Tilden, *Interpreting Our Heritage*, University of North Carolina Press, Chapel Hill, p. 8.

<sup>2</sup> Australian Heritage Commission, *Protecting Heritage Places: 10 steps to help protect the natural and cultural significance of places*, 2000, accessed at <http://www.environment.gov.au/node/19329>, 18 April 2016.

<sup>3</sup> Duane Hamacher, ‘Recorded Accounts of Meteoritic Events in the Oral Traditions of Indigenous Australians’, *The Journal of Astronomy in Culture*, Volume 25, 2014, n.p; Ian D. Clark ‘The abode of malevolent spirits and creatures – caves in Victorian Aboriginal social organisation’ *Helictite*, 40:1, 2007, 3-10.



numerous caves (karst landscape) within it.<sup>4</sup> The karst landscape was formed through geological processes which created bedding planes (or layers) of limestone, interspersed with shales, sandstones and clay.<sup>5</sup> The cave system features in Aboriginal oral tradition (see Section 6.2).

The presence of limestone at the site was known to European settlers by the late 1850s. Writing in 1856, the Government geological surveyor Alfred Selwyn described the site as follows:

On descending the steep slope of a small hill ... one comes suddenly on what appears to be the mouth of an old well. It is however, the entrance to a cave, 120 feet in depth, extending the whole way through thick strata of solid crystalline marble, a grey and brownish red limestone ... the passage is often so narrow as to scarcely to admit a man's body, but at the bottom opens out into a small chamber, the floor being on a slope of about 20°.<sup>6</sup>

Capacity for extraction of the raw materials was constrained by Victoria's rail network. Between the 1840s and the 1870s the subject site was operated for mixed farming.

From the late 1870s, the Cave Hill landscape underwent enormous change. In 1878 the farm was acquired by David Mitchell, one of Victoria's leading building contractors. Mitchell established a limestone quarry at the site, which operated until 2015. Through operation of the quarry, the hill became a pit, 120m deep, 640m long and 420m wide, surrounded by overburden dumps (see Figure 4).

Since the cessation of mining, change has continued through the filling of the pit. Further change, in form of a mixed-use development, will occur over the next 15-20 years.



Figure 3 View of 'Cave Hill' (1906) from the north-west: the site has been transformed through mining activities  
Source: University of Melbourne Archives

---

<sup>4</sup> *Argus*, 7 March 1864, p. 2.

<sup>5</sup> P W Crohn, 'Lilydale Limestone Deposit,' *Mining and Geological Journal*, 1952, p. 37.

<sup>6</sup> *Argus*, 1 July 1856, p. 6.



Figure 4      Aerial view of Kinley (February 2020)  
Source: <http://maps.au.nearmap.com/>, accessed 17 March 2020



### 3.1 Site development

The former Lilydale Quarry is proposed for development as a new suburb, including housing of varying densities, recreation reserves, public open space, commercial development and retail. Due to the scale of the site and the 20-plus year development time frame, Kinley will be developed progressively. As noted above, the site has been divided into four large 'precincts' (see Figure 1).

*Precinct 1* comprises the area to west of the rail line, bordered by Mooroolbark Road and Maroondah Highway. It is generally undeveloped and corresponds to the original landform, sloping down from west to east. It contains areas of Aboriginal archaeological deposits including an artefact scatter and a clay ball feature/hearth. Development in this precinct will include housing, a linear green corridor, mixed-use development to Maroondah Highway and pedestrian connections from Mooroolbark Road.

*Precinct 2* comprises the area to north of the pit. Excluding the quarry pit, it broadly corresponds with the area that is included in the VHR registration (Figure 2) and includes: industrial plant dating from the late nineteenth century to the 1960s, remnants of the farm which operated at the site from the late-1870s to 1916; and open space/playing fields. These three broad zones are indicated at Figure 5.

*Precinct 3* to the east of the quarry pit contains several overburden dumps that are being used to fill the quarry. Development will include traditional and medium density housing around a central park, with attention to interfaces with existing residential areas, the Box Hill Institute and Lillydale Lake.

*Precinct 4* is generally located on the site of the former quarry pit. This area will include residential, retail, commercial and community-focussed development. A green open space ('Escarpment park') will be located to the north of the precinct, framed to the north by the north face of the quarry pit.



Figure 5 Aerial view of the area that is included in the Victorian Heritage Register, indicating the approximate extent of the zones (or precincts) within this area

Source: *Cave Hill Quarry Conservation Management Plan* (2015), Lovell Chen

## 4.0 CULTURAL HERITAGE VALUES AND ATTRIBUTES

This section briefly describes the cultural heritage values and attributes that are associated with Kinley.

### 4.1 Geology

The site's original geomorphology and geological composition perform a universalising function: the presence of a large-scale sedimentary deposit can be understood as a basis for Aboriginal connection to the place, and oral tradition; it was also the reason for the European settler's interest in the land.

The distinguishing geological feature of this area was a limestone bed approximately 220 metres in thickness, which was removed through quarrying activities. The limestone was overlain by sandstone 30-40 metres thick, known as the Cave Hill Sandstone. These features were formed in a marine environment when the area was submerged beneath the sea.

Limestone is a sedimentary rock, formed from the compressed remains of corals, shells and skeletons. As is the case at Cave Hill, limestone is typically found in bedding planes between other types of sedimentary rock, including clay and sandstone. Joints between the bedding planes mean that limestone formations are permeable and prone to processes of erosion, both on the surface and below ground. The dissolution of limestone layers means that cave formations are a common characteristic of limestone deposits (karst landscapes). Cave Hill demonstrates some features of a karst landscape—there were sinkholes at the quarry base, and it seems likely that the main cave was limestone. Karst landscapes around the world are often rich in meaning, as they enable immersion in and active engagement with the 'under land'.<sup>7</sup>

Volcanic activity also made important contributions to this area in shaping the landscape and providing raw materials. Volcanic activity produced Coldstream Rhyolite comprising feldspars and some quartz. In the Upper Devonian period (382.7 to 358.9 million years ago) an intrusion of Granodiorite, was formed near Silvan, approximately six kilometres to the south-east. Tertiary volcanic activity (66 million to 2.6 million years ago) to the west of this site contributed to the silcrete formation to the south of the quarry. Geological processes have contributed to the formation of raw materials, which have underpinned human activity at this site.

Prior to European occupation, this would have been an area of low, rolling hills draining into the Olinda Creek, which flows towards the Yarra River. Olinda Creek would have been the principal water source of this region and would have been subject to seasonal flooding. Swamps and seasonal drainage lines would have patterned this landscape, providing both water and riparian resources. Modelling of pre-1750 flora indicates that the Cave Hill itself would have been characterised by Plains Grassy Woodlands—an open eucalypt woodland predominated by River Red Gum (*eucalyptus camaldulensis*) above a sparse shrub undergrowth, and with richly varied groundcover of grass and herb species.<sup>8</sup>

### 4.2 Aboriginal cultural heritage

Aboriginal heritage is indivisible from the country. It is the past and the present connections to that landscape. It is living cultures imbued with cultural heritage through story, song, dance, language, kinship, custom, ceremony and ritual. It is living heritage given life through oral tradition and continued interaction with the landscape.<sup>9</sup> (National Trust, WA, 2012:4)

---

<sup>7</sup> Robert McFarlane, *Underland: a deep time journey*, London, Hamish Hamilton, 2019, p. 231.

<sup>8</sup> Andrew Long + Associates Pty Ltd, *Cave Hill Quarry Aboriginal Heritage Assessment*, Melbourne, 2013, p. 2.

<sup>9</sup> National Trust of Australia (WA), *We're a dreaming country: guidelines for interpretation of Aboriginal Heritage*, Perth, <http://web.archive.org/save/https://www.nationaltrust.org.au/wp-content/uploads/2015/09/WereaDreamingCountryWEBOct13.pdf> Accessed 18 March 2020, p. 4.

At Kinley, tangible cultural heritage has been explored through the process of preparing Cultural Heritage Management Plans (CHMPs).

CHMPs include up to three stages: desktop assessment (background review); standard assessment (including pedestrian survey); and complex assessment (including sub-surface excavation, often by hand and mechanical methods). Following these stages of assessment, a series of management conditions are established, which become compliance requirements following the approval of the CHMP by Aboriginal Victoria (formerly Aboriginal Affairs Victoria).

Three CHMPs have been approved for Kinley:

- CHMP 10988 (2010)
- CHMP 13082 (2014)
- CHMP 14924 (2018)

These CHMPs relate largely to the Stage 1 works, already underway. At the time of writing, one CHMP was underway for Precinct 1:

- CHMP 15174 (2020 approval expected)

As part of the CHMP investigations, one silcrete quarry and six artefact scatters were located. A further two artefact scatters, one with a hearth feature, were located for the CHMP in preparation for Precinct 1 (CHMP 15174). Following further investigations under the approved CHMP conditions, archaeological salvage recovered over 20,000 stone artefacts from within the Stage 1 area. The balance of the land does not require formal CHMP investigation/approvals, due to high levels of disturbance.

As part of the CHMP process, options are explored which allows for the avoidance, minimisation, and mitigation of harm, as a result of development, on Aboriginal places. While the avoidance of some sites, particularly those in Stage 1, have been unavoidable, the CHMP in Precinct 1 (CHMP 15174) will formalise avoidance of components of Aboriginal places, and it will also explore mitigation measures for those places which cannot be avoided.

Consultation with three separate Traditional Owner Groups and Registered Aboriginal Party (RAP) applicants occurred during the preparation of the CHMPs:

- Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation (Wurundjeri)
- Bunurong Land Council Aboriginal Corporation (Bunurong)
- Boon wurrung Foundation (also formerly, Yaluk-Ut Weelam Elders Council (Aboriginal Corporation) (YWEC), Boon wurrung Foundation) (Boon Wurrung)

The CHMPs resulted in the following archaeological discoveries:

- Artefact scatters, indicating stone tool manufacture and tool use (present in Precinct 1)
- Silcrete quarrying activities (located to the south of the pit), but connecting to the wider landscape, located within Stage 1)
- Clay-ball hearth features (present in Precinct 1)

Detailed mapping of these sites is not included in this document, as it should not be shared without the permission of Traditional Owners. Permission could be sought prior to preparing precinct level interpretation plans.

Tangible evidence of the meaning of the site to Aboriginal people is limited compared to European built heritage. That is to say, intangible cultural heritage values far outweigh the presence of physical archaeological components. Some of these values are known, while others are likely to emerge during the consultation process. Some themes to be explored include:

- Bukkertillibe oral tradition: documented stories of a bottomless cave system formed by celestial being throwing a star as punishment for failure to honour sacred law
- Dreaming or Deep Time: other stories which are shared by Traditional Owners
- Waterways: The importance of water and waterways, such as the connection of the location of Kinley to Olinda Creek. The Olinda Creek was known as Gnurt-Billeworrund to Wurundjeri, referring to hunting of wild duck in the swamplands of Mooroolbark, Montrose and Lilydale.<sup>10</sup>
- Recent history: Interactions with the place in recent history (for example, engagement with cultural heritage management or interactions with the farming/quarrying phase of the area)

#### 4.3 European cultural heritage

The following summarises the heritage values identified in the *Cave Hill Quarry Conservation Management Plan* (Lovell Chen, 2015).

The site is valued for the following reasons:

- From 1878 it was one of the primary sources of limestone in Victoria. The quarry is associated with the second wave of lime production in Victoria, coinciding with the construction boom of the 1870s/80s. The site retains evidence of three generations of lime processing equipment dating from the late nineteenth century to the 1960s—including the most extensive battery of pot kilns in Victoria (The Tunnel) and 1920s elements associated with increased mechanisation (Picking Station, Road Metal Plant, network of conveyors, No. 1 Kiln).
- After a 1920s upgrade, the site was recognised as one of the leading industrial plants in Australia.
- The site has a strong association with David Mitchell (1829-1916), a building contractor and entrepreneur who became a prominent public figure. It demonstrates a range of his activities and interests, including industrial production, farming and construction.
- The site is of value as a place that demonstrates the principle characteristics of lime processing. Steps in lime processing have changed little over time: rock is hewn, broken down, sorted by size and quality and either burned for lime (high quality rock) or crushed for use in toppings, aggregates and road metal. The physical arrangement of the site reflects these steps—lime was raised from the quarry base, sorted and burnt in proximity to the limestone resource, packaged and transported to market along the rail line or, from the 1940s, via the west driveway.
- The ‘Tunnel’ cutting demonstrates part of this process. It was created to provide a hill face into which the ‘pot’ kilns could be built and to facilitate access to the quarry floor.
- The site is of aesthetic significance as an industrial landscape in an agricultural setting, with the Dandenong Ranges as a backdrop.

---

<sup>10</sup> Garry Detez and Barb Dobson, *The Urban Indigenous Community: connections, culture, country, identity and health*, ACELG and Yarra Ranges Council, 2016, [https://www.yarraranges.vic.gov.au/files/assets/public/webdocuments/council/policies-strategies/the\\_urban\\_indigenous\\_community\\_research\\_paper.pdf](https://www.yarraranges.vic.gov.au/files/assets/public/webdocuments/council/policies-strategies/the_urban_indigenous_community_research_paper.pdf), accessed 23 March 2020, p. 100.

## 5.0 METHODOLOGY

The development of this HIS was guided by Article 25 of the Australia ICOMOS *Burra Charter* (2013) and its associated practice note 'Interpretation'. Article 25 states that:

The cultural significance of many places is not readily apparent, and should be explained by interpretation. Interpretation should enhance understanding and engagement, and be culturally appropriate.

Principles which have guided the plan include the following, transcribed from the Australia ICOMOS Practice Note 'Interpretation' (November 2013), pp.2-3:

1. Facilitate understanding and appreciation of cultural heritage sites and foster public awareness and engagement in the need for their protection and conservation
2. Communicate the meaning of cultural heritage sites to a range of audiences through careful, documented recognition of significance, through accepted scientific and scholarly methods as well as from living cultural traditions
3. Safeguard the tangible and intangible values of cultural heritage sites in their natural and cultural settings and social contexts
4. Respect the authenticity of cultural heritage sites by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure, visitor pressure, inaccurate or inappropriate interpretation
5. Contribute to the sustainable conservation of cultural heritage sites, through promoting public understanding of, and participation in, ongoing conservation efforts, ensuring long term maintenance of the interpretive infrastructure and regular review of its interpretive contents
6. Encourage inclusiveness in the interpretation of cultural heritage sites by facilitating the involvement of stakeholders and associated communities in the development and implementation of interpretive programs
7. Develop technical and professional guidelines for heritage interpretation and presentation, including technologies, research, and training. Such guidelines must be appropriate and sustainable in their social contexts.

### 5.1 Interpretation of Aboriginal cultural heritage

There are several resources that address interpretation of Aboriginal cultural heritage, including those at Table 2. This is not a definitive list; Australia is still finding ways to acknowledge its shared history. These resources do not purport to establish binding principles. However, they can be used as a prompt or guide for establishing collaborative and respectful relationships with Traditional Owners.

Table 2 Resources addressing the interpretation of Aboriginal cultural heritage

<b>Resource</b>	<b>High-level principles</b>
National Trust <i>We're a dreaming country</i> (2012) <sup>11</sup>	Interpretation should be based on the rights of Aboriginal people: <ul style="list-style-type: none"><li>• to self determination</li><li>• to full and fair participation</li><li>• to control, maintain and celebrate culture, heritage and identity</li></ul>

---

<sup>11</sup> National Trust of Australia (WA), *We're a dreaming country: guidelines for interpretation of Aboriginal Heritage*, Perth, <http://web.archive.org/save/https://www.nationaltrust.org.au/wp-content/uploads/2015/09/WereaDreamingCountryWEBOct13.pdf> Accessed 18 March 2020.

<b>Resource</b>	<b>High-level principles</b>
	<p>Interpretation should be presented with an 'Aboriginal voice', that is 'Aboriginal people speaking for their own heritage, history, place, country and story.'<sup>12</sup></p> <p>The document summarises contemporary understandings of Aboriginal culture and heritage, including the diversity of Aboriginal culture, the richness of Aboriginal cultural landscapes, the importance of language and the impact of land dispossession and trauma. Emphasis is placed on the importance of respectful and trusting working relationships.</p>
<p>Australian Heritage Commission</p> <p><i>Ask first</i>, (2002)<sup>13</sup></p>	<p>Aboriginal people:</p> <ul style="list-style-type: none"> <li>• are the primary source of information on value and how this is conserved</li> <li>• must have an active role in planning processes</li> <li>• must have input to primary decision-making</li> <li>• must control intellectual property and information relating to their heritage</li> </ul> <p>All parties with relevant interests should be consulted.</p> <p>Consultation and negotiation are central, including negotiating the level of desired involvement.</p>
<p>Heritage Council of New South Wales</p> <p><i>Heritage Interpretation policy</i>, (2005)<sup>14</sup></p>	<p>Aboriginal culture and heritage is central to Aboriginal identity, history, spirituality and customary law.</p> <p>Interpretation should respect cultural protocols.</p> <p>A collaborative approach is appropriate.</p> <p>Sites may be associated with more than one cultural group. Presentation of varied meanings is more desirable than excluding groups.</p>
<p>Indigenous Architecture &amp; Design</p> <p>Victoria, Design Institute of Australia and Deakin University</p>	<p>1) Indigenous led. Ensure Indigenous representation creation in design practice is Indigenous led.</p> <p>2) Self-determined. Respect for the rights of Indigenous peoples to oversee representation creation of their culture in design practice.</p>

12 National Trust of Australia (WA), *We're a dreaming country: guidelines for interpretation of Aboriginal Heritage*, Perth, <http://web.archive.org/save/https://www.nationaltrust.org.au/wp-content/uploads/2015/09/WereaDreamingCountryWEBOct13.pdf> Accessed 18 March 2020, p. 2.

13 Australian Heritage Commission, *Ask First: A guide to respecting Indigenous heritage places and values*, Canberra, 2002, <https://webarchive.nla.gov.au/awa/20171114035941/http://www.environment.gov.au/heritage/ahc/publications/ask-first-guide-respecting-indigenous-heritage-places-and-values> Accessed 18 March 2020.

14 Heritage Council of New South Wales, *Heritage Interpretation Policy*, Department of Planning, Paramatta, 2005, <https://web.archive.org/web/20200318045302/https://www.environment.nsw.gov.au/resources/heritagebranch/heritage/interpretationpolicy.pdf> Accessed 5 March 2020.



<b>Resource</b>	<b>High-level principles</b>
Australian Indigenous Design Charter (2016) <sup>15</sup>	<p>3) Community specific. Ensure respect for the diversity of Aboriginal and Torres Strait Islander culture by following community specific cultural protocols.</p> <p>4) Deep listening. Ensure respectful, culturally specific, personal engagement behaviours for effective communication and courteous interaction are practiced.</p> <p>5) Impact of design. Always consider the reception and implications of all designs so that they are respectful to Indigenous culture.</p> <p>6) Indigenous knowledge. Respectfully ask the client if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge.</p> <p>7) Shared knowledge (collaboration, co-creation, procurement). Develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge (collaboration, co-creation, procurement).</p> <p>8) Legal and moral. Demonstrate respect and honour cultural ownership and intellectual property rights, including moral rights, and obtain appropriate permissions where required.</p> <p>9) Reconciliation Action Plan (RAP). Develop a RAP incorporating the AIDC:CD.</p> <p>10) Charter implementation. Ensure the implementation of the AIDC:CD to safeguard Indigenous design integrity.<sup>16</sup></p>

---

<sup>15</sup> Russell Kennedy & Meghan Kelly, *Australian Indigenous Design Charter—Communication Design: Protocols for sharing Indigenous knowledge in communication design practice*, Indigenous Architecture & Design Victoria, Design Institute of Australia and Deakin University, Melbourne, 2016, <http://web.archive.org/web/20200318050513/https://www.design.org.au/documents/item/216>, Accessed 18 March 2020.

<sup>16</sup> Russell Kennedy & Meghan Kelly, *Australian Indigenous Design Charter—Communication Design: Protocols for sharing Indigenous knowledge in communication design practice*, Indigenous Architecture & Design Victoria, Design Institute of Australia and Deakin University, Melbourne, 2016, <http://web.archive.org/web/20200318050513/https://www.design.org.au/documents/item/216>, Accessed 18 March 2020, p 4.

## 6.0 PRINCIPLES

The following section establishes principles that should be applied to interpretation across Kinley. Section 7.0 provides more detailed commentary regarding the application of these principles within the four precincts.

### 6.1 Respect: for Aboriginal people, values and associations

***As related to interpretation at Kinley, primacy should be afforded to Aboriginal values and associations.***

The application of this principle should have regard for the balance between the presentation of European and Aboriginal cultural heritage through interpretative media at Kinley. European connections with the landscape are recent but have been transformative. Aboriginal connections are deep and enduring but have been severed (or altered) through mining activities. As the development of the site evolves there is potential to facilitate opportunities for Aboriginal people to re-establish (perpetuate) their connection with this place, should they wish to do so.

It is important that Traditional Owner connections to Kinley are respected; changes to the landscape and removal of the cave system have not resulted in the loss of spiritual associations with the place. The starting point for interpretation must be sustained, respectful engagement with Traditional Owners and any other relevant Aboriginal stakeholders. This will require time, commitment and an openness to learning. This is a principle that applies across the entirety of the site regardless of the level of disturbance. It should be noted that the application of this principle, where it relates to Aboriginal people, will involve devolution of authority for the development of content and themes.

Engagement with Traditional Owners should involve Cultural Values Recording, a formal process, led by an anthropologist, with gender representation of Elders in order to capture intangible values at the site.

One way to integrate Traditional Owner themes/values is through language and naming:

Language ... carries meaning beyond the words themselves, and is an important platform within which much cultural knowledge and heritage is passed on. Speaking and learning traditional languages improves the wellbeing of Aboriginal and Torres Strait Islander peoples, by providing a sense of belonging and empowerment.<sup>17</sup>

Consideration should be given to opportunities to incorporate language into naming, signage and other interpretive elements.

### 6.2 Integration: opportunities for site-wide themes

***Themes, stories and motifs with site-wide resonance should be prioritised as the basis for interpretation at Kinley.***

As described in Section 6.1, geology is a powerful, unifying theme that has underpinned both Aboriginal and European connections with the site. At Kinley, these influences include the presence of raw materials (silcrete, clay, and lime) and the extraction and manipulation of those resources over time.

Mining has transformed this landscape and resulted in wholesale change to biodiversity. There is an opportunity to explore themes of landscape change and renewal, for example, through ideas of reconciliation ecology. There are large areas of the site that are devoid of vegetation or are in the process of a new phase of construction through the filling of the pit. A public realm planting palette of indigenous species endemic to the locality may be explored as a device for site-wide unity and for re-

---

<sup>17</sup> Australian Institute of Aboriginal and Torres Strait Islander Studies, 'Indigenous Australian Languages', ACT, AIATSIS, <https://aiatsis.gov.au/explore/articles/indigenous-australian-languages> Accessed 25 March 2020.

establishing connections with the wider locality (see also Kinley Estate Open Space Strategy, Taylor Cullity Lethlean, April 2020).

### **6.3 Authenticity: evidence-based interpretation**

***Interpretation at Kinley should be based on evidence of tangible and intangible cultural heritage values.***

The former Lilydale Quarry is a complex place with many diverse values related to Aboriginal cultural heritage, geology and the historical, technical and aesthetic values associated with its use as an industrial and farming venture from the 1870s. All interpretation at Kinley should be based on evidence.

For Aboriginal values/associations, consultation with Traditional Owners and other relevant Aboriginal stakeholders is key to gathering evidence. Oral tradition and story, in this context, is as important as documented evidence. Evidence relies on establishing fair and respectful relationships and managing the possibility of multiple or conflicting stories from different people or groups. Where divergent or contested stories emerge, interpretation might consider:

- multiple deliverables
- temporary installations
- the possibility that some themes or stories are more pronounced in some locations than others

Post-contact values have been documented in the *Cave Hill Quarry Conservation Management Plan* (Lovell Chen, 2015). There exist, however, opportunities to expand upon the identified values.

Core sources for evidence of the site's significance as a sedimentary deposit and karst landscape will rely primarily on academic research, as well as historical accounts of the quarry development.

## **7.0 PRECINCT OVERVIEWS**

This section applies the principles—respect, integration and authenticity—to each of the proposed precincts. This recognises that development will proceed in stages, and that each precinct will present particular opportunities and challenges. Interpretation is necessarily a collaborative process. Development of each plan will involve consultation with a range of stakeholders as relevant (including Traditional Owners, other relevant Aboriginal stakeholders, local resident's groups or local history groups, and approval authorities including Heritage Victoria and Yarra Ranges Council). In addition, it is acknowledged that as interpretation is primarily about connecting audiences to ideas, a consideration of likely audiences and their needs will be necessary in developing detailed plans.

### **7.1 Precinct 1—Western neighbourhood**

*Respect: Give primacy to Aboriginal values and associations*

- Values in this area relate primarily to Aboriginal cultural heritage.

*Authenticity: evidence of values*

- Tangible values include artefact scatters located within Precinct 1:
  - 'Lilydale Quarry 9' is an Aboriginal place which contains a clay ball feature/hearth. The northern area (Sensitivity Zone 1, 24m x 15m) contains the clay ball feature and some moderate to high density concentrations. This area is to be retained at existing levels (potentially will require being built up slightly for protection of the natural level). The total site area is 7,000sqm (the balance will be investigated through salvage).
  - 'Lilydale Quarry 8' is an artefact scatter of low to moderate density covering an area of 4000 square metres (will be investigated through salvage).

- Detailed mapping of these sites is not included here as it should not be shared without the approval of Traditional Owners. Before preparing detailed interpretation plans, permission could be sought from Traditional Owners to use this information.
- Appropriate locations for interpretation could also be identified through consultation with Traditional Owners and other relevant Aboriginal stakeholders and with reference to the *Open Space Strategy (T.C.L, April 2020)*, in particular the proposed 'Hilltop park and cultural heritage sites'.
- Intangible values should be explored through consultation with Traditional Owners and other relevant Aboriginal stakeholders.

*Integration: opportunities for addressing site-wide themes*

- Lilydale Quarry 9 and the clay ball feature offers opportunities to connect with the site's previous use as a campsite/meeting place/hearth/home.
- Geology is important to understanding this precinct. The use of naturally occurring raw material (silcrete) and clays (for the clay ball feature/hearth) is significant. There is potential to link to the south (first) stage of development using silcrete as a raw material. There is also potential to link this theme through Precincts 4 and 3 to the hill as a spiritual place, and the Olinda Creek as a water source. This might follow strategic cycle/pedestrian pathways.
- Views to Cave Hill Quarry from the elevated ground on the Maroondah Highway provide opportunities for understanding the site as a former industrial landscape.

## **7.2 Precinct 2—'Heritage village'**

*Respect: giving primacy to Aboriginal values and associations*

- While this precinct is most closely associated with post contact activities, consideration should be given to expressing value for Aboriginal people, subject to consultation. For example, the modern areas/buildings/spaces in this precinct could be allowed to tell old stories, perhaps through the provision of a keeping place.
- Uses of limestone, and/or other natural resources at the site, by Aboriginal people should be researched and analysed for their potential to inform interpretive opportunities at the site. These stories may provide opportunities for integrating Aboriginal and post contact themes at this site.

*Integration: opportunities for addressing site-wide themes*

- The 'Heritage Village' provides considerable opportunities for connecting with the underlying geology of this site, especially in the lime processing precinct. This approach has the potential to provide a strong unifying theme that could extend across other precincts.
- There is an imperative to establish a connection between the extant processing equipment and the quarry pit, requiring careful consideration of interpretive deliverables with the potential to link precincts 2 and 4.

*Authenticity: evidence of values*

Tangible evidence of post contact activities, including farming, lime processing and the association with David Mitchell, are prominent in this precinct. Buildings, elements and areas relating to these activities include:

- The farm precinct—including the Dairy Factory (1892), Bacon Factory (1893) and Silage Store (c. early twentieth century)

- The lime processing precinct—including the Picking Station, Road Metal Plant, No. 1 Kiln, incline hoist, riveted steel hopper (1920s)
- The arrivals precinct—including the memorial gate posts

As is the case throughout the site, connections to this area on the part of Aboriginal people will be informed by consultation with Traditional Owners.

### **7.3 Precinct 3—Eastern neighbourhood**

*Respect: Give primacy to Aboriginal values and associations*

- Values in this area relate primarily to Aboriginal cultural heritage.

*Integration: opportunities for addressing site-wide themes*

- Geology is important to understanding this precinct. There is potential to link to the south (first) stage of development using silcrete as a raw material. Connections to Olinda Creek are also important to linking this precinct to the broader landscape and could follow strategic pedestrian/cycle pathways.

*Authenticity: evidence of values*

- Tangible values identified in Stage 1 extend to the southern portion of Precinct 3 – this includes an outcrop of silcrete and an artefact scatter. A collection of 22,000 artefacts were recovered from the CHMP area.
- Aboriginal people must be the primary source of information about the intangible values of this site, including uses, stories, thoughts and feelings about this place.

### **7.4 Precinct 4—Urban core**

*Respect: Give primacy to Aboriginal values and associations*

- Given that this precinct has been subject to wholesale change, this may be an appropriate site to acknowledge loss. If any modern stories are explored by Traditional Owners, these could be captured here. There may be opportunities to explore ongoing connection within these modern spaces, such as through gallery or interpretation spaces or Aboriginal-run businesses.

*Integration: opportunities for addressing site-wide themes*

- This precinct provides an opportunity for connecting with the underlying geology of this site as the former site of the quarry pit. The escarpment will be a key element allowing connection with these themes.
- From the perspective of industrial history, there is a strong imperative to ensure connection between the extant processing equipment and the pit, necessitating a careful consideration of the connection between Precinct 2 and Precinct 4.
- Connection to Lillydale Lake and Warburton Trail through pedestrian trails will facilitate connection with Olinda Creek and the wider landscape, and may be appropriate locations for interpretive devices, such as themed trails, planting or signage.

*Authenticity: evidence of values*

- This place has been completely transformed by mining and will be transformed again through development. Despite this, Aboriginal connections to this place are deep and enduring. Evidence of stories and associations, thoughts and feelings about this place are relevant to interpretation.
- As the former quarry pit, this area provides opportunities to explore Industrial history including evidence of extraction operations and geology as the core area of the limestone deposit.

## 8.0 TERMINOLOGY

The terminology used in this report is of a specific nature. The following definitions are from the *Burra Charter, 2013* (Article 1), as endorsed by many statutory and national heritage bodies.

*Place* means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.

*Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

- Cultural significance is embodied in the *place* itself, its *fabric, setting, use, associations, meanings, records, related places* and *related objects*.
- Places may have a range of values for different individuals or groups.

*Fabric* means all the physical material of the *place* including elements, fixtures, contents and objects.

*Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.

*Maintenance* means the continuous protective care of a *place*, and its *setting*.

Maintenance is to be distinguished from repair which involves *restoration* or *reconstruction*.

*Preservation* means maintaining a *place* in its existing state and retarding deterioration.

*Restoration* means returning a *place* to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.

*Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material.

*Adaptation* means modifying a *place* to suit the existing *use* or a proposed use.

*Use* means the functions of a *place*, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

*Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.

*Setting* means the immediate and extended environment of a *place* that is part of or contributes to its cultural significance and distinctive character.

*Related place* means a *place* that contributes to the *cultural significance* of another place.

*Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.

*Associations* mean the special connections that exist between people and a *place*.

*Meanings* denote what a *place* signifies, indicates, evokes or expresses to people.

*Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

The following derives from the *Operational Guidelines for the Implementation of the World Heritage Convention* (12 July 2017):

- *Integrity* means the completeness, intactness and condition of the attributes that convey (or embody) the heritage values of the place. Attributes may be tangible and/or intangible.

The following derive from current dictionary definitions:

- *Tangible* means perceptible by touch. In a heritage context, this typically relates to the fabric (elements, fixtures, contents and objects) of a place.
- *Intangible*, means incapable of being perceived by the sense of touch. In a heritage context, the term is often applied to concepts of social and/or historical value.