

Connections Through Time

Examining community interaction with colonial
maritime heritage in Encounter Bay, South Australia



By

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Thesis

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ABSTRACT

This thesis utilises an interdisciplinary approach to examine the relationship between the community of Encounter Bay, South Australia and its associated colonial maritime cultural heritage. This research integrates the cognitive study concepts of social memory and sense of place into the maritime cognitive landscape framework, as part of the broader maritime cultural landscape. As these cognitive concepts are often underutilised when studying maritime-related contexts, this thesis offers a unique perspective on the connection between maritime cultural heritage, such as shipwrecks, and local community identity. Collection and interpretation of oral history interviews and review of archival sources provide an understanding of how residents have interacted with nearshore shipwreck sites throughout Encounter Bay's history. These findings are evaluated through the lenses of sense of place and social memory to reach a conclusion regarding what intangible factors motivate these interactions.

DECLARATION

I certify that this thesis:

1. does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university
2. and the research within will not be submitted for any other future degree or diploma without the permission of Flinders University; and
3. to the best of my knowledge and belief, does not contain any material previously published or written by another person except where due reference is made in the text.

Ashley Ellison

March 2024

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INTRODUCTION

Introduction

The 1950s were a pivotal time in the development of maritime archaeology when SCUBA equipment became increasingly available to the civilian population (Gately and Benjamin 2017:16). For the first time in history, for better or worse, underwater cultural heritage such as shipwrecks became more accessible to the general public. This advent of SCUBA unlocked the potential for coastal communities to interact with near-shore shipwreck sites more easily. While these sites may represent singular wrecking events, they are also affected by ongoing physical and cultural site formation processes. These cultural factors tend to be neglected in the narratives of shipwreck studies but can offer a rich lens through which to view shipwreck sites and the identities of the communities that surround them.

The study area for this thesis is located along the South Australian coast. The research idea was developed in response to residents of the surrounding community coming forward during previous years of fieldwork to share their firsthand experiences of interacting with colonial shipwreck material located on or nearshore. To understand the historical and contemporary cultural contexts of these shipwreck sites, they must be viewed holistically, with consideration of both archaeological and anthropological perspectives.

The anthropological focus of this research will help complement the previous archaeological work conducted on colonial shipwrecks in the area by examining the sociocultural connections between local community and maritime archaeology. This relationship will be investigated by focusing on the maritime cognitive landscapes of the area by integrating the concepts of social memory and sense of place into the broader maritime cultural landscape framework. Although many studies on social memory and sense of place exist, none deal specifically with maritime-related contexts but can offer unique perspectives on the connection between maritime objects and communities. Explicitly combining these concepts with existing maritime archaeological theory will help provide a deeper understanding of how maritime cultural heritage can affect the identity of coastal communities and how this, in turn, can affect the long-term preservation of these sites.

Location of Study Area

The coastal community of Encounter Bay, South Australia (-35.579381, 138.591604) and its associated body of water, Rosetta Harbor make up the study area for this thesis. This project area is in Ramindjeri Ruwe (Country). The Ramindjeri were systematically expropriated from their land by European colonisers, forcing many groups to relocate to reserves or integrate into European settlements. Early European anthropologists categorised the Ramindjeri as part of the larger Ngarrindjeri cultural group (Watson 2014:71). As categorisations like this tend to oversimplify

Aboriginal connection to Land and Sea Country, Irene Watson (2014:72) notes that this is a colonial understanding and is not necessarily accurate to how Aboriginal groups view themselves. Although this project focuses specifically on the colonial maritime history of Encounter Bay, it should be noted that this area has been and always will be the land of the Aboriginal peoples who have played a significant role in the development of the area, despite the atrocities committed against them throughout colonisation.

Encounter Bay is a body of water situated along the southwestern coast of South Australia, known as the setting for the chance encounter between the scientific expeditions of Matthew Flinders' *Investigator* and Nicholas Baudin's *Géographe* in 1802. Acknowledging its significance to the early development of South Australia, it was proclaimed a Historic Bay in the *Seas and Submerged Lands (Historic Bays) Proclamation 2006* under the *Commonwealth Seas and Submerged Lands Act 1973*. The Bay stretches east from Rosetta Head to the mouth of the Murray River and lends its name to a residential area of roughly 5,300 people between Rosetta Head (locally known as The Bluff) and Granite Island, see locations in Figure 1 below (Australian Bureau of Statistics 2021).

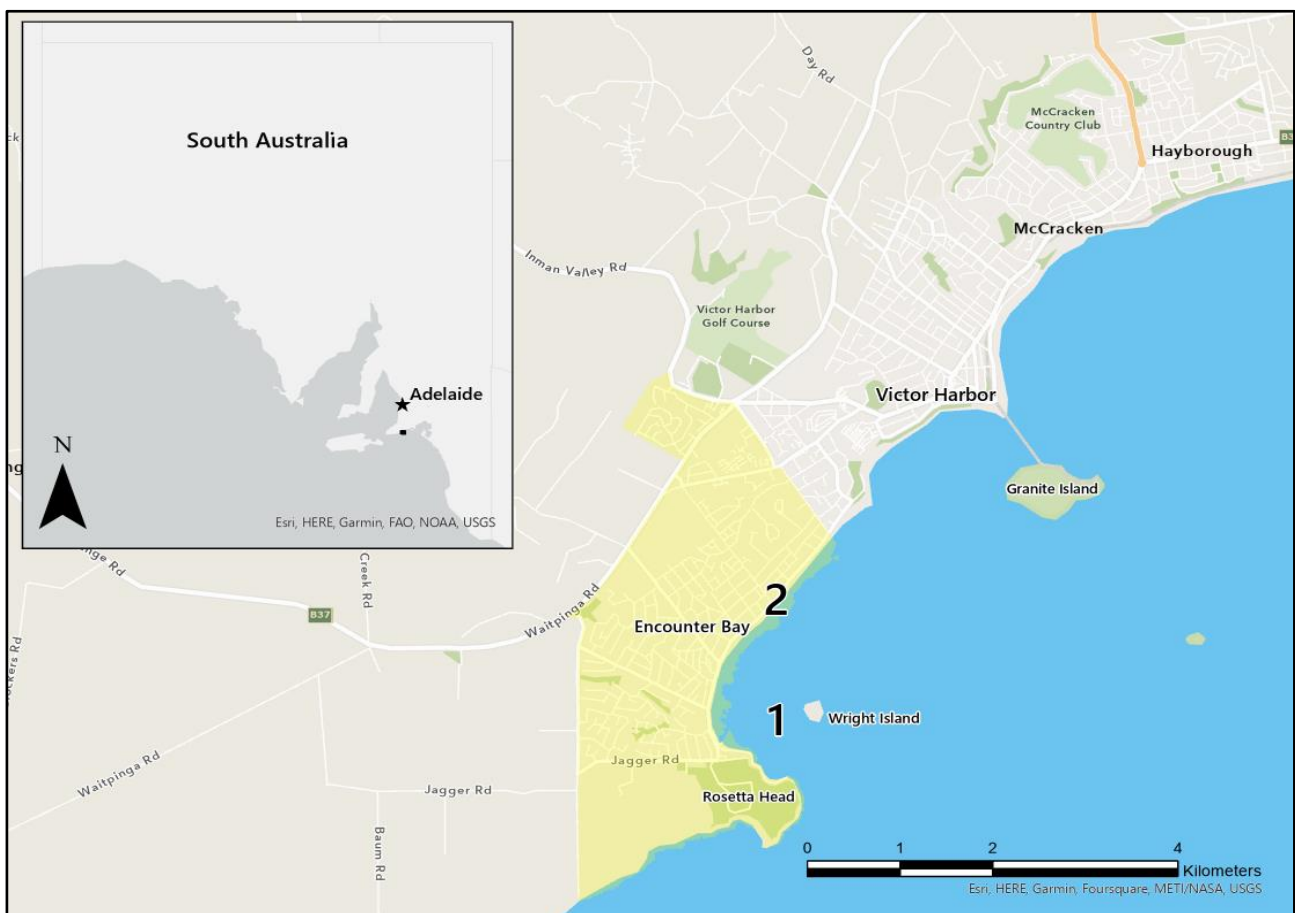


Figure 1. Map showing locations of Rosetta Harbor (1) and Yilki (2) within the region (Created by author via ArcGIS Pro 3.1.2)

Located northeast of Kangaroo Island on the Fleurieu Peninsula's southern shore, the town of Encounter Bay is roughly 80 kilometres south of Adelaide, South Australia. The regional setting of this study area is shown above in Figure 1. The area contains a historic locality referred to as Yilki which is denoted with a '2'. Yilki is a term of Aboriginal origin, meaning 'a place by the sea' and was one of the first locations to be settled by Europeans in the area (Laube 1985:3). Although Encounter Bay is not officially recognised as a city, it has retained its name and distinction through the passing of the *Geographical Names Act 1991* and is incorporated within the District Council of Victor Harbor.

The area became of interest to colonial whalers, particularly in the 1830s, as bay whaling began to develop along the coast in response to the growing market demand for whale oil and baleen (Ballantyne 2002:38). Since the early 20th century, this area has been a premiere resort spot, hosting large numbers of tourists per year, especially throughout the summer months. Encounter Bay's appeal has made it a popular permanent destination for retirees, with 61% of the population aged 60 years or older in 2021 (Australian Bureau of Statistics).

Geologically, Rosetta Head marks a coastal transition from a rough, steep shoreline to a stretch of dunes and beaches interspersed with granite outcroppings and river outlets to the east. The offshore area bordering Encounter Bay, known historically as Rosetta Harbor, denoted with a '1' above in Figure 1, has a mixed bottom composition of rock and sand with a notable but diminishing seagrass presence in certain regions. A dominating feature of Rosetta Harbor is Black Reef, which runs parallel to the shoreline from Rosetta Head toward the east, creating a shallow outcrop. This outcrop stretches outward from shore for roughly 200 metres before dropping off to an average depth of 3 metres, gradually getting deeper toward the open water. In the summer, Encounter Bay commonly experiences south or southeasterly winds, and in the winter, winds predominantly come from the northwest, with west winds usually occurring throughout the remainder of the year (Ballantyne 2002:20). These southeasterly summer winds can quickly become gale-force, and early colonial accounts have attributed them to multiple historic wrecking events within Rosetta Harbor. The harbor experiences semi-diurnal tides and has a current that tends to flow south-southeast during ebb tides and north-northwest during flood tides (Coroneos 1997:6). There exists a moderate to high swell that commonly comes from the southwest and can range from two to four metres depending on the time of year (Coroneos 1997:8). Although Encounter Bay lies along a high-energy coastline, Rosetta Harbor can be relatively calm as the large granite outcrops of Rosetta Head, Wright Island, and Granite Island surround it, helping to shelter it from the intense wave action of the Southern Ocean. Although these bedrock protrusions offer some protection for the harbor, the wave disruption can cause refraction and diffraction to occur, which, in addition to the shallow depth, can create rough conditions in the offshore surf area (Heritage South Australia 2018). These environmental conditions of Rosetta Harbor have a direct effect on shipwreck

preservation, which can result in either the degradation or conservation of a site depending on tidal movement, marine growth, and sediment accumulation.

As shown below in Figure 2, there are five vessels recorded to have sunk in Rosetta Harbor between 1837 and 1900. The date of wrecking is denoted within parentheses following the name of the ship. *South Australian* (1837) and *Solway* (1837) have officially been identified, while *Alpha* (1847), *Jane and Emma* (1852), and *Ferret* (1900) remain unknown. These vessels were all constructed well over 75 years ago, placing them under the state jurisdiction of South Australia within the *Historic Shipwrecks Act 1981*. *South Australian* and *Solway* are both located less than 300 metres from shore, making them accessible to the surrounding community since their initial wrecking events on Black Reef in December of 1837. Due to the significance of *South Australian*, it is one of two protected zones in South Australian waters, with a designated 30-metre radius in which it is illegal to dive or operate a boat without proper documentation (Department for Environment and Water n.d.).



Figure 2. Map of shipwreck locations around Rosetta Harbor (Created by author with data supplied from DEW via ArcGIS Pro 3.1.2)

Colonial Background

Whaling Industry

In the years following the meeting of Boudin and Flinders in Encounter Bay, whaling and sealing activities began to develop around Kangaroo Island, with some of the earliest archaeological evidence of colonial presence on the island dating to 1803 (Clarke 1996:53). It was not until after the British Parliament passed the *South Australia Act 1834*, creating the province of South Australia, that whaling stations began to appear on the mainland consistently. Global markets in the 18th and 19th centuries had a high demand for whale products, and the Southern Ocean's cold, nutrient-rich waters offered a profitable industry to a newly developing province. The South Australian Company, after having made a name for itself in whaling on Kangaroo Island, established the first of these mainland stations near Rosetta Head in 1837 under the direction of company manager Samuel Stephens (Borrow 1947:3).

Around this time, John Blenkinsopp also arrived in the area on behalf of Robert Campbell, Junior and Company of Sydney. After failing to develop a working relationship with Stephens, Blenkinsopp established a separate whaling station on a neighbouring stretch of shoreline across from Granite Island, as shown below in Figure 3 (Coroneos 1997:13). Despite strained relations, both stations began hunting for the highly sought black whale (also known as the southern right whale). In 1837, the South Australian Company produced roughly 160 tons of whale oil while Robert Campbell, Junior and Company produced over 200 tons (Robinson 1975:5). These products became some of the first exports from the newly formed colony. The next year, Robert Campbell, Junior and Company became Hack and Company, which eventually partnered with the South Australian Company in 1839 (Ballantyne 2002:40). The previous years had been difficult for the South Australian Company due to money mismanagement and the loss of *South Australian* and *Solway* within two weeks of each other in December 1837 (Coroneos 1997:13). Even with 1841 being a productive season with roughly 300 tons of whale oil produced, the South Australian Company was still losing money and, as a result, sold its remaining holdings in Encounter Bay to Hack and Company (Borrow 1947:15). By 1843, a combined population of 80 men worked between the two stations (Ballantyne 2002:42). These stations continued to change ownership throughout the 1840s and 50s until a steep decline in the demand for whale products in the mid-1860s marked the collapse of the industry in the area (Borrow 1947:22). There was a movement to revive the whaling industry in the early 1870s, but this attempt proved unsuccessful, with a few local men catching the last recorded whale in 1872 (Robinson 1975:11).

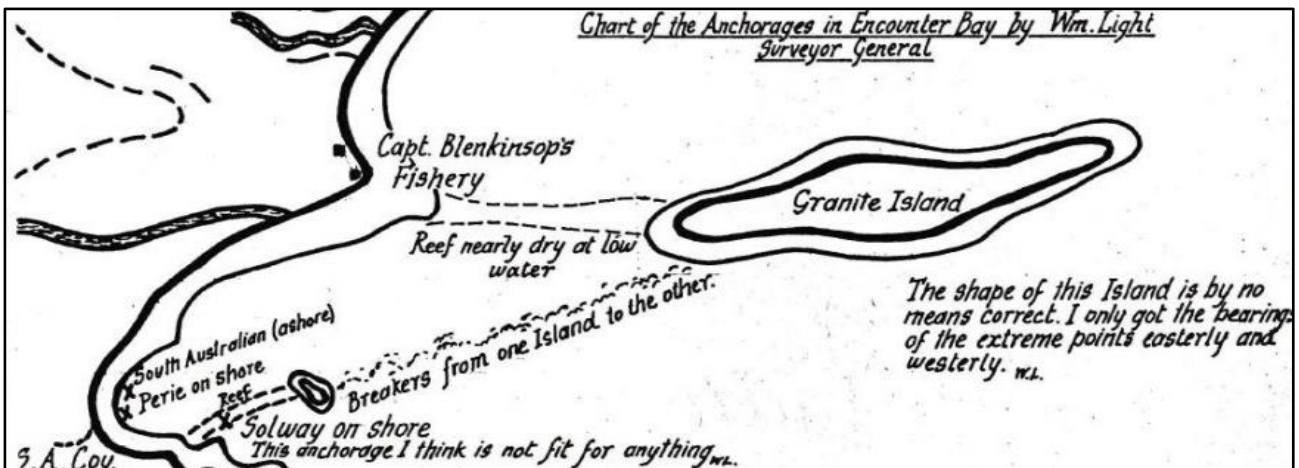


Figure 3. Early map of Rosetta Harbor (Adapted from Borrow (1947) based on William Light's original chart from 1838)

Early European Settlement

In the early years of South Australia, there was debate as to where the capital should be established. The widely accepted location was Adelaide, but Governor Hindmarsh strongly advocated for Encounter Bay to be considered by government officials (Cameron 1979:28). However, by 1839, a decision by the South Australian government had been reached, as evidenced by this quote from Colonial Secretary Robert Gouger given during a dinner speech on 09 August 1839:

The loss of the South Australian, the Solway, and the John Pirie going on shore, and the melancholy death of Sir John W. Jeffcott thereby drowning in the tremendous rollers off the coast sufficiently indicate that cannot be the place for the chief settlement of South Australia.

Although it did not become the commerce centre of the province as some had hoped, Encounter Bay received its first permanent European residents in 1839 (Laube 1985:8). They were a group of 34 brought from Holdfast Bay on *Lord Hobart* consisting of trade workers, labourers, farmers, teenagers, toddlers, and others. Ridgeway William Newland led the group and established a permanent settlement at Yilki (Hodge 1932:2). Although some began working seasonally for the already established whaling industry, most settlers began to develop a livestock and agrarian-based community similar to what they had left behind in England (Laube 1985:3).

Five years after the arrival of the first European settlers to Yilki, the Encounter Bay population had grown to 136 people, and the economy had diversified to include wool, wheat, and dairy (Coroneos 1997:14). In 1853, as a reflection of the growing community, the District Council of Encounter Bay was founded, and in 1854, a jetty was constructed near Rosetta Head (Hodge 1932:25). Still, as the maritime industry on Granite Island grew throughout the 1860s, the focus of industry in the area shifted from Encounter Bay to neighbouring Victor Harbor (Coroneos 1997:16). A major contributing factor to this transition was the abandonment of the outport at Port Elliot and the

extension of a horse-drawn tramway from Goolwa and Port Elliot to Victor Harbor in 1864. These developments cemented Victor Harbor as the centre for maritime activity in the area until the early 20th century when shipping between Adelaide and Victor Harbor ceased (Bartlett 1982:35).

Other Maritime Industry

Even though Rosetta Harbor never became a thriving port like nearby Port Victor, the jetty built at Rosetta Head remained in use to transport local products like wool, wheat, and wattle bark to Adelaide until the early 20th century (Cameron 1979:31). The establishment of whaling stations in the area led to the development of a shipbuilding industry early in Encounter Bay's history. The South Australian Company reported in 1837 that shipbuilding was already in progress at a site across from Wright Island, likely referring to the construction of skiffs or whaling boats using local timber from the nearby Sawpit and Tiers Gullies (Cameron 1979:29). The first recorded construction was the 7-ton cutter, *Frances*, completed in 1839 (Coroneos 1997:18). Other noted ships built at Encounter Bay were two 13-ton cutters, *Resource* and *Albatross*, in 1842 and a 40-ton schooner, *Venus* in 1847 (Coroneos 1997; DCCEEW n.d.). Despite these activities, shipbuilding never became a major industry in Encounter Bay due in part to the cost of material and labour being lower in the more established industry in Tasmania. As whaling activity declined in the late 1850s, a local fishing industry based on individual and family operations began to develop in Encounter Bay. One of the first families to start fishing out of Rosetta Harbor and establish themselves at Yilki were the Rumbelows, who arrived from England in 1855 and whose descendants continue to reside in the area (Rumbelow et al. 2005).

Research Question

This thesis research project seeks to address the question:

How do nearshore shipwreck sites influence the community identity of Encounter Bay and what are some of the ways these connections have been expressed within the community?

Aims and Objectives

Encounter Bay has played an important role in the early colonial maritime history of South Australia, making it an ideal case study for examining how maritime cultural heritage can contribute to the sense of place felt by a coastal community. This research will utilise an anthropological approach to gather data relating to the interactions between the residents of Encounter Bay and their maritime cultural heritage.

The aims of this study are to:

- Further understand how local maritime cultural heritage has been utilised by residents around Rosetta Harbor and examine the motivations behind these actions.

- Gather oral histories relating to maritime cultural heritage sites and community perspectives that are not available through archival sources.
- Analyse these interviews to gain insights into the maritime cognitive landscape of Encounter Bay.

The study will address these aims by applying the concepts of social memory and sense of place to the existing theoretical frameworks used to examine maritime cognitive landscapes as a part of the broader maritime cultural landscape. It will accomplish this by applying qualitative analysis to the oral history interviews, while also considering existing maritime-related historical and archaeological data. Archaeological materials present in the Encounter Bay community will also be documented during this process. This study will utilise the knowledge of the local community, to provide details that are unavailable from looking at the archaeological and archival records alone.

Significance

Rosetta Harbor contains two of the oldest known colonial shipwrecks in South Australia, *South Australian* and *Solway*. If relocated, *Alpha* is also of high significance as it was an early colonial vessel built in an isolated community in Western Australia (Coroneos 1997:52). Encounter Bay has remained a popular holiday destination and retirement spot and is still home to many families with ties to the early colonial history of the area. The shipwrecks' proximity to shore and their relatively shallow nature makes the material easily accessible to the community through activities like snorkelling, SCUBA diving, or beachcombing, as evidenced by Figure 4 below. Given all of these qualities, Encounter Bay makes an interesting case study for how coastal communities, especially in South Australia, relate to their maritime cultural heritage and how this relationship, in turn, affects the preservation of the archaeological record due to the salvage and artefact removal undertaken at these sites.

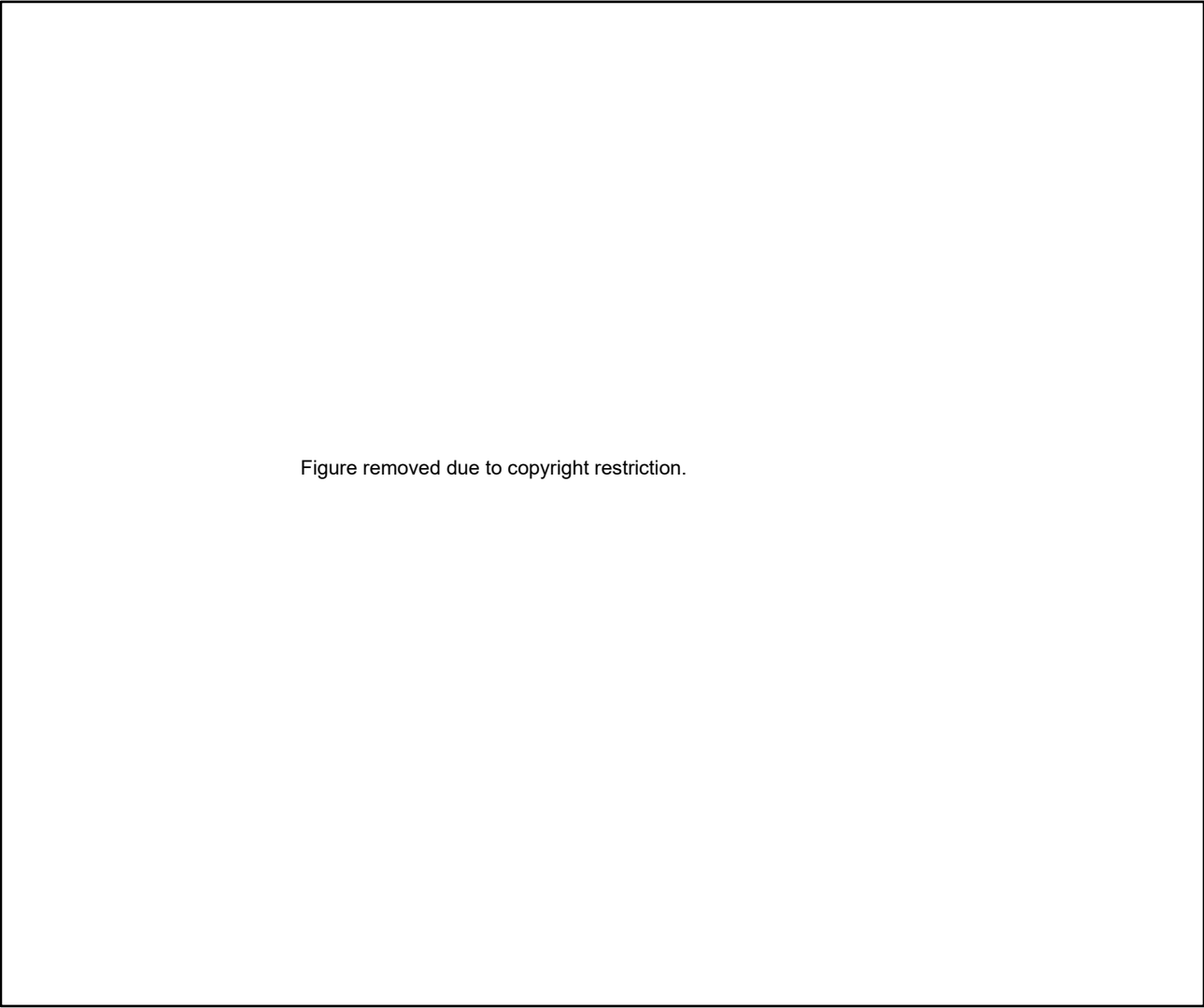


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Figure 4. Various artefacts collected from Rosetta Harbor by divers (Bartlett 1982:23)

This study is significant because the interdisciplinary concepts of social memory and sense of place have yet to be widely applied to maritime-specific contexts but can offer a deeper understanding of how maritime heritage can influence a community's identity. It has been noted in previous archaeological studies conducted in Encounter Bay (Zapor 2020; Coroneos 1997; Heritage South Australia 2018) that community engagement and research into salvaged artefacts from these shipwrecks has proved helpful in the past and should be further investigated. Artefacts in private collections should be studied and recorded, and the motivations behind their salvage and collection should be more deeply understood. As populations age, we lose a chance to preserve history through first-person accounts. This is why the collection of oral histories is so important in preserving our understanding and attitudes of the past. Gathering oral histories shows the residents of Encounter Bay that the knowledge and stories they possess as individuals are essential to the community and can help preserve historical information and experiences that otherwise may be lost. This project will add to the overall understanding of the maritime cultural landscapes of Encounter Bay as well as provide a case study for comparison to other examples of community interaction with coastal shipwreck sites in the region.

Chapter Outline

Chapter one introduces the purpose of this research as well as the study area of Encounter Bay and Rosetta Harbor. A brief background is provided pertaining to the natural environment, whaling industry, early European settlement, and industries of the area. The research question, aims and objectives, and significance of this research are addressed. This chapter ends with an outline describing each chapter.

Chapter two is composed of the literature review, which addresses previous archaeological work conducted in the study area as well as introducing the theoretical frameworks important to the implementation of this research project. The importance of cultural factors in site formation studies is examined, followed by a discussion of common ways nearshore shipwrecks are interacted with by local communities and the legalities of those interactions. The concept of maritime cultural landscapes is introduced, and the specific concept of maritime cognitive landscapes is explored in relation to sense of place and social memory. This chapter ends with a conclusion summarising the previously discussed material.

Chapter three discusses the methodological approaches and limitations of this study. The methods involve data collection, artefact documentation, documentary research, toponymy, oral history collection, and qualitative analysis. Flowcharts are used to visually represent the steps taken in oral history collection and the coding process undertaken for interpreting the interview transcript data.

Chapter four presents the results of this study as determined through the interpretation of the oral history analysis and review of documentary sources. These results are presented in subsections pertaining to cultural impacts on local shipwreck sites, shipwreck material present in the community, significance of place names, and identified themes in sense of place.

Chapter five discusses the results section in terms of the possible motivations present in the Encounter Bay community regarding the individual collection and salvage behaviour of maritime cultural material. The concepts of memorialisation and social memory are discussed in more detail as they pertain to overall community interaction with maritime cultural heritage and the intangible connections they represent.

Chapter six offers a conclusion to this thesis by revisiting the research question and aims stated in the introduction. This section includes a summary of the overall relationship presented in the data between the community of Encounter Bay and its maritime cultural heritage. The value of community engagement in maritime archaeological work and recommendations for future work in the area are addressed.

LITERATURE REVIEW

Introduction

The review of current literature relating to the topic of this thesis will include the subjects of shipwreck cultural site formation, maritime cultural landscapes, sense of place, social memory, and a brief overview of previous archaeological work conducted in the area. The cognitive concepts of social memory and sense of place fall under the field of phenomenology, which is the study of everyday human experiences through questioning the obvious to understand what motivates unconscious behaviour (Seamon and Sowers 2008:43). The concept of phenomenology has been utilised in previous maritime archaeological investigations but remains an underutilised area within the discipline (Duncan and Gibbs 2015:12). This section seeks to highlight gaps in the literature regarding the interdisciplinary examination of the relationship between coastal communities and nearshore colonial shipwreck sites.

Previous Work in Encounter Bay and Rosetta Harbor

Encounter Bay's involvement in the early colonial history and development of South Australia has made it a popular subject for local historians throughout the years (Hodge 1932; Borrow 1947; Robinson 1975; Cameron 1979; Laube 1985; Ballantyne 2002; Rumbelow et al. 2005). Although some of these works lack dependable referencing systems, and some contain biased romanticisations of the past, they still provide valuable insights into local perspectives and background of the area when viewed critically. The historical significance of Victor Harbor and Encounter Bay has also led to large-scale archaeological heritage surveys taking place within the area. Unfortunately, much of the archaeology pertaining to whaling and early colonial settlement no longer exists (Donovan and Associates 1997; South Australian Heritage Council 2020).

Due to local knowledge regarding the location of *Solway*, an investigation to relocate the wreck site was undertaken in 1994 as part of a regional shipwreck survey program run by the State Heritage Branch of South Australia. Two test excavation pits were undertaken at the site which revealed the wreck to be in fair condition. After the excavation, it was noted that sediment coverage of the site was diminishing so the decision was made later that year to sandbag the exposed timbers (Coroneos 1996:29). During this same bout of fieldwork, the team conducted a magnetometer survey in hopes of relocating *South Australian*. Despite two magnetic anomalies observed, inspection revealed nothing. Additionally, a sidescan sonar survey was undertaken to relocate *Alpha*, which also proved unsuccessful. Table 1 below offers details on each of the five shipwrecks within Rosetta Harbor.

Name	Built	Location	Rig	Wrecked	Cause	Details
<i>South Australian</i>	1819	Little Falmouth, United Kingdom	Barque	1837	Broke moorings and driven ashore by strong southerly gale	Owned by South Australian Company, associated with early settlement and whaling industry in area, oldest identified shipwreck in South Australia
<i>Solway</i>	1829	Monkwearmouth Shore, United Kingdom	Barque	1837	Broke moorings and driven ashore by strong southerly gale	Owned by South Australian Company, associated with early settlement and whaling industry in area
<i>Alpha</i>	1844	Augusta, Western Australia	Schooner	1847	Dragged anchors in northerly gale	Associated with whaling industry in area, early example of Australian built vessel
<i>Jane and Emma</i>	1835	Sydney, Australia	Cutter	1852	Severe weather	Associated with whaling industry in area
<i>Ferret</i>	n/a	n/a	Cutter	1900	Severe weather	Associated with early fishing industry in area

Table 1. Details of Rosetta Harbor shipwrecks (Adapted by author from Coroneos 1997; DEW n.d.)

In 2018, during a collaborative effort between the Department for Environment and Water, Silentworld Foundation, South Australian Maritime Museum, Australian National Maritime Museum, Flinders University and MaP Fund, the remains of a ship were found in the area where *South Australian* was recorded to have sunk. It was found that many of the hull components were still present, with large copper bolts sticking up and running the length of the wreck. Due to the presence of diagnostic features, this fieldwork, in addition to that in 2019, led to an analysis of the archaeological remains and historical documentation to officially identify the wreck as *South Australian* (Zapor 2020:67). Subsequently, two Flinders University Maritime Archaeology field schools in 2022 and 2023 have focused on recording additional wreck site details and monitoring environmental factors to help inform future conservation strategies.

Shipwreck Cultural Site Formation

Shipwrecks are acted on by various environmental and cultural factors that influence the formation of the site throughout its existence. Over time, Keith Muckelroy's initial model for understanding shipwreck site formation in terms of a transition from a systemic to archaeological context has been expanded to include additional physical (Ward et al. 1999:564) and cultural (Gibbs 2006:16) considerations, as shown below in Figure 5. As these factors are wide-ranging, for the scope of this research, specific cultural site formation processes common for nearshore wrecks will be examined in more detail below.

Figure removed due to copyright restriction.

Figure 5. Flowchart of shipwreck cultural site formation factors (Gibbs 2006:16)

Culture can be defined as learned patterns of behaviour and thought that reflect the characteristics of a particular group of people; this can include things like art, language, values, beliefs, and material culture (Layton and Wallace 2006:46). These learned patterns can be understood in terms of habitus, which refers to the similar but unique mental constructions of culture that individuals within a certain group possess (Bourdieu 1977). These intangible ideas are often evidenced

through people's interactions with material culture. Studying the evidence of these interactions within the archaeological record offers insight into past human behaviour and is the core of archaeology. During the 1980s, there began to be recognition of the importance of incorporating anthropological thought within the discipline of maritime archaeology (Gould and Watson 1982; Gould 1983; Lenihan 1983; Watson 1983; Westerdahl 1986). In the case of shipwreck cultural site formation, these investigations usually called for a focus on how the dispersal of artefacts on shipwreck sites related to the crew's behaviour and vice versa (Gould 1983:3). However, this anthropological approach toward the effect of human behaviour on shipwreck sites can stretch far beyond the initial wrecking event and provide perspective to researchers on long-term community interaction, especially in shallow nearshore areas (Gibbs and Duncan 2016:201). These sustained interactions with local communities can impact the site through various activities such as fishing, SCUBA diving, or salvaging. These cultural processes require further investigation to help understand and identify the human behaviours that motivate them, as this tends to be an under-researched area within maritime archaeology.

Collection, Salvage, and Legal Frameworks

For the sake of this research, it is helpful to distinguish between the act of salvage and the act of collection to create a more nuanced understanding of community interaction since each activity can be associated with unique motivations (Duncan and Gibbs 2015:198). Very little work has been published regarding collection behaviour in maritime archaeology. Most widespread literature regards effective management and conservation strategies, with few addressing why people desire to collect these items (Rodrigues and Richards 2012). Collecting can be viewed as an act that removes or disturbs archaeology on the surface; in contrast, pothunting refers to deliberately taking or disturbing subsurface archaeology (Schiffer 1987:114). Although this definition originates from a terrestrial archaeological context, it applies to this study when the concept of pothunting is equated with salvaging, the deliberate act of seeking out and disturbing maritime archaeological material from its primary context. By this definition, collecting would be the act of taking objects that have washed ashore from nearby wrecks, also known as beachcombing, a popular pastime for many coastal community residents.

Salvage can happen at varying levels, ranging from large-scale professional operations to small-group or individual pursuits. Due to this diversity, salvage can additionally be broken down into the categories of systematic and opportunistic. The first implies an organised approach usually, but not always, taken by the legal owners of a wreck, with the latter referring to more casual occurrences undertaken by people without a direct link to the vessel (Gibbs 2006:9). These types of salvage can be seen in the cultural site formation flowchart in Figure 5 above. This behaviour is usually motivated by economic factors, whereas collecting is commonly based on the meaning an individual has ascribed to an object, although there can be overlap in both instances. Regardless

of the distinctions made, it is important to note that all these activities do irreversible damage to the archaeological record and are illegal in many cases.

The issue of salvage in maritime archaeology is a divisive one, as most of the early “maritime archaeology” conducted in the 1950s and 1960s was little more than glorified salvage (Goggin 1960:353). As SCUBA became accessible to the public, especially in Australia, many wrecks began to be rediscovered along the coasts as people began diving recreationally. Divers commonly took small artefacts from shipwrecks, like bottles or plates, which were commonly linked to a romanticisation of the past (Duncan and Gibbs 2015:197). The distinction between salvage and maritime archaeology began to develop with the publication of *Archaeology under water* by George Bass in 1966, who presented that maritime archaeology could be conducted to the same academic standards as terrestrial archaeology through implementation of the scientific method with a focus on mapping and recording. But those antiquarian beginnings were more exciting than the reality, and popular culture perpetuated the treasure-hunting object-oriented mentality, leaving the public with a warped perception of the motivations behind maritime archaeology (Gately and Benjamin 2017:31). Because of this gap in understanding, many individuals participating in collecting and salvaging behaviours justify their acts by equating them to archaeological research. As the discipline continued to develop into the 1970s, it became clear that underwater cultural heritage needed protections to be put in place. Some divers were not just removing artefacts from the sites but using highly destructive methods to harvest material for its monetary value to the detriment of its historical and social value.

The Commonwealth of Australia first recognised the need for federal protection of historic shipwreck sites with the passing of the *Historic Shipwrecks Act 1976*. This legislation was enacted in South Australia under the *South Australia Proclamation 1980* until it was replaced by the more inclusive *Underwater Cultural Heritage Act 2018* (Viduka and Luckman 2022:263). The five shipwreck sites in Rosetta Harbor all lie within state waters, meaning the applicable legislation is within the jurisdiction of the South Australian Government. Any vessel 75 years or older is granted protection under the *Historic Shipwrecks Act 1981*, with approximately 800 shipwrecks recognised within South Australian waters (Department for Environment and Water n.d.).

Under the Act, it is illegal to interfere with any of the wrecks or their associated artefacts unless you have obtained a permit for research from the Department for Environment and Water. The enactment of these legislative protections led to complications regarding the large number of artefacts that had already entered private collections due to the high levels of collection and salvage activity in the 1940s to 1970s. The Australian government sought to address this issue by declaring an amnesty in 1993 to inventory artefacts that had been taken from these wrecks before their legal protection. If people reported their artefacts, they would not face persecution, and the objects could

then be catalogued and managed while remaining within the custody of the individual. This program resulted in the declaration of over 20,000 artefacts (Viduka and Luckman 2022:261).

Maritime archaeology tends to villainise any removal of artefacts as thoughtless destruction of the archaeological record. It regards it as a cultural factor to be considered by archaeologists when interpreting site assemblages and distribution of artefacts. However, viewing salvage and collection activity through an anthropological lens can offer insight into the influence shipwrecks have on local communities, allowing maritime archaeologists to address broader questions regarding human behaviour (Simpson 1999:5). Involving local communities in research projects provides an excellent opportunity to open a dialogue about the intentions behind maritime archaeology and what it can help achieve. If archaeologists are not disseminating information to the public or the communities where they are conducting research, who benefits from the knowledge gained? It is worth mentioning that seeking to understand why people collect or salvage artefacts from shipwrecks does not condone the activity. It merely recognises that there is more to be understood about human behaviour.

The influence of shipping mishaps on a 19th century community has been investigated in considerable detail within Queenscliffe, Victoria (Duncan 2006; 2011; Duncan and Gibbs 2015; 2020). The researchers use the term “shipping mishap” to refer to any misfortune that may befall a vessel, including collision, grounding, or sinking. Different ways these events have impacted the modern community are also examined, including the suggestion that divers with a demonstrated ancestral tie to a site could have their taking of shipwreck material viewed as a traditional practice (Duncan and Gibbs 2020:550). However, this idea has yet to be explored in more detail. Despite this research taking place in a small coastal community, the frequency and scale of shipping mishaps far surpass that experienced at Encounter Bay. The way these interactions occurred within the community may differ considerably, as there was never an established salvage practice at Encounter Bay due to the infrequencies of shipping mishaps in Rosetta Harbor. Studies with similar themes have also been conducted in communities along Australia's south coast, offering examples of how communities have interacted with their local maritime cultural heritage (Fowler 2011, 2013; Chandrasekaran 2019). This study seeks to provide an additional perspective into how coastal communities have interacted with their nearshore shipwreck sites and how these interactions are remembered and represented within the community today.

Maritime Cultural and Cognitive Landscapes

When a ship wrecks, it becomes a part of the maritime cultural landscape of an area, especially when this event occurs close to shore. After the wrecking event, the ship and its associated materials have transformed space into an anthropogenically significant ‘place’ within the landscape (Simpson 1999:4). In archaeology, landscape is a concept used to understand how culture intersects with space (Ford 2011:2). It is a multifaceted framework that enables contextual

observations to be made beyond the physical boundaries of an archaeological site (Anschuetz et al. 2001:171). It is important to note that multiple cultural landscapes can exist within the same area as different groups and individuals will have unique relationships to their surroundings (Duncan 2011:273). This concept has a temporal aspect. As generations progress or times change, different archaeological signatures are left behind, and further connections are made, all contributing to the overall cultural landscapes of that area. This framework allows for the integration of archaeological and anthropological perspectives when investigating people's relationships with their environment (Ingold 2021:194). Whether it is terrestrial or maritime, both landscapes should be viewed as a continuation of the other, as this is how it exists naturally and is viewed by the people who interact with their environment (Ford 2011:8).

The term maritime cultural landscape was popularised in the 1990s by Christer Westerdahl in reference to his approach to viewing maritime terrestrial archaeology in Northern Europe in conjunction with its underwater counterparts, recognising that theory in maritime archaeology needed to span the land/sea divide (Westerdahl 1992). As time progressed, the definition of maritime cultural landscape expanded to include non-physical considerations of the study area, such as cognitive, social, and cultural activities (Duncan 2011:268). This concept has gained traction within the discipline due mainly to its tangible and relatable nature for academics and the general public, as most people have interacted with the maritime sphere in one way or another (Flatman 2011:325). This theory has also become a popular framework for many studies due to its general applicability to various research questions, with many having taken place within South Australia (Ash 2007; Straiton 2015; Fowler 2016; Dappert 2011). However, the generality of this concept, which makes it so attractive, can also be a detriment due to its wide range of aspects, not all of which can be fully addressed within the scope of a single study. For the maritime cultural landscape of an area to be fully understood, an interdisciplinary approach must be utilised, including perspectives from archaeology, anthropology, ethnography, and history, to name a few (Westerdahl 2011:340). This thesis will focus mainly on the ethnographic and anthropological components relating to aspects of maritime cognitive landscapes, as this tends to be an under-represented area within the framework.

Cognitive landscapes are intangible ways people map and mentally relate to their surroundings by conceiving and remembering places within the landscape (Westerdahl 1992:5). Researchers can investigate these aspects through various approaches, including oral history collection and toponymy (Duncan and Gibbs 2015:9). The wider contextual environment of physical remains in an area can be better understood by further investigating these immaterial connections. In the case of this study, the places in question are colonial shipwreck sites and the pieces of them that have been incorporated into the nearby community. A framework specific to shipwreck landscapes was implemented in a study of Port MacDonnell, South Australia. Within this framework, the impacts of shipwrecks on a community were divided into response, exploitation, and memorialisation (Fowler

2013:40). Although maritime cognitive landscapes were not explicitly mentioned within the scope of the study, all three of those themes fall within the cognitive perspective. A more holistic understanding of a community can be achieved by applying ethnographic and anthropological perspectives to contextualise archaeological sites and materials (Duncan 2011:274).

Sense of Place

Cognitive study is a multidisciplinary field with varied applications due to the complexity and ambiguity of its subject matter (Proshansky et al. 1983; Jorgensen and Stedman 2001; Manzo 2005; Raymond et al. 2021). One commonly addressed component within this cognitive sphere is sense of place, an abstract term that is informed by a place's sociocultural and ecological factors (Erfani 2022:461). The term is used in various disciplines to describe people's interconnectedness with the places they inhabit. This thesis will explore sense of place as it relates to maritime cognitive landscapes and coastal communities. In early studies, the phrase referred to a process rooted in experience and observation through which people interpreted the meaning of place on a scale ranging from 'outsiderness' to 'insiderness' (Relph 1976:46). The term has since evolved to include a perspective more focused on understanding the complexities of places in general by focusing on what distinguishes one from another. Like cultural landscapes, multiple senses of place may exist within the same spatial and temporal zones, meaning that most places have layered and varied perspectives on what connects people to that area (Raymond et al. 2021:89). Linking senses of place to unique characteristics of the cultural landscape allows researchers to recognise a robust spectrum of human experience (Seamon and Sowers 2008:45). As discussed above, places are space that has been imbued with symbolic and cultural significance. Value is not inherent, so there are differing meanings of place created and perpetuated by different groups of people, leading to certain place meanings being privileged over others (Raymond et al. 2021:81). This is especially apparent in areas with a history of colonisation where Indigenous perspectives have been marginalized or completely disregarded. An individual internalises these place meanings, incorporating them into their overall sense of place (Erfani 2022:458). Places commonly contain archaeological signatures as objects carrying significant symbolic and cultural value may represent people's intangible cognitive connections to those areas. In the case of maritime landscapes, shipwrecks are examples of both places and objects within the maritime cultural landscape to which people can ascribe this type of meaning (Gregson et al. 2011:313).

A critique in most sense of place studies is that the concept needs a more robust theoretical foundation on which to base its methods and inform its application. Erfani (2022) outlines a conceptual framework in which the elements contributing to sense of place are broken down into three spheres: place, community, and individual, as shown in Figure 6. These three themes intersect to form attachment, satisfaction, dependence, and identity, all contributing to the sense of place for a particular area.

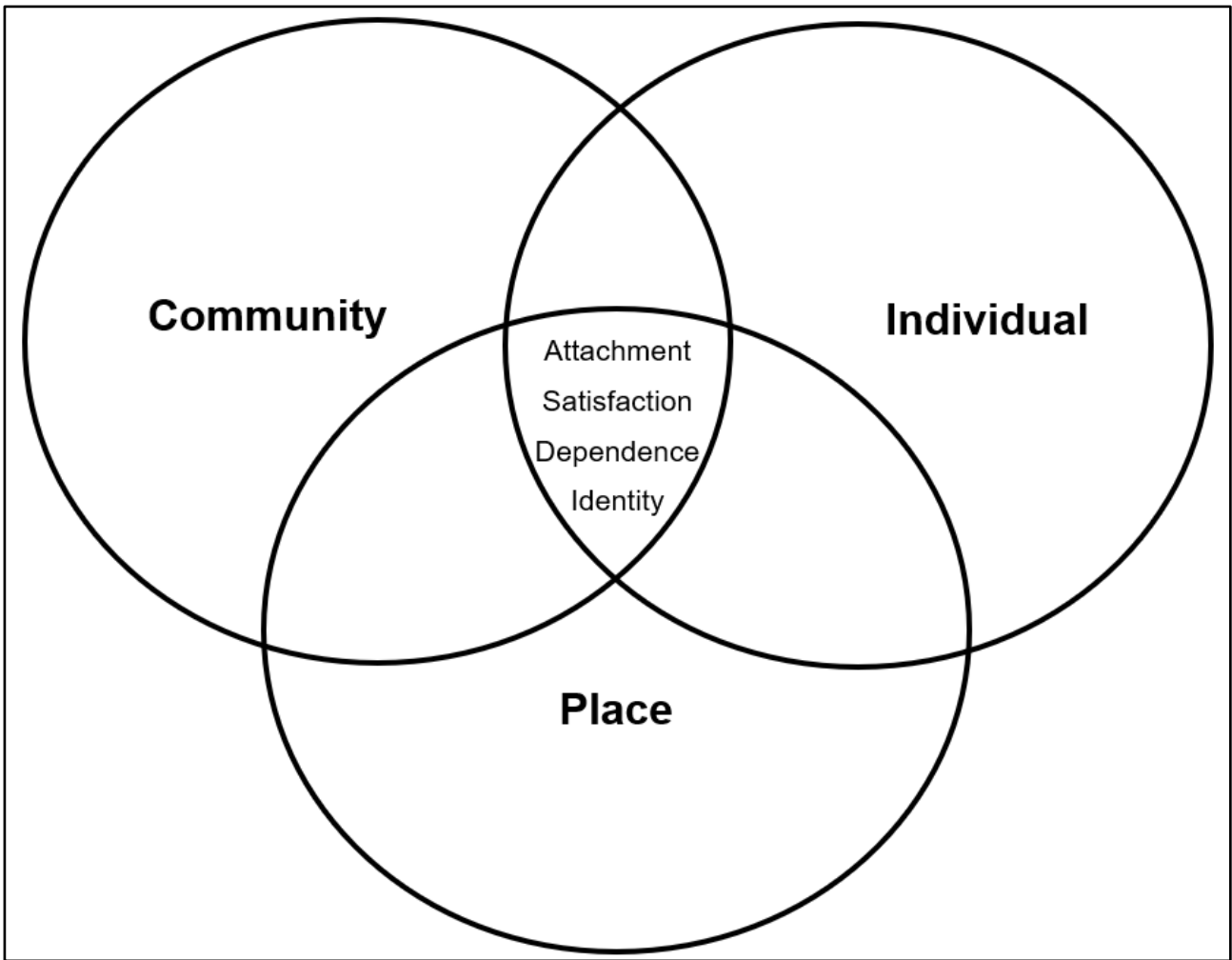


Figure 6. A diagram showing the relationship between community, individual, and place (Adapted by author from Erfani 2022:459)

Individuals who believe that a place represents them through either a reflection of physical or symbolic qualities are expressing their self-identity relative to that place. This concept is known as place identity (Pretty et al. 2003:275). This intangible overlap in identity expression shows the significance of people's intrinsic and emotional connections to a place. These connections are referred to by social scientists as place attachments (Lewicka 2011:222). A common source of place attachment is through an individual's historical and environmental familiarity with an area (Erfani 2022:461). For example, if an individual has grown up or resided in a region for a long time, this involvement is reflected in the person's attachment to the place. Another factor is the potential for opportunity, growth, and personal development a place can offer an individual. If an area can provide for an individual's needs, the person will likely form a dependence on that place or develop feelings of satisfaction, adding to the sense of attachment felt compared to alternative places (Pretty et al. 2003:275).

Community is a vital aspect of sense of place, as places are common settings that facilitate social relationships. Residents establish the foundation of a place-based community by sharing common meanings and perceptions of everyday life while maintaining unique personalities and perspectives (Pretty et al. 2003:274). The feeling of unity that individuals develop allows them to share

behaviours and develop cultural traits. This intersubjectivity between individuals fosters a connection between community and place that allows for unique characteristics to develop, which helps to identify one community from another (Erfani 2022:461).

Social Memory

The identity of a community and its individuals is rooted in a collective notion of the past as represented through acts of remembering and forgetting (Van Dyke and Alcock 2008:2). Originally referred to as collective memory, this idea has changed to recognise that memories can vary based on ethnicity, gender, class, and other factors (Hendon 2020:9858). Social memory allows space for the fact that conflicting memories and multiple narratives can exist within a group. Memories must be created, and the social constructivist view dictates that memory is created through social interactions that influence an individual (Halbwachs 1992:24). Although individuals possess unique experiences, the social context in which these experiences happen dramatically impacts how they are remembered (Halbwachs 1992:36). Through this collaborative process, social memory can allow acts of remembering to stretch far beyond individual lifetimes through oral tradition and association with physical remains within the cultural landscape.

A community can create physical objects to reflect itself, or objects can act as an influential force on social memory as people incorporate the already existing object into their identity (Van Dyke and Alcock 2008:5). When a community assigns meaning to an object, it provides the group with “anchors for remembering” (Hendon 2020:9860) which will influence sense of place within that community through creating a common bond. For example, when a ship wrecks close to a community, it becomes a place within the landscape, which, over time, can become an object of meaning for the local community, symbolic of their shared maritime history. Memorialisation is a way for populations to connect with their past and strengthen their sense of identity through social memory. Researchers have examined memorialisation of colonial maritime cultural heritage through the presence of monuments and other types of memorials, finding that these connections to history continue to influence modern community identity even if residents are not directly involved in maritime activities (Dappert 2011:264; Fowler 2013:40; Duncan and Gibbs 2015:198). Other studies have additionally addressed the relationships between large-scale ship disasters and the connections felt by certain communities to the artefacts. The removal of these artefacts and incorporation of them shows that memorialisation behaviour can physically manifest within communities in various ways (Steinberg 2008; Hosty 2010; Gregson et al. 2011; Cook and Tolia-Kelly; Duncan and Gibbs 2015).

Conclusion

When people salvage or collect shipwreck material, there are various motivations behind these actions regardless of whether the individual is conscious of them. Examining social memory and

how it informs sense of place within the community of Encounter Bay, can help to understand these interactions with maritime cultural heritage on a deeper level. When this cognitive research is combined with other maritime archaeological studies of the area, it can lead to a more holistic understanding of the maritime cultural landscape. Acts of remembering are a critical part of identity embedded in the daily life of community members done by assigning meaning to unique characteristics of the landscape (Van Dyke and Alcock 2008:3). In Encounter Bay, this study recognises the chance to explore community perspectives through oral history collection, archival research, and toponymy to understand the influence that maritime cultural heritage has on community identity and how that impacts the archaeological record. This research will contribute to the literature examining interactions between coastal communities and nearshore shipwrecks to provide an example for comparison with other studies, especially along the southern Australian coast.

METHODOLOGY

Introduction

To investigate how the concepts of social memory and sense of place are expressed within a maritime-specific context a variety of methods were used for this study. A combination of artefact recording, documentary research, toponymy, GIS, and oral history collection offered a chance to examine how community identity is linked to maritime cultural heritage. This anthropologically based approach utilised qualitative analysis to inform an interpretation of the oral history interviews collected. An in-depth explanation of each method undertaken for this study is offered below.

Archaeological

Due to the theoretical nature of this thesis research, minimal archaeological investigation was conducted, as the primary goal was to examine the intangible relationships between maritime cultural heritage and the local community. The foundational idea for this thesis was formed during the 2023 Flinders University Archaeology field school in Encounter Bay as community members approached staff and students inquiring about the nature of the fieldwork. This curiosity led to sharing stories about interactions that residents have had with the maritime cultural heritage of the area. The field school was composed of two teams with one focusing on the underwater investigation of the *South Australian* wreck and the other on terrestrial survey and artefact recording throughout Victor Harbor and Encounter Bay. Select photographic data gathered by the terrestrial team was included in this study as it pertained to shipwreck material collected by the community. Additional fieldwork was conducted during September and October 2023, consisting of four single-day trips to Encounter Bay (See Appendix 1). During the field school, artefacts were photographed by the terrestrial team using a Nikon 7500 DSLR camera, while during the subsequent visits, photos were taken using a Fujifilm x100f camera. A scale reference was used in each image to ensure an accurate presentation of all photographed objects. GNSS points were taken for each artefact using ArcGIS Survey123 so that their locations could be visualised within the community using ArcGIS Pro 3.1.2.

Oral History Collection

People experience their cognitive relationship with place through non-mathematical experiences, meaning these relationships are investigated through qualitative expression (Erfani 2022:461). One of the ways to assess this expression is through the collection and analysis of oral history interviews. For this project, oral history collection was undertaken to gather information concerning the maritime history of the area, community attitudes, and interactions with maritime cultural heritage. The interviews informed interpretation about the expression of social memory and sense of place present within the Encounter Bay community. These interviews were conducted with

previous and current Victor Harbor and Encounter Bay residents who voluntarily expressed interest in sharing their experiences with the maritime cultural heritage around Rosetta Harbor. An ethics application, HEL6039-2 (See Appendix 2), was submitted to Flinders University for Human Research Ethics Committee approval, which was granted prior to conducting the fieldwork for this thesis.

Participants were sought through various approaches. One of these was to follow up with community members who had previously expressed interest in assisting with the project. Additional recruitment methods involved putting up posters in the community and posting to local Facebook groups to raise awareness. The physical posters were placed at the Victor Harbor Library and the National Trust Museum (See Appendix 3). A digital version of the poster was posted to the Facebook groups *Victor Harbor Community Group*, *Victor & Fleurieu Peninsula Community Bulletin Board*, and *Rumbelows of Encounter Bay (Victor Harbor SA)*. These postings drew interest from a local media show, *ABC Radio Adelaide Evenings*. The interview on this program helped to raise awareness about the project and reach a larger audience about any potential stories anyone may have wanted to share regarding interactions with the maritime cultural heritage in Rosetta Harbor.

The oral history interviews undertaken for this study were semi-structured, consisting of 10 questions, a copy of which was provided to participants for reference during each interview (See Appendix 4). The sample size of interviewees was eight, and the interviews ranged in length from 10 to 90 minutes with six male and two female participants (See Appendix 5). The interviews were conducted in a location of the interviewees choosing. Seven were conducted at the interviewees residence and one was conducted at a local library. The questions were open-ended and intended to act as a guide for conversation to accommodate the range of experiences across all participants. Various experiences and occupations were represented in the group, details of the interviewees can be found below in Table 2.

Age	Sex	Background
86	Male	Grew up in Victor Harbor
76	Male	Moved to Victor Harbor
75	Male	Grew up at Yilki
74	Male	Grew up visiting Encounter Bay
71	Female	Grew up visiting Encounter Bay
70	Male	Moved to Victor Harbor
65	Female	Grew up at Yilki
61	Male	Grew up near Victor Harbor

Table 2. Demographic details of oral history interview participants

A Sony ICD-UX533F was used to record the interviews, which the research team then transcribed. The interview procedure and transcription method used were informed by the *Oral History Handbook* published by the Oral History Association of South Australia (Robertson et al. 2013). Once the completed transcript was produced, a copy was emailed to the participant, and they were asked if any changes were required. If there were no changes required, final approval of the transcript was accepted. Participants were given two weeks to respond with edits if they did not reply, their final approval of the transcript was assumed. A flowchart showing the oral history interview process is shown below in Figure 7. All resultant data from this thesis project was archived on the Flinders University server. Participant names are not used in the results or discussion sections of this thesis. Instead, data from the interviewees will be referenced in-text using their demographic information.

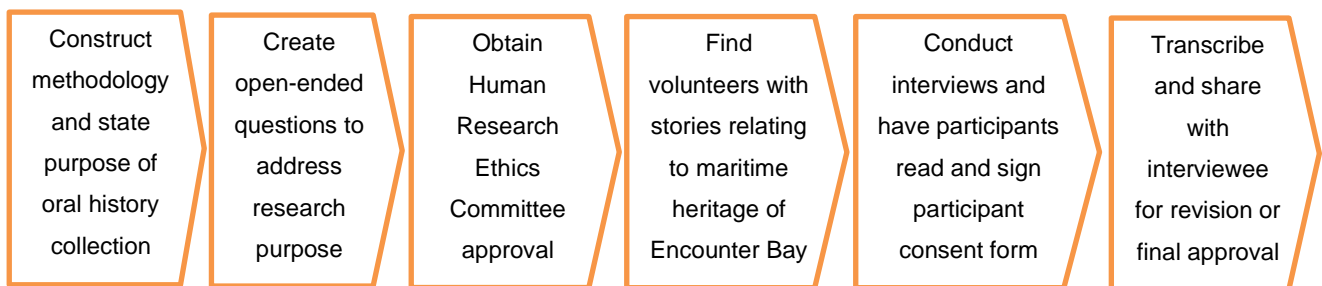


Figure 7. Flowchart showing process of oral history interviews

Qualitative Analysis

The qualitative analysis undertaken for the oral history interviews focused on what the person being interviewed said as well as why and how they chose to say it. This allowed for additional interpretation to be gathered from the data (Riessman 1993:16). When reviewing the interviews, it was important to remember that the factual accuracy of the interviews was of little consequence as it is the practice of remembering that is important to understanding an individual's perspectives and motivations (Hendon 2020:9859). When people tell stories, they include certain events while excluding others. Noting what has been included and what has been excluded helps to interpret the attitudes of the individual (Riessman 1993:13). Paradigmatic analysis examines recurring motifs and symbolic language within the interviews where patterns can appear representing what the interviewees find relatable or important to the narrative flow they are constructing (Smith 2002:12). When analysing the interviews collected for this project, transcripts were individually coded using the qualitative data analysis software NVivo 1.7.1 to streamline the identification of recurring ideas throughout the interviews. The strategy used in this analysis was deductive coding, where pre-determined interest in the data helps to inform the set of criteria developed (Aytton et al. 2023:186). In the case of this study, the predetermined interest being addressed was community and individual interaction with maritime cultural heritage. A flowchart visualising this process is

shown below in Figure 8. The codes used to categorise the interview transcripts were interaction, isolation, memory, university involvement, maritime connection, change, and tension (See Appendix 6). These codes were then grouped into themes based on the aspects of sense of place as outlined in Erfani (2022): community, place and individual. These codes and themes are shown in more detail below in Table 3. The data was then interpreted using these themes to inform how nearshore maritime cultural heritage sites have influenced identity in Encounter Bay and in what ways these connections have been represented within the community.

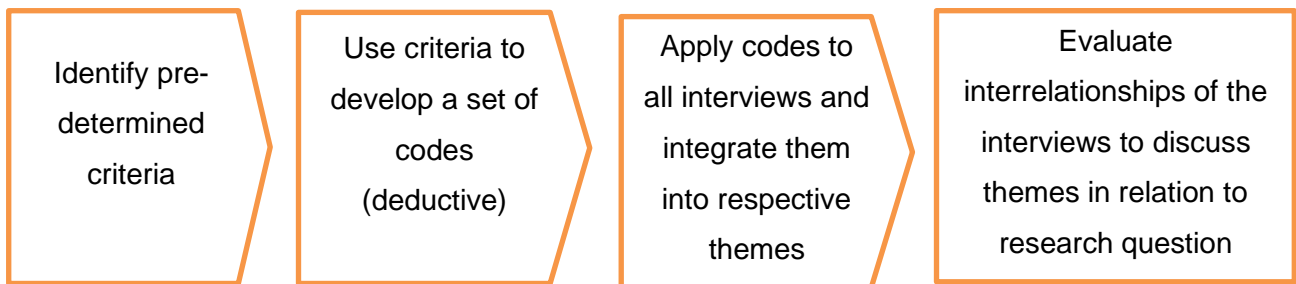


Figure 8. Flowchart showing process of analysing oral history transcripts

Theme	Code	Description
Individual	Interaction	Members of the local community have interacted with shipwreck sites in Rosetta Harbor in various ways
	Maritime connection	People in the community feel various connections to the maritime elements of the local history which are represented in different ways
	Tension	The treatment of maritime cultural heritage has led to instances of tension within the community
Place	Isolation	The community in Encounter Bay was isolated and viewed itself as separate from Victor Harbor there was a large collection of “semi-locals” who would visit during school holidays

Theme	Code	Description
	Change	Encounter Bay has undergone large changes in development and population in the previous decades
Community	Memory	The history of the area was passed down through stories from older generations. Including locations of the shipwrecks. Although, these stories don't seem to have proliferated through the community
	University involvement	University involvement is viewed positively, giving community members the chance to learn more about their nearshore shipwreck heritage

Table 3. Table showing examples of how codes used for transcript data were integrated into themes in sense of place

Documentary Research

Local History

When researching the historical background of Encounter Bay and Rosetta Harbor, archives at the National Trust Museum in Victor Harbor and the State Library of South Australia in Adelaide were utilised. The works contained in these collections were helpful in providing contextual information about the area. They also offered insight into the community's attitudes toward their maritime past over time, as the various books by local authors span decades.

Newspaper

Although newspapers often contain biased accounts of events, they can offer unique perspectives on the opinions of the past (Duncan and Gibbs 2015:29). The online newspaper archive Trove was accessed to find relevant historical information about Encounter Bay regarding community interaction with shipwreck materials. Multiple searches were conducted using the keywords Encounter Bay Shipwreck, Encounter Bay *Solway*, Encounter Bay *South Australian*, Encounter Bay *Alpha*, Encounter Bay whaling, and Encounter Bay salvage. The relevant articles from these searches will be discussed in further detail in the results section.

Toponymy

Toponymy helps to reinforce maritime cognitive landscapes by influencing community identity and social memory (Duncan 2011:285). Investigation of place names for this research was undertaken by reviewing a record of all Encounter Bay street names and determining which had historical maritime significance to the area. An Esri shapefile of road infrastructure was then acquired from the Data.SA database and input into ArcGIS Pro 3.1.2 to provide a visualisation of the relevant roads within Encounter Bay. A desktop survey of Encounter Bay was also conducted to locate other place names within the community representative of its maritime history. Table 4 below shows the identified roads and businesses in Encounter Bay with their associated significance to colonial maritime history.

Name	Significance
Blue Whale Court	Reference to whale species
Clipper Court	Type of fast sailing ship
Cutter Circuit	Type of single mast ship
Dolphin Avenue	Type of ocean life
Fell Street	James Fell survivor of a local wreck
Giles Street	William Giles employee of the South Australian Company; became member of parliament
Harpoon Avenue	Type of whaling spear
Investigator Crescent	Matthew Flinders ship
Hart Avenue	John Hart worked for the South Australian Company
Hump Back Road	Whale species
Jagger Road	Early European settler family
Krill Court	Type of ocean life
Ketch Place	Type of sailing ship significant to early South Australia
Lord Hobart Crescent	Ship bringing earliest European settlers
Mayflower Court	South Australian ketch
Matthew Flinders Drive	Captain of the Endeavour
Marlin Terrace	Reference to fish species
Mollien Avenue	Nicolas Baudins name for Encounter Bay

Name	Significance
Minke Whale Drive	Reference to whale species
Nicolas Baudin Drive	Captain of Le Géographe
Orca Place	Reference to whale species
Olivebank Crescent	Sailing ship
Pamir Street	Sailing ship
Pilot Court	Reference to whale species
Ridgeway Street	Early European settler
Rumbelow Street	Family associated with early fishing industry
Shannon Street	Family associated with early fishing industry
Solway Crescent	Local shipwreck
Victor Avenue	Sailing ship
Viking Street	Sailing ship
Whaler's Inn	Whaling history
Whalers Road	First road to Adelaide went to whaling station at The Bluff
Wright Terrace	Captain Joseph Wright worked for the South Australian Company
Yilki Store	Historic geographic locality

Table 4. Table showing colonial place name significance of roads and businesses in Encounter Bay

Limitations

The sample size of this study is small, meaning that the interpretation of perspectives from these interviews does not necessarily represent the overall contemporary community attitude toward their local maritime cultural heritage. The average age of the interviewees is 72 years. Although gathering oral histories from the older generation is important to preserving their knowledge, this leaves a gap in interpretation as to how younger generations relate to their community's identity. There is also the issue of the sample group being male-dominated, which can lead to a skewed perspective on identity as well. Multiple maritime cultural landscapes, senses of place, and collective memories exist within an area, as discussed previously, and due to the limited scope of this project, the colonial perspective was only able to be explored. Deductive coding was utilised to assist in analysing the data. By using a pre-determined set of interests pertaining to the research being undertaken, this coding style can contain more bias than the alternative inductive coding strategy.

Conclusion

After the interviews were initially examined using paradigmatic analysis and deductive coding, commonalities were identified between interviews to situate them in the overall themes in sense of place relating to the area's maritime cultural heritage. These themes were used as a lens through which to view instances of opportunistic salvage and collection behaviour as discussed in interviews and historical records. Finally, all data collected for this study was combined to form an interpretation as to what the major motivations for cultural interactions with shipwreck sites were in Rosetta Harbor and how social memory has contributed to them. The oral histories were used supplementally throughout the results section to provide additional context and perspectives on existing terrestrial and submerged maritime cultural heritage sites in Encounter Bay.

RESULTS

Cultural Impacts on Shipwreck Sites

Salvage

Systematic salvage was undertaken on *South Australian* and *Solway* directly after wrecking, as evidenced through contemporary accounts from the crew logbooks, which mentioned attempts to salvage everything above the holds as they had become flooded (Zapor 2020:52; Coroneos 1997:44). The accessible areas of the ships were salvaged thoroughly as both vessels were able to easily be reached from shore. Accounts from the community say that some remnants of *South Australian* could be seen above the water periodically until the 1930s (Cameron 1979:28).

Materials from *Alpha* were listed for sale in the *Adelaide Observer* (1847) showing that some level of salvage of this vessel had taken place as well, with recovered items including various types of sails, chains, and anchors. It is likely that material salvaged from these vessels during what Gibbs (2006) refers to as the crisis stage, would have remained within the community, as the isolation of this location made any reusable materials valuable.

There is evidence of opportunistic salvage periodically taking place on the wrecks throughout their post-depositional history which would have significantly impacted the preservation of these sites. A specific example of opportunistic salvage was when, as children, a group of four or five community members would use homemade snorkels to gather metal from the *Solway* wreck. They would sell this metal to a scrap yard in Adelaide for extra money in the 1950s (86, M). There are also instances where salvaged material from the vessels were made into souvenirs for visiting dignitaries and for display in community spaces. Salvaging of anchors became a popular community activity in the 1960s and 1970s, with two accounts being mentioned in the *Victor Harbour Times* (1962; 1972) of anchors being raised from Rosetta Harbor. The first, was thought to be associated with *Solway*, but the identity of the second in 1972 was listed as unknown, however today it is identified as belonging to *South Australian*. These anchors are displayed today at the National Trust Museum in Victor Harbor and Whaler's Inn in Encounter Bay. Local fishermen and other community members have also salvaged anchors while sailing and fishing around the bay, usually displaying the anchors in their front yards (86, M). Figure 9 below is an example of one such anchor at a private residence, which according to anecdotal evidence may have belonged to *South Australian*.

Figure removed due to copyright restriction.

Figure 9. Anchor in the garden of a private residence in Encounter Bay (Image by Paul Gale)

Collection

Residents frequently walk the beaches around Rosetta Harbor, where a variety of shipwreck materials have been found, including timbers, glass bottles, ceramics, and copper. These materials appear especially after storms or instances of strong tidal action. During the 2023 Flinders University Field School, various community members shared stories about finding artefacts washed up on the beaches. Some residents partake in beachcombing activities such as metal detecting and will bring all found items back to their residence as they feel a sense of protectiveness, or entitlement to the material (76, M). Figure 10 below shows copper sheathing and nails in the personal collection of a Victor Harbor resident. Another interviewee remembered collecting small pink, white and pale blue ceramic tiles from around the vicinity of *South Australian* as well as various pottery and little jars and bottles (86, M). The National Trust Museum in Victor Harbor also contains collections of artefacts found by residents over the years showing that collecting behaviour in Encounter Bay has been a consistent occurrence. Unfortunately, when discussing previously collected material many interviewees and longtime residents of the area did not know where the items currently were explaining that the collections were either passed on to their children, lost, or discarded (86, M; 71, F; 70, M).



Figure 10. Copper material collected by local resident while beachcombing near Yilki (Image by author)

SCUBA/Snorkel Activity

As mentioned in the Introduction, the invention of SCUBA had a substantial impact on public accessibility to shipwreck sites. In Victor Harbor there was a dive club that operated in the late 1970s and early 1980s that would dive shipwreck sites in Rosetta Harbor (70, M). An interviewee involved with the group recalled dives that were undertaken on *South Australian*, *Solway*, and remnants of *Alpha* (70, M). Various information was recorded by the divers, such as bearings, mud maps, and environmental conditions of the site, which were commonly subjected to large levels of sediment movement (70, M). This information was eventually shared with researchers to assist with the fieldwork conducted by Coroneos in 1994. Examples of the materials associated with the Victor Harbor dive club are shown below in Figures 11 and 12. The site locations were originally shared with the SCUBA group by the older fisherman who would work in the harbor. As previously discussed, snorkelling also opened chances for community interaction with shipwreck sites such as the instances of salvage and artefact collection by groups of children in the 1950s (86, M).

"Solway" (1829-1837)

The *Solway* was a three-masted wooden ship built at Sunderland, England in 1829. She measured 103 feet in length, 27.3 feet in breadth, 19.5 feet in depth and was of 337 tons displacement.

The ship left Hamburg, Germany with 52 German settlers and arrived in Rosetta Bay, Encounter Bay, Victor Harbor in December 1837. She anchored between the Rosetta Head (the Bluff) and Wright Island but while there was caught by a strong southerly gale. She dragged her anchors and was driven onto Black's Reef and totally wrecked on 21 December 1837.

The wreck is located in a sandy patch inshore from the face of Black's Reef in about 4 metres of water. The remains consist of about 25 metres of the ship's keel and keelson with one mast step evident, and there are about 5 metres of planking and frames either side of the keel. Copper bolts protrude from the keelson and the wooden frames. Other remains which may be found in the vicinity but which are protected under the Historic Shipwrecks Act include copper sheathing, nails, ceramics, glassware and bricks.

These remains are often covered with sand but I hope I can find the wreck for club members wishing to dive on it on this Saturday 21 October.

COMING EVENTS

FRIDAY 21 OCTOBER Diving Courses Introduction Evening at Victor Marine. Commencing at 7.30pm and running to about 9.00pm, this evening will feature an Introduction to an Open Water Dive Course for any person interested in taking up diving and also an Introduction to a **Night Diving Course in Victor Harbor** that club members may be interested in. Contact Chris Fieldhouse at Victor Marine (52-4757) for more information or to register interest.

SATURDAY 21 OCTOBER WRECK DIVE on the '**Solway**' in Encounter Bay organised by Ian Milne. Meet at Victor Marine at 8.30AM.

Figure 11. Dive magazine from the 1980s discussing wreck dives on the *Solway* (Scanned by author from private collection)

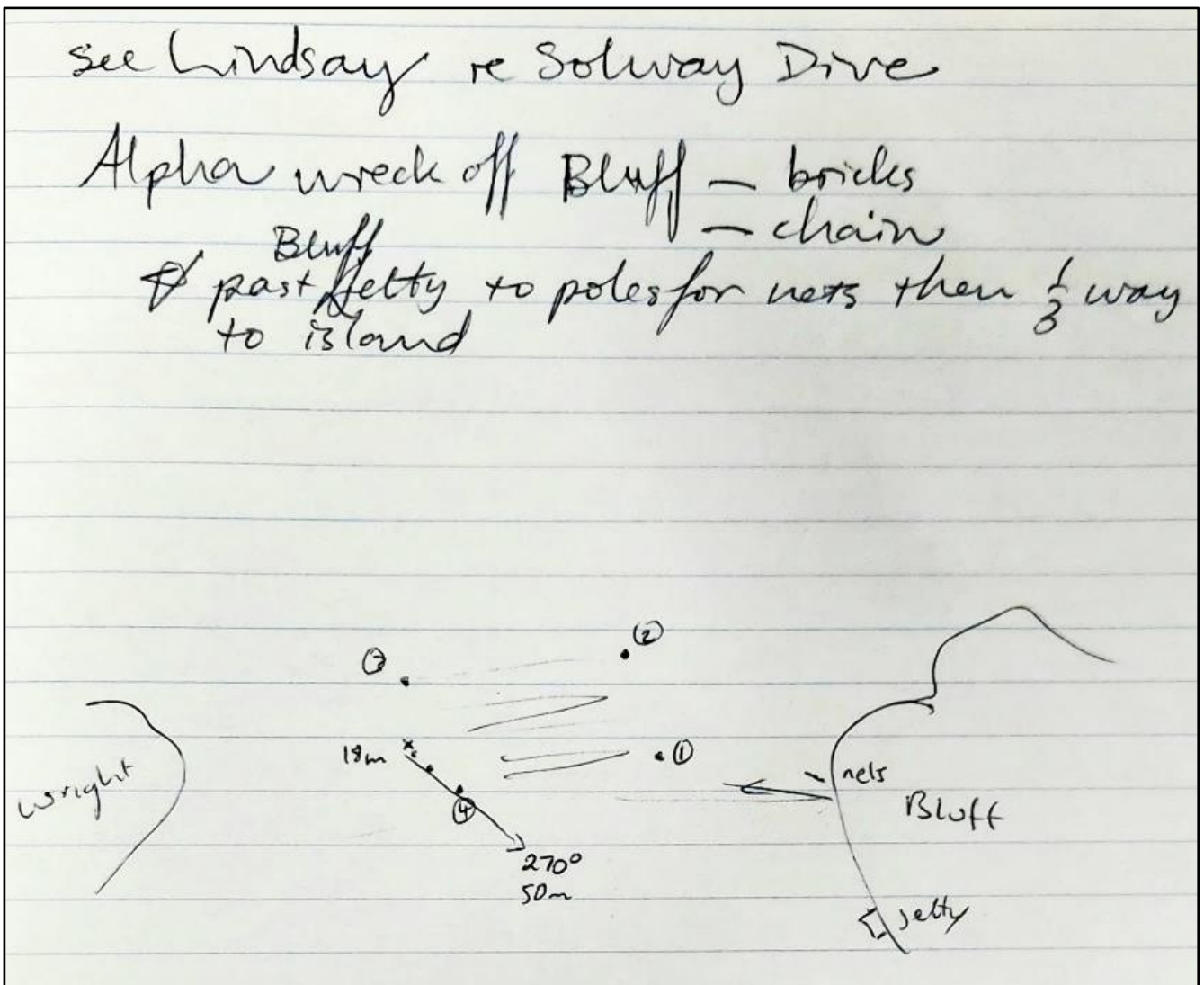


Figure 12. Sketched map by divers showing location of remnants of the Alpha (Scanned by author from private collection)

Fishing

The wreck sites of *South Australian* and *Solway* were well-known fishing spots popular for cray pots. Members of the Rumbelow, Shannon, and Ewens families fished the area of Rosetta Harbor for decades, and many of them shared their knowledge of the maritime landscape with others in the community. Although the specific identities of the wrecks were not always known, *South Australian*, for example, was referred to as “the whale boat” by the local fishing community (75, M).

Infrastructure

Not all cultural interactions impacting the shipwreck sites of Rosetta Harbor are from direct human interaction. One indirect effect is that of sediment accumulation caused by residential development in the area. The storm drain infrastructure of Encounter Bay has many outlets that empty into Rosetta Harbor. During the 2022 Flinders University field school an orthomosaic was created of the area surrounding the *South Australian* site. When this orthomosaic is overlaid with the locations of the storm drain outlets of Encounter Bay it becomes evident how this infrastructure has impacted

the offshore area. Anecdotal accounts from residents have also mentioned the changes they have witnessed over the years in terms of the amount of sediment in the harbor (86, M; 75, M; 74, M). The increase in sediment released into the harbor can be seen below in Figure 13. This increased sediment load has a direct effect on shipwreck sites as they may become covered, which offers protection, but the abrasiveness of sand movement may lead to further deterioration of exposed parts of the wreck. The larger sediment load may also make relocation and future study of the wrecks difficult, as interviewees have also commented on the unpredictability of sediment movement within the harbor. *Alpha* was mentioned as being particularly difficult to dive due to prolonged and unpredictable sediment coverage (70, M).

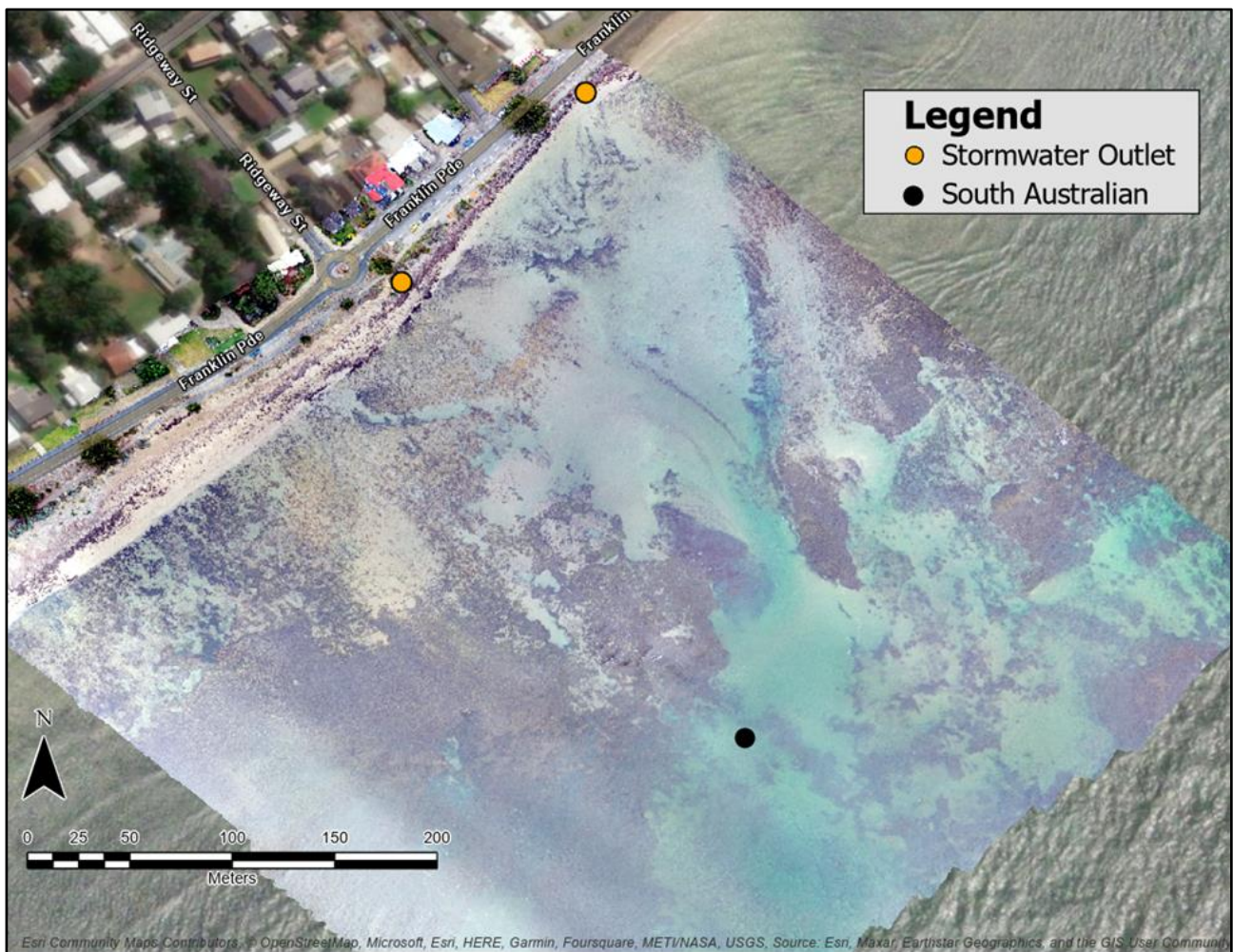


Figure 13. Map showing flow of sediment from storm drains into Rosetta Harbor (Created by author via ArcGIS Pro 3.1.2 using image by Phillipe Kermeen)

Maritime archaeological research also impacts wreck sites, especially if excavations are undertaken which may destabilise the site, leading to increased degradation. This is why researchers chose to sandbag the exposed remains of *Solway* following their 1994 fieldwork (Coroneos 1997:48). Similar considerations have been undertaken for *South Australian*, although the increase in sediment cover may offer enough protection that the site will remain relatively stable.

Shipwreck Material in the Community

Yilki Uniting Church

The Yilki Uniting Church, previously known as the Jefferis Memorial Church, is home to a cross hanging above the pulpit, measuring 40 centimetres in length and 25 centimetres in width. This cross was welded from a copper bolt that was salvaged from the *South Australian* wreck in 1900 according to an article in the *Victor Harbour Times* (1959). An image of the cross taken in February of 2023 is shown in Figure 14. During a visit to the church a parishioner shared that they remembered hearing that the back on which the cross is mounted, as well as some of the pews, were made from timber salvaged from *Solway*. However, these claims were unable to be corroborated. When the cross was unveiled in 1959, a ceremony was held at the church with 120 people in attendance. During the ceremony, strong connections were drawn between the religious beliefs of the community and the maritime history of the area, with the keynote speaker emphasising the symbolic significance of the cross.



Figure 14. Photo showing cross made from copper bolt salvaged from the *South Australian* shipwreck (Image by author)

Fountain Inn

In 1847, the Fountain Inn was officially established, although its unofficial existence may have been earlier as there is a reference to a place called the Ship Tavern in 1842 (Cameron 1979:83). This location has been linked to early shipbuilding activity in the area and has been listed on the South Australian Heritage Register since 1981. The plaque at the entrance to the property was made using copper salvaged from *Solway* (Bartlett 1982:26). During an interview with the building's current owner, it was said that the floorboards of the main room were made from timbers salvaged off *South Australian* which can be seen in Figure 15 (74, M). When *South Australian* wrecked on Black Reef it came to rest 150 metres from the where the Fountain Inn is now located which would have made it easily accessible for the salvage of materials. Additionally, the bricks that comprise the water tank at the back of the property, as shown in Figure 16, are said to have been salvaged from the *Solway* wreck (74, M). Both would be instances of practical salvage since Encounter Bay at that time was an incredibly isolated community. If material from wrecks were salvageable, they would not have been wasted once they were removed from the vessel.



Figure 15. Floorboards of the Fountain Inn said to have been salvaged timber from *South Australian* (Image by author)



Figure 16. Water well behind the Fountain Inn said to be constructed from bricks salvaged from the Solway shipwreck (Image by author)

Whaler's Haven

This museum and restaurant complex, founded in the 1960s, sought to encapsulate the early history of the area by collecting various artefacts from community members (71, F). These were to be displayed in an original settler house, known locally as the "Crystal Palace" (75, M). The original building had belonged to the Rumbelow family but was purchased by Rex Tillbrook, disassembled, and reconstructed piece by piece at a new location near Rosetta Head. When Whaler's Haven was permanently closed the whereabouts of the local artefact collection became unknown although there is some anecdotal evidence that it was donated to a Maritime Museum collection in Sydney, Australia (71, F). The anchor from *Solway* discussed earlier, and shown in Figure 17, was raised from a depth of 28 feet by a team led by Tillbrook in 1962 and was put on display at Whaler's Haven (Victor Harbour Times). It has since been moved to a location in front of the National Trust Museum in Victor Harbor. The only remnant of the complex is the Whaler's Inn restaurant where today one of the anchors from *South Australian* is displayed, as shown in Figure 18.



Figure 17. Photo showing team that salvaged an anchor from Solway in 1962 (Image from private collection with permission)

Figure removed due to copyright restriction.

Figure 18. Anchor from South Australian displayed in front of Whaler's Inn (Image by Paul Gale)

Other Incorporations

Interviews with two individuals who grew up at Yilki revealed that early residents in the area would repurpose old ship sails by whitewashing them to use as ceilings in their homes (75, M; 65, F). Unfortunately, none of those buildings exist anymore as these buildings stood where Jeffrum Court now exists, near the Fountain Inn and Yilki Store. Anecdotal evidence has also found that the South Australian Company whaling station which was built near Rosetta Head was purchased by a member of the Rumbelow family in the late 1920s. The building was then converted into a general store which is still in business and now known as the Yilki Store, shown in Figure 19 (75, M).



Figure 19. Comparison of the South Australian whaling station and the current Yilki store (Images from private collection with permission)

Toponymy

The study of place names can reveal aspects of local identity that communities find significant enough to preserve. By naming places after historically significant people, things, or events it adds an element of remembrance to the landscape of everyday life within the community (Hendon 2020:9860). In Encounter Bay there were 34 place names identified by this study that referenced local colonial maritime heritage. A map visualising these places as well as the locations of the above-mentioned shipwreck material within the community is shown below in Figure 20.

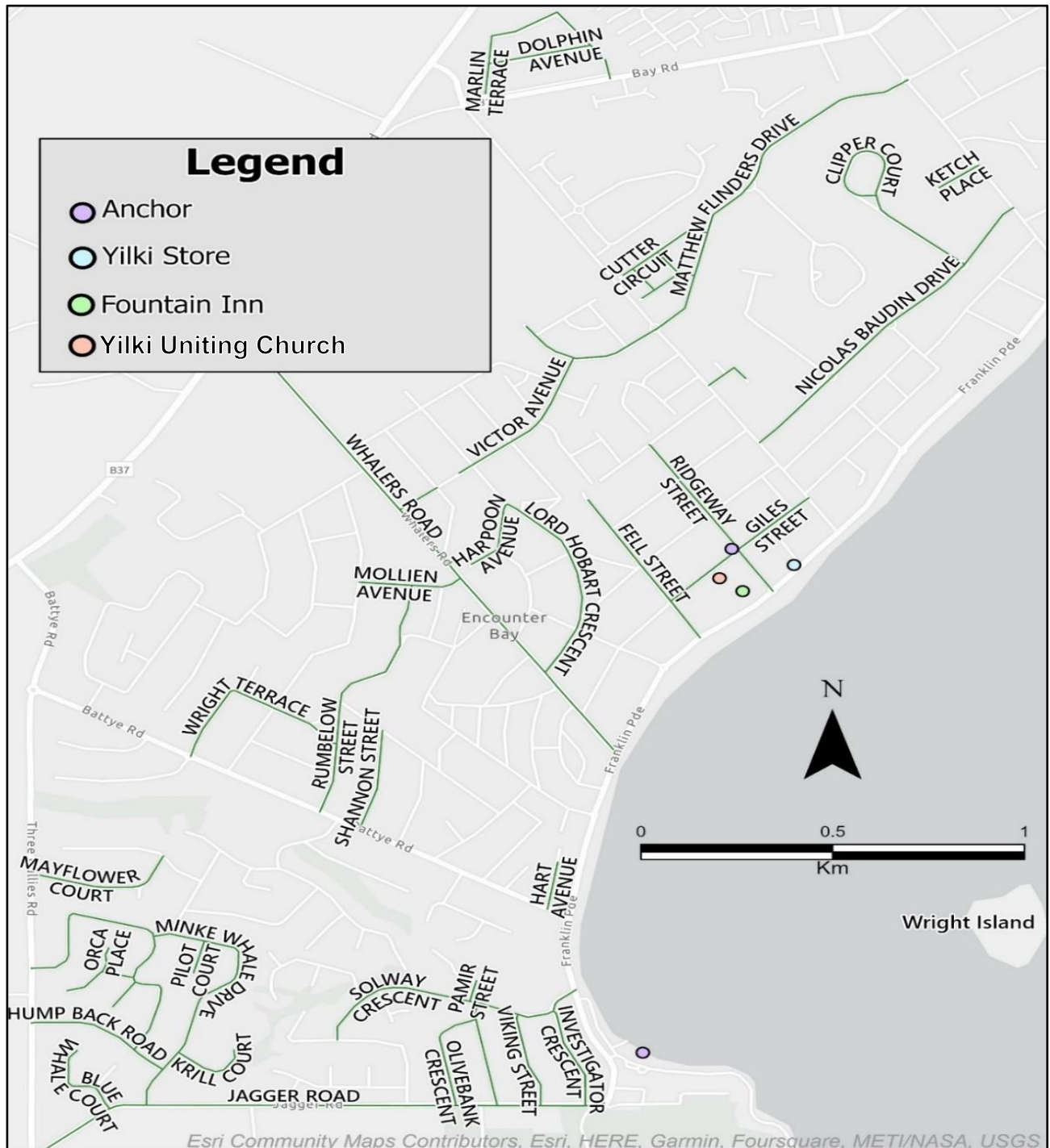


Figure 20. Map showing toponymy results and locations of shipwreck material within the community (Created by author with data supplied from Data.SA via ArcGIS Pro 3.1.2)

Themes in Sense of Place

Individual

The oral history interviews collected for this study, although limited, offered insight into the individual attitudes toward sense of place in the Encounter Bay area. These unique relationships between people and place are intangible ways that individuals know and navigate the landscape. The sense of place felt by each individual is unique and is informed by various factors. The following is a breakdown of interviewee backgrounds and their interactions with the shipwrecks in Rosetta Harbor. Four participants stated that they were made aware of the shipwreck sites due to university involvement (76, M; 74, M; 65, F; 61, M), while the other half (86, M; 75, M; 71, F; 70, M) recalled the knowledge being passed down from previous generations as visualised in Figure 21. A division forms in the data between those who grew up in Victor Harbor and Encounter Bay and those who grew up visiting or ended up moving to the area later in life. Of the eight people interviewed four were raised in the area (86, M; 75, M; 65, F; 61, M), two were visitors (74, M; 71, F), and two moved later in life (76, M; 70, M) as shown in Figure 22. Half of the individuals interviewed discussed having direct contact with shipwreck remains in Rosetta Harbor either through snorkelling, diving or beachcombing activities (86, M; 76, M; 75, M; 70, M). Three interviewees recalled collecting material associated with the local wrecks as shown in Figure 23 (86, M; 76, M; 70, M). Despite the locations of the shipwrecks originally being known to four individuals within the community, the identities and histories of the vessels were not well known (86, M; 75, M; 71, F; 70, M). As represented by Figure 24, cognitive landscapes can be shared through maps, offering a chance to view the maritime landscape as conceptualised by an individual. The map below was drawn and annotated by an Encounter Bay resident, showing what they remembered of Rosetta Harbor and the details they deemed important enough to share. Although the interviewees came from various backgrounds all participants mentioned feeling some type of connection to the water in addition to having some knowledge of the whaling history in the area. These individual connections and perceptions all contribute to the overall sense of place felt by the residents of the area.

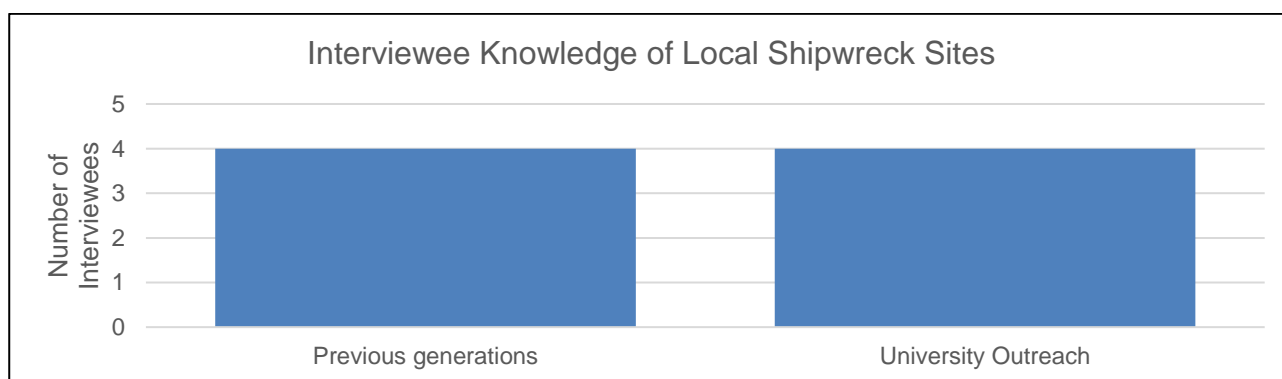


Figure 21. Chart showing how interviewees recalled learning about the locations of shipwreck sites in Rosetta Harbor

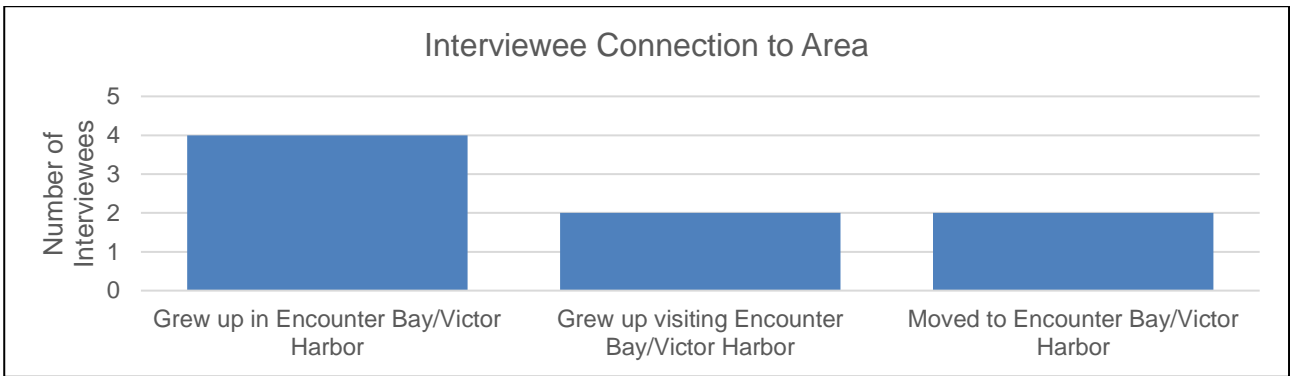


Figure 22. Chart showing the breakdown of interviewee connection to the Encounter Bay/Victor Harbor area

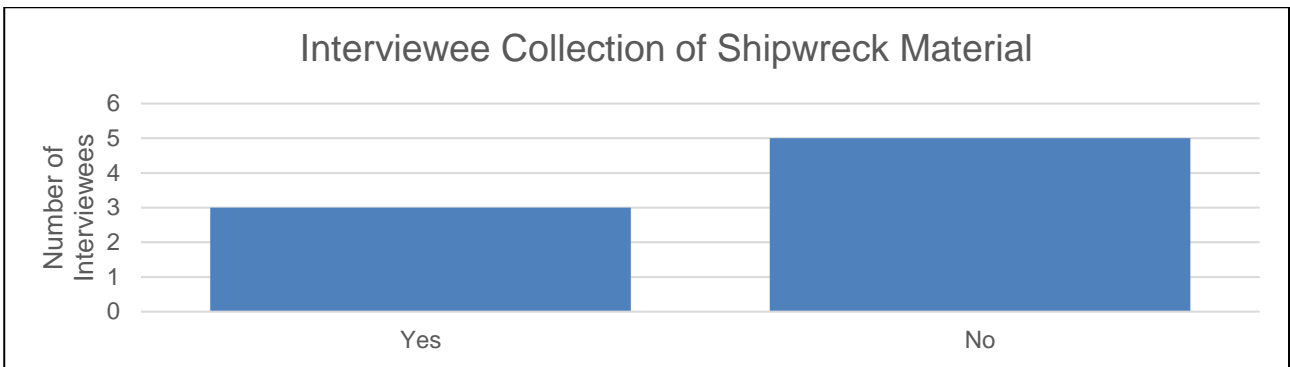


Figure 23. Chart showing how many of the interviewees recalled collecting material from the local shipwrecks

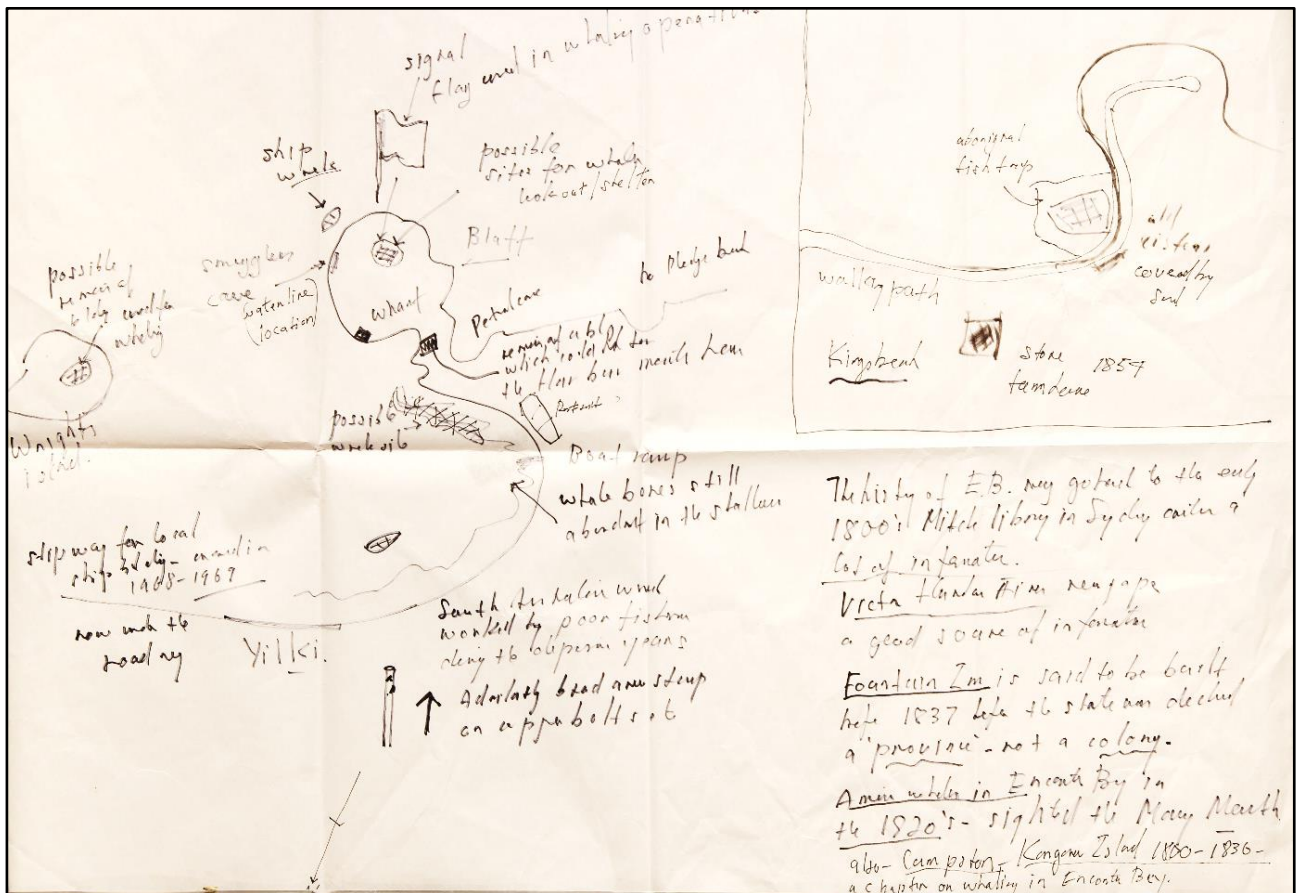


Figure 24. Hand drawn map of Rosetta Harbor area given to author by Encounter Bay resident

Place

Places are important for a community to develop and thrive, individuals within a community must have somewhere in which to interact and collaborate with each other, this is the purpose of place. Three of the interviewees expressed that Encounter Bay was a very separate place from Victor Harbor both physically and socially when they were growing up (75, M; 71, F; 65, F). This would impact the sense of place felt by the separate populations, likely resulting in differing feelings of place attachment developing. A dominant subject in all interviews was the discussion of change. Predominantly for those who grew up in the area and have seen it evolve and grow over the past few decades. As Encounter Bay has been a popular resort destination and retirement spot interviewees mentioned an obvious divide between visitors and people who lived in the area year around (75, M; 65, F). For members of the Rumbelow family who were raised at Yilki it was described as a very small, close-knit, family-oriented community (75, M; 65, F). When asked if anyone in the family was interested in the maritime heritage present in Rosetta Harbor one interviewee stated, "...we just lived there like it was just- it was there- it was ours (75, M)." These discussions usually turned nostalgic as people recounted the past as they remembered it as children. This deep connection of being born and raised in one place creates a strong place attachment in an individual (Lewicka 2011:215).

Community

A review of newspaper archives yielded the most information concerning historic community expression of sense of place. In two instances, prominent visitors to Encounter Bay in the early to mid-20th century were gifted objects created from materials salvaged from *South Australian* and *Solway*. The presentation of these gifts was usually preceded by an address mentioning the work ethic and bravery of the sailors and the significance of the impact Encounter Bay had on the formation of South Australia. The first instance of this was mentioned in *The Advertiser* in 1933 when a walking stick was made for Governor Hore-Ruthven from timber salvaged from the *South Australian* wreck. This memento was presented to him by a member of one of the early European families of the area during an opening ceremony for a new road near Rosetta Head. The second occurrence was in 1949 when the *Victor Harbour Times* reported on a tablet commemoration ceremony celebrating the anniversary of the establishment of the South Australian Company whaling station. After the tablet was unveiled at Rosetta Head an ashtray made using copper salvaged from the *Solway* wreck was given to Governor Norrie, a guest of honour at the ceremony. Similar to the instance discussed prior this gift was presented to Governor Norrie by a community member with ties to colonial settlement of the area. Details of the shipwreck materials utilised by the community are shown below in Table 5.

Location	Artefact type	Description	Vessel Origin
Private Residence (-35.5741667, 138.6005556)	Anchor	Displayed in front garden	Possibly <i>South Australian</i>
Yilki Uniting Church (-35.5747222, 138.6005556)	Copper bolt	Cross welded from salvaged copper (1959)	<i>South Australian</i>
Whaler's Inn (-35.5863889, 138.5986111)	Anchor	Displayed in front	<i>South Australian</i>
Fountain Inn (-35.5755556, 138.6011111)	Copper bolt	Plaque made from salvaged copper	<i>Solway</i>
Fountain Inn (-35.5750000, 138.6008333)	Brick	Water well	<i>Solway</i>
Fountain Inn (-35.5752778, 138.6008333)	Timber	Floorboards	<i>South Australian</i>
Unknown	Copper bolt	Ashtray made from salvaged copper, gifted to Governor Norrie (1949)	<i>Solway</i>
Unknown	Timber	Walking stick made from salvaged timber, gifted to Governor Hore-Ruthven (1933)	<i>South Australian</i>

Table 5. Table showing shipwreck material that has been integrated into the community

As discussed previously the raising and display of anchors in front yards has been a common practice for members of the local community (86, M). But not all community practices representative of sense of place need to be tangible, an intangible way that communities practice remembering is through storytelling and social interactions. As mentioned earlier, some interviewees referred to learning about shipwrecks in the area via knowledge passed down from previous generations of fishermen (86, M; 75, M; 70, M; 71, F). All eight participants expressed a positive attitude toward the involvement of academic institutions in researching these local shipwreck sites. The consensus was that people were excited to learn more about the maritime history of their community, which is a shared history for everyone who identifies Encounter Bay as their home.

DISCUSSION

Introduction

Investigation of the historical and contemporary attitudes of Encounter Bay and Victor Harbor residents toward their maritime cultural heritage has found that the area continues to identify itself as a maritime community. Due to their nearshore accessibility, the colonial shipwrecks within Rosetta Harbor have helped to perpetuate this identity for the local community in various ways. The types of cultural site formation processes affecting these shipwrecks include salvage, collection, fishing, and infrastructure development. The oral history and archival data are discussed in more detail below to assist in examining what motivates the community to undertake such actions. By interpreting these community and nearshore shipwreck interactions through the cognitive lenses of sense of place, and social memory, an argument can be made as to what motivates these behaviours in the local community.

Motivations of Behaviour

The original motivations of salvage behaviour recorded in Encounter Bay are economic and fall under what Gibbs described as systematic rescue salvage (2006). These actions would take place during the subsequent days after the wrecking event. The practical reuse of shipwreck material and incorporation of it into the community would have been a response prompted by the cost of goods and isolation of Encounter Bay, especially with material from *South Australian* and *Solway*. These wrecks were further exploited for economic value based on the oral history accounts of children opportunistically salvaging metal off them to sell for scrap in the 1950s. If children in the area were involved in this behaviour, other individuals likely used the sites for similar purposes. These actions would have been detrimental to the sheathing on the outside of the hulls, which, as it was salvaged, would have left the timbers exposed to deterioration factors such as *T. navalis* and other forms of marine activity. The locations of the *Solway* and *South Australian* wrecks were known and utilised by local fishermen for setting cray pots, leading to further disruption of the sites. Although these behaviours were economically motivated, they also assisted in integrating a general knowledge of the shipwrecks' existence into local community memory, even if details regarding the specific identities of the ships were lost. Through collaboration with these local experts archaeologists were then able to undertake survey and eventually relocate *Solway* and *South Australian*, highlighting the importance of working with local communities.

Apart from economic motivation intangible social factors such as sense of place, social memory, and memorialization can offer an explanation of the collection behaviours exhibited by current and previous residents of the Encounter Bay area. Through examination of the oral histories collected, individual attitudes concerning interactions with the maritime cultural heritage of the area were assessed. While discussing collection behaviour with the interviewees, commonalities that arose

were mentions of curiosity concerning the maritime history of the area and feelings of protectiveness over the material. The legalities of participating in such activities were not of notable concern to the individuals who seemed to presume a right of ownership for the material found despite this not being legally valid.

Cognitive landscapes are intangible ways people mentally relate to their surroundings by conceiving and remembering places within the landscape. The desire to form these connections to a place can manifest in multiple ways such as in memorialisation, storytelling, and collecting behaviour. Due to Encounter Bay being a popular holiday destination, an interesting division appears in the data between people who grew up in the area and those who grew up visiting the area. These unique experiences have influenced individual feelings of place attachment, as people who have lived somewhere their entire life will likely possess a stronger place attachment than those who have moved there (Lewicka 2011:213). This distinction remains true even between Victor Harbor and Encounter Bay residents, with individuals noting the difference between growing up in the two places. In examining the interviews, individuals with a weak place attachment (i.e. not originally from Encounter Bay) tended to be more concerned about the tangible connections to the maritime history of the area. This includes collection activity, beachcombing, snorkeling, and diving on the wrecks. Individuals with a strong place attachment to Encounter Bay going back generations were more concerned with the intangible elements of maritime connection, focusing on stories and photos more so than discussing interactions with the physical material. For the participants interviewed in this project, it can be argued that individuals with weak place attachment were more prone to collecting material as it offers them a symbolic connection to the maritime history of the area. The connection to place for that individual is grounded in physically possessing and owning the past rather than relating to it through a strong place attachment established over generations. Regardless of the level of place attachment felt by individual residents, the overall community of Encounter Bay, still deeply identifies as a maritime community, despite no longer having an established maritime industry. This identity is evidenced by commemoration of its seafaring past in place names, informational plaques, museum exhibits, stories passed down through generations, and the integration of shipwreck material into the community. Memorialisation is a way for populations to connect with their past and strengthen their sense of identity through social memory. By incorporating these objects, especially into public spaces, they begin to carry symbolic meaning representative of residents' intangible cognitive connections to the area and to each other.

Memorialisation and Social Memory

The identity of a community is rooted individually and collectively imagined through the process of intersubjectivity. Sense of place depends on a history of social engagement with the landscape where its construction is tied into networks of associations and memories (Van Dyke and Alcock

2008:5). A community can reflect itself through objects which can act as an influential force on social memory as people incorporate the existing object into their identity. Instances of opportunistic salvage were undertaken in Rosetta Harbor with the raising of anchors, used for their symbolic meaning in both private and public collections. These anchors were commonly collected and displayed within the community as a way of physically representing the connection people felt to the early colonial maritime history of South Australia. These objects act as literal and figurative anchors of remembering for the community in which individuals can collectively relate to a shared history. This is a way for community members to establish a common bond, through which they can identify with their neighbours. In Encounter Bay social memory is also reinforced by the presence of the copper cross that is displayed at the Yilki Uniting Church. This object represents the connection between acts of remembrance and dominant religious practices of an area. When the cross was dedicated in 1959, the *Victor Harbour Times* reported that the Reverend “spoke inspiringly of the spiritual significance of the cross as the emblem of the Christian faith of which Christ was the pioneer” (Victor Harbour Times 1959). This is an example of how strong the tie between colonial maritime heritage and Christian religious motifs can be, which is also noted in Duncan and Gibbs study of 19th century Queenscliffe, Victoria (2015). Additional parallels were drawn between artefacts recovered from wrecks in Rosetta Harbor and their connections to the perceived positive colonial values of the time, such as work ethic, bravery, and skill. This romanticisation of the past took place during the various events in which guests of honour were gifted objects made from salvaged pieces of *South Australian* and *Solway*. These objects were not only representative of the historical events that took place in the area but were also a reflection of the community itself. This desire of the community to remember and commemorate its history also contributed to Whaler’s Haven being established in the 1960s to showcase the pioneer lifestyle of the early colonial settlers. The founders of the museum were frequent visitors to Encounter Bay but lived permanently in Adelaide. Although locals of Encounter Bay had initially been excited about this undertaking, tensions were ultimately created when certain artefacts that had been loaned to the museum were not returned. The tension surrounding these items shows that these objects possessed sentimental value to the residents in addition to historical and archaeological value. These artefacts passed down for generations can also add to an individual’s specific connections to an area’s history. Social memory spans generations through building associations with physical remains. In Encounter Bay, the maritime cultural heritage materials present in the community, and surrounding waters of Rosetta Harbor, provide opportunities for remembrance and offer physical representations of the intangible connection residents feel to the area.

Conclusion

Other researchers have examined the memorialisation of colonial maritime cultural heritage in areas of southern Australia, coming to similar conclusions that these maritime connections continue to influence modern community identity (Dappert 2011; Fowler 2013; Duncan and Gibbs

2015; Chandrasekaran 2019). Similar to these studies motivations for the salvage and collection of artefacts in Encounter Bay can be attributed to economic and social factors. While salvage mostly refers to economic motivations, the salvage of anchors from Rosetta Harbor by residents for display in the community represents a social undertaking. The specific locations of the shipwrecks in Rosetta Harbor were only known to a specific group of people who had direct access to them, such as fishermen, divers, and snorkelers. Other residents of the area who lacked this direct connection may have desired to ascribe these intangible ideas to more accessible objects, leading to the integration of maritime cultural heritage materials into the community. Individual collection activities like beachcombing may also offer an understanding of identity where the desire to possess artefacts from the past stems from a weak place attachment. This relationship between collection activity and place attachment has not been explicitly found or discussed in other studies of colonial maritime cultural heritage along the southern Australian coast. But this idea offers a unique perspective on the possible motivations of collection behaviour in the area surrounding Rosetta Harbor.

CONCLUSION

Research Question and Aims Revisited

The significance of this study lies in the interdisciplinary concepts of social memory and sense of place being applied to a maritime-specific context to offer a deeper understanding of how maritime heritage can influence a community's identity. Through integrating the concepts of sense of place and social memory into a maritime cognitive landscape framework, this thesis has highlighted the importance of examining the cultural impacts of nearshore shipwreck sites on coastal community identity. This research found that the nearshore shipwreck sites of Rosetta Harbor continue to influence the community identity of Encounter Bay. Maritime cultural heritage present in the area offers residents a way of relating to and memorialising the colonial maritime history of their community. This collective past is represented through various artefacts that have been collected off *Solway* and *South Australian* and integrated into the community. These objects have a symbolic meaning to the residents who created them and continue to represent a social memory for the current residents seeking connection to the community's maritime past.

The shipwrecks located offshore in Rosetta Harbor have a history of being salvaged for reusable materials. However, the collection of artefacts by the community has also stemmed from a social desire to possess a part of the past. These interactions affect the preservation of the archaeological record due to the salvage and artefact removal undertaken at these sites. From the eight oral histories gathered from area residents, there is a trend of people with a weaker place attachment expressing more of a desire to collect and own artefacts associated with the shipwrecks. On the contrary, residents with a strong place attachment were more focused on the intangible stories and connections they felt to the area. Through the collection and analysis of oral histories unique community perspectives were able to be examined to help gain a small insight into the colonial maritime cognitive landscape of Encounter Bay.

Shipwrecks and Local Community

Multiple studies within South Australia have recognised the importance of the relationship between maritime cultural heritage and local community identity (Ash 2007; Fowler 2011, 2013; Straiton 2015; Dappert 2011). Shipwrecks provide a place within the maritime cultural landscape that can hold significance for a community and provide a tangible connection to the past. This thesis has discussed the possibility that place attachment influences the collection behaviour exhibited by members of the community. By residents incorporating materials into their community in this way there is also a direct effect on the shipwreck sites as they become disturbed or destabilised as materials are removed. This has a direct impact on the preservation of the archaeological record. This is why it is important to view shipwrecks holistically within maritime cultural landscape studies because their influence extends far beyond the physical boundaries of the site.

The anthropological approach of this study has utilised the concepts of social memory and sense of place to help inform an interpretation of the oral history interviews and archival data gathered from the community. Through investigating these sociocultural connections between Encounter Bay residents and their nearshore maritime cultural heritage, knowledge has been gained regarding the maritime cognitive landscape of the area.

Value of Community Engagement

Even with the presence of symbolic objects in a community to aid in acts of remembering, specific details regarding places or events can become lost or forgotten (Hendon 2020:9859). By institutions, such as universities, conducting research in these areas they can assist coastal communities in reconnecting with their maritime history. The inverse can also be true, as speaking with residents, especially fishermen or people with direct knowledge of the water, can lead to researchers gaining insight regarding archaeological features or places of significance in the maritime cultural landscape.

Promoting community engagement can offer chances for discussion to occur regarding the conservation and preservation of the archaeological record, as well as a chance to bridge the gap between public perception and maritime archaeology. By working closely with local communities, researchers can form relationships that assist in raising awareness of the importance of protecting maritime cultural heritage. In Encounter Bay these relationships have led to various local community members assisting in monitoring the shipwrecks of Rosetta Harbor, ensuring that no illegal activity is being undertaken on the protected wrecks.

Recommendations for Future Work

This thesis primarily examined the colonial maritime cognitive landscapes of Encounter Bay and Rosetta Harbor, which comprise only a small portion of the overall maritime cultural landscapes of the area. It is recommended that additional research be conducted pertaining to the Indigenous perspectives of the area. A thorough investigation of Aboriginal maritime cultural landscapes would provide a much-needed, though commonly neglected, narrative within maritime archaeology in South Australia (Fowler 2016:49).

As the oral history interview sample group consisted of only eight individuals, there is a need for additional perspectives to be sought before any definitive claims can be made regarding community attitudes. In addition, investigation regarding the attitudes and perspectives of younger Encounter Bay residents could offer an interesting comparison of how different generations relate to and express their connections to the places in which they live.

It is also recommended that the Yilki Store be added to the Australian Heritage Register due to the significance of the building to the early colonial whaling industry and development of South

Australia. Additional investigation should be conducted regarding the floorboards located in the Fountain Inn, which said to have been salvaged from *South Australian*. These timbers should be tested to identify wood species, and the results should be compared to existing samples taken from *South Australian* to determine whether they originated from the vessel.

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APPENDICES

Appendix 1 – FlinSafe Field Trip Application


HOME > FIELD TRIP > FIELD TRIP LEADER > MY OPEN FIELD TRIPS > FT003222

Summary

Extend the closure date of this Field Trip by 3 months Yes No

Field Trip Title *
Thesis Research in Encounter Bay


Field Trip Purpose *
Conduct research to examine the maritime cultural landscape of Encounter Bay

Start Date *
18/09/2023  08 : 00


Start Location *
Flinders University

Is end location different to start location? * Yes No

Is this a multiple instance field trip? * Yes No


End Date *
31/10/2023  17 : 00


End Location *
Flinders University


Brief Description *
Reoccurring field work (single day, no overnights) to visit National Trust and library in Victor Harbor, collect GPS points of 


College / Portfolio *
College of Humanities, Arts and Social Sciences

Business Area *
Humanities, Arts and Social Sciences

Name *


Mobile Phone *


Work Phone *


Sat Phone


Email *

Participants

Reminder Notification Period for Participants *

2. One Week (7 days) ▾

Due Date *

06/09/2023



11

:

16

Ashley Ellison

Status: Closed

Participant Type: Student

Participant Phone: [REDACTED]

Medical Consent?: Yes

Medical Condition: No

Medication:

Allergies:

Date Out:

Under Age? false

Emergency Contact Name: [REDACTED]

Emergency Contact Phone: [REDACTED]

Alternative Emergency Contact Name:

Alternative Emergency Contact Phone:

Wendy Van Duivenvoorde

Status: Closed

Participant Type: Staff

Participant Phone: [REDACTED]

Medical Consent?: Yes

Medical Condition: No

Medication:

Allergies:

Date Out:

Under Age? false

Emergency Contact Name: [REDACTED]

Emergency Contact Phone: [REDACTED]

Alternative Emergency Contact Name: [REDACTED]

Alternative Emergency Contact Phone: [REDACTED]

Itinerary

Has travel been entered into the NuTrip travel system, approved and the itinerary / transport information attached to either system?

Yes No

Please enter the itinerary details below.

Encounter Bay	
Field Trip Destination Type	SA Metropolitan
Arrival Date	08/10/2023
Departure Date	08/10/2023
Country Name	Australia
Destination Contact Name	Ashley Ellison
Destination Contact Phone	[REDACTED]
Number of Flinders Staff	0
Number of Flinders Students	1
Number of Volunteers / Others	0
Total Number of Participants	1
Comments	Fieldwork of MMARCH student

Emergency Contacts

Contact Type	Fire Service
Contact Name / Details	Fire Service with mobile
Contact Phone	112
Contact Type	Police
Contact Name / Details	Hills Fleurieu Local Service Area
Contact Phone	131444
Contact Type	Ambulance
Contact Name / Details	Ambulance with mobile
Contact Phone	112
Contact Type	Fire Service
Contact Name / Details	Fire Service
Contact Phone	000
Contact Type	Other
Contact Name / Details	Poison Centre
Contact Phone	13 11 26
Contact Type	Police
Contact Name / Details	17 George Main Rd, Victor Harbor SA 5211
Contact Phone	0885522088
Contact Type	Ambulance
Contact Name / Details	Ambulance
Contact Phone	000

Encounter Bay	
Field Trip Destination Type	SA Metropolitan
Arrival Date	08/10/2023
Departure Date	08/10/2023
Country Name	Australia
Destination Contact Name	Ashley Ellison
Destination Contact Phone	[REDACTED]
Number of Flinders Staff	0
Number of Flinders Students	1
Number of Volunteers / Others	0
Total Number of Participants	1
Comments	Fieldwork of MMARCH student

Emergency Contacts	
Contact Type	Fire Service
Contact Name / Details	Fire Service with mobile
Contact Phone	112

Contact Type	Police
Contact Name / Details	Hills Fleurieu Local Service Area
Contact Phone	131444
Contact Type	Ambulance
Contact Name / Details	Ambulance with mobile
Contact Phone	112
Contact Type	Fire Service
Contact Name / Details	Fire Service
Contact Phone	000
Contact Type	Other
Contact Name / Details	Poison Centre
Contact Phone	13 11 26
Contact Type	Ambulance
Contact Name / Details	Ambulance
Contact Phone	000
Contact Type	Police
Contact Name / Details	17 George Main Rd, Victor Harbor SA 5211
Contact Phone	0885522088

Encounter Bay	
Field Trip Destination Type	SA Metropolitan
Arrival Date	26/09/2023
Departure Date	26/09/2023
Country Name	Australia
Destination Contact Name	Ashley Ellison
Destination Contact Phone	[REDACTED]
Number of Flinders Staff	1
Number of Flinders Students	1
Number of Volunteers / Others	0
Total Number of Participants	2
Comments	Fieldwork of MMARCH student and advisor

Emergency Contacts	
Contact Type	Fire Service
Contact Name / Details	Fire Service with mobile
Contact Phone	112
Contact Type	Police
Contact Name / Details	Hills Fleurieu Local Service Area
Contact Phone	131444
Contact Type	Ambulance
Contact Name / Details	Ambulance with mobile
Contact Phone	112
Contact Type	Fire Service
Contact Name / Details	Fire Service
Contact Phone	000
Contact Type	Other
Contact Name / Details	Poison Centre
Contact Phone	13 11 26
Contact Type	Police
Contact Name / Details	17 George Main Rd, Victor Harbor SA 5211
Contact Phone	0885522088
Contact Type	Ambulance
Contact Name / Details	Ambulance
Contact Phone	000

Encounter Bay	
Field Trip Destination Type	SA Metropolitan
Arrival Date	28/09/2023
Departure Date	28/09/2023
Country Name	Australia
Destination Contact Name	Ashley Ellison
Destination Contact Phone	[REDACTED]
Number of Flinders Staff	1

Number of Flinders Students	1
Number of Volunteers / Others	0
Total Number of Participants	2
Comments	Fieldwork of MMARCH student and advisor

Emergency Contacts

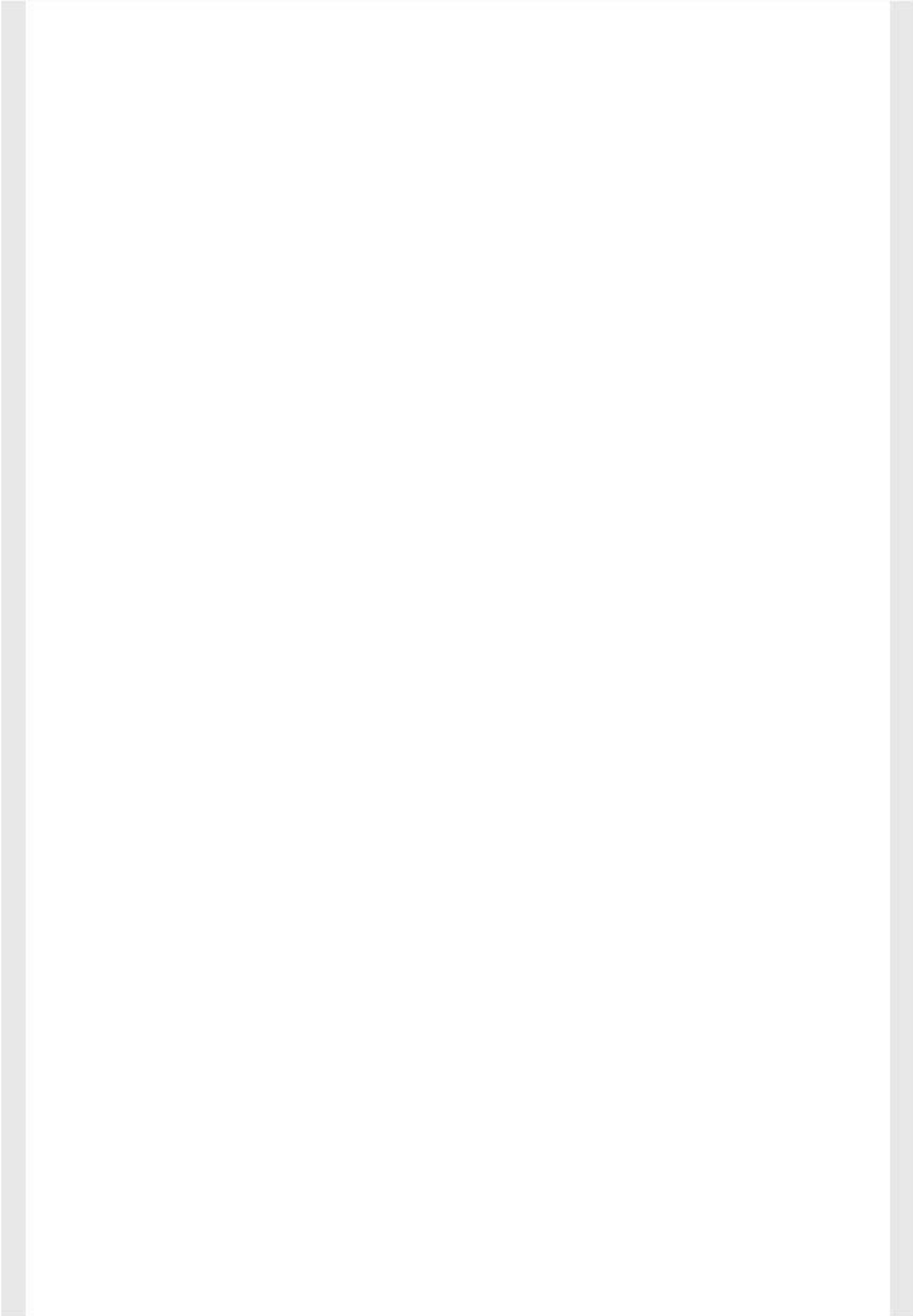
Contact Type	Fire Service
Contact Name / Details	Fire Service with mobile
Contact Phone	112
Contact Type	Police
Contact Name / Details	Hills Fleurieu Local Service Area
Contact Phone	131444
Contact Type	Ambulance
Contact Name / Details	Ambulance with mobile
Contact Phone	112
Contact Type	Fire Service
Contact Name / Details	Fire Service
Contact Phone	000
Contact Type	Police
Contact Name / Details	17 George Main Rd, Victor Harbor SA 5211
Contact Phone	0885522088
Contact Type	Other
Contact Name / Details	Poison Centre
Contact Phone	13 11 26
Contact Type	Ambulance
Contact Name / Details	Ambulance
Contact Phone	000

Encounter Bay

Field Trip Destination Type	SA Metropolitan
Arrival Date	18/09/2023
Departure Date	19/09/2023
Country Name	Australia
Destination Contact Name	Ashley Ellison
Destination Contact Phone	[REDACTED]
Number of Flinders Staff	1
Number of Flinders Students	1
Number of Volunteers / Others	0
Total Number of Participants	2
Comments	Fieldwork of MMARCH student and advisor

Emergency Contacts

Contact Type	Fire Service
Contact Name / Details	Fire Service with mobile
Contact Phone	112
Contact Type	Police
Contact Name / Details	Hills Fleurieu Local Service Area
Contact Phone	131444
Contact Type	Ambulance
Contact Name / Details	Ambulance with mobile
Contact Phone	112
Contact Type	Fire Service
Contact Name / Details	Fire Service
Contact Phone	000
Contact Type	Other
Contact Name / Details	Poison Centre
Contact Phone	13 11 26
Contact Type	Police
Contact Name / Details	17 George Main Rd, Victor Harbor SA 5211
Contact Phone	0885522088
Contact Type	Ambulance
Contact Name / Details	Ambulance
Contact Phone	000



Check-In Contact

Name *

Mobile Phone *

Work Phone *

Is an Alternate University Nominated Contact required?

Yes No

Agreed Contact Time *

Late Check in/Return Margin (hours) *

Frequency/Comments/Procedures



Date / Time Check-in to Occur	Contact Method	Checked in?	Any likely changes	Remove	Edit
11/09/2023 17:00:00	Text message	Yes			
28/09/2023 17:00:00	Text message	No			

When the field trip involves high risk and/or remote locations, staff/students in isolation or working in the field over an extended period of time, check-ins with the University Nominated Contact should occur.

- This can be by a range of communication options including mobile phone, satellite phone or other means such as SPOT satellite tracking technology. These arrangements should be recorded on the daily contact form and a copy provided to the University Nominated Contact Person.
- Remote or high risk location/activity field trips should have more frequent check-in times (e.g. twice a day) preferably during office hours.
- University Security should only be used when there are no alternatives or as an emergency.

Vehicles

This tab is used to enter vehicles that will be specifically used for the field trip including hire / lease vehicles. This may include boats, aircraft, drones and trailers.
Please ensure you add all the details as these are used in **emergencies** to assist in any emergency rescue operations.

1. Is a vehicle required on this field trip?*

Yes No

2. Will vehicles and trailers be registered and roadworthy? *

Yes No NA

3. Will there be a need for spare fuel, parts and water? *

Yes No NA

4. Will you need vehicle safety & recovery equipment (i.e. Bull bar, winch, tow rope, jumper leads, shackles, etc.)? *

Yes No NA

5. Will all drivers hold valid and appropriate vehicle licenses? *

Yes No NA

Car	
Registration	[REDACTED]
Vehicle Make	[REDACTED]
Vehicle Model	[REDACTED]
Vehicle Colour	[REDACTED]
Ownership Type	Private
Ownership Details	[REDACTED]
Comments	
Drive/Operator Names	[REDACTED]
Comprehensively Insured?	true

Permits / Licences

1. Will permits and approvals be required prior to conducting the field trip? *

Yes	No
-----	----

2. Will Flinders University ethics approval be required? *

Yes	No	NA
-----	----	----

3. Will the Local Park Ranger be advised of the proximity of field party? *

Yes	No	NA
-----	----	----

4. Will the Department of Environment and Natural Resources (DENR) and/or Department of Aboriginal Affairs and Reconciliation (ARD) be advised of the dates for planned field trip and associated trips? *

Yes	No	NA
-----	----	----

5. Will the Local Council be advised of trip? *

Yes	No	NA
-----	----	----

6. Have all licences, permits and special permissions been obtained? *

Yes	No	NA
-----	----	----

Ethics Approval	
Activity Details	Interviews will be conducted in neutral locations around Encounter Bay, such as public buildings (community centres, libraries) or over video/phone calls if necessary. The locations of the interviews will depend on where the participants feels the most comfortable meeting.
Authorisation Number(s) (i.e. Permit, Licence, Approval)	ID: 6039 Reference: HEL6039-2
Comments	Title: Oral History Interviews Addressing Maritime Heritage of Encounter Bay, South Australia Chief Investigator: Wendy Van Duivenvoorde Application Submitted by: Ashley Ellison

Tier 1 Checklist

Tier 1 Checklist Please ensure you answer the questions. For question 5, please answer Yes if there is no equipment / plant. Please ensure your answers correctly represent your field trip risk before moving to the next tab.

- | | | |
|--|------------------------------|-----------------------------|
| 1. Will easy access for Emergency Services be available?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| 2. Will communication be readily available - will you be within mobile phone range?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| 3. Will the following activities be excluded from this field trip - boating, diving, climbing, working in isolated areas or other high-risk activities?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| 4. Are conventional vehicles on metropolitan roads all that is required?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| 5. Have any tools / plant to be used on this field trip been assessed as low risk only?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| 6. Are all tasks or procedures to be performed assessed as low risk?* | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

Tier 2 Checklist

Tier 2 Tab Announcement

For each question answered as a 'Yes', the field trip risk assessment will need that item addressed as a hazard. Please ensure all questions are answered as all are mandatory.

1. Will all relevant maps, GPS units and communication devices be available and used? *	Yes	No	NA
2. Has equipment been inspected to ensure it is in good working order and fit for its intended purpose prior to the field trip? *	Yes	No	NA
3. If working alone, have all alternative options been explored? *	Yes	No	NA
4. Will required first aid kits be checked for current content, refilled and is there an available first aid officer on the field trip? *	Yes	No	NA
5. Have relevant emergency procedures, plans and equipment been identified and developed (i.e. medical, vehicle, bushfire) for the field trip? *	Yes	No	NA
6. Have personal protective equipment and clothing needs been identified for this trip? *	Yes	No	NA
7. Have weather forecasts and field site conditions been obtained? *	Yes	No	NA
8. Will the field trip include any boating trips, scuba diving or snorkeling? Contact Maritime Safety Dive Officer. *	Yes	No	NA
9. When considering the risk assessment hazards and controls will the field trip involve any of the following (including but not limited to) plant or equipment, hazardous substances, electricity, climbing, bush-walking, geological and mining trips, mountain bike riding, water sports, flying in non-commercial aircraft, drone operations, caves or enclosed spaces? *	Yes	No	NA
10. Are firearms, spring or gas-powered spears, explosives and other weapons going to be used? *	Yes	No	NA
11. Will the field trip involve overseas travel? *	Yes	No	NA
12. Will participants require any vaccinations prior to the field trip? *	Yes	No	NA

Have you attached your risk assessment?*

Yes No

Attachments



Attachment Title	Attachment Name	File Type	Remove
Risk Assessment	EncounterBay_SEPT2023.pdf	application/pdf	✗
Ethics Approval Application	Ethics Review Ashley Ellison.pdf	application/pdf	✗

Declaration

I acknowledge the following:

I have included all LOCAL EMERGENCY CONTACT details for all destinations (destination emergency contacts on Tab 3) including contact name and number for local hospital, police, organisation / venue, to assist myself and the University Nominated Contact.

I have READ and UNDERSTOOD the University Field Trip Manual found on the [Field Trips web page](#).

Participant Health and Safety Acknowledgment forms have been collected – one for each participant.

I have attached all Volunteer Engagement Declaration forms - one for each volunteer.

I have completed ALL of the relevant field trip details.

I have verified the Tier 1 question answers are accurate for my field trip.

I will inform the sign off roles of any updates or changes.

Is the Dean the supervisor?*

Yes No

Assign to Field Trip Leader's Supervisor *

Wendy Van Duivenvoorde

Assigned to Maritime Safety Verifier *

Assigned to Field Trip Verifier

Humanities, Arts and Social Sciences - FT Verifier

Assign to University Nominated Contact

Assign to Alternative University Nominated Contact

Assigned to Dean

Humanities, Arts and Social Sciences - Dean team

Assigned to Vice President and Executive Dean *

Comments

Submit

Continue with Field Trip Application?*

Yes No

Ready to sign-off?*

Yes No

Field Trip Leader Signature

Ashley Ellison

Field Trip Leader Signature - Date

30/08/2023



I agree to be the University Nominated Contact Person and am aware of my responsibilities which are found in the Field Trip Guidelines.

University Nominated Contact Comments

31/8 SC: Field Trip Leader has not been added as a participant - please add yourself on Tab 2 and complete your Participant Safety Acknowledgement (1/9 not resolved) (4/9 not resolved) (5/9 resolved)

University Nominated Contact Sign-off?

Yes

University Nominated Contact Signature

University Nominated Contact Signature - Date

05/09/2023



I am satisfied all health and safety aspects of the field trip have been considered and completed

Field Trip Verifier Comments

Field Trip Verifier Sign-off?

Yes

Field Trip Verifier Signature

Field Trip Verifier Person Signature - Date

06/09/2023



I am satisfied all health and safety aspects of the field trip have been considered and completed.

I agree the field trip should go ahead subject to approval by the Dean and Vice President and Executive Dean as appropriate.

Supervisor's Comments

I am happy with this fieldtrip and endorse the 18 September day to go to Encounter Bay.

Supervisor Sign-off?

Yes

Field Trip Leader Supervisor Signature

Wendy Van Duivenvoorde

Field Trip Leader Supervisor Signature - Date

08/09/2023

I confirm that all relevant documents have been provided and checked.
I am satisfied the risk control measures reduce the risk as low as reasonably practicable.
I approve this field trip to go ahead.

Dean Comments

Is Vice President and Executive Dean approval required?

Dean Sign-off?

Yes

Dean Signature

Dean Signature - Date

11/09/2023

Field Trip Completed?

Appendix 2 – HREC Ethics Approval



HREC Application Form

Oral History Interviews Addressing Maritime Heritage of Encounter Bay, South Australia ID:6039 Year:2023 Version:2

Project Details

Project Information

All research conducted by, and/or with, SA Health (including Southern Adelaide Local Health Network - SALHN) staff, patients, visitors, premises or data sets needs to be approved by an [SA Health Human Research Ethics Committee](#). Once Ethics approval has been obtained from an SA Health Ethics Committee, please notify us by completing the "Cross-Institutional Approval Form" in the online system.

Teaching & Learning applications can only be submitted for the evaluation of teaching projects for research purposes.

Coursework applications can only cover student projects that are considered low risk and where research results will be disseminated beyond the University and interested parties. This **does not** cover above low risk, Honours, Masters by Research, or PhD student projects.

The definition for a clinical trial can be found [here](#).

A1. Project Title

Oral History Interviews Addressing Maritime Heritage of Encounter Bay, South Australia

A2. Type of Project

- Research involving human participants
- Clinical trial involving human participants
- Teaching & Learning Program evaluation involving human participants
- Coursework application (Masters by Coursework student projects only)
- Research only involving existing and de-identified data sets

A3. Anticipated Start Date

The Committee cannot grant retrospective approval so data collection cannot commence until Ethics approval has been granted. Please note that the start date refers to the commencement of the data collection period. This is not linked to your PhD candidature, length of your funding agreement etc. as Ethics approval is only required for the duration of recruitment and data collection.

Please note: The start date cannot be changed after the commencement of the data collection.

01/06/2023

A4. Anticipated End Date

The first approval period is limited to five years. However, projects may be extended for another 12 months if evidence can be provided that the project is still ongoing.

01/03/2024

A5. Have you obtained Ethics approval from another Human Research Ethics Committee?

- Yes
- No

A6. Will your project include the following types or topics of research?

- Mental health and wellbeing
- Educational interventions related to health
- Health Service changes
- Preventative care strategies
- Rural and remote research
- None of the above

A7. Will your research be impacted by the following?

For further information about the Defence Trade Controls Act [click here](#).

For further information about the Foreign Influence Transparency Scheme / Foreign Interference [click here](#).

For further information about the Australian Sanctions regime [click here](#).

- Defence Trade Controls Act
- Foreign Influence Transparency Scheme / Foreign Interference
- Sanctions regimes
- None of the above

A8. This research project is for:

- University Research
- PhD Research
- Masters by Research
- Masters by Coursework
- Honours Research
- Undergraduate studies

A9. Please provide a brief lay summary of the research project.

The data gathered from this research project will be the basis of my maritime archaeology master's thesis examining collective memory and community interaction with shipwrecks around Encounter Bay, SA. This relationship will be investigated by conducting a series of oral history interviews with former and current residents of Encounter Bay. Interviewees will consist of any residents willing to share their stories and experiences relating to the maritime cultural heritage of the area. Interviews will consist of pre-determined, open-ended questions that will help guide the conversation and encourage participants to share historical knowledge and personal connections to the maritime heritage of Encounter Bay and its shipwrecks.

A10. Will you target participants for whom there are specific ethical considerations?

In accordance with the [National Statement on Ethical Conduct in Human Research 2007 \(Updated 2018\)](#), specific issues arise in the design, conduct and ethical review of research involving the categories of participants identified in this section. Please see Section 4 of the National Statement for further information.

- Children
- Indigenous communities
- People in dependent and/or unequal relationships
- People unable to give consent for health or other reasons
- People highly dependent on medical care
- People with cognitive impairment or intellectual disability
- People with mental health disorders (e.g. clinical depression, eating disorders, dementia, anxiety disorders)
- People who are pregnant and the human foetus
- People who are homeless
- People who are incarcerated
- People who may be involved in illegal activities
- Victims of crime
- Migrants, refugees and asylum seekers
- Youths aged 15 to 24
- People with a cultural and/or religious background
- People for whom English is a second language
- None of the above

A11. Will the research involve or have an impact on Indigenous communities, including Aboriginal and Torres Strait Islander people?

Research projects involving or impacting Indigenous communities must outline in detail how relevant issues of research design, ethics, culture and language are addressed. Researchers must address the [AIATSIS Code of Ethics](#), and the [Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders](#) must also be addressed. Researchers are also encouraged to read [Keeping research on track II](#), a companion document to [Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders](#).

- Yes
- No

Chief Investigator

Chief Investigator Details

The Chief Investigator (CI) has the overall responsibility for the design, conduct, ethical aspects and reporting of a study. The CI is also the key administrative contact for the project and must ensure that all co-investigators and other people involved in the project are fully informed of and comply with relevant policies, guidelines and procedures associated with the project, including intellectual property, confidentiality provisions and granting body's conditions as required.

Please note: Honours, Masters and Undergraduate students cannot be Chief Investigators. If this project is related to Honours, Masters and Undergraduate research, the CI must be the principal supervisor or course convenor and students must be listed in the Co-Investigator's section.

B1. Chief Investigator's details

Please provide the details of the Chief Investigator below.

Title	Dr
First Name	Wendy
Surname	Van Duivenvoorde
FAN	
Telephone	
Email	

B1.1. Please select your College or Portfolio.

College of Humanities, Arts and Social Sciences

B2. Please provide the Chief Investigator's qualifications.

Doctor of Philosophy, Anthropology (Nautical Archaeology), Texas A&M University (2008)
Masters of Arts, Mediterranean Archaeology, University of Amsterdam (2000)
Propedeuse, Art History, University of Amsterdam (1993)

B3. Please provide detailed information about the Chief Investigator's research experience, including any specific skills or expertise relevant to this project.

The Chief Investigator of this project is an Associate Professor in Maritime Archaeology at Flinders who held the position of Maritime Archaeology Program Coordinator from 2013-2020. Her areas of expertise include but are not limited to Australian Maritime Archaeology, Australian Shipbuilding, Historic Shipwrecks, and Underwater Cultural Heritage. She also has experience in media and public outreach.

Co-Investigator

Co-Investigator Details

Co-Investigators make a significant contribution to the planning, design, conduct, ethical aspects and reporting of a study. While the Chief Investigator has the overall responsibility for the project, co-investigators must ensure that the project is undertaken in accordance with relevant policies, guidelines and procedures associated with the project, including intellectual property, confidentiality provisions and granting body's conditions as required.

B5. Are there any Co-Investigators?

- Yes
 No

B5.1. Co-Investigators' details

Please provide the details of your Co-Investigators below.

Title	<input type="text" value="Ms"/>
First Name	<input type="text" value="Ashley"/>
Surname	<input type="text" value="Ellison"/>
FAN	<input type="text" value=""/>
Telephone	<input type="text" value=""/>
Email	<input type="text" value=""/>
College or Portfolio	<input type="text" value="College of Humanities, Arts and Social Sciences"/>

Is this Co-Investigator a Flinders University student?

- Yes
 No

Other People

Other People involved in the Project

Other people involved could include mentors, research assistants, statisticians etc. who are not deemed to be co-investigators.

B6. Are there any other persons involved in the project?

- Yes
- No

Locations

C1. Please provide all locations where the research will be conducted.

Interviews will be conducted in neutral locations around Encounter Bay, such as public buildings (community centres, libraries) or over video/phone calls if necessary. The locations of the interviews will depend on where the participant feels the most comfortable meeting.

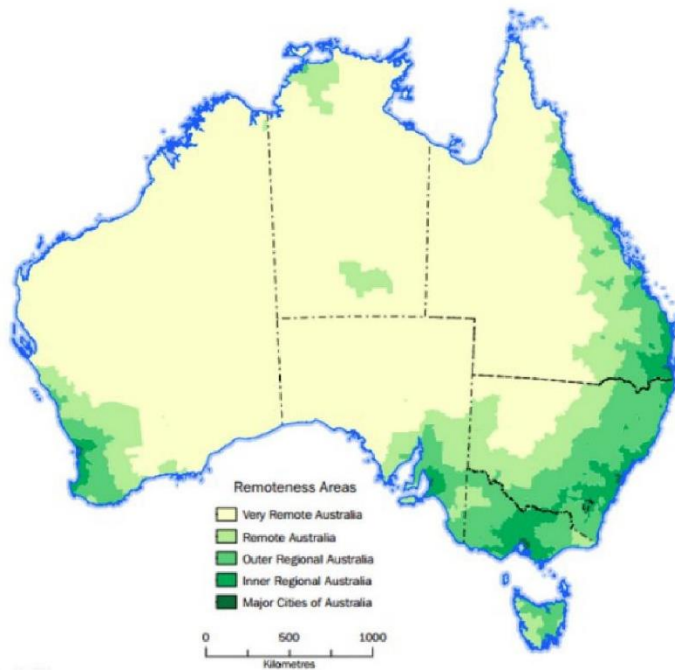
C2. Will the research be undertaken in Australian rural and/or remote areas?

- Yes
- No

Please note:

There is a website that allows a researcher to identify the Modified Monash classification of any site by entering the postcode. For further information please see map below or go to the [Health Workforce Locator](#) site.

Australian Statistical Geography Standard - Remoteness Areas (ASGS-RA):



C3. Will the project involve access to Aboriginal and/or Torres Strait Islander lands?

- Yes
- No

C4. Will any research be undertaken overseas?

- Yes
- No

Funding

D1. How will your research project be funded?

- Internal Funding
- External Funding
- Other Funding (e.g. in-kind support, private funding etc.)

Internal Funding

Source of funds

For multiple sources of funding, please use the "Add Another" button.

Self-funded

Amount of funding

\$500

External Funding

Source of Funds

For multiple sources of funding, please use the "Add Another" button.

The Lizzie Russell Oral History Grant Scheme (will be applying)

Amount of Funding

\$500 (if grant is not successful this portion will become self-funded)

Grant ID

If "Other Funding", please provide more information.

The Flinders University Maritime Archaeology Program will be making an in-kind contribution of vehicles and fuel for transport to and back from Victor Harbor/Encounter Bay.

D2. Are there any special conditions placed on funding (for example IP rights, data access and storage)?

- Yes
- No

Conflicts of Interest

Conflicts of Interest

Conflicts of interest must be disclosed at the start of a project. Types of activities that can lead to conflicts of interest include, but are not limited to, consultancies, membership of committees, participation in boards or advisory groups and affiliation with or financial involvement in any entity with a direct interest in the subject matter of the research.

Please note that all conflicts of interest must also be disclosed in the Participant Information Sheet.

D3. Will the funding, administrative and/or commercial IP arrangements place any person involved in this project in a conflict of interest?

- Yes
- No

D4. Do any of the researchers have any pre-existing relationships with potential participants or other parties involved in the project?

- Yes
- No

D5. Will there be any constraints on publication?

- Yes
- No

Aims and Justification

E1. What are the aims of the research project?

This project will study the maritime cultural landscape of Encounter Bay through the collection of oral histories and a review of existing maritime-related historical and archaeological data from the area. It has been brought to the research team's attention by various residents during previous fieldwork that some artefacts from local shipwrecks (South Australian and Solway) are on display at multiple locations around Encounter Bay. This project aims to create a deeper understanding of community interaction with shipwrecks so these artefacts will be recorded (measured, photographed) along with any oral histories associated with them so that their significance to the community can be better understood. This project's overall goal is to understand how collective memory and sense of place influence community interaction with shipwreck sites and how this relationship can help navigate conservation and community engagement in the future.

E2. Please provide a justification for your research based on a literature review.

Although many studies on collective memory and sense of place exist, few deal specifically with maritime-related activity. I believe incorporating these concepts into archaeological research will help provide a deeper theoretical understanding of how communities interact with shipwrecks and how these interactions affect the sites. Since the 1990s, there has been significant development in the theory of maritime cultural landscapes because maritime archaeology has historically focused more on natural site formation processes. But cultural formation processes must also be examined to fully understand the context of these shipwrecks. The anthropological approach of this study will help provide new perspectives on how to understand the historical and contemporary contexts of shipwreck sites in Encounter Bay and what that means for future conservation. By examining the relationship between the community and the archaeology, we can help understand how academia and local communities can work together to provide the most comprehensive studies of maritime cultural landscapes while also helping to preserve these shipwreck sites.

Methodology

E3. Please describe the research approach and methods in more detail.

Please include the following information:

- Describe the research methodology, i.e. qualitative, quantitative or mixed methods.
- Describe who your participants are and the estimated sample size of the potential participants pool.
- List any inclusion or exclusion criteria.
- Describe the data collection process including length of interviews, focus groups, other outcome measures or validated scales.
- Describe how you will analyse the data to answer the research aims.
- Describe how you will store the data.

The methodology used will focus on qualitative interview methods focusing on previous and current residents of Encounter Bay who have expressed interest in sharing their experiences with the maritime cultural landscape of the area. This sample size of interviewees is not to exceed 20 people. The interviews will be between 30-60 minutes in length and will be semi-structured. There will be a list of 10 questions provided to each participant prior to the interview and these questions will act as a way to guide the conversation during the interviews. The interviews will be recorded on a digital recording device and the data will be analysed through transcription (done by the research team). Participants will then be emailed a copy of the transcription and asked if there are any changes they would like to make or if they approve of the final transcript. Data will only be used if the participant provides approval of the final transcript. This data will then be stored on the researcher's personal laptop and backed up onto two external hard drives as well as on the Flinders University server.

E4. Do you intend to withhold or disguise the purpose of the research in any way?

- Yes
- No

Research Instruments

E5. Which of the following instruments will be used in your research project?

- | | |
|---|---|
| <input type="checkbox"/> Hard copy questionnaire | <input type="checkbox"/> Telephone/verbal survey |
| <input type="checkbox"/> Electronic questionnaire | <input type="checkbox"/> Focus Groups |
| <input checked="" type="checkbox"/> Semi-Structured Interviews | <input type="checkbox"/> Structured Interviews |
| <input type="checkbox"/> Workshop | <input type="checkbox"/> Covert Observations |
| <input type="checkbox"/> Overt Observations | <input type="checkbox"/> Photographs |
| <input type="checkbox"/> Video recordings | <input checked="" type="checkbox"/> Audio recordings |
| <input type="checkbox"/> Movement tracking | <input type="checkbox"/> Creative, artistic or design process |
| <input type="checkbox"/> Performance tests | <input type="checkbox"/> Ethnography |
| <input type="checkbox"/> Already existing and de-identified data set | <input type="checkbox"/> Cellular Therapy |
| <input type="checkbox"/> Collection of physical samples from participants (e.g. blood, tissues, cells etc.) | <input type="checkbox"/> Ionising and non-ionising radiation |
| | <input type="checkbox"/> Other |

Please upload the interview questions.

Documents					
Type	Document Name	File Name	Version Date	Version	Size
Default	Interview Questions Encounter Bay	Interview Questions Encounter Bay.pdf	18/03/2023	1	135.1 KB

Will interview participants be given the opportunity to review and edit interview transcripts?

If Yes, please ensure that participants are given information about this in the Information Sheet and Consent Form.

- Yes
 No

Potential Benefits

E6. What are the benefits of the research project?

Gathering oral histories will show the community of Encounter Bay that the knowledge and stories they possess are important and will help to preserve historical information and experiences that otherwise may be lost to time. This research project will create a more cohesive understanding of the maritime cultural heritage of Encounter Bay, South Australia and strengthen the theoretical framework associated with maritime cultural landscapes.

E7. What research product will be created by this research project?

- Books
- Book Chapters
- Commercial Products
- Conference Papers
- Journal Articles
- Non-traditional research outputs (eg. exhibitions, performances etc.)
- Reports
- Therapeutic Products
- Thesis
- Other

Recruitment Methods and Participant Groups

F1. Will you, or a third party, recruit participants for this project?

- Yes
 No

F1.1. Will you, or a third party, recruit any Flinders University undergraduate students?

- Yes
 No

F1.2. Participant Categories and Recruitment Methods

Please provide information about your participants and recruitment methods below.

Participant Category

For multiple participant categories, please use the "Add Another" button.

Former and current members of the local Encounter Bay community

Recruitment Method

Online/Social Media

Estimated Sample Size

20

F1.3. Please expand on the recruitment process and outline in more detail how participants will be recruited.

During previous fieldwork in the area, the research team had community members express interest in participating in an oral history project. The research team will follow up with these community members and host community meetings at the local library to help spread the word about the project. These meetings will explain the purpose of the study and be a time for community members to ask questions before deciding whether or not to participate. The research team will also be posting a call for participants on the community news Facebook pages 'Victor Harbor Rant and Rave' and 'Victor Harbor Community Group' to raise awareness about the project and recruit any interested community members. It will be made clear that participation is completely optional. Participants can express interest in being interviewed by contacting us via the email included at the end of the post. Once people have expressed their desire to participate, an email will be sent out to them containing the Information Sheet, Consent Form and the list of questions that will be asked during the interview.

F1.4. Please upload all recruitment materials, including flyers, introductory emails, verbal scripts, etc.

Documents					
Type	Document Name	File Name	Version Date	Version	Size
Default	Email Script	Email Script.docx	20/03/2023	1	13.3 KB

F1.5. Will you need to obtain external permission to access participants?

- Yes
- No

F1.6. Will any of the recruitment information/documents need to be translated into another language?

- Yes
- No

Participant Consent and Withdrawal

F2. How will participants be able to provide informed consent?

- Verbal Consent
- Written Consent
- Online consent
- Opt-Out consent
- Waiver of consent
- Autobiographical research
- Existing de-identified dataset (no consent required)

F2.1. Please upload a copy of the Participant Information Sheet and the Consent Form.

Please use the templates provided by Flinders University as a guide. The templates can be downloaded here: <https://staff.flinders.edu.au/research/integrity/human-ethics/resources>

Please ensure that all relevant information included in the template is added to your Participant Information and Consent Form.

Documents

Type	Document Name	File Name	Version Date	Version	Size
Default	Participant Information Sheet and Consent Form	Participant Information Sheet and Consent Form.docx	10/05/2023	2	171.2 KB

F2.2. Please outline in more detail how participants will be able to provide informed consent and how you will ensure that participation is voluntary.

Participants should be community members who are interested and willing to share their experiences and stories relating to the maritime cultural heritage of Encounter Bay. To ensure informed consent is provided interviewees will receive an introductory email for the project along with a copy of the 10 research questions prior to the interview so as to provide as much transparency as possible. Participation in this interview process is completely voluntary and this will be reiterated to all community members who express interest. People will be able to provide informed consent through verbal, written, and online means if they choose to participate in the interviews.

F2.3. Please outline in detail how participants will be able to withdraw from the research project without penalty and without feeling discomfort.

If a participant wishes to withdraw from the research project they can email me to let me know they are no longer comfortable with participating and I will remove them from the project no questions asked. If they are uncomfortable reaching out to me directly I will also inform all participants in the beginning that if I do not receive a final transcript approval from them before a certain deadline I will treat that as an intended withdrawal from the project.

Remuneration and Post Participation

F3. Will any payment, recognition of contribution or compensation be provided to participants?

- Yes
 No

F4. Will you provide any feedback to participants?

- Yes
 No

F4.1. Please advise how feedback will be provided.

Once my thesis has been submitted and evaluated I will then provide a hard copy of the finished product to the National History Trust in Victor Harbor and to any other participants who desire a copy of the final report.

F5. Will feedback be provided to any organisations, schools and/or people who commissioned or have an interest in this project?

- Yes
 No

F6. Will the data be transcribed?

- Yes
 No

F6.1. Please advise who will undertake the transcriptions.

- Research Team
 Internal Staff member or Student
 External Provider
 AI transcription (e.g. Otter.ai, Teams)

Potential Burdens and Risks

G1. Please indicate the possible risk categories to the research team.

- Physical harms
- Psychological harms
- Legal harms
- Other

G1.1. Please explain the risks in more detail and provide strategies for minimising these risks.

Meetings with the participants will happen in neutral public settings such as a library or community centre, avoiding private settings. The research team will have previously interacted with these individuals before meeting for the interview, if for any reason the research team feels unsafe the interview will be terminated.

Participants will need to fill out all the appropriate forms to declare their willing participation in the interview and informed consent, they will also need to provide written approval for the final transcript of their interview to ensure the participants' rights have been appropriately protected and respected throughout the project. This will help protect the research time from any legal ramifications.

G2. Please indicate the possible risk categories to participants.

- Physical harms
- Psychological harms
- Social harms
- Economic harms
- Legal harms
- Invasion of Privacy
- Devaluation of personal worth
- Risks specific to Indigenous communities, including Aboriginal and Torres Strait Islander people
- Other

G2.1. Please explain the risks in more detail and provide strategies for minimising these risks.

Some information shared by the participants may include illegal activity, such as trespassing in a protected maritime heritage zone or taking artefacts from protected shipwreck sites. To mitigate this risk, I will inform them that this interview is for research purposes only and that any illegal activity will remain anonymous. If a participant no longer feels comfortable or wants to end participation in the project, the interview will cease immediately.

G3. Please indicate the possible risk categories to others not participating in the research project.

- Physical harms
- Psychological harms
- Social harms
- Economic harms
- Legal harms
- Invasion of Privacy
- Devaluation of personal worth
- Risks specific to Indigenous communities, including Aboriginal and Torres Strait Islander people
- Other

G3.1. Please explain the risks in more detail and provide strategies for minimising these risks.

negligible risk

Data Collection

H1. What type of data will be collected?

If health and medical information will be collected from the Aboriginal and Torres Strait Islander community in South Australia, an Ethics application must also be submitted to the Aboriginal Health Council of South Australia (in addition to this application).

- Non-personal information
- Personal information
- Sensitive information
- Health and Medical information
- Information about the health of Aboriginal and Torres Strait Islander people

H1.1. Please advise what kind of personal, sensitive and/or medical information will be collected.

Personal information gathered from participants will include the individual's name, signature, phone number/email address, and voice recording. Please note that individuals can request to remain anonymous, in which case their personal details will be removed from the project data once the project has ended and they have either approved or withdrawn via the final transcript approval.

H2. Does the project require the use or disclosure of information from a Commonwealth agency?

- Yes
- No

H3. Will health or medical information be sought from a private sector organisation or health service funded by the State Department of Health?

- Yes
- No

Data Storage & Access

H4. Please outline how long the raw data, including personal information and contact details, will be stored and used at Flinders University.

- Five years from the date of publication
- Seven years from the date of publication if the research involves a South Australian Government Department
- Ten years from the date of publication
- Fifteen years from the date of publication
- Permanently if the data relates to work that has a community or heritage value, preferably within a national collection
- (For Coursework Applications ONLY) 12-months after the completion of the project if the research project is for assessment purposes only, such as class research projects
- Other

H5. In what format will the data be stored?

- Hard-copy
- Electronic copy
- Artefacts
- Other

H6. Will the data also be stored at a location external to Flinders University?

- Yes
- No

H7. Who else other than personnel listed on the application will have access to the data?

If data will be shared with other researchers and/or uploaded to an Open Access Database, please ensure this is clearly outlined in the Participant Information Sheet and that participants are given the option to consent to this.

- Other researchers not listed on this application
- Uploading de-identified data to an Open Access Database
- All of the above
- None of the above

H8. Do you intend to use the data in future research projects?

Participants must be able to consent to the use of their data in future research projects. This must be clearly stated in the Participant Information Sheet. Please note that the data cannot be used past the data retention period as outlined in H4.

- Yes
- No

Data Sources & Identifiability

H9. What sources of information will be used in this project?

- Individual participants
- Relatives or associates of participants
- Medical/health/mental health records
- Electoral Roll
- Law enforcement agency
- Public Sector organisation
- Private Sector organisation
- Publicly available database
- Privately available database
- Internet
- Other

H10. Will the raw data be individually identifiable, re-identifiable or non-identifiable?

- Individually identifiable
- Re-identifiable
- Non-identifiable

H10.1. Please outline in detail how individually identifiable and/or re-identifiable data will be decoded and stored to protect the confidentiality and privacy of participants.

Participants who do not request to remain anonymous will have their names and connection to the project recorded in the archived data. All other forms of personal information will not be included.

H11. Will you release identifiable information or will other persons be able to identify participants in your published research outcomes?

- Yes, but only with the participants' consent
- No

H12. Will you contact the participants of this study about other research projects?

- Yes
- No

Additional Information

I1. Do you have any additional attachments to upload?

Please note: Participant Information and consent forms, questionnaires, flyers etc. should be uploaded in the appropriate sections of the form. This section is for additional information such as flowcharts, approval letters or response to Committee feedback.

- Yes
- No

12. Have you shared the application using the share function button and/or via PDF with all applicants listed in this application?

- Yes
 No

Signature

Declaration

I, as the Chief Investigator or authorised delegate, certify that:

- All information contained in this application is true and accurate.
- I have had access to and read the National Statement on Ethical Conduct in Human Research 2007 (Updated 2018), and that the research will be conducted in accordance with the National Statement and in accordance with the ethical arrangements of the organisations involved.
- I have consulted any relevant legislation and regulations, and the research will be conducted in accordance with these.
- I have, if applicable, provided all collaborators and other persons involved in this research project with access to this application (online or PDF) and will provide them with all future amendments and reports.
- All collaborators and other persons involved in this project are aware of the requirements and conditions and will conduct the research in accordance with these.
- I will immediately report to Research Ethics & Compliance anything which might warrant review of the ethical approval of the proposal.
- I will inform Research Ethics & Compliance, giving reasons, if the research project is discontinued before the expected date of completion.
- I will adhere to the conditions of approval stipulated by the Committee and will cooperate with the Committee's monitoring requirements, including the provision of annual progress reports and final reports as required.

Please ensure you understand each statement and your responsibilities and then select "Certified" below.

Certified

Please note:

Undergraduate, Honours and Masters students must request the signature of their Principal Supervisor/Course Convenor.

Signature

Signed: This form was signed by Wendy Van Duivenvoorde ([REDACTED]) on 15/05/2023 11:18 AM

Appendix 3 – Oral History Collection Poster

The poster features a central teal circle with a white border. The background is a dark blue sky with white birds and stylized green and blue waves. The text is centered within the circle.

**ORAL
HISTORY
COLLECTION**

Looking for Encounter Bay/Victor Harbor residents willing to share their personal connections relating to the maritime cultural heritage of the area.

If you or anyone you know is interested in participating or learning more, please get in touch with me at

[Redacted]

or

[Redacted]

 **Flinders
University**

This project is supported by Flinders University, College of Humanities,
Arts and Social Sciences

Appendix 4 – Oral History Interview Question Guide

Interview Guide

1. When and where were you born?
2. When you were growing up, what did your family do for a living?
3. Can you tell me about the type of community you grew up in?
4. How did you spend your time as a child? Did you snorkel or explore around the Bay?
5. Do you remember hearing any stories growing up about the history of Encounter Bay?
6. Are you interested in Maritime Heritage (shipwrecks, artefacts, stories, etc.)?
7. How do you feel about universities looking for and studying local shipwrecks?
8. Does your family have any maritime-related stories that were passed down?
9. Do you know of any artefacts or materials collected from shipwrecks in Rosetta Harbour?
10. If so, do you know where they are now?

Appendix 5 – Oral History Interview Transcripts

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Speaker 1:

We'll start off with the when and where were you born?

Speaker 2:

I was actually born in Adelaide in 1937.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

My father had businesses in Victor Harbor, and he was also a fisherman. My uncle was a full-time professional fisherman as well.

Speaker 1:

Okay, great. This kind of goes into that - what type of community you grew up in?

Speaker 2:

Well, after the Second World War, it was a fairly mixed one because we had - quite a lot of return servicemen. One of the interesting things was the big old house, Mount Breckan was a rehabilitation centre for - repatriation for all sorts of people, including many, many European ex-servicemen - that I as a tacker used to sort of come across down on the beach and, you know, it was a very interesting community. A bit different to most country towns - and a holiday centre of course.

Speaker 1:

Unique for sure. How did you spend your time as a child?

Speaker 2:

Okay, 12 years old I made my first snorkel out of a piece of garden hose and went snorkeling.

Speaker 1:

Great. And that was in the bay there, Rosetta Harbor?

Speaker 2:

Yes. Down all along the beach from Watson's - not Watson's Reef. Below Hayborough. I can't think of the name of the reef at the moment [Oliver's Reef]. Right through basically to the Bluff, as youngsters we used to snorkel, dive and - do things.

Speaker 1:

Did you ever come across any of the wrecks or did you see anything where you were?

Speaker 2:

Yes, there's a few wrecks that probably aren't really recorded that we played around with, there was a - vessel called the *Miss Echo*, wrecked on Granite Island in about 1947. She was dragged off the rocks towards what used to be the work jetty. It was a good spot to go and spear a fish. And then it must've been about - 1950, I think, a pleasure boat sank on its moorings out there, and we played around with that too. You see the *Echo* is recorded, but the other one's not. Around in the harbour there were, occasionally, exposed the remains of some of the old barges that they used when they were building the breakwater and everything. They're still there, but they're all covered over with silt and sand.

Speaker 1:

Is there a lot of silt and sand movement all around the bay?

Speaker 2:

Yes, there is. Massive.

Speaker 3:

Is that Victor Harbor?

Speaker 2:

That's Victor Harbor. A bit later on - let's see - 'round about '51, '52 we - when I say we, it was a group of about four or five of us who were exploring diving. I mean, you couldn't buy masks and snorkels we made all our own stuff, and we found the wreck. Not the *South Australian*, what's the other one out there?

Speaker 3:

Solway?

Speaker 2:

Yeah. We found bits and pieces of it out there and probably horrifying, but we got a lot of the brass and copper and stuff off that and sold it for scrap. And where the *South Australian* is, I reckon we discovered that - probably about the same time. But we didn't really realize it was a wreck there was bits and pieces on the bottom, we didn't know what they were. I think I told you about the heap of little tiles.

Speaker 3:

Yes, you did.

Speaker 1:

Could you elaborate on that a little bit?

Speaker 2:

Well, all along this beach here when I was a youngster, if there was a big storm, there would be little one-inch square ceramic tiles washed up. Not lots of 'em, but a few. When we were swimming around out there one day we found, in one of the sand holes, quite a pocket of these things - would've been about a bucket full of them, I reckon. And I reckon they must have come from the *South Australian*.

Speaker 3:

And they were about this size - you sure they were tiles?

Speaker 2:

They looked like little one-inch square ceramic bathroom tiles to me.

Speaker 3:

Okay. Because what we have on the wreck are - these things (shows photo of gun flints from *South Australian*) and they're about one inch by one inch. They're beautifully square. They're gun flints and we've just raised, last year, about five of them - which we hope to give to the museum here.

Speaker 2:

No. The colours - they were pink, white and a pale blue. They could have been off a floor in the boat for all I know, but - you could probably still even find them out there occasionally. I haven't seen one on the beach for many, many, many years, but when —

Speaker 3:

So more like little mosaic tiles?

Speaker 2:

Thinking back, I reckon it would've been in the '70s, they were still occasionally washing up. That's down along here (gestures to shore near Yilki).

Speaker 1:

Very cool. You said you sold the brass and the copper and things, that was when you were a kid, to get some extra money?

Speaker 2:

Yeah.

Speaker 3:

Where would you bring it?

Speaker 2:

There was a business on the South Road in Adelaide that used to buy scrap metal. My father used to go to Adelaide fairly frequently and he'd take a sugar bag full of - what we had in there and come home with about 12 or 15 shillings or something like that.

Speaker 1:

Besides the metal and things like that, did you ever bring up any artifacts or any identifying things?

Speaker 2:

A lot of pottery, white pottery of various shapes and sizes, little jars and bottles, and I do remember Peter Wern getting a green square bottle. He actually went on to collect bottles and that was one of his prizes. He's dead too.

Speaker 3:

What was his name?

Speaker 2:

Peter Wern. There was about five of us, used to knock around and get together.

Speaker 3:

What were the names of the other ones?

Speaker 2:

Okay. There was Dennis Pearson, Peter Wern, Ken Harod. I can picture the lad and I can't think of his name. There's another one that didn't do much diving with us, but he did do some. That's Bill Swain - have you come across him at all? I think Bill's still alive. He did quite a lot of scuba diving too later on.

Speaker 1:

If you have a number for him or anything, I'd be happy to reach out.

Speaker 2:

I don't know, I might be able to find a number for him. We used to find lots of that sort of stuff - broken ceramics but - you know, didn't want it. There you go. That's the sort of stuff we used to find (looking at picture of blue and white ceramic in the report). That's just a glass bottle, isn't it?

Speaker 3:

Yeah, that's a green glass bottle.

Speaker 2:

We used to find quite — they just looked like a white ceramic. Used to be quite a few of them also over in the harbor where the ships used to anchor, used to see a lot of them, I dunno what they had in them.

Speaker 3:

We found a few of those on the reef flat here. And we photographed them, but then put them back on the flat.

Speaker 1:

The bottles and things?

Speaker 3:

No, the little white ceramic jars, but we've never seen them since.

Speaker 2:

My daughter has got most of the things that I gathered up when I was diving. She's up in Adelaide. What else did we find? I think I told you about the two pieces of lead we discovered.

Speaker 1:

Where were those?

Speaker 2:

You dive?

Speaker 1:

I do, yes.

Speaker 2:

You know how in a seagrass flat you get a sand hole, there's usually a ledge about that thick. Okay, well, we were diving out there one day after a fairly big storm and sticking out like that - were these two square pieces, about that square. We thought they were timber, stuck a knife in them, but they weren't, they were lead, and we thought wacko we'll get them, but we never found them again. They silted up again.

Speaker 1:

The movement happens so quickly to cover things up.

Speaker 2:

Yeah, so they'd be out there.

Speaker 1:

And that's in the area of *South Australian*?

Speaker 2:

Yeah. Around about where the *South Australian* is.

Speaker 1:

Growing up do you remember hearing any stories about the shipwreckings themselves - or any stories about the ships?

Speaker 2:

Yeah, I mean, it was fairly common knowledge that there had been a couple washed up out there and that there were wrecks over in Port Elliot we all knew about - that you can still see it at low tide sometimes. Can't think of the name of it but that one was at Port Elliot. We all sort of knew that there had been wrecks around the place and - there were wrecked fishing boats that weren't really recorded. You know, 15, 16, 18-foot boats that had washed as shore and just broken up.

Speaker 1:

Did your family specifically have any maritime-related stories that they passed down?

Speaker 2:

No, not really, not our family. (laughs) Like old towns that day, we had some characters. We had two Pearsons brothers who used to have boats on the Hindmarsh River and they were full of — I mean, they were in their 80s when I was 10 years old - and they were full of old stories of what had happened and that sort of thing. And then of course we had the same here with the Ewens' and Rumbelows. They had a lot of anecdotal history you know, that had been passed down to them. Yeah. And they loved telling about it too.

Speaker 1:

How do you feel about universities looking for and studying these shipwrecks?

Speaker 2:

I think it's — how would I put it? I think history has a value and when you say — look, I greatly admire the people that sailed sailing boats without engines and traded all around and the history of it is incredible. The number of little 30 and 40-foot boats that traded between this area and Adelaide has sailed off. And some of them, you know, sailed out and just - never heard of again. And if - people like yourselves come across something and — How can I put it? It shows the value of those boats and those people. Yeah. I've got some books there on various shipwrecks around the place. You see there's boats that left from Port Elliot, just vanished. I think I know where there is one of those wrecks actually - just out off Port Elliot. There's a showing on an echo sounder that looks just like what you'd expect a boat to be on its side, about 50 feet long. I've tried to sample but dropping stuff onto it but never — a good old friend of mine, he was a professional diver, he was always gonna dive on it, and he died before he got the chance. But I'm pretty convinced that that's a wreck.

Speaker 3:

Were you a fisherman as well?

Speaker 2:

Yeah. (Turns to look at photos of boats on the wall) Top one there is one I built - in 1963. The bottom one in 1972. That one over there I bought about, I don't know - '78 and rebuilt.

Speaker 3:

That's beautiful. What were their names?

Speaker 2:

Okay, that one was *Chiton Tiger*, *Magic* and the yacht was *Olive Two* - that came from England. But all told I've had, if you include Dingys, about 30 boats in the district and built a lot of them. Good fun. I think it is important that people try and find out, you know — have either of you done any yachting?

Speaker 1:

No.

Speaker 3:

Little, very little.

Speaker 2:

Okay. Well, to sail a boat around our coastline is lovely. But it makes you appreciate what those old blokes did, you know, with a very rudimentary vessel, poor quality sails, usually one bloke and a boy and off they went.

Speaker 3:

Was that still the same in your time when you were working? It was just you and one other person?

Speaker 2:

No, there was still some trading boats working out of Adelaide and Port Lincoln. Sailing, but they also had motors.

Speaker 3:

And that's how you always worked? With the motor back up as well?

Speaker 2:

Yeah. The old ketches once they put motors in they started motoring rather than sailing, but they always had their sail up as well to steady and help them along. But there were quite a few of them around.

Speaker 1:

What areas did you fish?

Speaker 2:

Oh, radius for about 70 miles to the east to about 140 miles to the west - past Kangaroo Island. And up into the Gulf, but not a lot in the Gulf, mainly south of Kangaroo Island.

Speaker 1:

What did you primarily catch?

Speaker 2:

Shark and crayfish. Yeah. That's what we targeted. And had a few experiences of wrecks on Kangaroo Island.

Speaker 3:

You did? Did you ever wreck a boat yourself?

Speaker 2:

Yep. The *Tiger* - I didn't actually wreck it, but I nearly did. I was coming home, I'd been out at sea for four or five days and I had it on automatic pilot. I set the course and I was leaning on the chart table and went to sleep - and I woke up when I hit Granite Island (laugh). But fortunately, it didn't sink. It did a fair bit of damage, but it didn't sink. And I lost an 18-foot boat that washed up on the beach in a very bad storm. Dragged its moorings. I clambered around the wreck of the *Miss Echo*, that was in '47 I think. Do you know where she went ashore? I'll get a bit of paper and draw you a few drawings. I will show you something while I do this. (Places *Kangaroo Island Shipwrecks* By Gifford Chapman on the table).

Speaker 2:

Yes, turned straight to it. Read that. Then when you finish that, read that.

Speaker 2:

See, it just shows you how what you read in some history books isn't correct. Yeah, I know exactly how that account happened. But it's incorrect.

Speaker 3:

Yeah. That's amazing. So when you were snorkelling in the 1950s, 19- late 1950s, you said, right?

Speaker 2:

Sorry, what was that?

Speaker 3:

When you made your first snorkel.

Speaker 2:

When I was 12 years old. I remember it quite distinctly. Yeah.

Speaker 3:

That was in the '50s?

Speaker 2:

1950.

Speaker 3:

Did you know a guy by the name of Mike Shannon?

Speaker 1:

Mike and Tim, I think they're brothers.

Speaker 2:

Yeah, I know Mike well, his father and Graham Rumbelow built that boat.

Speaker 3:

Which one was that again?

Speaker 2:

It was originally called *Gralin* and then it became the *Magic*.

Speaker 3:

So his father built that boat with —

Speaker 2:

He and Graham Rumbelow, they both did. Mike and Lynn, his father, they ran the boat for a while after the partnership of Graham and Lynn failed. Mike wasn't really - keen on being a fisherman. And they chartered it out for a year or two and then I bought it, and it had got fairly run down, so I replenished it.

Speaker 3:

Are you around the same age, you and Mike? or is there an age difference there?

Speaker 2:

I would be 10 years older than Mike. I reckon.

Speaker 3:

Okay. So he was not with your group of friends when you were snorkelling out?

Speaker 2:

No, I wouldn't say I was very friendly with Mike. Um, I knew him.

Speaker 2:

I have got a photograph of that boat before [*Gralin/Magic*], I've got a photo of when I bought it, which is quite a bit different to that. She got wrecked at Fisherman's Bay from Port Lincoln. I didn't wreck it but the people I sold it to did.

Speaker 2:

(Draws map of Granite Island) *Miss Echo* that's in there, she was anchored out here, blew in here, and got wrecked. Then they dragged it out here with the winch from the work jetty and the remains were there for ages. Wasn't much left there. That's another little boat, about 24, 25 feet sank on its moorings, called the *Aloa*. I salvaged the motor out of it about five or six years after it sank. So there's nothing much - there would be fastenings and things there, but that's all that would be there — perhaps, you know, a few fittings. All in this area there were bits and pieces of old barges and things like that, that have just been abandoned. There was all sorts of stuff there, but you see all of this area, I'll dot that in for you - and all around here, that's all silted up in my lifetime. I reckon there's about at least a meter of silt built up in those areas.

Speaker 3:

It's the same here, isn't it? They say there's a lot of changes in — (gesturing to Rosetta Harbour)

Speaker 2:

Yeah, for instance where the council is having to put rocks down here. It's shallower there than it ever used to be, quite a lot. We used to swim just below where the old post office was, that's where the shops are now, and it would've been chest-deep when I was about 15 or 16 years old. It's only about two feet deep now, but that's sand, not silt. See this is actually fine, gray, river silt. It's interesting. When we were diving, this was sand and sea grass. Now it's seagrass on a gray silt, and it's Razorfish and scallops in it, which were never there. The seagrass is disappearing through all this area.

Speaker 3:

Did you ever see any old small boats or whatever around the Bluff? Because there are stories about an old whaleboat and —

Speaker 2:

Oh, whale bones.

Speaker 3:

Boat. Oh, whale bones, fine too.

Speaker 2:

Boats you mean? No, no.

Speaker 3:

But whale bones. Yes.

Speaker 2:

Oh, plenty of bones, yeah. I could still find some I think. I doubt if you would've seen anything of the whaleboats because they were all timber. I have seen a genuine old whaleboat. Where was it? In Tasmania, I think. And there wouldn't have been more than five pieces of iron in it. Everything else was timber, you know, they used trunnels instead of wooden nails and screws and things. So it wouldn't last long out there. And I mean, let's face it, they weren't — a whaleboat wasn't built to last long it was built to be light and fast, and it was a disposable item.

Speaker 3:

But you have seen whale bones in and around here?

Speaker 2:

Oh yeah.

Speaker 3:

And did you see those while snorkelling?

Speaker 2:

Yeah, I reckon I could tell you where you could go and find some (draws map of Wright Island) this is a bit crude, but it'll do. You know Wright Island, obviously. You got your sandy beach here and there's a little bit of spur there, and there's whale bones sitting in there. Been there as long as I can remember. It'd be six years since I dived, but there were still some there then — ribs.

Speaker 2:

Just trying to think where else we used to find whale bones. We used to get the vertebrae —

Speaker 3:

Well, people used to have them in their gardens here too didn't they, back in the day?

Speaker 2:

We used to get a shilling each for them.

Speaker 3:

Yeah. Pocket money.

Speaker 2:

Yeah, exactly. There was one spot that we used to be able to get those, there were quite a few of them and that was - just in here against the rocks. But there'd be none there now because I reckon we got everything. I dunno whatever happened to them, but when I was growing up at the entrance to the causeway there was a monument made up of whale bones, including - two jaw bones. They weren't sperm whale jaw bones they were probably right whale but there were several ribs like that.

Speaker 3:

That's cool.

Speaker 2:

But whales and I don't get on very well, a whale hit that boat and put me out of action for three months.

Speaker 3:

You're kidding.

Speaker 2:

No, I'm not. And the beaut part about it was - we were in Canberra a year or two later, we went down into the aquarium, and there's a jawbone of a sperm whale washed up on Kangaroo Island three days after it hit my boat. It had to be it, yeah. There's not many whales that will hit a boat. Most of 'em get outta the way and this was a direct blow. If you can imagine the boat, this was a direct blow like that, and I think I probably frightened it, you know, and it got outta the way. I saw the tail. Three days later a sperm whale washed up on Kangaroo Island with head damage - too much of a coincidence I think. Anyway, I like to gloat. (laughs)

Speaker 3:

Where did you see that? What museum?

Speaker 2:

Aquarium in Canberra. Yeah.

Speaker 3:

Wow.

Speaker 1:

Yeah. What a full-circle moment.

Speaker 3:

Which of your two boats was it? What's the name of that boat you hit it with?

Speaker 2:

Tiger. She's still fishing up in Queensland, actually.

Speaker 3:

Really?

Speaker 1:

Oh, that is cool. One quick question I had, I've done a little bit of looking into the ships that were built here in Encounter Bay. Was there anything passed down about that? Or anything that you can remember?

Speaker 2:

I know of a few that have been built here. The designer of that one, chap by the name of Ross Hicks, built I think it would've been three fishing boats here from around about 35 up to about 45 feet. He didn't have a

shipyard he built them in his backyard and launched them off the beach, and worked them for a while, and sold them. There was another steel boat, the *Vixen*. She was built here in about 1980-something. I built the *Tiger* here.

Speaker 3:

Where did you build your boats here? On a shipyard or no?

Speaker 2:

No, that one I built in a workshop by Harbor Traders and that one I built in a shed, not in this house, but another house. That one was built in a backyard by the hospital, there were a few others built around the place. Quite a few around about the 20 feet mark. At one stage, around about 1968 when the crayfishing became quite lucrative — see, at one stage we couldn't sell our crayfish we caught too many. If they had a leg off 'em you didn't get as much but all of a sudden everyone wanted crayfish. As a result, we had I reckon it would've been nine small boats, just started fishing fairly quickly. Roger Tugwell built one, Dennis Pearson, he built one, Peter, Wern, he built one. I already had one. (laughs) But they only lasted for four or five years and decided it wasn't quite the way for them to make a living and off they went.

Speaker 2:

The whole area has had a very interesting history in the early days, you know because we were the staging place for people going in and out the Murray mouth.

Speaker 3:

Of course. Yeah.

Speaker 2:

As I said, I take my hat off to those people, really do. The few wrecks down along there they've all gone. They've all disappeared. I don't think I can tell you any more wrecks as I know of.

Speaker 1:

This was great. Thank you so much for sitting down with us.

Speaker 2:

If you're interested in diving you want to have a good dive around here. There's big old anchors and big old chains - and when I say big chains I'm talking chains with links that thick and links that long. (holds hands together to form size) And just there, there's an anchor that was out here — at the time I was working a 65-foot fishing boat and we came in one night and it was too rough to get on the mooring so we put the anchor down. When we went to get it up the next day we couldn't, the chain was hooked around this great big anchor. Anyway, we got a diver down and he had to cut the chain and untangle it. The Harbors Board came down with a seven-ton crane and - there was a lot of work went on. But they dragged this big anchor from here into there. When they went to lift it out it broke the seven-ton crane and it's still there, but again, it's silted up. You used to be able to see it you might still - I reckon I saw it 10 years ago, just the tip of the fluke sticking out of the silt. But it's got a shank on it about that square.

Speaker 1:

I know there's that other anchor that's on Granite Island near the visitors centre. Do you know what that is?

Speaker 2:

There's another one in here that I had my moorings on. That's not a terribly big one but it's big enough. I think there was another one here but I'm fairly confident that got pinched. I know where it is (laughs) wasn't a terribly big one. I think you'll find that sitting on a property opposite the hospital.

Speaker 3:

Do you happen to know where that anchor comes from that's sitting in the garden on 19 Giles Street?

Speaker 2:

How big is it?

Speaker 3:

It's not too big. It's a small anchor, but it's an iron anchor, and it looks 19th century.

Speaker 2:

The last house we had around Gibson Avenue there was one there that I got. That one came from in here between the — I reckon that was a very old anchor because it didn't have the fittings for a stock. It must have had a wooden stock I reckon, which dates it right back into the very early '80s, but that was only an anchor about as big as this table.

Speaker 3:

Yeah, that one and in the street there too.

Speaker 2:

Has that got a stock on it?

Speaker 3:

I don't remember now. I don't think so. I think the chapel — some of the builders in that area said that he dragged it from the sea here, but that could be anything.

Speaker 2:

You see in the '80s and '90s there was a lot of scuba diving went on and all sorts of things came up outta the harbor. Not so much here but out of the harbour. I do know where there's a big old anchor, when I bought the *Gralin*, she was moored around here at the bluff with two big old anchors. I got them up hung from the bow to take them around to Granite Island and just out here behind the Dry Reef one of them broke away and went to the bottom and it would still be there. That would be an anchor two meters long, very heavy. That would've been one of the old anchors from the moorings out here at the bluff that the Rumbelows and them would've had for years.

Speaker 3:

And when you say the Dry Reef that's the reef between Wright Island and the Bluff?

Speaker 2:

No. The Dry Reef is— see here again, a lot of ourselves, we talk about a name and some people have come along and changed it. This is where the dry reef is, through here. (showing on map SW of Wright Island) I was going from here across here, and about here it broke away. So it is sitting in there somewhere.

Speaker 3:

I think that has been found quite recently and it was photographed a few years ago, then we haven't been able to relocate it.

Speaker 2:

That'd be it. I mean, there's no reason for an anchor to be there. No one would normally anchor there so if someone found an anchor there that would be that one.

Speaker 3:

Yeah, interesting. There's another anchor that was found somewhere right here. But we also haven't been able to relocate that.

Speaker 2:

Well, keep in mind there's been moorings put down there. See, I was the first bloke to ever- that I know of, put moorings down here. (Points to spot near Granite Island Jetty near shore on East side) But there's heaps and heaps of funny old things being put down there since and abandoned. Where do you say there was another anchor? In here somewhere?

Speaker 3:

But more here in this area.

Speaker 2:

That's probably one of *South Australians*. Have you found any anchors from her?

Speaker 3:

No. Which we find interesting. Yeah. But it's a bit too far away, I think. Who knows? No, we haven't found anchors.

Speaker 2:

Well, she dragged she could have broken an anchor off she wouldn't have anchored there. She'd have been anchored here somewhere. But you find anchors in all sorts of funny places. You really do. I dragged one up off - Cuttlefish Bay in Backstairs Passage. Absolutely no reason whatsoever for an anchor to be there must've broken away from someone traveling.

Speaker 3:

There would've been a lot of people passing through.

Speaker 1:

Yeah, definitely.

<End of interview>

Speaker 1:

When and where were you born?

Speaker 2:

I was born in a place called Biggin Hill, Kent which is about 18 miles south of London on the 18th of September, 1947.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

My father was a plumber, and my mom worked seasonally picking strawberries in Kent, where we lived.

Speaker 1:

And can you tell me about the type of community that you grew up in?

Speaker 2:

Yeah, it was a village, Biggin Hill. I'm not sure of the number of people, but I'm guessing, you know, like 1500 maybe. There was an aerodrome there that served as a fighter aerodrome during the Second World War for the protection of London and that's where my dad worked, on the aerodrome doing the plumbing and all that sort of stuff.

Speaker 1:

How did you spend your time as a child?

Speaker 2:

Tobogganing down the slopes when the snow fell --- didn't snorkel 'cause we were nowhere near the ocean. Yeah, we were a long, long way. As a kid we used to go to a resort on the coast for a week or so each year and we used to fly kites and do a bit of fishing, but you know never --- the water was always too cold.

Speaker 1:

Do you remember hearing stories about the history of Encounter Bay once you moved to the area?

Speaker 2:

Yeah, mainly Victor Harbor. Not, a heck of a lot, only in recent years since we've been here and of course Tracy, you know, Tracy and Jeff. We are friends with them and the book he gave me about the wrecks on the South Coast, that's lovely because that gives you an idea of what they're up against. And like Port Elliot, there's several isn't there, in there, 'cause it turned out to not be a very good port and the breakwater was dismal.

Speaker 1:

How did you become interested in the maritime heritage around here [Encounter Bay]?

Speaker 2:

I've always loved things about the ocean and we used to sail in Darwin. I started sailing actually on Lake Bonney at Barmera - which is inland. As a 13 year old I went on a school camp for a week and we learnt to sail just a little boat, probably the size of the table. Little tiny boat - and I loved it. With my job I was transferred to Darwin and I built a catamaran and then I started sailing that 'round Darwin Harbor. Then I joined the sailing club and started racing the catamaran and then I got a bigger one, an 18 foot Olympic class, A class, catamaran. Then I heard some people talking about an ocean race that they were thinking of doing and I inquired, you know, could I get on this ocean race? And I had to do navigation at the Darwin High School to learn how to use a sextant and coastal navigation. So I did all that and I got a spot as a crew member on a trimaran and it was going from Darwin to Dili, which was Portuguese Timor then. It was a six day sail and it was a bit hairy at first, but you know, once we got used to the sailing through the night, you know, with spinnaker up. It was pretty scary, but yeah, I just loved it. So I've done quite a bit of sailing, ocean racing and I did that two years running - so in 1973/1974, it was a long time ago. Yeah, I've still got the interest in you know everything about the sea.

Speaker 1:

How do you feel about universities looking for and studying these local shipwrecks?

Speaker 2:

Excellent. I think it's, you know, the history and we need all the history we can get, especially in a place like Australia, where England and Europe and lots of countries have got so much history stretching back centuries.

Speaker 1:

And do you know of any artifacts or materials collected from the shipwrecks?

Speaker 2:

Well, the planks on the beach (see Image 1) [from South Australian], yeah, and we keep finding copper nails (see Image 2) down on the beach because we are prospectors. I also go beachcombing with a metal detector and often I've got little bits of copper that I think was sheathing probably on one of the wrecks (see image 3), most likely the wreck of the South Australian, which was the Marquis of Salisbury and that's down on the beach around Rosetta Harbor. It looks maybe like it was part of the coach roof you can actually see where that was probably all hand done (see Image 4). Yeah. I'm not quite sure.

Speaker 3:

It may have been a piece of furniture from the ship.

Speaker 1:

What would you say the main motivation is that you feel when you see the timbers on the beach or things like that, when you see the artifacts?

Speaker 2:

I wanna know the history and that's why I got onto you 'cause I'm interested and want to preserve them. You don't want somebody coming and burning them because a lot of people would just say it's rubbish. Yeah, but I could see straight away with that first plank that ---

Speaker 1:

When you said you snorkeled around Cape Jervis. Did you ever see anything there?

Speaker 2:

Not wrecks, no. Just some scary octopuses, big ones.

Speaker 1:

So when did you move to Australia?

Speaker 2:

In 1957.

Speaker 1:

And when did you move to Encounter Bay?

Speaker 2:

Seven and a half years ago.

Speaker 1:

And you haven't seen anything wash up on the beach for a while?

Speaker 2:

No, I reckon for probably close to three years. I'm always looking out for something, you know things in there and with a detector I've probably only been down there detecting probably half a dozen times and I always find coins. I've got a box full of coins over there. You know, you always find, you know, a dozen coins and they're usually so worn though. It's very hard to tell. There was a lot of erosion - from the end of Tabernacle, straight over there, we used to walk straight down on the beach. It was just like a ramp of sand and then that's gone and there's about three meters step up and they put, hundreds of tons of rock there to try and stop the --- especially in front of the Yilki store because that's like a little headland there. It was really starting to wear into that, so yeah, the council they've had several trucks and they had a machine putting the stones on the top if you've seen those.

Speaker 1:

Well, that's all the questions I have. Thank you so much for talking with us.

Speaker 2:

You're welcome.

<End of interview>

Speaker 1:

If you could please state where and when you were born.

Speaker 2:

28th the 10/48 at Victor Harbor.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

Initially, dad was a builder's laborer and brick layer.

Speaker 2:

And then he owned a trucking company, a sand and metal company. He didn't go fishing 'cause he got chronic seasickness. But he did fish like the rest of the family on his leisure time.

Speaker 1:

And can you tell me about the type of community that you grew up in?

Speaker 2:

When we grew up at the Bluff at Yilki, it was all family orientated. Every house was a family member of some sort, it was a real close knit community. So there would've been 20 families, but they would've all been related.

Speaker 1:

How did you spend your time as a child? Did you snorkel or explore around Rosetta Harbor?

Speaker 2:

We spent 80% of our life in the water or on the water, and that was it. I could swim before I could walk properly. So yeah, it was completely water driven much to mothers disgust because we spent more time in the water than we should.

Speaker 1:

Are there any stories that stick out or experiences you had as a kid exploring around?

Speaker 2:

What in the sea or---

Speaker 1:

Yeah, in the sea.

Speaker 2:

Oh, yeah. We used to, when there used to be--- it's completely different down there now. I've got photos to show you, the beach and that. We used to have big seaweed banks up in front of the shop, they'd be six or eight foot high, great big banks of seaweed and people used to sit on 'em in summer and use them as beds and what have you. But in the winter when the storms come in, they'd break off in big clumps and they would actually float out to sea. So we'd jump on 'em and float out as well, and then surf them back in. So all that sort of thing. It's stuff that no one did today. It was all sand hills and that down there as well. It's all gone now. The beach was so much further down, so much, a lot deeper and bigger.

Speaker 1:

Is that something the council did?

Speaker 2:

No, climate change. Yeah, everybody says everything's climate. Well, it's been doing it for years. I've got some here [takes out photos]. That's the post office and Gran's little cottage and that's our old house, which is very much like this one. There's now Jeffrum Court there, the block of units. Dad had to fill the fence in along the bottom to stop the water coming into the front yard in the storms. So when we were kids, that's the old post office letter box and on the front door Gram had a sign that said, "All telegrams must be picked up" so if you didn't know you were getting one, you didn't ever get it.

Speaker 1:

Yeah, oh cool.

Speaker 2:

So once again, the sea used to come over the road and straight into the front yards. That was the biggest mistake we made, was when dad went, that we bulldozed all that and built units.

Speaker 1:

Yeah.

Speaker 2:

Because if that was still there today, that had wheat ship sails, had ceilings. When they come, the wheat ships, and like the *South Australian*, when they had sails that were no longer usable, been repaired too many times, they put them up as ceilings and whitewashed them.

Speaker 1:

Oh cool.

Speaker 2:

And that was all that was built. That was a lath and plaster type house that had corrugated iron, put over it and that's where grandma lived all her life. Well, from her married life in the early twenties until she- yeah.

Speaker 1:

And that all just got bulldozed?

Speaker 2:

We bulldozed it we should never have, we should have kept it and turned it into an Airbnb. That's out the front of the units in 1974/75 and you can see all the boats there, Dad's is missing of course. But you can see the beach down there.

Speaker 1:

Yeah. Are these all family boats?

Speaker 2:

They're--- if you give me five minutes I can name them all.

Speaker 1:

Oh, yeah.

Speaker 2:

They virtually are, yeah. They're, well, what we'd call family boats.

Speaker 1:

Could write the names by them, that'd be great.

Speaker 2:

Yeah, let me have a look.

Speaker 2:

That's my dad.

Speaker 1:

Oh, great.

Speaker 2:

He went in a storm in '74- '75. Let's have a look, that's Uncle Weens Flatty. Do you want me to write on here?

Speaker 1:

Yep, that's fine.

Speaker 2:

Now Uncle Ween is Malen.

Speaker 1:

Okay.

Speaker 2:

Stewart Malen. S.M. Rumbelow, known as Ween.

Speaker 1:

Oh, Okay.

Speaker 2:

He and Bill and George were the fishermen in the bay in those days. That's Fred's. Fred Vamilla, I think.

Speaker 1:

You said this was in the '70s?

Speaker 2:

This was taken in, would've been '75 or '76 'cause the units are being built.

Speaker 1:

Oh, gotcha.

Speaker 2:

This one here is Devon Bats, the blue one. That's Devon's big boat out there. Devon was the headmaster at Adelaide Boys High. That's Alan Gilbert's- senior, that is.

Speaker 1:

Is this where most of the boats were moored or were there other moorings?

Speaker 2:

This is where they all moored. My dad's used to be moored there. I've got a photo to show you of that. But that's how we had 'em. That could even be my old boat there, old 12 footer.

Speaker 2:

In the low tide where you walked, did you go out diving?

Speaker 1:

I did, yeah.

Speaker 2:

Well, where you walked out to, the low line [edge of Black Reef].

Speaker 2:

When we were kids, that used to all come out the water and out here was all big weed banks. In between the weeded banks were holes- and every one of these boats is moored in a pond.

Speaker 2:

And the weed banks would come out of the water that far.

Speaker 1:

Oh yeah.

Speaker 2:

And all the parents would go and sit on the weed banks in chairs and what have you and all us kids would swim in the water holes.

Speaker 1:

Oh, Cool. Yeah.

Speaker 2:

So it was just completely different. It's all sand now the weed banks are gone.

Speaker 1:

Yeah. We barely saw even any sea grass when we were down there.

Speaker 2:

Yeah, it's all gone. But where dad's boat used to moor, his big brown boat. The kids were there the other month and they didn't even get wet walking out, you know, it's all changed completely. It's a lot shallower.

Speaker 2:

Do you have any information on the Ferret?

Speaker 2:

No, I don't 'cause they were all gone by the time we were kids.

Speaker 1:

Are there any specific stories you remember hearing growing up about the shipwrecks?

Speaker 2:

Well, yeah, but see, that was funny because Wendy kept talking about the South Australian and I didn't twig until well after we spoke to her a few times that the South Australian was what we called the whale boat.

Speaker 1:

Oh, okay.

Speaker 2:

I kept saying I know about the *South Australian*, but we used to swim on the whale boat. I used to set cray pots on the whale boat, and then all of a sudden it come together. The *South Australian* was the whale boat. They used it as a platform or something.

Speaker 1:

Yeah, for the butchering of the whales.

Speaker 2:

Yeah, so we called it the whale boat.

Speaker 1:

Yeah, that makes a lot of sense.

Speaker 2:

There's yours truly and there's Uncle Weens- see the black and white flatty with the hauling net on the back for the mullet. That's how they did that.

Speaker 1:

So you knew about the South Australian. Did you also set pots on the Solway or the Alpha?

Speaker 2:

The thing with the *Solway* was that, old Rex, when he built Whaler's Haven and the museum, he got a lot of things given to him or paid minimal amount for them to set up his museum and he got the anchor from the *Solway*. And then, well, they got this anchor and they always said it was from the Solway. No one knows if it was or not, but it was out by the reef anyway. The whole collection just got thrown away and the one thing that I was really angry about as I grew up was that grandma had a double-barrel Flintlock pistol that we used to play with when we were kids that she got from some ships captain or somewhere and he gave her £10 for it. Never put it on display, never saw it again.

Speaker 1:

That's horrible.

Speaker 2:

I would love that back.

Speaker 1:

That house he used as Whaler's Haven. That was---

Speaker 2:

That was Crystal Palace. Crystal Palace was next to--- Crystal Palace was the original home that they built until they built the stone home alongside it. When we were kids, we called it Crystal Palace 'cause it was everything. When we were kids, Winnie and Peter Wern lived in it until it got condemned and Rex then took it off and transported it up to Whaler's Haven and rebuilt it there.

Speaker 1:

And what about the whaling station?

Speaker 2:

That is now the general store at Yilki.

Speaker 1:

They used pieces of it or---

Speaker 2:

The whole lot. So the story goes, and as far as I'm aware it's correct- seeing I've got it somewhere in writing from grandma. In 1927 or 28, she bought the South Australian whaling station and the camping ground that went with it, which is now where the boat ramp is, for £10 which was a lot of money. She and Pop Sweetman- Robert Sweetman, pulled it apart and moved it back, by horse and dray, and rebuilt it where it now is.

Speaker 1:

Very cool.

Speaker 2:

And she had the shop and everything and then she offered it to dad when he come back from the war, but he didn't want it. You know, the old, I suppose he really had a bit of war neurosis he just didn't want to do it. So she sold it to Auntie Gwen, Weens wife. So Gwen and Ween ended up buying the shop and had that right up until Malen sold it in the late '80s, I think, or early '90s.

Speaker 2:

So it's always been a shop.

Speaker 2:

Yeah, initially when we were kids the shop, Auntie Gwen's shop, had the front door at the front. She moved it 'round the side 'cause every time they opened it the wind and the water come in. So the door's now around the side. They had the fish and general produce in the one shop but then they had to take--- they couldn't have fresh fish in with general merchandise before refrigeration come in as well, you see? We never had power 'til 1958 so it was all kerosene or ice blocks or what have you. So she had to take the fish shop out of the general store, and she put it in the the old bachelor's quarters, which is that little building that you see. She bought that as well next door and that was the bachelor's quarters for the whaling station, supposedly. Ms.Gibson had it when we were kids. So she bought Ms. Gibson's place, built on the back for them to live in and then she built, in the '60s, Uncle Don built a front on to be the fish shop. So then she leased the general store out to a few people but run the fish shop, Rumbelows fish shop.

Speaker 1:

Is that still opperating?

Speaker 2:

Well, it's operating as a fish and chips shop, but not a fresh fish shop.

Speaker 1:

As far as any specific artifacts or things that have been taken off the wrecks, do any come to mind?

Speaker 2:

No. Nothing that I've got. Nothing I remember grabbing, I remember when we used to- out in front of where you went out [in front of the Yilki Store] I had cray pots there when I was a kid, used to set cray pots along it, but when you dove under it, when we were spear fishing, there was all the poles like, which

would've been the ribs of the ship. Then you look at it and say, geez, how did that do that? Then you realize it's a bloody boat you know?

Speaker 2:

So yeah. But we used to, well, you wouldn't do it now, but we used to Mike and I and the Wadewitz boys, used to swim.

Speaker 1:

And did you ever see anything from the Alpha?

Speaker 2:

No. well, if I did, I didn't know what it was. We used to swim out to Wright Island.

Speaker 1:

This would've been between kind of where the jetty is by the bluff.

Speaker 2:

Yeah, no. We used to swim out from the shop- from in front of our place and I say swim, had a boat, but we never used it.

Speaker 2:

Well, we did in the end, Mike and I used to go out every night in my little 12 foot boat to the reef. Yeah, we'd swim out to Wright Island and then we'd swim all up and down the reef, spear fishing. We'd have half a dozen fish on our cords and that, and then we'd swim back to the beach.

Speaker 2:

Some people I've talked to said that as a kids they would dive and take some of the copper and things off the wreck to sell for pocket money. Did you guys do that too?

Speaker 2:

No. I never did. I had enough income, I was very wealthy.

Speaker 1:

You had your mowing business.

Speaker 2:

I had my mowing business, and I used to have 20 rabbit traps up on the bluff.

Speaker 1:

Oh, yeah.

Speaker 2:

And I used to sell rabbits at two and six a pair cleaned and I had cray pots that I used to run before and after school. And I used to get three and three a pound for the crayfish. And Auntie Gwen used to sell 'em for six and six a pound.

Speaker 1:

What was the general feeling about Whaler's Haven being built?

Speaker 2:

Initially very good because it was something we never had, like a restaurant and she used to make the most magnificent cakes. But should never have gone any more than that. The kibbutz should not be there. I'd like to remove the kibbutz.

Speaker 1:

And what is that?

Speaker 2:

The kibbutz, I call it. You have a look at it when you go down there again, look at the back of the buildings behind the Whaler's Inn, it just looks like a kibbutz.

Speaker 1:

So you said you spent about 80% of your time in the water. Did you have an interest in the history of it and the heritage that's in the harbor? Or was that not really something that interested you.

Speaker 2:

No, we just lived there like it was just- it was there- it was ours, you know. It was just every day and all the people that come down to Victor become--- we had what we'd call nearly semi-locals, you know. We had people that used to come and stay, 'cause our property went right through to the back street. And behind the shop, Auntie Gwen had a little caravan park and people that would come there every year were the same people. And they become friends. Then we had people that used to come and stay on our half 'cause Dad had his truck and his sand and metal and all his machinery down the back. But there was a section of land that was just mowed and like a big lawn. People would come and put their caravans there 'cause they didn't have to pay Auntie Gwen, you see, they got it for nothing. Yeah, we used to have 28 or 30 people for breakfast every morning. Which Mum cooked on a wood stove 'cause we didn't have electricity and all that sort of stuff. We never went anywhere everybody come to us. I think it was Doug Wadewitz that was the first one that ever took us anywhere- he brought us up to town one day to his nursery at Plympton for a weekend, which was great, you know, it was away from Victor.

Speaker 1:

Yeah, I can imagine.

Speaker 2:

There are photos here somewhere that I want, there we go. That's dad's boat [shows photograph].

Speaker 1:

Oh, okay.

Speaker 2:

That's the one that he got lost in.

Speaker 1:

This was by Wright Island?

New Speaker:

Yeah, just other side of Wrights.

Speaker 1:

Oh, okay.

Speaker 2:

On the other side of the whiting hole, where you walked out on the weed banks here. Then there's the whiting hole, which is there, that's the whiting hole area. Dad would've been over here only about 300 or 400 meters off the beach but the waves were 10 and 12 foot high.

Speaker 1:

Oh yeah. You might as well be all the way out to sea at that point.

Speaker 2:

Yeah. So, then the boat ended up out by Seal Rock before she went down. There's a couple of photos of her somewhere that she was out, well past all the breakers, and then she finally went down.

Speaker 2:

So, that's how the water was there and the depth it was as well- the water was deeper.

Speaker 1:

And that's all filled in.

Speaker 2:

Yeah, beach was bigger and the water was deeper. I suppose the beach was bigger because the water was deeper.

Speaker 1:

Yeah.

Speaker 2:

I used to set my cray pots during the week before and after school, and then, 'cause some of 'em belonged to a chap by the name of Ashley McGarry, who was a surgeon and what have you here and he'd used them on the weekend. So whatever he caught on the weekend, he kept and then I'd get 'em back again on Monday morning.

Speaker 1:

So you'd just rent 'em out?

Speaker 2:

Well, no, half of 'em were his and half mine so we combined the two.

Speaker 1:

What is it you'd mostly catch when you went fishing?

Speaker 2:

We would catch mainly the fish that wouldn't sell in the shop. Like we had crayfish Rose, my wife, we went home one Sunday and said, what's for dinner? And Mum said, oh, crayfish mornay. Oh, Christ crayfish again. Which you wouldn't say now.

Speaker 1:

Times change for sure.

Speaker 2:

At night, you'd hardly be able to go to sleep with the noise from the penguins from Wright's Island.

Speaker 1:

Really?

Speaker 2:

Absolutely. Covered in hundreds of penguins. Not one, not anymore. Not one alive anymore. The same as in Victor, penguins everywhere. But yeah, back to the fish, we would catch--- dad loved his garfish. We'd go dabbing at night with an old Hope Jagger, the chap that owned the farm up on the Bluff.

Speaker 2:

Hope was the dab netter, dad used to row and us kids would sit up the front. We had a big old shepherd's crook with a tilley light on it and a silver tray behind it to reflect the light. So we'd get garfish, ling, flounder, flathead, all that sort of thing at night. But during the day, we'd catch salmon- by the ton. When we were real small kids we used to get a milk bottle, just a pint bottle, put a string around it, fill it up with bread, put it out just off the beach and catch little mullet. They'd all go in to eat the bread and then you pull the bottle in and you'd get a handful of little mullet.

Speaker 2:

But in the boats we'd catch salmon mainly. Snook, lots of snook 'round West Island, sweep off the reef. I used to catch heaps of rock cod every morning for cray bait. The old uncles and that, in the nets would catch mullet, snook, gar.

Speaker 1:

What was the extent to where they fished? Did they go all the way to Kangaroo Island?

Speaker 2:

Oh, the big boats did. But Ween and Bill and George only fished in the Bay. They used to have nets as was in one of the photos. They had set nets from the boat ramp around, there were points where they had driven spikes into the rock with a ring on 'em and they'd run their nets out from there. And they had positions that were their positions around past the jetty, the rings are still there. They had big 10 inch mesh nets for the mulloway and snapper and that sort of thing.

Speaker 1:

How did it get decided? Who fished where?

Speaker 2:

Never, it was all already done built by the time we come on the scene. They'd been doing it for umpteen million years, you know. That's the other thing. They, if you go around Jetty Road on the first big corner there's a section where there's rock missing. There's a little beach. Nature didn't do it. And you can get two flatties in there, one alongside each other and then up on the bluff on that big corner. They made a rock seat and they'd sit up there and look down the bay to see the schools of mullet coming.

Speaker 1:

Oh, cool.

Speaker 2:

And whoever saw the school first, got to haul around it. And they'd sit out the front of our place as well, in their boats and that, but Bill and George and Uncle Ween did all the bay fishing. I've seen three boats haul around a school of fish in the bay and each man have to get out of the boat to walk it to the beach because it was sinking with fish.

Speaker 1:

Wow.

Speaker 2:

And the rest of the school swum around the Bluff and come up to Adelaide, they didn't even make a dent in it.

Speaker 1:

Yeah, massive.

Speaker 2:

Hundreds and hundreds of dozens of fish and we used to, when they got a big haul like that, all us kids used to have to go down the beach and they had big red boxes. SAFCO, South Australian Fishing Co-op boxes- big red fish boxes that they put on the train to come to the market and you'd get 60 dozen mullet in a box. We'd have to sit there and put them in.

Speaker 1:

Would you have to clean them?

Speaker 2:

Oh no. Just put 'em all straight in and then that would get shipped out, put on the train that afternoon and iced up. Ice and seaweed, and then put on the train and sent down to the fish market.

Speaker 1:

Wow. That's cool.

Speaker 2:

They used to get tuppence and thruppence a dozen for them, not you know- big money.

Speaker 1:

Yeah.

Speaker 2:

Well, it was big money in those days if you got enough of 'em. And then of course they used to sell 'em in the shop as well. Couldn't sell all that they caught because there were just so many.

Speaker 1:

Another question I have here is how do you feel about universities looking for and studying these shipwrecks?

Speaker 2:

Oh yeah. Go for it. You know, I wouldn't have known about--- wouldn't have even interested me, wouldn't have even thought about it if Wendy hadn't rung. So, you know, it's just, what you grew up with. You know, it's like Victor has changed, or not Victor, 'cause we were never part of Victor. We were, the Bluff- or Yilki. And you know, people don't even, you know--- it's changed so much. It's so different to what it was when we were kids. It's so alienated. The only time I go down there is to see the sister, who lives on top of Victor or to go fishing and I go straight around the ramp, put the boat in, go fishing, take the boat out, go home. Because it's just not our place. It's- Encounter Canals and all that is ridiculous. We used to sail our boats over there when we were kids. Full size boats, it's a floodplain. Just up Tabernacle Road there's a cemetery with quite a few Rumbelows in it. That's where the church was 'til it went under four foot of water. So they moved it around where it is now, on the high.

Speaker 1:

Gotcha.

Speaker 2:

So all that area, all the way through to what used to be the Victor trotting track used to get under three and four feet of water every other year 'cause there were no houses on the hills. Yeah and everything drained down into the bay flats- it was a swamp.

Speaker 2:

So when they started building houses on the hills in the '50s and '60s they put roads in and they put curbs in, right? And they put all the pollution into the bay. So what's the bay done? The bay's silted up.

Speaker 1:

Yeah.

Speaker 2:

Gee, whizz. I wonder why?

Speaker 1:

Yeah.

Speaker 2:

You know, and where it used to go and sit in the bay flats and then slowly soak through the sandhills and out to the sea.

Speaker 1:

The natural process.

Speaker 2:

Yeah, the natural process. It now doesn't go, it goes straight into the bay from big pipes and fills the bay up.

Speaker 1:

When we were looking, 'cause somebody took a drone image of where the South Australian is and you can see where that pipeline is and you can just see the spread of sediment out of it.

Speaker 2:

Yeah, it's just ridiculous.

Speaker 1:

Does your family have any maritime related stories that were passed down that stick in your mind?

Speaker 2:

There were lots of instances- I remember one day we were sitting--- or we used to go fishing, do my cray pots, and then we'd be sitting in the kitchen having breakfast and dad would go fishing and then come in to go to work sort of thing in the summer. And he'd come in one day and he said you boys better get ready, you'll be required in a minute. We're sitting there, what are you talking about, and he said, you'll find out. And next minute there was a Ewen cry, and there was a boat in trouble on what we called Solomon's Reef to the Victor side of Wright's Island, the big main break there.

Speaker 1:

Okay.

Speaker 2:

And so out we went in his boat to help and that was a big fancy cabin boat, you know, and people fluffing around and carrying on and the main thing they were trying to do, the girls were trying to find their bathers. 'Cause that's what dad saw when he come in. They, were all laying on the cabins having a good old Sunday.

Trouble is, they were moored on the reef. <Laugh> Five minutes and he said the tide will change in a minute, they'll be in trouble. Course it did, the second wave that broke sunk 'em.

Speaker 1:

Oh, no.

Speaker 2:

And of course we had to go out.

Speaker 1:

Yeah, of course.

Speaker 2:

If you go into the shop, the old shop with the pitch roof. There's a big post in the middle. That's a big old gum post.

Speaker 1:

In the Yilki store?

Speaker 2:

Yeah, in the Yilki store. But Auntie Gwen put plywood around it to make it look like a square post but inside it's an old gum.

Speaker 1:

Oh, gotcha.

Speaker 2:

One of the Abbott's buses in the winter when we were kids, the bus used to have to go along the back street 'cause it couldn't get along the front road for piles of seaweed and when they built the bike track out the front and ruined it with the sea wall and everything I was away.

Speaker 2:

Is anybody still fishing in the family?

Speaker 2:

No, not professionally. We used to be able to catch an eight- what they called an eight inch crayfish when I was a kid and then Don Dunstan, one of our illustrious premiers, had it changed to 10 inch, the same as it was at Kangaroo Island and down the southeastern. That killed Encounter Bay 'cause they just don't get--- we only get huge crayfish or small.

Speaker 1:

When would you say the professional fishing stopped in the Bay itself?

Speaker 2:

With Don and my brother I suppose, I don't know what the year would be, but Donny, Graham's son, and my young brother John, they fished for a while. You know, probably mid '80s.

Speaker 1:

Well, I don't have any more questions. Thank you for sitting down with me.

Speaker 2:

That's alright.

<End of interview>

Speaker 1:

All right, when and where were you born?

Speaker 2:

I was born on the 9th of November 1949 in Adelaide.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

My father was the lead cellist for the Adelaide Symphony Orchestra, and I think - he was also the lead cellist of the Perth Symphony Orchestra, and they moved back here to South Australia - I'm not sure - oh, they must have moved back here before I was born. Reason being that my grandfather, who was a concert pianist and originator, founder of the Adelaide Symphony Orchestra, died in July, 1949. Suddenly at the --- he did Mozart D Minor Concerto at the Adelaide Town Hall with my dad conducting him. And he took his bows and was going to join the family to see his son continuing that concert. And as a conductor, my dad was conducting the orchestra, and him, and he collapsed and died on the stairs. He was only 62 - so he's like this family legend. It's a long answer to your question but that's sort of the background to my family of musicians - as I am, so yeah and - my Mum was a ballerina.

Speaker 1:

Oh, cool. So what type of community did you grow up in, would you say?

Speaker 2:

I guess we were reasonably privileged people. We lived in Alexandra Avenue, Rose Park to start off with, which is a beautiful street, certainly couldn't afford to buy a house on that street now. But that was my grandmother and grandfather's house, and it was a beautiful house. I spent the first nine years of my life there and then dad built a house up in Burnside. So we floated about as kids we went to a whole lot of different schools. I went to seven schools, I think. But the community was --- you know Rose Park then had a lot of Italian migrants there, which I think was fantastic. We had Italian neighbors - so I was introduced as a small kid to you know, Spaghetti Bolognese and stuff like that. And and that was all very well, but the mum and dad would have very serious arguments. So much so the police had to come, you know, it was like pretty full on so I think dad had enough of that, sold the house, and then he built that house up in Burnside. But yeah, the community was great 'cause it wasn't all wealthy people, you know, you had - as I said, a lot of Italian migrants and we used to have --- there's a back lane --- used to have fights with them - with the Italian kids down the road and stuff. Yeah, it was - it was great.

Speaker 1:

That kind of segues into this question, how did you spend your time as a child? And also, if you came down to this area [Encounter Bay], did you snorkel and explore around the Bay?

Speaker 2:

Yeah, well, we did because this house --- I actually lost both grandfathers. I was six, I think, when my maternal grandfather died and he died here. He had emphysema, so I knew him. But we would come down - in summer, once we went to school, we were here for school holidays - right through into teenage years. Rick is my brother, when we were kids, we'd have our snorkels and we'd go across in front of the Yilki store where there are - little bit further out, you'd wade out and there are all these pools. Now I know how those pools were created, but we would snorkel there and there were a few boats moored there too - three, I think. Those pools were actually created by the whalers, who at low tide blew the reef up and our two backrooms of this house are built from that reef. They blew the reef up and cleared it all off so that they could get their whale boats out. And in the process of dynamiting the reef, they created these pools. So for little kids, it was wonderful 'cause we could have our snorkels and go diving. It was only probably from here to there, you know, it's like probably 10 feet.

Speaker 1:

But for kids, that's huge.

Speaker 2:

Yeah. It was wonderful. And of course, the rest of the sand was shallow. So it was very safe, you know.

Speaker 1:

What years was this?

Speaker 2:

Yeah, it was in the '50s. When my grandfather died and my grandmother was here on her own in the 50s there was no electricity here. The whole of Encounter Bay didn't have electricity until 1959. So I was sort of 10 when that went in. So I've had the experience of living here 'cause we did live here at one stage when dad was building that house in Burnside. So I went to the local primary school, so did my brother and - we had no electricity. So I'd come home from school and Nan would light all the kerosene lamps, cook on the wood stove, which we still got. The ice man would come around once a week with a block of ice and put it in the ice chest. We had no rubbish collection, so they used to dig big pits out the back 'cause it's all sand here. So they'd dig the big pits out and they'd fill 'em up with rubbish and then when it got full they put the sand in. So even now and again, something appears, you know, like an old Bex bottle or something or a bit of a beer bottle or crockery. It just seems to work its way up.

Speaker 1:

That had to be unique compared to growing up in Adelaide because Adelaide had electricity at that point, right?

Speaker 2:

Yeah, everyone had electricity. But Encounter Bay, in the 1950s, it was only a few houses here. So we were kind of, I guess the last thought, you know, Victor Harbor had electricity. But when it got to --- this is a peninsula - so some people had windmills that were generating a bit of electric, but they were probably just enough to - light a few light globes. It wouldn't have been a lot of electricity generated. I just think I'm really lucky because I've experienced all that. You know, when you sit in front of the open fire with a - little fork thing and - do toast on that and it's still there (points to room). (laughs)

Speaker 1:

So, cool. Do you remember hearing any specific stories about the history of Encounter Bay growing up? Any that really stick in your mind?

Speaker 2:

Well, yeah. I mean that story about the reef, and I didn't actually make the connection about those two back rooms until much later. Probably only a few years ago I realized that that's where the reef finished up. I mean, there's a lot of the coral --- I think it's limestone - reef that's around the place, you know, so it didn't all go here. Then again, most of it did because there were only a couple of --- I mean, we're talking about in the 1830s when they did that. So there was this house, there was the Battye farm up the road there, and there was another house, well, I'm not sure if that was actually built --- so there was nothing here. In 1847, this place became the Fountain Inn. So travelers would stay here, the whalers lived in the place. The room adjacent to where we are now, the big room, that my ancestors called it, very imaginative name. (laughs) That had apparently a table that sat 40 people and that was the bar. That was --- God, I can imagine some pretty wild nights with all the whalers drinking their rum and stuff. And you can feel that history in the house still, even though, you know, we've sort of tarted the place up a bit, but we've kept it very original.

Speaker 1:

Yeah. It's great. Are you personally interested in the maritime heritage? The shipwrecks or any artifacts or the stories? Is that an interest that you have?

Speaker 2:

Very much. Yeah. I'll be interested to see your research. There'd be things that I don't know about. But I can remember Malen Rumbelow and there was a guy called Shannon, I think. And Malen Rumbelow would be -- he had a black and white, flat bottom boat which he rode out into the bay here and it had a platform on the back with his nets and cray pots. He would row there and you'd see him there all day. Then he'd pull in the fish and the crays and Mum would go down to the foreshore and just get, you know, crayfish and fresh fish and cook 'em up. Didn't know how lucky we were.

Speaker 1:

Yeah, right.

Speaker 2:

Just like, wow. Try doing that today.

Speaker 1:

Yeah, can't get much more fresh than that.

Speaker 2:

When I was at Flinders University Malen Rumbelow was out near the Bluff - in his flat bottom boat. I was doing filmmaking at Flinders and I had a --- I think it was a Bolex 16mm camera - and I took some footage of him and I reckon I've got it somewhere.

Speaker 1:

oh yeah. If you happen to find it, that would be great.

Speaker 2:

I'm gonna look. I've got a funny feeling I know but it's gotta be transferred, of course, so hopefully the --- I'm going back a long time now that was about 1972, I think, when I did that. And he was still alive and that's what he did, you know, wonderful memories of people like that. The Rumbelows were the fishing dynasty that settled here very early. I went to school with Jimmy Rumblelow. I think you've interviewed him. Have you?

Speaker 1:

Not yet. We were talking to him earlier.

Speaker 3:

He came out in February and we looked at the Rambler with him.

Speaker 2:

His dad, Jeff Rumbelow, lost his life out there - when there was a storm and he had a dinghy moored out the front. He went, I think the dinghy might've broken its moorings and he went to rescue his dinghy and it hit him on the side of the head and drowned him. It was terrible. I think we were here, the family was here when that happened. It was a terrible thing. But a lot of Rumbelows have lost their life out there. One was swept off the rocks out - on the island here, Wright Island.

Speaker 1:

Yeah, fishing is definitely a dangerous trade.

Speaker 2:

Yeah, it looked so benign - but obviously as you know, I mean, the *Solway* was wrecked in 1837, the *South Australian* in the same year. I think it was *South Australian* went first and then the *Solway* later on.

Speaker 1:

When you were snorkeling as a kid, do you remember seeing any wrecks around?

Speaker 2:

No, 'cause we never swam beyond the reef. You know, we were kids, we just --- the front of the store was a safe place, so --- I didn't even know about the *South Australian* being just there until only recently.

Speaker 3:

You never saw any crockery or any things lying on the reef?

Speaker 2:

We probably did. I don't have a clear memory of anything like that. Obviously whale bones, we've got a number of whale bones here 'cause this is where they did it all from. And they had of course the whaling station up there, which is now Whaler's Restaurant. So - we've got that whale bone table out there that was made the year that - whaling ceased, I think it was 1856. They tried whaling again in 1872, I think they only went a year and just gave it up.

Speaker 1:

Could you tell us a little bit about the post office in the back, too?

Speaker 2:

Yeah, the Yilki Post Office was --- I think it actually connected to Jeff Rumbelow's or Jimmy Rumbelow's house. Alice Rumbelow who was, well to a young kid, really old but probably about the age I am now - which I don't consider really old (laughs), she was the post mistress. So, it was right beside the Yilki store, up here. It was on the other side, the Victor Harbor side. I think it had some sort of link to the Rumbelows house there - Jeff Rumbelow, not Malen. There was Malen and Gwen Rumbelow that lived this side of the Yilki store and they would sell fish and chips - from the house, I think. That of course now is the Beach House Cafe, the bones of that house are still there, and the house behind as well.

Speaker 3:

When you say the bones - like the foundations?

Speaker 2:

Yeah. Well, and the walls, some of the walls, the Beach House Cafe kind of just embraced that old house and then has gone further and turned it into what it is today, which I really like, I think it's got a great atmosphere.

Speaker 1:

Do you know what year that was? That she moved the post office over here?

Speaker 2:

Well, Mum rescued it because she went up to the shop, she walked up there one day, for whatever she was buying and they were loading the post office onto a truck and Mum went up to these guys and said what are you doing with the post office and they said well we're taking it to the dump, 'cause the council want to get rid of it. Of course, it's made of asbestos, so if they dumped it it would've been, you know, asbestos dust going everywhere. Asbestos is fine unless you start chopping it up. So anyway Mum said well rather than take it to the dump how about you take it to my backyard. And back in those days in the '70s, the back part wasn't sold, that belonged to my auntie. So they were able to come in the back way and dump the post office in our backyard. So there it is today.

Speaker 3:

It came in from the back.

Speaker 2:

It came in from the back, yeah, 'cause you wouldn't get down there this way - and so now the council has heritage listed the post office, same council that wanted to dump it. (laughs)

Speaker 1:

Funny how that changes.

Speaker 2:

Yeah, so we love that we've got that bit of history there. Alice Rumbelow, the post mistress, I remember her very well, she was lovely. Seemed to me very old, but I'm just a little kid, you know, and I'd go there and then she had a magpie called George that talked. You'd walk in there and George would go "hello", it was

fantastic 'cause of course Magpies can talk - they can be taught to talk, I didn't realize that until - well I did then.

Speaker 4:

I can imagine as a kid you're like, this place is great.

Speaker 2:

Yeah, it was fantastic. You walk there, it was all sand, I mean, there was just a --- the road was a bitumen road by then. I don't think the road went in at the front here until after the First World War. So my great-grandfather who bought this house in 1894, he would've just gone for a stroll - probably with that cane, which I'm now using. That's his cane (gestures to cane leaning against wall). He would've just wandered off onto the --- because this was all beach, from --- the front of this house was about where that lawn ends - and it was all stuff like sandhills and stuff. Then the government let everyone take that extra piece of land - so the front is legal, 'cause that land was given to us. Yeah, so it's wonderful. Those pine trees, not this one here, but the ones on the border there, my great-grandfather planted those pine trees in 1894 and unfortunately a lot of them have gone.

Speaker 2:

They're really valuable those pine trees - 'cause he planted them. They also ringed that block there and it was all around and little sandhills - it was beautiful. My auntie, Jean, owned that block there (gestures to property on the west) and in 1960 I think it was, she sold that block for £100 so she could buy an Austin A30 car. Whoever bought that place leveled it - just leveled it. There wasn't a thing that grows, it still is leveled - we don't like it, but we like the person that's in there (laughs). It's just a holiday house for that family. But yeah, so - it was wonderful back in those days 'cause the pine trees ring the whole thing and --- but you know, we've still got a bit of it left. Actually quite a lot of it really 'cause we've got a big block here, it's enough for Sue and me. He also planted that pepper tree and this one here that grew that way. My brother-in-law's an arborist and he's checked it out 'cause we wondered whether it was gonna fall down 'cause it's grown that way, and he said it'll outlive us. Sue and I were married under it.

Speaker 1:

Oh, that's awesome.

Speaker 1:

How do you feel about universities coming in and studying these local shipwrecks?

Speaker 2:

I think that's fantastic. I mean, if that doesn't happen, these things disappear from history. You know, you might hear, oh yes, there was a wrecked sailing ship out there, but you're finding out things about it. The circumstances from which it --- no doubt you've found out how it happened and we've never known that. I didn't even know there was a wreck out here until I saw you guys there with your tents and your whole setup and went, oh, what's going on there? Then I realized that that's where the *South Australian* was --- I sort of think I'm right in saying that the *Solway* was wrecked out near the bluff. Is that correct? So do you dive on that too?

Speaker 3:

Yeah, we haven't so much. We've put little robotic operated vehicles out there to check it out - but there were certainly people dive on it. It was sandbagged in 1986. But there's still a lot of wreckage that's visible and the sandbags have held up quite well. But it's certainly an area where we need to dive and do more checking. We saw from the ROV footage that there's still a lot out there that's exposed.

Speaker 2:

Oh, great.

Speaker 3:

And of course it's quite similar to the one here because, you know, they sank in the same year and they were both used for the same purpose.

Speaker 1:

Does your family have any maritime related stories that they passed down?

Speaker 2:

Maritime related - not so much. Nan used to talk about --- I got a lot of stuff from Nan back in the days when the family used to come here in the horse and buggy, it took two days. That's why Willunga's got three pubs, they used to stay there, it was an overnight stay. They would change the horse for the buggy. It's not just my family, it was other people too that were coming down to Victor Harbor and that was the halfway stop and they'd stay the night and then they'd come in the next day. So I heard about that - the family in the horse and buggy. These days on Wednesdays I get in my car and drive up to ____ Golf Club, play golf, have a glass of wine - wait for the traffic to clear and drive back home again. Takes me an hour-and-fifteen (laughs).

Speaker 1:

Times have changed.

Speaker 2:

Everything's changed. It'll take less too when they finish the road there that's going from Victor Harbor to McLaren Vale.

Speaker 1:

Oh, yeah.

Speaker 2:

So it'll be even a quicker trip down here, which of course will bring too many people here (laughs) but anyway - that's all right. Can't muck up where we are, we can't get built out.

Speaker 1:

How long have you been operating this as a B&B?

Speaker 2:

12 years. Sue and I moved here --- we lived in Sydney and when Mum died in 2005, we were either going to let the place go, which would've been pretty interesting actually 'cause it had no sewage connected. So we

would've had to spend quite a lot of money on the place with --- and really the place wasn't probably worth that much then because it was pretty run down. But Sue and I just love it so - we bought out my brother and sister - very happy, very easy - they didn't want to keep it. So we bought them out and we moved here in 2007. So we're dedicated to preserving, as we have to anyway, the heritage aspect of the house. We've done a lot internally to - not modernize it, but just make a good --- for example, all the wiring in there was all tacked onto the walls so we've chased it in. It's not easy to do 'cause that's all lime and sand mortar, but we've done it and it's good.

Speaker 1:

Do you know of any artifacts or materials collected from the shipwrecks?

Speaker 2:

I'm wondering about that telescope, I'll show you this telescope here --- the simple answer to that is yes, floorboards. Not only floorboards, but timbers, all hardwood timbers that are up in the, you know, holding the house up. This may have come from one of the ships. That was my great-grandfather's. (gesturing to telescope)

Speaker 3:

That's cool. That's phenomenal. Look at that.

Speaker 2:

Isn't that beautiful?

Speaker 1:

Yeah, it's gorgeous.

Speaker 2:

But I don't know whether that's come from one of the ships.

Speaker 3:

It could be, they did a lot of salvage in the years after and stuff would've floated around, things would've been used as building materials and people would've had things.

Speaker 2:

Those floorboards are from, I think they're from the *South Australian* and they're Baltic Pine, American Baltic Pine, I think. Nine inch wide so I believe they've come from one of the wrecked sailing ships.

Speaker 3:

It would make sense because when it sank in 1837, it would've been sitting right in front of here, 150 meter walk.

Speaker 2:

Well, that's it. So that part of the house, this part here, goes straight down and links up the other parts of the house, this was built in 1847, so they would've had the timber from somewhere.

Speaker 3:

We know that it says that probably from *Solway* they took all the upper works and deck probably, but they would've done the same here.

Speaker 2:

I think my grandmother told me that the timbers came from one of the --- I can't remember whether she named which ship it was. I know the bricks that we've got out the back, which is really a tank, all the bricks from that came from the *Solway*, it was part of the ballast of the ship.

<END OF INTERVIEW>

Speaker 1:

When and where were you born?

Speaker 2:

I was born in Adelaide and grew up in Kensington. I'm the youngest of four girls. Mom and Dad, Dorothy and Rex Tilbrook, met at the Goolwa Telegraph office. Mum's first job was connecting all the calls and Dad had purchased a property and he had a garage, mechanic shop. Mom and Dad were both born in Adelaide area. My Mom- the family came down to Goolwa, their family name was Metcalf. And she did go to school here at Victor Harbor High. But then after her and dad met, they got married, moved to Adelaide, dad grew up at Walkerville, went to Walkerville Primary School. He was interested in mechanics then. When he was 17 or 18, he became a King Scout. Then at 18 years he decided he wanted to go to England to learn more about motorbikes and cars. So he built a car, which he sold for 25 pounds, and that got him a ticket on board a steamer to England. The connection with Victor Harbor later came when they decided to buy a property here to get a beach house. And then, so we went to school in town and every weekend, Friday night, we'd all jump in the car, come down to Victor Harbor, do whatever, and then Monday morning back to Adelaide, back to school. And that went on for years. Initially it was just a holiday house, and then when the cottage was offered and they decided that they would take that project on we still did that. But I liked doing some of the stonework and working with wood and doing all the intricate things.

Speaker 1:

But you still were mostly in Adelaide?

Speaker 2:

Mostly in Adelaide. Grew up mostly in Adelaide. He did have four acres in Adelaide. We had a factory and that had a paddock on, and we had horses there. So I grew up there. And then the horses eventually came down here. I'd just get on the horse and ride, oh, all the way to Port Elliott. We can't do that now.

Speaker 1:

And what year did you move to Victor Harbor?

Speaker 2:

I didn't move down back to Victor until about 2011.

Speaker 1:

When you were down here as a kid do you remember hearing any of the history, the maritime history?

Speaker 2:

Not a lot. Mainly just you know, they were just down from where the restaurant is, where the boat ramp and that is now. There were two old fishermen, there was Bill and George Ewen. They lived in Newland Town, which is a suburb and they would talk to us all the time and they'd say, okay, you girls, the weather's coming in bad, don't swim out too far. They could read the weather so well because they grew up with it. But that, that was really about all.

Speaker 1:

We were really isolated from the township of Victor Harbor itself, because we were right round by the bluff. And there weren't that many houses along there. There was not a lot that were permanent residents, a lot of beach places. So we never actually got to mix very much with the locals. Cause Mom and dad were building up the complex and we just either helped them or went down the bridge looking for crabs under rocks or building sand castles or whatever.

Speaker 1: Now, looking at this photo album of Whaler's Haven what's the history here?

Speaker 2:

This is all bluestone and some of this bluestone came from Cuthill. You would've come down Cuthill when you came through from Adelaide. And on the side of the road there's a stone fence that's about this high. Now that's about 10 minutes drive out of Victor. When you go back to Adelaide, you'll see that. Heading towards Adelaide it's on your left. The shingles for the roof came from Tasmania.

Speaker 1:

What year was this?

Speaker 2:

Pre-1960. But this is an exact size replica of the original cottage. This has got a slate terrace all the way around it, but the original one didn't. It was just all sandy sort of.

Speaker 1:

And that's what you're saying about the pieces they could save. They numbered them?

Speaker 2:

So they numbered each board where where they could and, you know, if there was a number missing, it was because that board was rotten and it didn't get put in the recycle pile. There wasn't a lot that could be recycled. But obviously anything on the outside wasn't. That's what it looked like afterwards. As I said, they turned it into a museum. It was a car transfer. So that's the little cottage. And that was the kiosk. This was where our holiday house was gonna be. And dad had built a garage and we, you know, slept in the garage as a holiday house. We had foundations built and everything, and then they were offered the little cottage. So that was the end of that project. So that's not the original wood stove. But that's the type of thing they would've had. That's that's in the parlor. Which is the living room, lounge room type of thing. This little part here that was added on in the original house when the family got too big. And so instead of that being made into a bedroom, which would've been back in the day it was made into a whaling room. So it had all the harpoons, flensing knives, and other things that were used in the whaling. That gun there they would shoot some harpoons out into the whales.

Speaker 1:

And where did this collection go?

Speaker 2:

As far as I'm aware it went to the Maritime Museum in Sydney.

Speaker 1:

And how did they get all of this stuff?

Speaker 2:

Mom and dad were always collecting museums when I was little and when we lived in Adelaide in Kensington, I could always remember a lot of antique stuff around the house, and then they just added to it. Mom and Dad only wanted it called Whaler's Inn. But back then the court wouldn't allow it because if you had an inn you had to provide lodgings. There's a restaurant, there's the cottage and there's some, but not all of those buildings. Well, with the restaurant, mom and dad had their own wine. One was Whaler's White and the other was Whaler's Red. Now this is a photo of the anchor, which is this, that was coming from the Solway. And these are people from, well, I think it was Adelaide University, but I can't be sure. And That's Rex Tillbrook that's my dad there and that's the little jetty around at the Bluff.

Speaker 1:

So did the development really take off in the seventies, eighties?

Speaker 2:

No, more like like 90s.

Speaker 1:

When you were down here with your parents, did you go snorkeling or anything in the bay?

Speaker 2:

Oh yeah, we went down the beach swimming all the time. Yeah.

Speaker 1:

Did you ever see any of the wrecks?

Speaker 2:

They're not that far out, but they're in deeper water because between where the restaurant is and Wight Island, there's quite a big hole.

Speaker 1:

Where do you think your parents' interest in all of this came from?

Speaker 2:

Don't know, really. Unfortunately, dad had a very busy life, and I never really got to know things like, why did you do this? Why did you do that? Yeah.

Speaker 1:

Was he a sailor at all?

Speaker 2:

No, he was an engineer, mechanical engineer.

Speaker 1:

Do you know any background about the copper cross in the church?

Speaker 2:

Only that it came from one of the wrecks in the Bay and that Dad did it- worked it.

Speaker 1:

Did he make it in the forge area at Whaler's?

Speaker 2:

No, he would've done that in his factory at Adelaide.

Speaker 1: Alright, those are all the questions I have. Thank you so much for talking with me.

<End of Interview>

Speaker 1:

If you could just state when and where you were born.

Speaker 2:

I was born in Perth, Western Australia 1953.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

Okay, so we moved around a little bit. Dad was actually--- 13 in my dad's family. We've still got three farms in family name. So I grew up on a farm in the mid north, and dad was 11th in the family of 13, so he didn't inherit the farm. So when I went to a little primary school called <inaudible> Primary School but from there we moved, when we were in Perth, dad was involved with Unilever, Australia, big multinational company. And when I looked like doing well at school, we moved to Adelaide for me to go to high school in Adelaide. We left a little country school, 20 kids, and went to Norwood High, where there were 3000 kids, 600 in first year and we went there and dad resumed his work with Unilever. And I did high school at Norwood High School in Adelaide, and then came here to Adelaide Uni.

Speaker 1:

Can you tell me a bit about the type of community that you grew up in?

Speaker 2:

Well, it's interesting. On the farm it was a fairly small community, and me and my brother, we roamed widely over the farm. When we moved to Adelaide, yeah, we roamed far and wide on our bikes from our home in Tranmere. So I've always had that sort of interest, but also the farm. The farm had a holiday house in Victor Harbor, and amongst all the family, our time--- it was duplex, two places, and we would spend September holidays there. That was our time for it in September, so I spent a lot of my holiday time in Victor Harbor and swimming, snorkeling, doing all those sorts of things.

Speaker 1:

Do you have any specific memories of snorkeling in the bay as a kid?

Speaker 2:

Yes, certainly. So I went to Adelaide Uni, did a marine degree- my degree is in marine biology. And then I ended up scuba diving, yeah. I was in Adelaide Uni Scuba Club so I picked up my qualifications, my scuba qualifications when I was at Adelaide Uni and in the time doing mar--- there weren't specialist degrees in those days. I did maths first, physical chemistry, and biology, I did very well but after that, I narrowed my interest. Then final year, four of my six units were marine based degrees, because by then I was scuba diving and snorkeling and all that sort of thing. Yeah, did a lot of trips with a few mates, we did a lot of snorkeling. And then I was actually a dive master for eight years. I've logged over, probably over a thousand hours underwater. Yeah. So I've dived on wrecks, I've dived on the Hobart, I've done diving all around Australia.

Speaker 1:

Were you interested in maritime heritage and then you started diving?

Speaker 2:

No, diving created the interest in marine things. So marine life in particular, but also the wrecks and things- because certainly when I landed in Victor, there were a number of wrecks in the Bay. I've dived on three of them in Encounter Bay and five of the seven in Horseshoe Bay. So yeah, that was just part of the interest, because I was heavily involved in the scuba club, Fleurieu Scuba Club. In fact, I've got one of these newsletters [takes out bulletin] because we did a dive on the Solway on the 21st of October, 1988. That's the write-up, you can have that. I used to put out that magazine.

Speaker 1:

Oh, nice.

Speaker 2:

When I was at high school, I swam a lot. I used to do competitive swimming. So swimming, as my wife says, underwater is my happy place. I still do snorkel training with kids and all that sort of thing so certainly the marine and also the wrecks and things because of that. So it's not just the wrecks, you know, when you're talking about maritime heritage, it's the settlers that came here, the whaling history.

Speaker 1:

Yeah, absolutely.

New Speaker:

I dunno if Anthony mentioned it, but I set up the whale center in Victor.

Speaker 1:

Yeah. He mentioned it briefly.

Speaker 2:

Yeah. So I was heavily involved with the history of whaling and all that thing, lots of stories about that. Set up the whale center. I taught at the high school for 50 years, but I went part-time for 16 years and ran three businesses in the town. So I've done a few things.

Speaker 1:

Definitely. You've been busy.

Speaker 2:

Yes. But yeah, so the marine thing and the wrecks were very much just part of interest. Science was my interest, marine science in particular. When some of the things I explain to people what I've done, oh basically I'm just nosy. I'm curious, yeah. So I like to find out stuff. Part of the wrecks thing was always the interest for me. As I said, the family had this holiday house in Sturt Street so every two weeks, it was interesting because we had the holiday house in Sturt Street and others of the family used it other times of the year. Because my father was 11th in the family, and this was actually a second marriage and second kids for him, all our cousins were a generation older. So as we got older, they weren't using the holiday house and we ended up using it more and more, we just got access to it. So that was great.

Speaker 1:

When you would go down there, did the community have stories of the shipwrecks that they would tell?

Speaker 2:

No, it was more when I arrived there as a teacher doing the scuba diving post-uni that I connected with the Rumbelows, the Ewens, the local fishermen, David Jenkins, I taught his kids. So yeah, connected with those people because of my interest in diving and looking at the wrecks. So yeah South Australian, Solway, and the Alpha I've been on those.

Speaker 1:

Awesome, yeah. How do you feel about universities coming in and studying the wrecks?

Speaker 2:

No, that doesn't worry me in the least. I've worked with Cos Coroneos and a number of other writers that have written some of the books. If we look at the Solway, that was 1837 December- that's 180 years old who knows what remains of the wreck. So before they disappear, people have gotta find things. I know the Solway for a long time was unprotected when we dived on it. In fact, I was involved in mapping it with Cos Coroneos and also I dived on it regularly before then. It depends on conditions, some days you go there and sand covers it other times you go and the sand is washed away. The classic example of that is the Josephine Loizeau in the middle of Horseshoe Bay. That's only 10 meters off shore in only about four meters of water. But sometimes you can usually see the keelson and a couple of things. But I remember one year, and that was Peter Christopher, is that a name you know?

Speaker 1:

I'm not familiar.

Speaker 2:

Peter Christopher, that was earlier, 10, 20 years before Cos. Peter Christopher was a local, was involved in--- he's more an amateur archeologist. He's written a book on it, but so sometimes we'd see almost nothing of the Josephine Loizeau but other times I've seen 70 feet of timber there just depending on conditions. At the time someone told me, "Oh Milne, have you recently dived on the Josephine? There's heaps exposed at the moment". So I went out there and I rang Peter Christopher, and they got a whole gang down we surveyed it quickly. They came down the Saturday, but I saw it on the Tuesday or the Wednesday, by the time they came down, sand was back over most of it.

Speaker 1:

Yeah, it happens so fast. That was kind of a volunteer group?

Speaker 2:

It was a volunteer amateur archaeology group doing it, yes. So Peter was involved in, I think he did work for the government, but he also had an amateur maritime archeology group going in Adelaide.

Speaker 1:

Were there other instances of that with other shipwrecks?

Speaker 2:

Yeah, so again, the Solway is an example of that as well, sometimes you could see things, because it had bolts sort of out the wreck. They were often outta the sand and they were copper bolts and they used to shine in the sun, they were quite shiny. I sort of knew pretty well exactly where it was I could go straight there. But the way we took--- we didn't have bearings and things, although we bought a binocular that had bearings, we used to stand on the wreck or anchor near it and we'd take photographs here, photographs here, photographs here to get the angle on, you know, that tree that happened at the angle out to where it was. Yeah. I've got heap of those for the different wrecks. That's how we would pinpoint it in the dive club because we didn't have the technology.

Speaker 1:

Would you dive on the South Australian as well?

Speaker 2:

South Australian's interesting because I've been on the South Australian. Mr. Ewen showed that to me when I was early in Victor Harbor, one of the Ewens, one of the fishing families. Because I read a report that said something that was in 12 meters of water or something. There's not 12 meters there. It's in about three or four meters, it's quite shallow. When I was talking with Cos, this is probably 20 years ago but we tried to find it at the time, but we couldn't find it. I knew where it was because I virtually walked out there. So you go over the top of it and it's just there. But it's covered in weeds and sand and you know, some days you can't see. I've been out there several times in the past and couldn't find it. I knew where we'd walked out from, Yilki, with him in his little thing. And it was only just eventually they did find it and that it was exactly where I thought it was because the information they had before then was further east. And I said, no it's not, I've walked out to it on the reef and then just snorkeled over in shallow water basically. So, yeah, we couldn't find it and I dunno that Cos believed me, but they found it recently.

Speaker 1:

Yeah, we noticed a lot of sediment accumulation though from the last years too.

Speaker 2:

As I said, I've walked out there multiple times over the years and not being able to find it like we did with Mr. Ewens, but he knew exactly where it was. Now you talk about artifacts. The cross in the chapel is made of bolts from the wreck. In the little Yilki church there, the bolts of the cross.

Speaker 1:

Yeah, so cool. We have photos of it actually. Do you know much about that story? Because I've heard different things from different people.

Speaker 2:

No, I just know that's true. That the cross in there made from the bolts from the South Australian. But the Solway was a regular dive for us 'cause we'd go out from the boat ramp and if conditions were clear on our way back, we'd stop and I'd jump over and just check it out. So I've probably been on there more than a dozen times. Some days seeing almost nothing, some days seeing a lot of the wreck. But the thing now is after Cos' team had surveyed it, they've covered it with sandbags. Supposedly to protect it, I wonder how well that works. And to the extent to which it then, you know, if someone else wants to research, they've

gotta take all the sandbags off. In the end I think, you know, just the sand covering it and uncovering is just what happens. So the other one is the alpha.

Speaker 1:

Yeah. I'd love to hear all you know about the Alpha. What's the location that you have?

Speaker 2:

Yep, okay. So it's around from the bluff. I had a look at this is the report I got from someone from 1960 and they thought this would be the South Australian. This is the one that says it's in 12 meters of water- it's not in 12 meters and even if he's talking about the Solway, which I think he is- it's not 12 meters of water, it's four, five meters. But we did a survey, on the--- so we were clued that somewhere between--- [takes out drawn map] this was a bit of a map, we dived on the alpha and we actually have some bearings here [see Image 1]. So from the jetty, you walk around and there's a chain, looks like a pole, the fishermen at the time would connect their nets there Mr. Ewens probably. So he had a pole here and he'd run his net out here and that pole was--- so it's around there we found different bits of it, not much, chain and bricks was about all we found. One of the guys on the club wrote up this little thing you know, some bearings and some distance from the jetty.

Speaker 1:

Oh, perfect.

Speaker 2:

So I've dived on that about a third of the way to the [Wright] island. Where the alpha wreck was off the bluff, Lindsey Turner was doing this, he was on the boat. We were yelling out what we saw and he had the binoculars for the sort of bearings. So we sort of got rough bearings.

Speaker 1:

Oh, that's amazing.

Speaker 2:

I think this is a rough- Rumbelow boat, can't remember what this one is on the cliff side. There's some timber off Wright Island, we go over there regularly. This is right on the beach here and the rocks here, there's some timber in here. And off the end, there's a big slab of something, But yeah, there's some timber and some debris just around at the end. Sometimes you see it, sometimes you don't. It's a recreation island, we spend a bit of time over there and as I said, there's a bit of debris just in here. Sometimes you see it, sometimes you don't. This is what we're talking about. There's a net ring around from the bluff, which is this thing here. So it's kind of- and to be honest, I haven't been there for years.

Speaker 1:

Yeah, sediment movement really can hide things for a long time.

Speaker 2:

Yes, and as I said, Josephine Loizeau is a classic example there. See, I've dived on wrecks down--- the Water Witch in the Murray and Zanoni out of Ardrossan. I've dived on those wrecks as well and it's only outta curiosity. And if the truth be known on the Josephine at one stage I was fossicking around there, because the Josephine--- there's a house called Commodore, and it's straight out in front of that, only about 10

meters out. Even on a clear day when the water is clear, when the waves rise up before they break, you can see in there the keelson and you can just make out the shadow if you know what you're looking for. So it's that close, but I was out there one day and there were people on it and they must've stepped on it and broke off some of the wood and I picked up a piece of wood. It was only about that long, you know smaller than a brick but in marine studies, I run aquariums with marine animals in them and I dropped it in that aquarium. I had a little sign on them, the aquarium that this is from the wreck of the Josephine Loizeau, that sort of thing. I must admit, I dunno where that's gone. There's only a little bit of wood. Yeah, Ronald Parsons is another, it's very old- [pulls out book/pamphlet] this is probably the original one.

Speaker 1:

Oh, cool.

Speaker 2:

This talks about the Solway some of it I'm not sure is totally accurate. John Perkins, I dived with him, Shipwrecks of Port Elliot. I think he writes my name in here, credit for me in the back sort of thing. So we've talked about South Australian, the Solway, they're in Encounter Bay plus the Alpha. I've heard of the ferret, but I never knew anywhere where that was.

Speaker 1:

That's my focus for the thesis is that Rosetta Harbour historical area. And then there's the Jane and Emma as well which went down near the Bluff.

Speaker 2:

No, that would've been- that's deep water. I've never seen anything we identify as Jane and Emma. I've heard of it.

Speaker 2:

Were you also involved when they brought anchors up and things? I just saw the newspaper articles on that.

Speaker 2:

No, I know they did, but I wasn't involved in that. The anchor is still by Whalers Haven, the anchor they pulled up. But no, I wasn't involved in that. But a lot of it, I have been involved in the whaling history as well and I know that's not your brief, but---

Speaker 1:

It's all important though because it's all so connected.

Speaker 2:

That's why Victor Harbor exists actually 'cause The whaling station, I know lots of the history of the whaling station. I set up the Whale Center in Victor And when that got going, one of the things that we did get from Encounter Bay--- some people came and saw me, "Milne, do you know about the whale skeleton that's buried on the beach in front of Whaler's Road, which I didn't know. So we organized an excavation and we found it, we found a number of bones and the backbone the more we dug, the more we found. Right on the shore and I've got two of the bones and one of the- discs in between, but the rest of the bones went to the museum.

Speaker 1:

Oh, that's cool. That must have been massive.

Speaker 2:

Well, it was, yeah, we didn't think we'd find it. But this lady was quite, you know, determined. She went down and did a bit of her own dig and said, "I think I found it know exactly where it is." So we organized a number of people one Saturday afternoon we went down there and yes, it was there so we dug out the whale skeleton.

Speaker 1:

Was it a right whale?

Speaker 2:

Yes, a right whale.

Speaker 2:

But your focus is, so is it the whaling stuff as well? Or---

Speaker 1:

Yeah, it's also the whaling stuff. It's more so how the maritime heritage has been remembered in the community and how it's affected peoples sense of place. Also how archeologists can work with local populations. Because obviously with you diving these wrecks you knew where they were far before, you know, academic people came in.

Speaker 2:

So it's just, we were diving out of just personal interest. Yeah, and I was recording stuff.

Speaker 1:

Yeah, so a big part of it is just how important it is to talk to the community.

Speaker 2:

Well, interesting with the community because now it's Victor Harbor and that's Encounter Bay. You know, the historical Society has a number of stuff, but they're more interested in the history of Victor. When I came here, there wasn't much that side of Granite Island in Encounter Bay, you know, there were only scattered homes. And now it's just full of people. That's okay, I've been here for the whole journey and quite lots of interesting things. So the concentration then was Victor Harbor and the history of the city, of the town, I suppose more so than the wrecks, you know, even for when that got going with Mount Brecken and all sorts of things in the town. By then that was 60, 70 years ago and not many of the people remember or have connections, but the Rumbelows do and the Ewens do.

Speaker 1:

How big of a diving group would you go out with?

Speaker 2:

The dive club had probably 10 or 12 in the local club. But when we'd go out diving every second Saturday morning we used to meet at Victor Marine and we would dive- every second week, I suppose. There would be four, six or eight of us. Also, we used to advertise to people in Adelaide and sometimes we would have divers come, they'd know that there's a local club in Victor and we'd meet at eight o'clock at the Victor Marine, and sometimes they would come to Victor to dive with us.

Speaker 1:

And the surveys and things, did you share those with anybody or where did those go?

Speaker 2:

Well, I've shown you what I've sort of done. They've got copies of that and then they did their own surveys. I think he [Cos] asked me to join him. I sent him some stuff.

Speaker 1:

Yeah, okay.

Speaker 2:

He used a lot of that as just the start of it and he sent me a copy of that report. Yeah, but I'm looking, that's the one that says the South Australian's in 18 meters of water- no it's not. But also I sent him at the time to the right spot, but they didn't find it. He was busy, he got around. This was the Solway, but for the South Australian site location, they couldn't find it.

Speaker 1:

Yeah, you have to hit it when it's right with the sediment.

Speaker 2:

That's why we wrote all those of the Alpha, we went out specifically to see if we could find it probably two or three times, we probably found it a couple of times. But then this particular day when we drew the stuff we thought, right, we're onto this, we'll draw something.

Speaker 1:

Yeah, great. Well that's all the questions that I have. Thank you so much for talking with me. This has been great.

Speaker 2:

Yep, that's alright.

<End of Interview>

Speaker 1:

If you could please start by saying where you were born.

Speaker 2:

Okay. I was actually born at the South Coast District Hospital here in 1958 and grew up at Yilki in the middle of the bay, right basically in front of Wright's Island.

Speaker 1:

What are some memories that stand out about being in the bay or anything? Did you know about the shipwrecks that were out there when you were a kid?

Speaker 2:

Not consciously, no. It was quite strange that I knew there were wrecks and I knew of boating, the boating history and having had, you know, lots of sea rescues and things like that. And I knew of, you know, we'd done, dad had saved boats and things like that, but I didn't know there was the actual wrecks there that we could've dived on. No, that was just sort of not passed on.

Speaker 1:

So was the whaling remembered more?

Speaker 2:

Oh, that was full on. We had whale bone in the front garden. In fact, my nana taught me to crochet on whale bone crochet hooks because they were old rubbish. So they were just things she had- so I broke heaps of them 'cause they were quite fragile. But they didn't cost money and the new plastic ones were expensive. So that was okay to use the old whale bone ones. And I actually have a whale bone sewing set that, you know, I got from my grandmother.

Speaker 1:

That was made from whale bone from here?

Speaker 2:

I'm not sure the history. I would assume so 'cause of where the whale station was and the house and that whole connection of, you know, the whaling part of the history.

Speaker 1:

And how would you describe the community that you grew up in?

Speaker 2:

So I was a bit, sort of more isolated living out there 'cause I was basically one of the only girls that lived in the Bay. My sister was six years older and so when I was growing up, it was basically just me as a girl other than in school holidays. In school holidays, everyone would come down. So that's when we had community.

Other than that it was just me there. My brothers were older, there was a brother above me, and so I sort of had to be part of his circle, much to his, you know, disgust <laugh>.

Speaker 1:

So where did you fall?

Speaker 2:

I'm the last.

Speaker 1:

Oh, okay.

Speaker 2:

I'm number five of five and Jim, that you spoke to is my second eldest brother. So he was my babysitter when I was growing up a lot of the time until he went away to the Navy. So yeah, so it was quite- me, and then in the school holidays and weekends the group would come. So we had the caravan park next door. We had caravans on our block. We had friends in houses all around us.

Speaker 1:

And as kids, what would you do when the whole group was there?

Speaker 2:

Okay. So we'd go out to Wright's Island. I'd swim out there quite regularly. I would not suggest swimming out there now 'cause there is more sharks here now than there was when I was a kid. But my brother informs me there was still a lot of sharks around when I was doing it. I said it would've been nice if my three brothers told me that when I was doing it. Not, you know, 20 years later. But because again, family connection with fishing, was that they went to Kangaroo Island to catch sharks. As a child- the child reasoning, if there were sharks in Victor Harbor, they would stay here and fish sharks. So obviously there's no sharks.

Speaker 1:

Yeah <laugh>.

Speaker 2:

It's safe, you know, so I used to swim out there and-

Speaker 1:

And you did that alone? Or with a group?

Speaker 2:

No, on my own. Some of the others would go out in the boat, I'd swim out, join them.

Speaker 1:

Did you ever see anything around Wright's island? Any timbers or anything like that?

Speaker 2:

No, nothing that I'm aware of, you know. I found some interesting stuff as a kid like on the bluff, but not in the water. But that was skulls and what was told to me as a dugong, but nobody else seems to remember it. And of course Dad's gone and so is Mom, so yeah, can't ask them. But, had this rotting carcass, bloated carcass come up and I was told it was a dugong that had floated down and sort of arrived, had those sort of encounters but not with the shipwrecks. No, always wanted, you know, wanted to find the boat, you know, the message in a bottle and all that sort of stuff because I spent 90% of my time on the beach.

Speaker 1:

That's something Jim mentioned was just how much the beach has changed since you were kids.

Speaker 2:

Yeah, because the sea wall wasn't there like it is now. It was different. It was a lower sea wall. There wasn't the bike track, the road was, you know, like almost--- apart from the tree it was gravel. And then there was the road, and then there was a little bit of gravel, and then there was our front garden. Yeah. So it was right on the road. And the beach was cleaner and the, the swimming pools were, you know, when the tide was low, you actually had pools, like swimming pools and you could walk out on the sandbar almost three quarters of the way to the island and not get anywhere up to your knees.

Speaker 1:

That's crazy.

Speaker 2:

Yeah, it's completely changed. And the rock pools were different. You had the black mussels And you don't get them as much now and that's changed the reef. But I can remember once <laugh>, Mum nearly had a fit, I had gone down to the beach and I had my bucket and a spade and I'd put some rocks and some seaweed in the bottom and I'd found a baby crayfish and I'd found some shrimps and things and - a blue ring octopus and I'd brought them home to have as a pet. You know, like it's only really deadly, super deadly and especially back then when they didn't have the medical treatment it was the small hospital here or Royal Adelaide and they didn't have the treatments and things, so it would've been, you know, people died of blue ring octopus.

Speaker 1:

Yeah, exactly.

Speaker 2:

I was fortunate because I picked it up in the spade and put it in. But, yeah, so what we did was we were on the beach morning, noon and night we were on the beach and swimming.

Speaker 1:

Did you ever find little pieces of anything like ceramic or anything washed up on the beaches?

Speaker 2:

Nothing that I can recall. We sort of were more you know, it was the shells. We used to go over, my girlfriend and I used to walk over to Kings Beach and we'd pick up cowrie shells, which I can't find any over there now. You know different shells. I've got a leafy seadragon skeleton that I've got from King's Beach.

Speaker 1:

That's cool.

Speaker 2:

I know my brother found a Nautilus shell, paper Nautilus. You don't see them now, you know, but those sort of things, they were what I was more interested in, the natural sort of stuff.

Speaker 1:

Did you fish much as a kid?

Speaker 2:

Oh yeah and dad and I would go out all the time 'cause I was the last one left at home. So, yeah we spent a lot of time fishing.

Speaker 1:

Were there certain spots you would frequent around the bay?

Speaker 2:

Yeah, we'd go around to West Island and fish through there, which I don't think you're allowed to fish anywhere where we did now. And obviously around Wright's Island over towards Seal Rock, the whiting hole which is in front of Wright's Island, but not far off the shore, it's a fairly deep hole. Jim nearly had me drown there when I was a kid. When I was a toddler I fell out the boat he took me in, Jim was about 10 or 11 and I was probably not quite two he took us out to watch Uncle pull the nets in and I fell out into the 20 feet of water.

Speaker 1:

Oh my gosh.

Speaker 2:

Yeah and they pulled me out, but yeah, you know, you just grew up in the water. It was what you did summer, winter, spring, swim all the time. Fully clothed, not fully clothed <Laugh>. And, yeah so snorkeling and all of that was just part of it, what you did. And as I said, it was the holidays was when there was more of the community stuff. And the same people would come down and you'd have your friends and go off and do things and have adventures.

Speaker 1:

And how do you feel about like projects like this and universities coming in and relocating these shipwrecks?

Speaker 2:

I think it's amazing, I think it's great. Yeah, it's, you know, wow, let's do more.

Speaker 1:

When did you become aware of the shipwrecks?

Speaker 2:

I think it was back when we had the big family reunion and there was some signs that went up about it all. It was like, really? There's a wreck there? You know I think it was when they did some of the sign work- so as an adult. When they put stuff there and it was probably known and in some of the books, but it just didn't twig that it was right there. I thought it was out further. I do remember the Jeanie Claire, which was a friend's boat being washed in onto the rocks, in the storm, got washed in and dad dug a trench through to get it out and things like that. You heard about wrecks, but as I said, I never knew they were right there. I always thought they were out beyond Wright's Island or around by Petrel Cove. That's sort of where I thought they were in that area. I didn't realise they were so close to shore.

Speaker 1:

Talking about your grandma teaching you how to crochet with those whale bone hooks, were there stories that she would tell or anything like that?

Speaker 2:

No, she was pretty reserved about talking much. She was quite--- 'cause she was very deaf, so conversations--- but she would show--- but her house was amazing. It was a little tin house and from my understanding the ceilings were sailing ship sails.

Speaker 1:

So cool.

Speaker 2:

Yeah. And it was just four rooms. It was a kitchen dine, two bedrooms and a lounge room living room area which she actually ended up sleeping in. So she slept there and my brother and sister slept in the two bedrooms and yeah she had the old meat safe and it was really---

Speaker 1:

And that's no longer there, right?

Speaker 2:

No, it got destroyed.

Speaker 1:

It got knocked over and the Brewster-Joneses took the post office.

Speaker 1:

Talking to Lynda, she talked about the tree of knowledge, the one right in front of the Yilki store and how there was a bench there and I found out Jim has it in his backyard.

Speaker 2:

Yeah, Jim rescued that. That tree, oh my God. That tree it was a center of life, that tree at Christmas time and Christmas lights 'cause at Christmas time with everyone down, we'd put lights up on our front veranda and as I said, it was right on the beach. And we'd have, I'd have, my bedroom was at the front, so the window, I'd be up in the record player, we'd be right there and we'd have beach parties all night. It was just, you know, like there was always something happening. And there was the, standard New Year's Eve party always at my uncle's at the bottom of the caravan park. So everyone came and one of the families on the caravan park, they were Scottish and so their son was a champion bagpipe player, and their daughter was a champion Scottish dancer. And they would pipe the new year in and Scott dance through and then you'd be sort of running up and down the beach at, you know, three, four o'clock in the morning, happy New Year-ing. It was just every year, you know, there was this massive big New Year's Eve party and all that sort of stuff.

Speaker 1:

Oh, that's amazing.

Speaker 2:

It seemed to be that summer went from about October through to April.

Speaker 1:

Yeah.

Speaker 2:

You know, cause that's when people would start coming down the October long weekend. We had three school terms back then. So it wasn't October school holidays, it was September school holidays. They were pretty quiet, but soon as the October long weekend came, people would start coming down the caravans for weekends and that, and as soon as December, the school holidays, which was six to eight weeks, you know, back then they were longer. And it was just nonstop people time that's where all the family and friends came through.

Speaker 1:

In school, did you learn much about the whaling history?

Speaker 2:

No, didn't learn anything really about Australian history. You know, to that degree- it wasn't, it was just, it was known. And I always, you know, sort of thought our family was a huge deal 'cause we had a sports team, you know, there was the Rumbelow sports team and the Rumbelow, Jenkins, Bruce, and I can't remember the fourth one- oh, Wallund I think. But you know we were part of the Rumbelow team because, you know, we're Rumbelows and therefore we were special and you know--- you always knew that that history was there but it wasn't really made a big deal of.

Speaker 1:

The first Rumbelows that came over were fishermen, was there any involvement with the whaling stations?

Speaker 2:

As far as I'm aware, no. They were separate to the whaling station. The whaling station was, the whalers were different. But, I can't guarantee that they never crossed over. I think they came sort of after, or at the

end of the whaling. But Nana- and Jim would've told you this, had the shop that was the whaling station, which is still the Yilki store.

Speaker 2:

If you go in, you can see where the front door was at the front and it's been moved to the side and all that.

Speaker 1:

It's very cool, a piece of history in the community.

Speaker 2:

Yeah, let's hope it stays there.

Speaker 1:

Absolutely.

Speaker 2:

It'd be nice if somebody could national trust it or something. But yeah, so the history was known and it was always you know, oh you're a Rumbelow, you know? Wow. The history. And even now when I'm working, if people are talking about stuff and I say, yeah well actually I'm a Rumbelow- Oh my God, you are a Rumbelow? You know, it still happens.

Speaker 1:

So you only had brothers?

Speaker 2:

One sister.

Speaker 1:

Right, you did say that. Do you feel like your childhoods differed from your brothers?

Speaker 2:

Oh, yes. So we were the typical, you know, there was a family, mom, dad, five kids Nana lived next door. But I always say about my parents, my father was a feminist, and my mother was a male chauvinist pig. Okay, because my father- the girls could do anything so I went with him in the truck, you know, levelled blocks with him, dug sand, shovelled and chopped wood and went fishing and did everything the boys did with my dad, that was not a problem. Didn't make a difference. But my mother, the boys didn't have to do the washing or the ironing or the cleaning or any of that but the girls did. So it was sort of like mom had it very much the boys' chores and the girls' chores.

Speaker 1:

That's interesting kind of flipped from what you would expect.

Speaker 2:

Yeah, it was, it was very much, you know, the girls had to do all of this, but the boys didn't. And she was very much, dad was very much, whatever you wanna do in life, you do, you can, you can do anything sort of stuff. Whereas mum was like, oh, that's not a girl's job, you know, like, girls do this. So, yeah, you know, very funny. We had quite a menagerie, I thought everyone had sort of, you know, those sort of things that we were brought up with. We had horses and goats and chooks and ferrets and dogs and cats and birds. When I was growing up, we had sulfur-crested and and magpies. So it was sort of like we had that openness, you know, ride the beach leave as soon as you had breakfast in the morning, you'd go and you'd come home when it was sort of tea time, upbringing where it was sort of quite wild.

Speaker 1:

Yeah, a very good way to grow up.

Speaker 2:

Yeah, there was, you know, a lot of freedom.

Speaker 2:

I honestly don't know what happened to a lot of that stuff because, as I said, Nana gave Rex this double barrell pistol- that had ramming rods and pearl handles- but it had two triggers.

Speaker 1:

Oh, really?

Speaker 2:

Yeah, very unique stuff and it was just--- yeah. So where some of that went to and where some of the--- when dad died and our house and Nana's house got demolished- a lot of stuff disappeared. You know, there were the old, well, you know, the whale bone. But there was a whole lot of like the old lamps. So kerosene lamps and things like that that just went missing from the cottage

Speaker 1:

And your nana's house, is that the one that got moved up there [Whaler's Haven]?

Speaker 2:

No, it wasn't Nana's house. It was my father's grandfather's house. It was the original little whaler's cottage. It was a wooden plank little house, little weatherboard house. And it was just so cute.

Speaker 1:

Okay, gotcha. And how did it feel to work at Whaler's Haven once that was going?

Speaker 2:

Well, I was only 13 or 14. It was cool because, you know, it was like looking at stuff and going, wow. But we had some of it at home too, so it was, wow- this is how they lived. But, you know, we grew up with the wood fire, so things like that. Nana had these old irons that were petrol driven irons- or coal, I think it was you put the coals in to heat the iron up, stuff like that. We had all that. It was quite--- I really loved it. I loved the history.

Speaker 1:

Oh, yeah. That's great.

Speaker 2:

So I loved all that stuff, and it's sad to see, you know, buildings there now. There's a lot of changes that happen and people aren't looking out for things. They tend to just be demolished and moved on. A lot of people have that, oh well, it's old. Don't need it. But it's the history and it's the whole--- it's what people come for is that quaint seaside town stuff. There's nothing better than being down the seafront when there's a really good storm going on. You know, and half the jetty gets washed away and the drama of it all--- the road gets washed away. You know, it's a bit scary, but it's great. It's salt water, that's a bit of a thing, you know, salt water in the veins.

Speaker 1:

Definitely. Well I think that pretty much wraps up all of my questions. Thank you very much for talking to me.

Speaker 2:

Not a problem.

<End of Interview>

Speaker 1:

If you could start by please telling me your name, where you were born, and where you grew up.

Speaker 2:

My name is Anthony Laube, and I was born at Victor Harbor and grew up on a farm at Hindmarsh Valley, just out of Victor Harbor.

Speaker 1:

When you were growing up, what did your family do for a living?

Speaker 2:

Um, my father was a farmer, and he also worked at the Amscol Cheese Factory, which then existed on the edge of Victor Harbor.

Speaker 1:

Can you tell me about the type of community you grew up in?

Speaker 2:

It was a fairly small community. My mother was born in Victor Harbor and my grandfather had lived all his life there, so we knew lots of people, through my mother in particular, in the town of Victor Harbor. In Hindmarsh Valley itself, it was quite a nice little farming community. There were regular social events at the Hindmarsh Valley Hall that we used to attend.

Speaker 1:

How did you spend your time outside as a child?

Speaker 2:

Well, we played in the creek. I've got --- my family is sort of in two parts. There are two older siblings and then an eight year gap and myself and my two younger brothers, who are twins, so we are 15 months apart the three of us. We did things like, we had rafts and forts that we built and climbed trees and explored the hills and all around the place.

Speaker 1:

And are you interested in the maritime heritage, like the shipwrecks or the artifacts and stories associated with that?

Speaker 2:

Definitely, because of my interest in the local history in Victor Harbor in particular. Yes, definitely. Very much so.

Speaker 1:

In that community you grew up in, would you say that people were interested in that or did it feel a little separated from the maritime heritage?

Speaker 2:

No, I think people were interested, but in those days we probably didn't know a lot about it. There were some good early writings by people like John Tully - and one or two other people that had written a little bit about the shipwrecks. So we certainly grew up being aware that Victor Harbor had been established as a harbor that it had been established following a lot of shipwrecks at Port Elliot. That it was connected with the opening up by the British colonists of the River Murray and creating trade through wool and wheat coming down the river which knitted an outlet in the ocean in the deep sea port, that was Victor Harbor. Of course there were all the structures around Victor Harbor associated with the 19th century port and harbor, so the causeway and the breakwater and various other bits and pieces. I think we all grew up knowing that was the background to the place.

Speaker 1:

Yeah, absolutely. Were there any specific stories shared about the shipwrecks?

Speaker 2:

More in the lifetime of my mother in particular, and perhaps outside the scope of your study. I'm not exactly sure. There had been drownings relating to the Rumbelow family in particular. So my mother could recite things about them and their little fishing craft mm-hmm. I think in her photograph album that she had while she was growing up, I think there are photographs of some of those little boats (see Image 1).

Speaker 1:

How do you feel about universities coming and studying the local shipwrecks?

Speaker 2:

I think it's fantastic because universities have the expertise and the background knowledge to really bring it all alive, more generally speaking, than what the local people have got. You know, we might have the stories and have them handed down about the whalers and have connections in those days, certainly with the fishing industry and stuff, but the universities have really got a lot more technical skills to bring the facts and the artifacts to our attention.

Speaker 1:

Does your family have any shipwreck related stories or history there?

Speaker 2:

Not as such, not directly. My great-grandfather and his brother went down there to Victor Harbor in the 1870s, and my great-grandfather worked on the building of the breakwater with a team of horses. But not with the shipwrecks so much, apart from those incidents with the Rumbelow family, the fishermen.

Speaker 1:

Do you know of any artifacts that have been collected from the shipwrecks in Rosetta Harbor? Or have you seen any floating around the community?

Speaker 2:

Yes. I've had a lot of involvement with the establishment of the National Trust Museum and the Discovery Center at Victor Harbor, and worked quite closely with the designer, John Perkins, when that came about. He was very keen to get all kinds of artifacts so there are some from shipwrecks that he knew about or was able to tap into networks and get for the museum. One of our science teachers, he was my class teacher for several years at high school, Ian Milne was involved in diving. I think there was another teacher involved with him in those days, sort of around the time I left school about 1980, early '80s. I know there used to be reports in the local paper with pictures of them bringing up bottles and plates from the diving they were doing, more or less as an amateur thing I think, rather than involvement in a group.

Speaker 1:

Oh, great. Well that's all the questions I have, so thank you for talking with me.

Speaker 2:

You're welcome.

<End of Interview>

Appendix 6 – Interview Coding Table

Code	Description	ID	Excerpt
Interaction	Members of the local community have interacted with shipwreck sites in Rosetta Harbor in various ways	86, M	<p>“round about ‘51, ‘52 we - when I say we, it was a group of about four or five of us who were exploring diving. I mean, you couldn’t buy masks and snorkels we made all our own stuff, and we found the wreck. Not the <i>South Australian</i>, what’s the other one out there [<i>Solway</i>]?”</p> <p>“found bits and pieces of it out there and probably horrifying, but we got a lot of the brass and copper and stuff off that and sold it for scrap. And where the <i>South Australian</i> is, I reckon we discovered that - probably about the same time. But we didn’t really realize it was a wreck there was bits and pieces on the bottom, we didn’t know what they were.”</p> <p>“My daughter has got most of the things that I gathered up when I was diving. “</p>
		76, M	<p>“planks on the beach, yeah, and we keep finding copper nails down on the beach because we are prospectors. I also go beachcombing with a metal detector and often I’ve got little bits of copper that I think was sheathing probably on one of the wrecks, most likely the wreck of the <i>South Australian</i>”</p> <p>“I wanna know the history and that’s why I got onto you ‘cause I’m interested and want to preserve them.”</p> <p>“I’ve got a box full of coins over there. You know, you always find, you know, a dozen coins and they’re usually so worn though.”</p>
		75, M	“I used to set cray pots on the whale boat [<i>South Australian</i>]”
		71, F	“That [anchor] was coming from the <i>Solway</i> . And these are people from, well, I think it was Adelaide University, but I can’t be sure.”
		70, M	<p>“I’ve dived on three of them [shipwrecks] in Encounter Bay [<i>Solway, South Australian, Alpha</i>]”</p> <p>“The cross in the chapel is made of bolts from the wreck [<i>South Australian</i>]. In the little Yilki church there, the bolts of the cross.”</p> <p>“it’s around there we found different bits of it [<i>Alpha</i>], not much, chain and bricks was about all we found.”</p>

Code	Description	ID	Excerpt
Isolation	The community in Encounter Bay was isolated and viewed itself as separate from Victor Harbor. there was a large collection of "semi-locals" who would visit during school holidays	76, M	"[Moved to Victor Harbor] Seven and a half years ago."
		75, M	"When we grew up at the Bluff at Yilki, it was all family orientated. Every house was a family member of some sort, it was a real close knit community." "You know, it's like Victor has changed, or not Victor, 'cause we were never part of Victor. We were, the Bluff- or Yilki."
		74, M	"But we would come down - in summer, once we went to school, we were here for school holidays - right through into teenage years."
		71, F	"we went to school in town and every weekend, Friday night, we'd all jump in the car, come down to Victor Harbor, do whatever, and then Monday morning back to Adelaide, back to school." "We were really isolated from the township of Victor Harbor itself, because we were right round by the bluff. And there weren't that many houses along there."
		70, M	"The farm had a holiday house in Victor Harbor, and amongst all the family, our time--- it was duplex, two places, and we would spend September holidays there." "it was more when I arrived there as a teacher doing the scuba diving post-uni that I connected with the Rumbelows, the Ewens, the local fishermen"
		65, F	"So I was a bit, sort of more isolated living out there 'cause I was basically one of the only girls that lived in the Bay. My sister was six years older and so when I was growing up, it was basically just me as a girl other than in school holidays."
		86, M	"We all sort of knew that there had been wrecks around the place and - there were wrecked fishing boats that weren't really recorded." "We had two Pearsons brothers who used to have boats on the Hindmarsh River and they were full of — I mean, they were in their 80s when I was 10 years old - and they were full of old stories of what had happened and that sort of thing. And then of course we had the same here with the Ewens' and Rumbelows. They had a lot of anecdotal history you know, that had been passed down to them."

Code	Description	ID	Excerpt
Memory	The history of the area was passed down through stories from the older generations. Including locations of the shipwrecks. Although, these stories don't seem to have proliferated through the community.	75, M	"I kept saying I know about the <i>South Australian</i> , but we used to swim on the whale boat... and then all of a sudden it come together. The <i>South Australian</i> was the whale boat."
		74, M	"I didn't even know there was a wreck out here until I saw you guys there with your tents and your whole setup and went, oh, what's going on there? Then I realized that that's where the South Australian was" "Nan used to talk about --- I got a lot of stuff from Nan back in the days when the family used to come here"
		71, F	"Not a lot. Mainly just you know, they [shipwrecks] were just down from where the restaurant [Whaler's Inn] is, where the boat ramp and that is now. There were two old fishermen, there was Bill and George Ewen."
		70, M	"Mr. Ewens showed that [location of <i>South Australian</i>] to me when I was early in Victor Harbor"
		65, F	"It was quite strange that I knew there were wrecks and I knew of boating, the boating history...but I didn't know there was the actual wrecks there that we could've dived on. No, that was just sort of not passed on." "Oh, that was full on [whaling history]. We had whale bone in the front garden. In fact, my nana taught me to crochet on whale bone crochet hooks because they were old rubbish."
		61, M	"In those days we probably didn't know a lot about it [shipwrecks]...we certainly grew up being aware that Victor Harbor had been established as a harbor that it had been established following a lot of shipwrecks at Port Elliot."
	University involvement is viewed positively, giving community members the chance to learn about their	86, M	"if - people like yourselves come across something and — How can I put it? It shows the value of those boats and those people."
		75, M	"Go for it. You know, I wouldn't have known about-- wouldn't have even interested me, wouldn't have even thought about it if Wendy hadn't rung."
		74, M	"if that doesn't happen, these things disappear from history. You know, you might hear, oh yes,

Code	Description	ID	Excerpt
University involvement	nearshore shipwreck heritage.		there was a wrecked sailing ship out there, but you're finding out things about it."
		61, M	"universities have the expertise and the background knowledge to really bring it all alive, more generally speaking, than what the local people have got."
Maritime connection	People in the community feel various connections to the maritime elements of the local history which are represented in different ways.	86, M	"I greatly admire the people that sailed sailing boats without engines and traded all around and the history of it is incredible."
		76, M	"I've always loved things about the ocean and we used to sail in Darwin"
		75, M	"We spent 80% of our life in the water or on the water, and that was it. I could swim before I could walk properly." "we just lived there like it was just- it was there- it was ours, you know. It was just every day"
		74, M	"God, I can imagine some pretty wild nights with all the whalers drinking their rum and stuff...And you can feel that history in the house still" "Those floorboards [Fountain Inn] are from, I think they're from the South Australian and they're Baltic Pine, American Baltic Pine, I think. Nine inch wide so I believe they've come from one of the wrecked sailing ships." "I know the bricks that we've got out the back, which is really a tank, all the bricks from that came from the Solway, it was part of the ballast of the ship"
		70, M	"That's why Victor Harbor exists actually 'cause The whaling station, I know lots of the history of the whaling station."
		65, F	"It was quite--- I really loved it. I loved the history...It's salt water, that's a bit of a thing, you know, salt water in the veins."

Code	Description	ID	Excerpt
		61, M	"No, I think people were interested [about maritime history]...we all grew up knowing that was the background to the place."
Change	Encounter Bay has undergone large changes in development and population since the 1950s, 60s, and 70s.	86, M	"It's shallower there than it ever used to be, quite a lot. We used to swim just below where the old post office was, that's where the shops are now, and it would've been chest-deep when I was about 15 or 16 years old. It's only about two feet deep now"
		75, M	"And you know, people don't even, you know--- it's changed so much. It's so different to what it was when we were kids. It's so alienated. The only time I go down there is to see the sister, who lives on top of Victor or to go fishing and I go straight around the ramp, put the boat in, go fishing, take the boat out, go home." "You know, and where it used to go and sit in the bay flats and then slowly soak through the sandhills and out to the sea...the natural process. It now doesn't go, it goes straight into the bay from big pipes and fills the bay up."
		70, M	"When I came here, there wasn't much that side of Granite Island in Encounter Bay, you know, there were only scattered homes. And now it's just full of people."
Tension	The treatment of maritime cultural heritage has led to instances of tension within the community.	76, M	"You don't want somebody coming and burning them [artefacts on the beach] because a lot of people would just say it's rubbish."
		75, M	"old Rex, when he built Whaler's Haven and the museum, he got a lot of things given to him or paid minimal amount for them to set up his museum" "The whole collection [Whaler's Haven] just got thrown away and the one thing that I was really angry about as I grew up was that grandma had a double-barrel Flintlock pistol that we used to play with when we were kids that she got from some ships captain or somewhere and he gave her £10 for it. Never put it on display, never saw it again."
		70, M	"they've covered it [So/way] with sandbags. Supposedly to protect it, I wonder how well that works. And to the extent to which it then, you know, if someone else wants to research, they've gotta take all the sandbags off."
		65, F	"I honestly don't know what happened to a lot of that stuff because, as I said, Nana gave Rex this double barrel pistol- that had ramming rods and pearl handles- but it had two triggers."