

Adelaide and its Rural Settlement Landscapes

World Heritage Tentative List Submission

STATE PARTY: Australia

DATE OF SUBMISSION: Subject to approval

Submission prepared by: City of Adelaide

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Name of Property: Adelaide and its Rural Settlement Landscapes [Provisional name to be confirmed]

State, Province or Region: South Australia

Latitude and Longitude, or UTM coordinates: 34° 55' 42.95" South, 138° 35' 59.84" East

DESCRIPTION:

Aboriginal Narrative

This section presents the Aboriginal Narrative as a foundational element of the World Heritage Tentative Listing for the nominated area. It has been developed in accordance with the Truth-Telling Framework (Section 7, FPIC Governance and Engagement Plan) and reflects the agreed positions of Traditional Owner participants, most recently affirmed at Workshop #4 (16 April 2026). The narrative is explicitly dual in character: it holds together the ancient and continuing presence of First Nations peoples on Country alongside the documented history of colonial settlement and dispossession from 1836 onward.

"The Colonial story is not possible without Aboriginal dispossession — needs to be explicit." — Agreed position, Workshop #4, April 2026

Adelaide and its Rural Settlement Landscape

The Adelaide Park Lands and City Layout is located on the traditional lands of the Kaurna people, who have occupied the Adelaide Plains for tens of thousands of years prior to European settlement and dispossession from 1836.

The wider cultural landscape connected to the property, including the Mount Lofty Ranges, the River Murray and the lands extending north and east of the city, is the Country of the Peramangk, Ngadjuri, Ngarrindjeri, Narungga Nation, Kaurna Yarta and the River Murray and Mallee peoples (including language groups Ngaiawang, Ngawait, Nganguruku, Erawirung, Ngintait, Ngaralte, and Ngarkat peoples), whose territories meet, overlap and connect across this region through ancient kinship, trade and ceremonial relationships.

Tarntanya ("place of the red kangaroo") was the heart of Kaurna Country and the site Colonel William Light selected for the new colonial city in 1836. The open grassy plains and woodlands Light encountered were not untouched wilderness, but a landscape shaped by hundreds of generations of Kaurna fire and land management. **Karrawirra Pari** (the river of the red gum forest, renamed the River Torrens) was a principal camping place, water source and meeting ground, and **Tarntanyangga** (now Victoria Square) remained a Kaurna gathering place through and beyond the colonial period.

Aboriginal culture is expressed through language, song, dance, ceremony, art and a deep custodial relationship with Country. The Tjilbruke songline, a Creation narrative shared and connected with the song-cycles of the Kaurna, Peramangk, Ngarrindjeri, Ngadjuri and Narungga peoples, marks the landscape of the Adelaide Plains, the Mount Lofty Ranges and the southern coast, naming sites of ancestral significance.

These traditions have endured through colonisation and continue to be practised, taught and renewed by the Kaurna and their neighbouring nations today, who maintain a living connection to this Country.¹

¹ "Country" for Aboriginal peoples, is not merely land — it is a living, spiritual entity encompassing the waterways, skies, soils, plants, animals, ancestors, and stories that together form an inseparable web of belonging, responsibility, and identity. To be on-Country is to be

Country Before Colonisation

The nominated area has been Country to First Nations peoples since time immemorial — a span of continuous occupation and custodianship extending at least 60,000 years and recognised by contemporary archaeology, oral tradition, and the testimony of the land itself. The Kurna people are the principal Traditional Owners of the Adelaide Plains, with the nominated area falling within Kurna Yarta (Kurna Country). Adjacent and overlapping Country is held by six further Nations, each with its own governance, law, language, and cultural authority.

First Nations relationships with Country in this region are not historical in character; they are living, present, and legally recognised. The land was never ceded. Sovereignty was never surrendered. The cultures, languages, governance systems, and knowledge traditions of the Traditional Owner groups of the nominated area are not remnants of a prior civilisation — they are the ongoing expression of the world's oldest continuous cultures.

The Outstanding Universal Value proposed for World Heritage recognition is inseparable from this deep history. The landscape, its ecology, its ceremonial geography, and its cultural significance all reflect tens of thousands of years of First Nations stewardship, knowledge, and law. To describe this place without that foundation is an incomplete account.

Colonisation, Dispossession, and Harm

The colonial settlement of Adelaide from 1836 was couched with an assertion that the land was available for British acquisition. The absence of agreements, and Treaties, for co-habitation and eventual settlement created tensions, that remain. Kurna and the other Nations of the nominated area were present, organised, and sovereign. The colonial settlement did not occur in unoccupied land; it occurred through the dispossession of First Nations peoples from their Country.

The harms that followed colonisation were not incidental to that project; they were constitutive of it. Traditional Owner participants at Workshop #4 identified the following as matters requiring explicit acknowledgement in bid materials:

- The unceded status of Kurna Country and the lands of the other six Nations;
- The dispossession, displacement, and exclusion of First Nations peoples from their Country;
- Colonial violence, including frontier warfare, massacre, and the policies of attempted cultural destruction;
- The Stolen Generations — the forced removal of Aboriginal and Torres Strait Islander children from their families — and its ongoing impacts;
- The disruption and loss of language across the Traditional Owner groups of the nominated area;
- The suppression of cultural practice, ceremony, and the transmission of knowledge between generations.

held by it; a relationship of mutual custodianship that has existed since the Dreaming and carries with it an inherent and continuing sovereignty.

These harms are not distant history. Their effects are present and ongoing in the lives of Traditional Owner communities today. The bid materials will name these harms in plain language, using the words that reflect their actual character — including, where appropriate, the terms invasion, colonisation, and language loss — in accordance with guidance provided by the Traditional Owner groups.

Continuity, Resilience, and Present Authority

Colonisation did not extinguish First Nations' presence, governance, or cultural authority on Country. Notwithstanding dispossession, displacement, and the policies directed at cultural destruction, the Traditional Owner groups of the nominated area have maintained continuous connection to Country throughout the colonial period and to the present day.

Native Title Determinations over significant parts of the nominated area are orders of the Federal Court of Australia. They constitute formal legal recognition of the survival and continuity of First Nations laws, customs, and connection to Country. They are not grants of new rights; they are acknowledgements of rights that were never extinguished.

The Aboriginal Narrative therefore does not close with colonisation. It traces an unbroken arc of presence from the deep past through the colonial period, to the living cultural authority and governance of Traditional Owner groups today. This framing is not rhetorical; it is accurate, and it is required by the Truth-Telling Framework.

Two Truths of One Place

The World Heritage Bid for the nominated area proposes recognition of a place shaped by two histories that are inseparable and that must both be honestly told. The colonial history of Adelaide — significant in its own right as an expression of Enlightenment planning, civic ambition, and urban development — cannot be understood, and cannot be honestly presented, without the Aboriginal history it displaced and the Aboriginal presence that persists within and alongside it.

Post-colonial scholarship and Indigenous rights frameworks are consistent on this point: the legitimacy of any act of recognition that engages with colonised Country depends on its willingness to name what occurred. A World Heritage nomination that abstracts or omits the history of dispossession does not merely lack integrity in a theoretical sense — it reproduces, in its own structure, the same erasure it purports to transcend.

The bid materials will present these as the two truths of one place. They are not competing narratives. They are the complete account of where this Country has been and what it holds.

Authorship and Approval

The Aboriginal Narrative content in bid materials is co-authored or approved by the relevant Traditional Owner groups, consistent with the principle of Indigenous Sovereignty set out in the Truth-Telling Framework (Section 7.3). No Nation speaks for another's Country. Kurna content is authored or approved by Kurna.

Ngarrindjeri content by Ngarrindjeri. Content relating to each of the other Nations follows the same principle.

Final wording is locked only after written approval is received from the relevant group. This section is presented as a working draft for Traditional Owner review. It does not constitute an agreed position until that approval process is complete.

South Australia

South Australia was the first colony to be founded by an Act of Parliament. The province established by the *South Australia Act 1834* anticipated autonomous governance for its free citizens after an initial establishment period. Emerging from a non-revolutionary but gradually reforming Britain, this socio-economic experiment embodied the global transition from mercantilism to capitalism, and through it, autocracy to democracy.

By 1834 this 'mercantilist' understanding of economics was very much aided by Britain's industrial ingenuity, control of shipping lanes and global colonial footprint. Methods included minimising imports, maximising exports, limiting supply, fixing prices, accessing and commoditising the raw materials of colonies and blockading competitors if necessary.

The usual formula for British colonial settlements was to authorise establishment through Royal Charters and/or gubernatorial instructions and to apply a standard settlement pattern rooted in gridded military camp design. These settlements were costly and involved supply and maintenance of military forces, victuals and transport, even as Britain profited from each colony's undervalued Indigenous labour and unique raw materials. Inclination for further costly colonies was low in the 1820s, even as emigration destinations for starving Britons.

Edward Gibbon Wakefield developed a theory of systematic colonization in which land was to be sold, and the money would provide the buyers with employable labour. This germinal idea was not new. Since the beginning of American colonisation, land had been used as an instrument to entice emigrants from the British Isles. Colonisation of Ireland in the seventeenth century had been followed by the offer of land as an inducement to Scots and English settlers. In this wider sense, the special availability of land was an invariable concomitant of colonisation. In the two decades before Wakefield there were more precise schemes which advocated the use of parish rates, and rent on colonial land, to subsidise or mortgage emigrant passages across the Atlantic or to the Cape Colony (in southern Africa). Wakefield's brilliantly simple solution was to use colonial land sales revenue to pay directly the costs of a colonial passage. This was the essential condition of antipodean emigration, and the distinctive contribution Australia made to the history of international migration.

This systematic colonisation also selected those who would be supported – notably families with both men and women, and younger people. Wakefield promised self-supporting, as well as self-governing, settlements. This scheme's first full implementation was South Australia and the core settlement was named for Queen Adelaide, King William IV's consort. The first fleet of five ships was only permitted to depart after the King's 1836 'Letters Patent' and 'Orders in Council' enjoined intending colonists to recognise that Aboriginal landowners existed in the

area, to respect and treat them well upon arrival and for all succeeding generations, and to require that they be fairly paid for usage of their lands. Unusually, no military force would attend this new type of settlement.

Despite King's William's humanistic guidance for the planned province, and its reflection in founding provincial policies, economically-motivated colonisers regarded the landscape as undeveloped – in terms of European farming methods. These colonisers generally marginalised and sometimes killed the Aboriginal owners of these lands, as they laid out and built Adelaide and its rural settlement landscapes, or trespassed when running livestock to and from markets in the eastern colonies. They also took advantage of these Aboriginal landscapes, such as using pre-colonial pathways.

Adelaide and its layout were designed to concentrate the population and thereby encourage culture, arts, science and debate and other valued English institutions, as well as enhanced suffrage, religious and racial tolerance. Relevant to Colonel William Light's meticulous trigonometrical survey method, and inspired adaptation of the standard British colonial settlement grid to the prevailing landscape, the Torrens Land Title system was finally legislated by 1858 and immediately became the global standard for land registration.

As the first and most successful manifestation of 'systematic colonization', inspired and informed by influential humanitarian and economics movements like the 'Philosophical Radicals' and 'Political Economy Club' that substantiated Britain's 'Age of Reform' (1820-1850), South Australia began in special circumstances but only achieved self-government in 1857. Suffrage then included Aboriginal men. Even as Australian Federation in 1901 removed Aboriginal recognition and rights, the Aboriginal men and women of South Australia could still, theoretically, vote in State and Federal elections.

The terms of the *South Australia Act 1834* prohibited loans and bound settlers to trading only with Britain. From 1839, in a brief period of hotly contested investment, the Special Survey deviation authorised from London had enabled rapid land purchase of 14,800 acres across 37 Special Surveys ranging north-south along the fertile, well-watered uplands of the Mount Lofty Ranges until it was ultimately disbanded in 1841. The cultural and agricultural transformations of the Mount Lofty Ranges, enabled by this deviation from the primary Wakefield 80 acre model, illustrate all the elements – social, economic and religious – of the settlement of South Australia secured within a productive agricultural base. Aboriginal guidance to copper deposits at easterly Kapunda in 1842 and northerly Burra Burra in 1845 saved the fledgling province before the colonial population learnt how to generate surpluses of wool and crops in harsh environments.

In spite of existential pressures, the European settlers' determination to remain free, at the centre of a continent known mainly as a penal colony, repeatedly won through. Unlike the contemporaneous settlement of Swan River (Perth) on the west coast of the country, South Australia never buckled to penal transportation for labour supply – because it was unfree.

On religious freedom, when the founding principle that no denomination should receive government funds was reversed by Governor Robe in 1846, this law was

strongly protested and repealed in 1851. This made South Australia the first jurisdiction in the British Empire to formally separate church and state.

This property centres on the tangible evidence of Adelaide, triangulated by earliest 'tied' and rural settlements, theories and data sources from the period 1829 to 1857. This evidence-base includes intangible evidence from the Aboriginal peoples impacted by this 'enlightened' style of colonisation.

Description

Adelaide and its Rural Settlement Landscapes is a serial property focused on concentrated and contained settlement in the Adelaide and the associated surviving colonial rural landscapes in the wider area. The city and early European settlement was focused on the coastal plain between St Vincent Gulf and the Mount Lofty Ranges. In a short time, settlement extended into the well-watered ranges.

The pre-existing Aboriginal landscape is still evident through a range of features including the siting of the city of Adelaide, as well as transport routes through the landscape. There are also surviving reserves reflecting the early but practically limited recognition of Aboriginal ownership of Country.

The city comprises the extant 1837 formal town plan with its wide streets laid out in geometric, grid-iron form, public squares, and a physical distinction between town and country by an encircling green belt of park lands. The plan also has features reflecting a design response to topography and natural qualities. The city also includes a number of colonial buildings and their grounds, some within the park lands, others arranged within the town plan.

The colonial rural landscapes extended to the north and south of the city, and into the adjacent hills to the east. However, suburban development around the city has eroded the original and closer landscapes, and now the surviving rural landscapes are more remote from the city. These landscapes include a framework of Preliminary Districts and Special Surveys with surveyed towns and villages and 80 acre farm units (sections), including those with surviving original farmhouses, rural buildings and agricultural uses. There are also examples of adaptation of the land settlement by different cultural groups (eg. Hufendorfer settlements of German immigrants).

Throughout the property there is a diversity of places of European religious worship and other cultural places reflecting religious/cultural freedom (eg. related to German, Austrian and Polish Lutherans, Jesuits and Catholic migrants).

While the boundary of the property is still to be finally decided, it is likely to at least be a serial comprising, in summary, the:

- city of Adelaide within the outer boundary of the park lands comprising the extant 1837 formal town plan, including the surviving park lands, vestiges of the original town acres, wide streets in grid-iron form, public squares, and colonial buildings, grounds and uses from the significant period;
- McLaren Vale and Barossa Character Preservation Districts, including a framework of Preliminary Districts and Special Surveys with surveyed towns

and villages and 80 acre farm units (sections), including those with surviving original farmhouses, rural buildings and agricultural uses;

- surviving Aboriginal reserves;
- examples of adaptation of the land settlement by different cultural groups (eg. Hufendorfer settlements of German immigrants), and
- diversity of places of religious worship and other cultural places reflecting religious/cultural freedom (eg. related to German, Austrian and Polish Lutherans, Jesuits and Catholic migrants).

Justification of Outstanding Universal Value:

Criterion (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design

Adelaide and its Rural Settlement Landscapes is the outstanding interchange of the 19th century Wakefield systematic colonisation model encompassing town planning and landscape designs from Britain to Australia for the creation of a viable British settler community based on free migration and a progressive society, notably within existing Aboriginal Country. Within the context of the major European migrations from about 1500 CE to 1914 CE, it was a radical and influential departure from the prevailing Atlantic and forced migrations, and was the first example of systematic colonisation.

The property was the powerful model for the development of new European colonial societies in several other countries from the 19th century. Based on an ideal model developed in the United Kingdom, then on the realised example in Australia, the wider landscapes also demonstrate the vital adaptation of the model to the pre-existing Aboriginal landscape shaped by hundreds of generations of fire and land management, and the real and local conditions of the recipient British colony, including significant adaptation by immigrants of different European cultural groups within the overall British settlement enterprise. Despite injunctions to protect the Aboriginal occupation of their Country which reflect tens of thousands of years of First Nations stewardship, knowledge, and law, dispossession and displacement followed the new settler invasion.

As the planned capital of the British colonial society, expressing a key aspect of systematic colonisation, the Adelaide Plan of 1837 reflects an important interchange given the influence of British colonial town planning in this period of major European colonisation. British colonial activities were a major global theme in the period from the late-sixteenth century through to the mid-twentieth century, and variously encompassed substantial territory in North America, Africa, India and Australia. Town planning was a key part of this British colonisation and settlement, and model town plans evolved and guided British settlers. Adelaide's Plan was strongly influenced by the British evolved model, and it is the most complete realisation of the colonial town planning model.

In addition, the Adelaide Plan was to influence the development of hundreds of smaller towns in South Australia, also on Aboriginal Country, as well as colonial towns in New Zealand.

The Adelaide Plan is also of significance in the history of town planning because of its influence on the founding ideas of the Garden City movement.

Criterion (iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history

Adelaide and its Rural Settlement Landscapes is the outstanding example of the implementation of the 19th century Wakefield systematic colonisation model, which in part took advantage of the pre-existing Aboriginal Country and managed landscapes. Part of Wakefield's cleverly simple solution to use colonial land sales revenue to pay directly the costs of antipodean emigration is the distinctive contribution Australia made to the history of international migration. Other key features of the model included the recruitment of younger families as ideal settlers, concentrated settlement, 80 acre farm units (sections), and broader utopian principles such as religious freedom.

This model is reflected in the city and wider landscapes and marks an important change in the period of major European migrations and associated colonisation towards a progressive society and free migration to the far-distant lands of Australia, notably on Aboriginal Countries. The property is the original and most enduring expression of systematic colonisation preceded by a pre-planned land disposal and settlement.

The Adelaide Plan as part of systematic colonisation is also the outstanding example of the British colonial town planning model developed during the period of European colonialism. This was a major historical period which grew out of the Age of Discovery and saw European powers establish colonial settlements throughout many parts of the world. This period re-shaped world history and its consequences are still substantial and evident, especially for Aboriginal peoples.

British colonialism was a very substantial part of this history from the late-sixteenth century. Town planning was part of this colonisation and settlement, and model town plans evolved and guided British settlers. Adelaide's Plan was strongly influenced by the evolved model, and it is the most complete realisation and a grand example of the colonial town planning model. It includes key features such as concentrated settlement, land rights allocated in a combination of town and country lots, the town planned and laid out in advance of settlement, wide streets laid out in geometric, grid-iron form, a settlement area of about one square mile, public squares, standard-sized rectangular plots, spacious in comparison with those in British towns of the time, some plots reserved for public purposes (including major public buildings reinforcing the Plan), and a physical distinction between town and country by an encircling green belt of park lands.

Another important feature of the Adelaide Plan is its distinctive response to the topography and natural qualities of its location, reflecting early environmental planning.

Criterion (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)

Adelaide and its Rural Settlement Landscapes is the ultimate realisation of the transformational shift in European colonisation in the period from about 1500 CE to 1914 CE, embodied in the global transition from mercantilism to capitalism. The unprecedented colonisation strategy was based on Edward Gibbon Wakefield's progressive political/economic model which evolved from the Enlightenment and championed key ideas such as free settlement and the abolition of slavery, assisted free migration, free markets, gender equality, religious tolerance and Indigenous rights, in order to create a secular, self-governing, democratic and modern society. This also provided a sympathetic context for later progressive ideas for the separation of church and state, secret ballot and the Torrens Land Title system. However, in practice these utopian ideals were in some cases not fully realised, and some proved a failure, especially in the case of Aboriginal peoples. Notwithstanding dispossession, displacement, and the policies directed at cultural destruction, the Traditional Owner groups of the nominated property have maintained continuous connection to Country throughout the colonial period and to the present day.

Wakefield was exposed to newly forming groups inspired by the free-trade economics of Adam Smith (1723-1790) and the utilitarianism ("the greatest happiness of the greatest number") of Jeremy Bentham (1748-1836), notably the 'Philosophical Radicals' (1817-1841) and the 'Political Economy Club' (1821) (founders David Ricardo, James Mill, Thomas Malthus and Robert Torrens). With such connections and a precocious mind, the stage was set for Wakefield's engagement with the challenge of re-framing urgent issues of the day in terms of incipient industrial capitalism. The short-lived National Colonization Society (1830-1831) established by Wakefield (through Robert Gouger) in June 1830 attracted leading thinkers to debate the final shape of systematic colonization and to agree on a geographical project.

The social and economic planning for the new colony in South Australia which derived from the Philosophical Radicals was coupled with rural as well as urban planning, and a range of features in the Adelaide Plan are the tangible expression of their ideas, in particular the provision of open spaces/squares and parklands.

Wakefield's systematic colonisation model directly shaped new settlements in Canada (1830), South Australia (1836), Western Australia (1841) and New Zealand (1840-1850). The property and its associated ideas were highly influential in the creation of other new colonial societies in the period, and these ideas have become central to the concept of modern democratic societies.

Criteria met:

(i)	(ii) ✓	(iii)	(iv) ✓	(v)	(vi) ✓	(vii)	(viii)	(ix)	(x)
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Statements of authenticity and/or integrity:

Statement of Authenticity

The property is the truthful and credible evidence of the Wakefield systematic colonisation model and British colonial settlement planning related to its form and design, material and substance, use and function, and location and setting.

Statement of Integrity

While the boundaries of the property are yet to be decided, the property has the potential to contain all of the surviving attributes necessary to express its value and be of sufficient size.

The property has been and is still subject to development pressures, including the possibility of additional structures or development in the Adelaide park lands, and potential encroachment or inappropriate development in the rural landscapes. Climate change may also be a pressure, especially on the rural areas and traditional agricultural activities.

Comparison with other similar properties:

There are several contexts considered for the comparative analysis:

- systematic colonisation, especially those related to the Wakefield Model;
- European colonial planned towns, in particular those derived from Britain;
- European free migration following the Age of Discovery; and
- post-Enlightenment attempts to create a model society.

In the case of Wakefield systematic colonisation, examples have been considered from Australia (two properties – Australind (1840) and Darwin (1863)) and New Zealand (15 properties – Wellington (1840), Wanganui (1840), New Plymouth/Taranaki (1841), Nelson (1841), Port Chalmers (1846), Otago (1848), Dunedin (1848), Christchurch (1850), Canterbury (1850), Invercargill (1853), Alexandra (1860s), Clyde (1860s), Cromwell (1860s), Gore (1862) and Hamilton (1863)).

The New Zealand examples arose from the efforts of the New Zealand Company which had a chequered history of systematic colonisation. Of these, Canterbury appears to provide the best evidence of systematic colonisation, although the originally planned eight settlements is now only two, and the detailed settlement plans no longer remain even if the regional planning is still recognisable. Many other examples generally resulted only in town plans without the rural landscapes. In summary, either the original Wakefieldian rural settlement proposals in New Zealand no longer remain physically intact or were never actually developed.

The Wakefield model was also influential in various ways in a range of other countries (Brazil, Canada, France, Jamaica, South Africa, Sri Lanka and the USA). However, it is not clear if there was any associated physical expression in the landscape, similar or otherwise to systematic colonisation in South Australia.

With regard to colonial town planning, other key examples appear to include Savannah, Philadelphia and Charleston in the USA, and new towns in Upper

Canada. Of particular note is the case of Lunenburg in Canada which is on the World Heritage List. This town appears to have very close similarities to the values and attributes of Adelaide, it is much earlier and the built form appears to be more intact. However, the property does not include the associated rural landscape.

Examples of European free migration have been considered from a range of countries (Argentina and Brazil, Bolivia, Canada, Denmark, Dominican Republic, Malaysia, Paraguay and the USA). In a number of cases these examples reflect a version of systematic colonisation, such as the Jesuit Missions of the Chiquitos (Bolivia). In this case, the theoretical basis for the colonisation seems to display significant differences to the South Australian example, such as the evangelising objective. This property is also comprised of buildings and architectural ensembles, it does not have a landscape dimension or embrace rural enterprise. The other examples also display substantial differences with the South Australian example.

Properties reflecting post-Enlightenment attempts to create a model society have been considered from Germany, Netherlands and Belgium and the United Kingdom (Garden Kingdom of Dessau-Wörlitz (18th century), Colonies of Benevolence (1818), New Lanark (1786), Old and New Towns of Edinburgh (1767-1850), Saltaire (1853) and Port Sunlight (1888)). However, in all cases these examples do not relate to migration, and many are not related to rural enterprise.

In summary:

- Adelaide and its Rural Settlement Landscapes is outstanding evidence of the nineteenth century Wakefield systematic colonisation model, combining a planned approach to colonisation in both the urban and rural areas;
- Adelaide is the most complete realization/a grand example/a major achievement of the colonial town planning model. With park lands framing and encasing urban spaces, the city layout is designed to take full advantage of the topography, an important innovation for the time. Adelaide has all the essential elements of the 'grand model', distinguished by encircling park lands and internal public squares, preserved largely intact;
- most of the Adelaide Plan's elements were not novel but their arrangement on the ground was an inspired response to site and opportunity, and represented the culmination of the whole colonial planning movement of the time;
- with a grid street pattern, systemic provision of town squares, and defining park land, Adelaide combined numerous physical planning ideas and innovations of the colonial era; and
- Adelaide was itself to be a prototype for the development of other 'park land towns' in Australia and New Zealand.