
Targeted Cultural Values Inspection of PSP 1074 & 1075 Sunbury

Wurundjeri Tribe Land &
Compensation Cultural Heritage
Council Inc.

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This document presents the results of a site inspection at PSP 1074 & 1075 Sunbury, prepared for the Metropolitan Planning Authority by the Wurundjeri Tribe Land & Compensation Cultural Heritage Council Inc.

This report is not a compliance document under the Aboriginal Heritage Act 2006 and is not equivalent to a Cultural Heritage Management Plan. Access to any cultural information must be obtained by written approval from the Wurundjeri Council.

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Introduction

In December 2014, the Metropolitan Planning Authority (MPA) commissioned Wurundjeri Tribe Land and Compensation Cultural Heritage Council Incorporated (WTLCHC) to undertake a community Cultural Values Assessment within Precinct Structure Plan (PSP) areas 1074 and 1075 Sunbury. The objective of the investigation was to research and document the Indigenous cultural values for Sunbury PSP 1074 and 1075. This report outlines the results of a targeted cultural values assessment of PSP 1074 and 1075, which was undertaken over a two day period (i.e. 22nd of January 2014 and the 19th February 2015). Present at the inspection were Senior Wurundjeri elders representing the Nevin, Wandin, Terrick family groups. Delta Lucille Freedman (Wurundjeri Anthropologist), Alex Parmington (Wurundjeri Archaeologist), Fiona McDougall and John Petrakos (Metropolitan Planning Authority) also participated in the Cultural Value Assessments (CVA) (refer Table 2 for complete list of participants). During the assessment, ten site locations were inspected: Three locations of known cultural heritage importance on request of Wurundjeri Council and seven as requested by the MPA, they were as follows (see also Figure 9 for MPA site locations):

Wurundjeri Council

- Earth rings;
- Emu Bottom (Holly Green) Mound;
- Jacksons Hill Aboriginal places;

Metropolitan Planning authority (MPA)

- Proposed Lancefield Road creek crossing alignment;
- Proposed Railway station crossing location (two) and Railway station;
- Proposed Sunbury South railway station;
- Proposed location of Sunbury South railway station activity centre;
- Proposed Sunbury South creek crossing alignment;
- Proposed Sunbury South creek crossing alignment and;
- Plateau located on 725 Sunbury Road, Sunbury.

As listed above, the MPA component of the Sunbury Cultural Values Assessment (CVA) examined potential creek crossing locations (refer Attachment 2) as well as a range of other locations; such as the proposed location of future railway stations and crossings, and town centre. It is projected that by assessing areas of cultural heritage sensitivity, the impact of these works on Aboriginal cultural heritage values may be minimised and some consideration given to incorporating these values into the precinct structure plans. Ethno-historical sources and informal participant interviews have been compiled for the purpose of detailing tangible and intangible cultural values contained within the Sunbury landscape, held by the Wurundjeri community (Appendix 1 and 2). Specifically, themes of:

- ecology & agriculture;
- occupation and archaeological material;
- ceremonial places & places of religious practice;
- accounts of place;
- travel and trade routes;
- family; and
- caring for country.

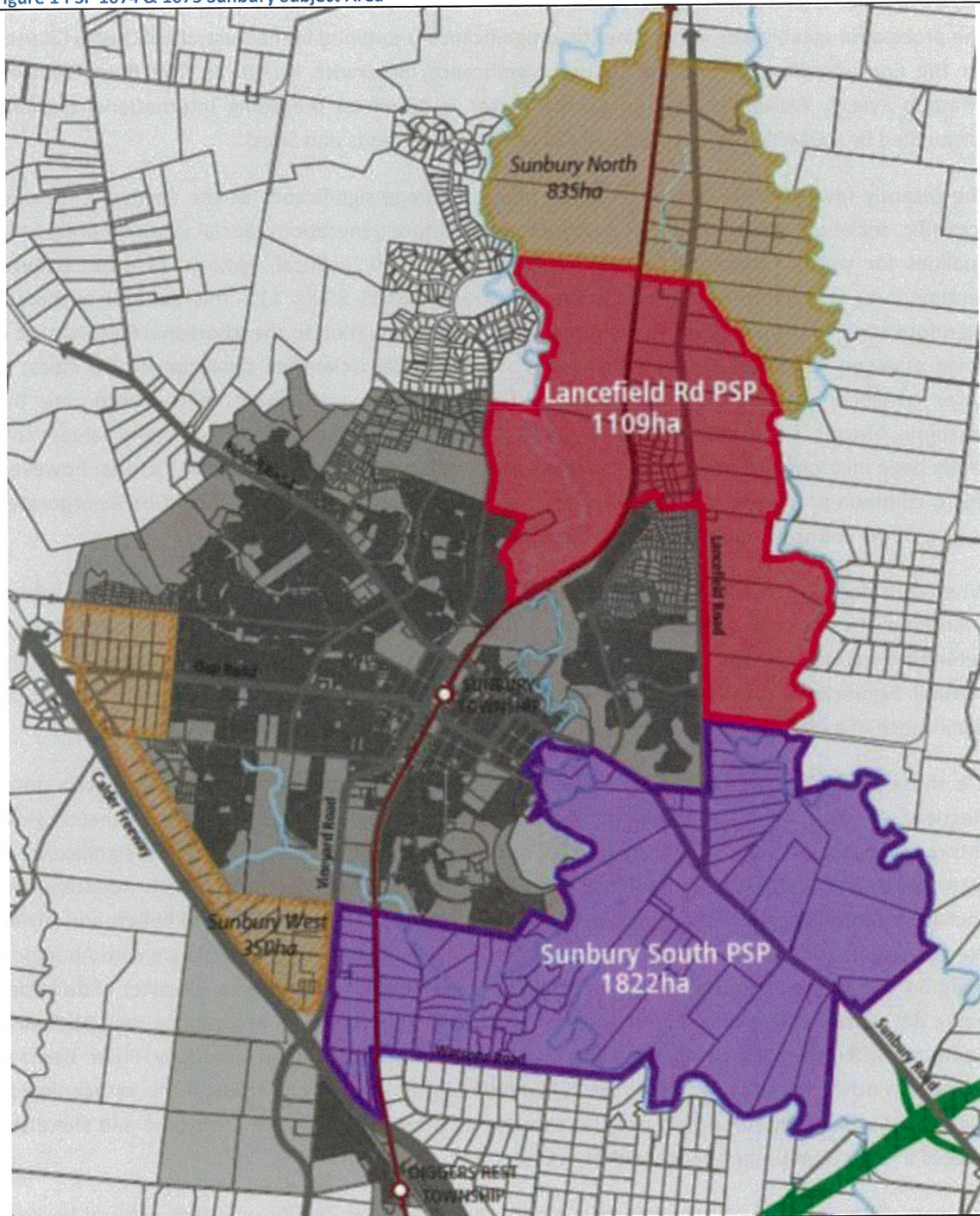
Subject Area Description

The two PSPs are located in the City of Hume, and will ultimately form part of a significant expansion of the Sunbury Township. These precincts are two of several large-scale development areas in the Sunbury-Diggers Rest Growth Corridor and will contribute to a projected ultimate population of up to 100,000 residents within the Greater Sunbury Township.

The two PSPs, Sunbury North and Sunbury South (see Figure 1), comprise approximately 850 hectares and 700 hectares of land respectively and largely been designated for future urban development. The PSP areas will accommodate approximately 9,000 (Sunbury South) and 6,000 (Lancefield Road) dwellings based upon an average density of 15 lots per hectare.

The MPA are managing the preparation of the two PSPs. Hume City Council is a key stakeholder in both the preparation and implementation of the PSPs.

Figure 1 PSP 1074 & 1075 Sunbury Subject Area



Provided by the MPA on 20 October 2014

Aboriginal Cultural Significance

The process for establishing cultural heritage significance is outlined in the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance, otherwise known as 'The Burra Charter' (Marquis-Kyle & Walker 1992). The Burra Charter is based on preceding international charters formulated by ICOMOS (the International Council on Monuments and Sites).

The recently revised Burra Charter defines cultural heritage significance as the aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Social value embraces the qualities for which a Place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group (Australia ICOMOS 2000: 11). This cultural sentiment therefore comes from the Aboriginal peoples themselves in relation to the Aboriginal Place(s) that is being assessed. Therefore, in addition to the archaeological (scientific) significance of a Place, in order to arrive at an overall statement of significance, an assessment must incorporate the aesthetic, historic, social and/or spiritual value of that Place. These types of intangible values have rarely been incorporated in to the significance assessment of Aboriginal Places in Victoria; however, this is common practice in other parts of Australia. These intangible values should be incorporated as part of the cultural significance of an Aboriginal Place to Aboriginal peoples.

When considering the overall Aboriginal cultural heritage significance of Aboriginal Places in Victoria a more holistic approach, which includes all of the above categories, would be more appropriate to determine cultural heritage significance. As stated in the Guidelines to the Burra Charter regarding Cultural Significance (Australia ICOMOS 2000: 13): "Whatever may be considered the principal significance of a place, all other aspects of significance should be given consideration."

It is these principles that are reflected in the *Victorian Aboriginal Heritage Act 2006*, which states (Section 4) that the definition of cultural heritage significance includes archaeological, anthropological, contemporary, historical, scientific, social or spiritual significance and significance in accordance with Aboriginal tradition. It should be noted that Aboriginal tradition is not static and unchanging from a distant "authentic" past. Tradition is also the handing down of beliefs and stories from one generation to the next, but does not mean that "significance in accordance with Aboriginal tradition" requires an immutable value from "time immemorial." For example, a scatter of discarded waste flakes from a one-off utilitarian task may acquire "significance in accordance with Aboriginal tradition" with the passage of time and change. Indeed, as has been noted by other heritage advisors in other states of Australia, the act of handling stone artefacts through the archaeological excavation process by Aboriginal peoples reconnects those peoples with their past and therefore creates a new cultural significance with those artefacts.

It is part of the process of determining overall cultural heritage significance that cultural heritage advisors endeavour to record such stories, both traditional and contemporary, and include all the intangible values in the significance assessment of all Aboriginal Places in Victoria. Comment on the cultural values and significance of these Places can only be made by the Wurundjeri community, where specific details about cultural significance must be dealt with on a case-by-case basis.

For the Wurundjeri community the natural world is a cultural world; therefore, the Wurundjeri people have a special interest in preserving not just their cultural objects, but the natural landscapes of cultural importance. The acknowledgement of broader attributes of the landscape as cultural values that require protection (encompassing, among other things, a variety of landforms, ecological

niches and habitats as well as continuing cultural practices) is essential to the identity and wellbeing of the Wurundjeri people. Statements regarding the specific cultural values of the Sunbury area are included in the section below.

Socio-Spatial Context

Aboriginal Victorians transmitted their history, belief systems, and sociocultural practises through oral traditions and visual communication which ensured generational maintenance of customary behaviour and knowledge. Wurundjeri Council Elders participated in a field visit at Sunbury to walk country and record their oral traditions; e.g. family history, religious narratives, and their understanding of the cultural landscape. This was necessary in order to identify and document particular places of significance in the study area which may require management and protection (Table 3 and Appendix 1 and 2).

In conjunction with the field visit, historical records have been reviewed for this study to assist in determining the cultural values of the study area. Nineteenth century land surveyors, government employees, pastoralists, and land or minerals explorers (people with vested land interests) recorded their observations, first-hand accounts, anecdotes, and research of the Aboriginal populations they encountered. These historical records provide a useful insight into traditional Aboriginal culture, particularly the spatial and social occupation of Victoria at the time of Indigenous sovereignty.

The term 'traditional' is used in a context to denote social organisation and cultural practises prior to non Indigenous settlement. For the Wurundjeri community, one form in which cultural identity is sustained is through the revitalisation of traditional customary practises. Cultural values, being an understanding of the sustainable and efficient human interaction with the environment,¹ is one such mechanism of sociocultural affiliation between Wurundjeri people and their traditional culture.

Review of Records and Published Sources

The following archival and published sources were accessed to retrieve the documented socio-spatial context of the Aboriginal population in the study area prior and post non-Indigenous settlement:

- Public Records Office of Victoria;
- State Library of Victoria;
- Victorian Aboriginal Heritage Register;
- Published ethnographic sources;
- The Victorian Aboriginal Heritage Register;
- Records of the Select Committee of the Legislative Council of Aborigines; and
- Records of the Aboriginal Protectorate.

Alexander Wyclif Reed

The writer and Methodist minister, Alexander Wyclif Reed, opened a subsidiary of his New Zealand based publishing company in 1964. Seeing his role as a "populariser and simplifier", his first publications included three books relating to Aboriginal Australians.² With no first hand information, the content of these publications were derived from secondary accounts. Within Reed's material, the story of *Woiwurrung* creation has been compiled. The eagle 'Bunjil' with six *wirinuns* (totemic

¹ Bill Nicholson, Wurundjeri Elder, 2015

² Caffin, 2014

animals; Djurtdjurt the kestrel, Thara the Quail hawk, Yukope the parakeet, Dantumthe the parrot, Tadjeri the brushtail possum, and Turnung the glider possum) carved the earth into its present day shape and breathed life into clay to create the first humans. A crow named Bellinbellin kept winds in a skin bag. After creating the earth and humans Bunjil ordered Bellinbellin to release the winds, which flew Bunjil, his brother Pallyan, and his two sons into the sky where they turned into stars.³ *Woiwurrung* people also held a belief that human and non human animals were inhabited by a *murup* (spirit). When a person passed away their *murup* travelled along *karalk* (a pathway of light during sunset), to join Bunjil in his *tharangalk-bek* (wooded country in the sky).⁴ The importance of Bunjil within *Woiwurrung* beliefs became apparent during the cultural values recording (detailed in following section).

Alfred William Howitt

The explorer and natural scientist, Alfred William Howitt (1830-1908), became to be recognised as a “pioneer authority” on Aboriginal culture and social organization.⁵ As well as authoring books on the subject, he was published in institutionally recognised anthropological journals. The Wurundjeri *ngurungaeta* William Barak was granted leave from Coranderrk Reserve to spend one month with Howitt, during which time Howitt extracted what information he could on traditional Aboriginal culture from this primary informant. Howitt also utilised systematic research methods such as recording his observations as he travelled throughout the colonies, and later surveying Aboriginal reserve occupants.

According to Howitt, Aboriginal Victorians were classified by four distinct socio-spatial categories discerning the larger group to the individual; the language group *wurrung* (mouth or speech), the tribe who were subdivided into a “clan” and “horde”, the band, and a moiety. The language group is the largest distinction being a conglomerate of tribes who share a common language. Howitt identified five *wurrung* speaking language groups in south-eastern Victoria who collectively formed a “Kulin Nation” as they all shared cultural, economic, religious and social interests.⁶ A clan is the “geographical division” of those with a defined patriline whilst horde is the “geographical division” of those with a defined matriline.⁷ Each clan was further conceptually divided into a moiety (two halves) with each half represented by a totemic animal. The Kulin were divided into either *Bunjil* (eagle-hawk) or *Waang* (crow). Children inherited the moiety from their patriline and as an adult were strictly obliged to marry into their opposite moiety.⁸

This group of familial individuals (clan/horde) were the land owning entity of a language group. The “geographical division” was a tract of country which a clan owned through a form of land tenure based on inheritance described as “the right to hunt and to procure food in any particular tract of country belonged to the group of people born there, and could not be infringed upon by others without permission”.⁹ Exogamous marriage, by which after marriage a woman adopted her marriage partner’s clan, was an exception to this rule. This marriage arrangement allowed her family access rights to her marriage partner’s country for resources extraction and to follow customary law.

³ Reed 1996: 55

⁴ Ellender & Christiansen, 2001

⁵ Stanner, 1972

⁶ Howitt, 2001 [1904]

⁷ Howitt, 2001 [1904]: 43

⁸ Howitt, 2001 [1904]

⁹ Howitt 2001 [1904]: 311.

Clans were governed by a senior man, the *ngurungaeta*, who held political, religious and social authority. This position could be granted through inheritance or election. The *ngurungaeta* had the authority to settle disputes, call people together for inter-group meetings, send out messengers and give general orders.¹⁰ Barak and Howitt commented that:

*The old men governed the tribe, and among them there were men called Ngurungaeta. If a man was sensible and, as Barak put it, "spoke straight", and did harm to no one, people would listen to him and obey him. Such a man would certainly become an Ngurungaeta, if his father was one before him. It was he who called the people together for the great tribal meetings, sent out messengers, and, according to his degree of authority, was always of mature age, and possessed of some eminent qualities, for which he was respected.*¹¹

*The ngurungaeta of each clan would meet to decide on when the great tribal meetings should take place, and also consulted about matters of tribal importance such as the initiation of boys, marriages, etc.*¹²

Howitt's informants also referred to the existence of a second person with less authority who stood "beside" the *ngurungaeta* and to whom the *ngurungaeta* "gave his words".¹³ This second person accompanied the *ngurungaeta* at all times and "was his mouthpiece and delivered his orders to those whom they concerned".¹⁴ The wife of a *ngurungaeta* held authority over the women in a community and "could order the young women about".¹⁵

When various clan members joined together for travelling, hunting, or harvesting resources, this group was referred to by Howitt and also the anthropologist R.M Berndt as being a "band". Members of a band were not random, but were, for example, two or more families or a large assembly of people, who held their own tracts of country within the larger clan estate.¹⁶

Within Howitt's reconstruction of the extent of country occupied by the Kulin Nation prior to non Indigenous settlement, the Melbourne region was *Wurunjerri* country (Figure 2) who spoke the *Woeworung* language, meaning "no lip" hence "no speech".¹⁷ They gave their boundaries of their country as:

*From the junction of the Yarra Rivers, along the course of the former to Mount Macedon [in footnote: the native name of this mountain is Juraweit], thence to Mount Baw-Baw, along the Dividing Range, round the sources of the Plenty and Yarra to the Dandenong Mountains, thence by Gardiner's Creek and the Yarra to the starting-point.*¹⁸

The *Wurunjerri* people comprised of five geographical divisions or clans (Table 1). It was the "Boi-berrit" clan, under the leadership of *ngurungaeta* Bungerim, who lived on the western side of the Saltwater River, with their headquarters at Sunbury, and the western extent of Mount Macedon.¹⁹ Saltwater River is the former name of the Maribyrnong River and also Jacksons Creek. Due to the proximity of Mount Macedon and Sunbury to Jacksons Creek, I presume in this instance Howitt is referring to Jacksons Creek; but this is not conclusive.

¹⁰ Howitt, 2001 [1904]: 307

¹¹ Howitt, 2001 [1904]: p.307

¹² Howitt, 2001 [1904]: 324

¹³ Howitt, 2001 [1904]: 308

¹⁴ Howitt, 2001 [1904]: 308

¹⁵ Howitt, 2001 [1904]: 308

¹⁶ Berndt, 1970

¹⁷ Howitt, 2001 [1904]: II

¹⁸ Howitt, 2001 [1904]: II

¹⁹ Howitt, 2001 [1904]: 72

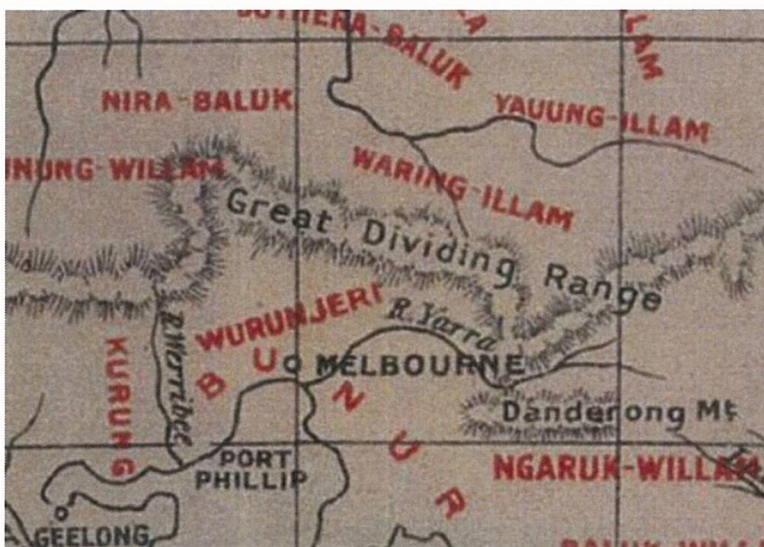


Figure 2 Howitt's S. E. Australia (Howitt 1904)

Diane Barwick

The Canadian anthropologist Diane Barwick studied the “cultural adjustment of some three thousand Aboriginal people in Victoria” through participant involvement with Aboriginal households in Melbourne between 1960 and 1962. Over the length of her career in Australia, spanning from 1960 to the 1980s, Barwick’s expertise included a detailed genealogical portrait of Victoria’s Aboriginal people, Aboriginal advocacy, and extensive analysis of Victorian administrative archives in support of twentieth century Aboriginal affairs.²⁰

As did Howitt, Barwick regarded *Woiworung* as being a spoken language and she defined an extent of country based on those who spoke this language (Figure 3). However, Barwick does not distinguish between tribe, clan, or horde. Instead, she determined that the classification of ‘clan’ is better understood as a localised patriline descent group whose members shared a historical, religious and genealogical identity. A local descent group’s name was suffixed with *balluk* or *bulluk* (people) and *willam* or *yellam* (dwelling place).²¹ She also identified that moiety affiliation transcended local allegiance when Kulin people met for cultural or recreational activity.²²

The local descent group were the land owning entity of the language group, with their country held in an estate. There were also more nuanced forms of land tenure other than inherited rights to a tract of country, as described by Barwick:

*The land tenure system of the Kulin permitted individuals to make claims on various relatives in order to use land beyond their own estate. Individuals 'born' on the land of another clan had lifelong access but did not acquire clan membership. Visitors who had no entitlement could also seek formal permission from clan-heads for temporary access. The safety of all approved visitors was guaranteed. The system worked because reciprocity was the guiding principle of land and resource management.*²³

Based on ethno-historical records and twentieth century informant information, Barwick reconstructed the estates of local descent group boundaries in Victoria (Figure 3 and Table 1). It was

²⁰ Rowse, 2007

²¹ Barwick, 1984: 106

²² Barwick, 1984: 105

²³ Barwick, 1984: 106

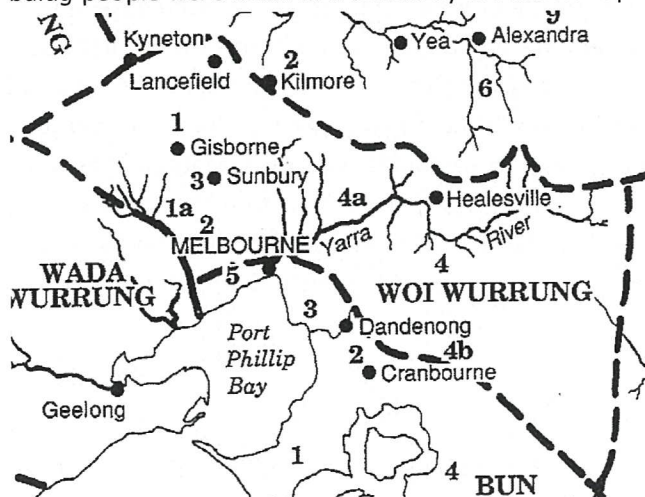
the *Woiworung* speaking *Marin-bulluk* local descent group who traditionally occupied the study area. The *Marin-bulluk* were the “*Boi-berrit-thun-willam*” segment of the *Wurundjeri-balluk*” located between Kororoit Creek, Maribyrnong River, Jacksons Creek, and Sunbury, under the leadership of their *ngurungaeta*, *Bungerim*.²⁴



Figure 3 Clans of Central Victoria (Barwick 1984)

Ian D. Clark

The most recent boundary reconstruction was compiled by the historian Ian D. Clark who identified seven *Woiwurrung* clan estates spanning from the Werribee River to Mount Macedon in the north, Port Phillip Bay in the south, and the Dandenong Ranges and Warragul in the east (Figure 4 and Table 1).²⁵ From reviewing the journal of Chief Protector George Augustus Robinson, Clark identified the *Marin balug* as formerly occupying the study area. Their name derives from *Mare.ing.alk* meaning the big water which is believed to be in reference to Jacksons Creek.²⁶ Nineteen *Marin balug* people were listed in a census by the assistant protector William Thomas in 1844.²⁷



²⁴ Barwick, 1984: 122

²⁵ Clark 1990

²⁶ Clark, 1990: 364-365 & 384

²⁷ Clark, 1990: 384

Figure 4 East Kulin Language Areas and Clans (Clark 1990)

These reconstructions of extent of country occupied by the *Woiwurrung/Woiworung/Wurunjerri* are listed below:

Table 1 Woiwurrung Clan Reconstructions

Author	Clan	Locality	Moiety
Howitt	Wurunjerri-baluk	Yarra River watershed	waa
	Gunung-willam-baluk	Western end of Mount Macedon, extending to Bullengarook and Daylesford	bunjil
	Kurung-jang-baluk	Werribee River	waa
	Ngaruk-willam	South side of Dandenong Mountains	bunjil
	Baluk-willam	About Cranbourne	waa
Barwick	Gunung-willam	Western end of Mount Macedon	bunjil
	Wurundjeri-balluk	Yarra River watershed	waa
	Marin-balluk	Sunbury and Mt Macedon	waa
	Kurung-jang-balluk	Werribee River	waa
Clark	Gunung willam balug	Mt. Macedon	bunjil
	Tallin willam	Toolern Creek	?
	Kurung jang balug	Werribee River and Mt. Cottrell	waa
	Marin balug	Kororoit Creek	waa
	Wurundjeri balug	Yarra River	Waa/bunjil
	Wurundjeri willam	Yarra River	Waa/bunjil
	Bulug willam	Kooweerup Swamp	?

Other studies of Victorian socio-spatial composition are more general. The anthropologist Laurimer Fison collaborated with Howitt and published material which relates to Victorian Aboriginal people broadly, without regionally specific detail for the study area. The land surveyor R.H. Mathews published an ethnographically-styled account of what he proclaimed to be his firsthand observations of Aboriginal camp life; again with little regionally specific detail for southern Victoria. It is most likely that Mathews used information from other published sources and letters, which he modified to support his own theories, perhaps motivated by his “almost pathological jealousy of Howitt”.²⁸ Through interpreting and modifying the reminiscences of pastoralist E.M Curr, Mathew mapped a “Bangerang Nation” as extending over the entirety of central and north-eastern Victoria, including the current study area.²⁹ It is extremely unlikely that Mathew’s was correct in placing the Bangerang as far south as Sunbury and Melbourne, as Bangerang country covers near Shepparton to Echuca and into New South Wales.³⁰

Norman Tindale

The anthropologist Norman Tindale constructed a map of Aboriginal “tribe” boundaries from the sources of Howitt, Curr, Smyth, Mathews, and the Protectorate records. Tindale also indentified language as the distinguishing feature between the tribes around Melbourne.³¹ Where Clark and

²⁸ Barwick, 1984: 102

²⁹ Mathews, 1898

³⁰ Victorian Aboriginal Corporation for Languages

³¹ Tindale, 1974: 131-132

Barwick mapped as *Woiwurrung/Woiwirung*, Tindale labels as *Wurundjeri* without further delineation into estate or clan areas (Figure 6).



Figure 5 Tribal Boundaries in Aboriginal Australia (Tindale 1974)

John Batman

In May of 1835 a group of squatters from Van Diemen's Land crossed the Bass Strait for the acquisition of farming and animal grazing land. This group became the Port Phillip Association under the leadership of John Batman. With the goal to obtain Aboriginal country through a treaty, Batman travelled from Williamstown, along the Maribyrnong River to Mt Kororoit and then easterly towards Darebin Creek. The treaty exchange took place on the Merri Creek and is described below by Batman:

A full explanation, that my object in visiting their shore was to purchase their land, they appeared to understand; and the following negotiation or agreement was immediately entered into. I purchased two large blocks or tracts of lands, about six hundred thousand acres, more or less, and, in consideration there for, I gave them blankets, knives, looking-glasses, tomahawks, beads, scissors, flour, &c., and I also further agreed to pay them a tribute or rent yearly. The parchment or deed was signed this afternoon by the eight chiefs, each of them, at the same time, handing me a portion of soil: thus giving me full possession of the tracts of land I had purchased. This most extraordinary sale and purchase took place by the side of a lovely stream of water; from whence my land commenced. A tree was here marked in four different ways, to define the corner boundaries. Good land to any extent, either for stock or tillage, with good water, was here in abundance ready for sheep, cattle, or the plough.³²

Bungerim, listed as Bungarie, was a signatory to this treaty.³³ In doing so, ownership of the current study area was formally transferred from the *Boi-berrit* to the Port Phillip Association. Barwick notes that the symbolic handover of soil during a *tanderrum* ceremony, which gave strangers temporary access to the country and its resources, was misinterpreted by Batman to be the acquiescence of his

³² Batman, 1856: 20

³³ Barwick, 1984: 122

purchase.³⁴ Despite the British government's decision that the treaty was invalid, the Port Phillip Association did not cease in colonising this six hundred thousand acres.

The rapidity by which Aboriginal country became occupied and the subsequent degradation of the Aboriginal people resulted in an instruction from the Secretary of State for the Colonies in London that the Government of New South Wales institute a Select Committee Inquiry into the Condition of Aborigines. Upon recommendation of the Inquiry, the government established the Port Phillip Aboriginal Protectorate which commenced operations in January 1838. This scheme was appointed by the Chief Protector George August Robinson, and his four assistant protectors, James Dredge, William Thomas, Charles Wightman Sievwright, and Edward Stone Parker. Their role was to promote the well-being of the Aboriginal people and represent their interests to the Colonial Executive. In the long term, their objective was to 'civilise' the Aboriginal population by imposing the adoption of a European lifestyle and conversion to Christianity.³⁵ The protectors were each assigned a district in which they were required to live among their Aboriginal constituents to learn their behaviours and record information. It was also believed a regional protectorate presence would safeguard Aboriginal people from the frontier violence which ensued after pastoral expansion.

Edward Stone Parker

In the spring of 1839, Edward Stone Parker built a wattle and daub cottage as a temporary base of operations on Jackson's Creek. His base was located in-between the Red Stone Hill and Emu Bottom stations (Figure 7) at the bottom of *Yei Rip* hill.³⁶ This hill is presumably Yerrip Hill on Jacksons Creek, possibly named after the Kulin word for ironbark trees which is *Yirrip*.³⁷ The protectorate had taken charge of an orphaned boy whose mother had died from venereal disease. The boy, named Ware.re.rap from the *Wad.dow.wer.rer* tribe, was passed into Parker's care and lived with him at Sunbury.³⁸

Parker was in frequent communication with whom he called the *Waverovey* tribe. Parker's first impression was of the rapid occupation of Aboriginal country for sheep and cattle runs, particularly the most valuable land such as creeks, rivers and other watercourses.³⁹ He prepared an incomplete list of Aboriginal people at his Sunbury depot in 1840, which included the *Marinbulluk*.⁴⁰ In the same year, Parker wrote to Robinson explaining that:

*the aborigines of the Marinbulluk and Kouong willam sections of the Waverovey tribe... are the only people who can with propriety be termed Mount Macedon blacks – their country being the district from 20 to 30 miles north, west and south of that mountain.*⁴¹

Parker did not stay at Sunbury, instead moving to an area of reserved land at the Loddon River with the "Mount Macedon blacks" and neighbouring groups. Prior to leaving, Robinson visited Parker and travelled through the Sunbury region to Mount Holden in January and February of 1840. Robinson described this country through which they travelled as:

³⁴ Barwick, 1984: 122

³⁵ Christie, 1979: 89

³⁶ Robinson, 1840: 2

³⁷ Clark, 2014: 202

³⁸ Robinson, 1840: 96

³⁹ Parker 1802-1865: 10-11

⁴⁰ Barwick 1984: 116

⁴¹ Edward Stone Parker, 1840, inward correspondence to the Chief Protector of the Aborigines, Public Records of Victoria Series 11.

*Green hills and valleys with a verdure of transparent green... the bright green grass contrasted with the sombre foliage of the trees... the country on either side of the road as far as the eye could scan was truly luxuriant. Covered with rich and thick herbage (kangaroo grass) and the trees sheoak and cherry tree and stunted gum... A fine series of water holes and deep from which they supply themselves with fish – black fish and eels... The house of Mr Parker is situated in a valley the soil rich black alluvial... the river abounds with fish and eels... I believe half the runs have been shown by the natives. They have been employed as guides to exploring parties and searches after land. And when the purposes of the whites have been learned the natives have been turned adrift, away, and frequently in a strange country, and destroyed by the other natives, often ill used.*⁴²

During his time at Sunbury in 1840, Robinson visited George Evans of Emu Bottom station. Evans explained that when he first arrived he employed a party of “natives” to show him the location of his run.⁴³ On one occasion, the “natives” approached his shepherd and took one of Evans’ lambs. They then went to the Jackson’s (north-west of Red Stone Hill on Jacksons Creek) and kept his shepherd as a hostage until they had chosen twenty sheep to take. Evans also tells Robinson that he does not allow the “natives” to come to his hut anymore as he does not have any supplies for them.⁴⁴

James Dredge

James Dredge was appointed to Taungurung country, stationed at the Goulburn River between May 1839 and June 1840. To arrive and return from Melbourne to the Goulburn River, Dredge would have likely travelled through *Woiworung/Wurunjerri* country to the north of Melbourne. The diary and letters drafted by Dredge during this period primarily focused on his opinions about the inefficiency of the protectorate scheme, the acts of violence and other malicious intentions of the colonists towards Aboriginal people, and his recommendations on the best methods of Aboriginal peoples “conversion to Christianity and consequent civilisation”.⁴⁵ There is scant detail of any first-hand observations as he travelled between Melbourne and his station; however his opinions indicate that his experiences were of an Aboriginal country being encroached on by colonists who were actively engaging in a process of removing the Aboriginal presence on a country they wished to master their domain over.

Isaac Batey

The fields of kangaroo grass at Sunbury are ideal for grazing stock and attracted pastoralists to the area. On January 27th 1846 the Batey family arrived at a small squatting run on Jacksons Creek, the Red Stone Hill station.⁴⁶ Their son, Isaac Batey, was seven years of age at this time. Later in life, Batey recorded his recollections of growing up on the station. These recollections included his experiences of Aboriginal people moving through the area and camping on the property. Unfortunately the transcription of Batey’s memoirs is temporarily in closed storage at the Koorie Heritage Trust. A second manuscript authored by Isaac Batey on the subject of Sunbury Pioneers is held at the State Library of Victoria which provides a lesser degree of detail about the Batey family experiences with Aboriginal people at Sunbury. Some of this information is taken from his father’s journal and their collective family memories. The locations of the stations mentioned by Batey below are all shown below in (Figure 6).

⁴² Robinson, 1840: 1-4

⁴³ Robinson, 1840: 4

⁴⁴ Robinson, 1840: 4

⁴⁵ Dredge, letter dated May 10th 1841, in Dredge 1817-1845

⁴⁶ Batey, 1840-1850

At times it is unclear whether he is recounting his own experiences in early adulthood which may place the events from approximately 1855, or whether the experiences are those from his father's journal which would place events from 1846. For example, Batey writes:

I saw a mob of blackfellows coming down through the sheoaks straight for the hut. Going inside I hastily examined by double-barrelled gun, then a flintlock... loading the weapon with ball and sticking a big knife (a cross between a butchers knife and a carver) in my belt I took up my stand in the doorway. I felt a bit gallied (frightened) but I made up my mind that if they attacked me that I would be good for two of them with the gun. Presently they reached the hut and coming within speaking distance halted. They began gabbering to me in their lingo, I to them in English, but we could not understand each other, wheeling about they marched off, and by jove I was glad to see their backs. There appeared to be upwards of two hundred of them, stark naked, all fully armed with the weapons these people use. There were no lubras or picanninies with them, so it was likely they were on their way to fight another tribe somewhere.⁴⁷

If this is a story of Batey's father, it may be describing one of the initial interactions between the Aboriginal people at Sunbury and the Batey family. The Aboriginal people have come as a group, with weapons for protection, to meet the new strangers on their country. If this is Isaac Batey's personal experience, this is indicative of large numbers of Aboriginal people continuing to move through their country post non Indigenous settlement.

Not all interactions with Aboriginal people were potentially hostile, as George Evans at Emu Bottom station found:

One day blackfellows being on the scene one of their dogs [causing annoyance, George Evans shot at the dog] with the result being that the bullet ripped along the animals back. Mr Evans junior states that the darkies were greatly surprised at the effects of the shot... two blacks came after nightfall bearing torches of bark and invited him to their camps near at hand to witness a coroboree. Mr Evans complied, thus it appears that the natives wanted to be on a friendly footing with the lonely whiteman.⁴⁸

To the Aboriginal people, who owned domesticated Dingo's as pets, this surmounted to their pet being shot at. Despite this, the *Marin bulluk* who Robinson infers are at George Evan's station Buttlejork/Emu Bottom,⁴⁹ make an attempt to interact with Evans on friendly terms through this invitation.

Mr Headman of Emu Creek Station recounted his own experience of large groups of Aboriginal people on his station to Isaac Batey. In this scenario, inter-group conflict breaks out with tragic consequences (date unknown but the event took place after 1836):

a party of blacks came to the station one day, then presently a second lot arrived. When the two lots met they began quarrelling, then took to throwing boomerangs at each other with the result that a young lubra was killed outright. This fatality instantly ended hostilities. Headman must have examined the corpse because he said the missile had split the chest completely open lengthwise. The hapless girls people [obtained] a sack from Mr Headman, placed the body in it and carried it off.⁵⁰

⁴⁷ Batey, 1840-1850: 11-12

⁴⁸ Batey, 1840-1850: 103-104

⁴⁹ Clark, 1990: 384

⁵⁰ Batey, 1840-1850: 150

When the Samuel and William came to the current study area to establish Koorakooracup station they rode around the property and came “upon a blacks camp in a creek bend”.⁵¹ Through a series of animated gestures, one of the brothers attempted to convey to the group that they were searching for a lost horse, in hope that this pretence would avoid an attack. In addition to the isolation and unknown country in which the Batey family and Jackson brothers found themselves, the murder of a European settler at Mt Cottrell was fresh in their minds. This combination fuelled an angst that attacks by Aboriginal people were inevitable and is one explanation of the immediate arming of Batey or the more peaceful attempts at cross-cultural communication by the Jacksons. The maliciousness of colonists towards Aboriginal people did not end at being prepared to guard ones’ safety but also manifested into the nineteenth century architectural design at Sunbury:

*speaking with old-timers in the town who themselves had spoken to the group-up children of early settlers... they reveal stores of the original squatters shacks having rifle slits in the walls to use against the marauding Aborigines.*⁵²

The language barrier between Aboriginal and non Indigenous people frequently emerges from these accounts. This factor possibly became an issue of concern, as the Protectorate declared in 1845 that “the government is desirous of obtaining the services of a person competent to interpret in a court of Justice the dialect of the Aboriginal natives of Emu Creek”.⁵³ The hostilities such as those described above could be one possible reason why the protectorate felt the need to address this matter.

Following the separation of the colonies of New South Wales and Victoria, the responsibility of Aboriginal Affairs fell to the Victorian Surveyor General. From the failings of the protectorate scheme and increased media scrutiny on the colonial governments policies relating to Aboriginal people, a second select committee to inquire into the condition of Aboriginal people of Port Phillip was established in 1858; the Select Committee of the Legislative Council on the Aborigines. On the 27th of October 1858 the Select Committee ordered that a circular containing a list of queries be disseminated amongst people believed to be in a position to afford information upon the present condition of the Aborigines.⁵⁴ From reviewing the report compiled by the select committee which detailed the responses received, it does not appear that any of the landowners within the current study area were involved in the circular, or if they were, did not respond to any of the questions.

These fragments within the historical record indicate that from the 1840s *Marin bulluk* people were transitory within the study area, no longer having permanent homes on their country but moving through it to possibly either reach a predestined location or simply to survive within their occupied estates. Furthermore, the account above from Evans describes the Aboriginal people as being “on the scene” also implies transitory movement after 1846. It appears that employment of Aboriginal people on stations occurred quickly. From initially showing the colonists to their stations, Aboriginal people came to be directly employed as labour such as at Batey’s neighbouring Katsville station owned by Richard and George Brodie who had an “Aboriginal man and his lubra” in his service.⁵⁵ It is not apparent whether these were *Marin bulluk* people or from elsewhere.

⁵¹ Batey, 1840-1850: 48

⁵² Pattison [*et al*], 1974: 2

⁵³ George Augustus Robinson in Pattison [*et al*], 1974: 8

⁵⁴ Select Committee of the Legislative Council, 1858-1859: 25

⁵⁵ Batey, 1840-1850: 89

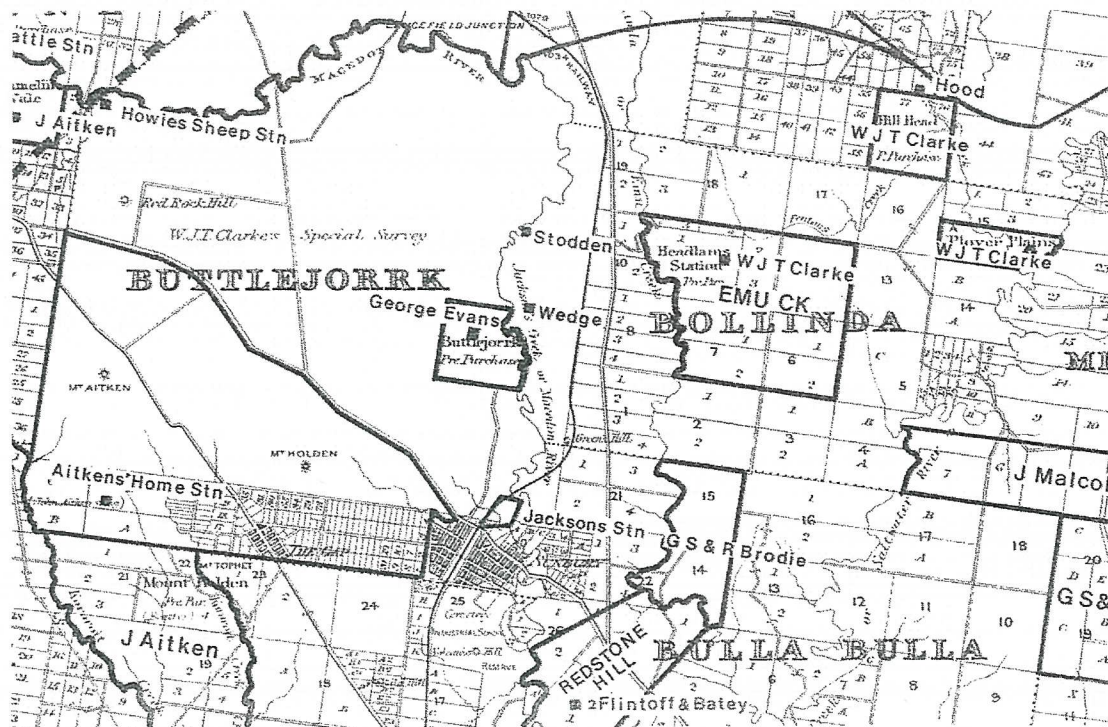


Figure 6 Map showing location of pastoral stations in Sunbury from Spreadborough & Anderson (1983)

Environment and Traditional Wurundjeri Practices

Whilst the recollections of Batey and his neighbours pay attention to the interactions of Indigenous and non Indigenous people, a portrait of the biophysical environment can also be somewhat gleaned from the historical records. The biophysical environment as described by Robinson and the initial pastoralists was not a result of nature, a 'virgin wilderness', but a landscape completely shaped as a result of *Woiwurrung* land management. Approximately 25 per cent of the plant species located in pre-1750 grassland/grassy woodland environments, such as the study area, were used by Aboriginal Victorians.⁵⁶ Consistent with other Aboriginal Victorian communities, *Woiwurrung* people developed sophisticated agricultural and aquaculture practises. Upon Batey's arrival in Sunbury he noted that the grass was long and thin which he attributed to Aboriginal burning regimes.⁵⁷ He was correct in this assertion as biannual fire regimes were carried out to ensure regeneration of the grasslands which were of equal importance to Aboriginal people as wheat farms to Europeans; not only to harvest the seed for grain food but the seed was also packaged and traded as currency between groups.⁵⁸

Tree canopies of *Acacia* and *Eucalyptus* species were utilised in a number of ways. The bark, burs, resin gum and wood provided the necessary materials for making canoes, *mia-mias*, *tarnuks*, axe handles and farming tools such as murnong digging sticks. Common tussock-grasses, sedges, rushes, reeds, and water-ribbons were important staple foods and were also used in medicine and manufacturing items such as spears, string and fishing nets.

The waterways were also an important environmental feature in traditional Aboriginal culture. Waterways functioned as travelling routes and inter-group meeting places for trade, ceremonies, initiations, marriages, or to resolve inter-group conflict. In a prior heritage study, Jacksons Creek was

⁵⁶ Gott, 2007

⁵⁷ Batey, 1840-1850: 22

⁵⁸ Pascoe, 2014

identified as a component in a larger travel and potential trade route which followed waterways to connect Aboriginal people to the Macedon foothills, Mount Kororoit, Rosslynne, Woodend, Daylesford, and Gisborne.⁵⁹

The volume of fish and *yiiik* (short-finned eels) available in Jacksons Creek would have provided a food source for these travellers. During the annual eel migration in summer, clay pots, rock traps and woven lomandra nets were placed at the bottom of freshwater waterways to trap eels after the water receded. It is likely that the *Marin bulluk* would have utilised these forms of aquaculture technology to catch *yiiik* and other freshwater animals. Aboriginal Victorian eel fishing techniques were described on numerous occasions by Robinson. While the location he describes below is believed to be near Mount William in Wurundjeri Country, it stands as a detailed example of the types of engineering works undertaken by *Woiwurrung* people in proximity to the study area:

Observed an immense piece of ground trenched and banked, resembling the work of civilized man but which on inspection I found to be the work of the Aboriginal natives, and constructed for the purpose of catching eels... these trenches are hundreds of yards in length. I measured at one place in one continuous triple line for the distance of 500 yards. These triple water courses led to other ramified and extensive trenches of a most torturous form. An area of at least 15 acres was thus turned over. These works must have been executed at great cost of labour to these rude people the only means of artificial power being the lever, the application and incentive of which force being necessity. This lever is a stick chisel, sharpened at one end by which force they threw up clods of soil and thus formed trenches, smoothing the water channel with their hands. The soil displaced went to form the embankment... this description of work is called by the natives Cro.cup.per oje... all its varied form and curious curvilinear windings and angles of every size and shape and parallels, etc; at intervals small apertures left and where they placed their arabines or eel pots. These gaps were supported by pieces of the bark of trees and sticks. In single measurement there must have been some thousands of yards of this trenching and banking. The whole of the water from the mountain rivulet is made to pass through this trenching ere it reaches the marsh; it is hardly possible for a single fish to escape. I observed at short distance higher up, minor trenching was done through which parts of the water ran in its course to the more extensive works. Some of the banks were 2 feet in height, the most of them a foot and the hollow a foot deep by 10 or 11 inches wide. The main branches were wider. Around these entrenchments was a number of large ovens or mounds for baking... the one I measured was 31 yards long, 2 yards high and 19 yards broad.⁶⁰

Murnong (*Microseris scapigera*) tubers were another food staple which was extensively cropped in the study area. Batey observed that the *murnonong* gardens formed prominent terraces in the landscape:

the soil (on a sloping ridge) is rich in basaltic clay, evidently well fitted for the production of myrnongs. On the spot are numerous mounds with short spaces between each, and as all these are at right angles to the ridge's slope it is conclusive evidence that they were the work of human hands extending over a long series of years... it is reasonable to assume that the aboriginals were quite aware of the fact that turning the earth over in search of yams, instead of diminishing that form of food supply, would have a tendency to increase it. On arriving in 1846 [in Sunbury] and

⁵⁹ du Cros, 1996

⁶⁰ Robinson, 1841: 91-92

*thereafter myrnong digging stick was unknown to us, for all sufficient reason that livestock seemingly had eaten out that form of vegetation.*⁶¹

To process the *murnong*, the roots were washed in the river and then stripped of the outer rind to reveal the white tuber to be ground and baked into bread.⁶² Numerous oven mounds at Red Stone Hill were described by Batey in his memoirs, which were used to roast the tubers. Batey attributes the “continuous tramping of sheep, cattle or horses” as the reason for the extinction of *murnong* within Sunbury after his arrival.⁶³ He also recalled how farming activities over time such as ploughing had removed oven mounds from the landscape.

There is one mound in the study area which has survived impacts from non Indigenous land management and is unique compared to the oven mounds typical of the area. Located 200 metres west of Jacksons Creek on Evans’ former station, the mound is registered as Holly Green Mound (7822-0589 [VAHR]) earth feature.

The feature was inspected by Wurundjeri Council and the Office of Aboriginal Affairs Victoria (OAAV) on the 3rd of August 2012. In light of academic debates with regard to the original source of the mound (cultural, natural, or a result of non Indigenous farming) Wurundjeri Council and OAAV determined that the mound was of Aboriginal origin. Approximately 30% of the western side of the mound was removed due to excavation by the landowner in the 1930s and the Museum of Victoria removed a further 5%. The following information is taken for the place registration of the VAHR:

The mound was ‘discovered’ in the 1930’s by the land owner, Mr. H.L. Webb when he and the Council & Country Roads Board were excavating it out for the use of gravel for road repairs. Towards the centre of the mound, workers found decomposed human bones and ash. Mr. Webb stopped works and noted that a layer of wet clay (approximately 4-5 inches thick) was on top of the bones and that soil and stones from the surrounding area had been piled over and around the burial.

In 1934, D. Casey and D.J Mahoney conducted an excavation of the mound. In the area of excavation, Casey indicates that they did not find any sloping bedding lines to indicate that stones from the surrounding area had been heaped on. There was also no clear distinction between the base of the mound and the underlying clay. They found no fragments of bone and the white substance (believed to be ash by Mr. Webb), Casey and Mahoney believed was mineral in character, caused by leaching. Casey and Mahoney concluded that there was no real evidence of the mound being used for a burial and therefore it was of natural origin.

A 1956 article in the Victorian Naturalist stated that there were human bones and ash in the centre of the mound. The remains would have belonged to many individuals and had been partially burnt and heaped together on the surface. A layer of clay was on top and then the stones and soil from the surrounding area had been gathered and placed on top, forming a large mound. Excavations of the mound (on the west and north-east sides of the mound) have revealed that it primarily consists of gravel from the surrounding area and initial reports indicate that in the past it could be seen where the stone was collected from.

⁶¹ Batey in Frankel, 1982: 43-44

⁶² Batey, 1840-1850: 258

⁶³ Pascoe, 2014: 23-24

During a 1994 Aboriginal Archaeological Assessment, information was provided that there was a possibility that the mound was an artillery installation used for military manoeuvres by soldiers based in the Sunbury region in the 1850's.

At some point after the Archaeological Assessment, Holly Green Mound (VAHR7822-0589) was removed from the VAHR. Further information has since been sought which concerning the beliefs that the mound is either a natural occurrence or that it was built as an artillery installation.

GHD was provided with the location and imagery of the mound. They have stated that they are fairly confident that it is artificial. The site does not have any of the characteristics of a natural feature that could have formed through geomorphological processes. Heritage Victoria was approached regarding the possibility that the mound was a military installation. Advice was provided that the mound did not resemble artillery installations from the 19th century as has been reported elsewhere.⁶⁴

Burial practises of *Woiwurrung* people as described to Howitt by Barak are dissimilar to the placement of ancestral remains found in the Holly Green mound, as is the absence of other archaeological material:

The Woi-worung buried their dead in circular pits. The corpse, with its hands crossed, was corded tightly so that the knees were drawn up towards the head, and the body was usually laid on its side as if in sleep. With the dead was buried his personal property and his stone tomahawk, but, at least in the section of the Woi-worung to which William Beiruk belonged, no weapons, "lest the dead man might hurt someone." But in one instance of a noted hunter, his throwing-stick (narri-wan) was stuck in the grave by his right side, "so that he might have it handy." The grave was then filled in with wood, stones, and earth.⁶⁵

This may indicate that the ancestral remains found in the mound do not form part of a usual burial practise for traditional *Woiwurrung* people, or is possibly the result of an earlier Aboriginal society in the study area. A question asked by the Select Committee is of note to this matter, which asks about the kinds of habitation dwellings used by Aboriginal people.⁶⁶ In reply, a John L. Currie of Wardy Yallock near Warrnambool and Portland responded with the following observation:

In this neighbourhood (Emu Creek and Wardy Yallock) [Emu Creek and Wardy Yallock in western Victoria] there are some remarkable mounds, eight in number, and in close proximity to each other. The largest is about twenty feet in height, and some hundreds of feet in circumference. The soil of which they are composed is entirely different from the soil around them, and has apparently been produced by an accumulation of ashes. There is no timber or rather fuel now, nor apparently has there been at any former period within some miles of them. The present race of aborigines, so far as I have been able to ascertain, are not acquainted with their use, and they have certainly shown no habits in the mode of cooking or in religious rites since the whites became acquainted with them, that could lead to the formation of such mounds. From this I infer that they have been formed by a race possessing different habits from the present, and who, from the size of the mounds, must have been very much more numerous.⁶⁷

Whilst the contents of Currie's mound is unknown, it does indicate that the practise of 'mounding' soil or burnt material to such an extent was carried out across Victorian, with the Sunbury mound

⁶⁴ Victorian Aboriginal Heritage Register

⁶⁵ Howitt, 1884: 189

⁶⁶ Select Committee of the Legislative Council, 1858-1859: 61

⁶⁷ Select Committee of the Legislative Council, 1858-1859: 62

being a very rare example of this practise. Western Victorian Aboriginal people constructed artificial mounds as the foundations for their homes when building in inundated land; however as the sizes and nature of foreign soils and burnt material is shared at Currie's mound and the Emu Bottom mound this could be indicative of a further use which is unknown at this present time.

Approximately two kilometres to the south of the mound are five indented earth rings which Wurundjeri Council Elders believe to be of spiritual or ceremonial connection to Holly Green mound. Whilst the traditional use of these earth rings have not as yet been ascertained, they have come to symbolise places of ceremony and initiation due to the likeliness of these earth rings with *Bora* and *Burbung* male initiation rings in Queensland and New South Wales. There are additional parallels which indicate the rings were associated with ceremonial purposes as ethnographic descriptions of *Wonggumuk* and *Narramang* male initiation areas on the Victorian side of the Murray River are also associated with earth rings similar to those at Sunbury.⁶⁸ In addition, two earth rings are located at Creswick and Colac, which are described in nineteenth century European oral traditions as places of Aboriginal ceremony.⁶⁹

Inclusive of the Sunbury Rings and Holly Green Mound, the study area contains a number of Aboriginal cultural heritage places registered on the VAHR (Table 3) comprising scarred trees, artefact scatters, and earth features which are all indicative of the activities described in this section and extensive occupation by *Woiwurrung* people.

Conclusions Derived from Records and Published Sources

In conclusion, Aboriginal Victorians were delineated by socio-dialectical groups with linguistic and localised distinctions. The notion of a language group classification has become to be commonly understood as defining the boundaries between traditional owner groups and is reflective of Wurundjeri Council's appointed Registered Aboriginal Party area. Environmental features often marked the boundary of local descent and language group areas. *Woiwurrung* country is understood by the Wurundjeri Council as bound to the north by the Great Dividing Range, to the west by the Werribee River, to the east by Mount Baw Baw and to the south by the Yarra River to Mordialloc Creek. It includes the Yarra River Valley and the rivers and creeks that flow into the Yarra River from their headwaters in the Great Dividing Range.

In terms of coverage of Aboriginal occupation within the study area, it was the *Boi-berrit / Marin-bulluk / Marin balug / Waverovey / Wurunjerri / Wurundjeri* people who spoke the *Woiwurrung / Woiworing* language. After the establishment of pastoral stations at Sunbury and the acquisition of Aboriginal country, the *Marin bulluk* appear to have become transitory, moving from station to station or to Parker's base in request of supplies and at times out-rightly taking the sheep. Their safety is not guaranteed as the display of weaponry from the colonists assumes that if the country cannot be acquired peacefully, it will be taken by force. Despite this, the *Marin bulluk* attempted to live a traditional lifestyle by continuing to have corroborees, settle inter-group conflict, and maintaining a presence on country by living alongside non Indigenous people. Some were also in the employment of the colonists, to show them to their prospective country and then as farm labour. Former *Marin bulluk* estates are now represented and cared for by the Wurundjeri people. Wurundjeri are the direct descendants of the *Woiwurrung/Wurunjerri* people who lived in the Melbourne and Greater Melbourne area for at least 40,000 years. Members of the Wurundjeri

⁶⁸ Sutherland & Richards, 1994: 16

⁶⁹ Frankel, 1991: 113 & Massola 1966

Council are descendants from their apical ancestors Wurundjeri *ngurungaeta* Bebejan and his wife Tooterrie. Their grandson, Robert Wandoon, was born at the Coranderrk Aboriginal Reserve in Healesville. The members of the Wurundjeri Council are the fourth generation descendants of Robert Wandoon.

Cultural Values Recording

As part of the the Sunbury Cultural Values Assessment (CVA), Wurundjeri elders and staff were invited to walk country and examine proposed infrastructure locations within the Sunbury 1074 and 1075 PSP areas. The assessment included assessing the potential locations for a railway station and associated crossings, roads and bridge sites, as well as an area that has been proposed for a second town centre in Sunbury. As part of the assessment process, informal interviews were undertaken with Wurundjeri Elders, in the field, and have subsequently been compiled in this report to assist in identifying and detailing the tangible and intangible cultural values contained within Sunbury 1074 and 1075 PSP areas. Those who participated in the Sunbury CVA are listed in Table 2.

Table 2 Cultural Values Recording Participation

Date	Participant	Organisation	Role
22 January 2015	Alice Kolasa	Wurundjeri Council	Elder
22 January 2015	Bill Nicholson Jnr.	Wurundjeri Council	Elder
22 January 2015	Jacqui Wandin	Wurundjeri Council	Field Representative
22 January 2015	David Wandin	Wurundjeri Council	Elder
22 January 2015	Allan Wandin	Wurundjeri Council	Elder
22 January 2015	Karen Jones	Wurundjeri Council	Elder
22 January 2015	Ron Jones	Wurundjeri Council	Elder
22 January 2015	Delta Lucille Freedman	Wurundjeri Council	Cultural Heritage Officer
22 January 2015	Alex Parmington	Wurundjeri Council	Project Manager
22 January 2015	John Petrakos	MPA	Senior Planner
22 January 2015	Rosy Serventy	MPA	Senior Planner
19 February 2015	Alice Kolasa	Wurundjeri Council	Elder
19 February 2015	Jacqui Wandin	Wurundjeri Council	Field Representative
19 February 2015	Allan Wandin	Wurundjeri Council	Elder
19 February 2015	Karen Jones	Wurundjeri Council	Elder
19 February 2015	Ron Jones	Wurundjeri Council	Elder
19 February 2015	Delta Lucille Freedman	Wurundjeri Council	Cultural Heritage Officer
19 February 2015	Alex Parmington	Wurundjeri Council	Project Manager
19 February 2015	John Petrakos	MPA	Senior Planner
19 February 2015	Fiona McDougall	MAP	Senior Planner

CULTURALLY SENSITIVE MATERIAL REDACTED

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The locations within the study area which were visited for the recording are representative of former *Marin Baluk* country prior to extensive clearing and other modifications by pastoralists and more recent urban development. *Marin baluk* people sustainably managed the land and its resources. Fire regimes were one way to ensure large tracts of land were regenerated for seasonal use. Stands of native trees and other native vegetation were also of particular importance to the *Marin Baluk*. Wurundjeri Elders perceive a landscape transformed by non Indigenous agricultural practises and urban development to be 'unhealthy'. Rejuvenation of the original ecological conditions is an important element of caring for country.

In addition to its rich and diverse sociocultural history, the study area also contains numerous previously recorded archaeological sites, with higher concentrations associated with Jackson and Emu creeks. The archaeological cultural material identified at Sunbury during prior archaeological assessments provides the Wurundjeri community with a material context at the time of Indigenous sovereignty. The Wurundjeri Elders believe that if a large-scale archaeological assessment was undertaken for the entire region, archaeological material would be identified connecting Sunbury to other important natural features such as Jacksons Hill, Mount Holden, and Mount Macedon.

The participants demonstrated that being on country reignites and serves to maintain spiritual connections to country. When visiting the Emu Bottom Mound a wedge tailed eagle flew overhead, which the Elders interpreted as receiving approval from their creation being / moiety to be on country. An eagle nest was also found at the proposed Lancefield Road creek crossing alignment.

Summary

The importance of PSP areas 1074 & 1075 as a cultural landscape is determined by its aggregate of the known material remains and the social significance imbued by the Elders; their connection to country is articulated as an understanding of traditional cultural practises and living within a socially demarcated area whilst the archaeological material provides a tangible representation of former *Woiwurrung* occupation. This form of attachment to country is referred to by anthropologists as 'a sense of place' and is a reference point when assessing the cultural value of the visited locations in the study area. Whilst family history and traditional culture are recollected, the ultimate focus of the Wurundjeri participants is to return the environment to its original condition. In summary:

Emu Bottom Mound

The Emu Bottom Mound (7822-0589 [VAHR]) is a prominent, rare and unique archaeological feature. Whilst the precise traditional use is undocumented, this place is currently associated with burial practises and possibly connected to the Sunbury rings. It is also indicative of Wurundjeri occupation and sociocultural activity. It is on the former pastoral station of George Evans who witnessed corroborees on his property. Customary behaviour such as this may have been in association with the mound. It is currently being damaged from an informal bike track. Protecting the mound through revegetation with indigenous EVC species and fencing were a priority of the Elders. Interpretation through culture tours was also suggested to connect the public with the Aboriginal history of this landscape. Emu Bottom Mound is to be retained.



Plate 1 Emu Bottom Mound

Sunbury Rings

The Sunbury Rings (7822-0098 & 7822-0099 [VAHR]) are an earth features constructed by Aboriginal people. Whilst their precise traditional use is undocumented, they are places currently associated with marriages, corroborees, initiations, songlines, trade routes, male / female areas, and ceremony. The use of the rings as a social gathering place for the Wurundjeri community continued up until the latter twentieth century. They are currently managed by Wurundjeri Council's Green Team and there are plans for further environmental restoration works. Ongoing maintenance of pest and weed control is essential to ensure the longevity of the rings. Other priority works will require revegetation of native EVC species (this will also control erosion), rabbit removal, rabbit and kangaroo proof fencing, ecological burns. The Elders discussed the importance of including a cross-section of the community in future land management to ensure that technical information and the cultural importance of the rings are generationally maintained. The Sunbury Rings are to be retained.



Plate 2 Sunbury Rings

Lancefield Road Creek Crossing Alignment

The gully at this location was perceived by the Elders as being representative of former Wurundjeri country and the environment 'untouched' by pastoral activities or urban development. The location provided a panoramic view of Jacksons Hill, Mount Holden and Mount Macedon which are places of

cultural importance to the Wurundjeri people. It was also a home of Bunjil, seen in the eagle's nest, which is highly significance to the Wurundjeri people as their creation/moiety totem. The Elders did not support this location for the proposed Jacksons Creek road and bridge crossing due to the presence of the nest and associated rocky outcrop, which is located within the proposed alignment. As such, Wurundjeri Council will require more information concerning the Lancefield Road proposal before stating their final position. The Lancefield Road creek crossing alignment will, therefore, be the subject of further discussions between the MPA and Wurundjeri Council, in additions to location and design alternatives.



Plate 3 Lancefield Road Creek Crossing Alignment & Bunjil's Nest

Sunbury South Railway Station

The Elders did not identify specific cultural values at this location. Archaeological cultural heritage material was identified throughout this location and there may be mechanisms to manage this area in accordance with *the Aboriginal Heritage Act 2006*.





Plate 4 Sunbury South Railway Station Artefacts

Jacksons Hill & Quarry

This location is outside of the PSP areas and will therefore not be impacted.

Plateau located on 725 Sunbury Road, Sunbury

The plateau was viewed from a hill crest. The Elders believed the plateau to be a murnong farming area. Plateau located on 725 Sunbury Road, Sunbury is within the former boundary of the Red Stone Hill station. The Batey family witnessed the benefits of ecological burns, murnong terracing, and numerous oven mounds along Jacksons Creek. The area would have also been a location of Wurundjeri and European contact with the initial non Indigenous settlers to the area. Approximately 200 men visited the Batey family at their homestead, located in the area, and Aboriginal people continued to live a traditional lifestyle on the property alongside the Batey family. This allocation was also identified as an archeologically sensitive landscape and there may be obligations to manage this area in accordance with *the Aboriginal Heritage Act 2006*.



Plate 5 Plateau located on 725 Sunbury Road, Sunbury

Sunbury South Railway Station Activity Centre

The Elders did not identify specific cultural values at this location. Archaeological cultural heritage material was identified throughout this location and there may be obligations to manage this area in accordance with the *Aboriginal Heritage Act 2006*.



Plate 6 Sunbury South Railway Station Activity Centre

Sunbury South Creek Crossing Alignment

This location, beneath a large rocky / cliff feature elicited a spiritual connection with the Wurundjeri Elders, and again, was articulated as being a “pristine” remnant of Wurundjeri country. It is likely that this location was also within, or nearby, the former boundary of the Red Stone Hill station as discussed above (Plateau located on 725 Sunbury Road, Sunbury). The Elders were in support of the creek crossing alignment with assurance that the rocky/cliff escarpment feature will not be impacted. In addition, archaeological cultural heritage material was identified throughout this location and there may be obligations to manage this area in accordance with the *Aboriginal Heritage Act 2006*.



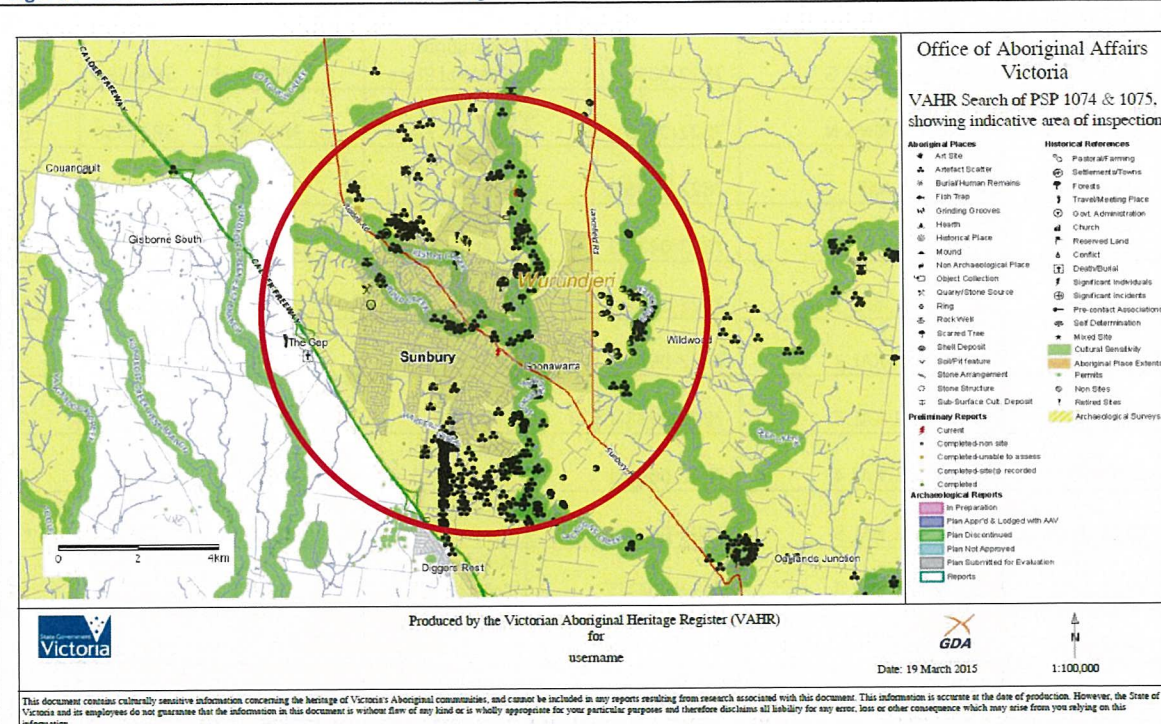


Plate 7 Sunbury South Creek Crossing Alignment

Archaeological Significance of PSP 1074 & 1075 Sunbury

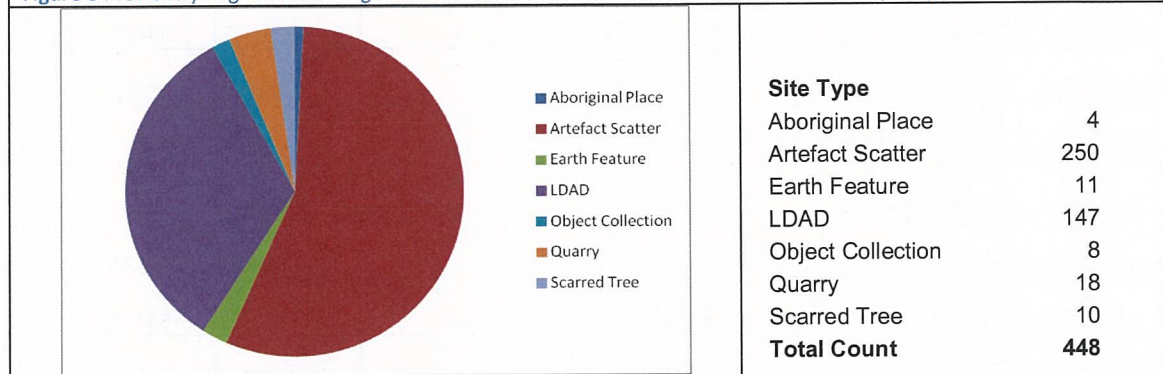
On the the 22nd of December 2014 and the 19th February 2015 the proposed infrastructure works locations were inspected during the targeted cultural values recording of PSP 1074 & 1075. Prior to undertaking the field assessment, a search of the Victorian Aboriginal Heritage Register (VAHR) was undertaken, which identified 448 previously registered Aboriginal Places within 5km of Sunbury Proper. Assessment of the Victorian Aboriginal Heritage Register database supports the Wurundjeri view that Sunbury is an important cultural landscape. There is high site type variability within the Sunbury area, where site types include an abundance of lithic artefact scatters, ceremonial sites (the Sunbury Rings). There are presently 5 earthen rings known scattered around the Sunbury area as well as a variety of other Aboriginal earth features that include a possible Aboriginal burial mound (i.e. Holly Green Mound) located east of Emu Bottom Homestead and a ochre quarry site located south of the proposed Sunbury PSPs, which has yet o be registered.

Figure 7 VAHR Search of PSP 1074 & 1075, showing indicative area of inspection



ACHRIS accessed 19/3/15

Figure 8 Previously Registered Aboriginal Places within PSP 1074 & 1075 and 4km of Sunbury Proper



The current VAHR records of the archaeology within the geographic regions indicate that the most intensive occupational activities occurred within 200 metres of the Jacksons and Emu Creek. Especially significant landforms within this culturally sensitive area include flat topped escarpments which overlook the waterways, alluvial terraces, rock exposures, and areas of remnant native vegetation. This is suggested by the presence of site types that include lithic artefactual material, scarred trees, earth features, and mounds. Table 1 and Figures 7 and 8 provide information regarding the types of sites present within, and near, the proposed Sunbury PSP areas.

Table 3 Previously Registered Aboriginal Places within PSP 1074 & 1075 and 4km of Sunbury Proper

Aboriginal Place No	Aboriginal Place Name	Component Place Number	Component Type	Easting	Northing	Zone
7822-0143	SUNBURY RING 4	7822-0143-1	Aboriginal Cultural Place	297037	5841227	55

7822-0589	HOLLY GREEN MOUND	7822-0589-2	Aboriginal Cultural Place	300328	5842336	55
7822-0098	SUNBURY RING G	7822-0098-1	Aboriginal Cultural Place	300342	5840299	55
7822-0099	SUNBURY RING N	7822-0099-1	Aboriginal Cultural Place	300490	5840350	55
7822-0145	PENFIELD AXE	7822-0145-1	Artefact Scatter	296682	5845229	55
7822-0481	G-DR 1	7822-0481-1	Artefact Scatter	298812	5833384	55
7822-0636	LANGI KAL KAL 1	7822-0636-1	Artefact Scatter	299662	5834634	55
7822-0637	LANGI KAL KAL 2	7822-0637-1	Artefact Scatter	299781	5835070	55
7822-0638	LANGI KAL KAL 3	7822-0638-1	Artefact Scatter	300212	5834259	55
7822-0639	LANGI KAL KAL 4	7822-0639-1	Artefact Scatter	300083	5834414	55
7822-0640	LANGI KAL KAL 5	7822-0640-1	Artefact Scatter	300062	5834844	55
7822-0641	LANGI KAL KAL 6	7822-0641-1	Artefact Scatter	300096	5835275	55
7822-0642	LANGI KAL KAL 7	7822-0642-1	Artefact Scatter	299712	5835034	55
7822-0643	LANGI KAL KAL 8	7822-0643-1	Artefact Scatter	299780	5835458	55
7822-0644	LANGI KAL KAL 9	7822-0644-1	Artefact Scatter	300423	5835430	55
7822-0645	LANGI KAL KAL 10	7822-0645-1	Artefact Scatter	300864	5835452	55
7822-0683	BERNPHELD 1	7822-0683-1	Artefact Scatter	299147	5844362	55
7822-0684	BERNPHELD 2	7822-0684-1	Artefact Scatter	300093	5844754	55
7822-0685	BERNPHELD 3	7822-0685-1	Artefact Scatter	299890	5844270	55
7822-0686	BUNDANOON 1	7822-0686-1	Artefact Scatter	297337	5840834	55
7822-0798	NW-1	7822-0798-1	Artefact Scatter	300402	5842748	55
7822-0799	NW-2	7822-0799-1	Artefact Scatter	300092	5842984	55
7822-0823	JACKSONS HILL 1	7822-0823-1	Artefact Scatter	298634	5836195	55
7822-0824	JACKSONS HILL 2	7822-0824-1	Artefact Scatter	298726	5836243	55
7822-0825	JACKSONS HILL 3	7822-0825-1	Artefact Scatter	298783	5836285	55
7822-1061	SALESIAN 5	7822-1061-1	Artefact Scatter	300337	5840444	55
7822-1064	WOODBOURNE HILLS 1	7822-1064-1	Artefact Scatter	297469	5841746	55
7822-1273	THE SANTUARY IA	7822-1273-1	Artefact Scatter	297803	5842644	55
7822-1274	JCT THE SANTUARY	7822-1274-1	Artefact Scatter	298127	5843113	55
7822-1462	BEER 8 Q	7822-1462-1	Artefact Scatter	303660	5839456	55
7822-1463	BEER 9 AS	7822-1463-1	Artefact Scatter	303702	5839571	55
7822-1467	SUNBURY RECREATIONAL RESERVE 1	7822-1467-1	Artefact Scatter	298962	5838934	55

7822-1517	CANTERBURY 1	7822-1517-1	Artefact Scatter	297653	5841192	55
7822-1518	CANTERBURY 2	7822-1518-1	Artefact Scatter	297614	5841231	55
7822-1519	CANTERBURY 3	7822-1519-1	Artefact Scatter	297496	5841154	55
7822-1520	CANTERBURY 4	7822-1520-1	Artefact Scatter	297363	5841226	55
7822-1529	BLIND CREEK 1	7822-1529-1	Artefact Scatter	296978	5839982	55
7822-1530	BLIND CREEK 2	7822-1530-1	Artefact Scatter	296887	5840125	55
7822-1531	BLIND CREEK 3	7822-1531-1	Artefact Scatter	296557	5840516	55
7822-1663	MOUNT VIEW 1	7822-1663-1	Artefact Scatter	296217	5842302	55
7822-1664	MOUNT VIEW 2	7822-1664-1	Artefact Scatter	296342	5842094	55
7822-1734	MOUNT VIEW 3	7822-1734-1	Artefact Scatter	296134	5842324	55
7822-1735	MOUNT VIEW 4	7822-1735-1	Artefact Scatter	296231	5842406	55
7822-1864	HOLDEN FLORA AND FAUNA RESERVE AS 1	7822-1864-1	Artefact Scatter	300383	5835698	55
7822-1892	RUPERTSWOOD 2	7822-1892-1	Artefact Scatter	300344	5841351	55
7822-1895	RUPERTSWOOD 5	7822-1895-1	Artefact Scatter	300343	5841454	55
7822-1896	RUPERTSWOOD 6	7822-1896-1	Artefact Scatter	300332	5841175	55
7822-1897	RUPERTSWOOD 7	7822-1897-1	Artefact Scatter	300837	5840602	55
7822-1898	RUPERTSWOOD 8	7822-1898-1	Artefact Scatter	300879	5840482	55
7822-1899	RUPERTSWOOD 9	7822-1899-1	Artefact Scatter	300532	5840445	55
7822-1900	RUPERTSWOOD 10	7822-1900-1	Artefact Scatter	300798	5840284	55
7822-1901	RUPERTSWOOD 11	7822-1901-1	Artefact Scatter	300918	5840351	55
7822-1902	RUPERTSWOOD 14	7822-1902-1	Artefact Scatter	300683	5839934	55
7822-1904	RUPERTSWOOD 16	7822-1904-1	Artefact Scatter	300487	5841538	55
7822-1907	VIADUCT ROAD ARTEFACT SCATTER	7822-1907-1	Artefact Scatter	298342	5836182	55
7822-2178	BLIND CREEK 4	7822-2178-1	Artefact Scatter	299279	5839047	55
7822-2193	KISMET CREEK 1	7822-2193-1	Artefact Scatter	299454	5839278	55
7822-2205	VINEYARD ROAD 15	7822-2205-1	Artefact Scatter	298266	5837473	55
7822-2206	VINEYARD ROAD 16	7822-2206-1	Artefact Scatter	298096	5835921	55
7822-2207	VINEYARD ROAD 17	7822-2207-1	Artefact Scatter	298082	5835790	55
7822-2208	VINEYARD ROAD 18	7822-2208-1	Artefact Scatter	298207	5836978	55
7822-2209	SUNBURY RECREATIONAL RESERVE 2	7822-2209-1	Artefact Scatter	298671	5839010	55
7822-2210	SUNBURY RECREATIONAL RESERVE	7822-2210-1	Artefact Scatter	298284	5839162	55

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7822-2302	DAY HOSPITAL 1	7822-2302-1	Artefact Scatter	299774	5838771	55
7822-2306	DAY HOSPITAL 2	7822-2306-1	Artefact Scatter	299795	5838679	55
7822-0004	Jacksons Creek Rail Bridge 1	7822-0004-1	Artefact Scatter	300162	5839472	55
7822-2627	Sunbury Electrification 34	7822-2627-1	Artefact Scatter	298588	5835391	55
7822-2628	Sunbury Electrification 32	7822-2628-1	Artefact Scatter	298587	5835354	55
7822-2629	Sunbury Electrification 31	7822-2629-1	Artefact Scatter	298581	5835316	55
7822-2630	Sunbury Electrification 37	7822-2630-1	Artefact Scatter	298552	5835446	55
7822-2631	Sunbury Electrification 36	7822-2631-1	Artefact Scatter	298590	5835442	55
7822-2632	Sunbury Electrification 33	7822-2632-1	Artefact Scatter	298551	5835374	55
7822-2633	Sunbury Electrification 35	7822-2633-1	Artefact Scatter	298558	5835407	55
7822-2634	Sunbury Electrification 38	7822-2634-1	Artefact Scatter	298590	5835460	55
7822-2635	Sunbury Electrification 39	7822-2635-1	Artefact Scatter	298556	5835484	55
7822-2636	Sunbury Electrification 40	7822-2636-1	Artefact Scatter	298590	5835516	55
7822-2637	Sunbury Electrification 12	7822-2637-1	Artefact Scatter	298567	5834225	55
7822-2638	Sunbury Electrification 20	7822-2638-1	Artefact Scatter	298560	5834859	55
7822-2639	Sunbury Electrification 17	7822-2639-1	Artefact Scatter	298564	5834641	55
7822-2640	Sunbury Electrification 30	7822-2640-1	Artefact Scatter	298555	5835320	55
7822-2641	Sunbury Electrification 26	7822-2641-1	Artefact Scatter	298579	5835046	55
7822-2645	Sunbury Electrification 10	7822-2645-1	Artefact Scatter	298586	5834122	55
7822-2648	Sunbury Electrification 13	7822-2648-1	Artefact Scatter	298559	5834372	55
7822-2649	Sunbury Electrification 11	7822-2649-1	Artefact Scatter	298583	5834155	55
7822-2650	Sunbury Electrification 19	7822-2650-1	Artefact Scatter	298587	5834842	55
7822-2651	Sunbury Electrification 16	7822-2651-1	Artefact Scatter	298594	5834602	55
7822-2662	Sunbury Electrification 27	7822-2662-1	Artefact Scatter	298579	5835099	55
7822-2661	Sunbury Electrification 21	7822-2661-1	Artefact Scatter	298587	5834874	55
7822-2660	Sunbury Electrification 22	7822-2660-1	Artefact Scatter	298582	5834951	55
7822-2659	Sunbury Electrification 23	7822-2659-1	Artefact Scatter	298588	5834988	55
7822-2658	Sunbury Electrification 24	7822-2658-1	Artefact Scatter	298559	5834973	55
7822-2657	Sunbury Electrification 25	7822-2657-1	Artefact Scatter	298581	5835012	55
7822-2654	Sunbury Electrification 28	7822-2654-1	Artefact Scatter	298560	5835171	55
7822-2663	Sunbury Electrification 29	7822-2663-1	Artefact Scatter	298554	5835263	55

7822-2667	Sunbury Electrification 14	7822-2667-1	Artefact Scatter	298587	5834563	55
7822-2684	Sunbury Electrification 55	7822-2684-1	Artefact Scatter	298580	5836010	55
7822-2685	Sunbury Electrification 54	7822-2685-1	Artefact Scatter	298581	5835978	55
7822-2691	Sunbury Electrification 53	7822-2691-1	Artefact Scatter	298580	5835942	55
7822-2702	Sunbury Electrification 41	7822-2702-1	Artefact Scatter	298581	5835596	55
7822-2692	Sunbury Electrification 42	7822-2692-1	Artefact Scatter	298590	5835622	55
7822-2701	Sunbury Electrification 43	7822-2701-1	Artefact Scatter	298552	5835693	55
7822-2700	Sunbury Electrification 44	7822-2700-1	Artefact Scatter	298550	5835714	55
7822-2699	Sunbury Electrification 45	7822-2699-1	Artefact Scatter	298552	5835734	55
7822-2698	Sunbury Electrification 46	7822-2698-1	Artefact Scatter	298552	5835771	55
7822-2704	Sunbury Electrification 47	7822-2704-1	Artefact Scatter	298553	5835790	55
7822-2695	Sunbury Electrification 50	7822-2695-1	Artefact Scatter	298551	5835867	55
7822-2694	Sunbury Electrification 48	7822-2694-1	Artefact Scatter	298550	5835829	55
7822-2693	Sunbury Electrification 49	7822-2693-1	Artefact Scatter	298550	5835848	55
7822-2705	Sunbury Electrification 66	7822-2705-1	Artefact Scatter	298793	5837420	55
7822-2703	Sunbury Electrification 52	7822-2703-1	Artefact Scatter	298578	5835915	55
7822-2706	Sunbury Electrification 64	7822-2706-1	Artefact Scatter	298596	5836198	55
7822-2718	Sunbury Electrification 71	7822-2718-1	Artefact Scatter	298533	5836137	55
7822-2725	Sunbury Electrification 65	7822-2725-1	Artefact Scatter	298539	5836430	55
7822-2717	Sunbury Electrification 51	7822-2717-1	Artefact Scatter	298561	5835964	55
7822-2724	Sunbury Electrification 58	7822-2724-1	Artefact Scatter	298532	5836117	55
7822-2723	Sunbury Electrification 59	7822-2723-1	Artefact Scatter	298591	5836127	55
7822-2722	Sunbury Electrification 15	7822-2722-1	Artefact Scatter	298566	5834574	55
7822-2730	Jacksons Creek West Bank 1	7822-2730-1	Artefact Scatter	300714	5840791	55
7822-2788	Sunbury Electrification 72	7822-2788-1	Artefact Scatter	298582.7	5834082	55
7822-2816	Buckland Way 08	7822-2816-1	Artefact Scatter	298718.3	5835327	55
7822-2821	Buckland Way 09	7822-2821-1	Artefact Scatter	298975.8	5835262	55
7822-2797	Buckland Way 10	7822-2797-1	Artefact Scatter	298811.6	5835082	55
7822-2798	Buckland Way 11	7822-2798-1	Artefact Scatter	299038.1	5835072	55
7822-2810	Buckland Way 15	7822-2810-1	Artefact Scatter	299086.3	5834691	55
7822-2817	Buckland Way 16	7822-2817-1	Artefact Scatter	299035.2	5834526	55
7822-2799	Buckland Way 12	7822-2799-1	Artefact	298986	5834925	55

			Scatter			
7822-2807	Buckland Way 13	7822-2807-1	Artefact Scatter	298758.5	5834879	55
7822-2820	Buckland Way 14	7822-2820-1	Artefact Scatter	299029.2	5834711	55
7822-2805	Buckland Way 17	7822-2805-1	Artefact Scatter	299084.2	5834390	55
7822-2822	Buckland Way 18	7822-2822-1	Artefact Scatter	299155.6	5834501	55
7822-2800	Buckland Way 29	7822-2800-1	Artefact Scatter	299188.4	5835905	55
7822-2801	Buckland Way 27	7822-2801-1	Artefact Scatter	299306.3	5835417	55
7822-2815	Buckland Way 19	7822-2815-1	Artefact Scatter	299426.4	5834801	55
7822-2802	Buckland Way 20	7822-2802-1	Artefact Scatter	299585.9	5834887	55
7822-2803	Buckland Way 21	7822-2803-1	Artefact Scatter	299470.1	5835045	55
7822-2819	Buckland Way 22	7822-2819-1	Artefact Scatter	299360	5835105	55
7822-2818	Buckland Way 23	7822-2818-1	Artefact Scatter	299299.4	5835139	55
7822-2804	Buckland Way 25	7822-2804-1	Artefact Scatter	299670.4	5835321	55
7822-2823	Buckland Way 26	7822-2823-1	Artefact Scatter	299084	5835375	55
7822-2853	Buckland Way 28	7822-2853-1	Artefact Scatter	299290.4	5835739	55
7822-2854	Buckland Way 24	7822-2854-1	Artefact Scatter	299647.2	5835204	55
7822-2008	HOLDEN FFR 9	7822-2008-1	Artefact Scatter	300652	5834866	55
7822-3258	Jacksons Creek Emu Bottom 2 IA	7822-3258-1	Artefact Scatter	299825.9	5842743	55
7822-3259	Jacksons Creek Emu Bottom 3 IA	7822-3259-1	Artefact Scatter	299852.4	5842758	55
7822-3257	Jacksons Creek Emu Bottom 1	7822-3257-1	Artefact Scatter	299799.7	5842731	55
7822-3291	Jacksons Creek Emu Bottom 5 IA	7822-3291-1	Artefact Scatter	299636.7	5842705	55
7822-3292	Jacksons Creek Emu Bottom 6 IA	7822-3292-1	Artefact Scatter	299612.9	5842679	55
7822-3293	Jacksons Creek Emu Bottom 4	7822-3293-1	Artefact Scatter	299802.4	5842700	55
7822-3723	Kingfisher Mid slope 1	7822-3723-2	Artefact Scatter	303563.9	5839394	55
7822-3714	Kingfisher Alluvial Flat 2	7822-3714-2	Artefact Scatter	303313.5	5839009	55
7822-3682	Kingfisher Artefact Scatter 1	7822-3682-1	Artefact Scatter	303455	5839158	55
7822-3683	Kingfisher Artefact Scatter 2	7822-3683-1	Artefact Scatter	303534	5839255	55
7822-3681	Kingfisher Artefact Scatter 3	7822-3681-1	Artefact Scatter	303435.6	5839902	55
7822-3684	Kingfisher Artefact Scatter 4	7822-3684-1	Artefact Scatter	303404.6	5838773	55
7822-3784	Redstone Hill 1	7822-3784-1	Artefact Scatter	300606.7	5834651	55
7822-3786	Redstone Hill 3	7822-3786-1	Artefact Scatter	300988.1	5834400	55
7822-3779	Emu Creek 2	7822-3779-1	Artefact Scatter	303035.7	5837605	55

7822-3780	Emu Creek 3	7822-3780-1	Artefact Scatter	302762.9	5837573	55
7822-3791	Jacksons Creek 6	7822-3791-1	Artefact Scatter	303228.1	5833594	55
7822-0097	SUNBURY RING AA	7822-0097-2	Artefact Scatter	299986	5840090	55
7822-0572	CALOOKA 1	7822-0572-1	Artefact Scatter	300638	5835870	55
7822-0573	CALOOKA 2	7822-0573-1	Artefact Scatter	300695	5836127	55
7822-0574	CALOOKA 3	7822-0574-1	Artefact Scatter	299794	5836304	55
7822-0575	CALOOKA 4	7822-0575-1	Artefact Scatter	299514	5836230	55
7822-0576	CALOOKA 5	7822-0576-1	Artefact Scatter	299912	5836884	55
7822-0577	CALOOKA 6	7822-0577-2	Artefact Scatter	298712	5836084	55
7822-0578	CALOOKA 7	7822-0578-1	Artefact Scatter	298700	5836640	55
7822-0687	CARMODY 1	7822-0687-1	Artefact Scatter	300737	5837584	55
7822-0688	CARMODY 2	7822-0688-1	Artefact Scatter	301032	5836609	55
7822-0689	CARMODY 3	7822-0689-1	Artefact Scatter	300879	5837313	55
7822-0690	EMU BOTTOM 1	7822-0690-1	Artefact Scatter	300160	5841845	55
7822-0693	GOONAWARRA 1	7822-0693-1	Artefact Scatter	300635	5838804	55
7822-0694	GOONAWARRA 2	7822-0694-1	Artefact Scatter	300562	5838784	55
7822-0695	MCMAHON 1	7822-0695-1	Artefact Scatter	300383	5838698	55
7822-0696	MCMAHON 2	7822-0696-1	Artefact Scatter	300187	5838609	55
7822-0697	SALESIAN 1	7822-0697-1	Artefact Scatter	300662	5841109	55
7822-0700	SALESIAN 4	7822-0700-1	Artefact Scatter	300286	5840976	55
7822-1396	WATSONS ROAD RAIL	7822-1396-1	Artefact Scatter	298640	5833793	55
7822-1454	GELLIES 1 IA	7822-1454-1	Artefact Scatter	302600	5838492	55
7822-1455	BEER 1 AS	7822-1455-1	Artefact Scatter	303329	5839068	55
7822-1456	BEER 2 AS	7822-1456-1	Artefact Scatter	303345	5839103	55
7822-1458	BEER 4 AS	7822-1458-1	Artefact Scatter	303391	5839150	55
7822-1459	BEER 5 IA	7822-1459-1	Artefact Scatter	303475	5839262	55
7822-1461	BEER 7 E	7822-1461-1	Artefact Scatter	303621	5839368	55
7822-1583	CANTERBURY HILLS ISOLATED ARTEFACT 1	7822-1583-1	Artefact Scatter	297314	5840867	55
7822-1584	CANTERBURY HILLS ISOLATED ARTEFACT 2	7822-1584-1	Artefact Scatter	297084	5841497	55
7822-1585	CANTERBURY HILLS ISOLATED ARTEFACT 3	7822-1585-1	Artefact Scatter	297236	5841527	55
7822-1586	CANTERBURY HILLS ISOLATED ARTEFACT 4	7822-1586-1	Artefact Scatter	297263	5841607	55
7822-1587	CANTERBURY HILLS	7822-1587-1	Artefact	297341	5841446	55

	ISOLATED ARTEFACT 5		Scatter			
7822-1588	CANTERBURY HILLS ISOLATED ARTEFACT 6	7822-1588-1	Artefact Scatter	297399	5841465	55
7822-1589	CANTERBURY HILLS ISOLATED ARTEFACT 7	7822-1589-1	Artefact Scatter	297536	5841407	55
7822-1590	CANTERBURY HILLS ISOLATED ARTEFACT 8	7822-1590-1	Artefact Scatter	297659	5841439	55
7822-1591	CANTERBURY HILLS ISOLATED ARTEFACT 9	7822-1591-1	Artefact Scatter	297717	5841424	55
7822-1592	CANTERBURY HILLS ISOLATED ARTEFACT 10	7822-1592-1	Artefact Scatter	297746	5841384	55
7822-1593	CANTERBURY HILLS ISOLATED ARTEFACT 11	7822-1593-1	Artefact Scatter	298014	5841280	55
7822-1594	CANTERBURY HILLS ISOLATED ARTEFACT 12	7822-1594-1	Artefact Scatter	298122	5841152	55
7822-1595	CANTERBURY HILLS ISOLATED ARTEFACT 13	7822-1595-1	Artefact Scatter	297875	5841582	55
7822-1596	CANTERBURY HILLS ISOLATED ARTEFACT 14	7822-1596-1	Artefact Scatter	297468	5841420	55
7822-1597	CANTERBURY HILLS ARTEFACT SCATTER 1	7822-1597-1	Artefact Scatter	297213	5840899	55
7822-1598	CANTERBURY HILLS ARTEFACT SCATTER 2	7822-1598-1	Artefact Scatter	296890	5841193	55
7822-1599	CANTERBURY HILLS ARTEFACT SCATTER 3	7822-1599-1	Artefact Scatter	297191	5841511	55
7822-1656	RAILWAY GULLY 1	7822-1656-1	Artefact Scatter	298580	5836003	55
7822-1759	CANTERBURY HILLS IA 15	7822-1759-1	Artefact Scatter	297644	5841309	55
7822-1760	CANTERBURY HILLS IA 16	7822-1760-1	Artefact Scatter	297796	5841343	55
7822-1845	JACKSONS CREEK 1	7822-1845-1	Artefact Scatter	297377	5843816	55
7822-1846	JACKSONS CREEK 2	7822-1846-1	Artefact Scatter	297523	5843599	55
7822-1847	JACKSONS CREEK 3	7822-1847-1	Artefact Scatter	298085	5843981	55
7822-1848	JACKSONS CREEK 4	7822-1848-1	Artefact Scatter	297827	5843924	55
7822-1849	JACKSONS CREEK 5	7822-1849-1	Artefact Scatter	297500	5842787	55
7822-2003	HOLDEN FFR 14	7822-2003-1	Artefact Scatter	300288	5835553	55
7822-2004	HOLDEN FFR 13	7822-2004-1	Artefact Scatter	300225	5835649	55
7822-2005	HOLDEN FFR 12	7822-2005-1	Artefact Scatter	300477	5835431	55
7822-2006	HOLDEN FFR 11	7822-2006-1	Artefact Scatter	300934	5835511	55
7822-2007	HOLDEN FFR 10	7822-2007-1	Artefact Scatter	300697	5835025	55
7822-2009	HOLDEN FFR 8	7822-2009-1	Artefact Scatter	300310	5834666	55
7822-2010	HOLDEN FFR 7	7822-2010-1	Artefact Scatter	300189	5834582	55
7822-2011	HOLDEN FFR 6	7822-2011-1	Artefact Scatter	301323	5834183	55
7822-2012	HOLDEN FFR 5	7822-2012-1	Artefact Scatter	300717	5834173	55
7822-2013	HOLDEN FFR 4	7822-2013-1	Artefact Scatter	300685	5834223	55
7822-2014	HOLDEN FFR 3	7822-2014-1	Artefact Scatter	300335	5834242	55

7822-2015	HOLDEN FFR 2	7822-2015-1	Artefact Scatter	300920	5834565	55
7822-2211	SUNBURY RECREATIONAL RESERVE 4	7822-2211-1	Artefact Scatter	298525	5839127	55
7822-2212	SUNBURY RECREATIONAL RESERVE 5	7822-2212-1	Artefact Scatter	298744	5838975	55
7822-2213	SUNBURY RECREATIONAL RESERVE 6	7822-2213-1	Artefact Scatter	298640	5838998	55
7822-2214	SUNBURY RECREATIONAL RESERVE 7	7822-2214-1	Artefact Scatter	298640	5838967	55
7822-2215	SUNBURY RECREATIONAL RESERVE 8	7822-2215-1	Artefact Scatter	298675	5838972	55
7822-2216	SUNBURY RECREATIONAL RESERVE 9	7822-2216-1	Artefact Scatter	298858	5838887	55
7822-2431	OLD CALDER HWY RAIL RESERVE 1	7822-2431-1	Artefact Scatter	298699	5833622	55
7822-2486	HOLDEN FLORA & FAUNA RESERVE 15	7822-2486-1	Artefact Scatter	300545	5835869	55
7822-2487	HOLDEN FLORA & FAUNA RESERVE 16	7822-2487-1	Artefact Scatter	300250	5835445	55
7822-2488	HOLDEN FLORA & FAUNA RESERVE 17	7822-2488-1	Artefact Scatter	300031	5835476	55
7822-2489	HOLDEN FLORA & FAUNA RESERVE 18	7822-2489-1	Artefact Scatter	300092	5835634	55
7822-2490	HOLDEN FLORA & FAUNA RESERVE 19	7822-2490-1	Artefact Scatter	300763	5835155	55
7822-2491	HOLDEN FLORA & FAUNA RESERVE 20	7822-2491-1	Artefact Scatter	300543	5834655	55
7822-2492	HOLDEN FLORA & FAUNA RESERVE 21	7822-2492-1	Artefact Scatter	300036	5834529	55
7822-2679	Sunbury Electrification 67	7822-2679-1	Artefact Scatter	298817	5837452	55
7822-2680	Sunbury Electrification 61	7822-2680-1	Artefact Scatter	298542	5836165	55
7822-2688	Sunbury Electrification 63	7822-2688-1	Artefact Scatter	298533	5836196	55
7822-2681	Sunbury Electrification 62	7822-2681-1	Artefact Scatter	298542	5836185	55
7822-2690	Sunbury Electrification 18	7822-2690-1	Artefact Scatter	298564	5834710	55
7822-2689	Sunbury Electrification 60	7822-2689-1	Artefact Scatter	298540	5836145	55
7822-2687	Sunbury Electrification 57	7822-2687-1	Artefact Scatter	298539	5836061	55
7822-2686	Sunbury Electrification 56	7822-2686-1	Artefact Scatter	298579	5836054	55
7822-2793	Buckland Way 01	7822-2793-1	Artefact Scatter	298785.7	5835977	55
7822-2795	Buckland Way 02	7822-2795-1	Artefact Scatter	298829	5835975	55
7822-2806	Buckland Way 03	7822-2806-1	Artefact Scatter	298950.6	5835602	55
7822-2808	Buckland Way 04	7822-2808-1	Artefact Scatter	298644.3	5835499	55
7822-2809	Buckland Way 06	7822-2809-1	Artefact Scatter	298609.4	5835306	55
7822-2794	Buckland Way 05	7822-2794-1	Artefact	298616.6	5835344	55

			Scatter			
7822-2796	Buckland Way 07	7822-2796-1	Artefact Scatter	298689.5	5835318	55
7822-3685	Kingfisher Crest 1	7822-3685-1	Artefact Scatter	303279.2	5839765	55
7822-3703	Kingfisher Crest 2	7822-3703-1	Artefact Scatter	303259.1	5838815	55
7822-3680	Kingfisher Artefact Scatter 5	7822-3680-1	Artefact Scatter	303465	5838948	55
7822-3781	Emu Creek 4	7822-3781-1	Artefact Scatter	303088.9	5837419	55
7822-0143	SUNBURY RING 4	7822-0143-2	Earth Feature Rings	297037	5841227	55
7822-0492	RESERVOIR ROAD 1	7822-0492-1	Earth Feature Rings	296682	5839457	55
7822-0684	BERNPHELD 2	7822-0684-2	Earth Feature Soil Deposit	300093	5844754	55
7822-1275	KISMET CREEK	7822-1275-1	Earth Feature Soil Deposit	297268	5841582	55
7822-0589	HOLLY GREEN MOUND	7822-0589-1	Earth Feature Mound	300328	5842334	55
7822-0097	SUNBURY RING AA	7822-0097-1	Earth Feature Rings	299986	5840090	55
7822-0098	SUNBURY RING G	7822-0098-2	Earth Feature Rings	300342	5840299	55
7822-0099	SUNBURY RING N	7822-0099-2	Earth Feature Rings	300490	5840350	55
7822-0687	CARMODY 1	7822-0687-2	Earth Feature Soil Deposit	300737	5837584	55
7822-0689	CARMODY 3	7822-0689-2	Earth Feature Soil Deposit	300879	5837313	55
7822-0692	GREEN GABLES 1	7822-0692-1	Earth Feature Soil Deposit	296587	5840484	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-1	Low Density Artefact Distribution	300591.5	5836642	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-2	Low Density Artefact Distribution	300539.7	5836433	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-3	Low Density Artefact Distribution	300552.3	5836432	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-4	Low Density Artefact Distribution	300552.2	5836432	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-5	Low Density Artefact Distribution	300552.1	5836432	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-6	Low Density Artefact Distribution	300537.6	5836467	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-7	Low Density Artefact Distribution	300532.2	5836497	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-8	Low Density Artefact Distribution	300557.1	5836494	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-9	Low Density Artefact Distribution	300514.1	5836554	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-10	Low Density Artefact Distribution	300516.4	5836562	55

7822-3663	Sunbury Recycled Water Plant	7822-3663-11	Low Density Artefact Distribution	300523.2	5836574	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-12	Low Density Artefact Distribution	300523.1	5836574	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-13	Low Density Artefact Distribution	300537.1	5836567	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-14	Low Density Artefact Distribution	300555.7	5836610	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-15	Low Density Artefact Distribution	300555.9	5836611	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-16	Low Density Artefact Distribution	300562.2	5836623	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-17	Low Density Artefact Distribution	300562.5	5836627	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-18	Low Density Artefact Distribution	300560.7	5836627	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-19	Low Density Artefact Distribution	300567.8	5836629	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-20	Low Density Artefact Distribution	300571.3	5836638	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-21	Low Density Artefact Distribution	300580.7	5836634	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-22	Low Density Artefact Distribution	300589.9	5836634	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-1	Low Density Artefact Distribution	302643.7	5838545	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-2	Low Density Artefact Distribution	302965.9	5839964	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-3	Low Density Artefact Distribution	302625.8	5838160	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-4	Low Density Artefact Distribution	303164.5	5838636	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-5	Low Density Artefact Distribution	302431	5839801	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-6	Low Density Artefact Distribution	302431	5839801	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-7	Low Density Artefact Distribution	302651.2	5839635	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-8	Low Density Artefact Distribution	302651.2	5839635	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-9	Low Density Artefact Distribution	302651.2	5839635	55

7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-10	Low Density Artefact Distribution	302651.2	5839635	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-11	Low Density Artefact Distribution	302651.2	5839635	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-12	Low Density Artefact Distribution	302651.2	5839635	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-13	Low Density Artefact Distribution	303141.3	5839879	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-14	Low Density Artefact Distribution	303141.3	5839879	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-15	Low Density Artefact Distribution	303176.5	5839760	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-16	Low Density Artefact Distribution	302295	5838838	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-17	Low Density Artefact Distribution	303461.9	5839604	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-18	Low Density Artefact Distribution	302467.8	5839345	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-19	Low Density Artefact Distribution	302472.7	5839345	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-20	Low Density Artefact Distribution	302426.1	5839806	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-21	Low Density Artefact Distribution	302680	5839222	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-22	Low Density Artefact Distribution	302886.7	5838324	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-23	Low Density Artefact Distribution	302575.8	5839370	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-24	Low Density Artefact Distribution	302923.9	5839518	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-25	Low Density Artefact Distribution	302615	5839728	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-26	Low Density Artefact Distribution	302615	5839728	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-27	Low Density Artefact Distribution	302646.8	5839611	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-28	Low Density Artefact Distribution	302841.1	5838427	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-29	Low Density Artefact Distribution	302858.5	5838304	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-30	Low Density Artefact Distribution	302858.5	5838304	55

7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-31	Low Density Artefact Distribution	303220.2	5838424	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-32	Low Density Artefact Distribution	303243.6	5838387	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-33	Low Density Artefact Distribution	303493	5839183	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-34	Low Density Artefact Distribution	303493	5839183	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-35	Low Density Artefact Distribution	303493	5839183	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-36	Low Density Artefact Distribution	303493	5839183	55
7822-3687	Kingfisher Low Density Artefact Distribution	7822-3687-37	Low Density Artefact Distribution	303487	5839183	55
7822-3785	Redstone Hill 2	7822-3785-1	Low Density Artefact Distribution	300558.1	5834511	55
7822-3787	Redstone Hill 4	7822-3787-1	Low Density Artefact Distribution	300868.2	5834410	55
7822-3788	Redstone Hill 5	7822-3788-1	Low Density Artefact Distribution	301261.8	5834894	55
7822-3788	Redstone Hill 5	7822-3788-2	Low Density Artefact Distribution	301261.5	5834894	55
7822-3788	Redstone Hill 5	7822-3788-3	Low Density Artefact Distribution	301254.8	5834885	55
7822-3788	Redstone Hill 5	7822-3788-4	Low Density Artefact Distribution	301240.8	5834893	55
7822-3788	Redstone Hill 5	7822-3788-5	Low Density Artefact Distribution	301234.6	5834901	55
7822-3788	Redstone Hill 5	7822-3788-6	Low Density Artefact Distribution	301232.9	5834901	55
7822-3788	Redstone Hill 5	7822-3788-7	Low Density Artefact Distribution	301227.7	5834904	55
7822-3788	Redstone Hill 5	7822-3788-8	Low Density Artefact Distribution	301224.3	5834906	55
7822-3788	Redstone Hill 5	7822-3788-9	Low Density Artefact Distribution	301222.9	5834906	55
7822-3788	Redstone Hill 5	7822-3788-10	Low Density Artefact Distribution	301249.1	5834822	55
7822-3789	Redstone Hill 6	7822-3789-1	Low Density Artefact Distribution	301550.2	5835271	55
7822-3790	Redstone Hill 7	7822-3790-1	Low Density Artefact Distribution	301558	5834612	55

7822-3790	Redstone Hill 7	7822-3790-2	Low Density Artefact Distribution	301563.7	5834610	55
7822-3790	Redstone Hill 7	7822-3790-3	Low Density Artefact Distribution	301574.6	5834595	55
7822-3790	Redstone Hill 7	7822-3790-4	Low Density Artefact Distribution	301593.1	5834576	55
7822-3790	Redstone Hill 7	7822-3790-5	Low Density Artefact Distribution	301595.4	5834573	55
7822-3790	Redstone Hill 7	7822-3790-6	Low Density Artefact Distribution	301581.2	5834592	55
7822-3790	Redstone Hill 7	7822-3790-7	Low Density Artefact Distribution	301576.8	5834597	55
7822-3790	Redstone Hill 7	7822-3790-8	Low Density Artefact Distribution	301540.2	5834630	55
7822-3790	Redstone Hill 7	7822-3790-9	Low Density Artefact Distribution	301539.6	5834630	55
7822-3790	Redstone Hill 7	7822-3790-10	Low Density Artefact Distribution	301536.4	5834632	55
7822-3790	Redstone Hill 7	7822-3790-11	Low Density Artefact Distribution	301543.4	5834635	55
7822-3790	Redstone Hill 7	7822-3790-12	Low Density Artefact Distribution	301543.4	5834635	55
7822-3782	Emu Creek 5	7822-3782-6	Low Density Artefact Distribution	303091.2	5841327	55
7822-3782	Emu Creek 5	7822-3782-7	Low Density Artefact Distribution	303083.5	5841332	55
7822-3782	Emu Creek 5	7822-3782-8	Low Density Artefact Distribution	303081.8	5841331	55
7822-3782	Emu Creek 5	7822-3782-9	Low Density Artefact Distribution	303082.3	5841332	55
7822-3782	Emu Creek 5	7822-3782-10	Low Density Artefact Distribution	303082.9	5841333	55
7822-3782	Emu Creek 5	7822-3782-11	Low Density Artefact Distribution	303083.3	5841332	55
7822-3782	Emu Creek 5	7822-3782-12	Low Density Artefact Distribution	303073.6	5841341	55
7822-3782	Emu Creek 5	7822-3782-13	Low Density Artefact Distribution	303059.6	5841345	55
7822-3782	Emu Creek 5	7822-3782-14	Low Density Artefact Distribution	303063.2	5841346	55
7822-3782	Emu Creek 5	7822-3782-15	Low Density Artefact Distribution	303060.8	5841345	55

7822-3782	Emu Creek 5	7822-3782-16	Low Density Artefact Distribution	303058	5841347	55
7822-3782	Emu Creek 5	7822-3782-17	Low Density Artefact Distribution	303060.7	5841347	55
7822-3782	Emu Creek 5	7822-3782-18	Low Density Artefact Distribution	303058.3	5841352	55
7822-3782	Emu Creek 5	7822-3782-19	Low Density Artefact Distribution	303052.2	5841354	55
7822-3792	Jacksons Creek 7	7822-3792-1	Low Density Artefact Distribution	303282.6	5833672	55
7822-3794	Redstone Hill 8	7822-3794-1	Low Density Artefact Distribution	302357.7	5835522	55
7822-3793	Jacksons Creek 8	7822-3793-1	Low Density Artefact Distribution	303472.4	5833844	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-9	Low Density Artefact Distribution	300442.5	5836740	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-10	Low Density Artefact Distribution	300447.6	5836761	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-11	Low Density Artefact Distribution	300447.6	5836761	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-23	Low Density Artefact Distribution	300589.8	5836632	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-24	Low Density Artefact Distribution	300593.5	5836626	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-25	Low Density Artefact Distribution	300592.6	5836627	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-26	Low Density Artefact Distribution	300594	5836625	55
7822-3663	Sunbury Recycled Water Plant	7822-3663-27	Low Density Artefact Distribution	300594	5836626	55
7822-3722	Riddell Road Sunbury 1	7822-3722-1	Low Density Artefact Distribution	299202.3	5838929	55
7822-3722	Riddell Road Sunbury 1	7822-3722-2	Low Density Artefact Distribution	299202.3	5838929	55
7822-3722	Riddell Road Sunbury 1	7822-3722-3	Low Density Artefact Distribution	299202.3	5838929	55
7822-3722	Riddell Road Sunbury 1	7822-3722-4	Low Density Artefact Distribution	299202.3	5838929	55
7822-3722	Riddell Road Sunbury 1	7822-3722-5	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-6	Low Density Artefact Distribution	299215.6	5838928	55

7822-3722	Riddell Road Sunbury 1	7822-3722-7	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-8	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-9	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-10	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-11	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-12	Low Density Artefact Distribution	299215.6	5838928	55
7822-3722	Riddell Road Sunbury 1	7822-3722-13	Low Density Artefact Distribution	299211.3	5838919	55
7822-3722	Riddell Road Sunbury 1	7822-3722-14	Low Density Artefact Distribution	299211.3	5838919	55
7822-3722	Riddell Road Sunbury 1	7822-3722-15	Low Density Artefact Distribution	299211.3	5838919	55
7822-3722	Riddell Road Sunbury 1	7822-3722-16	Low Density Artefact Distribution	299213.4	5838923	55
7822-3722	Riddell Road Sunbury 1	7822-3722-17	Low Density Artefact Distribution	299213.4	5838923	55
7822-3722	Riddell Road Sunbury 1	7822-3722-18	Low Density Artefact Distribution	299199.6	5838925	55
7822-3722	Riddell Road Sunbury 1	7822-3722-19	Low Density Artefact Distribution	299199.6	5838925	55
7822-3722	Riddell Road Sunbury 1	7822-3722-20	Low Density Artefact Distribution	299199.6	5838925	55
7822-3725	405 Lancefield Road Sunbury LDAD	7822-3725-1	Low Density Artefact Distribution	302056	5844561	55
7822-3725	405 Lancefield Road Sunbury LDAD	7822-3725-2	Low Density Artefact Distribution	302054	5844560	55
7822-3725	405 Lancefield Road Sunbury LDAD	7822-3725-3	Low Density Artefact Distribution	302076	5844537	55
7822-3725	405 Lancefield Road Sunbury LDAD	7822-3725-4	Low Density Artefact Distribution	302089	5844536	55
7822-3725	405 Lancefield Road Sunbury LDAD	7822-3725-5	Low Density Artefact Distribution	301938	5844235	55
7822-3782	Emu Creek 5	7822-3782-1	Low Density Artefact Distribution	303114.2	5841295	55
7822-3782	Emu Creek 5	7822-3782-2	Low Density Artefact Distribution	303092.7	5841319	55

7822-3782	Emu Creek 5	7822-3782-3	Low Density Artefact Distribution	303094.6	5841323	55
7822-3782	Emu Creek 5	7822-3782-4	Low Density Artefact Distribution	303093.9	5841323	55
7822-3782	Emu Creek 5	7822-3782-5	Low Density Artefact Distribution	303091.1	5841322	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-1	Low Density Artefact Distribution	300242.2	5836591	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-2	Low Density Artefact Distribution	300305.2	5836794	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-3	Low Density Artefact Distribution	300432	5836833	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-4	Low Density Artefact Distribution	300304.2	5836799	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-5	Low Density Artefact Distribution	300251.7	5836684	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-6	Low Density Artefact Distribution	300250.1	5836689	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-7	Low Density Artefact Distribution	300281.8	5836717	55
7822-3823	Sunbury Recycled Water Plant LDAD 2	7822-3823-8	Low Density Artefact Distribution	300288.8	5836712	55
7822-0647	FARMER'S SHED COLLECTION	7822-0647-1	Object Collection	298112	5834184	55
7822-2205	VINEYARD ROAD 15	7822-2205-2	Object Collection	298266	5837473	55
7822-2206	VINEYARD ROAD 16	7822-2206-2	Object Collection	298096	5835921	55
7822-2207	VINEYARD ROAD 17	7822-2207-2	Object Collection	298082	5835790	55
7822-2208	VINEYARD ROAD 18	7822-2208-2	Object Collection	298207	5836978	55
7822-2788	Sunbury Electrification 72	7822-2788-2	Object Collection	298582.7	5834082	55
7822-0691	GEORGE'S AXE	7822-0691-1	Object Collection	299987	5841684	55
7822-3818	275 Racecourse Road Sunbury	7822-3818-1	Object Collection	299016	5841083	55
7822-0641	LANGI KAL KAL 6	7822-0641-2	Quarry	300096	5835275	55
7822-0824	JACKSONS HILL 2	7822-0824-2	Quarry	298726	5836243	55
7822-1462	BEER 8 Q	7822-1462-2	Quarry	303660	5839456	55
7822-1467	SUNBURY RECREATIONAL RESERVE 1	7822-1467-2	Quarry	298962	5838934	55
7822-1532	QUARRY 1	7822-1532-1	Quarry	296580	5839845	55
7822-1533	QUARRY 2	7822-1533-1	Quarry	296914	5840074	55
7822-1656	RAILWAY GULLY 1	7822-1656-2	Quarry	298580	5836003	55
7822-1864	HOLDEN FLORA AND FAUNA RESERVE AS 1	7822-1864-2	Quarry	300383	5835698	55
7822-1908	VIADUCT ROAD QUARRY	7822-1908-1	Quarry	298490	5836189	55
7822-2854	Buckland Way 24	7822-2854-2	Quarry	299647.2	5835204	55

7822-3668	Sunbury Recycled Water Plant Quarry	7822-3668-1	Quarry	300556.1	5836476	55
7822-3668	Sunbury Recycled Water Plant Quarry	7822-3668-2	Quarry	300541.6	5836501	55
7822-0577	CALLOLA 6	7822-0577-1	Quarry	298712	5836084	55
7822-1849	JACKSONS CREEK 5	7822-1849-2	Quarry	297500	5842787	55
7822-2003	HOLDEN FFR 14	7822-2003-2	Quarry	300288	5835553	55
7822-2004	HOLDEN FFR 13	7822-2004-2	Quarry	300225	5835649	55
7822-2007	HOLDEN FFR 10	7822-2007-2	Quarry	300697	5835025	55
7822-2015	HOLDEN FFR 2	7822-2015-2	Quarry	300920	5834565	55
7822-0072	JACKSONS CREEK	7822-0072-1	Scarred Tree	300412	5842184	55
7822-1052	SALESIAN COLLEGE	7822-1052-1	Scarred Tree	300062	5839434	55
7822-1053	SPAVIN DAM	7822-1053-1	Scarred Tree	298771	5840705	55
7822-1062	SALESIAN 6	7822-1062-1	Scarred Tree	300344	5840436	55
7822-1090	SPAVIN DAM 2	7822-1090-1	Scarred Tree	298812	5840484	55
7822-1893	RUPERTSWOOD 3	7822-1893-1	Scarred Tree	300493	5841302	55
7822-1894	RUPERTSWOOD 4	7822-1894-1	Scarred Tree	300566	5841320	55
7822-1903	RUPERTSWOOD 15	7822-1903-1	Scarred Tree	300459	5839665	55
7822-0701	SHERWOOD 1	7822-0701-1	Scarred Tree	299912	5839984	55
7822-2015	HOLDEN FFR 2	7822-2015-3	Scarred Tree	300920	5834565	55

Results and Recommendations

The objective of the cultural values assessment of Sunbury PSP 1074 & 1075 was to facilitate discussion between MPA and Wurundjeri Elders regarding PSP design options that appropriately consider the Indigenous cultural heritage values present within the development area. During the field inspection the following PSP infrastructure localities were inspected:

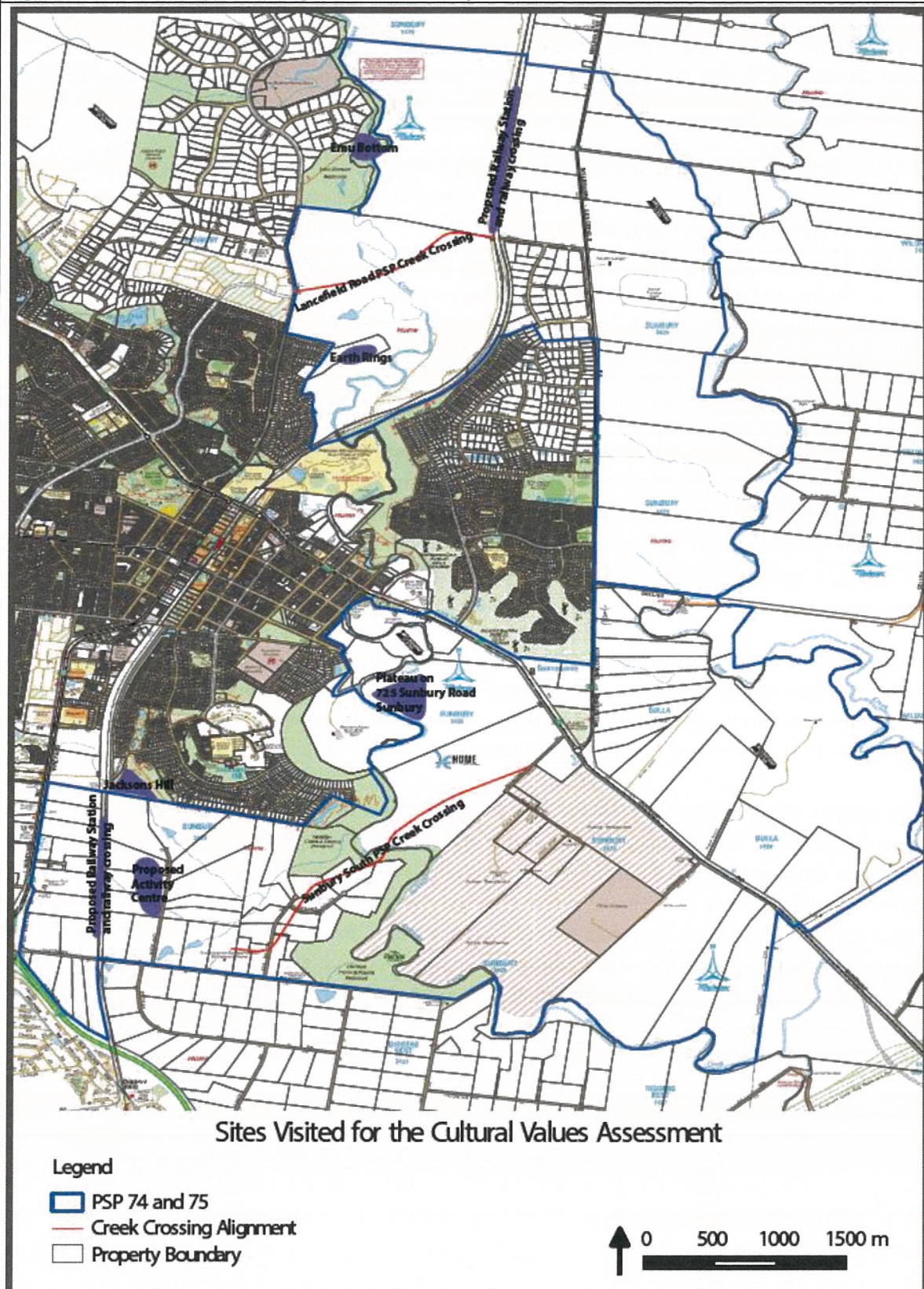
- Proposed Lancefield Road creek crossing alignment;
- Proposed Railway station crossing location (two) and Railway station;
- Proposed Sunbury South railway station;
- Proposed location of Sunbury South railway station activity centre;
- Proposed Sunbury South creek crossing alignment;
- Proposed Sunbury South creek crossing alignment and;
- Plateau located on 725 Sunbury Road, Sunbury.

Due to the archaeological and cultural sensitivity of many of the landforms present within the development area, Wurundjeri Council endorses the majority of the Future Urban Structure Plan (as set out in Figure 3) on the condition that Wurundjeri is appropriately consulted and engaged during the Cultural Heritage Management Plan (CHMP) assessment process, which is to precede any development of the land. It is important to note that It is not possible to identify, with certainty, the presence, nature, extent, and significance of Aboriginal cultural material within the subject area without undertaking a comprehensive archaeological investigation.

Currently, Wurundjeri Council does not endorse the proposed location for Lancefield Road creek crossing alignment due to the presence of Bunjils nest and associated landform. The proposed location of the Lancefield Road a Creek crossing will be the subject of future discussion between the MPA and Wurundjeri Council Elder representatives.

Wurundjeri Council would like to see the heritage values identified during the Cultural Values Assessment (CVA) to be incorporated into the PSP design. This could be achieved collaboratively between Wurundjeri Council developers and relevant land managers to manage the landscape and known heritage places in culturally sensitive ways. This collaborative approach could also include incorporating Wurundjeri land management practices into any retained natural open spaces; for example, traditional burning, weed control or native revegetation. The inclusion of interpretive signage and *Woi wurrung* naming of places and/or plant and animal species along Kalkallo Creek would educate the wider public of Wurundjeri history and of the cultural importance of the Merri Creek and surrounding landscape. All *Woi wurrung* language, phrases and words used in naming, interpretations etc. must be approved by the Wurundjeri Council. These strategies would actively involve the Wurundjeri community in management practices directed at restoring and maintaining the cultural importance along Jacksons Creek.

Figure 9 Site Locations Inspected During 1074 & 1075 Sunbury Cultural Values Assessment



Provided by MPA on April 2015

Sunbury Earth Rings Cultural Values Workshop

On the 13th of March 2015 a Sunbury Rings Cultural Landscape workshop was undertaken with pertinent stakeholders to discuss the provision and adequacy of protection measures relating to the Sunbury Earth Rings and other cultural values present in the Sunbury area. Representatives of the following stakeholder groups attended this meeting:

- Wurundjeri Tribe Land & Compensation Cultural Heritage Council
- Emu Bottom Homestead
- Friends of Emu Bottom Wetlands Reserve
- Hume City Council
- Indigenous Architecture and Design Victoria
- Melbourne Water
- Melbourne Planning Authority
- National Trust of Australia
- Office of Aboriginal Affairs Victoria
- La Trobe University
- Salesian College
- Sunbury Landcare Association
- Melbourne Water
- Friends of Emu Bottom Wetlands Reserve, Inc.

As a measure to help conserve and protect the significant Indigenous and historical values in the Sunbury area east of Jacksons Creek, the National Trust has proposed a Significant Landscape Overlay (SLO) be applied along a section of Jacksons Creek corridor. The suggested overlay area would include the Jacksons Creek valley and escarpment from running from Emu Bottom Homestead in the north, past the Emu Bottom Wetlands, Canon Gully heritage site, to Rupertswood in the south. The viability of this suggestion will be the subject of further discussions amongst stakeholders. Accordingly, the outcomes/actions of the Sunbury rings workshop were as follows:

- Key community and government stakeholders will work together to understand how best to manage the public and private land along Jackson Creek, including around the Earth Rings, and other adjacent locations. This will be lead by Hume City Council.
- Key community stakeholders will work together to provide a combined response to the MPA's proposal for the area surrounding the Jackson Creek Earth Rings and other adjacent places. This will be lead by the National Trust.

Summary

- In general Wurundjeri Council endorses the Future Urban Structure Plan (as set out in Figure 3), excluding the Lancefield Road creek crossing alignment, on the that condition that Wurundjeri is appropriately consulted and engaged during the CHMP assessment process, which is to precede any development of the land.
- Wurundjeri seeks to explore the options for the registration a Significant Landscape Overlay (SLO) along a section of Jacksons Creek corridor, which would include the Jacksons Creek valley and escarpment from running from Emu Bottom Homestead in the north, past the

Emu Bottom Wetlands, Canon Gully heritage site, to Rupertswood in the south. It is unclear at this time how this Significant Landscape Overlay, if realised, may affect the Sunbury PSP 1074 & 1075 design proposals.

- Currently, Wurundjeri Council does not endorse the proposed location for Lancefield Road Jacksons Creek crossing alignment due to the presence of a culturally sensitive landform (rocky outcrop) and eagles nest, which is located within the proposed alignment. Wurundjeri Council will require more information regarding the Lancefield Road proposal before coming to a final decision. As such, the Lancefield Road creek crossing alignment will be the subject of future discussions between the MPA and Wurundjeri Council Elder representatives.
- It is not possible to identify with certainty the extent, nature, and significance of Aboriginal cultural material within the subject area without undertaking a comprehensive archaeological investigation. It is important to the Wurundjeri Council that preservation of native vegetation, and attempts at minimising impact to sensitive landforms, are being considered when planning the construction of frog ponds, drainage basins, passive open spaces and bridge structures. This includes flat topped escarpments which overlook Jacksons Creek, undisturbed river alluvial terraces, rock exposures, and areas that contain native vegetation. These areas frequently contain Aboriginal cultural material within the wider region.
- Anywhere within 200m of Jacksons and Emu Creek is an area of cultural heritage sensitivity as defined by The Aboriginal Heritage Regulations (2007: 14, Reg. 23), and therefore, further archaeological investigations would be required prior to the construction of any frog ponds, drainage basins, passive open space and bridge structures.
- Anywhere within 50.0 m of a registered Aboriginal Cultural Heritage Place is an area of cultural sensitivity as defined by The Aboriginal Heritage Regulations (2007: 22, Reg. 41), and therefore, further archaeological investigations would be required prior to the construction of any frog ponds, drainage basins, passive open space and bridge structures within 50m of the previously recorded VAHR Aboriginal cultural heritage places.
- Incorporation of cultural values into the precinct can be developed through a collaborative approach between the Wurundjeri Council and land managers in a number of ways; for example, by incorporating Wurundjeri land management practices into any retained natural open spaces, or by including interpretive signage and *Woi wurrung* naming of places and/or plant and animal species along Kalkallo Creek.
- All *Woi wurrung* language, phrases and words used in naming, interpretations etc. must be approved by the Wurundjeri Council.

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Appendix 1: Field Questionnaire

WURUNDJERI COUNCIL CULTURAL VALUES ASSESSMENT PARTICIPANT QUESTIONNAIRE

SUNBURY

THURSDAY 22 JANUARY & THURSDAY 23 FEBRUARY 2015

Place

When did you first come Sunbury / tell me about the first time you came to Sunbury?

Has it changed?

Do you or have you worked in area?

Do you visit any of the places we are visiting today often? Do or have you visited other places within this region?

Are there other places within this region that are important to you or other Wurundjeri people?

Significance

What is it about this landscape that is important to you? What do you think this area means to other Wurundjeri people?

Are there any cultural heritage places that are important to you within the region?

How do you feel when you are on country?

Resources

Are the animals and plants important elements of the landscape for you? Do they assist in understanding the landscape?

Is this a healthy country? Why / why not? What is important about caring for this place?

Transmission of knowledge

Do you know or have you been told of any family / ancestors living in this region?

Do you know any oral or other history associated with your family connection with this region?

Do you know of any other traditional knowledge of social activity within the region?

Are there any Aboriginal names or words for this area or the places we have visited today?

How do you ensure this information is passed on to younger Wurundjeri people / future generations?

Lastly, do you have any thoughts for the future management of the Sunbury PSP area?

Appendix 2: Cultural Values Recording

Why undertake a cultural values recording?

Cultural value recordings are carried out for significance assessments in Cultural Heritage Management Plans. Whilst the *Aboriginal Heritage Act 2006* is weighted in favour of scientific (archaeological) significance and the protection of tangible cultural heritage material, it also defines Aboriginal cultural significance as including:

S.4(a) archaeological, anthropological, contemporary, historical, scientific, social or spiritual significance; and (b) significance in accordance with Aboriginal tradition.

Aboriginal tradition is not static and unchanging from a distant “authentic” past. Tradition is the handing down of beliefs and stories from one generation to the next, but does not mean that “significance in accordance with Aboriginal tradition” requires an immutable value from “time immemorial.”

A cultural values recording attempts to identify and record these traditions and any other associations to landscapes and places; the intangible attributes of Aboriginal cultural heritage. A field visit is undertaken to provide Wurundjeri Elders with the opportunity to walk country and in order for the field recorder to determine why a particular landscape or place is imbued with value. This is often reflected as a ‘sense of place’ held by the Wurundjeri community and may require conservation or protection.

The Act Amendments Bill 2014 will emphasise cultural significance. It is proposed that the definition of Aboriginal cultural heritage will be amended to ‘better reflect the nature of Aboriginal cultural heritage, including the intangible, landscape, contemporary and political cultural values attached to heritage’. Through policy reform, the Victorian Government will recognise the need for ‘overarching Victorian Aboriginal Cultural Heritage Strategy to underpin the operation of the Act’ which will be based on this new definition.

What is a significance Assessment?

The process for establishing cultural heritage significance is outlined in the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance, ‘The Burra Charter’. The Burra Charter is based on preceding international charters formulated by The International Council on Monuments and Sites (ICOMOS). The recently revised Burra Charter defines cultural heritage significance as the aesthetic, historic, scientific, social or spiritual value for past, present or future generations. In order to arrive at an overall statement of significance, an assessment must be inclusive of these factors. The significance of any Aboriginal cultural heritage material within the activity area of a CHMP must be detailed in the management plan. Without exception, the significance assessment includes a detailed analysis to establish the extent, nature and significance of the Aboriginal cultural heritage place or object pursuant to Clauses 8 and 11, Schedule 2 of the Regulations:

- analysis of site formation processes and (where relevant): artefact analysis; shell or faunal analysis; radiometric dating; statistical analysis; and any other relevant analysis undertaken;

- a summary of information, if any, provided by a member of a relevant RAP or other person about the Aboriginal cultural heritage of the activity area; and
- an accurate transcript of any oral information provided by a representative of a relevant RAP or other people who may possess information about the Aboriginal heritage of the activity area, if the person who provided the information consents;

Who can undertake cultural values recording?

Typically, a cultural values recording is undertaken by archaeologists, anthropologists, or historians in collaboration with the subject community.

How Wurundjeri undertakes cultural values recording?

Wurundjeri Council requests that large and medium management plans include a cultural values recording. The first stage of the recording will take place as an onsite visit with three Wurundjeri Elders; one representative from each family group. Then a series of interview questions will be asked in a more formal setting. An anthropologist and archaeologist representing Wurundjeri undertake the recording. A cultural values report is prepared for inclusion into the Significance Statement section of the CHMP and meaningful recommendations can then be tailored towards minimising harm and protecting the cultural landscape.