

INTRODUCTION

1.1 Principal Reason for Work

This Aboriginal Cultural Values Assessment (ACVA) has been commissioned by the Victorian Planning Authority (ABN 58 651 383 439). This report is intended as an amendment to the Aboriginal Cultural Heritage Impact Assessment (ACHIA) prepared to inform the precinct planning and design of the Officer South Precinct Structure Plan (PSP). A comprehensive background investigation and detailed overview of the Sponsor's statutory obligations under the *Aboriginal Heritage Act 2006* and the *Aboriginal Heritage Regulations 2018* can be found within the Officer South PSP ACHIA.

1.2 Sponsor

The sponsor is the Victorian Planning Authority (VPA) – (ABN 58 651 383 439)

1.3 Location of the Activity Area and Cadastre

The activity area covers a total of 1069 hectares and is bound by Cardinia Creek to the west, Princes Freeway to the north, Lower Gum Scrub Creek to the east, and the Urban Growth Boundary to the south. The activity area is located approximately 45 kilometres south-east of the Melbourne Central Business District (CBD) (**Map 1**). The cadastre is presented in **Appendix 2** of the Officer South PSP ACHIA.

1.4 Description of the Activity Area

The activity area primarily comprises low-lying plains with elevation levels ranging from 37 metres Above Sea Level (ASL) in the north-west of the activity area, and 18 metres ASL in the south-west. Lower Gum Scrub Creek runs along the eastern boundary of the activity area, and Cardinia Creek on the west. There is natural and re-planted vegetation along the banks of the Cardinia Creek. There is an unnamed anabranch of Cardinia Creek running down the western side of the activity area. Two swamp areas are present in the north-western section of the activity area.

The activity area is currently in use as a small rural/residential area, supported by the cattle industry and used for grazing. Due to the use of the area for farming and agricultural purposes, surface run-off drains can be found throughout its entirety. There is a horse trotting track running adjacent to Officer South Road along its eastern side. Within the northern boundary of the activity area, there is a large service station complex adjacent to the Princes Freeway. It contains a petrol station, fast food outlets, a public weighbridge, and paved parking areas.

1.5 Heritage Advisor and Project Archaeologist

The heritage advisor for this project is Andrew Morris (Tardis Archaeology Pty Ltd). The author of this report and relevant project archaeologist is Lauren Gribble (Tardis Archaeology Pty Ltd.).

1.6 Owners and Occupiers

The activity area is currently under private ownership. The full cadastre of the activity area is presented in **Appendix 2** of the Officer South PSP ACHIA.

1.7 Local Municipality

The local municipality is the Cardinia Shire Council.

1.8 Registered Aboriginal Party

At the time the Officer South PSP ACHIA was written, there was no Registered Aboriginal Party (RAP) for the activity area. However, this ACVA was completed in association with the Bunurong Land Council Aboriginal Corporation (BLCAC) as they were appointed RAP status for the activity area in July 2021. BLCAC contributed substantial text to this report (see **Methodology**, **Bunurong Perspectives of the Officer South Activity Area**, **Significance**, and **Recommendations**).

1.9 Methodology

1.9.1 Aboriginal Cultural Values

This discussion begins from the understanding that Aboriginal cultural values (ACVs) are a Western construct. As notably put by Peter Sutton (2009:63), 'Objectifying and putting values on "culture" is indeed a Western idea,' and the framework presented here aims to decolonise how these values are produced and communicated. If Aboriginal people produce ACVs from within their own agenda, ACVs can be a powerful tool to further Aboriginal political recognition. Much of the discussion and framework included here has been developed with Dan Turnbull BLCAC CEO (Tutchener and Turnbull 2022).

This section of the report has been provided by BLCAC (Tutchener 2022).

1.9.2 What are Aboriginal Cultural Values?

When BLCAC knowledge holders are asked to contribute their cultural values to various projects run by external consultants, the values framework or themes have often already been developed. As an example, 'Victoria's Framework of Historical Themes' is regularly used in Victoria, and often with the best of intentions. The proceeding conversations are then controlled by the external consultant, who, by defining the themes, removes BLCAC knowledge holders' opportunity to own the direction of the process. By providing a framework to assist in defining what ACVs are for Bunurong people, we hope to decolonise the approach to recording ACVs in a way that empowers the Bunurong people.

The following is a discussion of what ideas surround ACVs and how they are understood and produced. The nature of values has been discussed for some time but is a recent topic of academic debate within the

international environmental sustainability community (Díaz et al 2015, Díaz et al 2018, Maier and Feest 2016, Kenter 2018, Kenter et al 2019). The definition and meaning of ACVs here are informed by academic discussions related to heritage values, social values, and cultural values (Johnson 1991, Groenfeldt 2003, Stephenson 2008). However, what is more important in this context is how Bunurong people define ACVs for themselves; this is voiced by outgoing BLCAC CEO Dan Turnbull:

Aboriginal cultural values concern cultural ideas that really matter within a culture, such as connections and making meanings. Aboriginal cultural values are about respect to the old people and defending what the old people would want, through both traditional and contemporary Bunurong perspectives.

As this explanation demonstrates, within Bunurong Country, Aboriginal cultural values can add meaning to various aspects of the cultural landscape for both Bunurong people and the broader Australian community. ACVs can be used as contemporary tools to assist in understanding how intangible Aboriginal heritage is defined.

This section will demonstrate the method used to establish what Aboriginal Cultural Values are for Bunurong people within the present context. The Bunurong Values Reference Group (BVRG) was established in order for Bunurong knowledge holders and Elders to share their understanding of Bunurong culture. It is hoped that through the sharing of this knowledge that Bunurong Country can be preserved for future generations, allowing for healing, and facilitating the rejuvenation and transmission of cultural knowledge and practices.

During discussions regarding the development of ACVs for this study there was considerable thought by the BVRG put into the ideas that would underpin this project. The agreed framework in this case was narrowed down to three values themes to be explored, Country, people and place (see **Table 1**). Although these themes are also used elsewhere, currently they are considered by the BVRG to be the most useful to open discussion about these places.

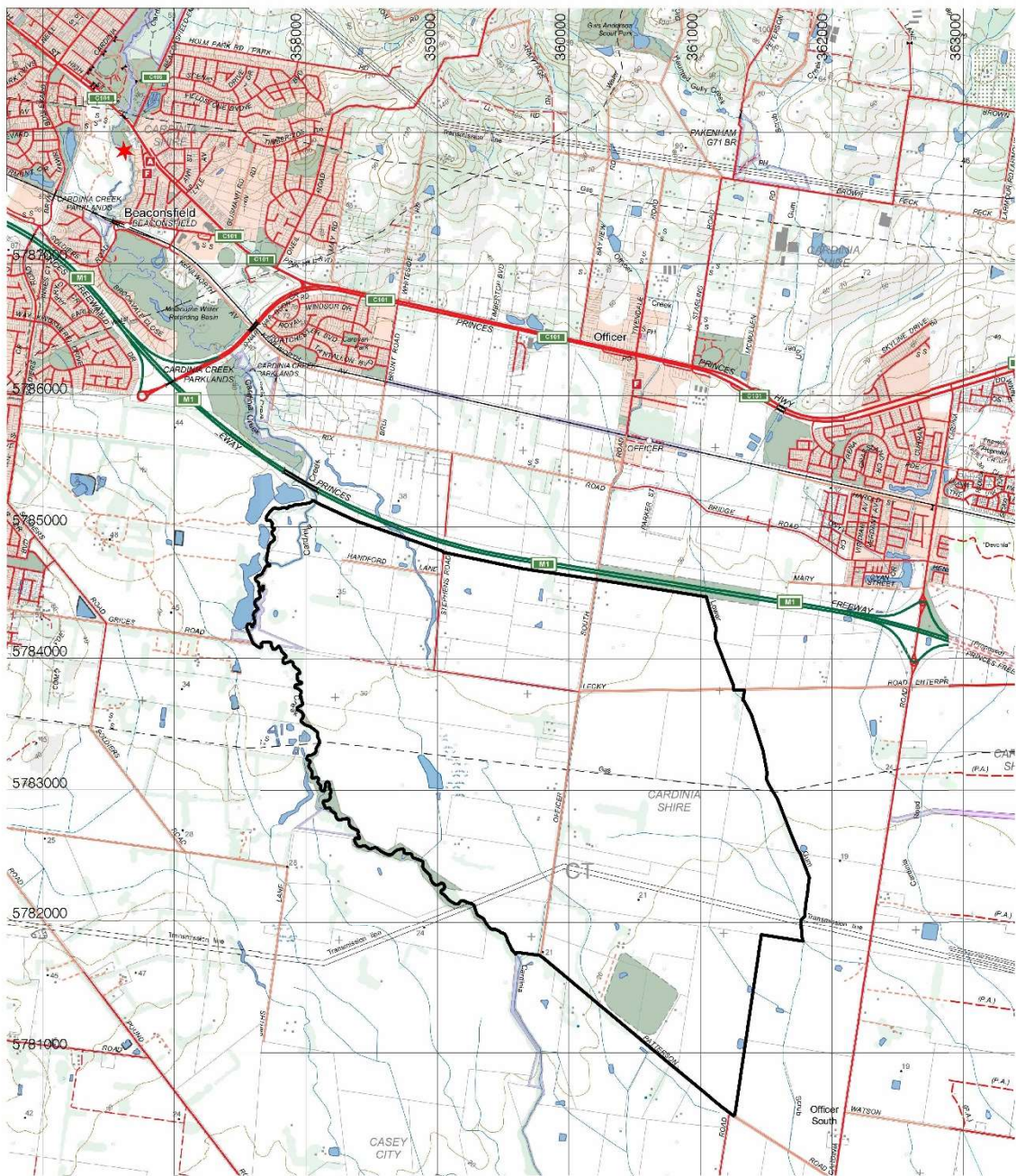
Table 1 ACVs of the Officer South PSP Project area

How values are framed to suit this context	The themes used to analyse values in this context	Examples/description
Officer South PSP Project	People	Who are the people who have had a connection to this place and cultural landscape in the past, both Bunurong and non-Bunurong?
	Place	How have Bunurong people used this landscape?
	Country	What do we know about Bunurong cultural practices within this natural and cultural landscape?

This section of the report has been provided by BLCAC (Tutchener 2022).

1.12 Aims

The aim of this report is to record the Aboriginal cultural values of the Bunurong people in relation to the Officer South PSP Project Area (see Map 1).



Topographic map used for Location Plan: 1:30,000 Number T7921-1-1-3

0 500 1000
Scale of Metres

Legend:

-  Activity Area Boundary
1,068 hectares (approx)
- Parish: Pakenham
- LGA: Cardinia



Map 1 Location of Activity Area

2 CULTURAL VALUES ASSESSMENT

2.1 Assessment Participants

A cultural values site visit was completed by the Bunurong Land Council Aboriginal Corporation on the 26th of November 2021. The site visit was attended by Lauren Gribble (Project Archaeologist, Tardis Archaeology Pty Ltd), Andrew Morris (Senior Heritage Consultant, Tardis Archaeology Pty Ltd.), Uncle Mik (BLCAC Representative), Uncle Shane (BLCAC Representative), Dr David Tutchener (Cultural Values and Research Manager, BLCAC), Maureen Benier (VPA Representative), and Matthew Simmons (VPA Representative).

2.2 Bunurong Perspectives of the Officer South Activity Area

All Bunurong representatives present during the site visit identified that the Officer South activity area was located within an area of cultural importance to the Bunurong. Cardinia Creek is part of the broader cultural landscape of the Bunurong. 'Cardinia' has been identified as the anglicised interpretation of an eastern Kulin term roughly translated to "looking east from the creek".

2.2.1 Place

The concept of place plays a significant role in understanding Australian Indigenous cultural values and their relationship to Country. The concept of place ties cultural values to a cultural landscape. It is a fundamental concept within the Burra Charter (ICOMOS, 2013:2), which defines place as '...a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.' This report will focus on both and the related Indigenous cultural values.

This place (Cardinia Creek) within Bunurong Country is named from 'Kar Din Yarr', meaning 'looking at the rising sun' (Berwick-Pakenham Historical Society 1982:67). It has also been recorded as simply meaning 'sunrise' (Clarke and Haydon 2002:54)

Over thousands of years, Cardinia Creek has undergone significant changes. Before the Cardinia Dam was built, the Cardinia Creek would have flowed with much more vigour from the mountains into Koo-Wee-Rup swamp, however Bunurong people would not have camped in waterlogged places or within the swamp itself (for example in the water). They would have camped in surrounding areas that were well-drained or on floodplains during the drier seasons. This also places a particular archaeological emphasis on any raised landforms adjacent to the creek.

This section of the report has been provided by BLCAC (Tutchener 2022).

Cardinia Creek was the prominent feature of cultural significance within the Officer South PSP activity area. Uncle Shane noted that the path of the creek has likely varied significantly at various points throughout time. Uncle Mik and Uncle Shane both identified, however, that the creek was used as an important travel route, for spiritual and ceremonial trade purposes, between Western Port and the Dandenong Ranges.

The Dandenong Ranges and places along Cardinia Creek are noted to be an important meeting place for the Bunurong and Wurundjeri. Uncle Mik maintains personal memories of visiting the area and has confirmed that the meeting place is likely still used by the Bunurong and Wurundjeri communities. Bowls made from local tree bark are likely to have been kept at significant meeting places such as that in the Dandenong Ranges; materials for these bowls may have been obtained from areas such as the Cardinia Creek banks.

Uncle Mik has stated that the area was likely subject to cultural burning at various points. This would have been beneficial in promoting regrowth of local vegetation and smoking animals from the landscape to facilitate hunting. In particular, grass regrowth would have been attractive to kangaroos, further easing hunting efforts. Uncle Mik has personal memories of recovering fish and crayfish after burning events. Fish were collected in lots of five, with the event being interpreted as “Mother giving us a freebie”.

2.2.2 People

Uncle Mik has determined that various Bunurong families and communities would have used and inhabited the activity area over time. While some longer-term campsites/workshop areas were observed (high points in the landscape), the area was likely a communal visitation area primarily used to facilitate movement through the Koo-Wee-Rup Swamp.

Shared experiences among the Bunurong community have been highlighted by Uncle Mik as being significant. Children were raised by the wider community alongside their biological parents, and communal learning is and has been an integral part of the Bunurong’s culture. Uncle Mik has noted that, when naming regions of the proposed Officer South Employment PSP, consultation with Bunurong women will be important.

2.2.2.1 Mayone-Bulluk Clan

The Mayone-bulluk clan area is distinctive as it contains Cardinia Creek, and access to both Westernport and Phillip Bays. Mayone-Bulluk translates to ‘people of the swamp’ and this clan is associated with the moiety Bunjil (Clarke 1990:367). Cardinia Creek was an area rich with food resources and much of the information that has been recorded on this clan area was provided by Budgery Tom, interviewed by Robinson, who was a major source of material and provided language information for William Thomas. Budgery Tom and a number of other Bunurong men are recorded as having strong associations with the Cardinia Creek area at the threshold of colonisation.

This section of the report has been provided by BLCAC (Tutchener 2022).

2.2.2.2 Budgery Tom

At the time of European colonisation, Budgery Tom was the clan head of the Mayone-Bulluk and was also known as Mortrungo/ Muduringu/ Moderangore/ Mooderrogar/ Mooderangore/ Damgeerer (1797/8-1848). He was heavily involved in the life of early Melbourne and has worked for the Native Police and Assistant Protector Thomas. Budgery Tom's wife's name was Narrugrook and had two sons, both of whom were in the 1842 Native Police Corps were Buckup and Munnite (Thomas Family Connections census, CY 3083, ML).

This section of the report has been provided by BLCAC (Tutchener 2022)

2.2.3 Country

2.2.3.1 Fire

Fire is a significant way Country is managed across Australia by Indigenous people. Fire has been used by Indigenous Australians in a number of ways to curate cultural landscapes. These practices have a number of practical outcomes, and are all based within a greater cultural understanding of the Bunurong 'world'. Seasonal (not every year, but at the right time of year) burning would allow for the regeneration of plant species and control forest regrowth. This would also create grasslands for animals to graze, and consequently be hunted in the proceeding seasons. Burning also created a 'fence' of fire to herd animals into designated places to make them easier to hunt, while also covering the scent of the hunter. As the fire passed over the landscape, women and children would walk through and dig out any echidnas or burrowing animals that had been killed during the fire. Burning would allow hunters to know in advance where the hunting grounds were located. These burns create a mosaic in the landscape and allowed for various animals to escape and for their numbers to be controlled, establishing a balance that was far from natural, but instead curated as a form of domiculture. There were also specific prohibitions on burning. Burning could only be done by someone belonging to that place. Burning could only be done by men. When a head man died no one was allowed onto his country for a full year to hunt, but it especially could not be burnt. After a year or longer these practices could be continued by his family.

Fire also purified the waterways as it passed over them, and the nutrients in the debris from the fire would cleanse the waterways. A variation of this practice is used by Bunurong people today to purify drinking water in a 44-gallon drum. Charcoal from a fire is poured into a drum of water that is considered dirty and as it sinks to the bottom the charcoal attracts and binds sediments. After a while, with a quick clean of the charcoal still floating on the

top of the water the water is considered fit to drink by dipping a cup or billy into it.

Fire was kept alight as much as possible while moving through the landscape. However, when a fire needed to be lit a fire drill was used. Originally Howitt (1904) used the now obsolete name *Hedicaria cunninghami*, but the plant is now commonly known as Australian mulberry (*Hedycarya angustifolia*). It is a rainforest plant and grows in cool gullies and moist temperate forests. It is commonly a shrub or small tree, though it occasionally can reach a height of 20 m and a trunk diameter of 40 cm. The drill stick was made from one of the young shoots of the plant (approx. 40 inches in length) and the flat piece from the trunk. The flat piece is out on the ground, and the drill rapidly turned in a cavity created in the flat wood.

[Redacted]

[Redacted]

[Redacted]

[REDACTED]

[REDACTED]

This section of the report was provided by BLCAC (Tutchener 2022)

2.2.3.2 Water

Water is significant throughout Bunurong Country. Techniques for the extraction of water for drinking by Bunurong people were recorded by early European ethnographers. These techniques included strategies for when the ground was dry and parched. Bunurong people would carry a large hollow reed perforated from end to end, which was pushed down any muddy holes made by crabs in swamps and suck up the water. As this water was often dirty, a full-blown banksia cone (Figure 1) would be placed in their mouths to drink through, as it would improve the flavour and act as a form of filter (Dawson 1881:22).



Figure 1 Banksia pods (Photo: David Tutchener)

Wells were also constructed in Bunurong Country, and Robinson (G.A. Robinson 1841; Clark 1998:197) notes the use of a drinking reed to extract water from a 'native well' which was about a foot wide and 2 ½ foot (0.762 m) deep. Robinson observes that aside from drinking with a reed, water for other purposes was filtered by using grass to ensure that the sediments are not disturbed. Robinson (G.A. Robinson 1844 in Clark 2014:557) also noted a unique method used by Bunurong people to find water in the ground, called 'owarine': '... there was no water and the natives with torch of bark went and beat the ground and dug where it was hollow and got a little dinky worth; they call this mode of getting water owarine'.

Water on Bunurong Country provides a habitat for numerous animals. In an early ethnographic account, the method used by two Bunurong men to catch eels in a lagoon is recorded. The method included the use of two spears and the hunter's feet. The feet were moved slowly through the mud and the spears used to catch the eel (**Figure 2**). If the eel was not killed with the spear, the head was bitten off and thrown to the shore. This technique produced a significant quantity of eels in a very short period of time (40 lbs (18.144kg)) (Clark 1998:62).



Figure 2 Bunurong men catching eels (Robinson 1840 in Clark 2014:13)

Bunurong women collected freshwater mussels from the bottom of rivers and creeks; they would deep dive for them collect them with their hands and place them in a net held around their necks. The women performing this duty would often stay underwater for one to one and a half minutes (Gaughwin 1983:64). The archaeological record also indicates that mussels and shellfish were a valued food source for the Bunurong people.

The use of water extends to fishing, even today for Bunurong people. Fish were caught using a line and a hook different in form to a European hook (see **Figure 3**), nets, spears and 'fiz-gigs'. At times plants were used to stun fish in the water to make them easier to catch. Birds were also hunted on the water; these were sometimes caught by stealth, where a young swimmer would go

underwater and grab a duck's legs and break its neck without a sound, take a quiet breath and then attempt to catch more.



Figure 3 Hook, Ling'an ling'an, Altona, Port Phillip, Victoria, Australia (Image used with permission from Museum Victoria), (<https://collections.museumsvictoria.com.au/items/171672>)

Today, Bunurong people still collect food from various water sources. Gastropods (snails) are pickled and eaten; shellfish are collected while diving and swimming, yabbies are caught in rivers, creeks and dams, crayfish are gathered off the coast of Victoria and fish are caught everywhere.

This section of the report was provided by BLCAC (Tutchener 2022).

2.2.3.3 Pre-1750 Ecological Vegetation Classes and Associated Resource Use

The harvesting of food and other plant-based resources within Bunurong Country was a crucial aspect of the everyday. Many of these practices were not exclusive to Bunurong people and there are likely similarities in the exploitation of cultural landscapes with other members of the Kulin nation and Bunurong's neighbours. Throughout the history of the Bunurong people, there has been significant upheaval that has resulted in the dislocation of Bunurong people from their homelands. The events of the colonial era (kidnapping, killing and disease) have meant that Bunurong people are often disconnected from aspects of their traditional culture. During interviews with the BVRG it became apparent that the rejuvenation of various cultural practices is of considerable significance to Bunurong people, as are the values of unity and community.

Within the study area there are a number of predicted pre-1750 Ecological Vegetation Classes (EVCs) this include the following: 897 and 53. The table below (**Table 2**) serves the purpose of assisting in the rejuvenation of cultural practices and bio-cultural knowledge for Bunurong people. This list is not intended to be used as a list by itself but as a 'tool' by land managers and needs to be understood within the context of Bunurong cultural values and used as they see fit. This list is the start of an Aboriginal bio-cultural knowledge database for Bunurong people that will allow intergeneration transmission of

knowledge and assist in the regeneration of present landscapes and promote the understanding of past cultural landscapes and will evolve over time. Table 2 shows the European and botanical names of the plants for their identification. This list is far from exhaustive but provides a beginning for the interpretation and rejuvenation of Aboriginal biocultural knowledge within Bunurong Country. The sources used in compiling this table were varied and include (Bull 2014, Dawson 1881, Gaughwin 1981, Howitt 1904, Smyth 1878, Vanderwal 1994, Zola & Gott 1992).

Table 2 Bunurong Plants of Significance

Plant
Austral Indigo (<i>Indigofera australis</i>)
Banksia (various)
Blackwood (<i>Acacia melanoxylon</i>)
Bulrush, Cumbungi (<i>Typha domingensis</i>)
Gum Trees (Various Eucalyptus, <i>Myrtaceae</i>)
Mistletoe (<i>Amyema</i>)
Native Raspberry (<i>Rubus parvifolius</i>)
Riceflower (<i>Pimelea linifolia</i>)
Spiny-headed Mat-rush (<i>Lomandra longifolia</i>)
Wattle (Various <i>Acacia sp.</i>)
Yam Daisy or Murnong (<i>Microceris lanceolata</i> formally known as <i>Microseris scapigera</i>)
Bulbine Lily (<i>Bulbine bulbosa</i>)
Pale Vanilla Lily (<i>Arthropodium millflorum</i>)

Plant
Austral grasstree (<i>Xanthorrhoea minor</i>)
Spreading Sneezeweed (<i>Centipeda minima</i>)
Common Sneezeweed (<i>Centipeda cunninghamii</i>)
Australian Carrot (<i>Daucus glochidiatus</i>)
Cherry Ballart (<i>Exocarpos cupressiformis</i>)
Common Reed (<i>Phragmites australis</i>)
Running Postman (<i>Kennedia prostrata</i>)
Woolly Tea-tree (<i>Leptospermum lanigerum</i>)
Native Flax (<i>Linum marginale</i>)

This section of the report was prepared by Tutchener (2022).

2.2.4 Significance

The entire activity area has high cultural significance for the Bunurong, being an integral travel route across the area and leading to meeting places in the Dandenong Ranges. In particular, raised areas in the landscape are likely to hold cultural significance. As aforementioned, these areas are likely to have been used as seasonal workshops and have been used by various Bunurong families.

The significance of water sources, not limited to Cardinia Creek, is ongoing for the Bunurong. Uncles Mik and Shane list plant seeds and roots, dried lakes, and rivers as having particular importance. Certain fauna inhabiting Cardinia Creek have particular importance; these species were not eaten given their cultural value. Bunurong representatives expressed an interest in preserving local flora and land within 100m of Cardinia Creek. Given the importance of the area, Uncle Mik is also interested in having maps of the current landscape generated that would allow future visitors of the area to observe and understand its condition prior to development of the Officer South PSP. It is also important to note that the Bunurong Elders have expressed that the creek should be

able to maintain its natural flow, despite having previously been dammed. All water on Bunurong Country has significance.

The Uncles present have also highlighted the importance of ring trees and birthing trees. Ring trees have been significant for marking boundaries and directing important travel routes. Culturally modified trees are often found around water sources and are present along Cardinia Creek. Birthing trees – typically of a wider diameter and taller than ring trees – are also potentially present in the area. Both hold significance for the Bunurong people.

Bunurong representatives present at this assessment have highlighted the need for recognition of their cultural values in the completed Officer South Employment PSP. In particular, Uncle Mik has suggested that chosen place names consider the Indigenous heritage of the area. Information boards commemorating Bunurong cultural values or local flora and fauna were also suggested.

2.2.4.1 BLCAC Statement of Significance

Cardinia Creek is very significant to Bunurong people and should be protected for future generations. This is a very rare place, within the broader Bunurong Country as well as within the cultural landscape. Although the place itself is hopefully not going to be developed in the near future, it is only a fragment of a larger water course and wetland that has sustained ongoing and devastating impacts since colonisation. This place holds a very high potential for expanding the known scientific understanding of Bunurong Country due to the known material culture within this place. The ability of this place to be interpreted has been elevated due to the suburban growth surrounding it and the cumulative impacts of this growth. This place is considered by Bunurong Elders to have important spiritual significance due to its direct connection to gathering places, ritual places and ritual journeys and is connected to numerous aspects of Bunurong intangible heritage.

This section of the report has been provided by BLCAC (Tutchener 2022).

3 RECOMMENDATIONS

3.2 Recommendation 1 – Voluntary Cultural Heritage Management Plans

BLCAC have suggested that voluntary CHMPs should be undertaken at all locations where mandatory CHMPs are not required if a high impact activity, as listed in Division 5 of the *Aboriginal Heritage Regulations 2018*, is undertaken.

The entire activity area is considered by the Traditional Owners to be of high Aboriginal cultural heritage sensitivity, and the proponent should consider undertaking a voluntary Cultural Heritage Management Plan for the areas outlined in **Map 12** of the Officer South Employment PSP Aboriginal Cultural Heritage Assessment. This will ensure that future works do not encounter lengthy delays if Aboriginal cultural heritage is identified. A voluntary CHMP will provide certainty to the proponent for the proposed works and will mitigate any risks that may be encountered.

3.3 Recommendation 2 – Consultation

The Bunurong Land Council Aboriginal Corporation (BLCAC) have requested that they be consulted during several stages of the development of the PSP. The Bunurong Elders noted that they would like to be consulted regarding the naming of areas and places (roads, estates etc) and signage within the PSP. The BLCAC also suggest that they be consulted in the design of various aspects of the PSP (schools, playgrounds etc) and that BLCAC artists be given ample opportunity to contribute. BLCAC would also like to be consulted in the development of any interpretive materials (signage on walking trails etc). The BLCAC would also like to see their NRM team be given the opportunity to bid for work within this PSP area.

3.4 Recommendation 3 – Conservation Zone

The BLCAC have requested a 200-metre conservation zone extending from Cardinia Creek, in line with the statutory areas of sensitivity. A 100-metre conservation zone (**Map 3**) is considered appropriate to ensure the protection of intangible heritage within direct proximity to Cardinia Creek, to preserve the cultural flows associated with the creek, and provide an opportunity to enhance the cultural landscape through revegetation of the area with Indigenous species. However, the 200-metre conservation zone requested by the BLCAC would ensure greater protection will also allow the creek to meander over time in a natural fashion without concrete reinforcement, it may also permit some forms of recreational use.

An area (raised with a good view of the creek and the mountains) was also recognised by the BLCAC Elders as a place they would like to see preserved as a place for gatherings and ceremonies within the PSP area (**Map 2**).



Aerial Photograph: Courtesy of DPI Website 2019

0 500 1000
Scale of Metres

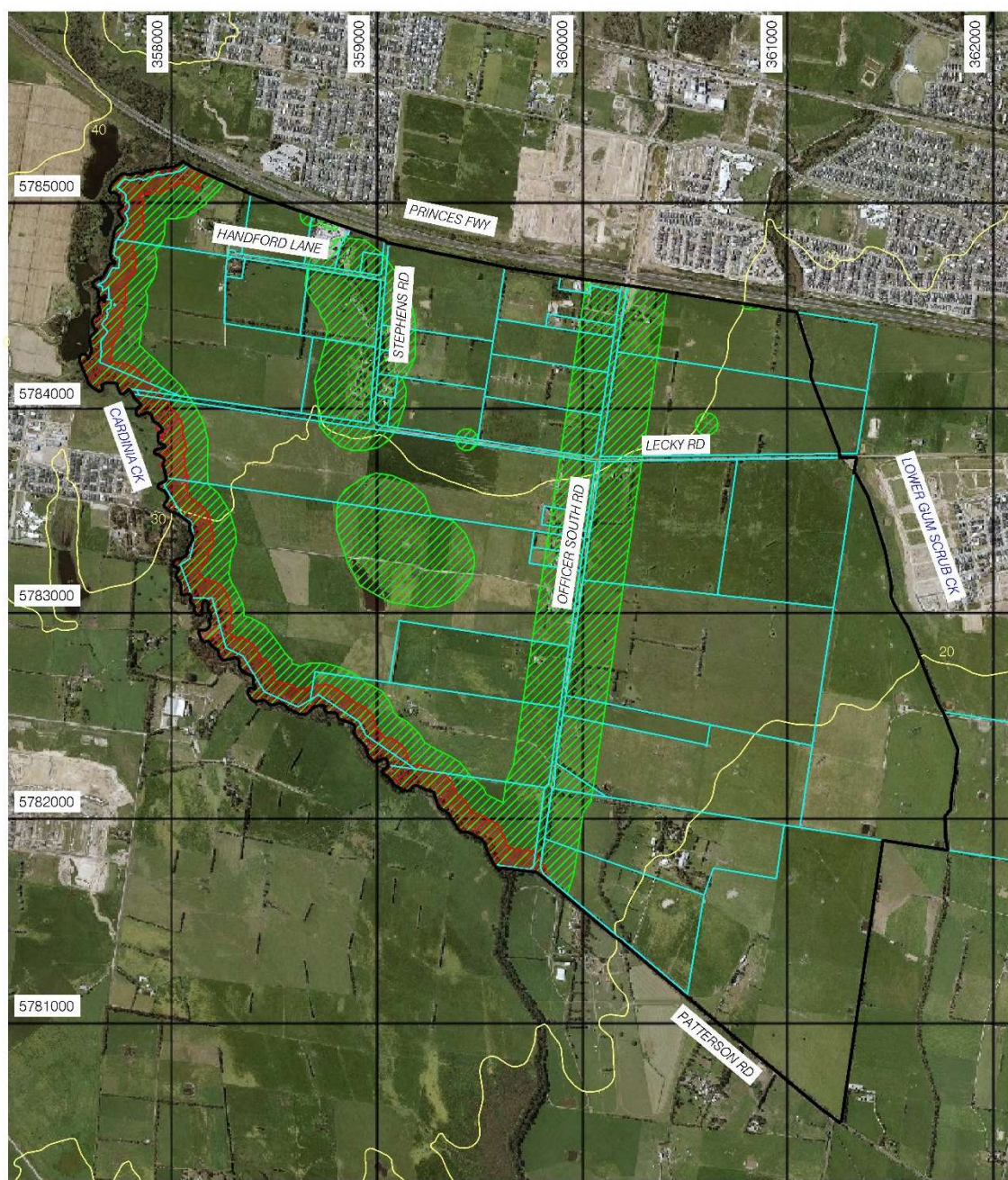
Legend:

-  Activity Area Boundary
1,068 hectares (approx)
-  Contour Line
-  Artefact Scatter
-  Scarred Tree
-  Object Collection
-  Low Density Artefact Distribution

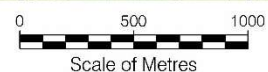
Parish: Pakenham
LGA: Cardinia



Map 2 Approximate location of proposed gathering place by BLCAC Elders (see area outlined in red).



Aerial Photograph: Courtesy of DPI Website 2019



Legend:

- Activity Area Boundary
1,068 hectares (approx)
- Lot Boundary
- Contour Line
- Recommendation 3- Conservation Zone
- Statutory Areas of Aboriginal Cultural Heritage Sensitivity



Map 3 Proposed Cardinia Creek Conservation Zone 100m (red)

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APPENDIX 1 – SUMMARY CV'S



Qualifications

Bachelor of Arts - Honours (Archaeology Major)

Training & Workshop Attendance

White Card

Melbourne Water High Risk Work Permit (Card # 10530)

Role Responsibilities

Executive Archaeologist

Senior Heritage Advisor

Resource Management

Client Liaison

Management & Reporting for Aboriginal and Historic Cultural Heritage requirements

Career Summary

Andrew Morris is a Senior Archaeologist and Cultural Heritage Advisor with extensive experience in excavation, archaeological research and testing, survey and artefact analysis. His role in the company is project manager of large scale assessments; ensuring teams with the best skill set for each requirement are assembled.

He has strong working relationship with Registered Aboriginal Parties and Traditional Owners Groups throughout Victoria and extensive knowledge of the Aboriginal Heritage Act 2006 (Vic.), the Aboriginal Heritage Regulations 2007 (Vic) and the Heritage Act 1995 (Vic).

Andrew has project managed several Precinct Structure Plans, has co-authored over 60 Cultural Heritage Management Plans, and been the Supervising Archaeologist on several historic archaeological projects. Andrew's strength in management of heritage within an infrastructure context with extensive experience on project involving water and gas pipelines and treatment plants, residential and commercial developments, roads, wind farms and eco villages.

Relevant Experience

APA Group – Victorian Northern Interconnect Gas Pipeline (2013-2014)

Project archaeologist responsible for preparing Aboriginal Cultural Heritage Management Plans (3) for sections between Wollert and Wandong, Longwood and Violet Town and Violet Town and Glenrowan (2013-2014). The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities and the Office of Aboriginal Affairs Victoria in order to appropriately manage cultural heritage values.

ESSO Australia - Longford Gas Conditioning Plant (2013)

Project archaeologist responsible for developing an Aboriginal Cultural Heritage Management Plan for the gas conditioning plant to treat offshore gas prior to distribution through the network. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor and with the Gunai Kurnai Land and Waters Aboriginal Corporation. Particular rigorous Occupational Health and Safety procedures were implemented due to the proximity of the existing Longford Gas Plant.

Leakes Pty Ltd. Leakes Road Precinct Structure Plan (Stages 1, 2 & 3) (2012-2014)

Project archaeologist for the 206.25 hectare urban and commercial development incorporating residential housing, public open space, community, social and civil infrastructure, and road, drainage and other infrastructure. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities the Office of Aboriginal Affairs Victoria.

Cardinia Shire Council. Pakenham South Employment Precinct (Stage 2) (2008 – 2013)

Project archaeologist for the 180 hectare mixed-use industrial and business park. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the current landowners, Sponsor, Aboriginal communities the Office of Aboriginal Affairs Victoria.

Cape Paterson Ecovillage – Residential Subdivision (2012)

Project archaeologist for the 42.92 hectare coastal residential development incorporating residential housing, public open space, community, social and civil infrastructure, and road, drainage and other infrastructure. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities the Office of Aboriginal Affairs Victoria.

APA Group – Envestra Augmentation Gas Pipeline (2011-2012)

Project archaeologist responsible for developing Aboriginal Cultural Heritage Management Plans (3) for sections between Dandenong South and Lyndhurst, Lyndhurst to Skye and Skye to Langwarrin (2009-2011). The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities and the Office of Aboriginal Affairs Victoria in order to appropriately manage cultural heritage values.

Cardinia Shire Council. Cardinia Road Employment Precinct Structure Plan, Officer South (2008-2012)

Project archaeologist responsible for preparing an Aboriginal Cultural Heritage Management Plan for the 595 hectare mixed-use industrial and business park. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the current landowners, Sponsor, Aboriginal communities the Office of Aboriginal Affairs Victoria and the Growth Areas Authority.

APA Group – Sunbury Gas Pipeline Looping (2011)

Project archaeologist responsible for developing Aboriginal Cultural Heritage Management Plans for sections between Truganina and Plumpton (2011). The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities and the Office of Aboriginal Affairs Victoria in order to appropriately manage cultural heritage values.

Westernport Water – Potable Water Transfer Main, Westernport Eastern Channel, San Remo to New Haven (2011)

Project archaeologist responsible for preparing an Aboriginal Cultural Heritage Management Plan for the 450mmØ water transfer main beneath the Westernport Eastern Channel. The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with client, Sponsor, Aboriginal communities and the Office of Aboriginal Affairs Victoria.

APA Group – Lilydale Gas Pipeline Looping (2010)

Project archaeologist responsible for developing an Aboriginal Cultural Heritage Management Plan for a section of pipeline between Victoria Road and Glenview Road, Lilydale (2010). The project involved desktop assessment, ground surface survey, sub-surface testing, CHMP preparation and close consultation with the Sponsor, Aboriginal communities and the Office of Aboriginal Affairs Victoria in order to appropriately manage cultural heritage values.

Origin Energy - Stockyard Hill Windfarm External Powerlines (2010)

Project archaeologist for external powerlines from the Stockyard Hill Windfarm. The project involved desktop assessment, ground surface survey, subsurface investigation, CHMP preparation and close consultation with the Sponsor, and the Wadawurrung Aboriginal Corporation.

Department of Sustainability and Environment – Upper Yarra Strategic Fuel breaks (2008)

Project archaeologist for 105km of fuel breaks through the Upper Yarra catchment of the Yarra Ranges National Park. The project involved desktop assessment, ground surface survey, CHMP preparation and close consultation with the Sponsor, Aboriginal communities the Office of Aboriginal Affairs Victoria.



Qualifications

Bachelor of Archaeology
Master of Archaeology and Heritage Management (results pending)

Memberships

Australian Archaeological Association

Role Responsibilities

Project Archaeologist
Client Liason
Use-Wear Analysis Specialist
Mongolian Archaeology Specialist

Career Summary

Lauren is a graduate archaeologist, having completed a Master of Archaeology and Cultural Heritage Management (MAHM) at Flinders University, South Australia. She has previously worked as an assistant field work instructor for the NOMAD Science program (northern Mongolia), and has organised and supervised numerous fieldwork projects for the Flinders University Archaeology and History Society. She is currently employed as a project archaeologist at Tardis Archaeology.

Relevant Experience

Thesis: An Investigation into the Neolithic of Soyo (Northern Mongolia) through Analysis of Lithics (2019-2021)

Lauren's research as a requirement of her master's degree at Flinders University has allowed her to further develop her skills in stone artefact analysis, use-wear analysis, residue analysis, portable x-ray fluorescence (pXRF) analysis, and mathematical analysis of stone artefacts. She has also developed further her capacity to analyse the results of such studies and apply them to endangered sites in exposed environments.

Assistant Field Work Instructor for the NOMAD Science Program (Northern Mongolia) (2019-2021)

Working under Dr Julia Clark (independent researcher) and Dr Jamsranjav Bayarsaikhan (National Museum of Mongolia), Lauren has supervised undergraduate and postgraduate students in the excavation of pits and test pits. She has also assisted in the cataloguing and analysis of lithic artefacts, including use-wear analysis and residue analysis. She has been instructed in drone surveying, magnetometry, electric resistivity tomography (ERT) surveying, ground penetrating radar (GPR) surveying and pedestrian survey.

Lithic Artefact Analyst for Dr Daryl Wesley (2019)

Lauren has analysed the lithic collections of the Wellington Range (Northern Territory) as an assistant to Dr Daryl Wesley of Flinders University. As a result, she is familiar with basic stone artefact analysis techniques, as well as use-wear analysis and residue analysis.

Volunteer for the NOMAD Science Program (Northern Mongolia) (2018)

Working as a volunteer for Dr Julia Clark (independent researcher) and Dr Jamsranjav Bayarsaikhan (National Museum of Mongolia), Lauren has assisted in the excavation of pits and test pits, has conducted pedestrian surveys, and is familiar with drone surveying and GIS mapping procedures.



Lauren Gribble

Project Archaeologist

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Field Work Coordinator for the Flinders Archaeology and History Society (2018-2019)

Lauren has organised and supervised numerous fieldwork projects designed to instruct undergraduate students and volunteers in basic excavation and surveying techniques. She has consequently become familiar with excavation and surveying procedures, as well as manual mapping techniques and artefact analysis.

Participant in ARCH2106: Archaeological Field Methods (2017) and ARCH8801: Archaeological Field Methods (2021)

As a student of Flinders Archaeology, Lauren has completed ARCH2106: Archaeological Field methods, which aims to introduce students to basic surveying and photography techniques, introduce participants to the potential obstacles involved with fieldwork, and to manual excavation methods. Lauren has further been made familiar with these practices by her involvement in ARCH8801: Archaeological Field Methods for master's students; this has expanded on students' pre-existing skills in manual and mechanical excavation, pedestrian survey, and introduced them to GPR, ERT, and magnetometry survey.

APPENDIX 2 – CULTURAL VALUES ASSESSMENT FIELD VISIT NOTES

Field Visit Notes

- Participants: David Tutchener, Uncle Mik, Uncle Shane, Maureen Benier, Matthew Simmons, Andrew Morris, and Lauren Gribble.
- Weather conditions: very wet and foggy
- Starting point: 155 Stephens Road, Officer South

People

- The Cardinia Creek pathway has been used by varying groups of Bunurong people; its use is not limited to one particular family/group.
- The pathway is popular (likely used by many people prior to European settlement)
- Uncle Mik reports that Bunurong children are often raised by many women; (in reference to Uncle Shane) “his children are my children”.
- Consultation with living Bunurong people is important, given the significance of the area and the need for open dialogue between involved groups (i.e. VPA and Bunurong). Nuances of the situation cannot easily be captured in a CHMP.

Place

- Uncle Shane notes that the path of the creek is likely to have moved throughout time
- Uncle Mik notes that high points in the landscape are important. These are likely to be workshop areas, or longer-term campsites.
- Cardinia Creek was likely used as a travel path (in addition to others likely also following waterways). A lot of people likely travelled through the area. The root word of “Cardinia” can be translated to mean “looking east from the creek” (or similar).
 - Led roughly towards nearby hill-top marking the boundary between Bunurong and Wurundjeri lands. This is a particularly important meeting place.
 - Meeting place is still used today by people Uncle Mik personally knows
 - Various ceremonies are performed here
 - Insect bowls taken from trees would have been used at major meeting places, and at some would have been left full-time for visitors to use.
 - Uncles Mik and Shane are unsure why specifically this travel route is so popular; David Tutchener reports they are getting close to understanding this.
- Area would have provided seasonal food supplies including shellfish, fish, and eels. This would have provided a range of nutritional inputs.
 - Little black fish are known to live in Cardinia Creek
 - Cod have particular significance. They are not to be eaten.
- Ring trees: directional/boundary guidelines. Always grow near water sources. Their connection to place means that you cannot just move them to another location – they have significance to a specific place.
- Birthing trees: bigger, with a wider diameter than ring trees have.

- 100m boundary corridor desired around river at a minimum. Ecological vegetation classes relevant to the area can be provided to PSP committee; Uncle Mik has suggested that culturally significant plants be replanted with descriptive signs.
 - VPA representatives have confirmed that this endeavour would need to be undertaken by Melbourne Water and would not be the responsibility of the VPA.
- Any dedications to Indigenous values should be built on high-points in the landscape, many of which are where houses are currently built.
 - The naming of places is important to Uncle Mik; he advises that further consultation is conducted with Bunurong women when considering place names.
- The entire floodplain was likely burnt in the past, allowing regrowth
 - Smokes all animals out to be hunted. Grass regrowth would be attractive to kangaroos
- Uncle Mik recalls masses of fish being scoured from Cardinia Creek – they were removed in lots of 5 and bagged. At the time it was considered “Mother giving us a freebie.”
- Uncle Mik would like maps of the current state of the area to be generated for reference to after the PSP has been developed.
- Seeds, roots, dried lakes and rivers have particular significance.