BANYULE CITY COUNCIL

Aboriginal Heritage Study

PUBLIC EDITION

prepared by:

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February 1999

Note: This publication does not include specific information with regard to the location of Aboriginal heritage sites. That information has been provided to Banyule City Council on a confidential basis especially for use for site management purposes and in relation to the consideration of proposals for land use and development.
EXPLANATORY NOTE

The Aboriginal Heritage Study was considered by Banyule City Council at its meeting on 8 February 1999.

At that meeting Council resolved not to adopt the recommendations of the Study which related to amendments to the Banyule Planning Scheme, but to liaise with the Department of Infrastructure and Aboriginal Affairs Victoria to determine the most appropriate way to include protection for Aboriginal sites in the Banyule Planning Scheme.

Council also resolved to adopt Recommendations 1-15 of the Aboriginal Heritage Study.
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ACKNOWLEDGEMENTS

The following organisations and individuals assisted with the implementation of this project and the production of the report:

The Steering Committee - Louise Keene, Michael Peacock, Helen Baker, Tim Fallaw, Vivien Williamson, John Merory, Joy Murphy and Ann Kirwan. I am particularly grateful to Vivien Williamson and Ann Kirwan, whose editorial skills substantially improved the structure and contents of the report;

The Australian Army, Defence Corporate Support Office Watsonia, Simpson Barracks with special thanks to Warrant Officer Class Two Peter Polak for organising access to the grounds;

Aboriginal Affairs Victoria Heritage Services Branch, particularly Jane Kierce, Jamin Moon and Cathie Webb for access to the site registry and advice on the field component;

The Wurundjeri Tribe Land Compensation and Cultural Heritage Council Inc., especially Viki Nicholson for her tireless efforts in the field;

Parks Victoria for access to Viewbank.
ABSTRACT

This is a report on the pre-European Aboriginal archaeology located within the City of Banyule. It compiles and synthesises the results of previous field surveys and of specific archaeological site assessments within the present municipal boundaries. Banyule comprises a small part of the former lands of Aboriginal people known as the Woi Wurrung. The archaeological field data is discussed within the context of a summary statement on the area's natural setting as well as historical information on the Woi Wurrung.

This report has two broad sections. The first (Chapters 1 to 5) is about Banyule's Aboriginal archaeology; the site types and where they are located. Chapters 6 to 10 relate to planning issues and the consideration of application of Planning Scheme provisions in relation to Banyule's Aboriginal archaeological sites and archaeologically sensitive areas. In this section the management requirements for registered sites and for areas sensitive for as yet unknown surface and subsurface deposits are presented.
1 INTRODUCTION

1.1 Preamble

This is a report on the pre-European Aboriginal archaeology located within the City of Banyule. Banyule is a small local government area (63 km²), approximately 8 kilometres northeast of central Melbourne (see Map 1). In spite of Banyule’s proximity to Melbourne it has maintained substantial areas where residential development has been low in density, increasing the likelihood of Aboriginal archaeological sites. The report compiles and synthesises the results of previous field surveys and of specific archaeological site assessments within the present municipal boundaries.

Banyule comprises a small part of the former lands of Aboriginal people known as the Woi Wurrung. The archaeological field data is discussed within the context of a summary statement on the area’s natural setting as well as historical information on the Woi Wurrung.

With the founding of Melbourne in 1835 came the beginning of permanent European settlement of the Port Phillip District. This settlement also marked the commencement of the decimation and eventual destruction of the traditional culture of the district’s Aboriginal inhabitants. These Aborigines were called the Woi Wurrung (‘the Yarra People’) and the Bunarong (‘Westernport or coastal people’) whose direct experience of Europeans before 1835 was restricted to brief, but at times violent, encounters with explorers and Bass Strait sealers.

Within a period of less than 30 years after the founding of Melbourne, the effects of disease, alcohol, and conflicts over access to land and livestock, had dramatically reduced the Aboriginal population. By 1860 most of the
surviving Woi Wurrung and Bunarong had been moved away from the Melbourne area to protectorate and mission stations scattered throughout the colony.

The precise role of the colonial government in the treatment of Port Phillip's indigenous population will remain contentious. Barwick (1984) and others (eg. Butlin 1983) have discussed the general causes and effects of the rapid usurpation of land on Aboriginal groups such as the Woi Wurrung. Barwick extends the argument, suggesting that the lack of a detailed historical and anthropological record was also due to the British administration's refusal to recognise the indigenous people as the traditional land owners and its failure '...to negotiate treaties of cession and pay compensation in order to legitimise European settlement' (Barwick 1984:108). It has been suggested for example that the government attempted to stall settlement of the district and the actions of pioneers such as Batman and Fawkner, because of the lack of 'an official presence' (Annear: 1995: 12). The government's adverse response to Batman's treaty, its subsequent appointment of magistrates and the selling of land to the early settlers, has also been discussed at length (see Barwick 1984).

1.2 Significance of Aboriginal Heritage

There appears to have been little opportunity to observe and record aspects of Woi Wurrung behaviour during the initial contact period. There was a rapid demise in the people's traditional lifestyle following contact. Any reconstruction or analysis of the Woi Wurrung pre-contact culture is highly problematic. It is a fact that the vast majority of physical evidence for the former use of the land by the Woi Wurrung is archaeological in nature. This archaeology, combined with what survives of their traditional material culture in the form of wooden artefacts, clothing and decoration, has become a significant alternative source to conventional historical text.

Aboriginal archaeological heritage has multiple values relating both to indigenous people and to the broader non-indigenous community. In the case of Banyule, the occurrence of Aboriginal archaeological sites adds a significant historical dimension to the municipality that is not apparent in other local government areas, either because of the extent of urban development or a lack of field survey and archaeological investigation. Banyule's Aboriginal archaeology represents part of the history of the Woi Wurrung and therefore has several important roles. These include:

- providing a material link between the Woi Wurrung's past use of the land and its resources and the present day Aboriginal community, particularly the descendants of the Woi Wurrung (currently known as the Wurundjeri)
- providing a source of scientific data that allows for the reconstruction of the Woi Wurrung's lifeways prior to European settlement
- presenting a means of educating the general public on the cultural history of the Woi Wurrung as a group of Melbourne's indigenous people and indeed on the early history of white settlement and the development of contemporary political and social values.
As discussed below, the Aboriginal archaeological sites in Banyule are a non-renewable resource that have, up until recent time, had little or no active management. This is partially due to the history of ad hoc cultural resource management in the area's former municipalities and to the recent formation of Banyule itself as a local government area (LGA).

However, in recognition of their cultural value, Aboriginal archaeological sites do have substantial legislative protection at both State and Commonwealth levels. It is important therefore that Council is aware of the location and significance of these sites so that they can be protected from inappropriate development and so they are not accidentally disturbed or destroyed.

The documentation of the significance of Aboriginal archaeological sites provided by this study, will help provide a more complete history of the municipality than has been published to date, thereby providing the broader community with a deeper understanding of the total heritage of Banyule.

1.3 Scope
This report has two broad sections. The first (Chapters 1 to 5) is about Banyule's Aboriginal archaeology. The background to the field investigation consists of summary statements on Aboriginal history and ethnography within the Banyule area. The field investigation and results are presented as Chapters 4 and 5.

The second section of the report (Chapters 6 to 10) relates to planning issues and consideration of the application of a heritage overlay and schedule to Banyule's Aboriginal archaeological sites and archaeologically sensitive areas. In this section the management requirements for registered sites and for areas sensitive for as yet unknown surface and subsurface deposits are presented (Chapter 9). Recommendations on how Banyule Council could best manage specific sites and respond to current and possible future threats, as well as development restrictions that it could impose are presented. Banyule’s Local Planning Scheme and the heritage component of the Victoria Planning Provisions (VPP) are examined in relation to the statutory requirements of the State and Commonwealth heritage legislation.

There is an obvious bias in this investigation towards Aboriginal archaeological sites created during the pre-European period. Clearly, the definition of Aboriginal heritage includes a greater range of cultural and natural phenomena than archaeological sites, much of which is not easily recognisable. However, for the Banyule City Council, archaeological sites present the major problems in terms of conservation and planning.

1.4 Planning Considerations
In general, previous compilations and assessments of Aboriginal heritage within local government areas have generated predictive models of site distributions and archaeologically sensitive areas, and presented
management recommendations for these sites and areas (see Sutherland and Richards 1994; Brown and Lane 1977). More recently, other studies (eg. Marshall 1998) have investigated ways of initiating Aboriginal archaeological assessments that are integrated within an overall planning scheme. Marshall’s recommendation, on behalf of the Frankston City Council, was to use the framework of the proposed VPP to structure a heritage overlay suitable for Aboriginal archaeological sites and places.

At this stage, there is no uniform way in which local government areas such as Banyule can initiate archaeological assessments and guarantee the preservation of sites and heritage areas. As part of the planning reform process, Aboriginal Affairs Victoria (AAV) has recommended amendments to the VPP structure, including additional clauses which cite the State and Commonwealth heritage legislation. These amendments have been incorporated into the VPP Heritage Overlay and are further discussed in Chapter 8. However, at the time of writing this report, the Department of Infrastructure and Aboriginal Affairs Victoria are discussing the most appropriate method to provide protection of Aboriginal heritage under the VPP.

Regardless of how the VPP structure may influence Banyule Council with regard to the identification and protection of Aboriginal archaeological sites, this report will provide sufficient data to enable appropriate planning decisions with respect to this heritage to be made.

1.5 Project Aims
With this background in mind and as stated in the project brief (Appendix 1), the main tasks of this study are:

- To identify Aboriginal heritage and investigate places of significance relevant to pre-European occupation of the City of Banyule
- To review existing studies and literature relating to Aboriginal heritage within the City of Banyule and present a report to complete the documentation of the City’s Aboriginal history
- From the existing literature base, and from the investigation of those parts of the municipality not previously surveyed, to identify and document places of Aboriginal cultural significance, including occupation sites, scarred trees, resource sites and burial sites
- To report and make recommendations identifying the actions required to manage, interpret and protect sites of Aboriginal heritage significance.

The main outcomes of this study are:

a) a predictive model of site distribution in the study area;
b) satisfactorily completed and lodged with Aboriginal Affairs Victoria, site record cards and associated documentation for all sites located;
c) an assessment of significance of each site located;
d) an assessment of the management requirements of each site located, including recommendations for protection and appropriate planning scheme controls;
a report detailing the survey methodology and results.

1.6 Report Organisation
The report format generally follows the Guidelines for Conducting and Reporting upon Archaeological Surveys in Victoria. It deviates from these Guidelines in the second section of the report where issues relating to planning and heritage legislation are discussed at length. Also, management recommendations for sites and areas sensitive for buried deposits are presented in the middle of the report (Chapter 6) and not at the end as is typically the case.

1.7 The Wurundjeri
Under the Schedule (21A) of the Commonwealth Aboriginal and Torres Strait Islander Heritage Protection Act 1984, Banyule falls within the boundaries of the Wurundjeri Tribe Land Compensation and Cultural Heritage Council Incorporated. The Wurundjeri were a clan or subgroup of the Woi Wurrung (see Chapter 3) and their name has been adopted by Woi Wurrung descendants. Under the 1984 Commonwealth Act, the Wurundjeri are presently recognised as the custodians of the land and heritage of the former Woi Wurrung and neighbouring Bunurong territories. This heritage includes archaeological sites, artefact collections and places of cultural significance.

As such, and according to the provisions of the Commonwealth legislation, particularly Section 21(U), Aboriginal archaeological sites may not be interfered with or in any way disturbed without the written consent of the local Aboriginal community, in this case the Wurundjeri.

1.8 Aboriginal Archaeological Site Types
On the basis of the available survey data (see Chapter 4) and the historically recorded sites the following section lists and defines the probable range of Aboriginal archaeological site types in Banyule,

1.8.1 Stone Artefact Scatters
These are sometimes referred to as ‘lithic scatters’ and consist primarily of stone artefacts lying on the surface of the ground. They represent areas where Aboriginal people (in this case the Woi Wurrung) made, used or repaired stone tools. These tools may have been used to manufacture wooden artefacts such as spears and boomerangs. Stone artefacts are found either lying in their original position after having been discarded or lost (this is called in situ), or in a disturbed position, having been transported to a locality by natural processes or contemporary cultural activities that cause sediments to be moved. Artefact scatters found on the surface may be the eroded remnants of more substantial archaeological deposits.

1.8.2 Isolated Artefacts
These are stone artefacts found in very low densities, although the definition is arbitrary in regard to area and number. For this site type, AAV recommend five artefacts or less per 100 square metres.
1.8.3 *Scarred Trees*
These are trees from which bark has been removed for the purpose of manufacturing artefacts such as canoes, shields, dishes and other items, or for gaining access to the tree canopy. The removal of bark typically leaves a symmetrical scar of variable length and does not necessarily kill the tree.

1.9 **Other Possible Aboriginal Archaeological Site Types**

1.9.1 **Freshwater Shell Middens**
These are deposits of freshwater mussel shell which represent Aboriginal food remains. As with marine middens, other artefact classes such as stone and bone tools, bone refuse and hearths may occur in such sites. As noted in Chapter 2, Banyule’s major waterways once contained an abundance of subsistence resources including freshwater mussels that would have been utilised by the *Woi Wurrung*. It is probable that some of these sites are buried within the creek and river banks and will remain unknown pending an erosion episode.

1.9.2 **Aboriginal Burials**
These are sites containing the skeletal remains of Aboriginal people. The skeletal remains may represent a primary, or secondary burial context where the remains have been transported from a previous interment to be reburied. While little is known of the specific practices of the *Woi Wurrung*, Aboriginal burials may involve several stages over a period of time during which the remains are treated in a specific fashion. Aboriginal burials may also include a range of artefacts as ‘grave-goods’, such as stone, bone and wooden artefacts, clothing and decoration.

1.9.3 **Post-European Sites**
This site type typically consists of European materials such as glass adapted by Aboriginal people to traditional uses. However, these sites could also be materials used by European settlers but collected by Aboriginal people, such as bark slabs for the construction of huts. Post-European sites and places of historic significance to Aboriginal people can also be known through historic records or oral tradition. Banyule’s proximity to Melbourne and *Woi Wurrung*’s recorded use of the Yarra River within the City indicates that there was a degree of coexistence of Europeans and Aborigines whilst the latter maintained a traditional lifestyle. There is a good chance that post-European sites occur in the area.
1.10 Terms and Definitions

The definition of heritage follows Pearson and Sullivan (1995) and includes the terms 'Aboriginal and historic places', 'prehistoric and historic sites' and 'cultural resources' (Pearson & Sullivan 1995: 4). In the context of this report the term heritage covers any physical manifestation of the past Aboriginal use of Banyule, as well as places whose cultural significance is known through historic documents and oral histories. These places may include features of the natural landscape such as the Yarra River.

A site is where physical evidence remains of the past Aboriginal occupation. This evidence includes scarred trees, stone artefacts or any artificial alteration to the landscape that is Aboriginal in origin.

BP - Before Present. For the purpose of radiocarbon dating 'present' is taken as 1950.

Backed Blade - A flake which has been blunted along one edge with a sharp 'blade' left on the opposite side.

Blade - A flake which is at least twice as long as it is wide.

Chert - A fine grained stone used for making flaked artefacts.

Clan - the 'land owning, land renewing and land-sustaining unit of Aboriginal society' (following Clark 1990).

Core - A stone from which flakes or blades have been removed.

Flake - A piece of stone which has been detached from a core. These have several distinctive features which separate them from naturally broken stone, including a platform and bulb of percussion.

Flaked Piece - A piece of stone which shows evidence of flaking but does not have features of a flake or core.

Flint - A fine grained stone used for flaking, which originates from limestone reefs and is often washed onto Victorian beaches. Also referred to as coastal flint or coastal chert.

Holocene - The geological period describing the last 10,000 years.

In Situ - In an original position.

Moietiy - group defined according to spiritual or totemic association.

Pleistocene - The geological period between 10,000 years BP and 2 million years.

Quarry - A stone source where Aborigines obtained stone to make artefacts.
**Retouch** - The removal of small flakes from a flake or core for the purpose of shaping or resharpening as a tool.

**Silcrete** - A type of siliceous rock commonly used by Aborigines to make stone tools.

**Tool** - A flake or core which has evidence of use, usually in the form of retouch or usewear.

**Usewear** - marks on a stone, bone or wooden tool due to use.
2 PHYSICAL BACKGROUND

![Image](La Trobe Picture Collection – State Library of Victoria)

2.1 Introduction
This chapter investigates the potential for Aboriginal archaeological sites within Banyule in terms of its physical setting. This provides a context against which the known sites and potentially archaeologically sensitive landforms can be identified, mapped and incorporated into an heritage overlay if appropriate. While *landforms* are often used in archaeological analysis in order to make predictions of site distributions, several points need to be considered here:

- Banyule is too small for a regional analysis of Aboriginal site distribution based on landform alone
- the occurrence of Aboriginal archaeological sites can vary independently of the age or origin of geological or topographic units
- Banyule contains enough registered examples of some site types eg. scarred trees, to establish patterns in their distribution. However, for the majority of site types the registered examples are those that have managed to survive development and these sites display little or no patterning in their distribution which is related to past Aboriginal occupation.

2.2 Regional
The Banyule municipality is located approximately 8 kilometres northeast of central Melbourne. The municipality covers an area of 63 km² and is bounded by the Metropolitan Ring Road to the north, Ryans Road, Karingal Drive, Bolton Street- Fitzsimons Lane to the east, the Yarra River to the south and Darebin Creek and Plenty Road to the west.
The Plenty River dissect the municipality north-south flowing into the Yarra River near Banyule Flats Reserve. The largest areas of parkland and open space are along the Yarra River in Ivanhoe East, Heidelberg, Viewbank, and Lower Plenty.

2.3 Geological Context
There is no dominant geology but a diverse composite of ancient (Older Volcanic) and newer Quaternary sediments. The major geology between Darebin Creek and the Yarra River is Silurian bedded sandstone, siltstone and shales that are interspersed with fine-coarse sands and gravels (particularly Heidelberg Hills). Within these hills, the sandstone surrounds at least one area of older Volcanic remnants.

The Yarra River makes a path through interbedded siltstones. North of Ivanhoe the dominant geology is the Newer Volcanics. There are patches of low level alluvium and beach sands along the Yarra and Plenty Rivers and the Darebin Creek.

Chronologically, Banyule's geology consists of sandstone and siltstone-shale, followed by older volcanics and, most recently, alluvial deposits from the existing and prior channels (rivers and creeks). Of these events the most relevant to the Aboriginal archaeology is the deposition of alluvial deposits. The geologically recent alluvial deposition along the Yarra and Plenty Rivers and Darebin Creek was contemporaneous with Aboriginal use of these waterways. Such deposition is a likely cause for the burial and preservation of archaeological materials.

2.4 The Yarra River
The Yarra River is one of the municipality's major physiographic features and is the largest of the three major waterways. In Banyule, the Yarra is approximately 20 kilometres long and flows in a south-westerly direction. The river has all the characteristics of a slow moving high load (sediment) bearing waterway. These characteristics include long meanders, and large areas of lagoons and flats.

Bell et al. (1967) describe the Yarra's alluvial terraces:

Broad river terraces are conspicuous along the Yarra River, above its junction with Darebin Creek. They are particularly prominent at Heidelberg and Templestowe. They originated as a result of the lava flows of the Newer Volcanics which, flowing down the ancestral valleys of Merri Creek and Darebin Creek into the old valley of the Yarra River, caused damming of the river (1967: 50).

The banks of the river and the adjacent lagoons and flats are aggrading environments where there has been a steady accumulation of sediment, caused mostly by flooding. As mentioned above, these sedimentary conditions are highly favourably for the burial and preservation of archaeological deposits, but not for their exposure. The potential for
subsurface Aboriginal heritage materials along the Yarra River is therefore very high.

2.5 Fauna
Prior to European settlement the native fauna in the Banyule area would have been diverse and abundant. Grey Kangaroos and emus would have been found in open forest and grassland while smaller macropods such as swamp wallabies would be found in the dense scrub, adjacent to the Yarra and Plenty Rivers. Grassland areas would have also supported populations of bandicoots, potoroos, large native rodents, snakes and lizards. Such animals would have been hunted for subsistence purposes, as well as sources of fur for clothing, and teeth and bone for the manufacture of tools.

The two rivers and the Darebin Creek would have supported a range of edible fish species, yabbies and eels. Of these potential food sources, eels were perhaps of greatest importance for the Woi wurrung, being a seasonally abundant source of protein that could be caught in large numbers.

2.6 Flora
The native vegetation within Banyule includes areas of River Red Gum Woodland; Box and Stringybark forest. These forest types were unevenly distributed through the area with the Stringybark forest being found on the ridges and hillslopes and the Red Gum forest within the Yarra River flats and the plains.

The Red Gum woodland within Banyule would have included a range of Wallaby and Kangaroo grass species whose seed was pounded or ground into a flour. The Yam Daisy (Murnong) would also occur in such woodland. The root of this plant is considered to have been an important staple for the Woi Wurrung (see Chapter 3). Zola and Gott (1990: 7) note that ‘...far more than any other plant, Murnong is mentioned in early accounts as being an important food for people in southeastern Australia. Its rapid destruction by sheep and cattle was a terrible loss to the Aborigines who depended on it’. They note that ‘Murnong was gathered by women using digging sticks. Children could easily help, since the tubers are not deep underground and can be dug up with little effort’ (Zola and Gott 1990: 8).

Other plants known to have been eaten or used for medicinal purposes include the roots of yams, grass lillies and orchids. Bracken was harvested for its roots which are starchy and were roasted and pulvverised into a paste. Flowers, seeds and gum would have been available from wattle (see Zola and Gott 1990).

2.7 Temporal Implications
Aboriginal use of the Banyule area has a greater antiquity than some present landforms, such as the most recent alluvial terraces on the Yarra River, and the resources of some landforms will have changed over time. Generally however, the environment is a relatively stable one with great opportunity for the accumulation and preservation of archaeological residues.
2.8 Spatial Implications
There are no parts of Banyule's pre-European landscape that could be excluded as having had little or no Aboriginal occupation. The area is too small and the environment generally too rich. Clearly though, some areas, because of their proximity, ease of access or resources, would have been preferred campsite locations. The areas adjacent to the Plenty and Yarra Rivers and the Darebin Creek have been demonstrated to contain Aboriginal archaeology, and this reflects their past use. The prospect for sites away from the immediate influence of these waterways is discussed in Chapter 4.
3 ABORIGINAL ETHNOHISTORICAL AND SOCIAL BACKGROUND

3.1 Introduction
As noted in the Introduction, the Aboriginal group known as the Woi Wurrung were the former occupants of the land north-east of Melbourne, including the area which is presently the Banyule municipality. This chapter presents a summary of historical information on the Woi Wurrung, focusing on their subsistence and social structure. Its aim is to provide a historical backdrop to the archaeology as presented in Chapters 4 and 5 and to assist in identifying areas of archaeological sensitivity. The summary is based on secondary references only; research on the earliest primary references being beyond the scope of this project.

3.2 Woi Wurrung linguistic and social organisation

3.2.1 Clan organisation
Clark (1990) is arguably the most thorough synthesis of historical data on Aboriginal languages and clans in western and central Victoria. According to Clark, the Woi Wurrung were part of the East Kulin Language area which covered Central Victoria from the coast north to the Murray River (Clark 1990: 363, 364, Table 20). The Woi Wurrung, the language group whose territory encompassed Banyule, were divided into at least four clans (see Map 2).

Clark defines the clan as the ‘land owning, land renewing and land-sustaining unit of Aboriginal society’ (1990: 4). Similarly Barwick defines the term as ‘a named localised patrilineal descent group...whose members had an historical, religious and genealogical identity’ (Barwick 1984: 106). She notes that:
'clan territories were defined by ritual and economic responsibilities. Clan names were distinguished by the suffixes-balluk or -bulluck meaning a number of people and -(w)illam...meaning dwelling place' (Barwick 1984: 106)

Map 2 – Clarke’s 1990 East Kulin Language Areas Showing the Boundaries of the Woi Wurrung Language Area

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Note: Continuous lines indicate boundaries along rivers, streams and lakes.
For key to numbering see Tables 17-20
Barwick continues her discussion on clan organisation noting that:

'Clan lands were exploited by residential groups (now termed bands) whose membership changed over time as nuclear families formed, aged and were replaced, and over the course of each year because the families and individuals entitled to make use of a specific clan estate were sometimes together (and) sometimes dispersed...' (106).

Whilst the composition of a clan was fluid during an individual’s lifetime, ‘clan membership was fixed at birth as these were inherited from a person’s father and ‘retained’ ‘until death’ (Barwick 1984 106).

3.2.2 Wurundjeri willam
One of the four Woi Wurrung clans, the Wurundjeri Balug, was divided into two patriline, the Wurundjeri willam and the Balug willam. The estate of one of these patriline, the Wurundjeri willam, was based on the Yarra River and its catchment. The Wurundjeri willam were in turn divided into a number of smaller groupings of which three have been recorded. The group occupying land around the Yarra that includes Banyule were called Bebejan’s Mob, whose area is described as ‘tract at Heidelberg, up Yarra to Mt Baw Baw, about Yering’ (Barwick 1984: 124).

The heir of Bebejan was the famous Aboriginal artist William Barak who was also the traditional owner of the Mount William axe quarry, one of the most important Aboriginal quarry sites in south-east Australia.

Barak is arguably the most significant historical figure in Woi Wurrung history, having witnessed the signing of Batman’s treaty; being one of the last clan heads (chief); and having established the settlement at Corranderrk where many Woi Wurrung lived until the 1920s.

3.2.3 Religious Organisation
The religious organisation of the Woi Wurrung, like much of Aboriginal Victoria, was based on a moiety system which recognised clans and the individuals in them as belonging to one of two moieties (aka Totems), Waa (Crow) or Bunjil (Eaglehawk). The marriage system was based on these moieties and determined possible partners, which could only be of opposite moieties. In this way each generation of a clan married outside of that clan (often to other language groups) reaffirming the religious, trade and social links between the separate groups.

3.2.4 Subsistence Organisation
As Aboriginal hunters and gatherers, the traditional Woi Wurrung subsisted from the plants and animals within their clan estates. Their patterns of settlement and movement were based on seasonal rounds following the changing availability of plant and animal resources. Historical details on how animals were procured, (the techniques of hunting) and how and when plants were harvested, are extremely poor. Reconstructions of Aboriginal daily life
were discussed in relation to specific resources in Chapter 2. It is known that
Woi Wurrung used spears to hunt and that hunters would hide behind
vegetation or construct hides of stone. Nets were also used where game
animals would be chased into them.

Certain foods are common to many accounts including:
- the Yam daisy or Mumong, the tuber of which was dug up by women
- bull-rush roots which were collected from waterways and roasted
- eels, which were a seasonal food caught in stone weirs and long fibre nets
- kangaroos and other small macropods which were hunted
- bird’s eggs
- possums - the fur of brush tail possums was used to make cloaks and the
  meat roasted and according to Presland preserved for later use (see
  below). Possum skin cloaks were a prestige item. There are only two
  examples of traditional cloaks.

Presland (1994) has presented a popular account of Woi Wurrung
subsistence in his reconstruction of a Wurundjeri camp on the Yarra River
near Templestowe during the late autumn. His reconstruction is based on
historical text as well as archaeological and other material evidence. Woi
Wurrung activities are discussed in terms of men’s and women’s work and
how this relates to the harvesting of plants or hunting of particular animals
such as possums and eels. Presland also considers how activities varied
between the main camp and the various localities where specific resources
were procured (see Presland 1994: 72-88).

The importance of fishing to the Woi wurrung, for example, is recounted in
Presland’s reconstruction as:

‘At a number of places around the region there are traps set in
rivers and streams at points where the flow of water is
restricted. Funnel shaped fishing pots take the fish as they fish
with the stream....The men catch fish at night. They stand in
canoes on the river and hold lighted brands near the water’s
surface. The fish are attracted to the light and are more easily
speared. Fish spears are often tipped with a bone point’
(Presland 1994: 76; also see Frankel 1995 for a more general
discussion on fish traps in south-eastern Australia, their function
and typology).

In contrast, the collection and use of plant resources is recounted as women’s
work. Presland states:

‘While the men have gone about their fishing and hunting, the
women have set about collecting vegetable foods in the vicinity
of the swamp. Autumn is the time of the year when the greatest
number of perennials are available and there is a wide variety of
plant foods. Around the swamps and marshes the young
shoots and roots of bulrush can be collected and eaten. There
are also the fruit and seeds of various aquatic plants and the roots of water ribbons...The women can also collect rushes, which they make into baskets and items of jewellery such as reed necklaces' (Presland 1994: 76).

3.2.5 Significant Spiritual and Religious Places

Presland and others have remarked on the lack of information on the spiritual and ceremonial life of the Woi Wurrung and how initiation rites and the location of sacred sites was restricted knowledge (Presland 1994: 87-88).

As noted above, the Yarra River is one of the most dominant physiographic features of the Banyule municipality. It is also one of the few known places in Woi Wurrung religious belief that has stories recorded about its origin and significance. Barak's stories on the Yarra were recorded by Howitt and others while at Coranderrk. His and Billi-Billeri's legends (Billi-Billeri being another Woi Wurrung clan leader) as noted in Wiencke (1983) are presented below.

3.2.6 How the Yarra River was formed as told by William Barak

One day two boys were playing in the bush, throwing their toy spears at whatever bird they saw. After a while they tired of this game, and sighting an old wattle tree went up to it in the hope of finding some wattle gum, of which they were very fond.

They saw some gum on a bough fairly high up, and one of the boys climbed the tree and reached it. He began to throw the gum down to the other boy, who was waiting for it underneath the tree. But when the lumps of gum reached the ground they disappeared, and the boy who had remained below could not find them. At last he noticed a hole, and thinking that the gum may have rolled down it, he poked the end of his little spear in it.

As soon as he did this a deep growling voice was heard, and the ground seemed to shake. An old man, who had been sleeping underground with his mouth open, suddenly made his appearance. He picked up the frightened boy, and shuffled off, dragging his feet, because he was old, and the boy was heavy to carry.

As the old man huddled along he made a furrow, which deepened into a gutter, then into a creek, and lastly became the Yarra River. All this time the little boy was crying with fright. At last Bunjil heard him. He put sharp stones in the path of the old man, over which he fell, and cut himself to pieces. The boy ran off to his home.

Just before the old man died, Bunjil appeared, and said to him; 'Let this be a lesson to all old men. They must be good to little children.'

3.2.7 How the Yarra River was formed as told by Billi-Billeri

Once the water of the Yarra was locked in the mountains. This great expanse of water was called Moorool, or Great Water. It was so
large that the Woiwurong had little hunting ground. This was in contrast with the Wothowurongs and the Bunurong, whose hunting ground was the lovely flat which is now Port Phillip Bay.

Mo-yarra, Slow-and-fast-running, was the headman of the Woiwurong. He decided to free the country of the water. He, therefore, cut a channel through the hills, in a southerly direction, and reached Western Port. However, only a little water followed him, and the path cut for it gradually closed up, and the water again covered the land of the Woiwurong.

At a latter time the headman of the tribe was Bar-wool. He remembered Mo-yarra's attempt to free the land. He knew that Mo-yarra still lived on the swamps beside Western Port (Koo-ween-rup). Each winter he saw the hill-tops covered with the feather-down which Mo-yarra plucked from the water birds sheltering on the swamps.

Bar-wool resolved to free the land. He cut a channel up the valley with his stone-axe. But he was stopped by Baw-baw, the Mountain. He decided to go northwards, but was stopped by Donna Buang and his brothers. Then he went westwards, and cut through the hills to Warr-an-dyte. There he met Yan-yan, another Woiwurong, who was busily engaged in cutting a channel for the Plenty River in order to drain Morang, the place where he lived. They joined forces, and the waters of Moorool and Morang became Moo-rool-bark, the Place-where-the-wide-waters-were. They continued their work, and reached the Heidelberg-Templestowe Flats, or Warringal, Dingo-jump-up, and there they rested while the waters formed another Moorool.

3.3 Woi Wurrung Historical Summary
There are many general references to Aboriginal people in the Melbourne region and many of these people were probably Woi Wurrung. Melbourne happened to be the traditional meeting place for five different Kulin language groups. In 1840 William Thomas recorded:

'By what I can learn, long ere the settlement was formed the spot where Melbourne now stands and the flat on which we are now camped (on the south bank of the Yarra) was the regular rendezvous for the tribes known as Waworangs, Boonurongs, Barraboos, Nilunguons, Goulburns twice a year or as often as circumstances and emergencies required to settle their grievances revenge deaths etc.' (in Presland 1994).

There are a few places or localities mentioned in the field notes and diaries of early settlers and explorers where events occurred that involved Aboriginal (again probably Woi Wurrung) people. There is no research on historical text specifically relating to Aborigines in Banyule and only one Aboriginal historical place has been registered by Aboriginal Affairs Victoria (see below).
3.3.1 Early Contact History 1800-1835

The historical records for Aboriginal people during this period are mostly confined to the observations of coastal people by sealers and whalers, who had visited and established bases in Bass Strait and along the south eastern coast of Victoria. This appears to have been a period of considerable conflict, as Aboriginal women were reported to have been forcibly removed from their communities; and Aboriginal hunters denied access to traditional food sources (eg. seals).

For many Victorian Aboriginal communities, disease (epidemics of smallpox and influenza for example) had well preceded initial physical contact with Europeans, and the official commencement of places like Melbourne.

Observations of initial contact generally lack detail. The first report of the Heidelberg region by a European was by Fleming in February 1803. He was with an exploring party investigating Port Phillip Bay for settlement when he noted:

‘Come to a fall [Dights], where we could not get the boat over. We went inland a little way. It is stony; about six inches black stiff soil, white clay at bottom. Mr. Robbins got up a tree; saw it to be gently rising hills, clothed with trees, for ten or fifteen miles’ (Fleming in Kenyon 1934, 17; Cummins 1982, 4).

Fleming reported no sign of the Woi Wurrung in this area at this time. However, this absence does not mean that there were no Aboriginal people or signs of them at Darebin Creek or Heidelberg during this exploration.

3.3.2 John Batman's Treaty

One of the earliest recorded and most significant interactions between Europeans and Aborigines in the Port Phillip region was the signing of John Batman’s treaty. The signing of the treaty occurred on the 6th June in 1835. Batman was with an exploration party and the location was near a creek. There is much debate over the precise location, as Batman’s description is too general and there are a number of possible places; some occurring within or close to Banyule. (see Kenyon 1934, 27; The Age 10/3/1934)

The following recent discussion by Campbell (ND: 94) on the location of the signing of the treaty is probably the most concise. He puts this location however outside of the current Banyule boundaries:

‘Neither Batman’s Journal account nor Batman's map lend support to the view that the site was on the banks of the Merri Creek in Northcote, as reported by Fawkner and Bonwick, nor to the view that it was on the Darebin Creek near Epping, the latter, requiring a more northerly route than the one deduced here. The site is unlikely, too, to have been as far east as the Plenty River, even though Batman claimed he walked sixteen miles. According to the Report the journey lasted only the four hours between 8 am and midday and it
had been interrupted by the meeting with the Aborigines and hampered in places with thick grass. In circumstances, the party is unlikely to have travelled more than twelve miles in the available time. Therefore the stream it reached was probably Darebin Creek for the distance between Moonee Ponds Creek and Darebin Creek is approximately nine miles and Batman reports travelling beyond the latter for about a mile before returning to it. As the route followed was to the east, it would have been parallel and a little north of the present Camp, Mahoney’s and Settlement Rd. Batman would have crossed the creek close to the Norris Bank Reserve. This then, is the most likely site of the signing of the treaty with the Aborigines which Batman claimed took place ‘alongside a beautiful stream of water, and from whence my land commences and where a tree is marked 4 ways to know the corner boundary’. (Campbell 94)

Barwick presents an anthropological analysis of Batman’s treaty which argues that it was interpreted by the Woi Wurrung as a ceremony asking for temporary access to land (see Barwick 1984).

3.3.3 1835-1863 Melbourne and the Missionary Period
As noted above, Melbourne was the location of the traditional meeting place between five different language groups.

Roberts notes that:

‘The Aborigines were numerous around Melbourne in the early days, and pioneers establishing permanent homes in outlying areas usually made some provision for protection against the blacks and bushrangers who also were prevalent at the time.’ (Roberts 12)

The Heidelberg area was no different, with local examples of such homesteads. (see below)

In 1839 William Thomas was appointed the assistant Aboriginal Protector for the Yarra and Western Port area. Thomas went with the Yarra tribe around this time

‘...to their different hunting and camping grounds. These included many spots along the Yarra River, particularly in the Bulleen area where there were lagoons above the Koonung Creek’s entrance to the Yarra’ (in Lemon 1983, 15).

During 1840 a reserve was set aside for the aboriginal people at Narre Warren, however by March 1841 the Aborigines were back on the Yarra. Lemon states:

‘But now Thomas learnt with great dismay that lagoons on the river near Heidelberg had been sold as private property. In a letter to Robinson he pointed out that the tribe came here each year to fish
for eels. He added, 'When Bolin [sic] and the few lagoons adjacent becomes [sic] private property it will be one of the most serious losses hitherto sustained by the Blacks'. A few months later the Bulleen part of the Yarra was being allocated to Frederick Unwin, a speculator, as part of a 'Special Survey' purchase of over 5,000 acres. In June 1841 Thomas addressed the Governor directly, pointing out the effects of the sale of the Special Survey on part of the Yarra which supported the blacks with eels one month of the year' (Lemon 1983, 15-16).

Lemon continues:

'In November 1841 he [Thomas] was sent to investigate alleged outrages by blacks against settlers on the Plenty River and Darebin Creek. His conclusion was that the events had arisen from an unreasoning, if understandable, fear of the Aborigines by the whites. Wives of settlers, left alone in their rough homesteads during the day, had been terrified by the arrival of a large group of natives wanting food and provisions. They had handed over supplies, but Thomas found on enquiry that there had been no threats from the Aborigines; the settlers had simply been intimidated by the numbers, and by their own fears' (Lemon 1983, 16).

In 1845 the scope of Thomas' work was restricted as he did not have access to a horse. He still would walk as far as Heidelberg and during this time indicated that Aboriginal people were still camping in this region. As noted by Lemon:

'By...1852 Thomas counted twenty-two males and seventeen females left of the whole Yarra tribe...Constantly Thomas tried to keep them out of the way and the notice of Melbourne' (Lemon 1983, 28).

'By 1860 it was comparatively rare to see an Aborigine in Melbourne or its surroundings, though despite the efforts of Thomas they occasionally came, sometimes in large groups composed of a number of tribes'. (Lemon 1983, 28)

Safstrom and McBriar suggest that Barak set up a camp with his family in Heidelberg (Safstrom and McBriar 1985, 67). However in Wiencke (1984) Heidelberg is only made mention of around the time of the Batman Treaty when Barak was present. Barak is quoted as saying:

'Then the blacks travel to Idelburge. All the blacks camp at Muddy Creek. Next morning they all went down to see Batman...' (in Wiencke 1984, 3).
3.4 Aboriginal Place Names
Throughout Banyule several Aboriginal Place Names have survived and been documented and revised. According to Kenyon (1934, 13):
- Warringal (the original name for Heidelberg) means 'a wild dog jumping';
- the parish of Jika Jika is named after one of the chiefs who signed the Batman Treaty;
- Keelbundora means 'a brackish round swamp';
- Morang is the word for clouds; and
- Nillumbik means 'red earth'.

According to Massola (in Safstrom and McBriar 1985, 69, they reference this to Massola):
- the Plenty River near its junction with the Yarra known as Yan-Yan meaning the child.

According to Smythe (in Safstrom and McBriar 1985, 69, they reference this to Smith, probably mean Smythe, Vol II 102, 108):
- Banyule derives from Banool, or hill, or Ban-nuill, a high hill or mountain.
4 BACKGROUND TO THE ARCHAEOLOGICAL FIELD SURVEY

4.1 Introduction

The importance of the previous Aboriginal archaeological field surveys and desktop studies for the development of a model of site distributions for Banyule cannot be overstated. Aboriginal archaeological site types and their distributions are the data upon which the archaeological sensitivity of landforms is determined. Ideally, this data should be for sites and landforms located within the municipality itself, rather than a more general area, as local factors, especially land-use history, can strongly influence site survival and landform integrity. However, in the absence of local survey data, site distributions can be modelled according to comparable landforms outside the study area.

There are two main aims of this chapter:
1. To review and assess the quality of previous Aboriginal archaeological surveys in Banyule and in neighbouring municipalities. There have been several surveys within the current municipal boundaries, but no attempt to compile the available data on Aboriginal archaeological sites.
2. In compiling the existing site data, to begin to refine the proposed field strategy and methodology for the present project. The results are presented in Chapter 5.

This chapter will establish those variables common to all known sites in Banyule. In doing so it will set a baseline from which the field survey results presented in this and any future heritage assessments can be easily gauged. The suitability of the site data for developing appropriate protection under the
Banyule Planning Scheme is discussed in a later section, as are the implications for making planning and development decisions that may affect specific known sites and areas sensitive for such sites.

In establishing the utility of the available survey data for the modelling of Aboriginal site distributions in Banyule, several factors need to be considered:

- the location and physical size of the municipality
- the degree of urban development, or conversely, the amount of land available for survey
- the number, type and quality of previous surveys.

These factors are not mutually exclusive in the effects they have on site density and distribution, but are independent. These factors are discussed below.

4.2 The size of the study area

As noted previously (Sections 1.1 and 2.2), the City of Banyule covers an area of 63 square kilometres. It includes large areas where urban development has been restricted and housing low in density. In comparison with other neighbouring municipalities of a similar size and proximity to Melbourne (e.g. Darebin and Moreland), Banyule includes substantial tracts of land where there has been relatively minor disturbance to the vegetation and ground. This lack of development, together with the presence of three major waterways, the Yarra River, Darebin Creek and the Plenty River (the latter dissecting the municipality), indicates that Banyule has a high potential for the occurrence of Aboriginal archaeological sites.

At the commencement of this current project there were 53 Aboriginal archaeological sites registered with Aboriginal Affairs Victoria (AAV) for Banyule (see Map 3). As a comparison, Table 4.1 shows the site count, area (sq km) and sites per square km for Banyule and five other local government areas within Metropolitan Melbourne (as Metropolitan Melbourne is defined by the Office of Local Government, September 1995). The five other local government areas were selected because of their proximity to Banyule and/or their similarity in area.

<table>
<thead>
<tr>
<th>LGA</th>
<th>Site Count</th>
<th>Area (sq)</th>
<th>Sites Per KM(sq)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darebin</td>
<td>28</td>
<td>54</td>
<td>0.52</td>
</tr>
<tr>
<td>Boroondara</td>
<td>8</td>
<td>60</td>
<td>0.13</td>
</tr>
<tr>
<td>Moreland</td>
<td>15</td>
<td>51</td>
<td>0.29</td>
</tr>
<tr>
<td>Maroondah</td>
<td>1</td>
<td>61</td>
<td>0.02</td>
</tr>
<tr>
<td>Whittlesea</td>
<td>193</td>
<td>490</td>
<td>0.39</td>
</tr>
<tr>
<td>Banyule</td>
<td>53</td>
<td>63</td>
<td>0.84</td>
</tr>
</tbody>
</table>

Table 4.1 - Aboriginal archaeological site count, size and sites per km² for Banyule and five other local government areas (LGA) within Metropolitan Melbourne. Site Count for Banyule (n=53) and other Shires based on AAV GIS Site Listings.
Whilst the AAV count of 53 sites for Banyule will change due to the additional sites located during this study, it presents a reasonable estimate for comparisons with other municipalities at this stage. The site count for all LGAs is the product of biases in data collection and inaccuracies in site distributions. With this in mind and the fact that site numbers and distributions will be determined by the potential for survey (in terms of amount of available ground) and the number and type of surveys completed, the comparison of site density is instructive.

As Table 4.1 shows, of the six LGAs, Banyule has the highest number of sites per square kilometre (the measure of site density). Again, this is probably reflecting the area's urban development trends, as well as the influence of the three waterways noted above. Darebin has the next highest site density, with many of these sites found along the Darebin Creek. The largest LGA in this comparison is Whittlesea (490 km sq.), which also has the greatest site count, although less than half the site density of Banyule. Maroondah's low total site count is probably due to both poor survey coverage and a high degree of urban development.

4.3 Urban development and land availability

Urban development and the amount of land available for Aboriginal archaeological survey are both factors that determine whether or not sites survive and their distribution. In effect, they are measures of the same variable, this being the area of land that may potentially contain sites that could be discovered during a field survey.

Generally, urban development has a deleterious effect on Aboriginal archaeological sites. Surface and subsurface archaeological deposits can be inadvertently destroyed with artefacts being displaced and even buried. Scarred trees can be removed and mounds or shell middens flattened and their contents dispersed. As a general rule, the more urbanised an area, the less the chance that Aboriginal archaeological sites will have survived. Urban development does not exclude the possibility of sites being found in residential or industrial areas. Indeed, stone artefacts are difficult to destroy and archaeological deposits can survive in situ and buried beneath artificial surfaces such as roadways and car parks (see Marshall 1997). However, the discovery of such sites is typically fortuitous and beyond a systematic survey approach.

For Banyule, like other LGAs in Metropolitan Melbourne, there is no single measure for the area available for Aboriginal archaeological survey. It is estimated that approximately 10% (600 ha) of Banyule consists of parkland and open space managed by either the Council or Parks Victoria. Much of this is along the Yarra River, Darebin Creek and the Plenty River. This bias in the distribution of open space along the waterways is partially offset by the smaller parks and reserves and by facilities such as the Simpson Army Barracks. Whilst the Barracks is owned by the Commonwealth and is certainly not undeveloped, it does provide one of the few areas in Banyule
away from the influence of the three major waterways, where Aboriginal archaeological sites have been found (see Chapter 5).

4.4 Previous Cultural Resource Management (CRM) Aboriginal Archaeology

The AAV database on Aboriginal archaeological sites in Banyule is a consequence of small surveys (typically without an accompanying report) and larger, more regional, surveys. All of the sites have been relatively recently recorded, with the first batch being discovered during a survey by the Victorian Archaeological Survey (VAS) during the 1970s. None of the Banyule sites are a result of literature references only (cf. Marshall 1998, on Frankston), in which Aboriginal archaeological materials were reported in journals or books and subsequently registered by VAS (now AAV), with or without having been investigated in the field.

4.4.1 Regional

Two of the previous CRM surveys for Aboriginal archaeological sites within Banyule have been relatively substantial studies that focused on the waterways (Witter and Upcher 1977, Weaver 1991b). Each of them was commissioned in response to either actual or conceptual plans involving the conservation of the Yarra River and the Plenty River respectively and their associated riparian habitats. Neither of these two surveys, or indeed any of the Aboriginal archaeological investigations within Banyule, are linked in terms of overall approach, adopted methodology or in their implications for planning and development in areas sensitive for Aboriginal archaeological sites. This piecemeal approach to issues relating to Aboriginal archaeological heritage makes comparisons between the various studies problematic.

4.4.2 Area Specific

There have been at least two smaller surveys within Banyule, neither of which involved a report (see AAV Site Record Cards for the Brew Sites). Under these circumstances, the only source of data on the survey and the sites themselves are the AAV site record cards. These cards record a specific set of information on the type, location and size of the site recorded. These cards do not record survey method or intensity, the circumstances of the discovery, and the site’s significance or management requirements.

Typically, smaller surveys are direct responses to specific proposals whose results are difficult to incorporate into a local government planning scheme. This is in contrast to the approach of the present study, which attempts to plan for the occurrence of Aboriginal sites and places across the municipality.

The previous CRM surveys have been summarised separately below.

4.4.3 Witter, D. and C. Upcher in the Yarra Valley, 1977

Witter and Upcher’s survey of the Yarra Valley was commissioned by the Melbourne Metropolitan Board of Works (MMBW) to provide recommendations for archaeological sites potentially affected by the proposed Yarra Valley Metropolitan Park.
The objectives of the survey were to:
- investigate the impact of the proposed development by the MMBW on 'pre-historic' sites situated within the Yarra Valley; and,
- to assess the scientific significance, educational value and historic importance of the archaeological resources present in the Park.

Witter and Upcher’s survey included both sides of the Yarra River, from Burke Road to Warrandyte, ‘a total area of between 1 and 4 km wide and approximately 20 km long (Witter and Upcher 1977:1). The initial linear survey was conducted for eleven days in December 1976 by two archaeologists. Both sides of the Yarra River bank was searched for Aboriginal archaeological sites, as were adjacent areas of high ground; the rationale being that the river’s banks would have been the landform most intensively used by Aborigines. Only one site was discovered, prompting a second survey which was conducted in February 1977. This survey systematically investigated the middle of the study area and locations away from the river banks themselves. Apart from the poor results of the first survey, there were two main reasons for the change in survey strategy:
- time and resources were too limited for a systematic coverage of the entire area and so it was sampled
- the middle of the survey area was sampled as it contained Pleistocene terraces, groves of old Red Gum trees and patches of ploughed ground where visibility was good.

Twenty-five sites (twenty scarred trees, four lithic scatters and one stone axe) were located.

4.4.4 The Lower Darebin Creek Archaeological Survey, Weaver, 1991a
This survey was commissioned by Melbourne Water as a part of the Darebin Creek Concept Plan. The aims of the survey were:
- to locate and document any Aboriginal and Historical Archaeological Sites,
- to establish the significance of sites found,
- to identify areas of high archaeological potential and to develop management plans for sites, particularly those under threat.

Both sides of the Darebin Creek, from Settlement Road to the Yarra River, were surveyed by two people over five days. Certain parts of the study area were not surveyed, due to residential development and changes to the natural landscape. However, it is unclear from Weaver’s report which areas were not systematically surveyed and how other areas were investigated.

Weaver (1991a) recorded thirteen Aboriginal archaeological sites (Darebin 1 - 13). Six of these were isolated artefacts, three artefact scatters, one scarred tree and three silcrete outcrops (quarries). Four isolated artefacts (Darebin 1 - 4) are located within Banyule.
4.4.5 The Lower Plenty River Archaeological Survey, Weaver 1991b

This survey of the Plenty River formed the heritage component of the MMBW Concept Plan for the Lower Plenty River. The study area included all the publicly owned land from the Maroondah Aqueduct to the confluence of the Yarra and Plenty Rivers (Weaver 1991b:1). The majority of the study area is located within Banyule, with a small part in Nillumbik.

The aims of this project were essentially the same as for Darebin Creek (Weaver 1991a). The survey was implemented over four and a half days by two archaeologists.

A total of 23 Aboriginal archaeological sites were recorded during the survey; thirteen of these were scarred trees, nine isolated artefacts and one artefact scatter.

Regarding the distribution of sites in relation to landforms, Weaver noted that the scarred trees were primarily located on gentle to undulating hill slopes. In contrast, the isolated artefacts were located on terraced slopes and river spurs.

4.4.6 The City of Doncaster and Templestowe Aboriginal Archaeological Survey, Ellender 1990.

This is one of three important studies undertaken by Ellender (1989, 1994) of relevance to an understanding of Aboriginal archaeology in Banyule. This first survey was funded by the City of Doncaster and Templestowe. The aims were to:

- locate, document and interpret the Aboriginal heritage,
- construct a model of Aboriginal settlement patterns based on ethnohistorical evidence,
- assess the significance of sites found,
- identify areas of high archaeological potential,
- assess the implications sites may have for development in the Municipality, and
- incorporate the views of Aboriginal people into any recommendations (Ellender 1990:3).

Ellender's study area included the southern side of the Yarra River from Burke Road to Watson's Creek, and the whole of the City of Doncaster and Templestowe. It appears that Ellender's survey includes areas within Banyule's boundaries, as she comments on sites within the municipality. The survey strategy aimed to sample different landscape units and to identify what types of sites were located within these landscapes. The landscape units included:

- river flood plains,
- steep dissected hills, and
- gentle undulating hills.
The flood plains in the study area are associated with the Yarra River and the Mullum Mullum Creek, with the former being of direct relevance to Banyule. Ellender assessed ground visibility in this unit as being poor, at about 20% (Ellender 1990: 40). Ground visibility in the other landscape units averaged 24% (steep hills) and only 12% for the gentle undulating hills (Ellender 1990: 42, 43).

The survey was mostly conducted by a single archaeologist and was restricted to a drive through. Patches of bare ground or trees with potential Aboriginal scarring were closely investigated (Ellender 1990: 30). Table 4.2 (below) shows the survey coverage and site counts per landscape unit.

<table>
<thead>
<tr>
<th>SITE TYPE</th>
<th>Flood Plain</th>
<th>Steep Dissected</th>
<th>Gentle Undulating</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scarred Tree</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Surface Scatter</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Isolated Artefact</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>6</td>
<td>9</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>% of Study Area</td>
<td>22</td>
<td>61</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>% Surveyed</td>
<td>0.2</td>
<td>0.1</td>
<td>0.03</td>
<td>0.33</td>
</tr>
</tbody>
</table>

Table 4.2 - Aboriginal archaeological sites recorded by Ellender (1990: 40-43) in each landscape unit showing the % of each unit of the whole study area, and the % of each landscape unit surveyed.

Ellender notes that visibility was generally poor throughout the survey area, and that this is reflected by the low number of sites recorded (1990: 47). However, she believes that there is a high potential for sites to exist on those landforms conducive to the protection of sites, and uses this premise as a basis for setting up a site prediction model. Essentially, Ellender's model states that within the City of Doncaster and Templestowe the best opportunities for locating Aboriginal archaeological sites is where there is good ground exposure, such as on the tops of ridges in the steep country. Sites will not be easily located on the gentle undulating hills where residential development is also most dense (Ellender 1990:48).

4.4.7 The Plenty Valley Corridor, Ellender 1989

This survey was funded by the Victorian Government to assess the Aboriginal heritage of the Plenty Valley Corridor, an area identified for potential urban expansion. The objectives were to:
- establish areas of high archaeological potential,
- indicate the implications for the development of the corridor, and
- to record the views of Aboriginal people on this heritage.

The study area extended from Greensborough to Mt. Disappointment, and includes the catchment and valley of the Plenty River (Ellender 1989: 2). It is difficult to be certain what parts of the survey (if any) are located within the City of Banyule. However, the approach and results have implications for this present study of Banyule's Aboriginal sites.
Ellender decided to concentrate her survey on the areas she believed were under the most immediate threat of development, thus restricting her survey to the area south of Whittlesea (Ellender 1989:27). The Plenty Valley Corridor was divided into five different landscape units, hills/uplands, basalt plains, sedimentary landscape, alluvial flood plains and the gorge. Table 4.3 (below) shows the site counts per landscape unit.

<table>
<thead>
<tr>
<th>SITE TYPE</th>
<th>Hills</th>
<th>Basalt Plains</th>
<th>Sedimentary</th>
<th>Alluvial Flood Plain</th>
<th>Gorge</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isolated Artefact</td>
<td>2</td>
<td>3</td>
<td>17</td>
<td></td>
<td>10</td>
<td>32</td>
</tr>
<tr>
<td>Artefact Scatter</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Scarred Tree</td>
<td>11</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Stone Arrangement</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>2</strong></td>
<td><strong>14</strong></td>
<td><strong>32</strong></td>
<td><strong>3</strong></td>
<td><strong>18</strong></td>
<td><strong>69(70)</strong></td>
</tr>
<tr>
<td>% of Study Area</td>
<td>17.5</td>
<td>26.2</td>
<td>28.3</td>
<td>20.2</td>
<td>8</td>
<td>100.2</td>
</tr>
<tr>
<td>% Surveyed</td>
<td>0.5</td>
<td>1.4</td>
<td>1.7</td>
<td>0.4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Visibility (%)</td>
<td>2</td>
<td>4</td>
<td>24</td>
<td>24</td>
<td></td>
<td>30</td>
</tr>
</tbody>
</table>

Table

Table 4.3 - Aboriginal archaeological sites recorded by Ellender (1989:34) in each landscape unit showing the % of each unit of the whole study area, the % of each landscape unit surveyed and the average visibility in each unit.

As Table 4.3 shows, isolated artefacts followed by scarred trees are the most common site types. Sedimentary landscapes contained the most sites, followed by the Gorge. Scarred trees were most common on the basalt plains.

4.4.8 The Aboriginal Heritage of the Shire of Eltham, Ellender 1994

The third and final study by Ellender relevant to the Banyule area was commissioned by the Shire of Eltham. The objectives were ostensibly the same as those for the Doncaster and Templestowe study, as noted above (Ellender 1994: 1).

There is a minor overlap between Ellender’s survey area (being the former Eltham Shire) and the current Banyule boundaries. This occurs on Banyule’s eastern boundary near the Plenty River. However, it is not clear whether Ellender actually looked in this area as part of her field investigations. Her reference to the results of previous studies (see below) does not necessarily indicate that this area was investigated.

The study area was divided into four landscape units; rivers and creeks, hills and ridges, Kangaroo Ground and the Kinglake Forest. Sixty-seven new sites were recorded by Ellender (1994:26). However, many of these are private artefacts collections and are excluded from further analysis. Table 4.4 shows the remaining 36 sites against the two major landscape units.
<table>
<thead>
<tr>
<th>SITE TYPE</th>
<th>Hills/Ridges</th>
<th>Rivers/Creeks</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isolated Artefact</td>
<td>13</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Lithic Scatter</td>
<td>10</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Scarred Tree</td>
<td>8</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>TOTAL</td>
<td>31</td>
<td>5</td>
<td>36</td>
</tr>
</tbody>
</table>

Table 4.4 - Aboriginal Archaeological Sites recorded in the Shire of Eltham, adapted from Ellender (1994)

As with Ellender's Plenty Valley study, Table 4.4 shows that isolated artefacts are the most common site type, followed by lithic scatters. Few sites are recorded for rivers and creeks which probably reflects poor visibility and perhaps a lack of survey coverage.

Importantly, Ellender makes specific reference to Witter and Upcher's (1977) survey results and to the scarred trees at Bonds Road and Cleveland Avenue. Noting the presence of these trees and Witter and Upcher's prediction of the occurrence of 'very old sites' in the Yarra River terraces, Ellender maps this area as being sensitive for Aboriginal archaeological sites. She specifically recommends that 'A better documentation and reassessment of the Bonds Road and Cleveland Avenue scarred trees must be carried out as an early priority' and that the then Eltham Shire inform the landowners of the occurrence of such trees on or near their property (Ellender 1994: 61).

4.5 Site Distribution Patterns

The small database for site distributions in Banyule and surrounding areas is not conducive to specific comparisons between the separate surveys and their study areas. However, for comparative purposes, Table 4.5 (below) combines the site counts for the most common types found in Eltham, the Plenty River corridor and the City of Doncaster and Templestowe, presented in Tables 4.2-4.4, under two broad landform categories, hills and plains and rivers and creeks.

<table>
<thead>
<tr>
<th>Site Type</th>
<th>Hills/Plains</th>
<th>River/Creek</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artefact Scatters</td>
<td>26</td>
<td>4</td>
<td>30</td>
</tr>
<tr>
<td>Isolated Artefacts</td>
<td>29</td>
<td>3</td>
<td>32</td>
</tr>
<tr>
<td>Scarred Trees</td>
<td>26</td>
<td>4</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>81</td>
<td>11</td>
<td>92</td>
</tr>
</tbody>
</table>

Table 4.5 - Site counts and landform categories from Ellender 1989, 1990 and 1994 as per Tables 4.2-4.4 above.

Table 4.5 shows that there is a remarkably even total number of sites, but the vast majority of each site type are located away from major waterways. In comparison, Table 4.6 shows the distribution of site types within Banyule (less those sites incorrectly placed within the City by AAV, see below Section 4.7). This comparison shows that the majority of sites are associated with Darebin Creek, the Plenty River or the Yarra River and their adjacent floodplains. This reflects the focus of all of the previous surveys in Banyule, and that the majority of land away from these areas has been extensively developed for housing and industry. The present bias towards the hill-plains only containing scarred trees will be further exaggerated because of this development. Mature
trees with Aboriginal scars are likely to remain in a greater proportion than
stone artefact sites which are more susceptible to destruction during urban
development. Although parts of Banyule have experienced extensive clearing,
many mature trees have been retained.

<table>
<thead>
<tr>
<th>Site Type</th>
<th>Hills/Plains</th>
<th>River/Creek</th>
<th>Floodplain</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artefact Scatters</td>
<td>17</td>
<td>8</td>
<td>7</td>
<td>32</td>
</tr>
<tr>
<td>Isolated Artefacts</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Scarred Trees</td>
<td>2</td>
<td>11</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>13</td>
<td>19</td>
<td>49</td>
</tr>
</tbody>
</table>

Table 4.6 - Site counts and landform categories for Banyule (source: AAV)

The site distributions in the surrounding areas of Eltham, Templestowe and
Doncaster also indicate that sites should be found in areas of Banyule away
from the major tributaries. As discussed above (4.3), in order for a more
complete indication of the distribution of Aboriginal archaeological sites in
Banyule, areas away from the major drainage lines should also be
investigated.

4.6 Previously Recorded Aboriginal Archaeological Site Types in
Banyule

A list of all the sites located within the boundaries of the Banyule is presented
from 4.6.1 to 4.6.17. As noted above, (4.2.1) the AAV GIS site listing for
Banyule is 53 sites. Upon examining the site record cards, which include a
small map showing the location of sites, this count was reduced to 49,
because some sites are not located in Banyule.

4.6.1 Brew 1-2 (AAV Site Nos 7922/76-77)
The Brew sites were recorded by Stuart in 1985. All of these sites are surface
stone artefact scatters.

Brew 2 (7922/77) is a small scatter of artefacts located very close to the Brew
1 site. This site was found, the artefacts were flagged and their main
attributes were recorded.

Stuart also recorded a number of other artefact scatters in this area.
However, as these are located outside Banyule, these sites will not be
investigated. Unfortunately, Stuart’s important work in this area does not
include a survey report.

4.6.2 Darebin 1-4 (AAV Site Nos 7922/206-209)
The Darebin sites were recorded by Weaver as part of her Lower Darebin
Creek Archaeological Survey, as discussed above. These sites are all
isolated silcrete artefacts.

4.6.3 Heidelberg Golf Club 1-2 (AAV Site Nos 7922/233-234)
These two sites were recorded by Weaver as part of her Lower Plenty River
Archaeological Survey (1991b). Both sites are isolated artefacts, Heidelberg Golf Club 1 is a quartz flake, while Heidelberg Golf Club 2 is a chert blade.

4.6.4 Rosanna Golf Club 1-5 (AAV Site Nos 7922/238-242)
This set of sites are scarred trees, recorded by Weaver during her Lower Plenty River Archaeological Survey (1991b). All are found on remnant native River Red Gums.

4.6.5 Seymour Road 1-4 (AAV Site Nos 7922/243, 251-253)
These four sites are scarred trees, also recorded by Weaver (1991b).

4.6.6 Yarra Flats 1-3 (AAV Site Nos 7922/256, 266-267)
These three scarred trees are in close proximity and were recorded by Ellender as a part of her Middle Yarra Survey, which later became incorporated into her report on the Aboriginal heritage in the City of Doncaster and Templestowe (Ellender 1991a). Yarra Flats 1 (7922/256) is a large River Red Gum with the scars of 13 toe holds extending up the trunk. Nearby to this is Yarra Flats 2 (7922/266) and Yarra Flats 3 (7922/267) was recorded as a scarred tree which had healed over.

4.6.7 Viewbank 1,3 (AAV Site Nos 7922/254&272)
Two sites, both scarred trees, have their site name as Viewbank 1 (7922/254 and 272). Site 7922/272 was recorded by Ellender during her Middle Yarra-Doncaster and Templestowe survey in 1990. Site 7922/254 was recorded by Weaver during her Lower Plenty survey (1991b).

4.6.8 Banyule Road 2 (AAV Site No 7922/534)
This 5.5m long canoe scar on a large River Red Gum was recorded by Aboriginal Affairs Victoria in 1995.

4.6.9 Cleveland Avenue 1-8 (AAV Site No 7922/55-62)
These eight scarred trees, all River Red Gums, were recorded by Witter and Upcher. The site data on these trees is highly variable and it appears that not all scars were recorded (Witter and Upcher 1977).

4.6.10 Bonds Road 1,3-10 (7922/39, 41-48)
This group of scarred trees were also recorded by Witter and Upcher (Witter and Upcher 1977).

4.6.11 Eaglemont 1-2 (7922/21, 23)
Eaglemont 1 (7922/21) is a scarred tree re-recorded by Aboriginal Affairs Victoria in 1993. Eaglemont 2 (7922/23) is a scarred tree.

4.6.12 Rosanna (7922/22)
This site is a scarred tree, yet to relocate.

4.6.13 Plenty Confluence 1 (7922/211)
This surface scatter of stone artefacts was recorded by David Clark from the
Victorian Archaeological Survey in 1979. The site is found in association with
the remains of an historic house.

4.6.14 Whatmough Park 1-2 (7922/227-228)
These two sites are isolated artefacts found by Weaver during her Lower

4.6.15 Kalparrin Gardens 1-4 (7922/229-232)
These four sites are all isolated artefacts in highly disturbed settings found by
Weaver during her Lower Plenty survey (1991b).

4.6.16 Nepean Street 1 (7922/235)
This is an isolated artefact also located by Weaver during her Lower Plenty

4.6.17 Yando Street 1 (7922/237)
This site, another found during Weaver's Lower Plenty survey (1991b), is a
surface scatter.

4.7 Summary of the Previous Aboriginal Site Surveys
The current Aboriginal archaeological site database for Banyule is the product
of several surveys, all of which focus on the main drainage channels (see
Map 4). These surveys have differed in their aims and methods and have
produced variable results in recording archaeological sites and their locations.
Ellender's studies are perhaps the most consistent in approach, seeking
patterns in site distributions according to landform type. In contrast to the
Banyule data, these surveys show a preponderance of sites away from the
rivers and creeks.

4.8 General Archaeological Significance of Banyule
As a Local Government Area Banyule is highly significant for Aboriginal
archaeological sites, places and artefacts and for the history that these can
provide. Despite its proximity to Melbourne, its relatively long and intensive
use by Europeans and the large portions of urbanised land, it contains a high
density of Aboriginal archaeological sites. These sites are the product of
Aboriginal people (and their ancestors), whose identity was documented
during historical times and they hold cultural significance for their
descendants. The scientific and wider community values of particular sites
are discussed below.

4.9 Implications For The Current Survey
The above review of previous Aboriginal archaeological studies has several
important implications for the current survey of Banyule; for creating an
inventory of sites and for establishing the archaeological sensitivity of areas
within the City. These implications include:
• areas that have undergone minimal change since European settlement are
  likely to contain Aboriginal archaeological materials
• there will be a range of site types but scarred trees, surface artefact
scatters and isolated artefacts will be the most common, these artefacts will be made from a range of raw material

- the land adjacent to the three major waterways, the Yarra River, the Plenty River and the Darebin Creek is sensitive for Aboriginal sites
- there has been a distinct lack of survey in areas away from the immediate influence of the three major waterways, indicating that such areas are underrepresented and should be investigated in this and any future surveys
- mature River Red Gums and Box trees may have Aboriginal scarring on them
- the abundance of sites on land adjacent to the three major waterways is the result of survey bias and sites can be expected in other areas
- the current status of recorded sites and areas sensitive for Aboriginal archaeological materials is difficult to ascertain from the existing documentation and would require further assessment
- within the residential areas of Banyule, it has not and will not possible to systematically search for Aboriginal archaeological sites. Their discovery is typically fortuitous and in many cases the disturbance of unknown sites would go unrecognised by private landowners.

It is not possible to know if any of the site specific management recommendations stemming from any of the previous reports relevant to the area have been implemented. In the absence of an active management program (as opposed to ad hoc management solutions), the effectiveness of recommendations will always be difficult to judge. As discussed in Chapter 5, it was possible to document changes in the context and condition of particular sites since they were first recorded; according to AAV Site Card data. An important aim of the current study is to define a scheme whereby Banyule's Aboriginal sites can be actively managed within appropriate time frames.

With these points in mind the following chapter presents the survey methodology and the results of the field investigation.
5 FIELD SURVEY - METHODS AND RESULTS

5.1 Introduction
The major factors that determine the outcome of Aboriginal archaeological surveys were discussed in the previous Chapter (Section 4.2-4.4). Additional to these are a series of minor determinants relating to survey conditions (eg. the weather) and ground visibility. Ideally, potentially sensitive areas should be revisited over a period of time in order to fully assess the presence of Aboriginal archaeological material. This, combined with the occurrence of buried archaeological deposits, means that it will never be possible to have a definitive list of Aboriginal sites for any particular area. One of the major effects for an LGA such as Banyule is that this limitation can present constraints on planning and development.

With this in mind, the field investigation of this project has two major components:
1) the re-location of Aboriginal archaeological sites (or samples thereof) discovered during previous surveys and,
2) the discovery of new sites.

The success of the former depends on the accuracy of previously collected data and the detail of reporting on previous surveys, such as those reviewed in the last chapter. Because many of the records for Banyule were relatively poor, more time was spent attempting to relocate sites than was originally planned.

As this project assesses Banyule's Aboriginal cultural heritage, locating all of the previously unrecorded sites was considered a relatively minor component. Locating all of the known sites would require a field investigation that was in many ways equivalent to the sum of the previous surveys, in terms of time etc. This was especially the case for some areas of Banyule where the AAV site record cards were poorly filled out and incomplete. Such an effort was beyond the scope of this project. Besides, the designation of areas sensitive for Aboriginal archaeological sites, eg. land adjacent to waterways, does not require that sites be found in such areas. Thus, Planning Scheme protection in Banyule would be based on predicted distributions according to land-use history and proximity to sensitive landforms, as well as known occurrences.

5.2 Methodology
Towards a systematic approach to the field component, the survey involved the following steps:

Stage 1
- a desk-top study of the AAV site record cards for the area and a comparison between these and the corresponding survey report, where available
• examination of aerial photography, focusing on those areas where sites had previously been found and on relatively undeveloped locations
• a field search for previously recorded sites with further survey to locate any sites that had been overlooked in any previous survey (at this stage, those sites outside of Banyule but initially listed for the area were eliminated)
• a comparison of successfully relocated sites with any written records (ie. AAV site record cards and survey reports).

Stage 2
With some indication of site distributions and the extent and intensity of previous surveys, the second stage of the survey strategy was to select previously unsurveyed areas and to decide on which areas to revisit.

5.3 Recording
Each site was described following AAV minimal requirements and its conservation and management requirements assessed. The authenticity of previously recorded sites as being Aboriginal in origin was not automatically assumed and each site was re-assessed in this regard.

5.3.1 Location Data
Sites were plotted on a base map and then on the 1:2500 aerial photographs supplied by Banyule. Where other detailed or large scale maps were available, such as for the Simpson Barracks, sites were also plotted on these. The site's Australian Grid map (AGM) co-ordinates were also recorded.

5.3.2 Stone Artefacts
Stone artefacts were described according to:
• raw stone material;
• size (maximum dimensions);
• technology, (how the artefact was made) and any evidence of use.

5.4 Personnel
The surveys were conducted by at least one but usually two archaeologists accompanied by a Wurundjeri representative. For the entire survey period this representative was Ms Viki Nicholson, the Public Officer for the Wurundjeri.
Plate 1 – A stone artefact scatter discovered during the archaeological survey of the municipality

Plate 2 – Scarred tree

Plate 3 – A close up of two silcrete flakes from a local artefact scatter
5.5 Survey Areas
The general areas covered by the survey included:
- Darebin Creek
- Rosanna Parklands
- Simpson Army Barracks
- Yarra Flats Park
- Banyule Flats Reserve
- Viewbank
- Bonds Road
- Lower Plenty – Rosehill Road & Yarra Hill Close
- Warrawee Park, Bundoora

5.6 Survey results

5.6.1 Previously recorded sites
Brew 1-2 (7922/76-77)

Of the Brew sites only Brew 2 (7922/77) was re-located. Brew 1 (7922/76) is located within the bank of the creek and could not be found, probably because the grass was too thick.

Brew 2 (7922/77) was relocated, the artefacts flagged and the main attributes recorded. The site has been disturbed by vehicles and a nearby mound of dirt is evidence of earthmoving in the area. Nineteen artefacts were examined and these are described in Table 5.1.
<table>
<thead>
<tr>
<th>Raw Material</th>
<th>Length</th>
<th>Breadth</th>
<th>Thickness</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silcrete</td>
<td>12</td>
<td>9</td>
<td>3</td>
<td>Flake piece</td>
</tr>
<tr>
<td>Silcrete</td>
<td>21</td>
<td>7</td>
<td>6</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>22</td>
<td>18</td>
<td>6</td>
<td>Flake</td>
</tr>
<tr>
<td>Glass</td>
<td>25</td>
<td>14</td>
<td>an</td>
<td>Retouched all edges</td>
</tr>
<tr>
<td>Silcrete</td>
<td>51</td>
<td>46</td>
<td>16</td>
<td>Flake piece</td>
</tr>
<tr>
<td>Quartzite</td>
<td>26</td>
<td>14</td>
<td>11</td>
<td>Flake with cortex</td>
</tr>
<tr>
<td>Silcrete</td>
<td>18</td>
<td>18</td>
<td>6</td>
<td>Flake (proximal snap)</td>
</tr>
<tr>
<td>Silcrete</td>
<td>16</td>
<td>16</td>
<td>8</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>38</td>
<td>21</td>
<td>7</td>
<td>Blade</td>
</tr>
<tr>
<td>Quartz</td>
<td>49</td>
<td>28</td>
<td>20</td>
<td>Manuport</td>
</tr>
<tr>
<td>Silcrete</td>
<td>20</td>
<td>16</td>
<td>6</td>
<td>Flake</td>
</tr>
<tr>
<td>Quartz</td>
<td>16</td>
<td>24</td>
<td>8</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>36</td>
<td>38</td>
<td>18</td>
<td>Flake piece</td>
</tr>
<tr>
<td>Silcrete</td>
<td>11</td>
<td>17</td>
<td>4</td>
<td>Flake (proximal snap)</td>
</tr>
<tr>
<td>Silcrete</td>
<td>19</td>
<td>12</td>
<td>4</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>26</td>
<td>21</td>
<td>8</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>35</td>
<td>20</td>
<td>8</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>31</td>
<td>25</td>
<td>8</td>
<td>Flake</td>
</tr>
<tr>
<td>Silcrete</td>
<td>19</td>
<td>13</td>
<td>4</td>
<td>Flake</td>
</tr>
</tbody>
</table>

Table 5.1 - Description of stone artefacts from Brew 2

**Seymour Road 1-4 (AAV Site Nos 7922/243,251-253)**

Three of these four scarred trees (with the exception of Seymour Road 4, 7922/253) were re-located. Seymour Road 4 is located on private land and was recorded as having five scars. The remaining trees are all in good health.

On Seymour Road 2 (7922/251), along with the small scar there is an unrecorded 'hoop' in the trunk of this tree. It is yet to be determined whether or not this is a naturally occurring 'hoop' or whether it is a cultural feature (Marshall ref.).

**Yarra Flats 1-3 (7922/256, 266-267)**

Yarra Flats 1 (7922/256) is a large River Red Gum with thirteen toe holds extending up the trunk. Nearby to this is Yarra Flats 2 (7922/266), an excellent example of a scarred tree. Yarra Flats 3 (7922/267) was recorded as a scarred tree which had healed over. There are many similar but considerably smaller scars on this tree. All of these scars may be a result of other damage, such as insects or disease.
Viewbank 1a, 1b and 3 (AAV Site Nos 7922/254, 272 304)
The scarred tree 7922/272 was re-located and it appears to be natural in origin. As such, the site should be de-registered.

Scarred tree 7922/254 was also re-located and confirmed as having two scars. Chicken wire which had previously been placed around the tree to protect it was no longer evident.

Viewbank 3 (7922/304) was not re-located.

Banyule Road 2 (AAV Site No 7922/534)
This is a naturally occurring scar caused by a large branch splitting off from the main trunk; therefore the site should be de-registered.

Bonds Road
Bonds Road 1 (7922/39) was recorded as a large River Red Gum with three scars. A tree matching its description was seen on private land and is probably this one.

Bonds Road 3 and 5 (7922/41, 43) were not re-located, partially due to poor location details.

Bonds Road 4 (7922/42) was re-located but the tree is dead (still standing). It was confirmed as an Aboriginal site.

Bonds Road 6 (7922/44) was found. It was originally recorded as a small ‘probable’ Aboriginal scar on a healthy River Red Gum. The scar appears to be Aboriginal in origin, however, the tree is now dead, though still standing.

Bonds Road 7 (7922/45) was also found and the tree is in good health.

Bonds Road 8 (7922/46) was recorded as having a scar of ‘ambiguous’ origin. This tree was re-located and the scar appears to be of Aboriginal origin. The scar itself is in very poor condition.

Bonds Road 9 (7922/47) was not re-located.

Bonds Road 10 (7922/48), which is an excellent example of an Aboriginal scarred tree, was re-located.

Eaglemont 1-2 (AAV Site No 7922/21, 23)
Eaglemont 1 (7922/21) was confirmed as a scarred tree. Eaglemont 2 (7922/23) is located in front of a private house and was also confirmed.

Rosanna (AAV Site No 7922/22)
This is a scarred River Red Gum tree, yet to be re-located.

Plenty Confluence 1 (AAV Site No 7922/211)
The location of this site was visited but no artefacts could be found because of thick undergrowth.

**Whatmough Park 1-2 (AAV Site No 7922/227-228)**
No attempt has yet been made to re-locate these two isolated artefacts.

**Kalparrin Gardens 1-4 (AAV Site No 7922/229-232)**
No attempt has been made to re-locate these four isolated artefacts. All are reported to be in highly disturbed settings.

**Nepean Street 1 (AAV Site No 7922/235)**
No attempt has been made to re-locate this isolated artefact.

**Yando Street 1 (AAV Site No 7922/237)**
This surface scatter could not be re-located.

5.6.2 **Summary of the survey results with previously recorded sites**
Table 5.2 lists all of the previously recorded sites, their type, whether they were re-located during the survey and their condition. Of the 49 previously recorded sites in Banyule only 17 were re-located during the survey. This poor result reflected the types of sites involved their location on private property and heavy ground vegetation cover. As noted above, three of these original sites were found to occur outside of the City boundaries. A lack of detail on the location of some of the sites also made it impractical for them to be located.
<table>
<thead>
<tr>
<th>AAV Site No (7922-)</th>
<th>SITE NAME</th>
<th>SITE TYPE</th>
<th>RELOCATED</th>
<th>CONDITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Eaglemont 1</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>22</td>
<td>Rosanna</td>
<td>Scarred Tree</td>
<td>UN</td>
<td>SAME</td>
</tr>
<tr>
<td>23</td>
<td>Eaglemont 2</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>39</td>
<td>Bonds Road 1</td>
<td>Scarred Tree</td>
<td>?</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Bonds Road 2</td>
<td>Scarred Tree</td>
<td>?</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Bonds Road 3</td>
<td>Scarred Tree</td>
<td>UN</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Bonds Road 4</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>DEAD</td>
</tr>
<tr>
<td>43</td>
<td>Bonds Road 5</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>DEAD</td>
</tr>
<tr>
<td>44</td>
<td>Bonds Road 6</td>
<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
<tr>
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<td>Bonds Road 7</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>46</td>
<td>Bonds Road 8</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>POOR</td>
</tr>
<tr>
<td>47</td>
<td>Bonds Road 9</td>
<td>Scarred Tree</td>
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<td></td>
</tr>
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<td>Bonds Road 10</td>
<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
<tr>
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<td>UN</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Cleveland Ave 2</td>
<td>Scarred Tree</td>
<td>UN</td>
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</tr>
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<td>59</td>
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<td>Scarred Tree</td>
<td>UN</td>
<td></td>
</tr>
<tr>
<td>60</td>
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<td>Scarred Tree</td>
<td>UN</td>
<td></td>
</tr>
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<td>61</td>
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</tr>
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<td>62</td>
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</tr>
<tr>
<td>76</td>
<td>Brew 1</td>
<td>Artefact Scatter</td>
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<td>OVERGROWN</td>
</tr>
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</tr>
<tr>
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<td>Isolated Artefacts</td>
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<td></td>
</tr>
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<td>Isolated Artefacts</td>
<td>NO</td>
<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
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</tr>
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<td>Isolated Artefact</td>
<td>UN</td>
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</tr>
<tr>
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</tr>
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<td>Isolated Artefact</td>
<td>UN</td>
<td></td>
</tr>
<tr>
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<td>Isolated Artefact</td>
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<td></td>
</tr>
<tr>
<td>233</td>
<td>H'Berg Golf Club 1</td>
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<td>UN</td>
<td></td>
</tr>
<tr>
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<td>Isolated Artefact</td>
<td>UN</td>
<td></td>
</tr>
<tr>
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<td>UN</td>
<td></td>
</tr>
<tr>
<td>237</td>
<td>Yando Street 1</td>
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<td></td>
</tr>
<tr>
<td>238</td>
<td>Rosanna Golf Club 1</td>
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<td></td>
</tr>
<tr>
<td>242</td>
<td>Rosanna Golf Club 1</td>
<td>Scarred Tree</td>
<td>UN</td>
<td></td>
</tr>
<tr>
<td>243</td>
<td>Seymour Rd 1</td>
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<td>SAME</td>
</tr>
<tr>
<td>251</td>
<td>Seymour Rd 2</td>
<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
<tr>
<td>252</td>
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<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
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<td>UN</td>
<td></td>
</tr>
<tr>
<td>254</td>
<td>Viewbank 1a</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>256</td>
<td>Yarra Flats 1</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>266</td>
<td>Yarra Flats 2</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
<tr>
<td>267</td>
<td>Yarra Flats 3</td>
<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
<tr>
<td>272</td>
<td>Viewbank 1b</td>
<td>Scarred Tree</td>
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<td>SAME</td>
</tr>
<tr>
<td>304</td>
<td>Viewbank 3</td>
<td>Scarred Tree</td>
<td>NO</td>
<td></td>
</tr>
<tr>
<td>534</td>
<td>Banyule Rd 2</td>
<td>Scarred Tree</td>
<td>YES</td>
<td>SAME</td>
</tr>
</tbody>
</table>

Table 5.2 - Previously recorded Aboriginal archaeological sites in Banyule

Brendan Marshall
Austral Heritage Consultants
5.6.3 Newly Recorded Sites

With one exception, no new sites were discovered in any of the survey areas. While re-locating previously registered scarred trees, possible Aboriginal scarred trees were also noted. These have yet to be registered as their origin could not be confirmed. The recommendations provide for the conservation and re-evaluation of such trees.

A previously registered scarred tree had been listed by AAV as a non-site and was not found during the search of AAV site records for Banyule. This tree has been inspected by AAV staff again and the scars re-evaluated as probably Aboriginal in origin. This tree will be put back on the register of sites sometime in the near future.

Twelve sites were recorded in one survey area.

SAB 1 (AAV Site No 7922/577) is a scatter of surface artefacts.

SAB 2-4 (AAV Site No's 7922/578-580) are isolated quartzite and silcrete artefacts.

SAB 5-7, 11, 12 (AAV Site No's 7922/581-583, 587-588) are a series of scarred trees.

SAB 8-10 (AAV Site No's 7922/584-586) are scarred trees. One of these sites is a Red Gum (7922/586), one is a box tree (7922/584) and the other species is unknown (7922/585). Of these scars, 7922/584 is the best example.

5.7 Summary of the Field Component

At the completion of the field component of the survey, a total of 61 registered Aboriginal archaeological sites were recorded in Banyule. With the recommended de-registration of at least two previously recorded scarred trees, the total site count is less than sixty.

The survey did not increase the range of site types and, with one exception, did not confirm the archaeological sensitivity of any new areas. The significance of these sites and their proposed management strategies are discussed in Chapter 6.
6 ABORIGINAL HERITAGE LEGISLATION

Victoria has both State and Commonwealth legislation providing protection for Aboriginal cultural heritage.

6.1 The State Act

With the exception of human remains interred after the year 1834, the State Archaeological and Aboriginal Relics Preservation Act 1972 provides blanket protection for all material relating to the past Aboriginal occupation of Australia, both before and after European occupation. This includes individual artefacts, scatters of stone tools, rock art sites, ancient camp sites, human burials, trees with slabs of bark removed (for the manufacture of canoes, shelters, etc.) and ruins and archaeological deposits associated with Aboriginal missions or reserves. The Act also establishes administrative procedures for archaeological investigations and the mandatory reporting of the discovery of Aboriginal sites. Aboriginal Affairs Victoria (AAV) administers the Archaeological and Aboriginal Relics Preservation Act 1972.

As noted previously, AAV presently provides Cultural Resource Management Grid Maps showing areas known to contain Aboriginal archaeological sites to local governments.

6.2 The Commonwealth Act

In 1987, Part IIA of the Aboriginal and Torres Strait Islander Heritage Protection Act 1984 was introduced by the Commonwealth Government to provide protection for Aboriginal cultural property in Victoria. Immediately after enactment, the Commonwealth delegated the powers and responsibilities set out in Part IIA to the Victorian Minister Responsible for Aboriginal Affairs. Currently, this delegation is held by the Hon. Ann Henderson MP, and the legislation is administered on a day to day basis by AAV.

Whereas the State Act provides legal protection for all the physical evidence of past Aboriginal occupation, the Commonwealth Act deals with Aboriginal cultural property in a wider sense. Such cultural property includes any places, objects and folklore that 'are of particular significance to Aboriginals in accordance with Aboriginal tradition'. Again, there is no cut-off date and the Act may apply to contemporary Aboriginal property as well as ancient sites. The Commonwealth Act takes precedence over State cultural heritage legislation where there is conflict. In most cases, Aboriginal archaeological sites registered under the State Act will also be Aboriginal places subject to the provisions of the Commonwealth Act.

The Commonwealth Act prohibits anyone from defacing, damaging, interfering with or endangering an Aboriginal place unless the prior consent of the local Aboriginal community has been obtained in writing. The Schedule to the Act lists local Aboriginal communities and each community's area is defined in the
Regulations so that the whole of Victoria is covered.

Under these Acts, the Aboriginal sites identified in Banyule during this study have solid legislative protection.

All heritage legislation is subordinate to the Coroner's Act 1985 in relation to the discovery of human remains (see Recommendations, Chapter 10).

6.3 The Recent Review and Proposed Amendments

AAV has recently undertaken a review of the legislation protecting Aboriginal cultural material, in response to both Commonwealth and State Governments considering changes to their respective acts. This follows a review of the Commonwealth legislation by Justice Elizabeth Evatt.

Proposed changes to the Commonwealth legislation are expected to result in protection for Aboriginal cultural heritage as a last resort, with each State to provide the primary source of legislative protection. The current situation in Victoria is that the Commonwealth Act (specifically Part IIA) is the most commonly cited legislation in matters pertaining to the protection of Aboriginal Heritage. It has become necessary therefore to alter the State Act, so that this provides the protection that will no longer be available under the Commonwealth legislation.

The proposed changes are currently being considered by the relevant Commonwealth and State authorities and are expected to be put before Parliament in the near future.
7 BANYULE PLANNING SCHEME
In addition to the heritage legislation, Planning Schemes offer a more specific mechanism for the protection of Aboriginal cultural heritage, in particular sites. Both the existing Banyule Planning Scheme and the proposed new scheme based on the Victoria Planning Provisions (VPP) are relevant.

7.1 Existing Banyule Planning Scheme
In the existing Banyule Planning Scheme references to Aboriginal heritage are limited, but some of the sites identified previously are offered specific protection. The following provisions relate to Aboriginal heritage:

• In the State Section of the Scheme the responsible authority is required to have regard to the Aboriginal Relics Protection Act 1972 and the Aboriginal and Torres Strait Islander Heritage Protection Act 1984 in relation to extractive industry and the removal of native vegetation.

• In the Local Section of the Scheme, when considering applications for the removal of native vegetation in the Stream and Floodway Zone and within specified distances of specified watercourses, the responsible authority is required to have regard to the conservation of native vegetation protected under the Aboriginal Relics Protection Act 1972 and the Aboriginal and Torres Strait Islander Heritage Protection Act 1984.

• In the Streamside Environment Areas (adjacent to the Plenty River) applications for extractive industry, constructing or redirecting a watercourse, constructing elevated approaches to a bridge, construction of a road longer than 500 metres, or subdivision of land greater than five hectares in area must be referred to AAV.

• Before deciding on an application to construct a building or works or subdivide land in a Streamside Environment Area (adjacent to the Plenty River) the responsible authority must consider the views of AAV in relation to plans submitted by a public authority to lay underground sewerage, water and gas mains, telephone lines and power lines longer than 500 metres.

7.2 Victoria Planning Provisions
As outlined in the introduction, the VPP provide a framework to implement planning decisions and to give effect to policies at the local government level.

Reference to Aboriginal Heritage in the VPP includes:

• Clause 15.11 Heritage
  - requires planning and responsible authorities to identify, conserve and protect places of Aboriginal cultural significance, including historical and archaeological sites.
- requires planning and responsible authorities to take account of the requirements of the Victorian Archaeological and Aboriginal Relics Protection Act 1972 and the Commonwealth Aboriginal and Torres Strait Islander Heritage Protection Act 1984 and the views of local Aboriginal Communities in providing for the conservation and enhancement of places, sites and objects of Aboriginal cultural value.

- Clause 43.01 Heritage Overlay also includes a specific reference to Aboriginal Heritage places.

Since the approval of the VPP, AAV has corresponded with local councils about how best to achieve the goals of identifying, protecting and managing Aboriginal sites and places.

AAV has informed councils that applications to develop or re-zone land should be made with regard to either an Aboriginal heritage study document for the municipality, or the Aboriginal cultural resource management grid map and accompanying guidelines provided by AAV. It has also recommended that the inclusion of local policy on Aboriginal heritage and study or grid map be noted in that policy as Reference Documents.

As a result of discussions with the Department of Infrastructure (DoI) on proposed amendments and responses from various councils, AAV recommended the following:

'(i) the local policy is to afford protection to all Aboriginal sites, places and objects located within the municipality. This may be achieved by incorporating AAV suggested policy statements into Council’s Local Planning Framework, thereby cross referencing land development proposals with information contained within either the current heritage study for the municipality or the cultural resource management grid map and guidelines provided previously by AAV; and

(ii) the Heritage Overlay and schedule is to map and list key Aboriginal sites, places and objects, affording them specified level (s) of protection'.

AAV also noted that other VPP overlays ‘may be appropriate to use in conjunction with the Heritage Overlay to ensure that the broader Aboriginal cultural heritage values...are appropriately protected’.

7.2.1 The Heritage Overlay
The purpose of the Heritage Overlay is:

- To implement the State planning Policy Framework and the Local Planning Policy Framework, including the Municipal Strategic Statement and local planning policies.

- To conserve and enhance heritage places of natural or cultural significance.
• To conserve and enhance those elements which contribute to the significance of heritage places.
• To ensure that development does not adversely affect the significance of heritage places.
• To conserve specifically identified heritage places by allowing a use that would otherwise be prohibited if this will demonstrably assist with the conservation of the significance of the heritage place.

The requirements of the overlay apply to heritage places specified in the schedule to the overlay which is a table which lists the heritage places, the controls which apply to it and whether it is an Aboriginal heritage place.

Clause 43.01-7 of the overlay provides that:

• A heritage place identified in the schedule to this overlay as an Aboriginal heritage place is also subject to the requirements of the Archaeological and Aboriginal Relics Preservation Act 1972 and the Commonwealth Aboriginal and Torres Strait Islander Heritage Protection Act 1984.

Decision guidelines are specified for the responsible authority to consider before deciding an application and additional decision guidelines are also specified in relation to use of a heritage place.

As noted by Brown and Lane (1997: 60), the ‘Decision Guidelines’ are ‘generally applicable to Aboriginal Heritage places’. However, the Decision Guidelines refer mostly to spatially definable sites and places and according to this present assessment for Banyule, they are inappropriate for:
• Archaeologically sensitive landforms which potentially contain subsurface heritage materials and where the limits of any such material needs to be demonstrate.
• Culturally sensitive landscapes to which Aboriginal people had a past association but which have no tangible evidence of this association which may appear in local histories or oral tradition eg the Yarra River.

As with the general direction of the SPPF, the Decision Guidelines are based on the premise that the total sum of heritage sites for a given municipality are presently known.

7.2.2 The Role of Other Overlays
At this stage AAV has considered that other VPP overlays such as the Significant Landscape Overlay, Environmental Significance Overlay, Vegetation Protection Overlay and Design and Development Overlay, may also serve to identify areas of Aboriginal heritage significance. Whilst there may be an overlap between environmental or natural values and Aboriginal cultural values, the following points need to be considered:
• archaeological sites often occur outside areas of high natural or environmental significance
• areas of natural or environmental significance do not necessarily occur as
areas attractive to past Aboriginal occupation, for example, wetlands proper
- the management of natural or environmentally significant areas does not necessarily ensure the protection of Aboriginal sites and places
- areas of natural or environmental significance do not necessarily have the same level of legislative protection as Aboriginal sites and places.

A co-occurrence of natural and Aboriginal cultural values may help to preserve the context of Aboriginal sites, and indeed help explain the past behaviour that resulted in a site. However, this should not be used to reduce the perceived significance of any Aboriginal sites or places.

7.3 Exhibited Banyule Planning Scheme
It is noted that the new Banyule Planning Scheme as exhibited and utilising the VPP, included references to Aboriginal heritage in its MSS. It also included a local policy, 22.02 Aboriginal Cultural Heritage, as recommended by AAV. Reference documents for that policy include the Aboriginal cultural resource management grid maps and the various archaeological studies.

As the Scheme was exhibited prior to the inclusion of Aboriginal heritage places in the Schedule to the Heritage Overlay, no Aboriginal places have been specifically referred to in that Schedule.

7.4 Application of Planning Scheme Provisions re Aboriginal Heritage
There have been ongoing discussions between the Department of Infrastructure and Aboriginal Affairs Victoria with regard to the most appropriate means available through Planning Schemes for the protection of aboriginal heritage. Early discussions took place with regard to the development of a separate Aboriginal heritage overlay. However AAV has advised that it is currently involved in a program to identify those Aboriginal sites and places appropriate for placement in the Heritage Overlay (as currently included in the VPP) for each municipality and suggests that Council defer adding sites to the Heritage Overlay until AAV and Dol can provide advice, possibly through a practice note.

7.4.1 Criteria for Planning Scheme protection of Aboriginal archaeological sites
In general however it is considered that land sensitive for Aboriginal archaeological sites in Banyule warrants some form of protection through the Planning Scheme. The recommended criteria for the Planning Scheme protection of land sensitive for Aboriginal archaeological sites in Banyule are:
1) the presence of registered Aboriginal archaeological sites
2) the presence of Aboriginal archaeological sites recorded historically but which have since been destroyed
3) the occurrence of landforms recognised in this and any previous studies as being sensitive for Aboriginal archaeological sites (these studies may have been outside the present municipal boundaries but on comparable landforms)
4) the occurrence of land which has seen little development since European settlement (general history of landuse) and retains features which indicate remnant vegetation or intact landforms
5) current land use and the presence of urban development

These criteria are not equally weighted in terms of importance, nor are they equally relevant to all areas within the municipality.

As noted in Chapters 4 and 5, archaeological survey in Banyule has focused on the Yarra and Plenty Rivers and the Darebin Creek. The majority of parkland and areas of remnant vegetation are associated with these waterways. However, as the survey demonstrated, the presence of sites along the waterways is probably indicative of survey coverage.

7.4.2 Areas Recommended for Specific Planning Scheme Protection (Map 3)
The areas described below are recommended for specific protection in the Banyule Planning Scheme. Many of the areas are the boundaries of recreation reserves and/or border the three main waterways.

The reserves and open space along the Yarra River including:
- the land between Rosehill Road and Cleveland Avenue, south to the river's edge at Lower Plenty
- Rosanna Golf Club private golf course
- Banyule Flats Reserve
- Warringal and Heidelberg Parks
- Yarra Flats
- Ivanhoe Public Golf Course
- Wilson Reserve
- Chelsworth Park
- other localities that retain mature Box and River Red Gums

The reserves and open space along the Plenty River including:
- Heidelberg Private Golf Club
- Rosanna Golf Club private golf course
- Yallambie Park
- Glenauburn Park
- Montmorency Park
- Willinda Park
- Kalgwarrin Gardens
- Partingtons Flat
- Whatmough Park
Map 4 – Proposed Overlay Showing Areas Sensitive for Aboriginal Archaeological Sites

LEGEND:
- Proposed overlay showing areas sensitive to Aboriginal archaeological sites
Along the Darebin Creek:
- all the land adjacent to the creek, from Crissane Rd to Banksia St
- the Cyril Cummings Reserve
- the Sneddon Reserve
- the Rockbeare Park adjacent to the creek
- Sparks Reserve

Other areas would include:
- other urban parklands in the Grimshaw Ward, between Grimshaw St and the Metropolitan Ring Road, these areas being moderately sensitive.
Throughout the project, the views of the Wurundjeri were sought regarding the field results and the development of an overlay. Concern was expressed that the document reveals site locations, all of which have cultural significance and that the general public should not have knowledge of nor access to these sites without permission. In response to this concern, circulation of parts of the document will be restricted to the relevant department within the Banyule City Council and the AAV site registry.

A comment was made that Banyule may have significant archaeological sites and places whose locations remain unknown that do not appear in this inventory but may be disturbed at a later time. This document is not and cannot be a complete listing of all archaeological occurrences within Banyule. Council should continue to make a commitment to the identification and proper management of the known and any newly discovered sites.

Banyule City Council should use the information contained within this document to promote Aboriginal history in consultation with the Wurundjeri.
9 MANAGEMENT RECOMMENDATIONS FOR RECORDED ARCHAEOLOGICAL SITES

9.1 General Recommendations

The following recommendations refer to the general management of sites, areas or features within Banyule that may be affected by any planned or future developments. These recommendations lie outside of any local policy, Municipal Strategic Statement and the schedule to the proposed Heritage Overlay. That is, the recommendations could be implemented by Council regardless of the specifics of any existing or future planning scheme.

As a general principle, Banyule City Council is advised to seek the views of the Wurundjeri as the current legal custodians on any matter that may affect known archaeological sites or areas identified as sensitive for Aboriginal heritage materials. AAV administers the State and Commonwealth legislation that recognises the Wurundjeri as the legal custodians of Aboriginal heritage within the Banyule municipality and the Council can obtain advice on its statutory and non-statutory responsibilities from this organisation.

Recommendation 1-Municipal Strategic Statement

That Banyule City Council includes in its Municipal Strategic Statement (MSS) additional aims and strategies on Aboriginal Heritage. This MSS should implement the strategic directions and objectives of preserving Aboriginal heritage, using this report as a guide to the general location of archaeological sites and areas sensitive for Aboriginal heritage materials.

Recommendation 2-Funding

That Banyule City Council initiates and directs funds to implement the management recommendations for individual sites as outlined below. Implementation of these management recommendations should involve consultation with Aboriginal Affairs Victoria (AAV) and the services of a qualified archaeologist working closely with the Wurundjeri community.

Recommendation 3-Monitor Sites

That Banyule City Council initiates a field monitoring program of the condition of key sites on public and private land. For scarred trees, for example, this could be an assessment of the preservation of individual trees and their scars, every five to ten years.

Recommendation 4-Publications

That Banyule City Council produces a brochure or similar publication that outlines:
- how the Planning Scheme serves to protect Aboriginal Heritage sites and
areas sensitive for these sites
• the roles of Aboriginal Affairs Victoria (AAV), the Council and the community, in issues of Aboriginal heritage protection,
• the means by which sites are physically protected from human and natural agents such as erosion.

Recommendation 5-Education

That Banyule City Council takes steps to inform its residents of the history of Aboriginal associations with the area and the significance of the municipality’s Aboriginal sites and places. This could be achieved by:
• incorporating an Aboriginal cultural awareness component into an existing festival day, eg Australia Day, which involves participation of the Wurundjeri
• producing a flier or other types of public information on the history and current status of Aboriginal people in the municipality
• nominating a week as ‘Aboriginal Heritage Week’, during which time significant events, peoples and places in Aboriginal history within the municipality and more broadly within a State and National context are recognised and celebrated
• establishing exhibits or feature areas that promote Aboriginal culture and have the involvement of the Wurundjeri
• encouraging local schools to incorporate the local Aboriginal heritage into their curriculum and activities.

Recommendation 6- Research Program

That Banyule City Council, in consultation with Wurundjeri, initiate a program of research to help produce a fuller account of the history of Aboriginal people in the municipality. This could be achieved by:

• further investigations of Thomas’ notes, particularly his unpublished manuscript, which is based in part on his observations during the late 1830’s and early 1840’s,
• further investigations of the Wurundjeri place names in the municipality, their derivation and meaning. This could be part of a broader study on the Wurundjeri words and language
• an investigation into the oral traditions of any Wurundjeri descendants and of Wurundjeri who have resided in the municipality.

Recommendation 7-Signage Noting Sensitivity

That Banyule position signage in appropriate areas, informing the public of the general sensitivity of the area for Aboriginal sites. Such signage should be kept general in its information and not be positioned at specific sites.
10 MANAGEMENT OF ABORIGINAL HISTORIC PLACES

10.1 Aboriginal Historic Sites and Places

As noted in Chapter 3 (3.4.1), the Banyule Homestead property is the only place registered with Aboriginal Affairs Victoria as a place of historical significance. This registration is based on an historical account where Woi Wurrung, and probably members of other groups, were observed by an early settler who had commenced farming near the location of the current homestead.

As such there are no recommendations for the management of this area, its Aboriginal heritage significance being as a historical record without any material remains.

There are presently no registered Aboriginal historic sites within Banyule. There is a possibility that with additional research, sites may be listed because of their significance to the Aboriginal community.
11 REFERENCES


Unpublished report held by Aboriginal Affairs Victoria.

*The Aboriginal Heritage of the Shire of Eltham.* Unpublished report to the Shire of Eltham, held by Aboriginal Affairs Victoria.

Kenyon, A.S. 1934.  

Lemon, A. 1983.  

*An Aboriginal Archaeological Survey of Thirteenth Beach.* Unpublished report held at Aboriginal Affairs Victoria.

*Frankston Aboriginal Heritage Study.* Unpublished report to the Frankston City Council.


Roberts (ed.), no date.  
*Port Phillip and Early Heidelberg Days.*


Weaver, F. 1991a.  
*The Lower Darebin Creek Archaeological Survey.* Unpublished report for Melbourne Water, held at Aboriginal Affairs Victoria.

Weaver, F. 1991b.  


Appendix 1

Project Brief
SPECIFICATION
Banyule City Council
ABORIGINAL HERITAGE STUDY

1.0 BACKGROUND

This study has been commissioned and funded by the Banyule City Council. Banyule is located 12 km north east of Melbourne and covers an area of 63 sq km. The Council serves an estimated 116,500 residents in the suburbs of Bundoora, Eltham North, Watsonia, Greensborough, Heidelberg West, Macleod, Heidelberg Heights Yallambie, Montmorency, Briar Hill, Ivanhoe, Heidelberg, Rosanna, View Bank, Lower Plenty, Eaglemont and Ivanhoe East.

Banyule is recognised for its artistic heritage, its vast areas of parklands, historic homes and riverside environments. Banyule has a rich and diverse cultural heritage, including sites of Aboriginal heritage significance.

The study will provide a report identifying Aboriginal cultural heritage and make recommendations for its protection and management. The Aboriginal Heritage Study is part of a total review of heritage within the municipality and should complement the Heritage Places Study and Review (post-European contact) which is currently underway.

Several studies have been undertaken with respect to Aboriginal heritage within the municipality, many of these having been funded by Melbourne Parks and Waterways. These studies concentrated on the riverside areas. A list of studies is included as Appendix 1.

2.0 STUDY AREA

The study area is the City of Banyule, with particular emphasis on new research into geographic areas not previously documented. See Appendix 2 - Map of the City of Banyule.

3.0 SCOPE AND OBJECTIVES

Council is inviting quotations from experienced consultants in the fields of Aboriginal heritage and archaeology for the provision of a study into places of Aboriginal heritage significance within the City.
The objectives of the study are:

- To identify Aboriginal heritage and investigate places of significance relevant to pre-European occupation of the City of Banyule.

- To review existing studies and literature relating to Aboriginal heritage within the City of Banyule and present a report to complete the documentation of the City’s Aboriginal history.

- From the existing literature base and from the investigation of those parts of the municipality not previously surveyed, to identify and document places of Aboriginal cultural significance including occupation sites, carved and scarred trees, resource sites and burial sites.

- To report and make recommendations identifying the actions required to manage, interpret and protect sites of Aboriginal heritage significance.

The study is to be completed within three months or as otherwise negotiated with Council.

At the end of the study the consultants will have provided Council with the following outcomes:

a) A predictive model of site distribution in the study area.

b) Satisfactorily completed and lodged with the Victorian Archaeological Survey (VAS) Site Registrar site record cards and associated documentation for all sites located.

c) An assessment of significance for each site located.

d) An assessment of the management requirements of each site located including recommendations for protection and appropriate planning scheme controls.

e) A report detailing the survey methodology and results.

4.0 TASKS

The Consultant shall use a methodology in the study which should as a minimum include the following tasks:

a) Consult regularly throughout the course of the study with appropriate Aboriginal communities, historic societies and any other relevant groups or individuals.

b) Consult with any relevant private and public sector organisations and/or individuals involved in land planning and management in the study area.

c) Construct a model of Aboriginal site distribution for those parts of the study area not previously surveyed.
d) Consult and liaise with the Victorian Archaeology Survey.

e) Devise a systematic archaeological survey strategy to test the model.

f) Carry out the above strategy.

g) Determine the actions required to protect and/or mitigate the impact of development upon the sites and areas of archaeological sensitivity identified during the project.

h) Make recommendations for future work with respect to sites of Aboriginal heritage significance in the study area.

i) Attend steering committee meetings, public meetings, Council forums and liaise with Council.

j) Prepare a satisfactory report to the City of Banyule describing the above tasks, commenting on the extent to which the objectives of the project have been fulfilled and identifying appropriate monitoring tasks to ensure protection in the future.

5.0 DOCUMENTATION

The consultant will submit the following documentation:

a) Directly to the Site Registrar Heritage Victoria (VAS):

VAS site record cards and associated documentation (field notes, photographs, plans, maps, aerial photographs, etc) for all new archaeological sites located.

Note: All photographs should be in black and white and must be referenced in a photograph log book and, where appropriate, photographs are to include a scale and a blackboard showing the site, field name, the date and the recorder’s initials.

b) To the Council

1 hard copy of draft report

3 bound hard copies of final report - A4 size document

1 hard copy unbound

1 copy on computer disc (Word 6 for Windows)
6.0 FINAL REPORT

The Final Report must conform to the VAS Guidelines for Conducting and Reporting Upon Archaeological Surveys in Victoria and shall include, *inter alia*, in an integrated manner the following information for each site:

- site description and location,
- site significance with an explanation for level of significance,
- management, interpretive and planning recommendations for that site.

Note that all figures, tables and references to sites recorded during the project must show VAS Site Register numbers, NOT field designations. VAS Site Register numbers will be allocated by the Site Registrar on receipt of suitably completed VAS site record cards and associated documentation.

The Final Report is to be typed in MS Word on discs compatible with the VAS computer system.

Ownership of Information

Copyright in the documents will vest in Council upon completion and the Consultant will return all documents provided to it by Council for the purposes of completing the work.

7.0 APPOINTMENT OF CONSULTANT

Consultants are required to submit a quotation that outlines the approach and fixed Lump Sum fee to provide the study requirements identified in Section 3.0, 4.0, 5.0 and 6.0.

Consultants should complete the proposal in Attachment D and this should contain:

- The name and qualifications of the consultants and a summary of their relevant experience, particularly with respect to similar projects and referees.
- A proposed work program outlining the task stages, methodology and timelines.
- Costs allocated to each stage of the task.
- Consultation processes to be utilized.
- Details of relevant professional insurance.
- The level of contribution to the project envisaged to be required of Council officers.

The consultant is required to work closely with and report to a Steering Committee for the duration of the study. The consultant will also be required to attend meetings convened by the Steering Committee.
3.0 SELECTION CRITERIA

The selection criteria listed in order of weighting for the evaluation of quotations:

- Quoted price
- Compliance with the requirements of this brief.
- Demonstrated expertise and experience in the identification and assessment of places, sites and artefacts of Aboriginal heritage significance.
- Proposed methodology to identify and assess sites and areas.
- Profile of the firm, including staff structure and ability of the nominated project manager to meet the timelines negotiated and agreed with Council.

9.0 MANAGEMENT OF THE STUDY

9.1 STEERING COMMITTEE

The consultant will report to a Steering Committee consisting of:

a) The Council's Strategic Planning Co-ordinator and/or Urban Planner
b) The Council's Development Planning Co-ordinator
c) The Council's Culture and Heritage Co-ordinator
d) Banyule Environment Advisory Committee (BEAC) Representative
e) Arts and Culture Advisory Committee Representative
f) A Representative of the Wurundjeri Tribe
g) Councillor representative.

General day to day administration of the study will be by Council's Urban Planner, Mr Ann Kirwan, on behalf of the Steering Committee. The Steering Committee shall meet at least once a month or more frequently as necessary. General issues concerning the study will be handled by the Urban Planner and ongoing contact between the consultants and the Urban Planner is envisaged throughout the course of the study.

9.2 PUBLIC ATTENDANCES

The consultant must be available for the public launch of the Aboriginal Heritage Study and for a minimum of two public meetings and two Council forums (if required).