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Summary Document

Bulla Parklands Wurundjeri Woi-wurrung Cultural Values Assessment

Wurundjeri Woi-wurrung

A report by the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation for Hume City Council

16 October 2026

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Wurundjeri Woi-wurrung Community Statement

The Wurundjeri People have been Caring for Country since the beginning of time. Our message is that Wurundjeri People have a deep understanding and knowledge of Country and that Wurundjeri's connection should be respected and valued.

The Wurundjeri People have an unbroken relationship with Country, caring for this land, its waterways, its plants, and animals. A core purpose of the Wurundjeri Woi-wurrung Corporation is the protection, preservation and revitalisation of Wurundjeri culture and cultural practices.

There is a deep cultural obligation and birthright to look after Country and keep it healthy. Country to us includes the land, water, plants, animals, and spirits of the traditional lands. Country is known through the Songlines of the Wurundjeri Woi-wurrung Ancestors who lived and cared for Country here for thousands of years.

Today our Country is shared with Victorians from many different backgrounds. In addition, people from across Australia and internationally visit our Country. We believe that Wurundjeri People must take a leading role in working with all communities on matters of Country.

As Traditional Owners we seek to build solid, working relationships and partnerships across our Traditional Country to protect, manage, and restore the land and water today and for the future generations. We have the right and the obligation to speak for Country.

Warning: this report may contain images of deceased persons

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Authorship

This report has been produced by Wurundjeri Corporation Research Unit staff Aurelia Bulpit and Susannah Beardsell in consultation with and informed by the knowledge of Wurundjeri Woi-wurrung Elders Aunty Alice Kolasa, Aunty Irene Morris, Perry Wandin and Uncle Jason Tweedie. This report has been reviewed and endorsed by these Elders.

Photo credits

Unless otherwise stated all photographs in this document were taken by Susannah Beardsell and Aurelia Bulpit of the Wurundjeri Corporation in May and June 2026.

Cover page image: Deep Creek, Bulla Township, taken by Susannah Bearsell in June 2026.

Wurundjeri Woi-wurrung People retain their custodianship and traditional ownership over their Cultural Landscape. Indigenous Sovereignty has never been ceded.

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Wominjeka Wurundjeri balluk yearmann koondee biik

Welcome to the land of the Wurundjeri People

We acknowledge Wurundjeri Woi-wurrung People and their ongoing connection to the land, water and sky Country. We pay our respects to Elders past and present for their continued care of Culture and Country

Foreword

The Bulla Parklands Cultural Values Assessment has been commissioned by the Hume City Council. The assessment has been sought to understand the Wurundjeri Woi-wurrung cultural values of Bulla Parklands, primarily so that they can be recognised in the Bulla Parklands Masterplan being produced by Hume City Council. The assessment is also intended to inform ongoing cultural connection and management opportunities for the parklands.

This assessment documents the cultural values associated with the Bulla Parklands and the surrounding Cultural Landscape as expressed by Wurundjeri Woi-wurrung Elders, who are the Traditional Owners and custodians of this Country.

Wurundjeri Woi-wurrung People have a deep and abiding connection to their Country. Despite the effects of colonisation, Wurundjeri Woi-wurrung People maintain their responsibility to manage and care for their Country. This responsibility was never relinquished, and Indigenous Sovereignty has never been ceded.

Wurundjeri Woi-wurrung Country is inscribed with cultural heritage places that are a record of Country and the activities of Wurundjeri Woi-wurrung Ancestors. Cultural sites and places in Wurundjeri Woi-wurrung Country constitute a direct link between contemporary Wurundjeri Woi-wurrung People and their Ancestors who created and cared for those places since time immemorial.

Bulla Parklands and the connected Cultural Landscape remains a highly significant part of Wurundjeri Woi-wurrung Country; and of great importance to Wurundjeri Woi-wurrung People today. Layers of significance are imbued in this landscape through its natural features and landforms; sightlines; flora and fauna; natural resources; tangible cultural heritage; and waterways.

Six recommendations and thirty-five specific actions for upholding and managing cultural values and otherwise embedding Wurundjeri Woi-wurrung perspectives have been identified through this Cultural Values Assessment:

- **Recommendation 1:** Protect Deep Creek and connected waterscapes
- **Recommendation 2:** Rehabilitation of Country and Enhanced Biodiversity
- **Recommendation 3:** Enhanced Protection for Wurundjeri Woi-wurrung Country from encroaching development
- **Recommendation 4:** Enhanced protection of Wurundjeri Woi-wurrung Cultural Heritage
- **Recommendation 5:** Wurundjeri Woi-wurrung People and Culture is visible on Country
- **Recommendation 6:** Genuine and meaningful engagement with Wurundjeri Woi-wurrung People

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Overview of the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation

Wurundjeri Woi-wurrung Country encompasses a substantial and geographically diverse region that includes both urban and rural areas. The traditional Country of the Woi-wurrung speaking people extends north to the Great Dividing Range and beyond, east to Mount Baw Baw, west to the Werribee River and south to Mordialloc Creek (see **Map 1** below). [1]

This Country is inscribed with cultural heritage places that are a record of Country and the activities of Woi-wurrung Ancestors. Cultural sites and places in traditional Woi-wurrung Country constitute a direct link between contemporary Wurundjeri Woi-wurrung People and their Ancestors who created and cared for those places for over a millennium.

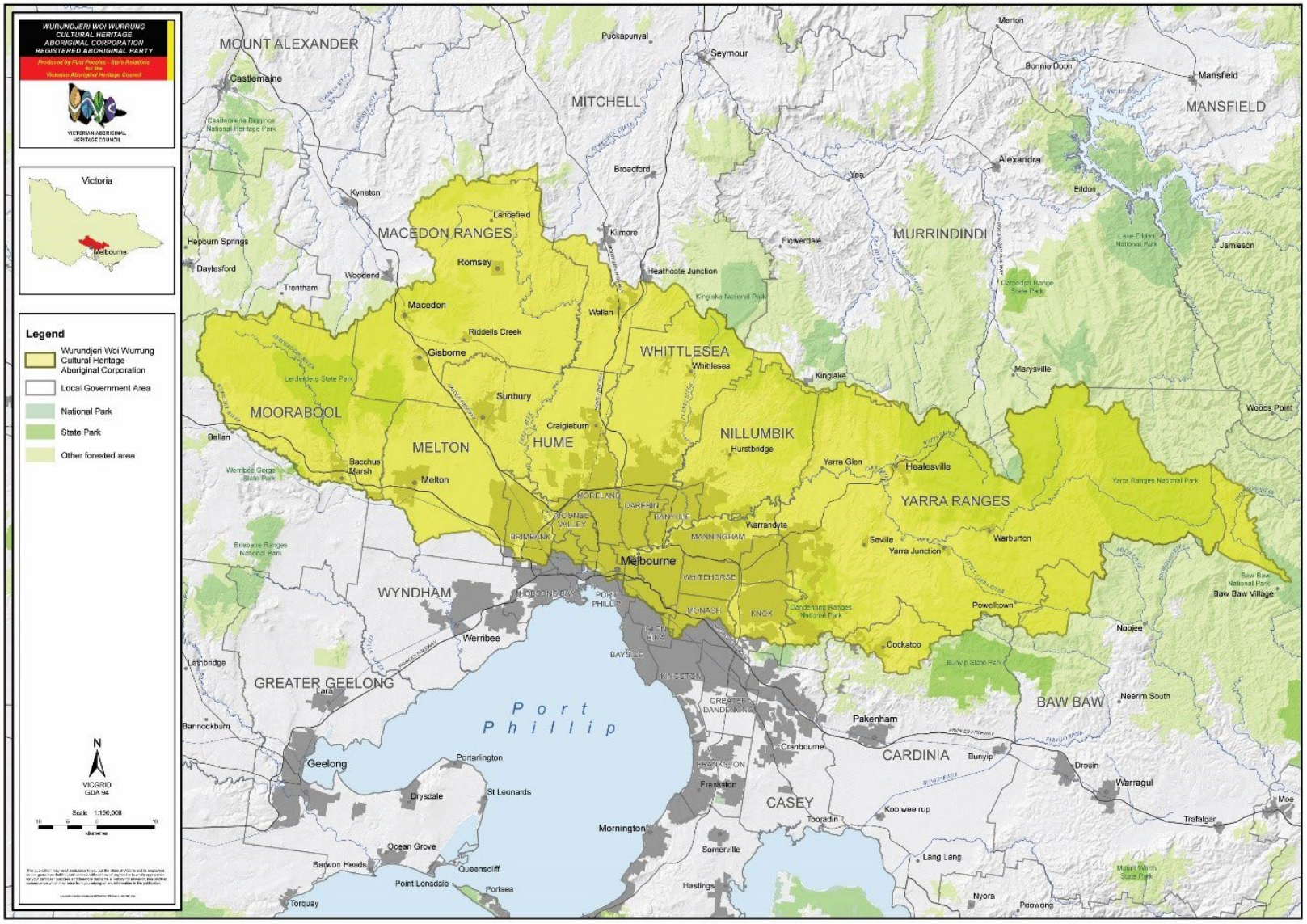
The Woi-wurrung representative organisation, operating as the Wurundjeri Tribe Land and Compensation Heritage Council Inc, was established by Wurundjeri leaders in 1985. In 1987, the Wurundjeri Tribe Land and Compensation Heritage Council Inc was identified under Part IIA of the *Aboriginal and Torres Strait Islander Heritage (Amendment) Act 1987* (Cth) as a Local Aboriginal Community with responsibilities to preserve and manage Indigenous cultural heritage in their 'Community Area'. In August 2008 the Wurundjeri Tribe Land and Compensation Heritage Council Inc were appointed as a Registered Aboriginal Party (RAP) by the Victorian Aboriginal Heritage Council (VAHC) under the *Aboriginal Heritage Act 2006* (Vic) for a portion of their traditional Country. RAP status conferred significant statutory responsibilities on the Council. In carrying out these cultural heritage management responsibilities, Wurundjeri Woi-wurrung People have worked hard to care for their cultural places by working closely with government agencies, local government, private sector, and heritage industry professionals.

As of October 2017, the Council registered under the *Corporations (Aboriginal and Torres Strait Islander) Act 2006* (CATSI Act) and changed their operating name to the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation as of December 2018. The Wurundjeri Corporation represents the descendants of the Woi-wurrung speaking local descent groups who inhabited traditional Woi-wurrung Country for tens of thousands of years. The Woi-wurrung speaking people comprised a number of clans who were the Traditional Owners of their land and waters. Each clan was the custodian of a different part of Woi-wurrung Country, and each was led by a *ngurungaeta* (headman or leader).

Currently, the Wurundjeri Corporation is comprised of three family groups, the Nevin, Terrick and Wandin families, who are descendants of Bebejan/Be-be-jern/Jerum-Jerum (born circa late 1700s, died circa 1836), who was a *ngurungaeta* of the *Wurundjeri-willam* clan, his daughter Annie Borat/Borate (born circa 1836, died 1870-74) and her son Robert Wandoon/Wandin (born circa 1854-55, died 1908). Bebejan was present at John Batman's negotiations in 1835 as was his young son William Barak/Beruk (born around 1824, died 1903), who would later become a great leader of the Wurundjeri Woi-wurrung People into the early twentieth century. The Corporation is structured to ensure that each family group has an even number of Elders who are voting members of the Corporation.

[1] While the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation's current RAP area covers much of what the Wurundjeri Woi-wurrung consider to be their traditional Country, it does not encompass all of it.

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Map of the 2021 boundaries of Wurundjeri Corporation as a Registered Aboriginal Party, as defined by the Aboriginal Heritage Act 2006 (Vic). It is important to note that these boundaries do not reflect the actual extent of the traditional Country of Wurundjeri Woi-wurrung People.

Study Area

This Cultural Values Assessment is in respect of the Bulla Parklands. Bulla Parklands is made up of a number of sites within the Bulla township. The Bulla Township is located 25km northwest of central Melbourne on Deep Creek, close to its confluence with Jacksons Creek and the Maribyrnong River.

- Bulla Recreation Reserve
- Bulla Hill Miniature Railway
- Alister Clark Memorial Rose Garden

Bulla is located within the Hume City Council local government area and the Bulla Bulla parish area. The Parklands form the main public open space in township and lies adjacent to Bulla Road on the side of the steep gorge formed by Deep Creek. The Parklands includes:

- Jack McKenzie Community Hall
- Quartz Street Nature Reserve
- Gold Hill Nature Reserve



Image: View of Deep Creek & beyond from Quartz Street Nature Reserve

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Bulla Parklands project area. Image supplied by Hume City Council (cropped).

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1. Wurundjeri Woi-wurrung Cultural Significance

The Bulla Parklands is located on the Country of the Wurundjeri Woi-wurrung People. Wurundjeri Woi-wurrung Ancestors have cared for and lived on this Country since time immemorial. Wurundjeri Woi-Wurrung People had and continue to have a complex system of land ownership enshrined in Wurundjeri lores and custom. Despite the effects of colonisation, Wurundjeri Woi-wurrung People maintain their responsibility to manage and care for their Country.

This responsibility was never relinquished, and Indigenous Sovereignty has never been ceded.

The Bulla Parklands area and the broader Cultural Landscape within which it is embedded holds great cultural significance for Wurundjeri Woi-wurrung People. The following characterisation of cultural significance was developed by Elders of the Wurundjeri Corporation in 2020:

> *Cultural significance is reflected in our customs and lore. Country holds the history and cultural practices of our people. It holds our boundaries and laws of respect between clans. Country connects us to the place where our Ancestors stood and lived and cared for Country. And now we do the same.*
>
> *Cultural significance is understanding the landscape and the environment of our Ancestors. Every element of the environment is interconnected; the plants, the animals, the medicine, the food, and the resources are all reliant on the healthy biodiversity of Country. Our Ancestors observed and learned over time what the biodiversity of a landscape required to sustain us. Every generation were educated to ensure the long-term maintenance of the right forms of land management.*
>
> *Cultural significance is visualising Country. […] When we are on Country, we see the land, the water, the animals, the stories.*[2] *The landscape is the Country of our Ancestors. It is where they walked and we walk now. That is why it needs to be protected, preserved and kept healthy. We need these places to exist to keep their journey going.*
>
> *Cultural significance is reflection. Our stories are held in memory. Being on Country brings back memories. Caring for Country means that our future children and grandchildren can pass it on to their generation. Our Country is here forever.* [3]

[2] Sky Country is another important part of Wurundjeri Woi-wurrung Country and its cultural significance
[3] Wurundjeri Corporation, *Overview Document. Towards cultural and environmental renewal of the Birrarung: Bulleen-Banyule Flats Cultural Values Study* (Wurundjeri Corporation, 2020), 5-6.

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Image: Elder Perry Wandin with Common Reed (Phragmites australis), Deep Creek.

Cultural Landscape

Wurundjeri Woi-wurrung cultural significance associated with the Bulla Parklands area cannot be isolated from the broader connected landscape. Wurundjeri Woi-wurrung cultural values relating to the Bulla Parklands extend beyond its boundaries, taking in the surrounding Cultural Landscape within which they are inextricably linked. This includes important cultural areas to the east of Bulla Parklands along Moonee Ponds Creek and encompassing Woodlands Historic Park; and highly sensitive cultural areas to the west of Bulla Parklands in Sunbury.

It is important that Deep Creek is considered as a whole waterway and waterscape when understanding and recording cultural values; including its significant confluences to the north of Bulla Parklands, with Emu Creek; and to the south, with Jackson's Creek and Maribyrnong River.

Deep Creek connects the study area with other significant areas on Wurundjeri Woi-wurrung Country, including Wil-im-ee Mooring (Mount William Axe Quarry) to the north. To the west of Bulla Parklands, Jacksons Creek is another important feature within the broader Cultural Landscape of this region, connecting to a number of significant sites on Wurundjeri Woi-wurrung Country. The waters of Jacksons Creek and Deep Creek flow together to form the Maribyrnong River, which travels to meet *Birrarung* in Port Phillip Bay. This landscape is continuous and integrated with Wurundjeri Woi-wurrung Country as a whole.

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Considering Bulla Parklands within this Cultural Landscape further illuminates how this Country looked prior to colonisation, and how Ancestors might have cared for, lived on and used the resources of this landscape. It also contextualises discrete project areas within a more holistic conception of Country, which Wurundjeri Woi-wurrung People hold today.

Elders involved in this project have emphasised the importance of a holistic understanding of Country. Everything must be considered as it all has a role: water – both above and below ground; earth – both above and below ground; sky and all beings.

Singular sites of cultural heritage or areas of significance should not be considered as isolated areas of value, but rather in respect of the role they play in imbuing the broader Cultural Landscape with great significance for Wurundjeri Woi-wurrung People today. Areas of significance are part of an interconnected Cultural Landscape and tell a much larger story when considered in connection.

The area of Bulla Parklands and the Bulla Township area is characterised by Deep Creek, which cuts a deep path through the volcanic plain of this region. The steep terraces and surrounding escarpment were once covered in open woodlands, whilst a dense Eucalyptus forest stretched to the east of Bulla, from the northeast of Bulla Parklands, around Somerton Road, south to the site of Tullamarine Airport today, where remnant forest remains.[4] Deep Creek itself is distinguished from the surrounding Volcanic Plains, characterised by dramatic, granite boulders associated with the Central Victorian Uplands Bioregion.

This landscape would have offered an abundance of resources for Wurundjeri Woi-wurrung Ancestors, who have cared for this Country since time immemorial. Today, Bulla Parklands and the connected Cultural Landscape remains a highly significant part of Wurundjeri Woi-wurrung Country; and of great importance to Wurundjeri Woi-wurrung People.

"[…] It's a beautiful spot, out of the wind. Look at the water, how wide it is here! You would accommodate quite a bit…blackfish, eels and whatever."

Perry Wandin – Wurundjeri Woi-wurrung Elder

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[44] Moloney & Johnson, City of Hume: Heritage Study of the Former Shire of Bulla District, 1998: Volume 3, Part Four: Cultural Landscape & Heritage Areas, (City of Hume, Melbourne, 1998), 66; Hoddle, R. 'Map of the Village of Bulla Bulla' (Land Office, 1846). Accessed PROV, 5 Feb 2026, https://prov.vic.gov.au/archive/06DD1F8A-F844- 11E9-AE98-9186028F60AC/content?image=1.

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Deep Creek

Deep Creek is a significant feature of Bulla Parklands and the broader Cultural Landscape within which it is embedded. Fed from headwaters in the Great Dividing Range, Deep Creek flows through Wurundjeri Woi-wurrung Country as a living entity, holding immense cultural and spiritual significance for Wurundjeri Woi-wurrung People today.

The cultural significance of waterways and waterscapes, including wetlands, floodplains and billabongs, is expansive. For Wurundjeri Woi-wurrung Ancestors, waterways existed as meeting and camping places, marked boundaries between clan areas, and were understood as the dwelling place of Creation Ancestors and spiritual beings.

Today, waterways and waterscapes remain central elements of the Wurundjeri Woi-wurrung Cultural Landscape. Their preservation and protection play an important role in cultural continuity and connection to Country, and healthy waterways are a key priority for Elders involved in this project. This aligns with the broader goal of the Wurundjeri Corporation for healthy waterways and water rights across Wurundjeri Woi-wurrung Country, as set out in the Whole of Country Plan 2025-2035.

"Ancestors would have camped down along Deep Creek. Parts of those escarpments would have been used for shelter and there'd be an abundance of fish in the water. It would have been a lively area. It was like the Birrarung - a supermarket. They would have had everything."

Uncle Jason Tweedie – Wurundjeri Woi-wurrung Elder



Image: Elder Perry Wandin at Deep Creek, Trap Street Reserve.



Image: Harvey, J. H. (ca. 1875-ca. 1938), Deep Creek, Bulla [picture] (cropped), State Library of Victoria.

Within the vicinity of Bulla Parklands and surrounding region, Deep Creek flows largely unmodified from how it existed for Wurundjeri Woi-wurrung Ancestors prior to colonisation, supporting a variety of *Acacia* species, reeds and grasses along its banks, which continue to be characterised by dramatic, granite boulders.[5] Descriptions of Deep Creek in the early colonial period illustrate its seasonal nature at this time, with an 1862 article detailing "a dark, deep, sluggish stream in winter, and even when the summer sun has dried up the rivulets and springs that feed it, it changes to a pool in many places twenty feet in depth."[6]

Deep Creek is prone to flooding, with significant events continuing to occur in recent decades, including October 2022, which saw 525 homes and business within the suburb of Maribyrnong engulfed by 'a fast-moving wall of muddy water.'[7] Wurundjeri Woi-wurrung Elders explain Ancestors would have anticipated and worked with periods of flooding:

"Our people would have known when Deep Creek was flooded, not to fish out of it. Once it settles, it would be a place to sit and fish, rest or swim, maybe pass through…"

Uncle Jason Tweedie – Wurundjeri Woi-wurrung Elder

Deep Creek flows today as a living connection to Wurundjeri Woi-wurrung Ancestors, who camped, worked tools, sought resources and carried out cultural practices along its banks. Deep Creek remains of great importance for Wurundjeri Woi-wurrung People, and the health of this waterway must be preserved and celebrated into the future.

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[5] Selwyn A.R.C, *Geological Survey of Victoria, VPRS 8168/P0002, MD7B,* 1859, Public Records of Victoria, https://prov.vic.gov.au/archive/7B840E93-F843-11E9-AE98-A1ACA173E24A/content?image=1.
[6] "The Victorian Kaolin Works at Bulla," *The Leader,* September 6, 1862, http://nla.gov.au/nla.news-article196391011.
[7] Clay Lucas and Sophie Aubreym, "Flood alert system failed, leaving Maribyrnong residents to flee rising water", *The Age,* February 6 2023, accessed 10 August 2026, https://www.theage.com.au/politics/victoria/flood-alert-system-failed-leaving-maribyrnong-residents-to-flee-rising-water-20230203-p5chsd.html.

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Image: Fragrant Saltbush (*Rhagodia parabolica*) growing in Quartz StreetNature Reserve

Flora and Fauna

All native flora and fauna species hold immense value to Wurundjeri Woi-wurrung People, and Elders have stressed the interdependence of all beings. Many native flora and fauna species have important cultural uses for Wurundjeri Woi-wurrung People, and it is important to acknowledge how Ancestors might have cared for, lived on and use the resources of Country prior to colonisation. Today, flora and fauna are living connections to these Ancestors.

Woodlands growing along the Deep Creek escarpment, where Bulla Parklands is situated today, offered an abundance of resources which Wurundjeri Woi-wurrung Ancestors could have utilised. Many of these plants, which continue to hold significance for the Wurundjeri Woi-wurrung community today, remain within Bulla Parklands and surrounding Country. This includes a range of Acacia (or "Wattle") species, which have important cultural uses and medicinal properties. Golden Wattle (*Acacia pycnantha*), and Hedge Wattle (*Acacia paradox*) have continued to be recorded within the Bulla Parklands area in the past decade.[8] *Biyal,* the River Red Gum *(Eucalyptus camaldulensis),* was likely another key feature of this landscape, an important plant for Wurundjeri Woi-wurrung People which was used for a range of cultural purposes.[9] In recent years, only three *Biyal* have been recorded within the Bulla Parklands.[10]

Grasses growing amongst these woodlands also had important uses, including the Kangaroo grass (*Themeda triandra),* which continues to be found within Bulla Parklands and used within the Wurundjeri Woi-wurrung community. Deep Creek also still supports a variety grasses and reeds, which can also be used in the production of various cultural and material items. This includes the Common Tussock Grass (*Poa labillardierai)*; and the Common Reed (*Phragmites australis),* used by Wurundjeri Woi-wurrung women today.

[8] Recent data sourced from Victorian Biodiversity Atlas and Atlas of Living Australia, accessed 31 August 2026.
[9] "EVC/Bioregion Benchmark."
[10] Victorian Biodiversity Atlas, access 31 August 2026.

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Deep Creek provides habitat to aquatic species that were important resources for Wurundjeri Woi-wurrung Ancestors and continue to hold cultural value today. The health of this waterway is intertwined with that of all beings within this Cultural Landscape, all which have an important role. This includes *yuk* (eel), once a staple food source. The practice of eel fishing continues to be carried out by Wurundjeri Woi-wurrung People.

"You know when you get an eel because they pull twice as hard as any other fish. They love the tree roots, because they have a haven there, the water isn't flowing. My father would take them up to his mother, nanna Olly. He said she was the only one who could cook them."

Perry Wandin – Wurundjeri Woi-wurrung Elder

Other fauna species associated with Bulla Parklands include the Swamp Wallaby (*Wallabia bicolor*); and *Bulin-bulin* (lyre bird), the Superb Lyre bird (*Menura novaehollandiae).* The region of Bulla Parklands is also associated with a number of significant Wurundjeri Woi-wurrung Ancestral Beings, including *Bunjil,* taking the form of the wedge tail eagle, and *Waa*, taking the form of the crow or raven. Ancestral beings, and their journeys and actions across the landscape, are deeply embedded within Wurundjeri Woi-wurrung identity, Country and Culture. These Ancestral Beings remain of great significance to Wurundjeri Woi-wurrung People today, and their presence on Country is important.

Following colonisation, much of the vegetation of this region has been cleared to make way for pastoralism and agriculture, resulting in the loss of habitat for many species reliant on these woodlands. Many of the flora and fauna species once found on this part of Wurundjeri Woi-wurrung Country before colonial invasion are greatly reduced or, in some instances, no longer present. Elders have emphasised the importance of protecting and supporting threatened species within the region of the Bulla Parklands and surrounding Cultural Landscape. A number of Eucalyptus species that are considered endangered or critically endangered in Victoria have been recorded within the Bulla Parklands area. These include Southern Blue-gum (*Eucalyptus globulus);* Melbourne Yellow-gum (*Eucalyptus leucoxylon);* and Large-fruit Yellow-gum (*Eucalyptus leucoxylon subspecies megalocarpa).* Other endangered flora recorded within the parklands belonging to the area include Austral Tobacco (*Nicotiana suaveolens)*, Austral Crane's Bill (*Geranium solanderi)* and Fragrant Saltbush (*Rhagodia parabolica).* Threatened fauna species recorded within Bulla Parklands and adjacent portions of Deep Creek in recent years include the Platypus (*Ornithorhynchus anatinus), t*he Grey-headed Flying-fox (*Pteropus poliocephalus)*; the Little Eagle (*Hieraaetus morphnoides)* and the Growling Grass Frog (*Litoria raniformis).* The presence of other threatened species within the parklands is likely, including the Golden Sun Moth (*Synemon plana)* and Gang-gang Cockatoo (*Callocephalon fimbriatum)*.[11]

[11] Legudi, L., Draft Flora and Fauna Assessment and Impact Analysis for the Bulla Recreation Reserve, Bulla (Practical Ecology, Preston, 2023), 20.

Background Image: Bunjil flying above Bulla Parklands

Campgrounds, Travel Routes and Trade

The region surrounding Bulla Parklands is rich with tangible Wurundjeri Woi-wurrung cultural heritage, signifying important campgrounds; places to make tools; and source important cultural materials and various other resources. These places tell a story of how Ancestors used, cared for and travelled across this landscape.

The memoirs of Mary Greene Stawell provide insight into the presence of Wurundjeri Woi-wurrung Ancestors in this region during the period of early colonial invasion, who continued to camp, use resources and carry out cultural practices. Mary was the daughter of William Greene and his wife Anne, who purchased considerable land around Bulla at this time. This included their property known as 'Woodlands', a few kilometres east of Bulla Township today along Moonee Ponds Creek, where Mary recounts a regular encampment during the 1840s:

> *'When we first took up our abode at Woodlands, a tribe of Aborigines used to camp on the creek that ran through our property. Their colour was a rich dark brown, their figures slight and graceful; they had fine eyes and splendid teeth, and thick black hair. They were very intelligent soon learning to understand English,and laughing heartily at anything that amused them. […] They were wonderfully athletic and agile, and it was a fine sight to see them throw their spears and boomerangs. In their games they used light reed spears, and it was remarkable how, with almost imperceptible movements, they avoided an opponent's spear. They danced in their corrobarrees at night, and it was picturesque to see these dark figures with the light from the large fires playing round them. Their only shelter from the weather were the "miamias" – mere windbreaks, made of branches of trees or, in winter, of bark; they lived a really open air life and a most healthy one it was."*[12]

Wurundjeri Woi-wurrung Ancestors moved across Country, travelling through the seasons for subsistence, cultivation, ceremony, climate, and comfort. They would have utilised well known routes to travel by. The early travel routes of colonists, many which have gone on to become the roads of today, often co-opted and followed the well-established paths of Ancestors. This may have been the case with the crossing of Deep Creek in Bulla, which was being used by colonists as early as 1839 on the route from Melbourne to Mount Macedon, before the first bridge at this site was built around 1843.[13]

"This could have been a pathway through to other important parts of Country and for smaller celebrations, gatherings and trade. Everything is there for what we need, like the fish, the water, the rocks, the plants, and the ochre."

Aunty Irene Morris – Wurundjeri Woi-wurrung Elder

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[12] Mary Greene Stawell, *My Recollections* (Richard Clay and Sons Limited, 1911), 66-68.
[13] Kemp, D.M. "VPRS 8168/P0002, SYDNEY B26; BULLA BULLA; KEMP (cropped);" 1840, Public Records Office of Victoria; "Domestic Intelligence," Port Phillip Gazette, December 30, 1843, http://nla.gov.au/nla.news-article224810209;

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Alongside what can be gathered from the geography of this landscape, physical remnants of Wurundjeri Woi-wurrung Ancestors within the region of Bulla Parklands begin to tell a story of how they cared for, lived in and moved across this Country.

An abundance of tangible cultural heritage material speaks to the long-term occupation of Wurundjeri Woi-wurrung Ancestors within this area; as well as networks of trade and movement across Country, linking the Bulla Parklands region to other significant sites within Wurundjeri Woi-wurrung Country. This includes Wil-im-ee-mooring, the greenstone quarry at Mount William to the north. Located near the headwaters of Deep Creek, this waterway connects the study area with this significant site. Elders describe how waterways were used by Ancestors as travel routes, which may have been the case with Ancestors journeying along Deep Creek when visiting the quarry.

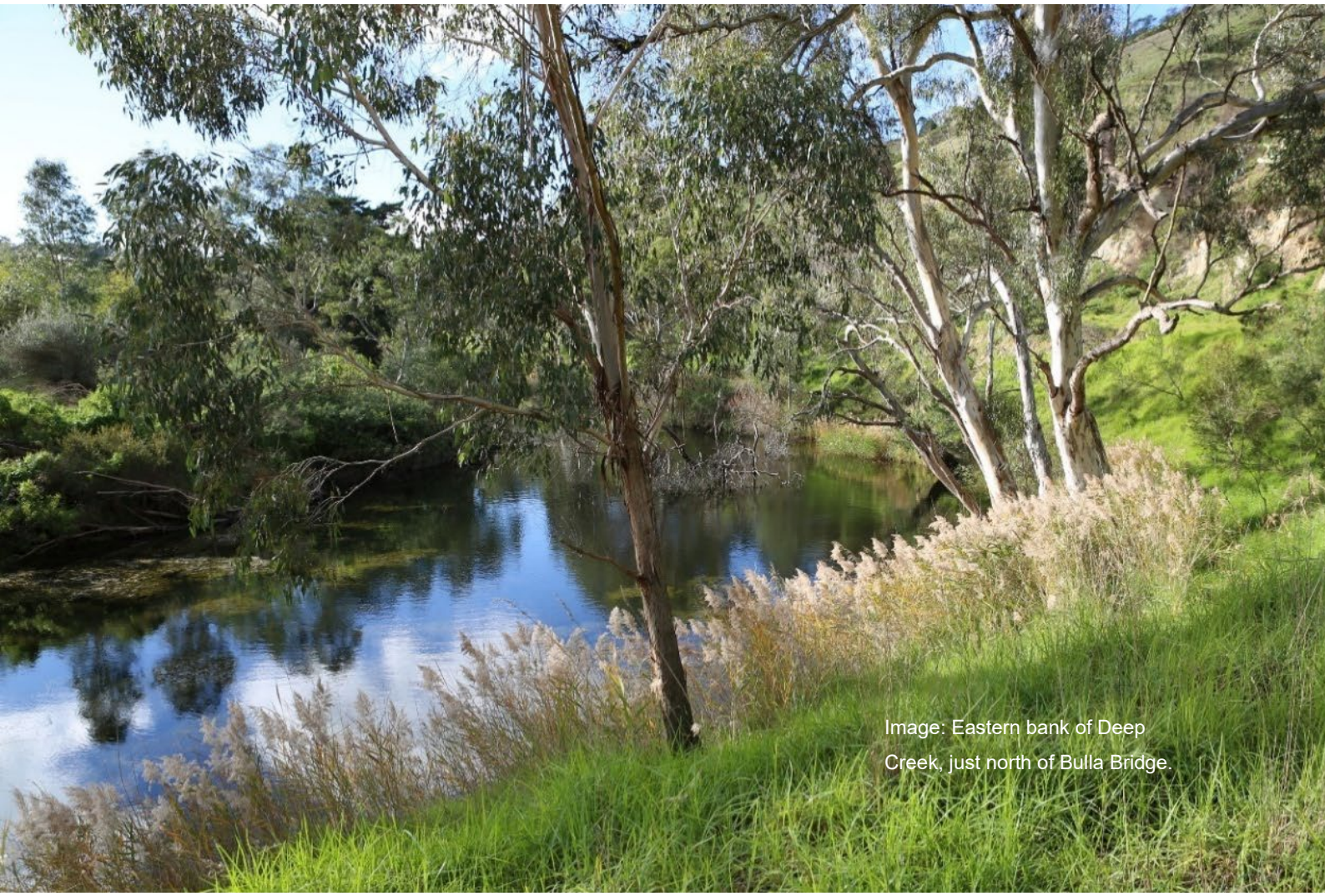


Image: Eastern bank of Deep Creek, just north of Bulla Bridge.

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Within Bulla Parklands, the escarpment above Deep Creek offers expansive views across Country. Sightlines and vantage points are an important part of the Cultural Landscape on Wurundjeri Woi-wurrung Country. Wurundjeri Woi-wurrung Ancestors utilised sightlines to look across Country, to spot kangaroos and other fauna for hunting purposes, and to observe seasonal changes on Country. Sightlines were also important in viewing other Aboriginal groups' movements, for communication via smoke signals, for navigation, and as a place of natural defence.

The sightlines offered by the escarpments of Deep Creek around Bulla Township are of particular cultural significance, given the expansive viewsheds and distances that can be seen across Country. The eastern escarpment within Quartz Street Nature Reserve and Gold Hill Nature Reserve offers views to significant features within the landscape, including Mount Macedon, Mount Robertson, O'Brien Hill, Mount Holden, and Redstone Hill. From the other side of Deep Creek, the western escarpment offers views southeast towards the Bay, where Melbourne CBD is located today.

This vantage point may have been used by Ancestors enroute to nearby significant sites on Country. The protection and preservation of these sightlines is a priority for Elders."

In addition to watching others coming onto your Country, sightlines were used by Ancestors to maintain their daily life. They were used depending on the seasons, looking for certain plant life, and how to get to the next area."

Aunty Irene Morris – Wurundjeri Woi-wurrung Elder



Image: Wurundjeri Corporation staff and Elder Perry Wandin looking towards Mount Macedon

Stony Rises and Rocky Landforms

Stony rises and rocky landforms are significant features within Bulla Parklands and the surrounding Cultural Landscape. These features of Country hold immense cultural significance, physical anchors in the landscape that connect present day Wurundjeri Woi-wurrung People with their Ancestors, and future generations.

"The grass will die off over a period of time and all the dirt moves, it either gets washed into the river or it blows into dust. For the generation after me and the one after that, those rocks are not going to move. They've been put there either with volcanic eruption or Creation has put them there. In my view, you can't move them, you can't lift them unless you've got a tractor or a dozer. So, they'll be there forever."

Aunty Alice Kolasa – Wurundjeri Woi-wurrung Elder



Image: Stony landforms along Deep Creek, Trap St Reserve

Stony Rises are highly significant landforms for Wurundjeri Woi-wurrung People. They are connected to the Creation Stories and Ancestral Beings. They were landmarks, way points and vantage points; places to camp or rest on dry and elevated ground; places for education; and to gather resources. As regular campgrounds, stony rises are associated with a high density of stone artefacts and other tangible expressions of Aboriginal cultural heritage. The cultural value of Stony Rises for Wurundjeri Woi-wurrung People also encompasses their ecological significance, often home to significant populations of native flora. Significant flora species have been identified growing on Stony Rises within the Bulla Parklands extent and must remain protected.

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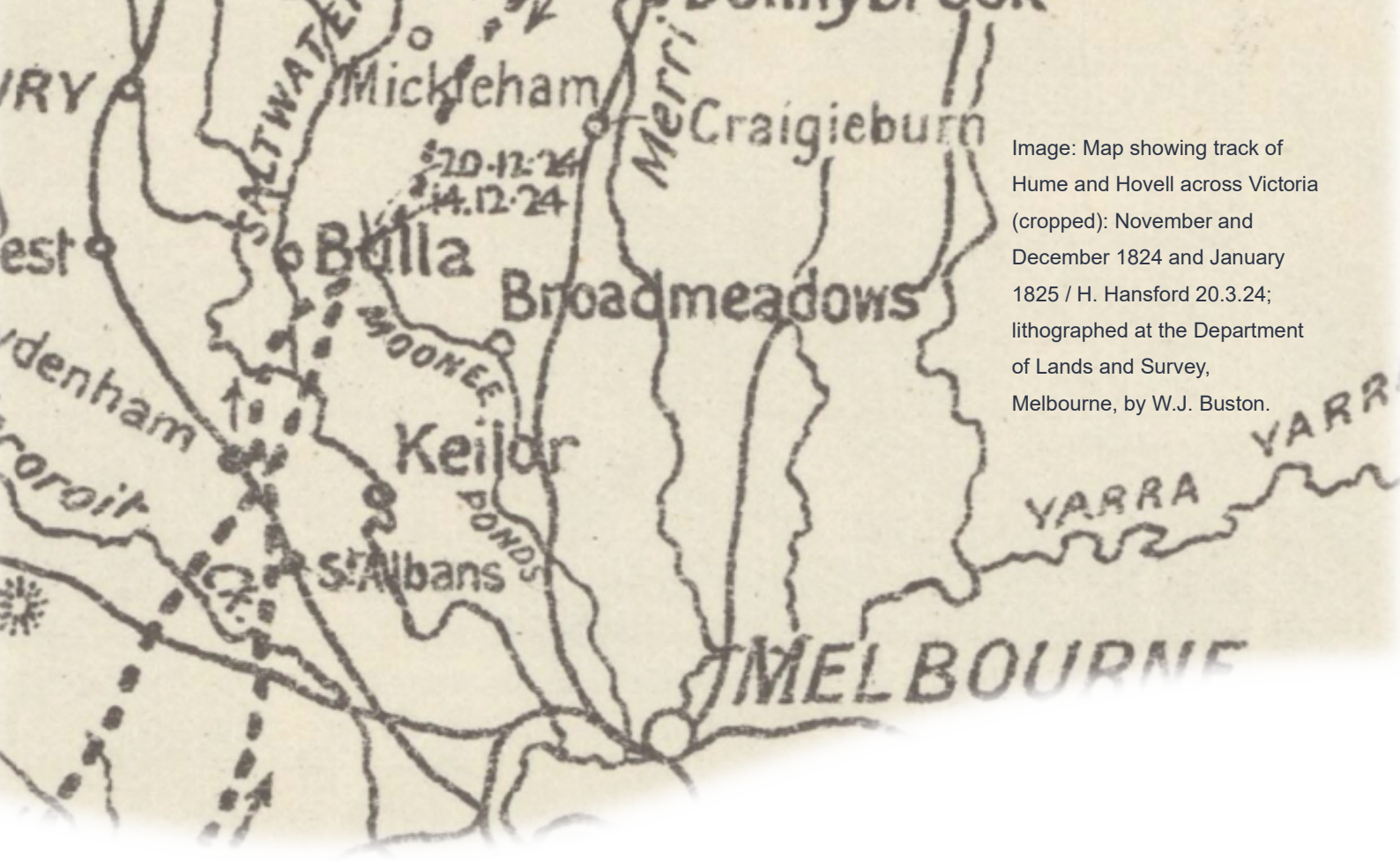


Image: Map showing track of Hume and Hovell across Victoria (cropped): November and December 1824 and January 1825 / H. Hansford 20.3.24; lithographed at the Department of Lands and Survey, Melbourne, by W.J. Buston.

Colonial Invasion

Cultural values projects play an important role in facilitating processes of truth-telling around colonisation and its impacts on Wurundjeri Woi-wurrung People. Just as Elders have highlighted the importance of understanding how the landscape looked, was cared for and lived on prior to colonisation, Elders have emphasised the significance of acknowledging the impact of colonisation and ensuing changes to this landscape.

The first Europeans to explore the Port Phillip region were Acting Surveyor-General of New South Wales, Charles Grimes, and his party in 1803. Recorded in the journal of party member James Flemming, they explored the Port Phillip Bay, including the lower reaches of the Maribyrnong and *Birrarung* (the Yarra) Rivers.[14]

In 1824, Hamilton Hume and Captain William Hovell were the first recorded Europeans to explore the broader region around where the Bulla township is located today, travelling just east of where Bulla Township was established only decades later, describing a landscape lightly wooded with “honey-suckle”, “willow” and a tree resembling the “Lake Bathurst tree”.[15]

Just over a decade later, in May 1835, John Batman arrived in Port Phillip Bay with members of the Port Phillip Association, of which he was a co-founder. Looking to acquire pastoral land for the Association, they led an expedition across the Port Phillip region, travelling along Maribyrnong River to Mount Kororoit, and then heading easterly towards Darebin Creek.

[14] Flemming, *The Voyage of His Majesty’s Colonial Schooner*.
[15] “History of Bulla,” *The Sunbury News*, June 4, 1910, http://nla.gov.au/nla.news-article66848934; Hovell, *Hume and Hovell's Journey to Port Phillip,* 363 – 364; Hansford, “Hume and Hovell Journey.”

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It was during this journey, on June 6, 1835, that Batman, with the aid of Indigenous people from Sydney who were members of his expedition, negotiated with eight Kulin men he labelled as "chiefs" who he believed to have collectively possessed the Port Phillip District.[16] They signed a 'deed of title' and the eight men each delivered to Batman soil representing their Country, which Batman interpreted as giving him full possession of their land.[17] This can be understood as a misinterpretation of the symbolic handover of soil which typically occurred during a *Tanderrum* ceremony, that gave visitors temporary access to the Country of another group and not the sale of Country.[18]

Signatories included *Wurundjeri-willam ngurungaeta* Billibellary and Bebejern; as well as Bungerim, *ngurungaeta* of *Marin-balluk*.[19] These *ngurungaeta* would not have understood what they were forced to sign. If they were informed of the true intent of the 'deed of title' they would not have agreed to sell their Country. This 'exchange' has become a poignant act as a significant moment in land dispossession for Wurundjeri Woi-wurrung Ancestors. In a later era at Coranderrk, William Barak, son of one of the 'principal chiefs', Bebejern, would talk of this meeting with Batman:

> *Barak's father was chief of the Yarra Tribe…who once occupied Melbourne and district. He was a boy when the first white men came…Then after a time Batman coveted the land and brought…a few presents. Batman guided the chief's hand to make a mark. There was only one chief, Barak's father. Two other men's hands were guided too, and then the presents put down. Barak has told me that his father did not know that his land and the land of his tribe was being taken away for a few shillings' worth of barter'*[20]

On 8 June 1835, Batman rowed up *Birrarung*, 'the large river which comes from the east, and, about six miles up, found the river all good and very deep'. 'This', he wrote, 'will be the place for a village'.[21] Indeed, his efforts, and those of other colonial settlers such as John Pascoe Fawkner ensured that the settlement was established along the banks of *Birrarung* and became what is now known as Melbourne, or *Naarm.*

Surveyor for the Port Phillip Association, John Helder Wedge, recorded the claimed acreage as 'the limits of the tract of land obtained by J. Batman […] in the deed of conveyance'.[22] The tract of land was neatly divided up between the Port Phillip Association members into 17 areas. The deed of conveyance was, however, declared void by the Governor of New South Wales, Richard Bourke. Despite ruling that the Port Phillip District was owned by the Crown and thus could not be transferred between individuals, or individuals and its Aboriginal population, the Port Phillip Association did not cease in their colonising efforts both within the limits of the tract of land Batman claimed to have secured, and beyond it, with devastating effects for Wurundjeri Woi-wurrung People.

Pastoral expansion into Wurundjeri Woi-wurrung Country was rapid and had disastrous

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[16] Daniels, "Batman's Route Revisited," 155.

[17] John Batman, Journal [manuscript], May-11 June 1835, Accession No: MS 13181 & Accession No: MS 6945.10, State Library of Victoria.

[18] Diane Barwick, "Mapping the Past: An Atlas of Victorian Clans 1935-1904, part 1"*, Aboriginal History* 8, no. 2 (1984): 122.

[19] Barwick, "Mapping the Past," 122-124.

[20] Notes compiled by G.H. Hunt and George Davies with William Barak, *Aboriginal Welfare Directory* [journal], pre-1932, University of Melbourne Archives.

[21] Edmund Finn, *The Chronicles of Early Melbourne 1835-1852: Historical, Anecdotal and Personal*, 1888, 2.

[22] John Wedge, *Field Book 1835-1836* [manuscript], 1835, State Library of Victoria, 31.

consequences for Wurundjeri Woi-wurrung Ancestors, immediately restricting people's access to their Country and resources. The creation and naming of parishes, the districts that make up Victoria's land registration system, was part of the process of dividing unceded Wurundjeri Woi-wurrung land into parcels of land suitable for government control. This involved the alienation and sale of Woi-wurrung Country, renamed 'Crown' land. Through this process, the parish of Bulla Bulla was created, which remain relevant identifiers of the land underlying Bulla Parklands today.

Despite official settlement of Bulla Bulla Parish not commencing until the early 1840s, squatters grazing livestock were occupying the region of Bulla as early as 1836, the year brothers George and Richard Brodie arrived with 500 sheep to establish a squatting run on Deep Creek.[23] Pastoralism and agriculture brought irrevocable change to Country in this region, which Wurundjeri Woi-wurrung Ancestors had cared for and lived in since time immemorial.

Bulla became a stopping point for travellers heading northward from Melbourne. Following the construction of a permanent bridge, which allowed colonial settlers to more easily cross the steep banks of Deep Creek, and the opening of the Bridge Inn in 1844, the area began to attract more residents;[24] and Surveyor-General Robert Hoddle laid out Bulla village reserve in 1847.[25]

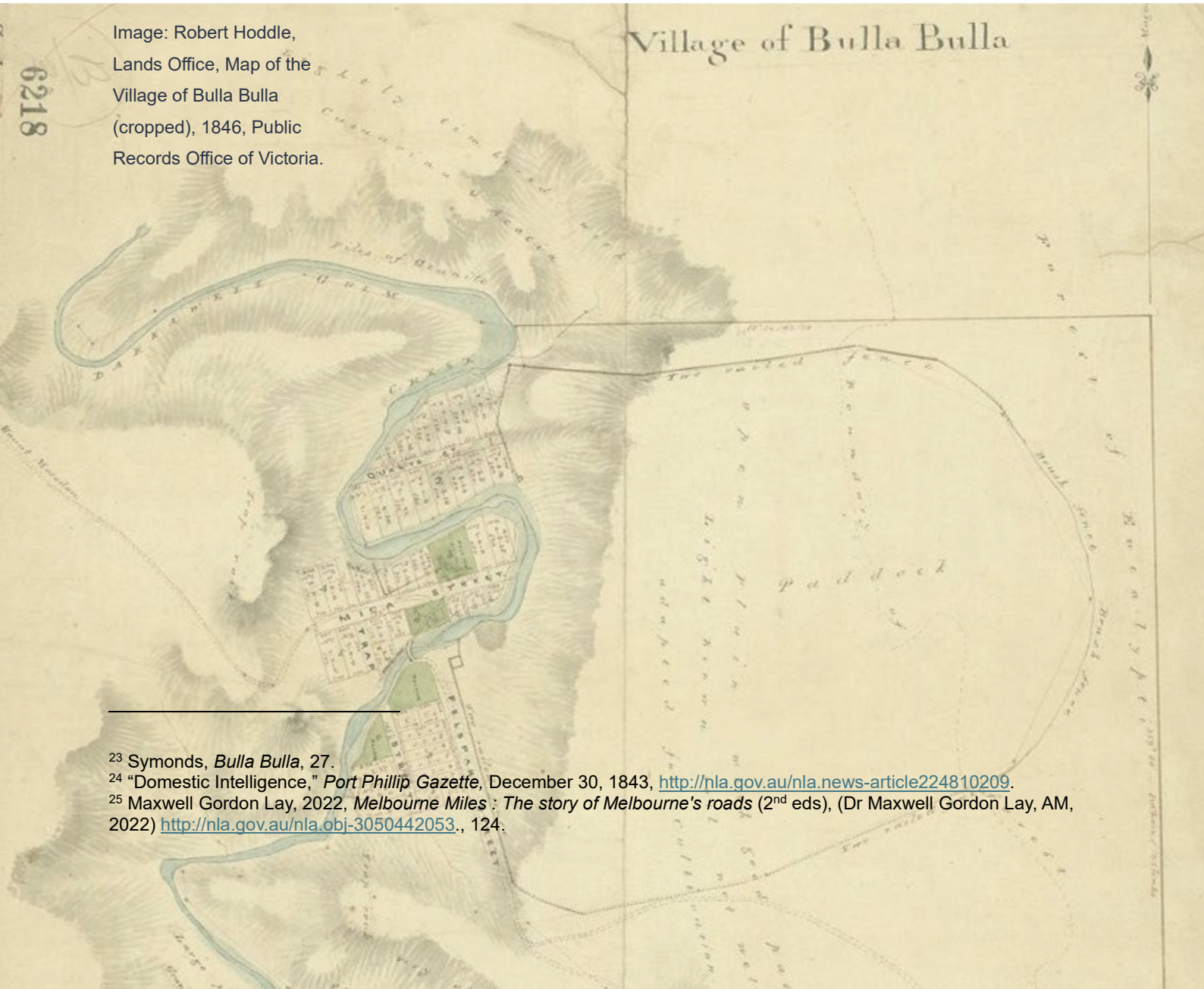


Image: Robert Hoddle, Lands Office, Map of the Village of Bulla Bulla (cropped), 1846, Public Records Office of Victoria.

[23] Symonds, *Bulla Bulla*, 27.
[24] "Domestic Intelligence," *Port Phillip Gazette,* December 30, 1843, http://nla.gov.au/nla.news-article224810209.
[25] Maxwell Gordon Lay, 2022, *Melbourne Miles : The story of Melbourne's roads* (2nd eds), (Dr Maxwell Gordon Lay, AM, 2022) http://nla.gov.au/nla.obj-3050442053., 124.

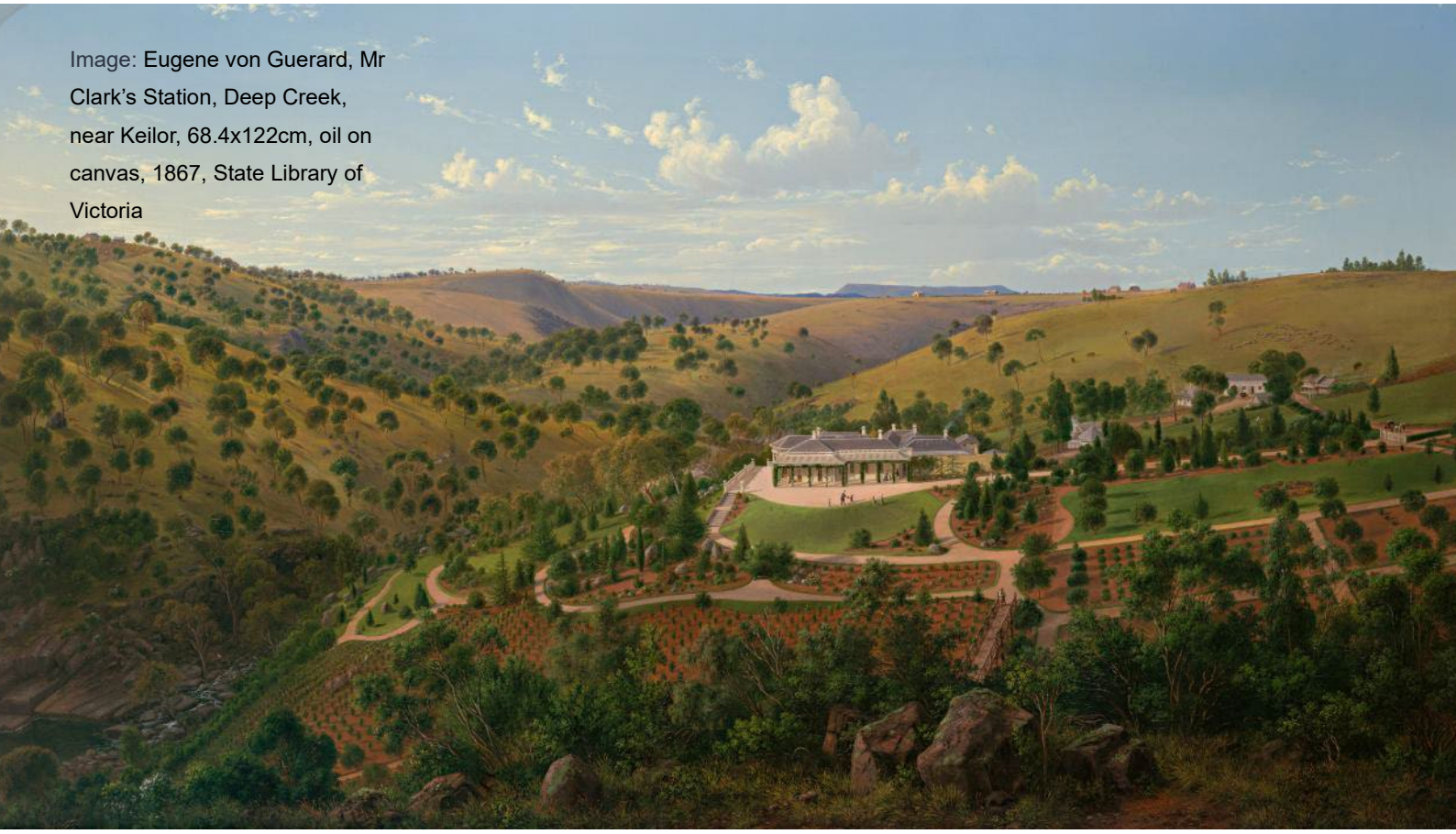


Image: Eugene von Guerard, Mr Clark's Station, Deep Creek, near Keilor, 68.4x122cm, oil on canvas, 1867, State Library of Victoria

Colonists settling in the Bulla region during this time included pastoralist Walter Clarke, who established Glenara estate along Deep Creek in 1857.[26] Clarke's estate was painted by Eugene Von Guerrard in 1867, which provides a sense of the pre-colonial landscape in this region, showing the lightly wooded hills, rocky Deep Creek, and views out to Mount Macedon contrasted against the changes to Country evident around the homestead.

Walter Clark's son, horticulturalist and rosarian Alister Clark, went on to purchase the 830-acre block, the site where he bred many plant species. [27] A rose garden commemorating Alister Clark is a feature within the Bulla Parklands. Elders working on this project feel that there is an overemphasis of colonial history within this region, which needs to be balanced with greater celebration of Wurundjeri Woi-wurrung culture and history within the parklands.

"You've got to have signage in the parklands which tells the story of Wurundjeri. It's an education piece for people visiting this area. You could include plants and their uses and Woi-wurrung language too. Otherwise, it's just a rose garden…"

Aunty Irene Morris

[26] Victorian Heritage Register, 'Glenara: Victorian Heritage Database Report', 2.
[27] ibid

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Image: Elder Perry Wandin mixing ochre on Country, Deep Creek.

Cultural Continuation and Revitalisation

For the Wurundjeri Woi-wurrung community, both contemporary significance and accordance with their traditions is sustained through the renewal of traditional customary practises within a modern context and ensuring the generational transmission of knowledge. For example:

- The Wurundjeri Corporation's Narrap Unit carrying out on-ground works to protect, manage, and restore Country through utilising modern land management practices in conjunction with cultural burning and traditional ecological knowledge.
- Wurundjeri Cultural Heritage Officers participating in archaeological assessments and identifying cultural heritage material, reconnecting the Officers with the material artefacts of their Ancestors whilst they participate in the management and protection of ACHPs.
- Walking Country for knowledge recording, sharing stories and relating to the journey of their Ancestors within a landscape.
- Ceremony and dance revival - women of the Wurundjeri Woi-wurrung community have renewed coming of age ceremonies, related law, traditional dances, and language.
- On-Country ceremonies carried out by Wurundjeri Woi-wurrung People such as *Tanderrum*, Welcome to Countries and Smoking Ceremonies.
- Transmission of cultural knowledge undertaken through educational programs delivered by knowledgeable Wurundjeri Elders and emerging leaders.

These examples of Wurundjeri Woi-wurrung traditions reflect the reproductive nature of cultural practices over time. They demonstrate how places which may have been involuntarily unutilised because of successive government policies have now become imbued with contemporary meaning, as cultural values are identified within a landscape.

Elders have emphasised the importance of cultural values projects and ensuing recommendations in supporting ongoing opportunities of Wurundjeri Woi-wurrung People today in accessing Country and using its resources for cultural purposes. Knowledge recording in projects like these works to reconnect people, Culture and Country; whilst offering an important opportunity to share knowledge with and for future generations of Wurundjeri Woi-wurrung People.

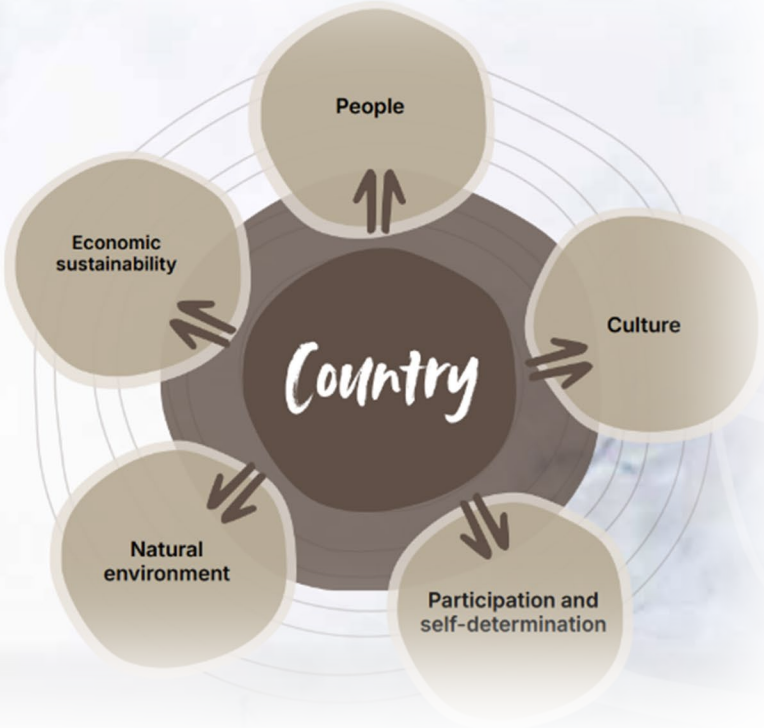
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2. Summary of Cultural Values Themes

The Bulla Parklands Area and the broader Cultural Landscape within which it is embedded is imbued with layers of significance for Wurundjeri Woi-wurrung People, forms of connection and meaning that exist between people and Country.

The cultural values identified in the Bulla Parklands Cultural Values Assessment align with Wurundjeri Corporation's Whole of Country Plan Principles. Identified and developed by Elders, these principles provide a consistent and holistic approach to Wurundjeri Corporation's cultural objectives and articulates protocols to care for Country. They highlight the aspirations to deepen the Wurundjeri Woi-wurrung community's spiritual connection with Country and uphold the responsibility to maintain it for future generations. This includes the protection and rehabilitation of Country, Culture and People.





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Wurundjeri Woi-wurrung cultural values relating to the Bulla Parklands and connected Cultural Landscape within which it is embedded, can be summarised within the following six themes:

1. Caring for Country

For the Wurundjeri Woi-wurrung community, Caring for Country is a holistic cultural practice that has been carried out since time immemorial. Elders emphasise the connected roles of water, land, sky and all beings, and the importance of this bigger connected picture when caring for Country. In carrying out this cultural responsibility today, Wurundjeri Woi-wurrung People must respond to the varying contexts and conditions of Wurundjeri Woi-wurrung Country.

Elders have emphasised the importance of Wurundjeri Woi-wurrung self-determination when it comes to caring for Country, including the prioritisation of Wurundjeri Woi-wurrung input and decision making. Equally, Elders have stressed that the imperative of caring for Country is everyone's responsibility, a huge and critical task that everyone must prioritise together.

When caring for Country associated with Bulla Parklands, Elders have emphasised the importance of protecting and maintaining healthy parts of Country; and ecological rehabilitation that is informed by how Country looked and was cared for by Ancestors prior to colonisation, as much as is possible and appropriate.

2. Healthy waterways and water rights

Water rights, and healthy waterways and waterscapes, are a key part of the broader holistic goal of caring for Country in relation to this project area. Waterways and waterscapes are significant features of Bulla Parklands and the connected Cultural Landscape, the cultural significance of which is expansive.

This includes Deep Creek, flowing through Bulla along the western boundary of the Bulla Parklands; connected waterways of Maribyrnong River, Jacksons Creek, and Emu Creek; as well as nearby waterways including Moonee Ponds Creek, flowing to the east of the project area.

Not only are these waterways important as significant physical features within the landscape which support and in turn are supported by all beings on Country; waterways and waterscapes also exist for Wurundjeri Woi-wurrung People today as living connections to their Ancestors, Country, and culture.

3. Cultural Heritage

Wurundjeri Woi-wurrung cultural heritage associated with Bulla Parklands and connected Cultural Landscape must be protected. Elders place immense value in the tangible cultural heritage material that exists within the project area and surrounds, which remain as physical expressions of the Wurundjeri Woi-wurrung People's historical and ongoing connection to this landscape. This also includes Stony Rises, a significant feature of Bulla Parklands and surrounding landscape that are places of high cultural significance and sensitivity.

Wurundjeri Woi-wurrung cultural heritage must be considered holistically, and Elders also place great value on intangible cultural heritage associated with this Country, relating to language, ecological knowledge and cultural practices, ceremonies, Creation Stories and spiritual associations.

4. Celebration of Wurundjeri culture, Ancestors and history

For Elders working on this project, Bulla Parklands and connected Cultural Landscape holds great value as a living connection to Ancestors. Layers of significance are imbued in this landscape through its natural features and landforms; sightlines; flora and fauna;

natural resources; tangible cultural heritage; and waterways.

Elders see this project not only as an opportunity to connect with Country and culture, but also to celebrate and share Wurundjeri Woi-wurrung culture and history related to this area. This celebration is also a crucial part of cultural renewal and the transmission of knowledge to younger generations. Beyond the importance of this work for the Wurundjeri Woi-wurrung community, Elders have highlighted the importance of educating the wider non-Indigenous community about Wurundjeri Woi-wurrung culture and history.

5. Awareness, Education and Truth-telling

Truth-telling is an important part of this education, and Elders feel it is important to bring a Wurundjeri Woi-wurrung perspective to the history of this region, including the impacts of colonisation. Elders feel this project brings a great opportunity to balance the emphasis on colonial history within the parklands itself and this region more broadly with Wurundjeri Woi-wurrung knowledge and history.

6. Maintenance of culture

In the face of colonisation and its detrimental impacts on their culture, Wurundjeri Woi-wurrung People prioritise cultural continuation by revitalising and reclaiming aspects of their traditional practices, language, and customs. Undertaking cultural ceremonies on-Country is an important part of cultural continuation; as is the ability to access Country and use its resources for cultural purposes.



Image: Elder Perry Wandin using a rock pool in Deep Creek

3. Recommendations

Traditional Owners hold unceded cultural rights and responsibilities, and must be engaged in planning, decision-making, and management of Country. The work of the Wurundjeri Corporation centres on asserting and maintaining Wurundjeri Woi-wurrung cultural rights and responsibilities of protecting and Caring for Country

Whole of Country Plan 2025–2035 Goal

The following recommendations were identified by Wurundjeri Woi-wurrung Elders during the knowledge recording sessions and subsequent workshops held June - August 2026. Six recommendations and thirty-five specific actions for upholding cultural values and otherwise embedding Wurundjeri Woi-wurrung perspectives have been identified through this Cultural Values Assessment. All recommendations are specifically for Hume City Council for the Bulla Parklands Masterplan Development Project.

- **Recommendation 1:** Protect Deep Creek and connected waterscapes
- **Recommendation 2:** Rehabilitation of Country and Enhanced Biodiversity
- **Recommendation 3:** Enhanced Protection for Wurundjeri Woi-wurrung Country from encroaching development
- **Recommendation 4:** Enhanced protection of Wurundjeri Woi-wurrung Cultural Heritage
- **Recommendation 5:** Wurundjeri Woi-wurrung People and Culture is visible on Country
- **Recommendation 6:** Genuine and meaningful engagement with Wurundjeri Woi-wurrung People

The implementation of these recommendations is a crucial part of cultural values projects:

"We need to take it seriously; it is important that these goals or recommendations are followed through. If this report goes on to the shelf and no-one does anything, it's a waste of time and money. We need to hear back from the project partners about these issues."

Aunty Alice Kolasa – Wurundjeri Woi-wurrung Elder [28]

[28] Aunty Alice Kolasa quoted in Aurelia Bulpit and Susannah Beardsell, *Merlynston Creek Wurundjeri Woi-wurrung Cultural Values Assessment Summary Document* (Wurundjeri Corporation, 2026). https://hdp-au-prod-app-hcc-participate-files.s3.ap-southeast-2.amazonaws.com/6917/8391/5867/Merlynston_Creek_Wurundjeri_Woi-wurrung_Cultural_Values_Summary_May_2026.pdf.

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Recommendation 1: Protect Deep Creek and connected waterscapes

Waterways and waterscape are central elements of the Wurundjeri Woi-wurrung cultural landscape, and their health is a key priority for Elders involved in this project. Deep Creek is a significant feature of Bulla Parklands, marking the parklands' western boundary as it travels through Bulla downstream to meet its confluence with Jacksons Creek and Maribyrnong River around Tullamarine Airport. The health of Deep Creek is inextricable from the health of surrounding Country and connected waterscapes, and any development in this region, including in relation to Bulla Parklands, must always consider the impacts on Deep Creek and how these can be minimised.

Elders working on this project were delighted at the apparent health of Deep Creek within the Bulla Parklands region. Flowing through Bulla Township largely unmodified from its pre-colonial state, Deep Creek flows today as a living connection to Ancestors and must be protected. Elders emphasised the importance of considering Deep Creek as a whole waterway and living entity when caring for it into the future, noting that as Deep Creek flows further south and into the Maribyrnong River, the health of this waterway is greatly impacted by contamination, including PFAS; and pollution from stormwater.

"That is unbelievable! Good bit of water. That's perfect. You'd swear it was coming out of the mountain. Because we don't see that very often today."

Perry Wandin – Wurundjeri Woi-wurrung Elder

Elders wish to gain a greater understanding of the health of this waterway, including through water quality testing and eDNA testing; and knowledge from this used to improve the health of Deep Creek as a whole, as well as other connected waterways where relevant; and maintain waterway health into the future.

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goal:

Improved waterway health across Wurundjeri Woi-wurrung Country. Water is understood as a complex living entity

Whole of Country Plan 2025–2035 Goal

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Action 1 **Wurundjeri Woi-wurrung input and decision-making** regarding the land and water of Deep Creek must be sought and prioritised. The Wurundjeri Corporation Narrap Unit (Water Program and Narrap Rangers) should be offered first preference in codesigning and leading water, and natural resource management activities; and given the opportunity for ongoing involvement in decision making around the future management of this waterway.

Action 2 Hume City Council should work with Melbourne Water in the **ongoing maintenance and preservation of the health of Deep Creek.** This should include the removal of weeds, using the least invasive methods available; and rubbish; and ensuring the protection and enhancement of the right native species of flora and fauna for this area that will help make Country and Water healthy.

Action 3 Hume City council should strive to ensure that **future development on Country associated with Deep Creek and its tributaries does not negatively impact the health of Deep Creek.** This should include the minimisation of stormwater flows that Deep Creek receives as surface run off, aiming for a system that allows water to support the land, sky and beings (both above and below ground).

Action 4 Hume City Council should work with Melbourne Water to engage the Narrap Unit Water Program to carry out **eDNA testing of Deep Creek.**

Action 5 Hume City Council should advocate to Melbourne Water in ensuring **water testing is regularly conducted** and water quality levels remain healthy into the future, which is of great important to Elders. Wurundjeri Corporation's Water Program should be given first right of refusal to conduct this water testing, or to direct specifications of testing by a third party. If conducted by a third party, Wurundjeri Corporation's Water Program should be provided with results from the water testing.



Image: Deep Creek, adjacent to Bulla Parklands

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Recommendation 2: Protection & Rehabilitation of Country and Enhanced Biodiversity

Central to the Wurundjeri Woi-wurrung practice of caring for Country today is ecological rehabilitation. Within a holistic understanding of Country, Elders have stressed the interdependence of all beings and need for all native species to be protected when Caring for Country. This includes conservation and regeneration, and where necessary the construction of modern habitats.

In restoring the ecological values of this Cultural Landscape, Elders have emphasised the importance of reflecting on what Country in this area was like before colonisation, and how Ancestors cared for and used this landscape. In determining the right species today to support this landscape, it is also important to consider the changing climate and other factors. Wurundjeri Corporation's Narrap Unit (Rangers and Water Unit) are best placed for advising on caring for this Country, and Elders emphasise now is the time for Narrap to carry investigations in this area to allow for its protection into the future, before major development and urbanisation further impact this region:

"That's why you need the Narrap team and just have a look at the ground and the waters and everything that's there to get a clear picture of it. I don't want to introduce a plant that doesn't belong to that area. And it's not just having the right trees, it's all the smaller bushes and the lower plants and everything, right through. You wouldn't have just seen a tree without something else around it because they all have to connect for all the habitat for everything to work together.

Aunty Irene Morris – Wurundjeri Woi-wurrung Elder

Alongside rehabilitation, Elders emphasised the importance of preserving and protecting already healthy parts of Country within the project area, particularly along Deep Creek:

"When I'm on country I feel like I'm walking in the footsteps of my Ancestors. Colonisation destroyed the land. So, when I see bush like that and healthy Country like that, I say leave it alone. I would say add more plants if you can, what thrived out there before colonisation."

Aunty Alice Kolasa – Wurundjeri Woi-wurrung Elder

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Image: Eucalyptus species at Bulla Recreation Reserve

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goals:

Enhanced biodiversity across Wurundjeri Woi-wurrung Country: Biodiversity is enhanced across all Wurundjeri Woi-wurrung Country. The natural landscape is recognised as a broader living entity.

Whole of Country Plan 2025–2035 Goal

Wurundjeri Woi-wurrung People have the right to access Country and resources.

Whole of Country Plan 2025–2035 Goal

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Action 6 **Wurundjeri Woi-wurrung input and decision-making** regarding the land and waters of Bulla Parklands and surround Cultural Landscape must be sought and prioritised. The Wurundjeri Corporation's Narrap Unit (Water Program and Narrap Rangers) should be offered first preference in codesigning and leading water, natural resource management activities and remediation works; and given the opportunity for ongoing involvement in decision making around the future management of Deep Creek.

Action 7 **Ecological rehabilitation** is a priority for Elders within the Bulla Parklands project area and surrounding Cultural landscape. This includes:

- Revegetation to continue to work towards restoring the ecological values of this Cultural Landscape
- Removal of waste, rubbish and pollutants
- Habitat restoration
- Reintroduction and protection of fauna and flora specie**s**

Action 8 **Ongoing removal of invasive species** within project area, using the least harmful methods available.

Action 9 **Protect threatened flora species and ecological communities** within Bulla Parklands and surrounding Cultura Landscape, including along Deep Creek.

Action 10 **Protect areas of remnant vegetation** within the project area and connected Cultural Landscape, including along Deep Creek. Seed collection could be used to increase native populations.

Action 11 **Planting of the right native species** within project area which belong to the area. Wurundjeri Corporation's Narrap Unit should be provided the opportunity to collaborate in the identification of appropriate plants.

Action 12 **Protect fauna species** native to habitats within project area and connected Cultural Landscape, including along Deep Creek. This should include protection of endangered fauna and repopulation of native fauna species, including aquatic fauna. Protection of habitats and wildlife corridors should be supplemented with modern habitat creation and installation where necessary.

Action 13 Hume City Council should maintain and enhance health of Country within Bulla Parklands and surrounding Cultural Landscape by **applying guidance around public access**. This could include limiting off leash dog areas, especially in Quartz Street Nature Reserve and Gold Hill Nature Reserve; and guiding movement of visitors via pathways to avoid and protect ecologically and culturally significant areas.

Action 14 Hume City Council should advocate for and work with Wurundjeri Corporation in asking the State Government to better manage the Bulla Crown Land reserves proximal to the Bulla Parklands, which are creating noxious weed challenges for surrounding land. This should include giving Wurundjeri Corporation first right of refusal in the future management of these properties, if the State Government decides not to retain them

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Recommendation 3: Enhanced protection of Wurundjeri Woi-wurrung Country from encroaching development

Elders working on this project are concerned about the ongoing impact of encroaching development on Bulla Parklands and the surrounding Cultural Landscape; and the significant Wurundjeri Woi-wurrung cultural values associated with it. Development within this region must consider impacts on the broader landscape and minimise further negative impacts on Wurundjeri Woi-wurrung Country, including Deep Creek. Elders stressed the need to prioritise low impact infrastructure and consider the impacts of all development on the preservation of native flora, fauna and habitats.

This includes works related to the future proposed bypass. It is critical Wurundjeri Corporation are involved in decision making regarding the bypass from the early planning stage, given its proposed passage through highly significant parts of Wurundjeri Woi-wurrung Country. Elders stress that if Country is going to be developed that it is done in such a way that enhances and protects Country, using design elements such as boardwalks and lookouts to avoid culturally and ecologically significant areas such as stony rises; and create opportunities for visitors to enjoy and respect Country:

"We are always looking at where there would have been lookouts. If an area is getting developed, we avoid taking away the sightlines; they have to be maintained. If it's getting developed, we want it developed in an appropriate way. Maybe with a look out or boardwalks, and you can name the significant places in the region."

Aunty Irene Morris – Wurundjeri Woi-wurrung Elder

"It's up to us to have it so the land can still speak and tell its story, rather than us being there all the time. If we have to move with the times we still want the land to be able to speak back and to say "I'm here and this is what happened", to be able to tell its own story."

Uncle Jason Tweedie – Wurundjeri Woi-wurrung Elder

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goal:

Enhanced protection of Wurundjeri Woi-wurrung Country from encroaching development: Wurundjeri Woi-wurrung Country is better protected from development through increased understanding of the value of preserving Country, as well as enhanced legislation.

Whole of Country Plan 2025–2035 Goal

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Action 15 Hume City Council should **prioritise low impact infrastructure** and consider impacts of all development in the region of Bulla Parklands and surrounding Cultural Landscape on the health of Country, including Deep Creek and preservation of native flora; fauna and their habitats. Protection of sightlines must also be considered in design processes. This includes works associated with the Bulla Parklands, as well as development within this region into the future, including the bypass proposed to be developed to the north of Bulla Parklands. Engagement with Wurundjeri Corporation is essential to this action. This should include involvement in decision making regarding such future developments from the early planning stage and throughout the development project.

Action 16 Bulla Parklands infrastructure design should encourage visitors to the parklands to enjoy and respect Country; whilst also **minimising impact on ecologically and culturally significant places**. Design should maintain and enhance the natural and aesthetic attributes of Bulla Parklands and connected Cultural Landscape as much as possible. This could involve:

- Utilising board walks to direct the movement of visitors through the parkland, minimising impact on native flora and fauna and avoiding places of cultural and ecological significance, such as Stony Rises.
- The use of viewing platforms to allow visitors to appreciate the sightlines offered across Country; and view some sections of Country from a distance.

Engagement with Wurundjeri Corporation is essential to this action. This should include involvement in decision making from the early planning stage and throughout the development project.

Action 17 The **protection of sightlines** must be considered in design processes for Bulla Parklands development.

Action 18 Hume City Council should work with Wurundjeri Woi-wurrung People to **protect the health of Deep Creek by considering the broader interconnected landscape.** This includes working with and advocating for Wurundjeri Corporation to ensure future developments prioritise healthy waterways, including any works associated with the potential Bulla Bypass Road; and Melbourne Airport's third runway.

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Recommendation 4: Enhanced protection of Wurundjeri Woi-wurrung Cultural Heritage

Wurundjeri Woi-wurrung Cultural Heritage associated with Bulla Parklands and the connected Cultural Landscape must be protected. Cultural heritage tells of Wurundjeri Woi-wurrung Ancestors and their ways of life and continues the ongoing visibility of Wurundjeri People on Country.

Bulla Parklands and adjacent portions of Deep Creek have never been subject to archaeological survey. Given the significance of waterways for Wurundjeri Woi-wurrung Ancestors as places to source resources, meet and camp, they are associated with high concentrations of Aboriginal Cultural Heritage.

Areas within close proximity of Bulla Parklands that have been surveyed record a landscape abundant with cultural heritage material demonstrating long-term occupation of this area.

There are likely to be significant numbers of unrecorded artefacts and other tangible Aboriginal Cultural Heritage within Bulla Parkland and along Deep Creek. Elders have emphasised the critical importance of facilitating the Wurundjeri Corporation Cultural Heritage Unit to carry out the necessary surveys and investigations in respect of Bulla Parklands and Deep Creek.

Wurundjeri Woi-wurrung Cultural Heritage must be considered holistically, in respect of physical and non-physical attributes. Wurundjeri Woi-wurrung People place great value not only on their archaeological footprint but also on places and landscapes of cultural significance. This includes stony rises, which are highly sensitive places within the study area.

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goal:

Wurundjeri Woi-wurrung cultural heritage is better protected through increased understanding, legislative changes, and the development and implementation of stronger strategies and goals.

Whole of Country Plan 2025–2035 Goal

Action 19 The development of Bulla Parklands should **avoid harm to the archaeological and cultural values** associated with Stony Rises, Deep Creek and surrounds, in collaboration with the Wurundjeri Corporation.

Action 20 Protect tangible cultural heritage. The project team must engage with the Wurundjeri Corporation's Cultural Heritage Unit regarding the protection of tangible cultural heritage in accordance with the Aboriginal Heritage Act 2006 (Vic) and its regulations. The project team are encouraged to consider voluntary CHMPs and permits where a mandatory CHMPs and permits may not be triggered in accordance with the Aboriginal Heritage Act 2006 (Vic) Sections 45 and 46

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a) Further investigations would allow Elders to provide a more comprehensive account of cultural values for Bulla Parklands and connected Cultural Landscape relating to Wurundjeri Woi-wurrung Cultural Heritage. This includes archaeological surveys carried out within the Bulla Parklands and along the Deep creek corridor. Engagement with the Wurundjeri Corporation's Cultural Heritage Unit is essential to this action.

Action 21 Identify and protect Stony Rises:

a) A survey of the Bulla Parklands project area must be completed for ground truthing with Wurundjeri Corporation Elders or Cultural Heritage Officers to inspect Stony Rises.

b) Where Stony Rises are present and CHMPs are not mandatory, voluntary CHMPs or Cultural Heritage Permits are to be prepared to manage the risk of harming Aboriginal cultural heritage, which is an offence under the Aboriginal Heritage Act 2006 (Vic).

c) Planners and land managers should engage with the Wurundjeri Corporation Cultural Heritage Unit and Narrap Unit as a joint partner to protect and ecologically restore Stony Rise landforms.

d) Planners and land managers should engage with the Wurundjeri Corporation Cultural Heritage Unit regarding any proposal to establish public open space where a Stony Rise is present.

Action 22 Protect intangible cultural heritage. Planning authorities, responsible authorities, and land managers are to apply the following guiding principles to protect Wurundjeri Woi-wurrung cultural values holistically:

a) Cultural values are to be considered in relation to their tangible (physical) and intangible (non-physical) attributes. For example, this may include artefacts, cultural features, flora, fauna, waterways and waterbodies, sky Country, landforms, stories, associations, practices, beliefs, traditions, and Cultural Landscapes - not just in relation to the areas of cultural heritage sensitivity and registered Aboriginal places that appear on ACHRIS. ACHRIS only includes areas of cultural heritage sensitivity that are recognised in the Aboriginal Heritage Regulations 2018 (Vic.), and Aboriginal places that have been identified and registered primarily through archaeological investigations for CHMPs. ACHRIS therefore presents an incomplete and biased record of Wurundjeri Woi-wurrung cultural values.

b) Areas of important cultural heritage landscapes identified from the Wurundjeri Strategic Aboriginal Heritage Assessment (SAHA) depicted through the First Peoples - State Relations' mapping platform for strategic planning are to be treated as areas of cultural heritage sensitivity.

c) Development activities are to be designed to avoid harm to important cultural heritage landscapes identified from the Wurundjeri Strategic Aboriginal Heritage Assessment (SAHA) depicted through the First Peoples - State Relations' mapping platform for strategic planning.

d) Where areas of important cultural heritage landscapes identified from the Wurundjeri Strategic Aboriginal Heritage Assessment (SAHA) depicted through the First Peoples - State Relations' mapping platform for strategic planning are present and CHMPs or CHPs are not mandatory, planners should prepare voluntary CHMPs (for high-impact activities) or CHPs (for low-impact activities) in these areas.

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e) Planners should consult with Wurundjeri Corporations Cultural Heritage Unit, Research Unit, and Narrap Unit (Water Program) when considering potential impacts of proposed development activities on sightlines, and the aesthetic and natural attributes of the landscape.



Background Image:
Stony Rise, Gold Hill
Nature Reserve

Recommendation 5: Wurundjeri Woi-wurrung People and Culture is visible on Country

The future development of Bulla Parklands is seen by Elders as an important opportunity to increase the visibility of Wurundjeri Woi-wurrung People, culture and history within this region; and Elders feel Bulla Parklands is an excellent location for education about Wurundjeri Woi-wurrung Culture.

Celebration of Wurundjeri Culture is a crucial part of cultural renewal and the transmission of knowledge to younger generations. Beyond the importance of this work for the Wurundjeri Woi-wurrung community, Elders have highlighted the importance of educating the wider non-Indigenous community.

Education works to enhance people's understanding of living on and visiting this Country, in turn fostering greater respect and connection of the wider community with Country. Alongside celebration, Truth-telling is an important and necessary process in both educating the public and healing within the Wurundjeri Woi-wurrung community.

Elders felt it necessary counterbalance the overemphasis on the colonial history of the region within the parklands and surrounding region, including the Alister Clark Memorial Rose Garden and its plaques commemorating colonists in this region.

Alongside interpretive signage, used to share Wurundjeri Woi-wurrung Cultural knowledge and history where appropriate, language and artwork are other important mediums identified by Elders through which to follow this recommendation.

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goals:

Wurundjeri Woi-wurrung People and culture are visible on Country.

Whole of Country Plan 2025–2035 Goal

Non-Wurundjeri people living on, working on and visiting Country continue to enhance their understanding of Country, resulting in a deeper respect and connection with Country.

Whole of Country Plan 2025–2035 Goal

Action 23 Acknowledgement of Wurundjeri Woi-wurrung People as the Traditional Owners of Country must be clear within the Bulla Parklands.

Action 24 Co-develop interpretive signage with Wurundjeri Corporation at significant places within Bulla Parklands sharing Wurundjeri Woi-wurrung cultural knowledge and history related to this area and connected Cultural Landscape. Interpretive signage could include Wurundjeri Woi-wurrung cultural knowledge and history, and information on Ancestors and resource use, as advised and deemed appropriate by Elders. Signage may also be used to enable Truth-telling.

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Action 25 Use Woi-wurrung language where possible with consultation with the Wurundjeri Corporation's Education Unit. Woi-wurrung language should be used on signage (with English translation where necessary) and for naming natural features, surrounding areas, flora and fauna, and significant sites within the Bulla Parklands.

Action 26 Hume City Council is encouraged to engage with Wurundjeri Corporation's Education Unit to facilitate **the dual naming of Deep Creek using Woi-wurrung language.**

Action 27 Wurundjeri Woi-wurrung art and design should be used in the Bulla Parklands development. Where possible, Wurundjeri Woi-wurrung artwork and cultural design elements should be incorporated into the design phase of the Bulla Parklands development, and reflected in any future buildings, works and parklands design. Wurundjeri Corporation should direct these usages, engaging with Elders and Wurundjeri Corporation approved artists.

Action 28 Promote and Respect Wurundjeri Woi-wurrung People's right to practise Culture on Country. Hume City Council is encouraged to engage with Wurundjeri Corporation and to facilitate opportunities for cultural practice, particularly throughout the Bulla Parklands development project, and beyond. This includes Welcome to Country and Smoking Ceremonies. It is very important to Wurundjeri Woi-wurrung People that visitors are welcomed onto their Country in this way. It is a cultural tradition that has been practised on Wurundjeri Woi-wurrung Country for tens of thousands of years and beyond.

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Recommendation 6: Genuine and meaningful engagement with Wurundjeri Woi-wurrung People:

Collaboration and partnership with the local government is valued highly. Elders have advocated for strong and meaningful partnerships with the Hume City Council which support the self-determination of Wurundjeri Woi-wurrung People.

Self-determination for Wurundjeri Woi-wurrung People is at the forefront of all work of the Wurundjeri Corporation. It must always be prioritised when considering altering aspects of Country. Wurundjeri Woi-wurrung People must have a real voice in informed decision-making, led by Elders and supported by all generations on issues that impact Country. Throughout this project, Elders have continually emphasised that self-determination of Wurundjeri Woi-wurrung People should be supported by the Hume City Council continuing to invest in specialised units within the Wurundjeri Corporation and ensuring their early and ongoing involvement in decision making. This is reflected within action items across all recommendations of this project. Ongoing engagement with the Research Unit has also been highlighted by Elders as paramount, with follow-up processes identified as a crucial part of cultural values projects, encouraging accountability and implementation of the recommendations. Stakeholders cannot rely on written reports alone. They must always engage with the Wurundjeri Woi-wurrung community and involve them in decision making to ensure that Wurundjeri voices are heard and respected. Engagements like this Cultural Values Assessment set the groundwork for stakeholders to have continued engagement with Wurundjeri Corporation. The submission of this Cultural Values Assessment should not signal the end of engagement.

Wurundjeri knowledge is vast and complex and should be sought by stakeholders who operate on Wurundjeri Woi-wurrung Country. In walking together, such partnerships are about the shared responsibility of caring for Country. Responsibility for Caring for Country is largely perceived to be placed under the remit of Traditional Owners. There is a need for all stakeholders to understand and act on their responsibilities for Caring for Country, and the associated impacts on cultural heritage and community wellbeing. Elders working on this project ask Hume City Council to work with the Wurundjeri Corporation in encouraging the broader community living and working within this region to join in this shared enormous task, by fostering greater understanding and respect for this Country.

This recommendation aligns with the following Whole of Country Plan 2025 - 2035 goals:

Investment in Wurundjeri Woi-wurrung People to enhance outcomes across Country.

Whole of Country Plan 2025–2035 Goal

Wurundjeri Woi-wurrung People are supported to achieve their goals and aspirations.

Whole of Country Plan 2025–2035 Goal

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Action 29 Engagement with Wurundjeri Corporation to facilitate and support equal partnerships and ensure Wurundjeri Woi-wurrung People have a real voice in informed decision-making regarding their Country. Hume City Council should lead by example by creating strong and meaningful partnerships and working relationships with Wurundjeri Corporation.

Action 30 Hume City Council should support Wurundjeri Corporation in possible future education ventures within the Bulla Parklands and Deep Creek region.

Action 31 Hume City Council should consider Wurundjeri Corporation's Whole of Country Plan in future planning and decision making on Wurundjeri Woi-wurrung Country.

Action 32 Hume City Council must provide updates regarding this project; and the outcomes and evaluation of recommendations provided in this report to the Wurundjeri Corporation. Updates should be delivered through engagement with the Policy and Partnerships Unit at Wurundjeri Corporation.

Action 33 Hume City Council should increase compliance of stakeholders operating within its jurisdiction in policies and guidelines related to caring for Country, where possible.

Action 34 Hume City Council should continue engagement with Wurundjeri Corporation Research Unit to undertake further cultural values work on Wurundjeri Woi-wurrung Country. Hume City Council should strive to engage in cultural values works for any projects that they are leading on Wurundjeri Woi-wurrung Country at the project inception stage

Action 35 Hume City Council should support Wurundjeri Woi-wurrung People in continuing to connect with their Cultural Landscape. This includes ensuring ongoing access to Country within Bulla Parklands and Deep Creek, and its resources, to engage in cultural practices, as guided by the Wurundjeri Corporation.

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Methodology

What is a Cultural Values Assessment?

A Cultural Values Assessment (CVA) is a holistic means to determine the connection between people and place. The desktop component of the study will present the documentary or archival record and an archaeological analysis. This Wurundjeri led approach enables a reconstruction, albeit at times fragmented, of the traditional and contemporary associations to a place or landscape within Wurundjeri Woi-wurrung Country.

What are Cultural Values?

Cultural values are core elements, ideas, and beliefs that a community of people have in common. Cultural values can relate to cultural heritage material, cultural practices, beliefs, knowledge related to a place and historical narratives.

Method Choices for this Study

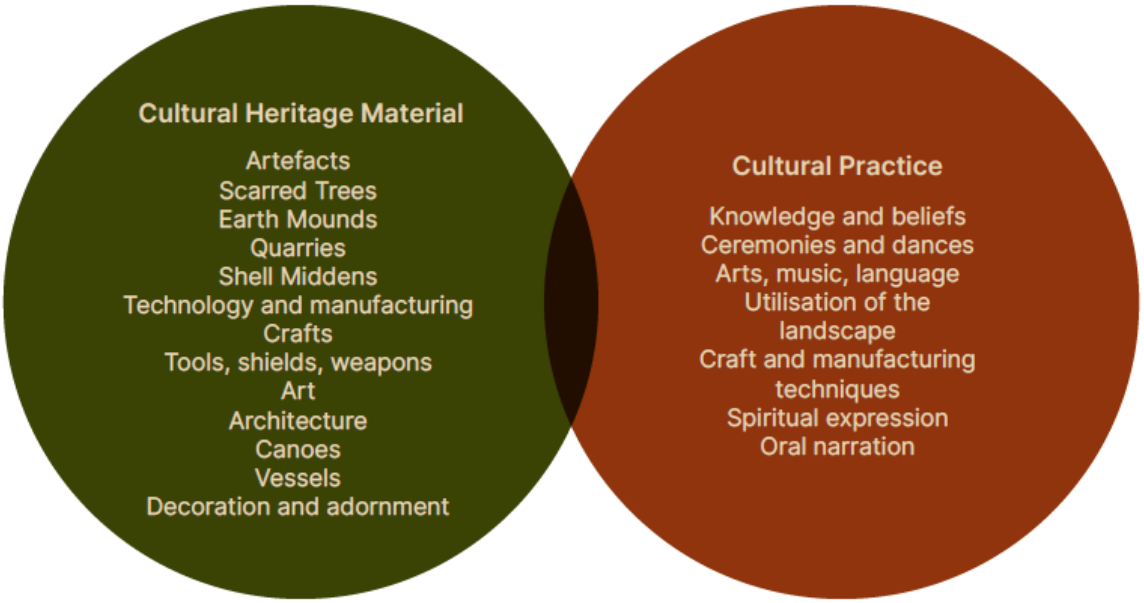
Establishing cultural values within a place or landscape involves knowledge gathering from archival and documentary research in conjunction with cultural values recording activities. The archival and documentary research assists in reconstructing traditional, historical, and social connections to place or landscape. The cultural values recording then takes place over a series of workshops and field visits during which Wurundjeri Woi-wurrung Elders record their traditional and contemporary knowledge of place and establish the significance of place.

In this study a range of ethnographic field methods were employed. Data was gathered through field based semi- structured interviews, field observation, discussions, and archival and documentary research undertaken in collaboration with the research participants, principally Wurundjeri Woi-wurrung Elders.

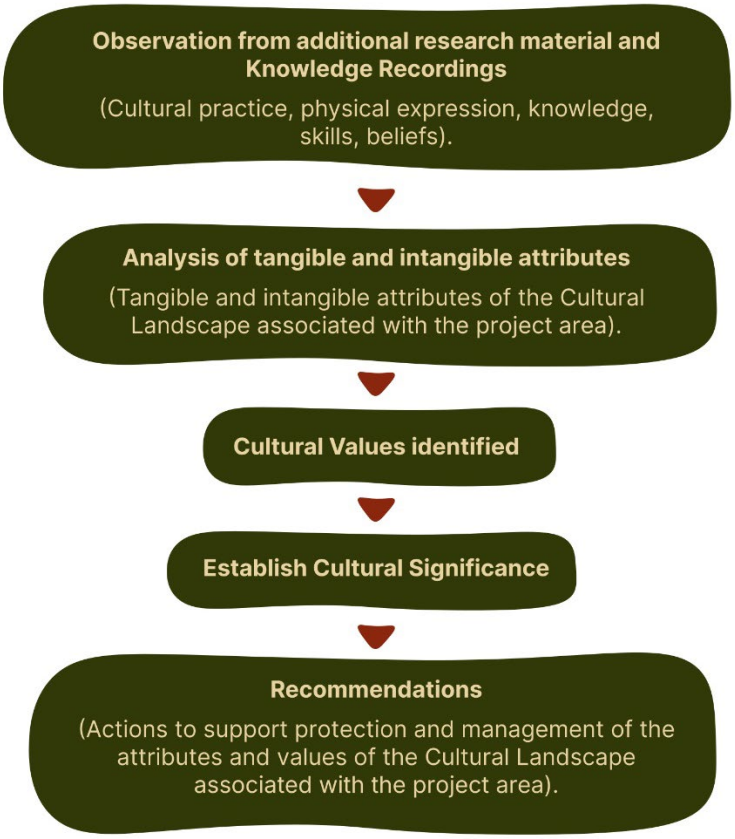
Cultural values work is conducted through knowledge recording sessions held on-Country with Elders and community members and it is used to communicate the Wurundjeri Woi-wurrung community's powerful stories in a culturally appropriate way, to support the Corporation's goal of protecting, preserving, promoting and revitalising Wurundjeri Culture and ways of knowing, being, and doing. These engagements were conducted between June and August 2026.

This Cultural Values Assessment for the Bulla Parklands area has been developed in line with frameworks within the Whole of Country Plan 2025-2035.

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Examples of Tangible and Intangible Cultural Heritage.



Cultural Values Research Method.

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Glossary

Woi-wurrung Terms

biyal	Woi-wurrung word for River Red Gum (*Eucalyptus camaldulensis*). *Biyal* is a significant tree for Wurundjeri Woi-wurrung People. This species of eucalyptus provided the large construction materials necessary to build canoes, shelters, shields, and containers. The trees had their bark removed using hatchets. Culturally modified trees are the physical remnants of Woi-wurrung Ancestors, their activities, and their custodianship on Wurundjeri Country. Cultural modified trees (scarred trees) are associated with a range of significant tangible and intangible cultural heritage and values. They were and are common around waterways although they are in reduced numbers today because of pastoralism and land development post contact. Today Wurundjeri Woi-wurrung People continue the cultural practise of culturally modifying of scarring trees.
Birrarung	Woi-wurrung name for the Yarra River. This river is referred to by its traditional name throughout this report.
Bunjil	Woi-wurrung word for Wedge-tailed Eagle (*Aquila audax*). *Bunjil* is the principal Kulin Ancestral being that created the universe. After creating the earth and the trees, *Bunjil* created the first men out of clay from a riverbed and bark from a tree and breathed life into the first woman created by his brother *Buliyong* (bat).
Yuk	Woi-wurrung word for Southern Shortfin Eel (*Anguilla australis*). *Yuk* (or *iuk*) was a staple food source for Woi-wurrung People. Today, Wurundjeri Woi-wurrung People continue to fish for eels, a practice that is passed down from Elders to the younger generation. The eels were eaten and sometimes smoked and dried in hollow trees.
Kulin	Meaning 'man' or 'person.' The name by which the aggregation of five language groups and their members occupying southern and central Victoria is known, including Woi-wurrung, Boonwurrung, Wathaurong, Dja Wurrung and Taungurung.
ngurungaeta	Woi-wurrung term for the traditional headman or leader of a local descent group.
tanderrum	The name of the cultural practice whereby gifts were ritually given by a foreign party in exchange for temporary access to another group's territory or use of resources in their territory.
Waa	*Waa* is also a principal Creation Ancestral being for Wurundjeri Woi-wurrung People. *Waa* is represented by the 'crow', specifically a species of Raven. He is the guardian and protector of the Kulin people.
Woi-wurrung	Prefix *Woi* meaning 'no', and suffix *wurrung* meaning 'lips', 'mouth', 'language.' The name of the language spoken by the Woi-wurrung People (also known as the Wurundjeri Woi-wurrung), occupying the territory that extends north to the Great Dividing Range and beyond, east to Mount Baw Baw, west to the Werribee River and south to Mordialloc Creek.

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English Terms

Country	Country is a term used by First Nations Australians to describe their traditional lands and waters. Country is both a common noun and a proper noun. People talk of Country in the same manner that they may refer to an individual. There are varying customs of speaking to Country, singing to Country, visiting Country, and Caring for Country.
Cultural Landscape	Traditional Owner Cultural landscapes are both material and symbolic and include Traditional Owner societies' unique worldview, ontology, history, institutions, practices, and the networks of relationships between human and non-human animals, plants, Ancestors, song lines, physical structures, trade routes and other significant cultural connections to Country. Traditional Owner Cultural Landscapes reflect the management and modification of Country over many thousands of generations to provide maximum benefit to all the inhabitants of Country, both human and non-human. Cultural Landscapes are the 'planning units' of choice for Traditional Owners.[29]
Cultural significance	A concept used in Australian heritage practice and legislation to encompass all of the cultural values and meanings that might be recognised in a place. Cultural significance is the sum of the qualities or values that a place has, including the five values - aesthetic, historic, scientific, social, and spiritual - that are listed in Article 1.2 of the *Burra Charter*.
Ethnohistory	The study of cultural practices, behaviours and other ethnological data gathering from the historical and documentary record.
Intangible heritage	Intangible heritage refers to the cultural practices, expressions, knowledge, skills, and traditions that are passed down from generation to generation within communities. Unlike tangible heritage, intangible heritage encompasses aspects of culture that are not physical in nature.
Narrap Unit	The Wurundjeri Corporation's Narrap Unit undertakes a range of NRM activities on Country at the request of clients, including the maintenance of firebreaks in accordance with local council by-laws. One of the prime responsibilities of the Narrap Unit is managing properties owned by the Wurundjeri Corporation. Each property has its own significant cultural, community and environmental value. They work in partnership with the PPWCMA, Parks Victoria and other stakeholders in a series of projects to rediscover and document Wurundjeri Traditional Ecological Knowledge.
Tangible heritage	Tangible heritage refers to the physical and visible manifestations of cultural heritage, including artefacts, structures, sites, and objects that possess historical, artistic or cultural significance. Differing from intangible heritage, tangible heritage comprises elements that can be touched, seen, and interacted with.
Traditional	This term is used as many Wurundjeri Woi-wurrung People use it: to describe cultural beliefs and practices that have their origins in, and may continue from, the period prior to non-Indigenous colonial settlement of Woi-wurrung Country.

[29] Federation of Victorian Traditional Owner Corporations, *Victorian Traditional Owner Cultural Landscapes Strategy* (Department of Environment, Land, Water and Planning and Parks Victoria, 2021), 7.

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