

Wurundjeri's Cultural Heritage of the Melton Area

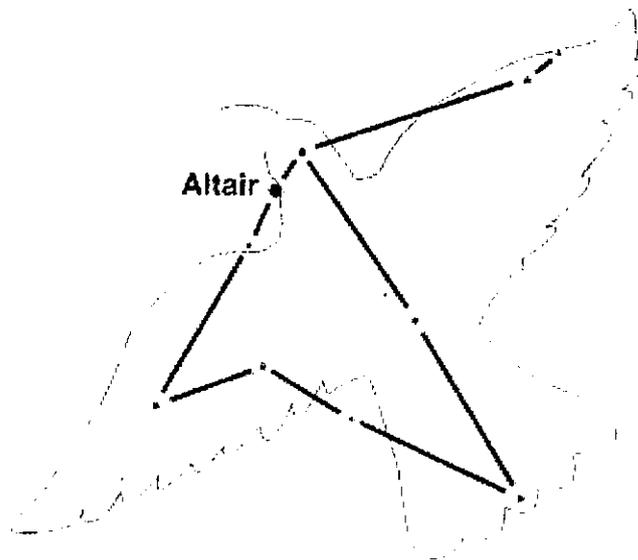
Written by Bill and Mandy Nicholson, 2016

Aboriginal people have lived in Australia from time immemorial. What does time immemorial really mean? It means that Aboriginal people have been here since time began, our stories, dances and Law/Lore all come from a spiritual beginning. An example of this is the fact that our songs and stories are often related to the ancient multitude of stars.

Altair marks *Bunjil* our Creator Spirit's shoulder. *Bunjil* is seen in the form of a Wedge tailed Eagle. In comparison, *Altair* is also an eagle in ancient Greek mythology. We also have connections to many other stars being *Bunjil's* sons, wives and helpers.

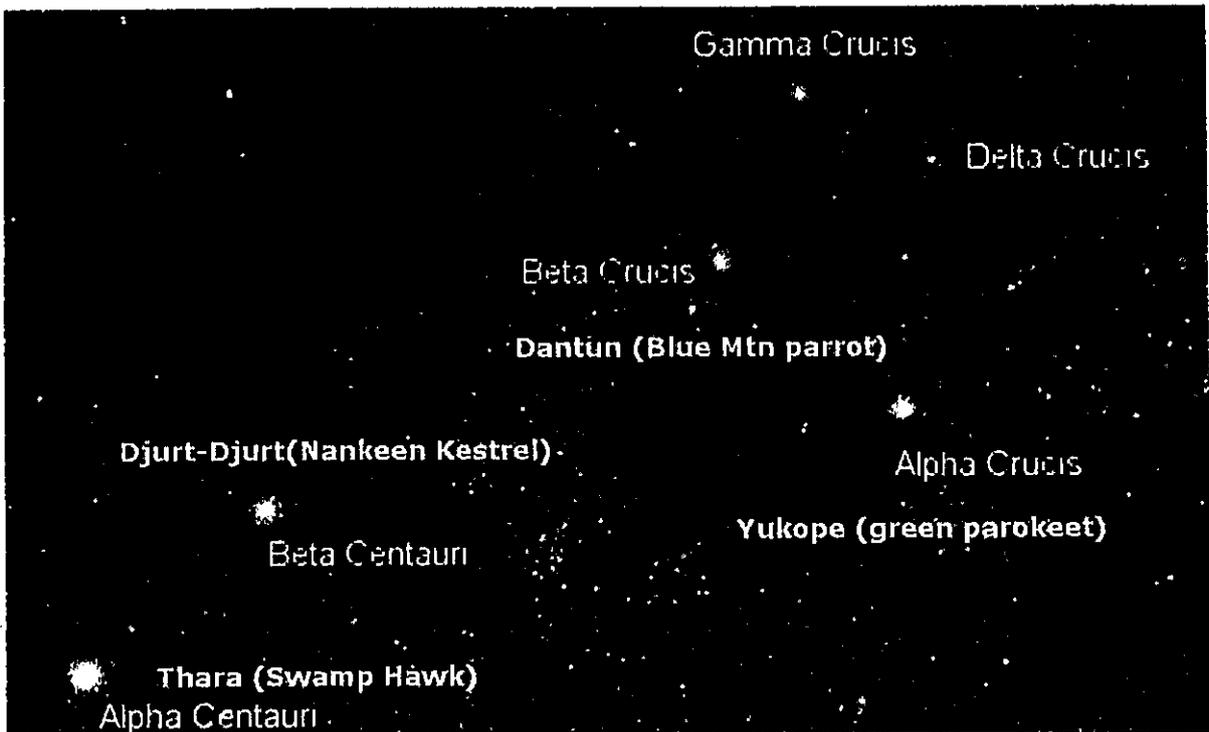
Bunjil's sons, or helpers are:

- *Archenar (Tadjeri)*, the Brush-tailed Phascogale
- *alpha Crucis-Southern Cross (Yukope)*, the Green Parakeet
- unknown star (*Turnung*), the Glider Possum
- *beta Crucis-Southern Cross (Dantum)* the Blue Mountain Parrot
- *alpha Centauri-Pointers (Thara)*, the Swamp Hawk
- *beta Centauri-Pointers (Djurt Djurt)*, the Nankeen Kestrel
- *Antares (Nurong)*, *Bunjil's* brother
- *Bunjil's* wives (*Gunuwarra*), the black swans are either side of him¹.



Source: <https://stardate.org/nightsky/constellations/aquila>

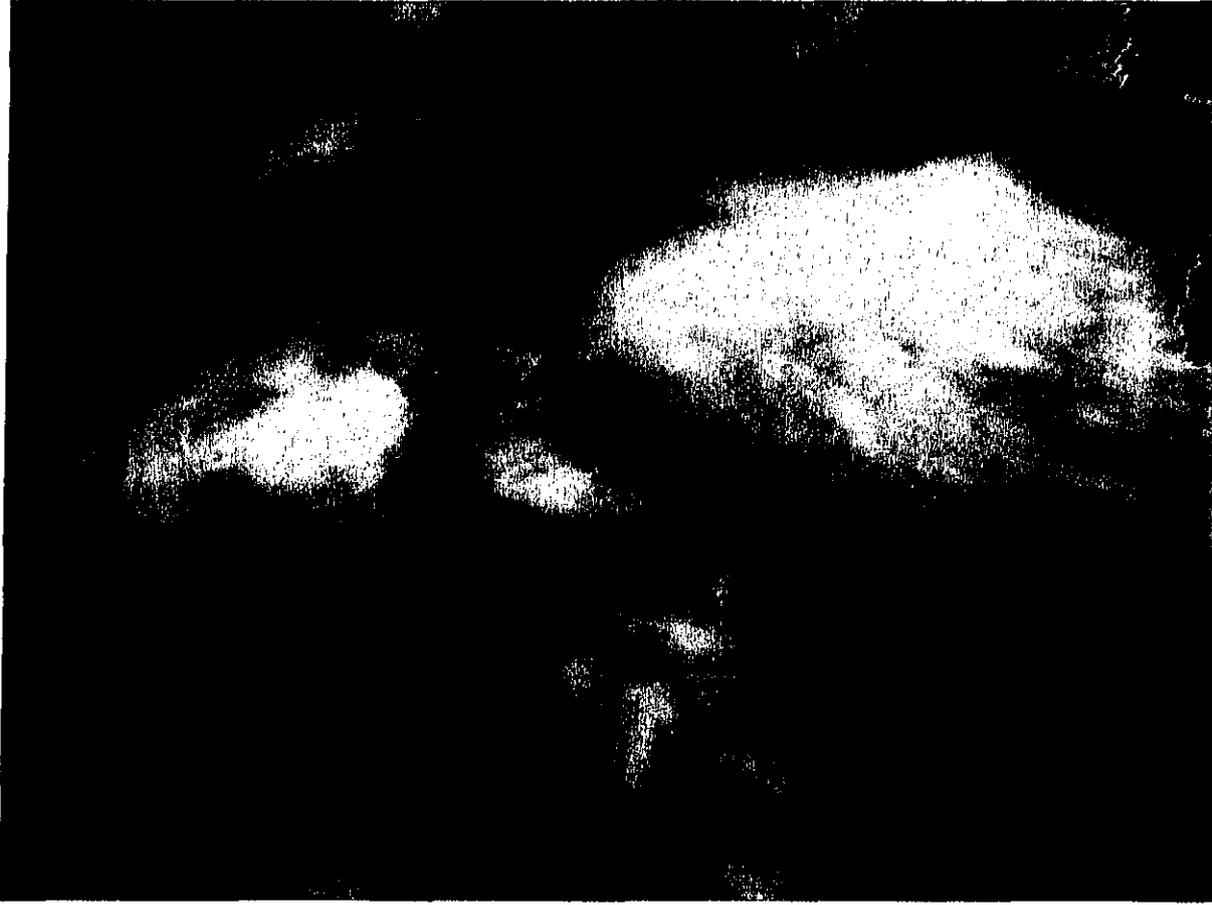
¹ Source: Native Tribes of South-East Australia, Alfred William Howitt.



(Source: Adapted from image found here:

<http://oneminuteastronomer.com/1976/legends-southern-cross/>)

What connection do Wurundjeri people have in the past and in modern times? What does true connection mean? Connection does not simply mean "I was born here, so I belong here", it has a whole deeper meaning to us. Firstly, it means that we are tuned in to our Creation Spirits, this can be seen from signs that we get from our Spiritual Protectors (some refer to these as totems), to elements within our environment. We see them at varying times of our lives, giving us signs that either everything is ok, or warning us of danger. *Waa (Waang)* the Raven is one of these messengers, he is traditionally known to lead you out of harm if you are lost. We see him often physically, but also in his spiritual form like in the clouds as seen below.



This photo was taken on our way home from an empowering cultural exchange event, 2015.

There are also higher level connections to the animals. For example a women's Spiritual Protector is *Ngarri-baam-gorrak* the owlet nightjar, while the men's one is *Balayang* the bat. These vary from language group to language group, there being 38 in Victoria alone and over 250 Australia wide, each with numerous dialects within them, meaning that there are over 600 distinct languages and cultures throughout Aboriginal Australia. Other language groups throughout Victoria and the rest of Australia differ vastly from each other in belief systems, Spiritual Protectors and customs, but all believe in a higher power of creation and the responsibility to care for Country.

The entire south central part of Victoria consists of one language family. We define this as the Eastern or Central Kulin Nation. The Eastern/Central Kulin (or *Gulinj*, meaning Aboriginal man) is defined by the connection between customs, stories, beliefs and Law/Lore of neighbouring language groups. There are 5 distinct language groups of the *Gulinj*, which are *Wurundjeri*, *Taungurong* (also within this is the *Ngurai-illum wurrung*²), *Wathaurong*, *Dja Dja wurrung* and *Boonwurrung*..

We define ourselves less these days as tribes (with chiefs), but more as clans or language groups. This distinguishes us from a group of people with one single leader, as our society was and still is egalitarian which means that we have a body of Elders who make the final

² *Beruk's* mother Tooterie belongs to this clan

decisions for our mob. We have famous freedom fighters that fought for fair treatment and equal rights for Wurundjeri people.

William Barak - His traditional name being *Beruk* and later named William Barak by the Europeans. *Beruk* spoke *Woiwurrung*³ and belonged to the *Wurundjeri Willum* (Wurundjeri-wilam) family group. Born at *Bukkertilibil*⁴ in approximately 1824, son of prominent Wurundjeri *Ngurungaeta* (headman) *Bebejern* who was one of the Elders who met with John Batman. John Batman was a European who tried to 'purchase' land from Wurundjeri people via a Treaty, for a few blankets, scissors, axes etc., but the British Government did not recognise this Treaty as it would mean 'prior ownership' and the British government didn't recognise Aboriginal people as owners of their land⁵.

Beruk was an uninitiated *wayalak* (youth) and was there when John Batman came to Wurundjeri land. He later was initiated at *Turruk* (Toorak) so he could be given men's responsibility. After almost the extinction of his people around him, *Beruk* become *Ngurungaeta* (headman) of his people when his cousin Simon Wonga died in 1874, 11 years after Coranderrk Station was settled⁶.

After *Wonga's* death *Beruk* became the *Ngurungaeta* of one of the most successful Aboriginal Reserves in Australia's History, below is a quote from *Beruk* about how he saw his people's future.

"give us this ground and let us manage here ourselves ... and no one over us ... we will show the country we can work it and make it pay and I know it will"

Beruk made petitions to government where he walked to Melbourne which eventuated in the first Royal Commission in Australia. It was an investigation into the treatment and conditions of the Aboriginal people at Coranderrk Station (Healesville). This journey has been developed in to a play called *Minutes of Evidence*.⁷

Unfortunately the frustration of *Beruk* and his people are echoed in his words,

"...why are we being treated like criminals when we have done nothing wrong?"

³ More information about Woiwurrung can be found here <http://www.vaclang.org.au/Core-Articles/home.html>

⁴ Birthing area, marked with a Birthing Tree near Wonga Park

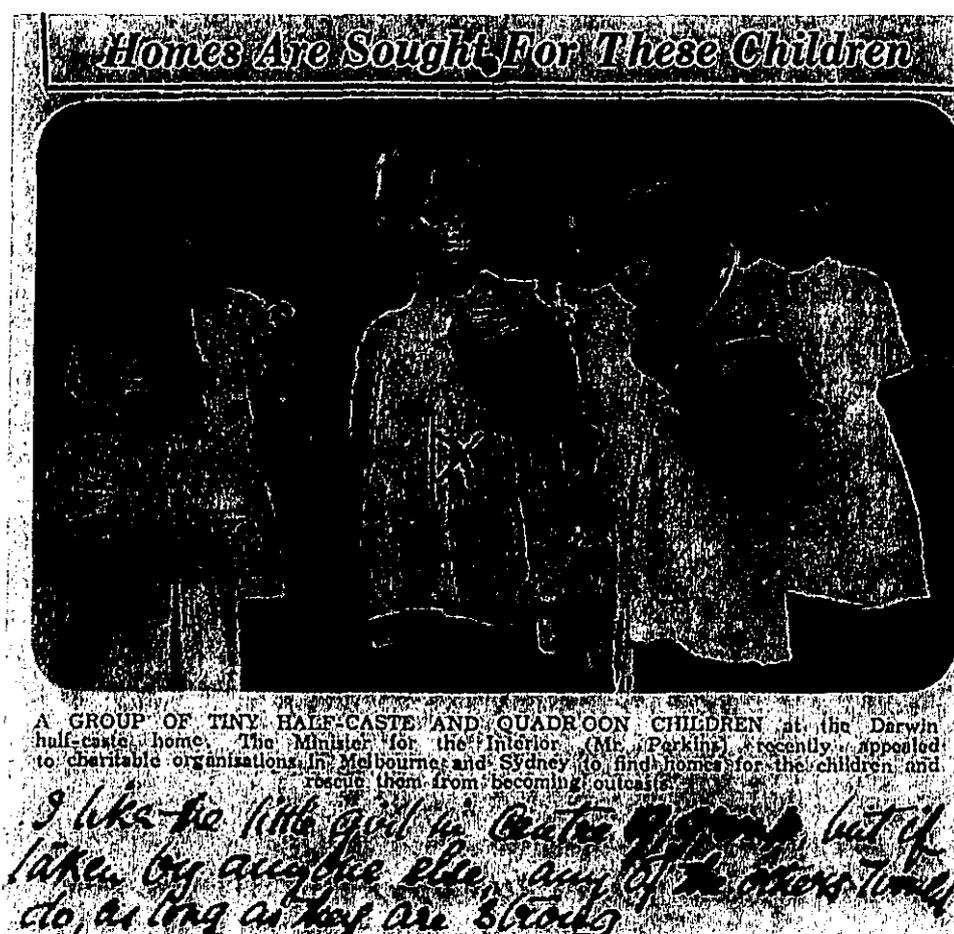
⁵ Here's a link to the truth about John Batman: <http://theconversation.com/the-truth-about-john-batman-melbournes-founder-and-murderer-of-the-blacks-1025>

⁶ Further information about Coranderrk can be found here:

<https://web.archive.org/web/20040921204919/http://www.abc.net.au/missionvoices/coranderrk/default.htm>

⁷ (<http://www.minutesofevidence.com.au/the-coranderrk-story/>)

Beruk witnessed his people go through the first *Stolen Generation's* policy in Australia, the 1886 *Aborigines Protection Act* (half caste Act). This Act enabled children and young people's lives to be further controlled. As they reached their early teens, they were sent off to work as hand maids or labourers, young children were sorted into categories, with labels such as Half-Caste, Quadroon, and Octoroon. The phrase '*to soften the dying pillow*' was adopted for the attempted genocide of Aboriginal Australians. Mothers pleaded with the European men in power to be able to see their children, this was most often denied and they never saw each other again. Children were often preferred if they had lighter skin as they could pass as white more easily.



Source: <http://e4ac.edu.au/units/year-6/pop-s2-02.html>

Thankfully this policy was not successful due to trailblazers like our past Wurundjeri Ngunungaeta's like *Beruk* and *Wonga*. Later in *Beruk's* life he painted what he remembered as a young man where he experienced his cultural ceremonies and these paintings have become a priceless gift to all his descendants as they are the only images of traditional Wurundjeri ceremony. To honour his achievements and the legacy he has left for his people, in 2011, *Beruk* was inducted into the Victorian Aboriginal Honour Roll.

Simon Wonga – Traditional name *Wonga* son of famed Wurundjeri *Ngurungaeta Billi Billeri* (below pictured with John Batman).



Source: <http://aboriginalhistoryofyarra.com.au/4-treaty/>

Born in 1824 *Wonga* become *Ngurungaeta* of his people at the age of 27 as he sadly was the oldest man remaining from the effects of the cultural devastation by the hands of the early Europeans. *Wonga* was placed in a difficult situation where he had come to a realization that traditional life had become impossible to maintain in a vastly changing 'white' world. For example, movement through Country following the seasonal food had become impossible due to his land being taken at an extraordinary rate for farming or mining gold⁸.

At Warrandyte in 1851 it is believed *Wonga* called the last large gathering ('*Gayip*') of his people. *Wonga* then focused on being inclusive in the gold rush economy but Aboriginal people were legally unable to. *Wonga* unsuccessfully petitioned the government of the day for some land for his people and his neighbours the Taungurung (Goulbourn River) so they could produce their own foods through agriculture. Wurundjeri people were almost decimated.

In 1863 it is believed the remaining 18 Wurundjeri and 22 Taungurung people moved to settle at Coranderrk Reserve⁹ after constant pressure from greedy pastoralists. This Reserve was one of the most successful of its time winning gold medals at the Melbourne show for their quality hops, and it was self-sufficient farm with a school, livestock and court system run by the Elders¹⁰; a decade later *Wonga* died after he gave his people a safe haven from extinction. A great man and inspiration to many Aboriginal people today alongside he cousin *Beruk*. In 2015, *Wonga* was also inducted into the Victorian Aboriginal Honour Roll.

⁸ More info here: <file:///C:/Users/mthomas/Downloads/Wurundjeri%20Stories%20General%20Flier.pdf>

⁹ About Coranderrk: http://coranderrk.com/wordpress/?page_id=55

¹⁰ Koori court today runs the same model as in Coranderrk, where Elders are on the panels. More info here: <https://www.magistratescourt.vic.gov.au/koori-court>

Traditional Wurundjeri boundaries:

“Wurundjeri [Woi wurrung] Country extends east to the Werribee River, north-west to Mount Macedon, east to Mount Baw Baw, north to the Great Dividing Range behind Healesville, south to Mordialloc Creek and resides on the northern boundaries of the great swamp lands of Koo Wee Rup.” (Nicholson Jnr, 2012), Wurundjeri Traditional Owner.

The neighbours of Wurundjeri all have a related language and form a confederacy called the Kulin (*Gulinj*) Nation. All of these five language groups are linked by a similar language which can be seen in their names which all end in 'wurrung' meaning mouth/lips=speak. Although there are many spelling variations, they all start with a word meaning 'no', *Woi, Dja Dja, Boon, Taung* and *Watha*. These spellings have adapted as all language is dynamic and changes over time. If you compare the way English or American people pronounce words, it's very different to each other, but it's still English and they continue to change. For this reason, the way that we pronounce our traditional names and words has changed also. This is why you may get several spellings for the same word. This forms one of the major problems when translating an oral language into a written format. People who write a word down, all hear it in a different way. Within Wurundjeri, there are clans which are extended family groups, within the language group. The three language groups that surround Melton are *Wurundjeri, Boon wurrung* and *Wathaurong*. Wurundjeri has several different clans which occupy different regions of Wurundjeri Country.

Woiwurrung clan distribution –

Wurundjeri balluk (Wurundjeri-baluk) (Mt Baw Baw¹¹, Healesville, northern tributaries of the *Birrarung* (Yarra), to the eastern side of the *Mirrangbamurn*¹² (Maribryngong), up to Gisborne.

Wurundjeri Willum (Wurundjeri-wilam), *wilam* meaning 'camp/shelter'- Site of *Narrm*¹³ (Melbourne), up to the east side of the Maribryngong and its western branch to *Geboor* (Mt Macedon)¹⁴, western half of country from the *Kurrum* (Plenty River)¹⁵ to the Maribryngong.

¹¹ Traditional name 'baw-baw'

¹² *mirrang*=eye; *barmurn*=ringtail possum

¹³ Meaning scrub in Eastern Kulin. This is also the Boon wurrung name for Port Phillip Bay. This links to our Creation Story of how the Bay was filled by the creation of the Birrarung. The bay used to be filled with teatree scrub where *boorrimul* (emu) and *marram* (kangaroo) were hunted.

¹⁴ *Geboor*, meaning unrecorded

Marin balluk (Marin-baluk) meaning Maribryngong River– Western side of Maribryngong centred around *Koorakoorakup* (Sunbury)¹⁶ and the watersheds of *Geboor* (Mt Macedon).

Gunung Willum balluk (Gurnang-wilam-baluk) meaning ‘river shelter swamp’– Adjoining Wurundjeri country on the west side of *Geboor* (Mt Macedon) through to *Balitgurrk*¹⁷ (Bullengarook) and *Munal*¹⁸ (Daylesford).

Balluk Willum (Baluk-wilam) meaning ‘swamp shelters’– Cranbourne area which was once under a vast swamp until it was drained for farming in the 1800s.

Ngaruk Willum – South side of the *Corhanwarrabul*¹⁹ (Dandenongs).

Kurung Jang baluk (Kurung-jang-balluk) *Kurung* (*gurrong*=canoe; *baluk*=swamp) Melton area

(Please note that the spellings may differ for the same word, due to a lot of sounds in language are not found in English explaining the differences in translations)

Woiwurrung is the language of all of these clans, and today we are known under the umbrella term of *Wurundjeri*. Within *Wurundjeri* there are patriline, the *Wurundjeri-wilam* and *Wurundjeri-baluk*. The clans around Melton are the *Kurung Jang balluk* and the *Gunung-Willum-balluk*. The Werribee River being the western boundary between *Woiwurrung* and *Watha wurrung* language groups, the Toolern Creek²⁰ being a boundary between the *Kurung-jang-balluk* and *Gunung-Willum-balluk* clans. The northern part of the Kororoit²¹ Creek being a boundary between the *Kurung jang balluk* and *Marin balluk* clans.

Today the Wurundjeri people continue to look after Country, conduct ceremonies and are actively reclaiming language. This is usually described under the title of Cultural Heritage. But what else is included in cultural heritage? Cultural heritage doesn't just include material culture (things that you can see and touch), it incorporates a whole lot more that you cannot see (intangible culture). Material culture includes aspects of the environment that have been manipulated and utilised by human contact. Examples of this are dotted throughout the Melton area. This includes some of the beautiful old *bial* (river red gum) trees being scarred to either create a *tarnuk* (vessel for carrying water), food or implements, to *gayaam* (shields), *wilam* (bark) for roofing for a *wilam* (shelter)²² or to make a *gurrong* (canoe). Ancient trees have also been found to mark significant places for men and women, such as Birthing Trees and Marker Trees. Birthing Trees are only for *baggarrook* (women) and *bubup* (babies), while Marker Trees are those that have their branches manipulated by crossing them over and they grow into each other. This is to let travellers know where they are and where they are

¹⁵ *Kurrum*, meaning unrecorded

¹⁶ *Koorakoorakup*, meaning unrecorded

¹⁷ *Balit*=strong; *gurrk*=blood, strong blood/female

¹⁸ *Munal*, in *Djadjawurrung*, meaning unrecorded

¹⁹ Possible meaning *korin-korin*=grow; *warr-bul*=you two

²⁰ Toolern Vale traditional name is *Tailing*, the local patriline *Talling willam*

²¹ *Kororoit* being the traditional name of the creek, meaning unrecorded

²² '*wilam*' is the word for both 'bark' and 'shelter'

going and also about what is significant about the area they are travelling through, and how to read the Country. *Songlines* are also everywhere you look, if you know what you are looking for. *Songlines* are a way for Aboriginal people to remember and teach younger ones songs concerning distance, water and food areas, ceremonial areas and direction, all designed to help remember Country. Some of these trees have survived clearing and development and could tell a thousand stories of what they have seen. These *bial* (red gums) stretch in a band across the entire state of Victoria. What else does Cultural Heritage define?

Cultural Heritage also encompasses how you identify yourself. Within Wurundjeri there are two *moiety*s (halves) which define who you are, where you belong and who you can marry. These are *Bunjil* the Eagle (the Creator) and *Waa* (*Waang*) the Raven (Bunjil's Helper). If you are an Eagle you cannot marry another Eagle, and a Raven cannot marry a Raven. This societal practise keeps the gene pool pure and is sometimes referred to as *Skin Group*. This cultural practice remains today, but in a varied form. If you wanted to marry another Aboriginal person, you ask what their last name is and we as a community know where all the families lay within ours and/or other Aboriginal mobs. By simply asking for someone's last name or which mob they're from keeps this practise alive. The Elders are the main knowledge keepers in this area and the information provided here is just touching the surface on the kinship system.

Cultural Heritage also defines what we can take from the environment, Melton is on a volcanic plain, and also layers of ochre can be found scattered at numerous sites. The ochre is usually white, and can clearly be seen in many road cuttings around the area. Ochre is a very important part of ceremonies past, present and future. We still decorate our bodies to honour our ancestors as seen in the picture below of Wurundjeri man Damien Nicholson.



Source: <https://vimeo.com/108320063>.

Cultural Heritage is also well documented through material or tangible culture of the region. This can be seen through the many stone artefact scatters that include quartz, basalt, chert,

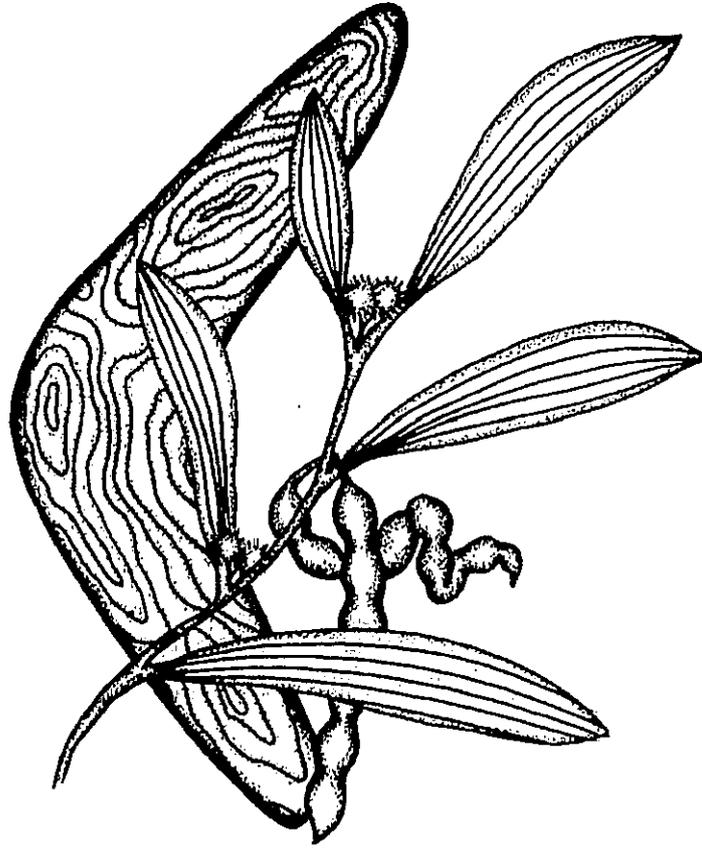
silcrete and quartzite. Greenstone has also been discovered and derived from the nearby Mt William Stone Axe Quarry near Lancefield. Each stone has their own qualities that are used to make axe heads, blades, scrapers, adzes and spear tips.

Food resources that once were plentiful in the area included *marram* (kangaroo), *warinj* (wombat), *boorrimul* (emu), small marsupials, reptiles (*bili*-small lizard) and *ngarrert* (frogs). Food resources in the waterways around Melton included the *iuk* (eel) a favoured trade item, yabbie and *duat* (fish). All parts of the animal are used, from the skin to make *mugerra-mugerra* (kangaroo skin bags), to *walert-gurn* (possum skin cloaks) with it sewn together with a bone needle and fastened together with marram sinew, carved with a sharp stone or shell, and cured with wattle bark. *Marram* teeth and bone are also used to make jewellery. *Boorrimul* feathers are used to make *dilbanain* (emu feather skirts) for girls to wear while dancing.



***Djirri Djirri Dance Group*, an example of resources that we use to keep culture alive: *dilbanain*-emu feather skirts; *walert dhaap*-possum skin; *dhirrarra*-reed necklace; and *ngarrambel*-ochre). (Source: <http://blog.crabb.com.au/advertisement/tourism-victoria/>)**

Also the *murnong* (yam daisy), one of the most important food sources for sustenance of the clan, and other edible roots, seeds, fruit and berries were plentiful. Wattle seed can be pounded to make a damper, while its branches are used to make a *wangim* (boomerang), the *duanu* (sap) is dissolved in water to make a sweet drink, or simply eaten directly from the tree. As mentioned earlier, its bark is used to cure skins, like those from a *walert-gurn* (possum skin cloak).



Blackwood branches are ideal to make *wangims* (boomerangs), seeds for damper, and sap for sweet drink or sweet snack. (drawn by Mandy Nicholson 2014)



Wurundjeri *walert-gurn*, depicting a cultural map of Melbourne, Mandy Nicholson 2006. (Source: www.bunjils-country.com)

The *walert-gurn* still remains an important part of Wurundjeri people's lives and is treasured. It is still used as a trade item, and is often utilised in ceremonies through one's life, for example, when you are born, you are wrapped in it, you wear it when you reach your milestones through life like the *Murram Turukuruk*²³ a whole Wurundjeri community Coming of Age ceremony for Wurundjeri girls that still happens today. When you marry, you can choose to wear it and when you die, you can request to be buried with it.

Traditionally Wurundjeri people moved with the seasons, to sustain the environment and not to overburden it. Large gatherings took place when seasonal animals were migrating like the *iuk* (eel). There is much evidence of this, for example large 'Smoking Trees' can be found where the remnant of *iuk* oil has been found inside their hollows where they were preserved by smoking them within the tree. Further west near Heywood, Lake Bolac is an example of a manmade aquaculture environment to maintain a constant supply of *iuk* all year round. Women cultivated the earth with their *wulunj* (digging stick) as it aerated the ground, firestick farming prevented heavy understory growth and threat of firestorms. Wurundjeri people managed vast tracts of manicured grasslands and bushland areas.²⁴ We still manage our Country best we can with partnerships with environmental agencies. What about the Cultural Heritage that you can't see, how can you maintain it today?

²³ *Murram* or *marram*=body; *turu*=means water reeds; *kuruk* or *gurrk*=female

²⁴ Further information on this can be found here:

https://books.google.com.au/books/about/The_Biggest_Estate_on_Earth.html?id=aUddY9fGkNMC&source=kp_cover&hl=en

Intangible Cultural Heritage describes the connection Traditional Custodians have to 'place'. This includes the physical connection felt when on 'Country' (what we refer to as our Traditional Homelands), to the spiritual connection to our Ancestors through everything from the above the sky to below the ground. We take our shoes off to honour both the spiritual and physical connection. We smoke areas to welcome visitors or to cleanse the area. Other connections to place include that of the animals, we have Creation Spirits that we honour and respect. The Melton area historically was a grassy, rocky plain, where *Bunjil* would watch over. Today, when we see *Bunjil*, our Creation spirit it gives us a great feeling of self as a Traditional Owner.

The cultural values of a Wurundjeri person include-

- Natural resources, waterways and landforms
- Places of memory, ceremony and spirituality
- Trade routes, tracks, views and landmarks
- Men's and Women's Business
- Archeological sites and materials
- Places of recent history, home and work

Under the Cultural Heritage Legislation, 2006 Aboriginal Traditional Owner Groups of Victoria have to be registered as a Registered Aboriginal Party (RAP) to have authority on cultural heritage in an area they can prove connection. Our traditional clan areas are distinguished and divided by natural features; these can include waterways, scar trees, Marker Trees, Birthing Trees, valleys or mountains, it takes time to define these boundaries exactly today when there is a town or city built over them, or the trees have been cleared and land levelled²⁵. At this stage there are a number of groups claiming the Melton area and work continues in clarifying this.

More information about Wurundjeri can be found here: <http://wurundjeri.com.au/>

²⁵ For more information on Wurundjeri RAP boundaries:
http://www.dpc.vic.gov.au/images/documents/Aboriginal_Affairs/Wurundjeri-RAP-area.pdf

(Please note that this map is not indicative to the Traditional Boundaries as it can take time to clarify due to development and land clearing)

Works Cited

Barwick, D. E. (1984). Mapping the past: an atlas of Victorian clans 1835-1904. *Aboriginal History*, 100-131.

Blake, B. L., & Dixon, R. M. (1992). *The Handbook of Australian Languages: The Aboriginal Language of Melbourne and Other Grammatical Sketches* (Vol. 4). South Melbourne, Victoria, Australia: Oxford University Press.

Clark, I. D., & Heydon, T. (2002). *Dictionary of Aboriginal Placenames*. Melbourne: Victorian Aboriginal Corporation for languages.

Nicholson Jnr, B. (2012, March). Victoria, Australia.

Nicholson, M. (2013). Melbourne.

APPENDIX 1

THE ORIGIN OF FIRE

There were five (*marnang*) young women (*murnmurndik*) called the *Karatgurk*, who lived on the Yarra (*Birrarung*) Flats. They dug up yams (*wuleli*) with their digging sticks (*wulunj*). On the end of the digging sticks (*wulunj*) were live coals (*ganandurr*) from their last campfire (*wiinj*). This fire (*wiinj*) they wouldn't share with anyone.

They cooked (*nangeebuk*) the yams (*wuleli*) for themselves and gave *Waa* the Raven raw yams (*wuleli*) to eat. One day, *Waa* found a cooked one lying on the ground (*biik*). He tasted it and liked it better that way, so he decided to get some fire (*wiinj*) from the *Karatgurk* to cook (*nangeebuk*) his yams (*wuleli*). They didn't want to give it to him.

Waa flew off and caught a number of snakes (*kaan*) which he carefully hid in an ant hill (*burrunj ngurrak*). He then called to the *Karakgurk*, "Come and dig this ants' nest, the eggs (*dirrandirr*) are better than yams (*wuleli*). Come and dig them out!" The girls (*murnmurndik*) rushed in and began digging (*pundarroneit*) with their sticks (*wulunj*) to get to the ant larvae (*knu-nal*).

They had not dug far when the snakes (*kaan*) came hissing out, and chased (*darraga*) them as they ran away screaming. Then the girls (*murnmurndik*) turned and began hitting the snakes (*kaan*) with their sticks (*wulunj*). They hit so hard that some of the coals (*ganandurr*) were knocked off and fell to the ground (*biik*).

Waa pounced on the coals (*ganandurr*) and hid them in his kangaroo-skin bag (*mugerra-mugerra*). As soon as the *Karatgurk* had killed all the snakes (*kaan*) they came back to look for the fire (*wiinj*) which they had lost. They soon realised that *Waa* had found it, so they chased him, but he flew out of reach on to the top of a very high tree (*darrang*).

Bunjil the Eagle, the Creator saw what happened and called to *Waa*, "Give me some fire (*wiinj*); I want to cook a possum (*walert*)." *Waa* said, "No, give me the possum (*walert*) and I will cook it for you." So *Waa* cooked the possum (*walert*) and threw it down to *Bunjil* who saw that it was still smoking, and he tried in vain to blow it into fire (*wiinj*).

The people (*gulinj*) gathered and began shouting at *Waa* for the fire (*wiinj*). He became frightened (*bambunj*), and flung the fire (*wiinj*) amongst the crowd. *Kurok-goru*, the fire-tailed finch, picked some up and hid it behind his back (*ngarrak*). This is why fire-tailed finches have red tails (*bibidhuang moibo*) to this day (*yalingbu*).

Bunjil's young men (*yan-yan*), *Djurt-djurt* the nankeen kestrel, and *Thara* the quail hawk, grabbed the rest of the fire (*wiinj*) as it fell, and threw some at *Waa*, and burnt (*nangeebuk*) him.

Since then all ravens have been black (*wurrgarrabil*). They also set fire to *Waa's* country (*biik*), and the fire (*wiinj*) spread so fast that Bunjil had to collect all the people (*gulinj*) to put it out.

He placed some large rocks (*buladu moojerr*) at the head of the Yarra (*Birrarung*) to stop the fire (*wiinj*) spreading that way. His two young men (*yan-yan*), *Djurt-djurt* and *Thara* were burnt (*nangeebuk*), and are now two rocks (*bindjirru moojeer*) at the foot of the Dandenong Ranges (*Corhanworabul*).

The *Karatgurk* were swept away to the sky (*wurru-wurru*), where they are the stars (*durt*).

(Source: *Bunjil's Cave*, Aldo Massola, rewritten and translated into *Woiwurrung* by Mandy Nicholson, 2013)

Appendix 2: Woiwurrung reference list

Woiwurrung	English	Meaning	Pronunciation
<i>Bunjil</i>	wedge tailed eagle	Creator	 Bunjil.m4a
<i>Tadjeri</i>	brush tailed phascogale	<i>Archernar</i> star	 Tadjeri.m4a
<i>Yukope</i>	green parakeet	<i>alpha Crucis</i> (a southern cross star)	 Yukope.m4a
<i>Turnung</i>	glider possum	unknown star	 Turnung.m4a
<i>Dantum</i>	blue mountain parrot	<i>beta Crucis</i> (a southern cross star)	 Dantum.m4a
<i>Thara</i>	swamp hawk	<i>alpha Centauri</i> (pointer star)	 Thara.m4a
<i>Djurt Djurt</i>	nankeen kestrel	<i>beta Centauri</i> (pointer star)	 Djurt Djurt.m4a
<i>Nurong</i>	Bunjil's brother	<i>Antares</i> star	 Nurong.m4a
<i>Gunuwarra</i>	Bunjil's wives	black swans	 Gunuwarra.m4a
<i>Waa (Waang)</i>	raven	Bunjil's helper	 Waang.m4a
<i>Ngarri-baam-gorrak</i>	owlet nightjar	Female Spiritual Protector (totem)	 Ngarri-baam-gorrak.m4a
<i>Balayang</i>	bat	Male Spiritual Protector (totem)	 Balayang.m4a
<i>Gulinj</i>	Aboriginal man or people	the sound has changed overtime to <i>Kulin</i> (as in Woiwurrung, there is a sound in-between a 'g' and a 'k') and also the word ending 'nj'	 Gulinj.m4a

		is often missed	
Wurundjeri	<i>wurun</i> (mannagum) <i>djeri</i> (grub under its bark)	Traditional Owners of the Melton area	 Wurundjeri 2.m4a
Woiwurrung	<i>Woiwurrung</i>	Wurundjeri's language	 Woiwurrung.m4a
Taungurong/ Taungwurrung	<i>Taungurong/ Taungwurrung</i>	North east neighbouring language group	 Taungurong.m4a
Ngurai-illum wurrung	<i>Ngurai-illum wurrung</i>	clan part of the Taungurong language group	 Ngurai-illum Wurrung.m4a
Wathaurong/ Wadawurrung	<i>Wathaurong/ Wadawurrung</i>	South west neighbouring language group	 Wathaurong.m4a
Dja Dja wurrung	<i>Dja Dja wurrung</i>	North west neighbouring language group	 Dja Dja Wurrung.m4a
Boon wurrung	<i>Boon wurrung</i>	South east neighbouring language group	 Boonwurrung.m4a
Beruk	William Barak	<i>Ngurungaeta</i> (headman of Wurundjeri)	 Barak.m4a
Wurundjeri Wullum	<i>Wurundjeri-wilam</i>	Wurundjeri clan group	 Wurundjeri Willum.m4a
Bukkertilibil	birthing place at Wonga Park	William Barak was born here	 Bukkertilibil.m4a
Ngurungaeta	leader	the eldest male of the clan took this role	 Ngurungaeta.m4a
Bebejern	<i>Ngurungaeta</i>	former leader of Wurundjeri	 Bebejin.m4a
wayalak	young boy		 Wayalak.m4a

Turruk	Toorak	reedy grass, weed in lagoon	 Turruk.m4a
Wonga	Ngurungaeta	former leader of Wurundjeri	 Wonga.m4a
Billi Billeri	Ngurungaeta	former leader of Wurundjeri	 Billibileri.m4a
Gayip	large special farewell gathering	last one held at Pund Bend in Warrandyte during the gold rush era	 Gayip.m4a
Wurundjeri balluk	Wurundjeri-baluk	Wurundjeri swamp clan group	 Wurundjeri Balluk.m4a
urundjeri Willum	Wurundjeri-wilam	Wurundjeri shelter clan group	 Wurundjeri Willum.m4a
Birrarung	Yarra River	river of mists	 Birrarung.m4a
Mirrangbamurn	Maribryngong River	<i>mirrang</i> : eye <i>barmurn</i> : ringtail possum	 Maribryngong R.m4a
Narrm	Narrm	scrub	 Naarm.m4a
Geboor	Mt Macedon	-	 Geboor.m4a
Kurruum	Plenty River	-	 Kurruum.m4a
Marin balluk	Marin-baluk	clan associated with the Maribymong River	 Marin Balluk.m4a
Koorkoorkup	Sunbury	-	 Koorakoorakup.m4a

Gunung Willum balluk	<i>Gurnang-wilam-baluk</i>	river shelter swamp	 Gunung Willam Balluk Clan.m4a
Balitgurrk	Bullengarook	strong female	 Balitgurrk.m4a
Munal	Daylesford	'dust' in Dja Dja wurrung language	 Munal.m4a
Balluk Willum	<i>Baluk-wilam</i>	swamp shelter clan	 Balluk Willum.m4a
Ngaruk Willum	<i>Ngarruk-wilam</i>	axe shelter clan	 Ngaruk Willam Clan.m4a
Kurang Jang Baluk	<i>Kurung-jang-balluk</i>	canoe swamp	 Kurang Jang Baluk Clan.m4a
bial	redgum tree		 Bial.m4a
tarnuk	wooden bowl		 Tarnuk.m4a
gayaam	shield		 Gayaam.m4a
wilam	shelter		 Wilam.m4a
gurrong	canoe		 Gurrong.m4a
baggarrook	Aboriginal woman		 Baggarrook.m4a
bubup	baby		 Bubup.m4a

Balitgurrk	Bullengarook	strong women	 Balitgurrk.m4a
Tailing	Toolern Vale		 Tailing.m4a
Talling wilam	Toolern Vale area	local Woiwurrung patriline	 Talling Wilam.m4a
Kororoit	<i>Kororoit</i>	traditional name of river	 Kororoit.m4a
moieties	halves		 Moieties.m4a
marram	kangaroo	also meaning 'body'	 Marram.m4a
warinj	wombat		 Warinj.m4a
boorrimul	emu		 Boorrimul.m4a
bili	small lizard		 Bili.m4a
ngarrert	frog		 Ngarrert.m4a
duat	fish		 Duat.m4a
walert-gurn	possum-skin cloak	<i>walert</i> : possum <i>gurn</i> : neck front (also <i>walert-walert</i>)	 Walert Gurn.m4a
dilbanain	emu feather skirt	worn by girls when they dance	 Dilbanain.m4a

<i>djirri djirri</i>	willy wagtail	the messenger bird	 Djirri Djirri.m4a
<i>walert dhaap</i>	possum skin	<i>walert</i> : possum <i>dhaap</i> : skin	 Walert Dhaap.m4a
<i>dhirrarra</i>	reed necklace		 Dhirrarra.m4a
<i>ngarrambel</i>	ochre	white ochre	 Ngarrambel.m4a
<i>murnong</i>	yam daisy	tuber called <i>wuleli</i>	 Murnong.m4a
<i>wangim</i>	boomerang		 Wangim.m4a
<i>duanu</i>	sap		 Duanu.m4a
<i>Murrum Turukuruk</i>	Coming of Age ceremony for Wurundjeri girls	<i>Murrum</i> (Marram): body <i>Turuk</i> : reedy grass, weed in lagoon <i>kuruk</i> (<i>gurrk/grook/gurruk/garrook/gurk</i>): female In Woiwurrung the sounds for <i>k</i> and <i>g</i> are in-between the English sound, hence you will find the same word spelt either with a <i>k</i> or a <i>g</i> as seen here	 Murrum Turukuruk.m4a
<i>iuk</i>	eel	Also spelt <i>yuk</i> , but preference here is <i>iuk</i> as it can get confused with the English word for 'yuck'. Woiwurrung language does not start with vowels, so when you come across a word starting with a vowel, means that the beginning of the word has been missed by the listener/recorder. A common example is 'ng' at the beginning of a word can sometimes be overlooked	 Iuk.m4a
<i>wulunj</i>	digging stick	the word ending ' <i>nj</i> ' is a sound often overlooked in modern translations	 Wulunj.m4a

<i>marnang</i>	hand	also for the number 5	 Marnang.m4a
<i>murnmurndik</i>	young girl		 Murnmurndik.m4a
<i>Karatgurk</i>	<i>Karatgurk</i>	Young women in story about the Origin of Fire	 Karatgurk.m4a
<i>ganandurr</i>	coals		 Ganandurr.m4a
<i>wiinj</i>	fire		 Wiinj.m4a
<i>kaan</i>	snake		 Kaan.m4a
<i>burrunj ngarrak</i>	ant hill		 Burrunj Ngarrak.m4a
<i>dirrandirr</i>	egg		 Dirrandirr.m4a
<i>pundarroneit</i>	dig		 Pundarroneit.m4a
<i>knu-nal</i>	ant larvae		 Knu-nal.m4a
<i>darraga</i>	chase		 Darraga.m4a
<i>mugerra-mugerra</i>	kangaroo-skin bag		 Mugerra-mugerra.m4a
<i>darrang</i>	tree		 Darrang.m4a

bambunj	frightened		 Bambunj.m4a
Korok-goru	firetail finch		 Korok-goru.m4a
ngarrak	back		 Ngarrak.m4a
bibidhuang moibo	red tail		 Bibidhuang Moibo.m4a
yalingbu	today		 Yalingbu.m4a
yan-yan	young man		 Yan yan.m4a
nangeebuk	burnt/cook		 Nangeebuk.m4a
wurgarrabil	black		 Wurgarrabil.m4a
biik	land/ground/earth		 Biik.m4a
buladu moojerr	bog rock		 Buladu Moojerr.m4a
Corhanwarabul	Dandenong Ranges		 Corhanwarrabul.m4a
wurru-wurru	sky		 Wurru Wurru.m4a
durt	star		 Durt.m4a