



Writing from the ground up. Dry point etching with
Chine Colle. A. V. Foley (2012)

PITCHING IN: WORKING WITH THE RECENT 'EXPERIMENTAL ARCHAEOLOGY' OF WURUNDJERI COUNTRY

VICTORIAN ARCHAEOLOGY COLLOQUIUM
LA TROBE UNIVERSITY, BUNDOORA

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*I acknowledge the Wurundjeri Woi wurrung People as the Traditional Custodians
of the land of the Merri Merri*

With thanks: Acknowledgements

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**Ron Jones, Allan Wandin and Bobby Mullins
(WWCHAC Heritage Unit Elders)**

Uncle David Wandin

Aunty Margaret Gardiner

Aunty Diane Kerr

Uncle Colin Hunter

Thanks to Charley Woolmore & Caroline Spry at WWCHAC for facilitating the pathways for permission to make this presentation.



Staff welcomed to country

Merri Creek Management Committee's (MCMC) staff and members of Friends of Merri Creek (FoMC) were privileged to receive a 'Welcome to Country' smoking ceremony beside Merri Creek in Northcote during June. The ceremony welcomed MCMC and FoMC's presence in Wurundjeri country and acknowledged our care for country on behalf of Wurundjeri custodians.

The 'Welcome to Country' was performed by Uncle Ringo (Ronald Terrick) who is a Wurundjeri Elder. The ceremony is based on Aboriginal Dreaming and it recognises Indigenous nations and the ancestral spirits who enable safe passage for visitors. This is a traditional Indigenous protocol dating back thousands of years and can only be performed by those with rightful ancestry, usually as traditional owners.

Our grateful thanks go to Uncle Ringo who came to us through the Wurundjeri Tribe Land and Cultural Heritage Council. The ceremony was wonderful for all involved and meant a great deal to MCMC and FoMC.

First Wurundjeri Welcome to Country ceremony for MCMC staff.
(*Merri News* May 2010: Merri Creek Management Committee, 2010).

Pitching in: Intercultural relations on Country in the contact zone



Top: Uncle Bill Nicholson smoking and Welcome to Country for students at Willam-ee- Moor-ring (Mount William Greenstone Axe Quarry).

Below: Signage at Earth Rings in Sunbury, Victoria. (Both photos: A. V. Foley 2016)

- Connecting through Wurundjeri people's continuation of their cultural practices from Merri Creek Management Committee (MCMC), a not-for-profit organisation in Melbourne focused on indigenous biodiversity.
- In a contact zone as a 'place' where people with differences of history, culture, etc. meet and connect (Pratt, 1991).
- Placemaking on Wurundjeri Country (Foley 2017, 2020a, 2020b; Frankel 1982; Parmington et al. 2012).
- Australia backed UN Declaration on the rights of Indigenous peoples 2007 in 2009 (United Nations, 2009).
- *Koorie Cross-Curricular Protocols for Victorian Government Schools.*
<https://victoriancurriculum.vcaa.vic.edu.au/static/docs/Koorie%20Cross-Curricular%20Protocols.pdf>

Pitching in: Intention & negotiating representation

Recognising Wurundjeri Country places by Merri Creek as a non-Indigenous educator working with people in the general community and in kindergarten-primary-secondary-tertiary educational places using 'experimental archaeology'.

Stories around Koorong Project: Wurundjeri community practicing their traditions and reinventing cultural practices in Melbourne. Recognising Partnerships and Indigenous Cultural Values recording within Victoria: the Merri Creek Cultural Values Project - Findings and Recommendations (Parmington et al. 2012 p. 65):

1. *Communication and Consultation:* Regular communication between Aboriginal people and the key stakeholders should be established through regularly programmed formal meetings. These meetings will be organised by Wurundjeri Council staff who may choose to establish a Merri Creek liaison committee.
2. *Cross Cultural Awareness:* Awareness training on Wurundjeri history and culture, as well as broader Indigenous cultural values for all stakeholders involved in development and restoration programs along Merri Creek.

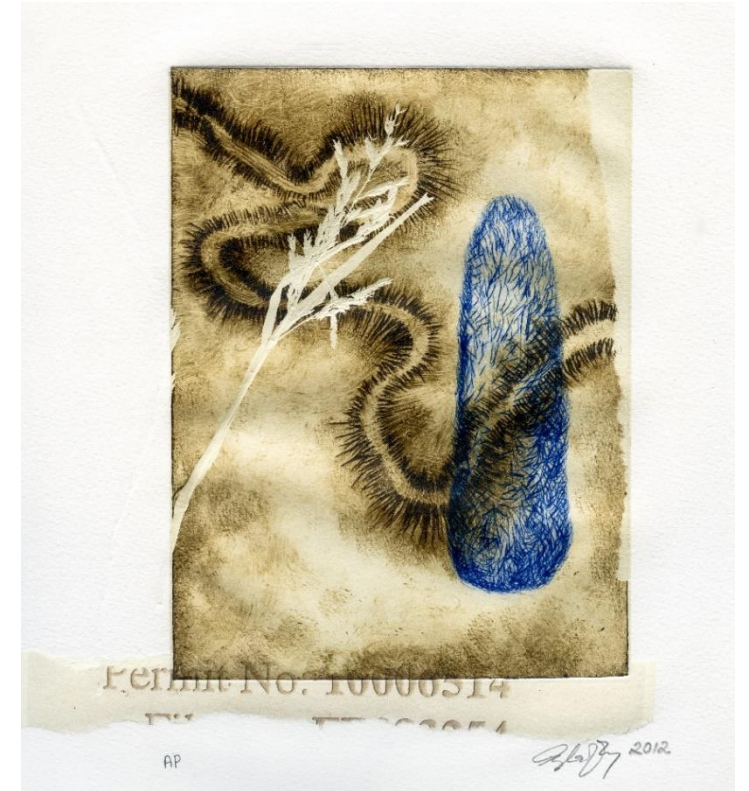


Top: Learning about Wurundjeri Country beside Merri Creek.
Photo: B. Barr 2018.

Below: MerriYarra Confluence. Etching. A.V. Foley (2012).

Koorong Project: Teaching and learning with archaeology (Griffin et al. 2013)

- Recognising: Placemaking in the contact zone on Wurundjeri Country today as risky and essential.
- Fore fronting: Wurundjeri people's rights and self-determination, Country, being out on Country, being out on Country with TO, employing principles of cultural safety, listening.
- Negotiating representation: 'With' not 'about' people, places, things.
- Storying and making as method (Phillips & Bunda 2018; Foley 2020b).
- Antiphonal calling to-and-fro: Intercultural encounters are relational geologically, ancestrally, archivally, contemporarily, and seasonally (Foley 2020b)



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Around The *Koorong* Project: Pitching in in the contact zone



With permission: Uncle Dave Wandin's shield taken from *beal* (gum tree) 2012, Merri Creek, Coburg (2014).
Photos: A. V. Foley



Shielded places (2012).
Dry point etching.
A. V. Foley



Uncle Colin Hunter at the Merri Yarra Confluence in 2018 with beal scarred in 2017. Photo: J. Cirillo, MCMC

Thanks for your time

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