

CONTENTS

FOREWORD	vii
ACKNOWLEDGEMENTS	viii
CULTURAL SENSITIVITY	ix
RATIONALE	x
INTRODUCTION	xi
SOME HINTS ON USING THE LEARNING ACTIVITIES	xiii
STUDENT WORK CONTRACTS	xv
TEAM WORK CONTRACTS	xx
USING MULTIPLE INTELLIGENCES	xxi
UNDERSTANDING THE MULTIPLE INTELLIGENCES SYMBOLS	xxiii
TYPICAL OCCUPATIONS FOR EACH OF THE INTELLIGENCES	xxiv
<hr/>	
WELCOME	3
<hr/>	
PEOPLE & CLANS	5
<i>People</i>	6
<i>Wurrungs</i>	7
<i>Moieties & Totems</i>	7
<i>Ngurungaeta</i>	8
<i>Maps</i>	8
<hr/>	
THE LAND	9
<i>Plants</i>	10
<i>Animals</i>	10
<i>Birds</i>	11
<i>Land Management</i>	11
<i>Vegetation Types</i>	12
<i>Seasons</i>	15

DAILY LIFE	17
<i>Sport</i>	18
<i>Growing Up</i>	19
<i>Education</i>	19
<i>Daily Routine</i>	20
<i>Implements</i>	22
<i>Shelter</i>	23
<i>Medicine</i>	24
.....	
STORIES	25
<i>The Oral Tradition</i>	26
.....	
LANGUAGES & ARTS	27
<i>Art & Crafts</i>	28
<i>Songs & Music</i>	29
<i>Language</i>	31
<i>Messengers</i>	32
<i>Signals</i>	32
.....	
CEREMONIES	33
<i>Initiation</i>	34
<i>Marriage</i>	34
<i>Tanderrum</i>	35
<i>Burial</i>	35
<i>Crime & Punishment</i>	36
.....	
BELIEFS	37
<i>The Dreaming</i>	37
<i>Earth & Sky</i>	38
<i>Bundjil</i>	38
<i>Lohan</i>	39
<i>Mindy, Doolagahs & Bunyips</i>	40
.....	
ARCHAEOLOGY	41
<i>Local Sites</i>	42
<i>A Local Dig</i>	45
<i>Dating Methods</i>	46
<i>Exchange of Goods</i>	46

PLACE NAMES (Places with Indigenous names in Eastern Kulin Territory and their meanings)	47
.....	
VOCABULARY (An alphabetical list of the Eastern Kulin words used in the text and their meanings)	49
.....	
RESOURCES (About the sources of information and the lives of the early authors)	50
.....	
TEACHER RESOURCE SHEETS	
<i>Student Work Contracts</i>	52
<i>Team Work Contracts</i>	56
MULTIPLE INTELLIGENCES CURRICULUM OUTCOMES	60
STUDENT PRODUCTS & PERFORMANCES	61
OPTIONAL ASSESSMENT FORMATS	63
STUDENT PERFORMANCE APPRAISAL	64
.....	
CONNECTING C&SF II OUTCOMES CHARTS	
<i>The Arts</i>	65
<i>English</i>	83
<i>Science</i>	95
<i>Studies of Society & Environment</i>	109
<i>Health & Physical Education</i>	121
<i>Technology</i>	133
.....	
BIBLIOGRAPHY	145

RATIONALE

Why teachers should be using the 'Meet the Eastern Kulin' materials

Entering the third millennium, Australia is engaged in a people's movement for reconciliation between Australian Indigenous peoples and the rest of Australian society. The numbers who participated in the bridge walks in the year 2000 testify to the importance placed by many Australians on the need for reconciliation between original and later Australians. The Council for Aboriginal Reconciliation highlighted in its list of eight key issues for reconciliation the importance of sharing histories. The CD-ROM **Meet the Eastern Kulin**, though focused on pre-invasion Kulin society, is a step towards sharing histories.

In the spirit of reconciliation several members of the Kulin community including Ms Joy Murphy, Ms Caroline Martin and Mr Brian Patterson were invited to view the materials and to comment on them. The authors were ably assisted in preparing the materials for use in schools by Ms Davina Woods and Mr Iain Luck. Iain developed the learning and teaching support materials. The education theory of Multiple Intelligences informed his work. Davina is an Aboriginal woman, a teacher and an experienced resource reviewer. She assisted in the development of the text of the CD-ROM and the learning and teaching support materials. Her employment also illustrates commitment on behalf of the Centre for Australian Indigenous Studies (CAIS), Monash University, to reconciliation and getting the resource right.

The section on archaeology explains how we know about the Kulin lifestyles of 200 years ago. The British writings, which 200 years ago recorded the British views of the life of the Kulin people, are presented in a way which allows for further investigation of the documents and the language of the time. For older students here is an opportunity to better understand the thinking of a society which enacted the oppressive legislation which has led to much of the disadvantage suffered by Aboriginal people in the Australia of today.

Meet the Eastern Kulin is designed to be usable by secondary students and all secondary teachers, not just those working in the key learning area of Studies of Society and Environment (SOSE). It should be in every school in Victoria.

Davina Woods, May 2001

WELCOME**Introduction**

This project is about the Aboriginal people who occupied the central part of the land now called Victoria, Australia. It focuses on their culture before and at the time of contact with Europeans. They spoke a language known today as Eastern Kulin. They had close connections with their neighbours to the west who spoke related Western Kulin languages. They had little contact with their neighbours to the north and east who had different customs and spoke quite different languages.

The eagle and the crow on the home pages are the two types of clans (moieties) in the Kulin world. Each clan was either *bundjil* (wedge-tail eagle) or *waang* (Australian Raven).

In the culture of the Eastern Kulin all the different parts of life are interwoven. Their land, art, music, beliefs, the routines of daily life and the ceremonies for important occasions were all connected together. Few people living today can truly understand the culture of people so different from their own. On this CD and website we present windows into Eastern Kulin culture. It is impossible to fully represent the richness of such a culture. The information is artificially divided into sections only to make it easier to understand; in reality all the sections are interwoven. The Stories section is important because there we get some idea of the culture coming alive.

Inclusion of information about language is an important part of the project. Many people still seem to think that Aboriginal languages were primitive. This is far from true. The languages of this area are highly structured and complex, similar to Latin or Sanskrit.

The maps in the Clans section are based on relief maps. They show rivers, mountains, hills and coastline, features significant to people relying solely on the land. The only modern place names shown on the maps are those mentioned in the early records of clan

boundaries. It is not always possible to relate clan boundaries to the modern landscape that has altered considerably in the intervening years. In particular, reservoirs and swamp drainage have altered the courses of rivers and streams forever. Such factors can make accurate resolution of clan boundaries a frustrating task.

Material for the project was gathered from many sources – historical and contemporary, written and oral, textual and visual. It includes oral histories, unpublished archival material from early days of European colonisation, recent archaeological discoveries and developments in the understanding of land management and the uses of Indigenous flora and fauna.

If you live in Kulin country, this is a story of people who once walked where you now walk. They laughed and cried, loved and hated where you now live. Their story is your heritage.

Verbal/Linguistic:



What form does a traditional Welcome to Country Ceremony take? How important is this ceremony to:

- (a) the traditional land owners?
- (b) visitors to the country?

Verbal/Linguistic:



It is now customary for Aboriginal people all over Australia to conduct Welcome to Country ceremonies on important occasions.

- (a) On what occasions at your school do you think a Welcome to Country ceremony would be appropriate?
- (b) What is the purpose of the ceremony?
- (c) By whom should it be conducted?