



Legacy







10 Listening to my father

Reflections from Neville Buchanan

Neville Buchanan is the son of Harry Tiger Buchanan. An initiated Gumbayngirr man and fluent in his language, Harry Buchanan was one of the most important consultants on the survey. Harry was born in 1898 in Valla and always lived in the Nambucca Valley on the Mid-North Coast of New South Wales, dying in 1980. Neville remains in his father's country and is custodian of his father's stories.

In this chapter Neville reflects on Ray's relationship with his father, and the ways that Ray continued to talk with Neville about what he learnt of Neville's father's knowledge and keeping the culture strong.

Introducing Neville and Harry

Neville, what was your understanding of the Sites of Significance Survey?

Well all Dad said was, Ray and my dad, that it's all very important and that they are very sacred sites. Ray always come up and spent time with me, or spent time with my dad when my dad was alive. Then when my dad passed on Ray still come and talked to me, he still asked me things. I'm really grateful that he still cares about everything. He's keeping me alive. He's keeping me awake by telling me my culture and by waking me up and telling me all these sites and he's keeping me alive. See I just finished an RTA [Roads and Traffic Authority] thing that Ray rang and told me about.

Every time we sit down and talk now, Ray and me, we always laugh about Dad. Ray always says, 'You know, your father was a great man'. He said, 'The wonderful things he left behind'. Then Ray showed us the sites. He talked about the survey and he talked about the sites and that really means a lot to us.

Tell me a bit about your dad.

My dad was named Harry Tiger Buchanan. My dad, he lived on Bellwood Mission and then he came here [Macksville]. That's where he first met up with Ray. Ray was the first one to come to see Dad there and to speak to Dad there. Dad used to make a fire outside and tell his stories to Ray.

Why?

Because somehow I think he initiated Ray, he initiated him through the sites so that Ray could travel to all the sites. Dad always said to me, 'When you grow up



to be a young man', he said, 'I'm going to put you through the rules'. But I never ever got to that because my dad passed away on me. But I'm glad Raymond, or it is Ray to me, would come and help me.

My dad knew all about the sites from the North Coast. He was an initiated man from up in the mountain, Yarrapinni mountain to the Grafton River – the big boundary of the Gumbaynggir people. My dad always spoke about the sites and he always talked about the massacres that went on and he talked about other stories. He told a lot of stories about how the sea became the sea and he told Ray a lot of stories. Dad told Ray that in time coming, he said, we would like to have our own passed back to us – all these things.

I'm his oldest son and I'm still going, you know! He'd be passing back to me, and I've been telling the stories to the kids 'cos I do schools and all that. I'm very grateful for what my dad had done and Ray, 'cos Ray – he done a lot with Dad. It's only because of him I know all these stories, him and Howard Creamer. I appreciated Howard. Howard always had that laugh, he always enjoyed himself. He was somebody that my dad put a lot of trust in, Howard.

Ray and Howard was the main two because they always done things with my father. I still sit down with Ray. I still have that peace. I talk with Ray and we have a yarn up and we talk about the stories about Dad, about the old days. He used to laugh 'cos he was only a young man when he used to go travelling with my father.

I read some of Ray's writing where he says that a number of the older initiated men didn't want to talk to him. Why did your dad talk to him about the stories?

Well my dad knew that he was going to die. My dad knew that he was going to

leave something behind. So what he done, he got up and done something. I think these other older men didn't want to talk about things. But my dad sort of thought about things with Ray, 'Well if I die everything'd be lost and if I pass it on it'll stay, it'll be going on and on.'

He had a hard time, my dad. He had people knocking him. But now they're starting to realise where he was coming from. They're starting to understand that they're telling my dad's story, not me! That's why I'm very grateful for Ray, what Ray and them done, him and Howard Creamer. All these black people around here, all our Aboriginal people are telling my dad's stories.

Ray did a lot of tapes of my dad too, and Howard did a lot of tapes and I got those tapes too, you know. They've been passed back to me – these are stories that I want to pass on to the future.



Is that how Ray got information back to you?

Well me and Ray sat down and talked about it recently. Ray said to me, 'Did you know it's time for them to pass everything back to you and pass everything back to us. 'Cos we're the ones got the knowledge.'

I got a little dance group of my own and they get out there and they dance around, they do the spirit dance and we do the creation dance. 'Cos I always hear my dad talk about the gidgeon mira – that's the moon, but in the Aboriginal language they call it the gidgeon mira 'cos it is a creation, it feeds us, looks after us, it gives us all this energy and it looks after our land.

In a way I think Ray really wanted to know about the land and about these things, about the sites. So he just kept on going and he did things. You know a lot of people didn't like Ray. But I took to Ray because Ray looked at my dad and said, 'This man's got the knowledge, he's got the wisdom and this man, he wants to pass it on.'

What was it about Ray that people didn't like?

Ah. [laughs] There were a lot of things, you know, people just mouthing off saying they don't like him. But I'd say, 'Hang on, what did you do as a human being on this earth? Did you do something like Ray has done?' They said, 'Well, what's he done?' 'Well, I said, 'you know why that man put a uniform on, a

Parks and Wildlife uniform on? He asked my dad a lot of questions and he went with my father, he took him to the bush, they sat in the bush and they talked about the sites, and I said, 'and he got a lot of wisdom and a lot of knowledge from my dad'. I said, 'and he's the one man going to help me with the wisdom and the knowledge 'cos he's the fella who's going to pass it on to me too'. Every time I meet with Ray that's all me and Ray ever talk about. We talk about the sites and the culture and the land itself and the animals on this land.

How must it have been for Ray in those days when he put that uniform on?

A lot of them didn't like the uniform 'cos he worked for the white government and he was only one fella that went out there. I think it was just, he was meant to do it. I believe God worked in his life to show him, show him and teach him about the land and Ray knows a lot with the wisdom and the knowledge he got now.

He had to cope with both working for a place like National Parks and then also working with all of you. How did he do that do you think?

Well I don't know how Ray felt about it on that National Park side. But I know he felt comfortable on our side.

So he was a young man at the time. What sort of knowledge did he come with before he knew your dad?

Not much, but he learned so much. Also that's the thing that I look at. I look at people who want to share and pass on. We're not going to forget, our culture, our land. It's not our land but it's a land that's been given to us to be caretakers of it and to share, so we couldn't say we own the land, the land owns us. Not only for our future but all our futures coming into this world and we've got to keep on teaching them to pass that message on to look after our environment.

How did Ray find out the information? Tell me some stories of going out together.

Well when we used to go out, we used to sit down, the old man used to sit down and he used to make a fire and put the billy on. My dad used to sit there around a little fire and he used to tell the stories. He used to say, 'I'll tell you the story about the gidgeon mira'. He always talked about the gidgeon mira because it was like the creation. He'd tell us about these beautiful trees you get here, bush tucker here that feeds us. And he said, 'When I'm in the bush I've got that beautiful feeling'. He'd always say to Ray, 'How do you feel in the bush?' Ray used to say, 'Harry, I always feel the same as you. I feel so protected in this bush. I'm well looked after you know. It's something that I'm not afraid of being here. Coming here looking at our sites and you here telling the stories about the moon and how the sea becomes the sea and all this.'

So do you think that the survey that was done in the '70s and '80s is any help to you today?

Well there is some sites we could go and teach our kids, take em back to the way Aboriginal people used to do initiations, teach them about respect. At the moment they're wrong on history here and they have got no respect for

anybody, whether young or they're middle aged or they're old, they don't care. These young people they got to know about these things, we've got to take 'em back to the bush and teach 'em, use our laws, teach 'em our laws.

I reckon it's going to help me a lot by teaching my young people to realise that, gee, they got to stop and realise that we are going to walk together – let's help one another, let's share our culture with one another 'cos we all got different cultures. Don't matter which part of the world we come from. We all got to share that culture and we're one of the oldest cultures. That I believe in, because all these shell middens. Our shell midden – it runs from Stuart Point from the Fisherman's Reef right through to Clybucca – nineteen kilometres long, two kilometres deep and the history is there. I take children out to the Golden Hole and I say, 'Here – this is my history here. I could tell you about the history of Australia from here. The story, so many shells and stones and bones of human beings. They all laid in this here shell middens – this is the history of this land.' We all knew about the shell middens and that was the most important significant site because we could tell our stories. This is history that lays in that ground. I went out there with Howard and Ray.

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My dad never ever sat down at the fire without talking about them mob – Ray and Howard and them. 'Cos my dad, he'd always praise 'em. He said, 'My boy, if they don't do these things, you fellas never ever going to learn anything'.

I think Ray was like a role model for everybody. He was a fella that was getting out there. A lot of people didn't understand it. A lot of people went, 'Oh we could do that, we're better than him.' But they never done it! They never put it into action.

He done it for both sides too you know. That's the wonderful thing about it. He brought the parties together. I can't say too much about it because of what he done and how he done it. I'm really proud. I can walk down this street with my head up high. My dad left something behind. Ray – he done something for my dad. You know these are people I can talk about, and Ray, he knows I'm proud of him.



you are cordially invited

to celebrate

the 30th Anniversary of the e
the first Aboriginal officer Ray K

10.30am Thursday 29 May 2003

Director General's Conference Room
NSW National Parks & Wildlife Service
Level 4 43 Bridge Street Hurstville

included will be the unveiling of
RSVP by Tuesday 27 May, 2003



11 Contributions from Aboriginal staff

For me, consulting with Uncle Ray about the sites in and around the Mid-North and Far North Coast and Tablelands, about special sites that are located in these areas – as you guys know, Uncle Ray has spoken with the elders that were still alive back in the '70s and '80s about sacred sites in these areas. Uncle Ray always talks of my Uncle Harry (Tiger) Buchanan who was a Gumbaynggir elder – Maroonga – initiation. We talk of the stories of these sites that he was shown back in those days by our elders and the significance of these sites. I have the utmost respect for Uncle Ray, as I know that I am carrying out his position as Aboriginal Heritage Conservation Officer for these areas. Uncle Ray has told me a lot about the significance of our local sites along the North Coast and I will always carry the respect that he had carried for my uncle Harry as I carry for him.

Vic Buchanan, Aboriginal Heritage Conservation Officer (Macleay).

Without fear of contradiction, I can honestly say, that Ray gave me an educated understanding of what culture really means. We both lived it, however Ray had his life experiences and knowledge, and I had government legislation and tenacity. When I reflect on the time Ray and I worked together, we had the same goals and passion of protecting and preserving cultural heritage values and sites, but we couldn't communicate to one another without losing our patience. If there's one thing that I learned from Ray during his time with the Northern Aboriginal Heritage Section, it's patience. Some days' phone calls would last for hours.

Hilton Naden, Manager, Northern Aboriginal Heritage Section (Coffs Harbour)

Uncle Ray was the first and most senior National Parks & Wildlife Service Aboriginal sites officer I met when appointed to my position in 1993. At that time there was only one other female sites officer in the State, I was the second. In those days Aboriginal women's heritage in National Parks and in some Aboriginal communities was underrated and it was sometimes difficult to justify its significance. Uncle Ray was a tower of strength in supporting us Aboriginal women and the significance of our heritage – even when times were tough and I myself had doubts about the directions that we were heading. In recognising his own limitations in the protection of Aboriginal cultural heritage, he raised the profile of our women's heritage, our role in its protection and gave direction

to the pathway for us to move forward. Without his generous wisdom, strength and words of guidance I wouldn't be where I am, amongst my now many female colleagues, and women's heritage in National Parks would not have the profile it does now. If not for Uncle Ray, Aboriginal cultural heritage in NSW National Parks would not have the recognition or staff it does today. We all have a lot to thank you for, Uncle Ray. Your cultural vision became our future. Thank you for the opportunity to work with, but more importantly, learn from you. I will always be grateful for the daily empowerment you gave me to stand strong and be proud of what I believe in.

Lisa Appo, Aboriginal Heritage Conservation Officer (Grafton)

I first met Uncle Ray at a Victorian archaeological summer school near Swan Hill in 1979, and from this encounter and a subsequent field trip to Narrandera, I was shown the vibrancy of our culture, and that was still there in other Aboriginal communities, all the stories passed down by our elders linking us to our heritage and spiritual places, and the footprints dotted across the landscape showing our movements over the land.

This inspirational period in my life led me to tap into my cultural identity and promote these values for my own well-being, as well as my community through the opportunities of working within the NSW National Parks & Wildlife Service.

In the intervening years the many opportunities talking with Uncle Ray have enriched my cultural understanding of our Aboriginal identity and the need to pull our communities to a level where Aboriginal and non-Aboriginal people can sit down together and as Uncle Ray would always confide the need to truly share an educated understanding.

Rod Wellington, Aboriginal Heritage Conservation Officer (Nowra)

I met Uncle Ray about twelve years ago now, when I first joined NPWS. He scared the livin' daylight out of me at first, then I got to know Uncle Ray and I found him to be a very supportive 'elder' in the Service. Uncle Ray always provided encouragement and support and told me to stay in the job no matter how hard it got 'cause we need Aboriginal people in the Service to fight from the inside for our people on the outside. Thank you so much Uncle Ray for being the leader and a great teacher that you were and still are.

Juanita McCarthy, Ranger (Hunter Region)

I have known Ray for nearly twenty years. I first met and got to know Ray at a NPWS Aboriginal Network meeting in Coonabarabran in early 1986. Ray recounted his visits to Bourke during the sacred sites survey and meeting my grandfather Fred Leppert. This warmed my heart when he spoke of my grandfather and the places that they visited north of Bourke including Yantabulla and Fords Bridge. Ray knew my family before I knew him and that made our friendship even stronger. When I moved from Griffith to Port Macquarie that friendship grew even stronger. Often

I spent time at Ray's place on the Pacific Highway north of Kempsey, listening to the trucks that would cause the house to sway. During this time I became part of Ray's family. I knew that I had a place to go to if I needed to, and the times spent with Ray looking at sites and understanding the importance that he had for his country and his people will always remain a special part of me. There were many times that we would travel together, for meetings or just going for a drive, me driving in order to avoid the 'for sale' signs on the trucks and vehicles that we would pass! But no, Ray wouldn't let me do that. He would raise his eyebrows at the right time and say, 'Hey slow down there', and we would have to go back and have a look. We spent countless hours together talking about the future, the need for Aboriginal community engagement, the empowerment for communities to take control and make decisions about their heritage. I have met many Aboriginal people during my time with National Parks who have influenced the way I think and the respect that I have for Aboriginal cultural heritage. Ray is one of those people who has given me the support and confidence to achieve what I can. I thank you Ray for putting your trust and faith in me, I also thank you for believing in me. Finally, I thank you for letting me be a part of your life.

Gary Currey, Manager, Southern Aboriginal Heritage Section (Queanbeyan)

Afterword

Ray Kelly with Gary Currey, January 2005

I don't consider myself as being a special person, but the opportunities, experiences and the teachings that I have endured, I am extremely thankful for. I am also thankful for living a long and rewarding life. I have mixed it with the best of them: politicians, government department officials, local councils, and educators. But the most rewarding experiences have been the relationships built with Aboriginal communities across NSW, the teachings I have received from my elders, and the many young lives that I have influenced within the National Parks & Wildlife Service. I hope that this book will give continued inspiration and strength to anyone who may set high targets for himself or herself.

To me the Sacred Sites Survey was one of those targets. It was enlightening, in the sense that it proved that Aboriginal people did not rely upon being educated in the 'white men's system', but that they hold and continue to use cultural knowledge that has been passed on through many generations. The survey was also challenging. At the time it extended beyond the notion that Aboriginal sites were only for archaeologists and academics, but they held much more information and were, and continue to be, our Aboriginal learning centres in the landscape.

The survey was a means of capturing Aboriginal cultural information that was not gone. It should be used as a guide for every Aboriginal person to look within their own communities and to find out who they are and where they come from. It is up to our present and future generations to ensure that our culture will remain strong within the memories of our people.

The future of Aboriginal cultural heritage is bright. However, there is still a long way to go. It should be acknowledged that organisations such as the Department of Environment and Conservation (NSW) have done wonders for the protection and management of Aboriginal heritage, and have provided increased opportunity for Aboriginal people to become involved in managing their heritage. Aboriginal community development is still a major priority. We need Aboriginal land managers, Aboriginal rangers and educators to guide our communities, and play a key role in the cultural understanding of our land. All Aboriginal people have a responsibility for the continuation of our Aboriginal cultural heritage.

The challenges for the future will mean documenting and recording Aboriginal people's oral histories and values for places. It will be important to ensure that Aboriginal communities are provided with all the information so that they can have an educated understanding and be in a better position to make an informed



decision. It is not acceptable just to have representatives on various committees, Aboriginal people need to be given equal decision-making roles.

An investment in the Aboriginal future is a must. The trainee ranger (now cadet ranger) program has been a great success. Increased opportunities in park worker [Field Officer] positions have also been a major achievement. All of these opportunities come at a price. There will be many sacrifices to be made, but make sure that you appreciate and take hold of your opportunity and learning. Your communities are relying upon you to be a success and to pave the way for others behind you.

Notes

- 1 See Ray Kelly, 'Why we bother: Information gathered in Aboriginal site recording in New South Wales', in JR McKinlay and KL Jones (eds), *Archaeological Resource Management in Australia and Oceania*, New Zealand Historic Places Trust, Wellington, 1979, pp 78-82; and Chapter 2 of this book.
- 2 See Sharon Sullivan, 'The Interim Aboriginal Sites Committee in NSW: Communication between archaeologists and Aborigines', in Moya Smith (ed), *Archaeology at ANZAAS 1983*, Western Australian Museum, Perth, 1983, pp 322-28.
- 3 Sharon Sullivan, 'Reflexions of 27 years', in Dean Ulm, Ian Lilley and Anne Ross (eds), *Australian Archaeology '95: Proceedings of the 1995 Australian Archaeological Association Annual Conference, Tempus*, vol 6, Anthropology Museum, University of Queensland, 1996, p 2.
- 4 Harry Creamer, 'Working with Aboriginal Communities in NSW: 30 years on', DEC seminar, Darlington Park Resort Arrawarra, 13 May 2003.
- 5 Margaret-Ann Franklin, *Assimilation in Action: The Armidale Story*, University of New England Press, 1995, p 41.
- 6 Ray Kelly in Franklin, *Assimilation in Action*, pp 108-109; and see Chapter 4.
- 7 For an overview of the 1960s, 1970s and 1980s, see David Hollinsworth, *Race and Racism in Australia*, Social Science Press, 1998; Ann McGrath (ed), *Contested Ground: Australian Aborigines under the British Crown*, Allen & Unwin, 1995. For a history of Aboriginal rights see Bain Attwood, *Rights For Aborigines*, Allen & Unwin, 2003.
- 8 Ann Curthoys, *Freedom Ride: A Freedom rider Remembers*, Allen & Unwin, 2002.
- 9 See Chapter 8; and Denis Byrne, Helen Brayshaw and Tracy Ireland, *Social Significance: A Discussion Paper*, Research Unit, Cultural Heritage Division, NSW NPWS, June 2001.
- 10 Ray Kelly, 'Investigation of sites of significance to the descendants of the Yeuin tribal people in the area of the Five Forests on the South Coast of New South Wales', NPWS, May 1978, Aboriginal Heritage Information Management System (AHIMS), Reports catalogue 1438, DEC, Hurstville. In 1977, Harry recorded interviews with a total of 69 Aboriginal consultants who worked for the survey; 71% were male, and 80% over 55: see Howard Creamer, 'The Aboriginal Heritage In New South Wales and the role of the Sacred Sites Survey', NPWS, 13 May 1977, DEC, Hurstville, Harry Creamer Collection, series NS0045, report 23, Site reports 21-40, 1973-1987.
- 11 Howard Creamer, 'Aboriginality in New South Wales: Beyond the image of cultureless outcasts', in Jeremy Beckett (ed), *Past and Present: The Construction of Aboriginality*, Aboriginal Studies Press, Canberra, 1988, pp 45-62.
- 12 Ray Kelly, 'Why we bother'.
- 13 See for example Fay Gale (ed), *Women's Role in Aboriginal Society*, Australian Institute of Aboriginal Studies, Canberra, 1970; Fay Gale (ed), *We Are Bosses Ourselves*, AIAS, Canberra, 1983; and Lisa Appo's comments in Chapter 11.
- 14 Barry Morris, 'The politics of identity: From Aborigines to the first Australian', in Jeremy Beckett (ed), *Past and Present: The Construction of Aboriginality*, Aboriginal Studies Press, Canberra, 1988, p 74.
- 15 Morris, 'The politics of identity', p 80.
- 16 Sullivan, 'The Interim Aboriginal Sites Committee in NSW', 1983.
- 17 Sullivan, 'The Interim Aboriginal Sites Committee in NSW', 1983. The first meeting of the Interim Aboriginal Sites Advisory Committee, opened by the Minister of Planning and Environment the Hon EL Bedford, was on 8 December 1980.
- 18 Howard Creamer, 'NSW Aboriginal Sites Survey: Priorities for the Legal Protection of Certain Sites Investigated by the Survey', 23 January 1979, NPWS Archives, North Coast Regional Office, container no 1, file NR2-3 'Site Officers and Other Aboriginal Employees Previously Known as Sacred Sites Survey Team', 23 April 1976-5 Dec 1985.
- 19 Sharon Sullivan, 'The custodianship of Aboriginal Sites in Southeastern Australia', in Isabel McBryde (ed), *Who Owns The Past*, Melbourne University Press, 1985, p 145.
- 20 DEC NSW, 'Background to the NPWS Sites of Significance Survey Team', nd [May 2004], pp 2-3.
- 21 Isabel McBryde and Glen Morris, 'Working with Aboriginal communities in NSW: 30 Years on', DEC seminar, Darlington Park Beach Resort Arrawarra, 13 May 2004.
- 22 Ray Kelly, 'A Revival of the Aboriginal Culture: We, the Aboriginal People, Need This to Achieve Our Identity'. NPWS June 4 1975, DEC Hurstville, Harry Creamer Collection, Series NS0045, Report 22, Site Reports 21-40, 1973-1987.
- 23 Throughout his first seven years he 'virtually lived' with Ivy, a Gumbaynggir woman, and Donald,

- a Dunghutti man. They spoke little English and he learnt both languages: see Ray Kelly, 'Report on Investigations of Aboriginal Sites in the Bellbrook Area of New South Wales', October 1974, DEC Hurstville, AHIMS, Site Cards 21-6-014; Margaret-Ann Franklin, *Assimilation in Action: The Armidale Story*, University of New England Press, Armidale, 1995.
- 24 Quoted in Franklin, *Assimilation in Action*, p 106.
- 25 Quoted in Franklin, *Assimilation in Action*, pp 108-109.
- 26 See AHIMS Register: Reports Catalogue, [22 December 1997], DEC, Hurstville.
- 27 Ray Kelly and Terry Donovan, 'Survey of Aboriginal Sacred Sites in New South Wales: Sites Recorded in this report have been compiled from fieldwork carried out in the Gumbayngirr, Thungutti and Ngumbar Tribal Areas', 16 December 1976, DEC, Hurstville, AHIMS, Reports catalogue 484, np.
- 28 Ray Kelly, 'Report on Bellbrook Mission Cemetery', April 1974, DEC Hurstville, Site Report 5, Harry Creamer Collection, series NS0045, Site reports 1973-1987 nos 1-20.
- 29 Ray Kelly, 'Report on Investigations of Aboriginal Sites in the Bellbrook Area', October 1974.
- 30 Ray Kelly, 'Survey of Aboriginal Sacred Sites in New South Wales', 16 December 1976.
- 31 Ray Kelly, 'From the "Keeparra" to the "Cultural Bind": An Analysis of the Aboriginal Situation', *Australian Archaeology*, vol 2, 1975, pp 16-17. In the article following Ray's, Howard Creamer continued in outlining the processes the team was working on for cultural revival through feedback of information to communities, the push to get Aboriginal rangers employed, and for the education of the wider community about Aboriginal heritage and its dynamic and contemporary form.
- 32 Ray Kelly, 'The reintroduction of the Keeparra', NPWS, 25 February 1986; see also Wayne Cook, Report, 13 January; and Lesley Maynard, Memo, 14 March 1986: NPWS Archives, North Coast Regional Office, container 1, file NR2-3 'Site Officers and Other Aboriginal Employees Previously Known as Sacred Sites Survey Team', 23 April 1976-5 Dec 1985.
- 33 Ray Kelly, 'The Future of Aboriginal Network Meetings: An Open Letter to my Aboriginal Colleagues', 2 October 1985, NPWS Archives, North Coast Regional Office, container 1, file NR2-3.
- 34 After attempts in 1977 and 1978, a group initiation was held for Aboriginal men predominantly within the NPWS in January 1986. Four participants were initiated by elders including Len De Silva: see Lesley Maynard's covering letter and reports by Ray Kelly and Wayne Cook, 14 March 1986, file NR2-3 'Sites Officers and Other Aboriginal Employees Previously Known as the Sacred Sites Survey Team', North Coast Regional Office, DEC.
- 35 The seven-day workshop was run in July 1977 at the Morrisett Hospital. In 1972 UNE had informed Ned that he was no longer to work with Aboriginal people in an official capacity because, Ned felt, he was seen to be stirring up trouble: see Franklin, *Assimilation in Action*, p 155.
- 36 Aboriginal Sites Officers were transferred from the Sites of Significance survey and given positions in the NPWS District Offices where their responsibilities were to liaise with Aboriginal communities and protect Aboriginal heritage places within the boundaries of the District.

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— 'Investigation of sites of significance to the descendants of the Yuuin tribal people in the area of the Five Forests on the South Coast of New South Wales', May 1978, Aboriginal Sites Register, Reports catalogue 1438, DEC, Cultural Heritage Division, Hurstville.

— 'The future of Aboriginal Network Meetings: an open letter to my Aboriginal colleagues', 2 October 1985, container 1, file NR2-3, NPWS [DEC] Archives, North Coast Regional Office

— 'The reintroduction of the Keeparah', 25 February 1986, Site Officers and Other Aboriginal Employees Previously Known as Sacred Sites Survey Team 23 April 1976–5 Dec 1985, container 1, file NR2-3NPWS [DEC] Archives, North Coast Regional Office

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Interviews

Ray Kelly interviewed by with Dee Murphy et al, Kempsey, Historic Heritage Information Management System (HHIMS), Cultural Heritage Division, DEC, Hurstville:

6 Dec 2002	Tape 1*	D Murphy, C Perkins [Brown], R Preece
12 Dec 2002	Tape 2	D Murphy, C Perkins [Brown], R Preece
12 Dec 2002	Tape 4	D Murphy, C Perkins [Brown], R Preece
13 Dec 2002	Tape 5	D Murphy, C Perkins [Brown], R Preece
7 Dec 2003	Tape 7	D Murphy, C Perkins [Brown], R Preece, K Roberts, K Kelly

(* Note that tape numbers refer to the cassette cases, not to the logged transcripts, as they may vary.)

Recordings of interviews conducted by Jo Kijas, held at the HHIMS, Cultural Heritage Division, DEC, Hurstville:

Buchanan, Neville	22 July 2004	Macksville	RKP 11
Creamer, Harry	22 Feb 2004	Woodburn	RKP 02
Delaney, John	24 Mar 2004	Sydney	RKP 03
Fields, Ted	27 July 2004	Walgett	RKP 13
Iceton, Ned	11 May 2004	Armidale	RKP 05
Kelly, Allan and Liz	26 July 2004	Tamworth	RKP 12
Kelly family: Laurel McKenzie, Alice McKenzie, Karina Kelly, Leah Kelly, John Boy Kelly, Joe Carriage et al	29 May 2004	Batemans Bay	RKP 10
Kelly family: John Kelly, Karina [Tina] Kelly, Thelma Kelly et al	15 May 2004	Kempsey	RKP 08
Kelly, Ray (Junior)	26 May 2004	Sydney	RKP 09
Morris, Glen	23 Mar 2004	Armidale	RKP 04
Morris, Leonora	13 May 2004	Coffs Harbour	RKP 07
Sullivan, Sharon	20 Feb 2004	Nymboida	RKP 01
Vale, Laurel	12 May 2004	Armidale	RKP 06

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Two years ago, when our Survey had first begun, many white experts had given us the impression that there were no living sites or very few in the State of New South Wales RAY KELLY, 1975

In the mid-1970s, at a time when white society believed there was little connection between Aboriginal people living in New South Wales and sites of Aboriginal cultural heritage value, a team of passionate and dedicated people embarked on a remarkable and challenging project that was to become known as the NSW Sites of Significance Survey.

Ray Kelly, was a key member of the survey team and in 1973 was the first Aboriginal Research Officer to be employed by the NSW National Parks & Wildlife Service. *Revival, Renewal & Return* documents the exhilaration, as well as the keen sense of responsibility that exemplified Ray's experience during the most ambitious years of the survey from 1973 to 1983. Through his own words, and the memories of friends, family and colleagues, combined with perceptive analysis by the author, *Revival, Renewal & Return* provides an engaging account of the pioneering work of the survey, charting the adventures, ambitions and achievements of those involved, their lives and relationships and the political and social mores of the time.



Revival, Renewal and Return is a key contribution to our understanding of the history of Aboriginal cultural heritage protection in NSW. It will interest those working in cultural heritage as well as students and those readers keen to learn more about the growth of awareness of Aboriginal culture and heritage in Australia.

Dr Johanna Kijas is a consultant historian based on the north coast of NSW.



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