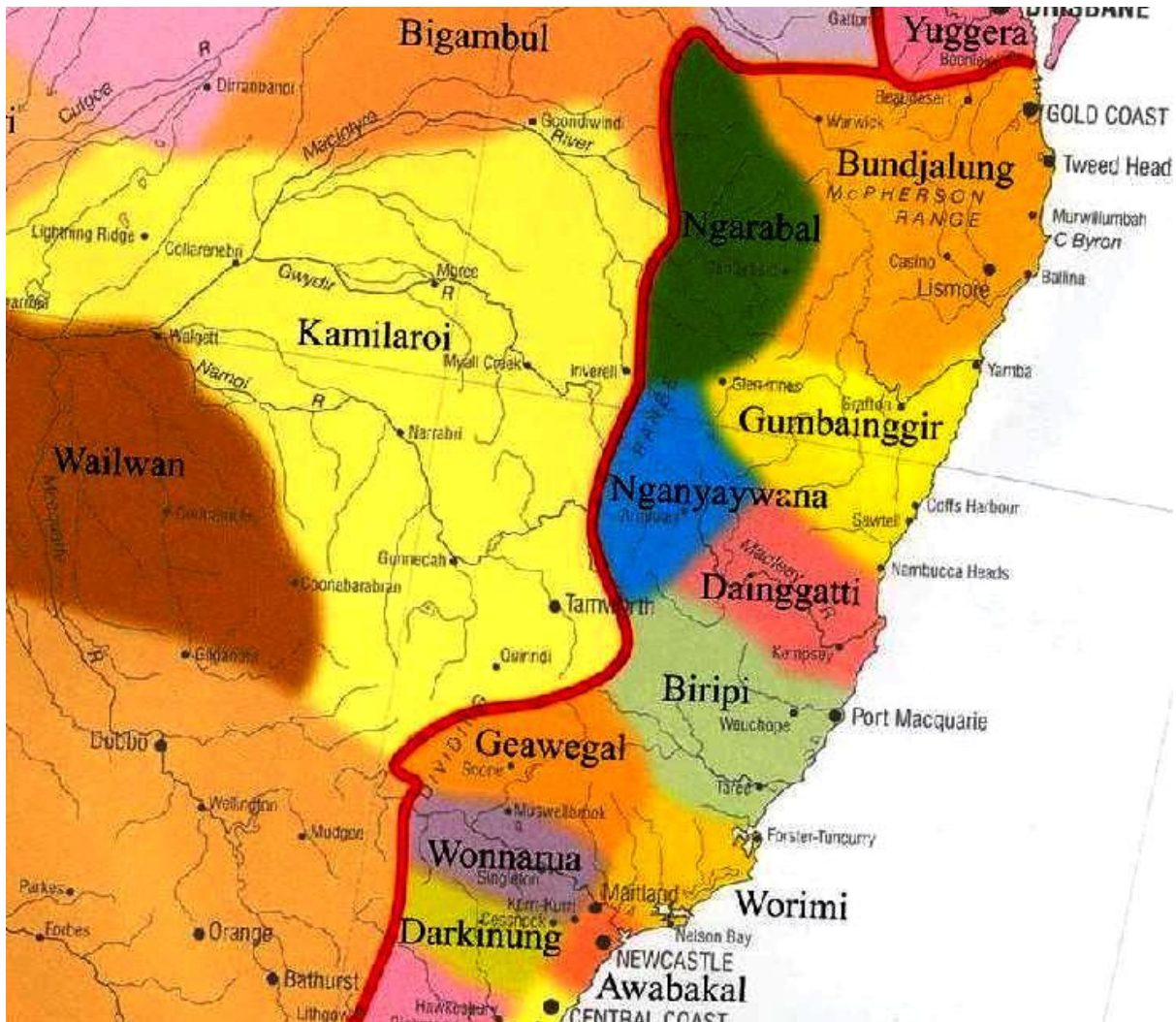


## RECONCILIATION TRAIL - Moree to Myall Creek - Kamilaroi country

As we start off in Willow Tree and Gunnedah on the way to Moree and then travel to Terry Hie Hie, Gravesend, Cranky Rock and Myall Creek we are making a long curving path that joins onto the one at the Memorial site which for Aboriginal people speaks of the path of the Rainbow Serpent moving through the land and creating the features of the landscape.



### Who belongs to this country?

The traditional custodians of the Liverpool Plains are the *Kamilaroi* nation which is the second largest in Eastern Australia after the Waradjuri land that lies further south and west of the Blue Mountains. The Kamilaroi (pronounced Gamilaroi) inhabited a large country, stretching from as far as the Hunter Valley in NSW through to Nindigully in Qld and as far west as the Warrumbungle Mountains near Coonabarabran. They maintained fertile soil, running rivers and streams, and plentiful fish supplies. Today, descendants of the traditional people of the Kamilaroi Nation continue to occupy these lands. They are known as 'Murri' people. The towns in their country include Moree, Inverell, Narrabri and Gunnedah.

The Kamilaroi (Gamilaraay) language belongs to Australia's largest language family, the *Pama-Nyungan*. Before 1788 this language family covered 90% of the country and comprised hundreds of languages. Today the Gamilaraay language remains an important part of Kamilaroi heritage. Although there are no fluent speakers, the language is being reconstructed from recordings and dictionaries, and is being taught by Kamilaroi people. <https://en.wikipedia.org/wiki/Gamilaraay> )

In the early days of colonisation Europeans were awarded land in NSW by the Governor because it had been annexed as Crown Land by the British Government and the country declared Terra Nullius, meaning 'No-man's land', so called because there was little understanding of tribal lands and boundaries. According to British law the land could be taken because of the absence of fixed dwellings or visible agriculture. This fiction was used by the European invaders to justify dispossessing the Aboriginal people of their lands and of the sovereignty they had asserted for at least 60,000 years. At that time Europeans were ignorant of the complex nature of Aboriginal culture, language and beliefs with many regarding them as less than human. They were treated as flora and fauna, not counted in the census or regarded as Australians in the Constitution until 1967.

### **The Frontier War**

The Kamilaroi people fought back with the move northwards of white pastoralists in the 1820s and 30s, which saw the country on which they depended for food and ceremony, occupied. Native animals were destroyed and the land was stocked with sheep and cattle. The Europeans would take advantage of their women and sometimes kill the men when they hunted livestock to feed their clan. The Aboriginal people would then kill in return and so a guerrilla frontier war developed, whereas around Sydney, although there had been killings and massacres, larger numbers had died from European diseases for which they had no immunity. In the north there was less contact but nevertheless around 50% are thought to have died from Smallpox\*. Many also died from skirmishes with both government soldiers and groups of local squatters, convicts and freed men. In 1828 Acting Governor Colonel Snodgrass sent Major Nunn with a mounted police detachment to track down Kamilaroi people who had killed five stockmen in separate incidents on the Gwydir River area. On January 26 1838 a disputed number of Kamilaroi were shot dead after one of the troupers had been speared in the leg at Waterloo Creek. When Major Nunn left the area he told the local stockmen that they would need to take care of the situation. This led to several massacres of which Myall Creek was the most infamous.

As early as 1855 the missionary William Ridley found that the Kamilaroi were "much reduced" through introduced diseases, massacre, and deprivation of traditional tribal lands and foods. Those Aborigines left were settled in small groups at almost every pastoral station. Aboriginal women were exploited by white station workers, and many children were born to these liaisons. Because of the rush to the goldfields by the white stockmen, Aborigines were indispensable in stock keeping, droving (men and women), helping in domestic work for the free settlers and other occupations.

These changes led to the destruction of the Aboriginal social order and a significant loss of Aboriginal culture. This loss of culture can be seen in the ending of the great religious festivals such as the Bora ceremonies.

**How would you feel if the place you lived in was taken over by someone else?**

## Government Reserves

By the 1880s Crown land was gazetted as “Reserved for the use of Aborigines” and in 1883 the Aborigines Protection Board was set up by the NSW government to monitor the church missions and reserve activities and to give out rations. There were 114 reserves by 1895 including Terry Hie Hie. Missionaries first came to the north west in 1909.\*

## Segregation and government control

To keep Aboriginal people from encroaching on lands now no longer legally theirs, they were herded or encouraged into missions and reserves. In 1902 till the 1960s Aboriginal children were excluded from public schools.\* In 1909 the Aboriginal Protection Act was passed, giving the Aborigines Protection Board the power to establish reserves and force Aboriginal people to live on them. In 1915 The Board was given the power to remove children and place them in white care.

Managers ruled over Aboriginal people without recognition of their culture or customs, and permission had to be sought from the Manager to go fishing, hunting, to visit relatives or attend a funeral. Reserves and missions became prisons without walls.

New powers in 1936, included power to confine Aboriginal people against their will and to regulate their lives such as who they could marry, their finances and any travelling outside the reserve .

In the 1940s the Board was reformed as the Aboriginal Welfare Board with more focus on training for employment and assimilation. In the 1950s and 60s there was an emphasis on moving people out of the stations into smaller reserves on the edges of towns.

[www.ENVIRONMENT.NSW.GOV.AU/CHRESEARCH/RESERVESTATION.HTM](http://www.ENVIRONMENT.NSW.GOV.AU/CHRESEARCH/RESERVESTATION.HTM)

[https://en.wikipedia.org/wiki/Waterloo\\_Creek\\_massacre](https://en.wikipedia.org/wiki/Waterloo_Creek_massacre)

*Burrul Walaay* Noelene Briggs-Smith Northern Regional Library 2001

## The stolen generation

In NSW an amendment to the Aborigines Protection Act, in 1915 stated that any Aboriginal child might be removed without parental consent if the Board considered it to be in the interest of the child’s moral or physical welfare. Forced removals without a court case became normal. This discriminatory law had the purpose of assimilating Aboriginal children, especially those with whiter skin, into white society. Over 6,000 children in NSW had been removed by 1969.

The Kamilaroi at Terry Hie Hie were so afraid of their children being taken away that they scattered, and the manager lost his job.

A National Apology was given by Prime Minister Rudd to the Stolen Generations in 2008. This was an important step that helped in healing the deep hurt caused by removal and the refusal to apologise, although many are calling for reparation, not just apology, and in 2014 a group of Gunnedah grandmothers organised the *Grandmothers March against Removal*, showing the issue of removal has not yet been totally resolved.

## **Aboriginal control**

There is a long history of indigenous activism seeking equality and government action. In 1972 the Whitlam Government started a new era with the key guiding principle of self-determination. It created the Department of Aboriginal Affairs, ushering in a period of significant Commonwealth expenditure and programming in Indigenous affairs, and in 1973 initiated moves towards Aboriginal Land Rights.

Federal funding of community organizations enabled Indigenous communities to set up their own legal services, health services and co-operatives. At Pius X Mission in Moree, for example, the Aboriginal community took over the management of the pre-school and medical service. Since that time many significant changes have occurred towards the Indigenous people's goal of becoming equal citizens with full recognition of their First People status, and their land rights and cultural heritage and right to self-determination.

In Moree, community organizations include Pius X Aboriginal Corporation, the Aboriginal Land Council, the Dhiiyaan Aboriginal Centre and the art centre Sisters Under the Skin.

### **Why is this history important for us?**

Australia's Indigenous peoples have been living with injustice for generations – loss of land, language and culture, and children or parents as well as racial prejudice and lack of understanding. This has led to poverty, ill-health, lack of work, alcohol and drug dependence, depression, suicide, violence and incarceration at rates far above the general population. Even so and against many odds they have contributed far above their population percentage with sporting heroes, artists, musicians, dancers and political leaders. We have appreciated and absorbed some of the richness of the Aboriginal culture but there is so much more to learn and benefit from.

From the newspapers and documents in the 19<sup>th</sup> century it was clear that people knew what was going on – they admitted that the land belonged to the Aborigines and that it was being taken without treaty or recompense. They knew about the frontier wars and the massacres. But for those coming after the turn of the century there was silence. Little or nothing was taught in the schools; there was little awareness or understanding in general society. Where the two cultures lived near one another, particularly in the country, there was often segregation and always racial prejudice. This was brought to prominence in the 1960s when Charles Perkins, an Arrente man, and the first Aboriginal university graduate, led the Freedom Ride through country NSW.

Gradual progress in rights was made up to the early 90's and the decade was dedicated to move towards reconciliation. But little happened when Prime Minister John Howard was elected in 1996. He derided the black armband view of history and refused to say sorry to the stolen generation of children taken from their parents by the government and put into institutions between 1910 and 1970. Then came the Rudd apology at the beginning of his Prime Ministership in 2008 and now there is a new move towards constitutional change and treaty.

In the present day so much more of the past history is available and is becoming known giving us the opportunity to move towards meaningful dialogue and action. The Reconciliation Trail has the potential to help in this process by selecting a number of places for us to visit that have stories

ranging from before settlement up to the present day. This booklet will help us to understand more as well as giving us the opportunity to record our thoughts and sorrow for things that, while we may not have been involved in, we have inherited. We have the opportunity to take some responsibility as fellow citizens in helping to make amends and to say "Sorry".

**DO YOU KNOW? Find answers to the questions below using a search engine via your phone or ipad, then check answers on the separate Answers document.**

1. What state has the highest number of Aboriginal people?
2. Can you be an Aboriginal person if you have light skin or blonde hair and blue eyes?
3. Who was the first Aboriginal person to be elected to Parliament?
4. Which State has had an Aboriginal Governor?
5. Who was the first Aboriginal graduate from a university?
6. Who are some famous Aboriginal sports people?
7. What Aboriginal people have been Australian of the Year?

Source: <https://www.creativespirits.info/aboriginalculture/people/famous-aboriginal-people-role-models#ixzz5By0qqFDI>

8. What is the name of an indigenous musical instrument?
9. Do you know the name of any Aboriginal music group, singer, actor, film-maker or artist?

Find some songs on You Tube and listen to them.

10. Who wrote *Take the children away*? Listen to it on You Tube.
11. Who wrote the song "Let's dance?" and where was it filmed? Find the town on your map and find the song on You Tube and listen to it. What was important about this song?

12. Who is Stan Grant? Listen to him on You Tube  
<https://www.youtube.com/watch?v=uEOssW1rw0I>

13. Can you put the places you visit for the Reconciliation Trail in Moree in historical order starting with the oldest?

<http://www.schoolatoz.nsw.edu.au>

<https://www.creativespirits.info/aboriginalculture/history/aboriginal-history>

## COLOUR MEANINGS AND QUESTIONS

**GREEN** is for directions and travel information

**BROWN** is usually for questions you can research and answer

**BLUE** is for headings and links

The answers to questions from now on can be found at each site you visit and then checked in the Answers document.

### THE RECONCILIATION TRAIL

You should be able to cover the trail in one day if you wish to. Two days would be better staying in Moree the first night and Warialda, Delungara or Bingara the 2<sup>nd</sup>. You can then visit the Memorial on the 2<sup>nd</sup> day and add some of the additional places that are listed as possible extensions of the trail or doing the walk to or from Bingara to the Memorial site.

**WILLOW TREE** From Willow Tree you branch to the west if going to Moree or east if going to Armidale. It is worthwhile to stop at the Willow Tree visitors' Information Centre to read the story boards about the Kamilaroi nation and pick up some brochures. The answers to questions below can be found on the storyboards in front of the Information Centre.

#### THE GOMEROI

1. Did the Aboriginal people have written languages?
2. What is the pronunciation of Kamilaroi that is the generally accepted one in the area?
3. Why did the Gomeroi selectively burn the land
4. What was traded among neighbours
5. What were other things they made? Name 2

#### THE ORDER OF SOCIETY

1. Who was elected in Kamilaroi society?
2. Could you marry anyone you wanted to? Explain.
3. What had to happen before a man married?
4. What was a bora ring like?
5. Which state in Australia has the most carved trees?
6. What did the initiate have in the possum skin bag worn around his neck?
7. How were people invited to ceremonies?
8. What was the bullroarer for?
9. What two kinds of corroborees were there?
10. What other games did they play
11. What were the doctors and wizards called?
12. What is the name of the supreme being the Kamilaroi believe in?
13. What is the Emu in the sky?
14. What month of the year can it first be seen?
15. What month of the year are Emu eggs laid?
16. Where does Baiame live?

17. Who is Daramulun? Baiame's son
18. What is the mound in the picture?
19. How were old people treated?

### SHADOWS ON THE LANDSCAPE

#### Songlines

1. What are songlines?
2. What are some of the paths today?
3. How long did it take the Mundlunga corroboree to travel from North West Queensland to South Australia?
4. Where are songlines still used today?
5. What is one of the most important things that songlines identify?

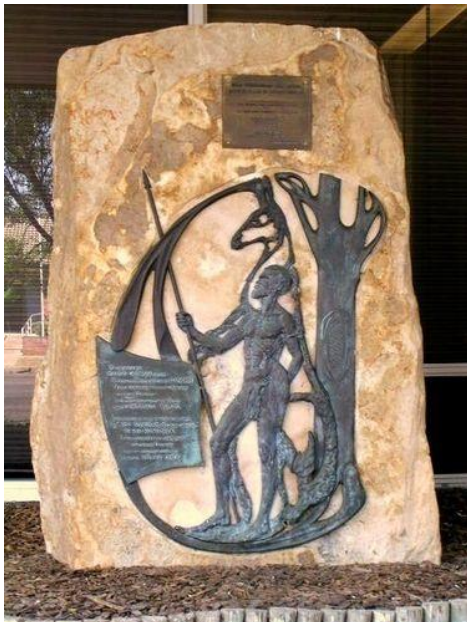
#### Axe grinding grooves

6. What are the grooves for?
7. Where are they usually found?

#### Scarred trees

8. Are there many scarred trees in NSW?
9. What kind of trees will you find them on?

## GUNNEDAH



Gambu Ganurru (or Cambo Gunnerah), was a legendary warrior and wise chief of the Gunn-e-darr of the Kamilaroi tribe who lived in the 18<sup>th</sup> century. His story was the subject of Ion Idriess's book "The Red Chief".

**His burial place is marked by a close-by plaque and sculpture at the front entrance of the State Office Block 35-37 Abbott St.**

The Cumbo Gunnerah Gallery and Keeping Place The museum holds a significant selection of stone artefacts, carved trees, weapons and utensils, while a memorial stands to commemorate the Red Chief.

**26 Chandos Street, Gunnedah. Entrance fee. Visit by prior appointment only on 6742 3602.**

1. What did his people call Gambu Ganurru?

## MOREE

Moree is a large town and a centre for agricultural industry. It was established in 1862 with first a courthouse, a policeman and the first church (Wesleyan) following in 1867 when the population was 43. Today it is over 13,000 with 20% Aboriginal which is the highest Aboriginal population outside Sydney. It is an agricultural centre with wheat, cotton, pecans and olive oil as the main crops. It sits over the Great Artesian Basin and is known for its hot springs. Moree was the most segregated

town in Australia with Aborigines not allowed into Council buildings which included the Swimming pool. They also had a separate wing in the hospital at the back of the hospital with all Aboriginal nursing staff. This situation persisted until the late 1960s.

**Where to stay - Stay at Gwydir Caravan Park in Amaroo Drive off the Newell Highway (Narrabri Rd) on the way into Moree or one of the motels that has hot spring pools that you can soak in. Or you can stay anywhere else and visit the Swim Centre which also has water from the springs.**

**The Reconciliation trail** starts in Moree where there are several places to visit especially from the more recent time of Aboriginal history.

- A good place to start is Visitor's information centre on Alice street by the Mehi River and Jellico park. You can pick up a large A3 map of Moree.
- Across from there at the top of Anne St is the Artesian Aquatic Centre.
- Then drive down to the other end of Anne St. to see the Pius X medical centre and Pre-School
- Drive back along Anne St to Frome St and turn left. Go over the river continuing into Balo St to the Dhiiyaan Aboriginal Centre on the corner of Balo and Albert Sts , with the Sisters in Hand next door and the Yaama Ganu gallery and coffee shop at 211 Balo St. Keep your eyes open for street art on one of the walls.
- Turn right into Heber St and you come to the Moree Gallery on Frome St. Across the road is the Tafe College which houses the Mehi Gallery
- Follow Heber St away from the Gallery passing the Golf course and river on your left until you reach the cemetery.
- Return along Heber St and turn R at Frome St to cross over the river. Take the first L onto Alice St onto the Gwydir Highway and follow it along with the river on your left. At a bend in the river further from the road there is the Top Camp plaque on a rock under a small tree.
- If you are going to Terry Hie Hie the same day, continue to travel south (left) on Balo St. Cross over the river and turn left (east) onto the Gwydir Highway B67 and drive out of town until you reach the Terry Hie Hie Rd. on your right.

**Moree Visitor's information centre – Anne and Warialda St by the river**

### Moree Hot Springs



Australia has a history of bathing in hot springs stretching back over the many thousands of years when the Aboriginal tribes occupied the Continent. The springs come from the Artesian Basin lying under approximately 22% of Australia. It is the largest reservoir of underground fresh water in the world.

In Australia hot springs can be found in every State and the Northern Territory. There are over 50 currently identified hot springs, bore baths and natural springs in Australia



[http://indigenousrights.net.au/civil\\_rights/freedom\\_ride\\_1965](http://indigenousrights.net.au/civil_rights/freedom_ride_1965)

<http://www.abc.net.au/news/2015-02-17/gerald-stone-reflects-on-freedom-ride-organiser-charles-perkins/6132128>

<https://www.travelin.com.au/articles/Moree-Soundtrails-03383>

## Questions from the display boards in the swimming pool

1. How many times did the Freedom bus come to Moree? Why?
2. In what way are the baths a 'pool of knowledge'?
3. What 3 sports attractions were held at the pool in the 1950s?

## St Pius X - Anne St., Moree

St Pius X Mission was founded in 1965 by the Roman Catholic Church and the Daughters of Charity. It was set up in an effort to make a Preschool and Medical Service more available to the Aboriginal Community of Moree.

In 1984, in line with the Catholic Church's belief in self management, RATHER in line with the Aboriginal community's wish for self-management, an Aboriginal Management Committee was elected.



In 1987, the centre's name was changed to Pius X Aboriginal Corporation when official control was handed to the Aboriginal Management Committee by the Diocese of Armidale. Since then services and facilities have been expanded and improved to meet the needs of the Aboriginal Community. This includes the opening of the Dental Unit on the 6th February 1989.

If you are there between 9am and 1pm you may want to ask at Reception if you can see the chapel. There are some Aboriginal paintings of the Crucifixion, Resurrection, Pentecost and the Feeding of the 5,000.



## Kiah Kids Pre-School - Anne St., Moree

"The children at Kiah Pre-School in Moree were so proud to launch their CD today. Called Kiah Kids - Yuligi Yugul Gari, it's a collection of songs translated into our Kamilaroi language, and includes familiar ones like If You're Happy & You Know It"....**KIAH KIDS CD is available from: [jess@be.org.au](mailto:jess@be.org.au)**

In 2016 it celebrated its 50th anniversary so it's become an institution in Moree. The continuation of culture and language is so important and at Kiah they incorporate it into songs, dance and performances – the kids get to learn about traditional Aboriginal practices in fun and engaging ways.

<http://be.org.au/2016/09/22/kiah-kids>

## QUESTIONS from the Pius X site

1. Can non-Aboriginal people be treated at the health centre?
2. What is the Gamilaraay name for the centre and what does it mean?

## Moree cemetery – 6 Greenbah Rd., Gwydir Highway – next to Golf course



The Aboriginal section has been developed by Auntie Noelene Briggs-Smith. Many Aboriginal people belonging to various churches are buried in those sections of the cemetery.

The youngest child of English author Charles Dickens, Edward Bulwer Lytton Dickens (1852–1902) emigrated to Australia, living in Moree and became member of parliament for Wilcannia. He is buried in Moree cemetery.

<https://www.travelin.com.au/articles/Moree-Soundtrails-03383>

## QUESTIONS from the Aboriginal section of the cemetery

1. How many Aboriginal soldiers from the area fought in World War 1?
2. Who rode in the Camel Brigade?
3. What grave did you find most moving or interesting?



## Moree Gallery – Max Center,

Heber St. | T 02 6752 3927

Monday to Friday 10am - 5pm

Saturday 10am - 12 noon

They keep a historical heart-shaped breastplate given to King Billy and



Queen Maggie. These are not usually on public display so you need to ask to see them or they may be on display at the the Dhiyaan Aboriginal Centre.

## QUESTIONS from the Art Gallery

1. What did you like best in the Art Gallery?
2. Can you find one of the earliest Aboriginal pictures and one of the most recent?
2. In what way is Aboriginal art different from other Australian art?
3. What was the building used for before it was an art gallery?

**Dhiiyaan Aboriginal Centre** Moree and District war Memorial Education Centre cnr Balo and Albert Sts. 6267 3238 6752 1346

This resource centre houses an important collection of Kamilaroi family histories and traditional artefacts. The centre curates photographic exhibitions. Aboriginal people research their family history here.



**Yaama Ganu Art centre and cafe** - 211 Balo St  
Hours Mon – Fri 8.00am – 3.00pm, Sat 8.00am – 1pm  
Phone: +612 6794 3280



The Yaama Ganu Gallery is a not-for-profit Aboriginal art gallery and home to Cafe Gali.

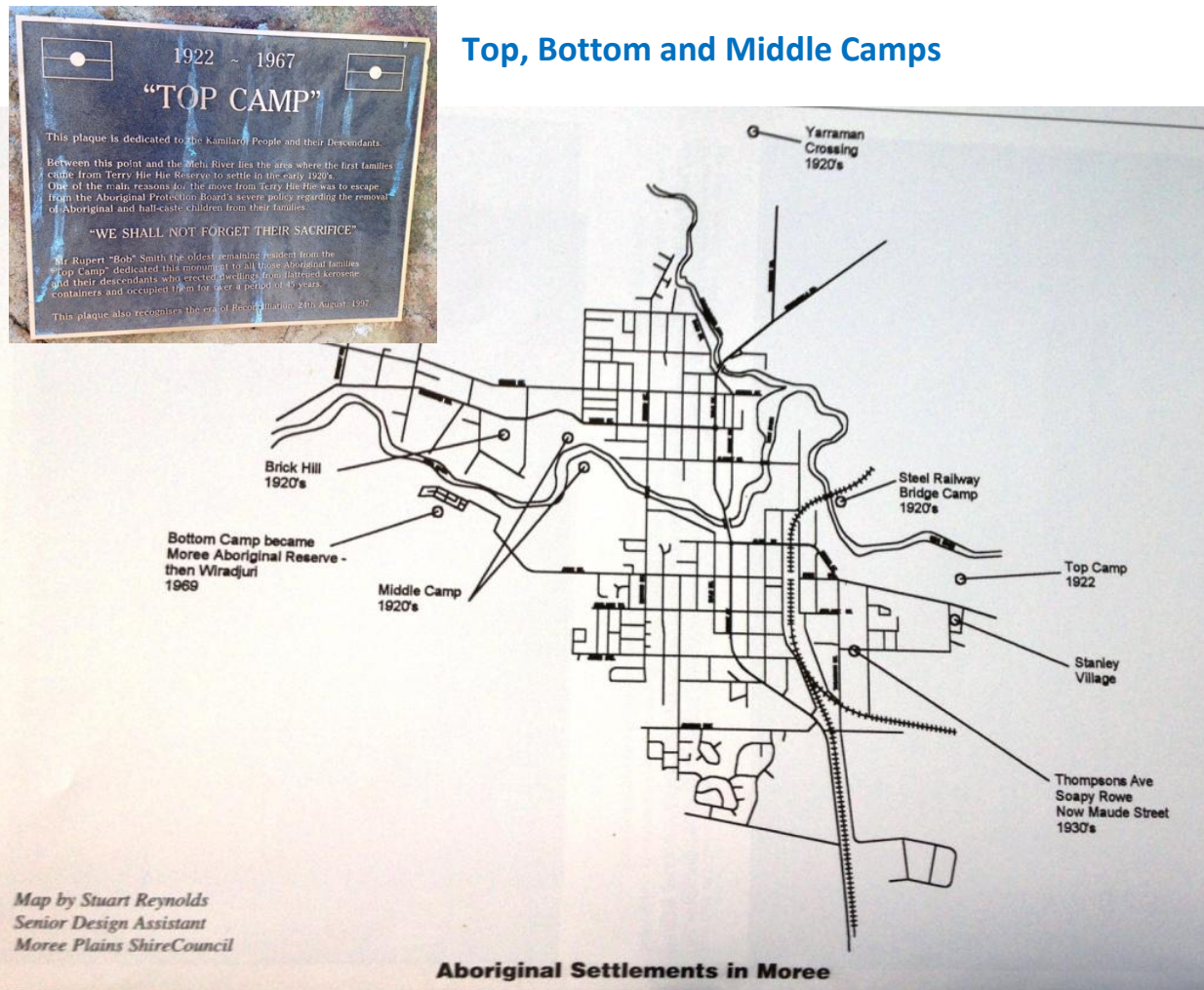
The Gallery proudly supports and features consigned works from artists of the local Kamilaroi nation and Aboriginal managed Art Centres from communities around Australia.

The Gallery is owned and operated by the Aboriginal Employment Strategy. The AES is a 100% managed, national, not-for-profit recruitment company. The

AES was started in Moree in 1997 by cotton farmer, Dick Estens AO, with the support of the cotton industry through the Gwydir Valley Cotton Growers Association. The AES grew out of recommendations of the 1991 Royal Commission into Black Deaths in Custody to

establish promotion committees nationwide for Aboriginal Employment. The AES is seen as an innovator and leader in Aboriginal employment and training.  
<http://yaamaganu.com.au/about>

**Mehi Gallery and Art Studio** in Moree Tafe H block Frome St on the banks of the Mehi River visiting hours Mon – Thurs 10am – 3pm. Closed in school holidays.



When families fled from Terry Hie Hie in the 1920s to escape the control of the Aboriginal Protection Board, many settled on the Mehi River at “Top Camp” on the fringe of Moree on the stock route. Here they built huts from flattened kerosene cans and other salvaged materials. They survived as best they could without a clean water supply, bathing facilities or sanitary service. There were already other Aboriginal people in Moree camped along the Mehi. Top Camp became the biggest camp. In 1967 houses were built by the APB opposite Top Camp and many from Top Camp moved into Stanley Village – “We were happy to move and couldn’t wait. We didn’t have to carry water or worry about kerosene for fridges and lights.” “Bottom Camp”, three miles out of town where Pius X is now, was set aside as the only Aboriginal reserve. The first houses built in the 1940s and 1950s had small outside water tanks and no bathroom. It was here that the Aboriginal school was built for children excluded from town schools. “Middle Camp” was between Top and Bottom camps and on both sides of the river.

In the map above you can see Bottom camp on the left and Top Camp on the right along the river.

## From the Top Camp plaque

1. Who was the oldest surviving resident of Top Camp? Rupert "Bob" Smith
2. What era does the plaque recognise? The era of reconciliation.

## TERRY HIE HIE



### Why is it important to Aboriginal people?

Traditional *Kamilaroi* Aboriginal people used to gather at Terry Hie Hie for ceremonial events. At its centre was a large Bora ground. There are at least 240 axe grinding grooves of various shapes and sizes located within Terry Hie Hie Aboriginal Place. Both the corroboree ground and axe grinding grooves are evidence of the long-term use and occupation of the area.

### What happened?

The *Kamilaroi* continued to gather and camp at Terry Hie Hie even as European farmers moved into the area in the 1830s. While there was some reported settler-Aboriginal conflicts in the early period, in the late 1860s John Cory had purchased the station of 9,300 acres, established in 1836, where he was property manager from owner George Bowman. He maintained a good relationship with the local Aboriginal people, employing them on the station and honouring the Aboriginal 'King' and 'Queen' of Terry Hie Hie with brass plates. During the 1880's the Aborigines Protection Board (APB) began establishing reserves and in 1895 it set aside 102 acres at Terry Hie Hie for Aboriginal settlement. In 1911 an Aboriginal school was opened by the APB and the reserve came under a teacher/ manager. In 1915 there were 95 Aborigines living there. In 1919 the Aborigines Inland Mission (AIM) established a base at Walgett and appointed Rodolphe Schenk. He would ride his pushbike and later



a motorbike to Terry Hie Hie to preach. Among his converts was King Billy Barlow. After King Billy died in 1920 and John Cory in 1921 with Mr Schenk relocating to Western Australia in 1921, Aboriginal families began to move away to Moree and beyond to escape the removal of their children by the APB. The last families and individuals to live at the reserve left in the 1940s. It is still remembered as an important Aboriginal settlement by local Aboriginal people.

a motorbike to Terry Hie Hie to preach. Among his converts was King Billy Barlow. After King Billy died in 1920 and John Cory in 1921 with Mr Schenk relocating to Western Australia in 1921, Aboriginal families began to move away to Moree and beyond to escape the removal of their children by the APB. The last families and individuals to live at the reserve left in the 1940s. It is still remembered as an important Aboriginal settlement by local Aboriginal people.

### Terry Hie today

Today, Terry Hie Hie Aboriginal Place forms a tangible link between *Kamilaroi* ancestors and their living descendents. The place is owned by the Moree Aboriginal Land Council, and is visited by the local Aboriginal people, who feel a connection to their ancestors and culture. Aboriginal people continue to visit Terry Hie Hie to maintain their knowledge and connection to it and to pass on the knowledge of its significance to others.

### Quotes

**Uncle Lyle 'Lou' Swan: '...it's our ancestors, they're the ones who put 'em there [grooves and corroboree ground]...that's all we've got left of our old original Aborigines.'**

Terry Hie Hie Corroboree Ground and Grinding Grooves Aboriginal Place is located on land owned and managed by the Moree Local Aboriginal Land Council.



### Why is it an Aboriginal Place?

Terry Hie Hie Bora Ring and Grinding Grooves Aboriginal Place was an important ceremonial and gathering place for the traditional *Kamilaroi* Aboriginal people.

### What's on the ground?

Several Aboriginal sites and artefacts can be found at Terry Hie Hie and surrounds. Aboriginal grinding grooves can be found to the east and southwest of the site. To the central north of the site, a ceremonial ground is located. Several carved trees, scarred trees, grinding grooves, and two Aboriginal cemeteries can all be found in the immediate vicinity.

**You may not be able to find any of these as they are not yet sign posted but you will be able to see a number of informative story boards at the picnic site near the entrance.**

Source: Office of Environment and Heritage 2015.

<http://www.environment.nsw.gov.au/AboriginalPlaces/TerryHieHie.htm>

*Moree Mob Vol 1 Winanga Li* Noelene Briggs-Smith 1999

[HTTP://MOREELALC.COM/CULTURE--HERITAGE.HTML](http://moreelalc.com/culture-heritage.html)

## QUESTIONS from the story boards

1. What is the Gamilaraay word for 'welcome'?
2. What was the Gamilaraay name for Terrie Hie Hie?
3. Who was the first teach at the school and where did she live?
4. Who arranged marriages and decided on punishments in Aboriginal society?
5. What plant was used to make knives and spear handles?
6. What fruits tasted a bit like passion fruit?
7. What was used to treat bites and stings?

## Travelling North



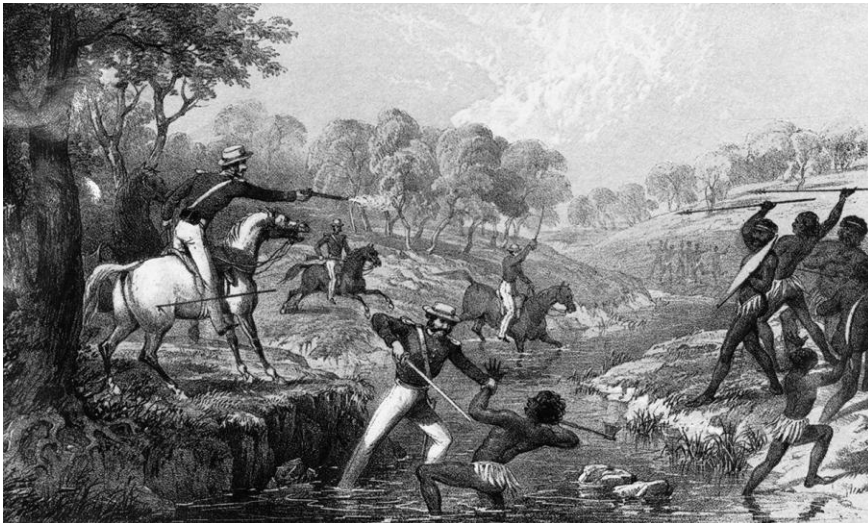
From Terry Hie Hie Reserve take the Terry Hie Rd right (east) a short distance and then turn left (north) onto the Gravesend Rd. This is dirt road and quite rough in places but drivable by a standard vehicle. If you have a 4-wheel drive that will be even better.

**Slaughterhouse Pinnacle** Approximately 17km away on the Gravesend Rd. on the right hand side.

**Slaughterhouse Creek** - is signposted on the Gravesend Rd just after the Mt Jerrybang turn-off to the left (west).

*January:* Major Nunn's campaign. Mounted police, mostly European volunteers, set out in response to conflict on the Liverpool Plains, north central NSW. At Vinegar Hill, a site on 'Slaughterhouse Creek', 60 - 70 Aboriginal people are reported killed. The only European casualty is a corporal, speared in the leg. This happened in an unspecified part of Slaughterhouse creek.

<https://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1770-1899#axzz4dLI8fTT9>



**Gravesend Mountain** just west of the present town of Gravesend can be seen for many kms on the Gravesend Rd before you reach the highway., The mountain was said to have got its name from the graves of as many

as 200 Aborigines who had been slain, according to historian Roger Milliss. This was previous to the killing of the two shepherds at Cobb's station in 1837. Alexander Paterson was a crown lands' commissioner for the area and reported the situation.

(*Waterloo Creek* by Roger Milliss pp 137, 158.159)

When you get up to the Gwydir highway, turn left and go for about 2 kms until you see a small signpost on the left hand side of the road saying "Cemetery". Turn right onto the track that has

space on either side for parking. The gate will lead you to a small family cemetery which you may wish to look at or you may just wish to pay your respects as you look at the mountain. You are not able to get any closer as the final gate is padlocked.

Then drive east along the Gwydir Highway through Warialda until you reach the turn off on the left to Cranky Rock Reserve.

## CRANKY ROCK NATURE RESERVE



Cranky Rock was an important meeting place for Kamilaroi clans. It is a spectacular site of huge boulders balanced on one another around a water hole. To get to it you walk over a small suspension bridge and up a steep path to the observation platform.

From Cranky Rock Reserve, either

a) Take the quickest route to Myall Creek Memorial by driving back to the Gwydir Highway and east to Delungra. Take the Delungra Rd south and the Memorial is on the Whitlow Rd close to where it intersects with the Delungra Rd.

b) As shown in the Trail Map – drive back to Warialda and take the B95 to Bingara and then the Delungra Rd up to the Memorial. This is part of the walking and cycle trail which can also be driven. 17kms of the Whitlow Rd is unpaved. This route is 20kms further.

## MYALL CREEK MASSACRE MEMORIAL SITE

The memorial site is open to the public at all times. It is a self guided site where you walk down a path reading the story in stages as you pilgrimage to the memorial stone at the end of the path which is close to the site of the massacre. There is an opportunity there to write your own reflections and apologies.

Several hundred people come to the site every year on the Sunday of the June long weekend for a memorial event. All are welcome. You can find more information on the Friends of Myall Creek website. <http://www.myallcreek.org>

### What happened?

*10 June 1838:* 12 heavily armed colonists rounded up and brutally kill 28 Aboriginal people from a group of 40 or 50 people\* gathered at Henry Dangar's Station, at Myall Creek near Inverell (NSW). The massacre was believed to be a payback for the killing of several hut keepers and two shepherds. But most of those killed were women and children and good

relations existed between the Aboriginal people and European occupants of the station. Seven stockmen are eventually hanged for murder. This outrages the colonial press and parts of the public who cannot understand why anyone should hang *for murdering Aboriginal people*.

\* these were from the Wirrayaraay tribe of the Kamilaroi nation

Source: <https://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1770-1899#ixzz4dLIZKm8D>

[http://soundtrails.com.au/web-app/new-england-and-north-west-nsw-region/gwydir/myall-creek/?hs\\_id=99](http://soundtrails.com.au/web-app/new-england-and-north-west-nsw-region/gwydir/myall-creek/?hs_id=99) Hear some of the locals reflecting on the massacre.

### **Lyne Payne January 1965**

In 1965, Len Payne, a Bingara resident, proposed the erection of a memorial in the memory of those who died at Myall Creek and elsewhere. There was not broad community support though. An article in the Bingara Advocate titled "Memorial to be erected at Myall Creek" drew a letter the following week condemning Len's proposal and describing it as "ill conceived, unconsidered, mischievous and an insult to the Bingara people". Len's letter in reply was refused publication. The local Apex Club decided against supporting the memorial and the idea was banished.

Throughout the 1980s, Len Payne, along with others, laid a wreath at the site every 10<sup>th</sup> of June. Len never lost his hope that one day a memorial would be built and up until his death in 1993 he continued to visit the site

### **Development of the Memorial site**

#### **October, 1998**

A conference convened by the Uniting Church at Myall Creek on the invitation of Sue Blacklock a descendant of those who survived the Massacre, decided to erect a permanent memorial. The Myall Creek Memorial committee was formed.

#### **February 20th, 1999**

The grounds for erecting the memorial were established: If we and our descendants are to live in peace in Australia then we have to tell and acknowledge that truth of our history. It is not that all of our history is bad, but the bad must be acknowledged along with the good, if we are to have any integrity. There is a code of silence surrounding the massacres.

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We want Australia to be an inclusive society, where Aboriginal and non-Aboriginal are honoured and respect each other. This cannot happen until the history includes the stories of how Aboriginal people as well as non-Aboriginal people experienced the history.

We owe it to those who died defending their country and families, or died as innocent victims of vengeance, to create a memorial which reminds us of their part in our common history.

It is important to acknowledge the people who acted for justice in the story: Mr Hobbs, the manager of Myall Creek Station; Edward Denny Day, the officer who investigated the crime and others. The fact is that for the first time, the perpetrators of such crime in this country were brought to justice.

We are not pointing the finger at the people of Myall Creek or Bingara. The massacres went on all over the country.

### **March 10th, 1999**

The descendants of those massacred at Myall Creek were unanimous in their support for a project involving both Indigenous and non-indigenous people. The meeting decided on the site for the memorial.

### **May 1st, 1999**

In a meeting including many elders from throughout the region, Sue Blacklock spoke of having a simple memorial. A large granite rock was suggested. The Rural Lands Protection Board gave permission to use part of the travelling stock route for the memorial. Bingara Shire Council gave enthusiastic support. A grant was sought. Architect Tim Shell-Shear developed sketch plans and commenced the wording for the plaques.

### **June 29, 1999**

It was decided the memorial "is also for the purpose of reconciling Aboriginal and non-Aboriginal people". The wording and art work for the plaques was discussed and publication of a booklet about the massacre planned.

### **March, 2000**

The Local Symbols of Reconciliation Project grant was successful. A 50 tonne rock was located. State Forest gave permission to move the rock and Transfield offered to move it. When the rock thudded into place, the memorial was at last tangible. In the words of Paulette Smith speaking on behalf of the Myall Creek Memorial Committee at the opening of the Myall Creek Memorial,

### **June 10th, 2000:**



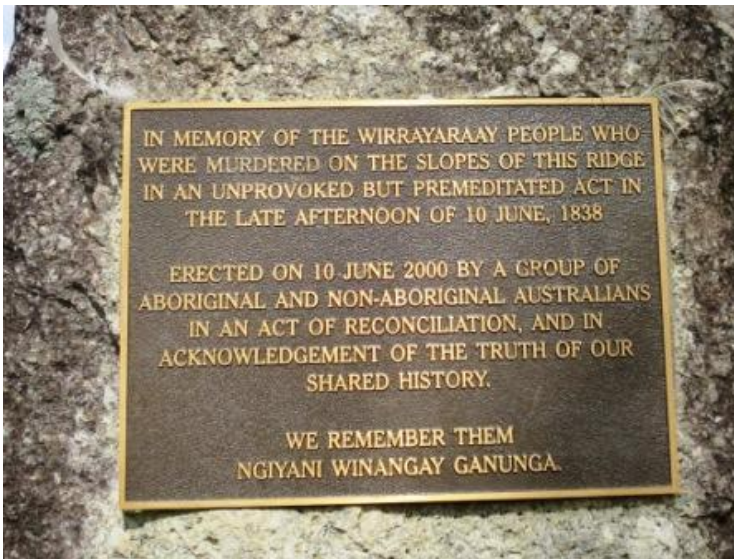
"We started out as a group of strangers from all around this area, all united in a common ideal of truth, justice and reconciliation. As the meetings progressed, we became closer. I can remember the days when we all sat around the large table at lunchtime and shared our food amongst us..."

"It was a memorable day when Des Blake, a descendant of one of the perpetrators arrived at our meeting. We had not expected to hear from any of these descendants, but months later, another descendant Beulah Adams came to a meeting. When she and Sue Blacklock hugged, we all felt we had really taken a step into the future."

"Very soon we will all take a journey together. We will walk up the hill and along the serpentine path together, and as we walk down towards the rock, we will read about the massacre that happened here 162 years ago today. And as you walk, I ask only this of you. Think about those who died, speak to them, say a prayer for them, remember them. And as you return back along the path, take a stranger by the

arm and walk back in peace, knowing that today you have taken a very big step towards justice, truth and reconciliation."

The Walkway at the Memorial is a winding path representing, for Aboriginal people, the Creator Rainbow Serpent which wandered across the earth, forming the features of the landscape. The Memorial Rock is surrounded by crushed white granite, white being the colour of mourning for Aboriginal people. The red gravel walkway reminds us of the blood that was shed in the massacre. The Memorial Rock was surrounded with stones brought from all around the country, acknowledging that this history is part of the history of each one of us, and symbolizing the commitment of each of us to truth-telling and reconciliation.



<http://www.myallcreek.org/index.php/2-uncategorised/25-timeline-of-the-creation-the-memorial>

ATOP a hill in the New England ranges, Nathan Blacklock stands beside a huge basalt rock monument to the killing of his people. About a kilometre away a mob of sheep is being mustered by somebody in a Toyota ute.

One hundred and seventy years ago today, 12 men rode on horseback along the plain below and as dusk fell they rounded up at least 28 Aborigines - old men, women and children - camping beside the waterway that ran through Myall Creek station. They herded them up the hillside to slaughter them with swords, decapitating many. Only two little boys survived.

Blacklock, now 32, grew up not knowing that his great-great-great-grandfather, John Munro, was one of the little boys.

His mother, Sue Blacklock, an elder of the Gamilaroi nation, wanted to protect her children and never told her son, even when he soared to fame as a St George winger.

"I grew up scared of white people," Mrs Blacklock said, "and I didn't want my children to be that way. My father told us kids about great-great-grandfather and the killing when he'd take us children bush ringbarking.

"Throughout the 1950s and 1960s I used to think, 'If they could do that then, they still might'. Deep down I sometimes still think that way ... it's sometimes hard to lose the young girl inside."

A decade ago, Mrs Blacklock and the Uniting Church were the driving forces behind the giant granite memorial of the massacre site, which was unveiled in 2000. Today, in a second line drawn in the sand, following Kevin Rudd's apology to the stolen generations in February, the Minister for the Environment, Peter Garrett, will add Myall Creek to the Australian Heritage Council's national heritage list.

Mr Garrett said the Myall Creek listing recognised the site's pivotal point in Australian history. "The conflict of 170 years ago has given way to a new understanding of Aboriginal peoples' attachment to the land.

"Recognition of this attachment, and the sometimes brutal ways in which Aboriginal people were dispossessed, are important in the journey of reconciliation," he said.

Mr Garrett will attend today's memorial service at the massacre site, an annual event since 2000. Fred Chaney, an Aboriginal affairs minister in the Fraser government and co-chairman of Reconciliation Australia, will deliver the keynote address.

The Myall Creek massacre's true significance in Australian history is not the killings - plenty occurred before and after 1838 as colonists and Australians pushed into Aboriginal country - but rather the fact that the murderers were the first to be prosecuted.

<http://www.convictcreations.com/history/aborigines.html>

### **QUESTIONS from the plaques along the walk**

- 1. Who were the Wirrayaraay?**
- 2. Why did the Kamilaroi kill stock and attack Europeans?**
- 3. What started the killing of the Kamillaroi in 1837 by local stockmen and stations hands?**
- 4. Why was it only old men, women and children killed?**
- 5. How many trials were there and how many of the men were executed?**
- 6. Why has this massacre site an important one?**

### **The Walk**

**The suggested walk is 17 kms of unsealed road on the Whitlow Rd between Bingara and the Memorial site. Driving out of Bingara on the B95 – Allan Cunningham Rd, cross over the river and take a right onto the Whitlow Rd before the Delungra Rd. Drive north until you come to the end of the paved road and park your car there. It is then 17 kms to the Memorial site. There is the occasional car or truck on the road whose driver will not be expecting walkers, so take care. If you don't want to walk back you will need to make arrangements to be picked up or leave the car closer to the site so you don't have so far to walk.**

### **Two places to visit on the way are:**

**Before you come to the Rhodonite mine you can walk into the bush on your left to a small creek. You may wish to take some of the water with you to the site for cleansing and life giving intentions.**

**The Rhodonite mine - 5.2km on the Whitlow Rd there is a small Rhodonite mine on the right which is sign posted. Rhodonite is a red or pink stone or crystal with black veins of**

manganese oxide running through it. Two of the best mines in Australia are in Danglemah near Tamworth and Broken Hill.

Traditionally it is believed to have healing and heart qualities. You might like to take some with you to the massacre site.

## QUOTES FROM ABORIGINAL LEADERS

*We as Aboriginal people still have to fight to prove that we are straight out plain human beings, the same as everyone else. You know, I grew up, born on a government blanket under a palm tree. I lived under lantana bushes, I've seen more dinner times than I've seen dinners, I've known discrimination, I've known prejudice, I've known all of those things... but some of that is still with us... and it's got to be changed.*

**Neville Bonner**

*Unfortunately for many Aboriginal people, of course, they've been in the situation of being herded on government reserves. Their own responsibility's been assumed by Protectors of Aborigines and by government officials and if you become part of that system, it's always difficult to break out of it.*

**Lowitja O'Donoghue**

*It's something I've always wanted - to be known as an Australian. When I was younger I was always referred to as an Aboriginal tennis player. Now I think the award means that I have been recognised as an entertainer and that makes me happy... It's given me probably as big a kick as winning Wimbledon.*

**Evonne Goolagong Cawley**

<http://www.azquotes.com/quotes/topics/aboriginal.html>

*I have been told many times that when I win I make my people proud to be Australian. I am Aboriginal, I am one of them and every time I win or am honoured like this it should be an example to Aboriginal people who may think they have nowhere to go but down. But more importantly I am an Australian and I would like to make all Australians feel proud to be Australian. Ours is a truly multicultural society and should be united as such. I would like to believe that my successes are celebrated by all Australians, bringing our nation together. – **Catherine Freeman**, 1960-2010  
Australians of the Year, Wendy Lewis*

*We want to walk with you, we don't want to walk alone. — **Pastor Doug Nicholls***

*Much trouble has come from people forgetting the land, the spirit. Many people are sick and have lost their spirit. The white government has cut their culture; we grieve for them. But we can all learn and make our spirit strong. My teaching is about opening your spirit, working together to build understanding. Opening our way, opening our hearts to share the spirit of the land with all who want to learn. – **Nganyinytja** – an elder of the Pitjantjatjara people of Central Australia*

*We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love... and then we return home. – **Aboriginal Proverb***

*The history of human suffering of the indigenous people of this country cannot be assuaged by legal decisions or the opening of a purse. It can be assuaged only by the opening of hearts. – Professor **Michael Dodson***

[http://www.soulfood.com.au/programs/SoulFoodVic\\_Reconciliation.pdf](http://www.soulfood.com.au/programs/SoulFoodVic_Reconciliation.pdf)

*If you have come to help me, you are wasting your time. But if you have come because your liberation is tied up with mine, then let us work together.*

**Lilla Watson**

<http://www.azquotes.com/quotes/topics/aboriginal.html> +

**What is your favourite quotation? Can you find out more about the person who said it?**

## Watch on You Tube

1992 Prime Minister Paul Keating's Redfern speech

<https://www.youtube.com/watch?v=mKhmTLN3Ddo>

2000 South Africa's Nelson Mandela's Melbourne speech on Reconciliation

<https://www.youtube.com/watch?v=6UQG7VpOMuo>

2008 Prime Minister Kevin Rudd's apology to the Stolen Generation

<https://www.youtube.com/watch?v=RThkO3XBThs>

2013 Opposition leader Tony Abbott on Neville Bonner the first Aboriginal Senator 1971- 1983

[https://www.youtube.com/watch?v=8ENXV\\_s1R5A](https://www.youtube.com/watch?v=8ENXV_s1R5A)

2013 Nova Perris – 1st indigenous woman senator [https://www.youtube.com/watch?v=O-](https://www.youtube.com/watch?v=O-VWPgKNUH8)

[VWPgKNUH8](https://www.youtube.com/watch?v=O-VWPgKNUH8)

Stan Grant – journalist <https://www.youtube.com/watch?v=eA3UsF8yyho>

[https://www.youtube.com/watch?v=nC1eNAr\\_zog](https://www.youtube.com/watch?v=nC1eNAr_zog)

Stephen on being human beings [https://www.youtube.com/watch?v=JeVBt536w\\_U](https://www.youtube.com/watch?v=JeVBt536w_U)

First Australians – ABC six episode series

clips <https://aso.gov.au/titles/documentaries/first-australians-episode-1> These are the 3 clips from Episode 1. Change the 1 to 2 and so on to work through the series.

## TIMELINE

**50 – 70,000 years ago** Aboriginal people were spreading across Australia, the oldest continuing people in the world. They established many different nations, tribes and clans using over 250 languages and inhabiting the whole of Australia.

**1788 First British fleet** arrives to settle in Sydney cove with consequent death to Aboriginal peoples through disease, killings and dispossession.

**1824 First Aboriginal mission** established

**1850s First Aboriginal reserves** set aside by government

**1883 Aborigines Protection Board** established to make land grants for Aboriginal people where there weren't missions.

**1880s and 90s** A new wave of reserves set up with an increasing number being managed often after complaints by local residents.

**1901** When the Commonwealth of Australia was formed Aboriginal people were not counted as Australians. They were excluded from voting, pensions, jobs in post offices, and were not allowed to join the armed forces.

**1909 Aborigines Protection Act NSW** was passed which gave power to the Aboriginal Protection Board to control where Aborigines could live. The Act made it illegal for 'half-castes' to live on reserves. This Act enabled the government to take children away and place them in institutions between 1910 and 1970. The children became known as the Stolen Generation.

**Aboriginal schools were also established in NSW** following the exclusion of Aboriginal children from public schools after requests by the white community.

**1915** The Act was amended to allow Aboriginal children to be removed without parental consent.

**1925 Australian Aboriginal Progressive Association** is formed in Sydney to oppose New South Wales Aborigines Protection Board. Its inaugural president was Fred Maynard.

**1930** Yorta Yorta man from Cummeragunja, William Cooper, petitioned the King to have an Aboriginal representative in the federal House of Representatives, the main chamber of the national Australian parliament. A similar attempt is made in NSW. They were unsuccessful.

**1936 The Act was amended** giving it new powers such as the power to confine Aboriginal people against their will to larger and more tightly controlled stations, moving them out of town camps, small reserves and stations.

**1937 Aboriginal Welfare - Conference of Commonwealth and State Authorities** called by the federal government, decides that the official policy for some Aboriginal people is **assimilation policy**. Aboriginal people of mixed descent are to be assimilated into white society whether they want to be or not. Those not living tribally are to be educated and all others are to stay on reserves. Segregationist practices continue until 1960s with separate sections in theatres, separate wards in hospitals, hotels refusing drinks and schools able to refuse enrolment to Aboriginal children.

In Dubbo, western NSW, trade unionist and Aboriginal politician William Ferguson launches the **Aborigines Progressive Association**, in opposition to the Aborigines Protection Board, after officials of the Board had arbitrarily used their powers to harass Aboriginal people.

**1938** *26 January*: 150 years after European occupation the Aboriginal Progressive Association declares a **Day of Mourning**. An Aboriginal conference is held in Sydney. These are the first of many Aboriginal protests against inequality, injustice, dispossession of land and protectionist policies.

A monthly newspaper, **Australian Abo Call** is published in Sydney, advocating equality of treatment and opportunity for Aboriginal people.

**1939** The first-ever mass strike of Aboriginal people in Australia occurs, called the **Cummeragunja Walk-off**. Over 150 Aboriginal people pack-up and leave Cumeragunja Aboriginal Station in protest at the cruel treatment and exploitation of residents by the management. They walk 66kms and cross the border from New South Wales into Victoria in contravention of the rules of the New South Wales Protection Board.

**1940** **APB reformed** as Aborigines Welfare Board. There was more emphasis on assimilation into the general community and training for employment but still efforts on containing them on stations.

**1943** A further amendment to the Aboriginal protection legislation in NSW gives two Aboriginal people - one 'full-blood' and one 'half-caste' - representation on the Aboriginal Welfare Board. Walter Page and William Ferguson, both Aboriginal Progressive Association members, take up the positions.

An **Exemption Certificate** is introduced, exempting certain Aboriginal people from restrictive legislation and entitling them to vote, drink alcohol and move freely but prohibiting them from consorting with others who are not exempt. Their children are allowed to be admitted to ordinary public schools.

Whilst giving them opportunities this limited citizenship separated them from family, culture and language. Aboriginal people use the derogatory terms '**dog tags**' or '**dog licences**' to refer to the certificates. Most Aborigines choose not to apply.

**1949** The Australian Citizenship Act 1949, gave Aborigines the right to vote in federal elections if they were enrolled for state elections or had served in the armed forces.

**1950** Aboriginal children assimilate into NSW local schools, if all other parents agree. This right of veto is removed in 1960.

**1950s and 60s** Many reserves are revoked and replaced by smaller reserves set up on the edges of towns. Assimilation into the white community started.

**1957** The **Federal Council for the Advancement of Aborigines and Torres Strait Islanders** is set up. This group brings together a number of civil rights and Aboriginal welfare organisations. FCAATSI begins a ten year campaign to end Constitution's discrimination against Indigenous people. Its work plays a large part in bringing about the 1967 referendum.

**1960** **First Aboriginal Co-operative**, Cabbage Tree Island, leased from AWB.

**1962** All Aborigines were given the **right to vote** in federal elections.

**1965 Freedom Ride** led by first indigenous university graduate Charles Perkins around country NSW.

**1966 – 1975** Gurindji people walk off the **Wave Hill** cattle station in the Northern Territory. The original strike began over wages and living conditions, but shifted to the Gurindji people demanding the return of their traditional lands. It ended with Australian Prime Minister Gough Whitlam pouring earth into strike leader Mr Lingiari's hand as a symbol of the giving of a lease of 3,300 square kilometres to the Muramulla Gurindji Company.

**1967** May 27 **Referendum** to count Aborigines in the census and allow the government to make laws for them when 90.77 of Australians voted “yes”, now marked by National Reconciliation Week.

**1969** Australia Welfare Board abolished ending what has been called the Stolen Generation of Aboriginal ‘half caste’ children forcibly removed from their parents and put into institutions

**1970-1971:** Aboriginal Legal Service and Aboriginal Medical Service set up in Redfern (grassroots activists include Mum Shirl, Fr Ted Kennedy), followed by Aboriginal pre-school, Black Theatre and the Aboriginal Housing Company.

This event is followed later by the establishment of a wide range of community and state groups concerned with education, the arts, housing and medicine - initiated and organised by Indigenous people.

Neville Bonner becomes the first Indigenous member of Parliament when he filled a casual Senate vacancy.

**1971** Jan 26 Four Aboriginal men planted the **Tent Embassy** in front of Parliament House, Canberra, In response to the McMahon’s government refusal to recognise Aboriginal land rights. The Aboriginal flag, designed by Luritja artist Harold Thomas , was flown at the Embassy.

**1972** The Whitlam government introduces the first **Department of Aboriginal Affairs** (DAA), employing Aboriginal people for Aboriginal issues. It also introduces the first national body elected by Aboriginal people, the **National Aboriginal Consultative Committee** (NACC), which has only an advisory role, however.

**1974** A Commonwealth Act establishes the **Aboriginal Land Fund Commission** to buy land for Aboriginal corporate groups.

**1975 Racial Discrimination Act** is passed in the federal parliament. The Australian Senate unanimously endorses a resolution put up by Senator Neville Bonner acknowledging prior ownership of this country by Aboriginal people and seeking compensation for their dispossession. It also made it illegal to not employ someone because of the colour of their skin or because of their beliefs.

**1980**

Link Up (NSW) Aboriginal Corporation established. Link Up provides family tracing, reunion and support for forcibly removed Indigenous children and their families.

**1983 Aboriginal Land Rights Act NSW** provided for Aboriginal communities to claim Crown Land to compensate them for historic dispossession of land and to support their social and economic development.

**1985 Uluru** was handed back to the traditional owners, the Anangu people, and its name changed from Ayer's Rock.

**1991 Royal Commission into Aboriginal Deaths in Custody** presents report. 339 recommendations, with the final recommendation being that a formal process of reconciliation between Indigenous and non-Indigenous Australia be undertaken.

Government launched the **Council for Aboriginal Reconciliation** as a result of the report which had shown how the disadvantages Indigenous Australians experienced had been a product of the history of dispossession. It was established by an Act of Parliament for a 10 year lifespan.

**1992 June 3 Mabo High Court decision** acknowledging Aboriginal and Torres Strait Island land claims and annulling Terra Nullius, enabling further land claims throughout Australia. The decision rules that native title exists over unalienated Crown land, national parks and reserves.

**1992 Dec 10 Paul Keating's speech at Redfern park** was the first by an Australian Prime Minister to acknowledge to indigenous Australians that European settlers were responsible for the difficulties and disadvantage that Aboriginal communities continued to face.

Watch the speech on <https://www.youtube.com/watch?v=mKhmTLN3Ddo>

**1998 May 26 National Sorry Day** was created by the National Sorry Day Committee, one year after the tabling of the Bringing them Home about the removal of Aboriginal and Torres Strait Islander children from their families. It marked the beginning of Reconciliation week which runs from the May 27, date of the 1967 referendum, to June 3 when the Mabo decision was made.

**2000 Corroboree Bridge Walk** On May 2000, more than 250,000 people took part in the Corroboree 2000 Bridge Walk across Sydney Harbour Bridge organised by Reconciliation Australia. As part of the reconciliation theme it highlighted the absence of an apology to the Stolen Generations by the Commonwealth Government.

**2008 Apology to the Stolen Generation** Prime Minister Kevin Rudd apologises on behalf of the government to the Stolen Generation as one of the first acts of his Prime Ministership. You can watch it on You Tube <https://www.youtube.com/watch?v=RThkO3XBThs>

<http://www.schoolatoz.nsw.edu.au>

Source: <https://www.creativespirits.info/aboriginalculture/history/aboriginal-history>