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Finding aid

ELLIS_P01

**Sound recordings collected by
Patricia Ellis, 1991-1992**

Prepared May 2016 by CCC
Last updated 25 November 2016

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ACCESS

Availability of copies

Listening copies are available. Contact the AIATSIS Audiovisual Access Unit by completing an [online enquiry form](#) or phone (02) 6261 4212 to arrange an appointment to listen to the recordings or to order copies.

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SCOPE AND CONTENT NOTE

Date: 1991-1992

Extent: 16 audiocassettes : analogue, mono + transcripts.

Production history

These recordings were conducted by Patricia Ellis and Vivienne Mason with written transcriptions provided by Janet Matthews. The recordings contain interviews with local elders and community members of the Brinja-Yuin (S67) people of South Coast NSW. 19 interviews were recorded which cover a wide range of topics. Interviewees include Leo Mason, Arthur McLeod, Brenda Ardler, Frank Mumbulla, Cole Walker, Gordon Ella, Ursula Rose Connell, Barbara Roach, Thelma Ellis, Doris Moore, Eileen Morgan, Mervyn Penrith, Shirley Foster, Vivienne Mason, Muriel Chapman, Mary Duroux, Lionel Mongta, Patsy Smith, Mary Mongta, Patsy Smith, Ossie Cruse and Amy Williams. The collection was deposited with AIATSIS on 23 October 1997.

RELATED MATERIAL

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ARCHIVIST'S NOTE

This finding aid was compiled from information provided by Patricia Ellis and audition sheets prepared by AIATSIS staff. Timing points may be slightly out depending on the technologies and

procedures in place at the time the recordings were auditioned.

ITEM LIST

Archive number	Field recording number	Description
025137	Field Tape 1 Side A	Oral History interview with Leo Mason at Narooma, NSW.
025138	Field Tape 1 Side B	Oral History interview with Leo Mason at Narooma, NSW.
025139	Field Tape 2 Side A	Oral History interview with Arthur McLeod at Wreck Bay, NSW.
025140	Field Tape 2 Side B	Oral History interview with Brenda Ardler at Wreck Bay, NSW.
025141	Field Tape 3 Side A	Oral History interview with Frank Mumbulla and Cole Walker at Nowra, NSW.
025142	Field Tape 3 Side B	Oral History interview with Gordon Ella at La Perouse, NSW.
025143	Field Tape 4 Side A	Oral History interview with Ursula Rose Connell at Moruya, NSW.
025144	Field Tape 4 Side B	Oral History interview with Ursula Rose Connell at Moruya, NSW.
025145	Field Tape 5 Side A	Oral History interview with Barbara Roach at Moruya, NSW.
025146	Field Tape 5 Side B	Oral History interview with Thelma Ellis at Moruya, NSW.
025147	Field Tape 6 Side A	Oral History interview with Doris Moore at Moruya, NSW.
025148	Field Tape 6 Side B	Oral History interview with Eileen Morgan at Cobargo, NSW.
025149	Field Tape 7 Side A	Oral History interview with Mervyn Penrith at Wallaga Lake, NSW.
025150	Field Tape 7 Side B	Oral History interview with Shirley Foster at Narooma, NSW.
025151	Field Tape 8 Side A	Oral history interview with Vivienne Mason at Narooma, NSW.
025152	Field Tape 8 Side B	Oral history interview with Vivienne Mason at Narooma, NSW.
025153	Field Tape 9 Side A	Oral history interview with Muriel Chapman at Batemans Bay, NSW.
025154	Field Tape 9 Side B	Oral history interview with Muriel Chapman at Batemans Bay, NSW.
025155	Field Tape 10	Oral History interview with Mary Duroux at Moruya,

Archive number	Field recording number	Description
	Side A	NSW.
025156	Field Tape 10 Side B	Oral History interview with Mary Duroux at Moruya, NSW.
025157	Field Tape 11 Side A	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025158	Field Tape 11 Side B	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025159	Field Tape 12 Side A	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025160	Field Tape 12 Side B	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025161	Field Tape 13 Side A	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025162	Field Tape 13 Side B	Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.
025163	Field Tape 14 Side A	Oral History interview with Patsy Smith at Batemans Bay, NSW.
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025165	Field Tape 15 Side A	Oral History interview with Ossie Cruse at Eden, NSW.
025166	Field Tape 15 Side B	Oral History interview with Ossie Cruse at Eden, NSW.
025167	Field Tape 16 Side A	Oral History interview with Amy Williams at Wreck Bay, NSW.
025168	Field Tape 16 Side B	Oral History interview with Amy Williams at Wreck Bay, NSW.

ITEM DESCRIPTIONS

025137/ Field Tape 1 Side A

Performer/speaker(s):	Leo Mason
Personal subject(s):	Buz Scott, Nugget Connelly, Merv Connelly, Crongi Parsons, Tommy Cooney, Old Uncle Bing, Old Bing Mumbulla, Nanna Simms, Jimmy Hammond, Jimmy Little (Cooncus), Jeff Tungei, Wally Stewart, Rosie Mumbulla, Granny Tungei.
Subject keywords:	History - Oral history, Hunting, gathering and fishing, Weapons - Spears – Making, Magic and sorcery - Clever people, Habitation - Camps
Language/people:	English, Brinja-Yuin (S67) people
Places:	Narooma / Wagonga (NSW Far S Coast SJ55-04)
Recording quality:	Fair – Good

	<u>Oral history interview with Leo Mason in Narooma, NSW.</u>
00:00:00	Archive announcement
00:00:11	Introduction by Leo Mason. Leo recollects meeting two brothers named Hugo and Choc.
00:01:46	Leo Mason recalls life at Coopers Island (NSW). He remembers picking beans on Buzz Scott's farm. Leo recollects fishing with Choc and Hugo using spears made of garrara. Leo talks about how Nugget Connelly, Merv Connelly, Crongi Parsons, and Tommy Cooney would spear fish at Potato Point (NSW). They would go out to places like Wagonga Inlet to get oysters and spear fish at Blackfellows Point (NSW) and Dignams Creek (NSW). He remembers two old houses owned by two fishermen.
00:08:56	Break in tape.
00:09:00	Leo Mason recalls setting up camp down by the creek. He recalls the time when Old Uncle Bing made his first (garrara) spear for him and later taught him how to make his own.
00:09:50	Leo Mason mentions Old Bing Mumbulla, Bella, and Nanna Simms.
00:12:37	Interference in the recording.
00:12:41	Leo Mason mentions Uncle Munns. He talks about a tribal man by the name of Old Jimmy Hammond. He speaks about old Jimmy Little (Cooncus) and old Uncle Jeff Tungei. Leo recalls the old camp sites down near Wallaga (NSW).
00:22:15	Leo Mason says a few words in language. He talks about Nanna Bella, Wally Stewart, Rosie Mumbulla, and Granny Tungei (approximate spelling). Leo speaks about the two Bugeens (old clever men Feather Foots) who had been looking for a young man who had been playing up around Wallaga.
00:31:16	End of side A FT 1 and end of 025137.

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025138/ Field Tape 1 Side B

Performer/speaker(s):	Leo Mason
Personal subject(s):	Granny Tungei, Trixie Mason, Alec Mason, Leo Ritchie, Clare Williams
Subject keywords:	History - Oral history, Language – Translation, Family, Children – Childhood, Employment, Magic and sorcery - Clever people
Language/people:	English, Brinja-Yuin (S67) people
Places:	Narooma / Wagonga (NSW Far S Coast SJ55-04)
Recording quality:	Fair – Good

	<u>Oral history interview with Leo Mason at Narooma, NSW.</u>
00:00	Archive Announcement
00:09	Leo Mason recalls language and pronounces how to say, ‘meat – nyully,’ ‘octopus - joongar,’ ‘white man - gubbo,’ ‘white woman – wajin,’ ‘pregnant – bingi,’ and ‘children - booreyes.’
02:33	Leo Mason talks about Granny Tungei (approximate spelling), a clever woman at Wallaga Lake.
03:20	Leo Mason talks about his parents and his siblings. Leo’s mother was Trixie Mason. Leo’s mother was formally Trixie Thomas before she married a man named Alec(?) Mason. Leo mentions the names and nicknames of Trixie’s children to Alec Mason: Gladys, Alec, Gladis, Linda, Shirley, and May and Marium/Marian(?) (The twins). Leo’s father was Leo Ritchie who was possibly from Purfleet (Leo’s father never told him much about where he was from). After Alec Mason died Leo’s mother had a family with Leo Ritchie, their children were Leo (the eldest), Stella, Ronnie, Pearl, Kevin, and Dougie.
07:39	Leo Mason recollects the numerous places he and his family lived. He recalls moving to Purfleet (NSW), Falls Creek, Bodalla (NSW), and South Nowra (NSW).
09:22	Leo Mason recalls the night his mother died. His mother and father went to Wreck Bay (NSW) to play cards one night. Leo had to look after the kids (Ronnie, Kevin, Pearl, and Dougie) that night. As his parents left in his father’s Oldsmobile truck Leo could see them waving in the truck. There was only two of them in the truck but he could see another man on the back of the truck waving as well. Later that night Leo’s father came home crying and told Leo that his mother died.
10:57	Leo Mason and his family stayed in South Nowra for a while and lived in an old brown house. Leo was taken out of school and looked after his brothers and sisters. He got a job in the old mill at Huskisson (NSW). A welfare man called Septon said he was going to put him away because Leo wasn’t going to school but his father fixed it up.
12:19	From there they went back to Nana at Bodalla and started picking peas and beans. After his brothers and sisters grew up a bit more Leo went to the city and got a job with the water board at Burragorang Dam. Leo had to up his age in order to get the job; he stayed there for 3 years.
13:22	Leo Mason met his wife, Clare Williams, after coming to Sydney (NSW) on the weekend. Leo recounts that all his siblings split up and went their own ways when they got older. Leo has two kids, Rodney and Laney, and six grandchildren. (There

	are some microphone/sound issues).
15:05	Leo Mason's father Leo Ritchie was rumoured to be married to a woman named Ivy, who he had four more kids to (Vicki, Jenny, Bobby, and Paul).
18:17	End of Side B of Field Tape 1 and end of 025138.

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025139/ Field Tape 2 Side A

Performer/speaker(s):	Arthur McLeod
Personal subject(s):	Solomon family, Jeff Tungei, Granny Tungei, Lee Ritchie, Dolly Chapman
Subject keywords:	History - Oral history, Habitation – Nomadism, Subsistence and economy – Seasonality, Art - Rock art – Conservation, Magic and sorcery - Clever people, Education - Schools – Attendance
Language/people:	English, Brinja-Yuin (S67) people
Places:	Wreck Bay (ACT / NSW S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Arthur McLeod at Wreck Bay, NSW.</u>
00:00	Archive Announcement
00:09	Arthur McLeod recalls the Delegate people who would go walk about. They would walk from Delegate (NSW) to Wallaga (NSW), Lake Tyers (Vic), Orbost (Vic), and back Delegate. The Solomon family never went back to Delegate but lived in Orbost and around Cann River (Vic). They would also go into the mountains, live off rabbits and sell their skins. The Solomon's had it very hard in those days.
01:39	Arthur McLeod mentions that from his family only he and his sister are left.
02:15	Mention of Jeff Tungei's grandmother, Granny Tungei (approximate spelling), who was known as a clever woman.
03:18	Arthur McLeod mentions he belongs to the Monaro tribe. He recalls that while his people waited for the bean season they would live off the bogong moths that flew to the Snowy Mountains. Porcupine was also one of their main meals. Arthur explains how to prepare and cook porcupines.
05:23	Arthur McLeod recalls that Bawley Point (NSW) was a burial ground for the Kiola Tribe that lived there but now most of it has been built on. Vivienne Mason and Arthur discuss the destruction of Indigenous sites due to developments. When Arthur worked in Warragamba (NSW), he saw 'black fellas' marks everywhere. In one cave he and Teddy saw Indigenous markings and were told to take a photo. When it was taken to Sydney (NSW) they were told that they weren't Aboriginal marks.
09:02	Arthur McLeod names the places he's lived and gone to school: Delegate, Lake Tyers (Vic), Wallaga (NSW), and Moruya Heads (NSW). He mentions that he went to school with Lee Ritchie (Vivienne Mason's father-in-law).
10:02	Arthur McLeod mentions that when he and his family first left Orbost they bought a sulky horse. Two or three were able to ride the horse but the rest had to walk. The sulky horse brought them all the way to Patons Bay(?) before it 'conked out'.
10:40	Break in Recording.
10:45	Arthur McLeod recalls family names from Wallaga and Tilba (NSW). He refers to Addygaddy men (possibly from Eden) as 'savage men,' and explains why.
12:19	Arthur McLeod explains that Delegate people didn't gather much from the sea. Arthur's mother would come as far as Murrah (NSW) to sell rabbits. That is also the first place Arthur ever saw a whale (at Murrah Beach).
13:42	Mention of Arthur Stewart, Uncle Dick, and Dolly Chapman.

14:23	Arthur McLeod describes how honey was collected using a stone tomahawk. (Phone ringing in the background).
14:47	End of Side A of Field Tape 2 and end of 025139.

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025140/ Field Tape 1 Side B

Performer/speaker(s):	Brenda Ardler
Personal subject(s):	Thomas Family, Albert Thomas, Aden Thomas, Jenny Adjury, Boyd Family
Subject keywords:	History - Oral history, Occupations – Whalers, Family, Children – Childhood, Art - Painting
Language/people:	English, Brinja-Yuin (S67) people
Places:	Wreck Bay (ACT / NSW S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Brenda Ardler at Wreck Bay, NSW.</u>
00:00	Archive Announcement
00:09	Speaker Vivienne Mason introduces the date, location, and speaker Brenda Ardler (formerly Brenda Thomas), daughter of whaler Albert Thomas.
00:55	Brenda Ardler was born in Berry (NSW) in 1950. From around the age of 5 onwards Brenda was raised by her father and grandfather.
01:49	According to Brenda's father her grandfather (Aden Thomas) was born in Eden (NSW) but she is unsure what year. Brenda's only indication of her grandfather's birth year is what Europeans had inscribed on his headstone. She was led to believe that her father was born in Eden but is under the impression that he was raised at Wallaga Lake (NSW).
02:31	Break in the recording (microphone issues).
02:39	Brenda Ardler talks about the Thomas families situated around Wallaga Lake who she believed were her relatives.
02:46	Brenda Ardler recalls that she didn't know much about her grandmother until her late 20's/early 30's. A lady who she had known for some years came to her door after researching in Canberra's archives. She approached Brenda with a photo and informed her that she suspected that a lady by the name of Jenny Adjury had married her grandfather and that this lady was her grandmother.
03:25	From Brenda's understanding, her father and grandfather had done a lot of whaling at Twofold Bay (NSW), before her father went to Wreck Bay, because at the time whaling was the only source of income. With Europeans introducing 'white man's food' they needed 'white man's money' to supplement their traditional diets.
04:30	Her grandfather never spoke much about traditional foods. The thing to do in those days would be to sit around the fire and talk to your children. While entering her teenage years and puberty Brenda's father and grandfather used this as a way to communicate with her.
06:40	Brenda Ardler recalls a story her grandfather told her about whaling. She considers how hard and life threatening whaling was, simply to earn a few 'European - white man's dollars.'
11:51	Brenda Ardler's grandfather was considered the best whaler they'd ever seen at Twofold Bay. Brenda has wanted to delve a bit further into her grandfather's background but is unable to investigate any of this information any further. Brenda doesn't know much about her grandfather's tribe and her only source of

	information is the statements of Europeans.
12:47	Brenda Ardler's father and grandfather were considered fringe dwellers, living on the outskirts of town. She recalls her father saying that the Boyd's had a place of residence for their crew (whaling crew) and her father and grandfather would live there at times. Whenever they needed supplies they would have to row from one side of Twofold Bay to the other because of the whaling. Brenda and Vivienne Mason discuss whaling.
14:40	Brenda Ardler talks about a killer whale called Tom who would help the whalers with their catch. Brenda was given information by her father about their totems. She can't reveal the information but she has passed it on to her children.
17:40	Brenda Ardler describes her relationship with her grandfather and the impact his death had upon her. Vivienne Mason recalls that when she came to Wreck Bay she would always see Brenda and her father together. Brenda jokes that he couldn't get rid of her.
20:36	Brenda Ardler reveals that what drove her father and grandfather to Wreck Bay was the closure of the many whaling businesses. The Boyd's were one of the few whaling companies that still managed to establish itself, much to the advantage of Brenda's father and grandfather. However, with the loss of some family members and exports their company went out of business. That led Brenda's father and grandfather to Wreck Bay because at that time they were setting up fishing crews, for seasonal fishing up the coast.
22:15	Brenda Ardler recalls them slowly making their way up the coast line to Wreck Bay, camping along the road and picking up odd jobs along the way. They stayed at Wallaga, which is how Brenda discovered more about the Thomas family and connected with the Wallaga Lake people. From Wallaga Lake they came to Wreck Bay, which is where Brenda has spent most of her life.
23:19	Brenda Ardler mentions that her father never had an education but was a terrific artist. He would just look at a place, go home, and paint it.
25:06	Brenda Ardler recalls a painting her father had done from memory that contained the entire killing of a whale in fine detail. Brenda doesn't know where the painting is now. The painting was done back in the days when they were receiving rations. Brenda believes that her father had taken the painting to Huskisson (NSW) while she was at school or he had either taken it to the post office at Jervis Bay (NSW) which was where they would get their rations. From there it vanished.
29:04	Brenda Ardler reveals that her father lived until her eldest daughter was 14 or 15 years old and her eldest son was about 12 years old. Her son wrote a very moving piece on his grandfather for an assignment that featured in a newspaper. Her fathered smothered her children in love and gave them more love than he ever gave Brenda. While he had them his grandchildren were his life.
30:00	Brenda Ardler reveals that she doesn't want to just remember the good times but the bad times too because they're still memories and they're times that one has with someone who is already gone.
31:05	End of Side B of Field Tape 2 and end of 025140.

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025141/ Field Tape 3 Side A

Performer/speaker(s):	Frank Mumbulla and Cole Walker
Personal subject(s):	Percy Davis (Narramurene), Herbert Williams, King Mumbulla, Stewart Family, Herbert Henry Chapman, Nanna Bella Simms, Wally Stewart, Jim Hammon (Uncle Munns), Bessie Cane, Ned Hoskins, Charlie Parson (Crungee), Willie Thomas, King Merriman, King Micky Johnson, Jane Ardler, Sandy Mundy, Bloxsome Family, Brown Family
Subject keywords:	History - Oral history, Social behaviour – Hierarchies, Family, Indigenous knowledge – History, Magic and sorcery - Clever people
Language/people:	English, Brinja-Yuin (S67) people
Places:	Nowra (NSW S Coast S156-09)
Recording quality:	Good

<u>Oral History interview with Frank Mumbulla and Cole Walker at Nowra, NSW.</u>	
00:00	Archive Announcement
00:09	Vivienne Mason talks about the research they are conducting focussing specifically on the Brinja-Yuin People (Lagoon Coast People). Mention of Percy Davis and Herbert Williams.
04:48	Cole Walker comments that Frank Mumbulla’s father was a king. Frank is considered royalty but he is not respected in the rightful way.
05:25	Frank Mumbulla says that his grandparents did a lot of diving along the coast. He mentions that his uncles would catch food from both the beach and the bush instead of eating ‘white folks tucker’ because it was a lot healthier. Frank mentions that his father (King Mumbulla) only wore a <i>Bararn</i> (cloak) and not ‘white folks clothes’.
07:35	Frank Mumbulla and Cole Walker talk about sacred sites and today’s young people trying to reconnect with their identity. Frank speaks about the ‘old people’ who hold key cultural knowledge and history who are now dying out without passing on this information. He goes on to talk about the lies kids are being taught in schools about Indigenous culture. (Slight interruption in recording).
11:38	Frank Mumbulla recalls that if a man wanted to become a cleverman he would have to carry out the rules if he broke any rules he would have been speared. (An unidentified man can be heard speaking about Gulaga Mountain and Mumbulla Mountain).
13:51	Frank Mumbulla talks about the Stewart family.
14:55	Vivienne Mason mentions that there’s been a lot of building on the middens along the coast. Frank Mumbulla talks about the creation of the middens.
16:09	Discussion about information collected on the Brinja-Yuin Tribe (Moruya-Wallaga Lake, NSW) with the help of informants Percy Davis (<i>Narramurene</i>) and Herbert Henry Chapman. Mention of Nanna Bella Simms and Wally Stewart.
20:17	(Referring to photos) Some of the people mentioned include Jim Hammon (Uncle Munns), Bully(?) Walker, Bessie Cane, Percy Davis, Ned Hoskins, Charlie Parson (Crungee), and Willie Thomas. Frank Mumbulla talks about his father King Mumbulla, his brother King Merriman, and their family. General conversation

	about family.
25:18	Mention of King Micky Johnson of Ulladulla (NSW) Jane Ardler, Sandy Mundy, the Bloxsome family, and the Brown family.
29:17	Frank Mumbulla talks about King Merriman's family.
29:41	End of Side A of Field Tape 3 and end of 025141.

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025142/ Field Tape 3 Side B

Performer/speaker(s):	Gordon Ella
Personal subject(s):	Joe Sutton, Jane Sutton, Vera Sutton, Lionel Mongta, Sarah Brierley, Stewart Family, Emily Stewart, Christy Stewart, Ted Stewart, Tommy Foster, Fred Foster, Holly Simms, Henry Simms, Tina Ella, Aden (Old Bookle) Thomas, Albert (Young Bookle) Thomas, Roberts Family, George Roger, Charlie Roberts
Subject keywords:	History - Oral history, Hunting, gathering and fishing, Family
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral history interview with Gordon Ella at La Perouse, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:27	Gordon Ella talks about his grandparents Joe and Jane Sutton. He mentions that Joe Sutton worked in the quarries at Bombo and was originally from the Cowra mission. Gordon talks about his mother Vera Sutton and the families they're related to. Mention of Bush Lawyer (Lionel Mongta).
02:54	Gordon Ella continues to talk about his grandmother (Jane Sutton).
04:01	Gordon Ella mentions Sarah Brierley. General conversation about the Stewart family.
04:55	Gordon Ella recalls what his grandfather used to talk to him about. He mentions that the Stewart family comes from Gulaga Mountain and talks about how the Stewart family got their name.
07:22	Gordon Ella briefly talks about Granny (Emily) Stewart and Pop (Christy) Stewart.
08:12	Gordon Ella talks about fishing off Yarra Point (NSW) and the different types of food they used to collect and fish for. He speaks about Grandfather (Ted) Stewart's love of fishing. Gordon recalls the camping trips they used to take.
09:51	Gordon Ella talks about the trips he used to take with Grandfather Stewart. He mentions that Grandfather Stewart was a champion fist fighter on the coast and recalls a fight he won in Kiama (NSW).
12:01	Gordon Ella briefly talks about Granny Stewart (Emily Stewart – formally Emily Walker).
12:37	Gordon Ella talks about corroborees at La Perouse. Mention of Tommy and Freddy Foster, and Aunty Holly and Uncle Henry Simms.
16:06	Gordon Ella talks about the spear Grandfather Sutton gave him.
16:51	Mention of Gordon Ella's great-grandmother Tina Ella (formerly Tina Simms).
18:00	Gordon Ella mentions that they're related to the Picallas. He talks about old Bookle (Aden) Thomas and his son young Bookle (Albert) Thomas.
22:28	Gordon Ella mentions that George Roger and old Charlie Roberts taught him about fishing. He goes on to talk about the Roberts family.
25:00	Gordon Ella talks about getting lobsters at Wreck Bay. He goes on to speak about the changes in fishing regulations.

31:18	End of Side B of Field Tape 3 and end of 025142.
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025143/ Field Tape 4 Side A

Performer/speaker(s):	Ursula Rose Connell
Personal subject(s):	Margaret Jane Dixon, Myrtle Rose Brown, Malvena, Thomas Dixon, James Dixon, Lil Dixon, Annie Wright, Billy Wright, Tom Patrick Brown, Elizabeth Brown, Patrick Brown, Donovan family, Ernest Richard John Connell, Kathleen Connell, Bobby Erwin, Joe Piety, Chapman Family, Brierley Family, Duren Family, Little Family
Subject keywords:	History - Oral history, Family, Education - Distance and remote
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Ursula Rose Connell at Moruya, NSW.</u>
00:00	Archive Announcement
00:10	Tape ID
00:22	Ursula Rose Connell was born in Bowraville (NSW). Her mother was Margaret Jane Dixon. Ursula was 4 years old when her mother died of a heart attack. Margaret's sister, Myrtle Rose Brown adopted Ursula after Margaret passed away. Ursula's sister Malvena (Mal) was taken to a children's home in Sydney after their mother died and stayed there until she was 14 years old. Ursula and Mal never found each other until 63 years later. Myrtle couldn't take in Mal because she was pregnant with Thelma at the time.
04:23	Margaret Dixon's brothers and sisters included: Thomas Dixon, James Dixon, Lil Dixon, and Annie Wright (married to Billy Wright). Annie and Billy's kids include Henry, John, and Stanley.
05:28	Ursula Connell mentions the names of Uncle Tom Patrick Brown's (Aunty Thelma's father) brothers and sisters: Ambrose, Ned (Edward), Phillip, George, Pat(?), Mary, Margaret, Jessie, and Faith. Tom's parents were Elizabeth Brown (formally Marshall) and Patrick Brown.
07:25	Tom Patrick Brown and Myrtle Rose Brown kids included: Tom, May, Thelma, Adelaide, Grace, Joyce, and Billy.
08:46	Ursula Connell recalls moving to Kempsey (NSW) with Tom, Myrtle, and their family. Ursula mentions that she never went to school at Kempsey because they didn't take black kids (kids yelling in the background). From ages 7 to 9 Ursula attended school, after age 9 the Indigenous kids had to travel miles away to a mission school, but their Dad (Tom) wouldn't let them go.
10:06	Ursula Connell recalls the many places they lived at when she was a child. She mentions Kempsey, Green Hill (NSW), Christmas Creek (NSW), and Sydney (NSW). Ursula mentions the Donovan families, including Aunty Kate, Uncle Billy, and their kids Steve, Dick, Albert, Pat (Patrick), May, and Giddy.
13:10	Ursula Connell recalls that she met her husband when she was in Sydney. His name was Ernest Richard John Connell (Herbert) - he is commonly referred to as Pop in the interview. Ernest's mother was a Koori named Kathleen Connell and his father was a white man named Bobby Erwin. Ursula mentions her children:

	Patricia, Veronica, John, Peter, Terry, Fay, Roy, and Margaret (some children are not included in this list) and who each of her children married. She recalls that she was living with Aunty May when she met Herbert who was an army cook at the time (1942-1943). Ursula recalls the places they lived and worked, some of which include: Sydney, Waterloo (NSW), Port Kembla (NSW), Nerrigundah (NSW), Reedy Creek (NSW), and Black Hill (NSW).
23:46	Ursula Connell recalls that Herbert's grandfather was a full blood Aboriginal from Wallaga Lake (NSW). He didn't have a name but was given the name Joe Piety by the government so he could get married. Ursula and Patricia Ellis mention that they belong to the Yuin people and the Dhangatti people. They discuss the Donovan and the Brown families move from Wallaga Lake to Kempsey.
26:25	Ursula Connell recalls the Koories she knows around Moruya – the Chapmans (Herby, Jimmy, Arthur), Brierleys (Walter and Catherine), Davises, Durens, and Littles (Jimmy). Ursula mentions that a lot of Koories used to go picking at Bodalla (NSW) and Coopers Island (NSW) which how they made most of their money.
29:04	Silence.
29:12	Ursula Connell mentions that Herbert used to catch fish and rabbits and sell them for groceries. Ursula and Patricia Ellis continue to talk about the places Ursula and Herbert used to live and work.
31:08	End of Side A of Field Tape 4 and end of 025143.

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025144/ Field Tape 4 Side B

Performer/speaker(s):	Ursula Rose Connell
Personal subject(s):	Peter Goorie, Mac Rivers
Subject keywords:	History - Oral history, Magic and sorcery - Clever people, Sites - Mortuary sites and cemeteries, Sites - Scarred trees, Sites - Ceremonial grounds, Hunting, gathering and fishing, Gathering - Honey
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Fair – Good

<u>Oral History interview with Ursula Rose Connell at Moruya, NSW.</u>	
00:00	Archive Announcement
00:09	Ursula Connell recalls that she was in the commission house in Gordon Street for six years. After moving out of her commission house Ursula moved to Maunsell Street.
01:13	Ursula Connell reveals that there is a 'Koori place' at the top of the golf course, near Albert Street, which used to be a Kai Parri (corroboree) ground. She recalls that there were also burial grounds near North Heads and Yarragee. Patricia Ellis mentions that there had to be something there because the first people who moved in there found a tree that had carvings on it. Usually the Koories only put carvings on trees if it was a burial place – like a gravestone.
02:48	Ursula Connell talks about a particular Cape, now known as Bora grounds. When Ursula used to live at Christmas Creek, she and her family would find large footprints but they never saw who they belonged to. Ursula recalls an old tribal man from Christmas Creek named Peter Goorie(?). Ursula recollects that at night they would see lights around the creek but they couldn't see anyone. Ursula mentions that she used to have a little nephew who died and was buried in that land where they used to live. They would put flowers on his grave but when they went back down there the next morning the flowers were gone. Ursula recalls that when you walked through there (Christmas Creek) you could feel eyes on you, you knew that there was somebody watching you, but they didn't take any notice of it. Ursula mentions that she would ride everywhere on a horse. If the horse was frightened then she would be frightened. Sometimes the horse would refuse to go in one direction but she could always get him to go in another. The horse could see things they couldn't see.
05:49	Ursula Connell mentions a man named Mac Rivers who was known as a clever man. If there were any troubles, he was the man who would go and do something about it. He used to come and stay at Ursula's place when she and her family lived at Eungai (NSW).
06:55	Ursula Connell recalls that she and her family didn't have to rely on anyone. If they were hungry then they went and looked for food (witchetty grubs, yams etc.). They would find all sorts of food in the bush and never went hungry. Ursula used to help her Dad get honey until she got stung in both eyes. Because of this they all used to call her 'Little China Girl.' Ursula recalls the occasion she was stung in the eyes.

08:12	Ursula Connell and Patricia Ellis are referring to a picture of Ursula riding her horse Bonnie at the age of 15. They also refer to a picture of Ursula's mother, Margaret Jane Dixon. They discuss the resemblance between Ursula and her mother.
08:39	Ursula Connell refers to her father as a very quiet 'old fella,' who never used to swear. Her Mum used to call him, 'Stinkin old bastard.' He never used to drink because he was a sampler; and they weren't able to drink.
09:44	Ursula Connell believes that Reedy Creek is sacred ground. Late one afternoon Ursula went to Reedy Creek and there were these brown circles of little trees. Ursula was so scared that she was stuck to the ground and couldn't move any part of her body. As soon as she was able to move she left and never went back there again. Patricia Ellis thinks this is because on the way to the annual corroboree at Belowra (NSW), tribes would stop and camp along the way. Tribes would come from all over to attend corroborees. They would meet and have corroborees, hunt, and fish.
11:48	Patricia Ellis mentions that Indigenous groups would go to the Bogong area every year to get the Bogong moths because they were considered a delicacy. Ursula Connell reveals that when they'd find them they'd cover the opening so they couldn't get out. They did the same with the honey ants that lived out in the bush. Ursula continues to talk about the different foods they would find in the bush.
13:35	End of Side B of Field Tape 4 and end of 025144.

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025145/ Field Tape 5 Side A

Performer/ speaker(s):	Barbara Roach
Personal subject(s):	Charles Hutchings, Percy Davis, Charlie Parsons, Davis Family, Brierley Family, Rawdon Parsons, Costy Parsons
Subject keywords:	History - Oral history, Fishing – Spearfishing, Weapons - Spears – Making, Family, Sites - Sites of significance
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Barbara Roach at Moruya, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:20	Barbara Roach talks about her great-grandfather, Charles Hutchings, move from Somerset Shire, England to Australia in 1856. She talks about his family and their properties. Barbara mentions that her family became friends with the Congo Tribe of Aboriginals. When her father was a little boy he used to play with Percy Davis and Charlie Parsons. She mentions that the women in her family were very Victorian and the girls weren't allowed to mix with the Aboriginals because they didn't wear many clothes. By hanging out with Percy and Charlie her father learnt where they camped and attended corroborees. Barbara mentions that her father remained great friends with Charlie and Percy until they were old men.
04:18	(Slight break in recording) Barbara Roach discusses the Koori peoples great fishing ability and the different foods that made up their diet. She talks about Bingi Bingi (NSW), which means stomach, being a place that overflowed with food.
06:43	Barbara Roach talks about the tourist park her father built. She describes the spears Percy and Charlie would make.
11:53	Barbara Roach talks about her school days and the children she went to school with. Mention of the Davis and Brierley Families - Dorry Davis, Peter Brierley, Jimmy Davis, Ernie Brierley, Rawdon Parsons, and Costy Parsons.
14:19	Barbara Roach talks about different camping, ochre, midden, and corroboree sites in the Congo area (NSW).
16:16	Barbara Roach talks about the Brierley family. General conversation about family. Barbara talks about how the Brierleys and Davises had to row across the Moruya River in order to get to school.
20:05	End of Side A of Field Tape 5 and end of 025145

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025146/ Field Tape 5 Side B

Performer/speaker(s):	Thelma Ellis
Personal subject(s):	Brown Family, Dixon Family, Myrtle Rose Brown, Thomas Patrick Brown, Bruce Brown, Jimmy Dixon, Allen Stewart
Subject keywords:	History - Oral history, Family
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Thelma Ellis at Moruya, NSW.</u>
00:00	Archive Announcement
00:10	Tape ID
00:19	Thelma Ellis mentions that her mother and father were Myrtle Rose Brown and Thomas Patrick Brown. Myrtle's siblings were Jessie, Annie Wright, Margaret Jane (Ursula Connell's mother), and Jimmy Dixon. Thomas' siblings were Patrick, Phillip, George, Ned, Ambrose, Edward, Andy, Mary, Margaret, Jessie, and Kate.
03:10	Thelma Ellis talks about the many places she's lived, they include: Kempsey (NSW), Sydney (NSW), Port Kembla (NSW), Coffs Harbour (NSW), and Moruya.
06:12	Thelma Ellis mentions that her father was a timber cutter. (Sound issues) Her mother never worked but looked after the family. Thelma talks about the places she's worked. She mentions that her mother and father past away from heart problems.
09:22	Thelma Ellis mentions her siblings: Elizabeth (Betty), May, Ursula, Adelaide, Gracie, Joyce, William (Bill), and Tom and recalls who each of them married. (A person can be heard in the background). She talks about her brother Tom who was away at war for 5 years. Thelma recalls the many accidents her brother Bill has been involved in.
13:51	Mention of Aunty Betty and Aunty May. General Conversation.
15:12	(Break in recording – silence) Thelma Ellis talks about her brother Tom's wife Doreen and they're son Bruce Brown. Mention of Allen Stewart and Tom's next wife Amy.
18:11	Thelma Ellis mentions her children Tom, Billy, and Myrtle.
18:44	End of Side B of Field Tape 5 and end of 025146.

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025147/ Field Tape 6 Side A

Performer/speaker(s):	Doris Moore
Personal subject(s):	Jane Brierley, Walter Davis, Eadie Davis, Walter Brierley (Pardy), Catherine Brierley, Tom Davis, Agnes Duran, Hazel MacIntosh, Beashel Family
Subject keywords:	History - Oral history, Family, Employment, Hunting, gathering and fishing, Race relations - Racial discrimination – Education, Education – Schools, Employment
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Doris Moore at Moruya, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:14	Doris Moore mentions that she was born in Moruya and is the 6 th child of 10 children. Doris’ parents were Jane Brierley and Walter Davis. Her Grandparents were Eadie Davis, Walter Brierley (Pardy), and Catherine Brierley. Doris talks about her family.
01:31	Doris Moore mentions that she has 4 brothers and 5 sisters: Roy, Jean, Jimmy, Ted, Bob, Agnes, Yvonne, Catherine, Paulette. Doris has 6 children, 4 boys and 2 girls. She talks about where each of her children live.
03:26	Doris Moore talks about Uncle Tom Davis who married Agnes Duran. Doris talks about her father’s work at the saw mill and as a garbage collector. She recalls how he would ride his bike from Garland Town (NSW) to Moruya each day.
05:56	Doris Moore grew up at Garland Town. Her grandfather Brierley, Uncle Ernie (mother’s brother), Uncle Peter (mother’s brother), were all fishermen. She speaks about how they fished and what they caught. Doris talks about Brierley’s Ramp and what it used to be like when she was a child. Mention of Great-grandma Duran.
09:39	Break in recording.
09:50	Doris Moore talks about the time her hair and face caught on fire when she was 10 years old. General conversation about her childhood.
14:21	Doris Moore talks about her school teacher Hazel MacIntosh. She mentions that her grandparents were devout Catholics and talks about Father Barry’s desire to for her and her siblings to leave the one teacher school to attend the convent school in town. Doris recalls that while they were in the one teacher school they were a part of many activities and had no hassles. When they started attending the convent school they had to start fighting their way through school because of the racist taunts of other children. She mentions that some of these children end up being mates with them when they grew up.
21:07	Doris Moore mentions that when she was 15 she was allowed to leave school because she had a job to go to. She talks about her 2 years working on a farm for the Beashels. Doris chats about her experience working in Wollongong (NSW) and talks about her 16 years working at Adelaide Hotel.

30:31	End of Side A of Field Tape 6 and end of 025147
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025148/ Field Tape 6 Side B

Performer/speaker(s):	Eileen Morgan
Personal subject(s):	Sam Haddigaddi, Ellen Domester, Hugo Noble, William Brierley (Uncle Darlo), Granny Andy (Mary Ellen), Bob Andy, Dave McCrae, Burnum Burnum, Lilly McCrae, Mary Lynno, William Thomas, Elaine Stewart, Sophie Pickwick, Walter Hoskins, Rosie Mumbulla, King Mumbulla, Ned Hoskins, Charlie Parson (Crungee), Maggie Carter (Granny Carter), Joyce Solomon, Lloyd Thomas, Bella Sims, Wally Stewart, Pitman family, Percy Davis, Ted (Guboo) Thomas
Subject keywords:	History - Oral history, Initiation, Family, Reproduction - Childbirth – Midwifery, Social organisation – Elders
Language/people:	English, Brinja-Yuin (S67) people
Places:	Cobargo (NSW Far S Coast SJ55-04)
Recording quality:	Fair

	<u>Oral history interview with Eileen Morgan at Cobargo, NSW</u>
00:00	Archive Announcement
00:09	(Sound issues - rustling noises) Eileen Morgan refers to a man named Sam Haddigaddi who lived with her grandmother, Ellen Domester.
00:50	Eileen Morgan refers to a man named Hugo Noble who came from around Delegate (NSW) and was the only Aboriginal man in the area that was ever seen with initiation marks across his chest. The others discontinued their initiation practices because they started to practice the ‘white man’s way.’
01:13	Referring to pictures - Eileen Morgan refers to William Brierley, commonly referred to by his Koori name Uncle Darlo. Uncle Darlo had two children, possibly a boy and a girl.
01:30	Eileen Morgan talks about Bob Andy, who was married to a midwife they called Granny Andy (Mary Ellen). Eileen mentions that Bob Andy used to do foot running (running track and field) at Yowrie (NSW), Quaama (NSW), and Narooma (NSW).
01:52	Eileen Morgan refers to a picture of Dave McCrae. Eileen mentions Burnum Burnum and his mother Lilly McCrae. Dave McCrae is Lilly’s brother.
02:10	Eileen Morgan refers to a picture of Granny Eliza, she was Uncle Darlah’s mother. Eileen refers to a picture of Granny Andy (Bob Andy’s wife) who was a midwife at Wallaga Lake (NSW). She travelled from Delegate around Braidwood (NSW). Eileen mentions that her mother is Mary Lynno and that she married William Thomas. Right up until they were made to go to hospital, the last two babies born at Wallaga Lake were her grandson and Elaine Stewart.
03:07	Eileen Morgan refers to a picture of Auntie Sophie Pickwick. They never referred to their elders by their surnames names because it was seen as disrespectful. Eileen mentions Walter Hoskins, a man she used to teach Sunday school with at Wallaga Lake under the authority of Mr Jilk.
03:32	Eileen Morgan refers to a picture of Auntie Lizzie, Granny Andy’s daughter. She then refers to a picture of Rosie Mumbulla, King Mumbulla’s wife. Mention of

	Ned Hoskins who lived at Wallaga with his family. Eileen refers to Charlie Parson, commonly referred to as Crungee. She mentions another lady by the name of Maggie Carter (Granny Carter), Joyce Solomon's mother (formally Joyce Carter). Eileen and Vivienne Mason refer to photos of Lloyd Thomas, Aunty Bella Sims, Wally Stewart, and the Pitman family.
07:23	Vivienne Mason mentions Christie Stewart and the gumleaf band. (Phone ringing in background).
08:23	Eileen Morgan mentions a man named Percy Davis who took Ted (Guboo) away when he was 12 years old, to live with tribal people up north which is where he learnt about his Aboriginal culture. Eileen is Guboo's sister because he is a Thomas (full name - Guboo Ted Thomas).
09:10	Eileen Morgan comments that women never really participated in initiations like the men did. The only one she recalls was when girls got their periods they were taken up into a sacred part of the mountain (Gulaga Mountain), where no men were allowed to go, where they were kept away from everybody for around 7 days. (Music can be heard in the background).
10:19	Eileen Morgan and Vivienne Mason casually chat.
10:32	Eileen Morgan and Vivienne Mason talk about the knowledge of the 'older people.' Eileen mentions that from the Wallaga Lake there are only four of them left – Eileen, Thelma, Cecil, and Ted. Ted (Gubbo) doesn't know much about Wallaga Lake because he left when he was 12 years old. (Music can be heard in the background).
11:49	End of Side B of Field Tape 6 and end of 025148.

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025149/ Field Tape 7 Side A

Performer/speaker(s):	Mervyn Penrith
Personal subject(s):	Ruby Penrith, Hector Stewart, Ned Hoskins, Hugo Noble, Arthur Thomas, Granny Tungei, Shirley Foster, Addygaddy Family, Adgerly Family, Hoskins Family, Stewart Family, Carter Family, Parsons Family, Thomas Family, Andy Family, Morgan Family
Subject keywords:	History - Oral history, Family, Language - Linguistics - Language classification, Initiation, Culture - Relationship to land, Ceremonies – Initiation, Religion - Rites - Ceremonial grounds, Religion – Dreaming, Religion – Spirituality, Magic and sorcery - Clever people, Hunting, gathering and fishing, Employment – Conditions, Indigenous knowledge - Health and medicine.
Language/people:	English, Brinja-Yuin (S67) people
Places:	Wallaga Lake (NSW Far S Coast SJ55-04)
Recording quality:	Fair – Good

	<u>Oral history interview with Mervyn Penrith at Wallaga Lake, NSW.</u>
00:00	Archive Announcement
00:08	Tape ID
00:25	Mervyn Penrith mentions that he was born in Berry (NSW). He recalls that his family are originally from Wallaga Lake which is where he grew up. Mervyn's parents are Ruby Penrith and Hector Stewart.
01:36	Mervyn Penrith talks about his grandfather who was the last of the whalers. Before he passed away at the age of 104 Mervyn's grandfather would teach him about language and culture. Mervyn recalls some of the language he remembers: <i>dungarn</i> – bread; <i>nyully</i> – meat.
03:04	Mervyn Penrith mentions the seafood they used to gather. He recalls that his Uncles: Ned Hoskins, Hugo Noble, and Arthur Thomas used to make spears, and that they would sit down and talk to the children about culture, sacred landscapes, initiations, and the Dreaming Track.
06:39	Mervyn Penrith recalls that the old people used to talk about Dreamtime stories and ceremonial grounds. He proceeds to explain certain ceremonial sites.
11:21	Mervyn Penrith talks about Granny Tungei (approximate spelling).
12:21	Mervyn Penrith talks about the importance of passing on culture. He teaches his family about their culture, the Yuin Nation, and the Dreamtime so they can relate to and keep their heritage alive.
13:52	Mervyn Penrith talks about the spirituality of the Indigenous people.
15:25	Mervyn Penrith mentions the carved canoe tree at Broulee (NSW) and the cave paintings near Pigeon House. He describes the Dreamtime story about Gullaga, Montague, and Nudgenooga. Mervyn and Vivienne Mason discuss cave paintings.
18:34	Mervyn Penrith recalls the families he can remember at Wallaga Lake: Addygaddys, Adgerlys, Hoskins, Stewarts, Carters, Parsons, Thomases, Andys, and Morgans. He talks about Vivienne Mason's mother-in-law who was caught in the ankle by the bagindjs (bageens).
20:24	Mervyn Penrith talks about Auntie Aggie and Shirley (Foster). (Phone ringing in

	the background).
21:40	Mervyn Penrith talks about how they used to prepare and cook seafood. He recalls the many signs they would see that let them know when the fish were coming down to Eden (NSW).
23:05	Mervyn Penrith and Vivienne Mason discuss bush medicine. Mervyn mentions that they're starting up guided tours at Wallaga to teach tourists about bush foods and medicines.
25:40	Mervyn Penrith and Vivienne Mason discuss fishing restrictions. (Phone ringing in background).
28:40	Mervyn Penrith talks about ' <i>Umbara</i> ' (black duck), the totem of the Yuin Nation (between Campbelltown and the Victoria border).
30:17	Mervyn Penrith talks about having to work in the pea and bean paddocks. The only work they could get was in the saw mills and paddocks or they had to get food rations each week. He recalls that they weren't allowed into pubs and clubs because they had to have a license (dog tickets).
31:17	End of Side A of Field Tape 7 and end of 025149.

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025150/ Field Tape 7 Side B

Performer/speaker(s):	Shirley Foster
Personal subject(s):	Agnes Harrison, Charlie Brown, Julie Edwards, Isador Cowen, Maggie Whitty, Jimmy Bloxsome, Adelaide Bloxsome, Jim Andy (Munds), Trixie Mason (Aunty Mooks), Gundy Davis, Solomon Family
Subject keywords:	History - Oral history, Children – Childhood, Family, Stories and motifs - Devils, monsters, evil spirits, hairy men, bunyips, Trade and exchange, Language - Oral communication, Hunting, gathering and fishing, Food - Bush tucker, Religion - Dreaming – Spirits, Indigenous knowledge - Health and medicine.
Language/people:	English, Brinja-Yuin (S67) people
Places:	Narooma / Wagonga (NSW Far S Coast SJ55-04)
Recording quality:	Good

	<u>Oral history interview with Shirley Foster at Narooma, NSW.</u>
00:00	Archive Announcement
00:08	Tape ID
00:17	Shirley Foster mentions that she was born in a tent in Bega (NSW). Her parents were Agnes Harrison and Charlie Brown. Shirley recalls that she grew up in Victoria and started school in Orbost (Vic).
02:29	Shirley Foster talks about making reed baskets. (A child can be heard in the background). She mentions Agnes, Patsy (Old Ma Rose), and Aunty Julie Edwards.
03:20	Shirley Foster talks about significant women's sites.
06:20	Shirley Foster talks about going fishing at Bega. Mention of Uncle Dessie and Aunty Isador Cowen.
08:03	Shirley Foster recalls going to Bawley Point with her father. She mentions that her family used to work in a mill up the coast around Termeil (NSW). Mention of Aunty Maggie Whitty (her father's sister), Uncle Bob and Aunty Muriel, Aunty Uncle Jimmy and Adelaide Bloxsome.
09:48	Shirley Foster mentions the different berries she used to collect when she was younger. She comments that she never had a day's sickness and recalls the bush medicine her mother used to give them. If they ever got a cold or had a headache their Grand Uncle Jim Andy (Munds) used to heal them.
11:56	Shirley Foster talks about Aunty Trixie Mason (Aunty Mooks) who was caught in the foot.
14:59	Shirley Foster mentions that she still speaks language from her mother's country of Omeo (Vic).
15:45	Shirley Foster talks about collecting swan eggs and the signs they saw that told them the swans were laying. She recalls that Uncle Gundy Davis would tell them about going to Montague Island to get seagull eggs.
17:53	Shirley Foster talks about the bunyip and the rainbow serpent.
18:47	Shirley Foster and Vivienne Mason discuss Koori people and the differences between them and people from the Northern Territory. Shirley talks about the places Koori's went walkabout and their trading systems.

21:51	Shirley Foster mentions a church at Corunna (NSW) where a lot of the Koori kids went to school.
23:23	Shirley Foster talks about 'Nutchas' (a.k.a. Wallagadarns) – the little people. They're believed to be beach people who are mainly located between Bermagui (NSW) and Tathra (NSW).
27:41	Shirley Foster recalls that when they went camping at Reedy Swamp (NSW) they always camped on the north side and were never allowed to go on the south side.
29:34	Shirley Foster mentions that the Solomons were part of the Delegate tribe. She recalls that her tribal name was bushrat but doesn't remember the Aboriginal name for it.
31:18	End of Side B of Field Tape 7 and end of 025150.

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025151/ Field Tape 8 Side A

Performer/speaker(s):	Vivienne Mason
Personal subject(s):	Gordon Ella, May Stewart, Ruth Walker, Ted Stewart, Emily Walker, Christy Stewart, Muriel Stewart, Jane Cooley Nee Brown, Duran Family, Cummins Family, Vera Sutton, Joseph Sutton, Alfred Ella, Harry Cooley, Sarah Brierley, Picalla Family, Andy Family, Davis Family, Jimmy (Cooncus) Little, Mac Rivers, Old Rosie, Ruby Penrith, Ronnie Mason, Trixie Thomas, Leo Ritchie, Nana Bella Sims, Lavis Family, Solomon Family, Mongta Family, Longsborough Family, Mullet Family, Murray Family, Otten Family
Subject keywords:	History - Oral history, Family, Gathering - Seafood / Shellfish, Religion - Dreaming - Rainbow Bunyip, Ghosts and spirits, Food - Sociocultural aspects - Sharing, Recreation – Camping, Indigenous knowledge – History, Indigenous knowledge - Health and medicine
Language/people:	English, Brinja-Yuin (S67) people
Places:	Narooma / Wagonga (NSW Far S Coast SJ55-04)
Recording quality:	Good

	<u>Oral history interview with Vivienne Mason at Narooma, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:23	Vivienne Mason talks about her parents Gordon Ella and May Stewart. She speaks about her aunt Ruth Walker and her grandparents: Ted Stewart, Emily Walker, Christy Stewart, Muriel Stewart, and Jane Cooley Nee Brown.
03:06	Vivienne Mason mentions that her father traced his family back to the Duran and Cummins families. She was told that the Durans originated from Moruya (NSW) and the rest were from the Illawarra District, Port Kembla (NSW) - on her father's mother's side. Vivienne's grandmother's name was Vera Sutton and her father was Joseph Sutton. Vivienne's great-grandmother, mother of her grandfather Alfred Ella, was a Sims and a full blood from La Perouse (NSW).
04:43	Vivienne Mason recalls that when she was young her grandfather would often talk about Tilba (NSW). Her grandfather told her Nan (Muriel Stewart) that when the kids were older he would bring her back down and show her all the camp sites where he grew up, however, he died when he was about 50 years old. Vivienne's Nan sometimes spoke about how Ted never lived to take her there. Vivienne states that because of her grandfather's stories they knew where they came from. The family comes back every year, like 'an annual pilgrimage', to stay at Brou Lake (NSW).
05:39	Vivienne Mason recalls that ever since they were babies the old folk showed them how to get food and what foods to eat. Mutton fish was the main staple. Vivienne mentions that she grew up on the sea collecting - mussels, oysters, prawns, etc. Nan Stewart used to tell her that when she lived in Termeil (NSW) as a young girl all the kids would jump in the water and scoop out the prawns with their hands.
06:35	Vivienne Mason mentions that when they would go to Wreck Bay they would eat lilly pillies and fight over the pigfaces that grew off the sand hills on the beaches.

07:31	Vivienne Mason mentions that the Stewart men worked in all the timber mills up the coast. She mentions that Sarah Brierley, her grand-uncle Harry Cooley's wife, gathered all the reeds around the swamp and made a Koori basket. This basket has been handed down from mother to daughter and was with Vivienne at the time of the interview.
08:26	Vivienne Mason mentions that she was born at Crown Street hospital in Sydney (NSW). Her mother was born in Nowra (NSW). She believes her father was born in Sydney.
08:54	Vivienne Mason recalls how Grandfather Stewart would pack up all the kids in the car and cart them all into the bush. But at night, if they were in a strange place, they had to stay inside the tent. They weren't allowed to look at mountains or go near any rivers that were strange to them. When Vivienne's grandfather worked at Burragorang (near Kangaroo Mountain) he would pick up all the kids and they would go down in a valley. There were a lot of caves around the mountains but they weren't allowed to look at them and had to stay inside. The old people would say that the 'lads' were up there. Vivienne mentions that they were bought up on the bunyip not the rainbow serpent. They believed that the bunyip lived down by the rivers so they weren't allowed down there.
10:18	When Vivienne was growing up her Nan would bring them down the coast and point out the towns where they lived and worked. Her Nan would talk about Picalla, Andy, and Davis families. When they finally came to live down there it already felt like home. They were familiar with everything and everyone because of what she taught them.
11:07	Vivienne Mason recalls the names of 'the old people' she can remember - Jimmy (Coonus) Little, Mac Rivers (known to be a clever man), Old Rosie, Ruby Penrith. (Phone ringing in the background and microphone issues).
11:56	Vivienne Mason believes that the bunyip is a magical being – a Koori legend. She doesn't know what it is but it was 'drummed' into them that they should 'watch out' for the bunyip or it will take you down into the waterhole. It used to scare Vivienne. Even in the daytime Vivienne was scared to go to deep waterholes because that is where the bunyip was supposed to have lived.
13:07	Vivienne Mason talks about her husband Ronnie Mason and his family. Ronnie's mother and father are Trixie Thomas and Leo Ritchie. When he was born, the day they brought him home from hospital they went to Bodalla (NSW) which is where he and his siblings, Sonny, Dougie, Kevin, and Pearl grew up. When Ronnie's father Leo was just a baby, Nana Bella Sims brought him there from Taree (NSW). Ronnie is from the Dhanggatti Tribe (on his father's side).
14:19	Vivienne Mason talks about an old lady (possibly Ronnie's mother) who went across the river where she shouldn't have gone and she was caught in the heel. (Description in Shirley Foster recording - 025150). Patricia Ellis comments that only the old men that came from her land could fix her.
14:48	Vivienne Mason recalls the names of her grandfather's siblings. There were 14 in his family. Nan Stewart told Vivienne that Christy and Emily Stewart had a farm at Corunna Lake (NSW) when her grandfather started working at the saw mills. At Narooma they had a little farm and she (Emily) used to get up early in the morning and make a big pot of porridge and bake 7 loaves of bread to feed the kids. She was also known to have grown all her own vegetables.
16:19	Vivienne Mason talks about the Koories generosity in sharing everything they caught.
17:46	Vivienne Mason mentions that she picked for the Lavises out at Bodalla. She

	recalls some of the families who also used to pick out there – the Solomons, the Mongtas, the Longsbroughs, the Mullets, and the Murrays. Vivienne mentions that she also picked at Bega for the Ottens and recalls her experiences there.
20:25	Vivienne Mason's Uncle Eddie (her Mother's brother) used to take all the kids on camping expeditions where he would show them tracks, where animals lived, and where to catch food. Now aged in his 70's, (at the time of the interview) Eddie still lives in the bush around Brou Lake and continues to teach the kids (Vivienne's grandchildren included), about the land.
24:52	Nanny Stewart mentioned to Vivienne Mason that when she was a young girl at Nelligen (NSW), 'old fellas' used to come out of the bush in the evening and sit with the men. When this happened all the women and young girls had to stay inside (the hut) for their protection because these old men were looking for wives.
25:57	Vivienne Mason mentions Old Mac Rivers who she believes was a clever man.
26:29	Brief discussions about the passing on of customs, traditions, and bush medicine knowledge.
29:18	Microphone issues
29:24	Vivienne Mason mentions how they used to cook seafood and damper. She briefly discusses the musical talents of Koori people, including her grandfather Ted Stewart, who was in the leaf band that walked over the Harbour Bridge during the bridge's opening.
31:08	End of Side A of Field Tape 8 and end of 025151.

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025152/ Field Tape 8 Side B

Performer/speaker(s):	Vivienne Mason
Personal subject(s):	Jack Patten, Harry Warner, Emily Walker, Bessie Kane, Ned Walker, James Walker
Subject keywords:	History - Oral history, Language - Classification and evolution, Law enforcement - Offences - Environmental regulations, Sites – Middens, Sites - Ceremonial grounds, Social organisation - Kinship – Marriage, Ceremonies – Initiation
Language/people:	English, Brinja-Yuin (S67) people
Places:	Narooma / Wagonga (NSW Far S Coast SJ55-04)
Recording quality:	Good

	<u>Oral history interview with Vivienne Mason at Narooma, NSW.</u>
00:00	Archive Announcement
00:09	Vivienne Mason recalls the first Aboriginal rights march, led by Jack Patten, which was held in Sydney in 1938. Many of the church members took Indigenous people from La Perouse (NSW) down to Sydney (NSW) for the march. Photos from the event can be found in the Survival Book.
00:51	Vivienne Mason and Patricia Ellis discuss the continuation of Indigenous culture. Vivienne comments on people’s desire for land claims and remarks that ‘we’ (Aboriginal people) are the land and don’t belong to anyone but the land.
02:07	Vivienne Mason explains how the Koori language is still being used and passed on to the next generation. She recalls the words for swan, owls, snakes, bread, and rain.
02:56	Vivienne Mason mentions that when they were growing up they took their food supply for granted. When the elders asked for food the children would go and get it. There was always food there if anyone needed it. She goes on to explain the changes and implications fishing restrictions are having on Koories. Vivienne mentions that the coastal people were called Katungals (sea people) by the mountain Koories.
11:59	Vivienne Mason talks about the reunions her family would have at Wreck Bay (NSW) during the holidays. She recalls a time when she was 6 years old and had to leave the beach because the men were having a Corroboree.
13:00	Vivienne Mason mentions that there are a number of significant sites around Wagonga River (NSW). From what she can recall, some women and children were buried in shell middens around there.
13:47	Silence
14:00	Vivienne Mason mentions that a lot of sites have been destroyed due to construction. There is a grinding stone and many midden sites around Brou Lake (NSW). Two skeletons were dug up at either the Apex Park or the Rotary Park near the Wagonga Inlet. Patricia Ellis mentions that the Wagonga People used to live around the inlet. Vivienne expresses her desire to protect what’s left of the sites. She mentions that the Land Council is trying to work with the Shire Council during any developments.

16:00	Vivienne Mason mentions that human remains were found in a midden in Tuross (NSW) and Batemans Bay (NSW). Remains were placed in the middens because the shells in the middens used to protect and preserve the bones. Only the remains of women and children were placed in middens. Patricia Ellis mentions that non-Indigenous people refer to middens as rubbish heaps and therefore believe that the women and children weren't as respected as the men because they were buried in these 'rubbish heaps'.
17:33	Vivienne Mason mentions that Lavender Point (in Narooma) was a fish trap. Many Indigenous people used to get much of their food from there but now they can't because of fishing restrictions. Vivienne mentions a few cases where Koori people have been attacked and sent to gaol for trying to catch seafood. She believes they are being denied their human rights as an Indigenous group to gather their own food. (Phone ringing in the background).
21:26	Vivienne Mason and Patricia Ellis discuss the research they're doing. Vivienne mentions that not much cultural research has been conducted down there. Archaeologists and anthropologists have done some research but nothing has been done from the Koori perspective. She comments that the white people saved their history through the records they kept. She believes that a man named Harry Warner was the only man she knew that had a good understanding of the Koori culture.
26:01	Vivienne Mason recalls that there's a women's site at Gulaga (NSW) which has a special rock that's believed to assist in fertility. The site also contains a women's initiation site. On Mumbulla Mountain there used to be a walking track that the young girls used walk up during initiation and they would have to come through a waterslide and waterfall on the way down. This initiation was also used for the boys. Vivienne remembers that when a girl became a teenager the old women would fuss over them and isolate them from everyone.
27:51	Vivienne Mason recalls the opinions the old people had about marriage. They would be very suspicious of anyone from up north and any strange people from out of their tribal area. They were fine with marrying people from the south just as long as they knew their family. Patricia Ellis believes that they did this so that you didn't end up marrying people you were related to. Vivienne and Patricia discuss the marriage laws of the Koori people focussing specifically on the Yuin people. Mention of Emily Walker's mother Bessie Kane, from Taree (NSW) who was betrothed to either Ned Walker or James Walker.
30:38	End of Side B of Field Tape 8 and end of 025152.

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025153/ Field Tape 9 Side A

Performer/speaker(s):	Muriel Chapman
Personal subject(s):	Mary Davis, Radford Button, Ned Kelly, Loretta Button, Stella Button, Leslie Button, Joe Chapman, Les Davis, Liz Donavan, Connie Donavan, Percy Davis, Jimmy Little, Lesley Chapman, Henry Chapman, Stanleen Chapman, Rosie Chapman, Sid Chapman
Subject keywords:	History - Oral history, Family, Law enforcement - Police trackers, Crime - Bushrangers and outlaws, Child welfare - Child / parent separation - Stolen generations, Gender relations – Marriage, Indigenous knowledge - Health and medicine, Employment
Language/people:	English, Brinja-Yuin (S67) people
Places:	Batemans Bay / Mogo (NSW Far S Coast SI56-13)
Recording quality:	Fair – Good

	<u>Oral history interview with Muriel Chapman at Batemans Bay, NSW.</u>
00:00	Archive Announcement
00:10	Tape ID
00:20	Muriel Chapman mentions that her mother and father were Mary Davis and Radford Button. She recalls that her father was a black tracker for the police and was hired to track Ned Kelly. Muriel proceeds to talk about Ned Kelly's relationship with the Koories and goes on to talk about a mission called Roland Plains.
03:35	Muriel Chapman was born in Kempsey (NSW). She is the youngest child and goes on to talk about her 2 older sisters Loretta and Stella. Muriel talks about the Indigenous children being taken away from their parents and recalls that her mother would hide them in the bushes when she knew the police were coming around so they would avoid being seen.
06:34	Muriel Chapman talks about her father's work and his death. She recalls staying with her grandmother while her mother looked for her father and talks about her mother's illness upon returning.
12:41	Muriel Chapman mentions her brother Leslie Button, her husband Joe Chapman, and her uncle Les Davis. She talks about meeting her husband and her initial impression of him. Mention of Aunty Liz Donavan (formally Chapman). General conversation about family.
15:52	Muriel Chapman talks about her husband during the early stages of their relationship. Mention of Connie Donavan (formally Chapman). General conversation about family.
20:56	Muriel Chapman talks about her time living with Ethel and her family.
22:52	Muriel Chapman talks about marrying Joe Chapman.
25:25	Muriel Chapman mentions the names of her children: Lesley, Henry, Stanleen, Rosie, and Sid. She talks about the people her children married and the names of their children.
32:50	Muriel Chapman talks about Percy Davis and Jimmy Little and their families.
35:51	Muriel Chapman recalls that she learnt about bush medicines from her mother-in-

	law. Muriel and Patricia Ellis discuss different bush medicines and treatments.
38:51	Muriel Chapman talks about a conversation she had with her husband's former fiancée.
42:06	Muriel Chapman recalls the different jobs her husband did. She talks about the restaurant she worked in after her husband died.
44:26	End of Side A of Field Tape 9 and end of 025153.

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025154/ Field Tape 9 Side B

Performer/speaker(s):	Muriel Chapman
Personal subject(s):	Lavis Family, Richardson Family, Joe Chapman, Harry Chapman, Leah Stewart, Stanleene Stewart, Mary Duroux, Jimmy Chapman, Rita Chapman, Lincoln Stewart, Thelma Ellis, Ursula Connell, Ruth Stewart
Subject keywords:	History - Oral history, Family, Hunting, gathering and fishing, Defence - Armed forces – Army
Language/people:	English, Brinja-Yuin (S67) people
Places:	Batemans Bay / Mogo (NSW Far S Coast SI56-13)
Recording quality:	Fair – Good

	<u>Oral history interview with Muriel Chapman at Batemans Bay, NSW.</u>
00:00	Archive Announcement
00:09	(Recording starts in the middle of a story). Muriel Chapman talks about going camping during the holidays. She mentions the seafood and bush food they would catch and collect.
04:34	Muriel Chapman talks about picking beans at Nerrigundah (NSW) and Moruya (NSW) for the Lavises and Richardsons.
06:58	Muriel Chapman talks about Henry Chapman (her husband Joe Chapman's grandfather) and Harry Chapman (Joe's father). She refers to old photos of them.
08:58	Muriel Chapman mentions that Aunty Leah Stewart and her daughter Stanleene were in the army together. Before they were about to sail overseas the countries made peace. No one knew that Aunty Leah was in the military. Unlike Stanleene, Aunty Leah didn't have a military funeral. Muriel mentions Mary Duroux (personal information).
13:40	Muriel Chapman and Patricia Ellis discuss funerals. Muriel remembers when Jimmy Chapman (Joe's brother) used to put on 'big occasions' at his house; Uncle Percy played the violin, Harry played the concertina, and the boys from Wallaga (NSW) played the leaf and danced. Muriel and Patricia talk about Dorrie(?) and Ossie(?) Stewart (personal information).
19:01	Muriel Chapman talks about Rita Chapman (Joe's sister). Rita was the only girl in the family. She married a white man named Hanson and had a son named Joe.
20:05	Muriel Chapman recalls that only Jimmy, Joe, and Rita were the only kids left. Mention of Lincoln Stewart - Leah Stewart's husband (personal information). General conversation about family.
25:36	Discussion about Thelma Ellis (formally Thelma Brown) and Ursula Connell and their families.
28:05	Muriel Chapman mentions John D Carriage(?), Newty Carriage(?), and Aunty Ruth Stewart. General conversation about family.
36:00	End of Side B of Field Tape 9 and end of 025154.

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025155/ Field Tape 10 Side A

Performer/speaker(s):	Mary Duroux
Personal subject(s):	Cathy Hookwyn, Charlie Brown, Celia Bond, Uncle Joe Bond, Mariah Picalla, Bessie Hookwyn, Jimmy Stewart, Grandfather Joe Bond, Grandfather Hookwyn (Hooky), Lizzie Roberts, Stewart Family, Donovan Family, Cecil Dan, Shirley Foster, Sarah Haddigaddi, Eileen Pitman, Tom Cooley, Jim Hammon (Uncle Munns), Bob Andy, Helen Davis, Charlie Upwright, Willy Thomas, Lamont Young, Granny Tungei, Jim Chapman (Jiggy), Ethel McLeod, Bill Duroux
Subject keywords:	History - Oral history, Family, Education - Schools – Attendance, Fishing, Child welfare - Children's homes, Cultural heritage - Repatriation - Human remains, Employment
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Mary Duroux at Moruya, NSW.</u>
00:00	Archive Announcement
00:08	Tape ID.
00:16	Mary Duroux mentions that her mother and father were Cathy Hookwyn and Charlie Brown. She talks about her mother and having to live with her Aunt Emma (mother's sister) and Uncle Charlie. Mary lists the places she's lived as: Bega (NSW), Wallaga Lake (NSW) and Berry (NSW). She recalls her Uncle Charlie's accident while working in Terara (NSW) and talks about moving to Bega to live with her Aunt Celia and Uncle Joe Bond (mother's brother).
03:15	Mary Duroux talks about her grandmother Mariah, formerly Mariah Picalla, who was married 3 times. She mentions family members: Bessie Hookwyn, Jimmy Stewart, Aunt Emma, Grandfather Joe Bond, Aunt Alice, and Aunt Ethel. Mary recalls the time Grandfather Bond was attacked in Bega. General conversation about family.
06:02	Mary Duroux mentions Grandfather Hookwyn, formerly known as Hooky, who was from the Grafton, Lismore area. She talks about Lizzie Roberts, her mother's first cousin, who was in the homes with her mother until they were 16 years old. Mary talks about her mother's great work ethic and keen fishing ability. General conversation about the Stewart and Donovan families in Kempsey (NSW).
11:08	Mary Duroux talks about her mother. Mention of Uncle Cecil Dan. (Phone ringing in background – slight disruption in recording).
14:13	Mary Duroux mentions the places she's gone to school: Wallaga Lake, Bega, Berry, Batemans Bay, Jaspers Brush (NSW), Terara, and Bomaderry (NSW).
15:59	Mary Duroux talks about her half-sister Shirley Foster, on her father's side.
16:55	Mary Duroux talks about family members who didn't know they were related. Mention of Tom Cooley, Great-grandmother Sarah Haddigaddi, and Eileen Pitman.
19:18	Mary Duroux talks about Uncle Jim Hammon (Uncle Munns) and Uncle Bob

	Andy, Helen Davis' grandfather. She talks about the time Uncle Charlie Upwright, Uncle Willy Thomas, and another man found a skeleton when they were in Montreal (NSW). Years later Mary connected the skeleton with Lamont Young, a man who disappeared at Mystery Bay (NSW). She recalls that the men didn't report it but simply reburied the skeleton. Mary mentions that there is still a reward for anyone who finds Lamont Young's skeleton.
24:29	Mention of Granny Tungei (approximate spelling). Mary Duroux talks about the great respect people had for their elders. She talks about her younger years and growing up in the 1960's. Mary talks about leaving school at age 14 and doing domestic work.
28:41	Mary Duroux mentions that she lived with Jim Chapman (Jigsy) for 9 years. General conversation about families. She talks about going to Kempsey with Aunty Ethel McLeod which is where she met her husband Bill Duroux. (Phone ringing in the background).
31:07	End of Side A of Field Tape 10 and end of 025155.

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025156/ Field Tape 10 Side B

Performer/speaker(s):	Mary Duroux
Personal subject(s):	Bill Duroux, Rhonda Stewart, Leah Stewart, Nellie Bond, Uncle John Mumbulla, Joe Bond, Lamont Young, Canty Carpenter, Percy Davis, Albert Thomas (Bookle), Granny Tungei, Old Jimmy Little (Cooncus)
Subject keywords:	History - Oral history, Employment - Conditions - Slavery and indentured labour, Family, Child welfare - Adoption and fostering, Settlement and contacts - Government settlements, reserves, Weapons - Shields – Making, Hunting, gathering and fishing, Food - Sociocultural aspects – Sharing, Indigenous knowledge - Health and medicine
Language/people:	English, Brinja-Yuin (S67) people
Places:	Moruya / Bergalia (NSW Far S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Mary Duroux at Moruya, NSW.</u>
00:00	Archive Announcement
00:09	Mary Duroux talks about her husband Bill Duroux’s family. She and Patricia Ellis discuss black birding. Mary recalls that she met and married her husband in Kempsey (NSW).
00:58	Mary Duroux talks about Rhonda Stewart. When Rhonda was pregnant Mary took her back to Kempsey to have her baby. Rhonda promised that if she had a girl she would adopt her out to Mary and Bill. When Rhonda had Corrina she was legally adopted by Mary and Bill.
02:39	Mary Duroux talks about her husband Bill Duroux.
04:23	Mary Duroux recalls her need to move home after her husband died. She mentions that she only had about 4 direct family members left. Mary talks about Aunty Emma, Leah Stewart, Nellie Bond, Uncle John Mumbulla, Aunty Celia and her husband Uncle Joe Bond.
06:59	Mary Duroux recalls that she wasn’t involved with many Koori’s when growing up because they mainly travelled around to the farms her Uncle worked at. She remembers that if Koori’s wanted money they’d have to go out and work or just stay on the reserve and earn rations. Mary reveals that the station managers were from overseas. One manager, Mr Samping, was sent over from Scotland Yard to find out what happened to Lamont Young. But the entire time he was at Wallaga Lake the Koories never told him anything.
09:20	Mary Duroux talks about Uncle Canty Carpenter, Uncle Percy Davis, Uncle Bookle (Albert Thomas), Old Jimmy Little (Cooncus), Aunty Alice, and Granny Tungei (approximate spelling).
12:45	Mary Duroux recalls all the different types of bush food and seafood she used to eat when she was a child. She describes the different ways the food was caught and mentions that everything they collected was always shared amongst themselves. Mary describes how her Uncle used to make his spears and what his beliefs were when it came to fishing.
16:36	Mary Duroux and Patricia Ellis discuss bush medicines and their uses. She recalls

	that children weren't encouraged to take an interest in their own culture due to the introduction of white educational doctrines and values.
22:12	End of Side B of Field Tape 10 and end of 025156.

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025157/ Field Tape 11 Side A

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Bob Andy, Mary Ellen, Rosie Carpenter, Walter Hoskins, Ned Hoskins (Uncle Puddin), Ned (Gundy) Davis, William Brierley, Sam Haddigaddi, Hugo Nobel, Les Mongta, Zetta Andy, Emily Scott, Veronica Andy, Daddy Minor, Joyce Solomon, Sid Solomon, Valerie Andy, Aunty Love, Arthur Thomas, Granny Tungei, Percy Davis, Mumbulla Family
Subject keywords:	History - Oral history, Children – Childhood, Family, Weapons - Spears – Making, Weapons - Spears – Throwing, Art - Rock art – Engraving, Food - Seafood – Fish, Language - Change – Loss.
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral history interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:11	Tape ID
00:36	Lionel Mongta refers to his grandfather Bob Andy. He mentions particular family members and how they are related. Some of the names mentioned are: Mary Ellen (Lionel's grandmother), Aunty Lizzy (Lionel's mother's sister), Aunty Rosie Carpenter, Uncle Walter Hoskins, Uncle Ned Hoskins (Uncle Puddin), and Uncle Ned (Gundy) Davis.
03:32	Mention of William Brierley, Sam Haddigaddi, Hugo Nobel, Les Mongta (Lionel's father), and Zetta Andy (Lionel's mother). Lionel Mongta talks about his grandmother, Mary Ellen.
04:57	Lionel Mongta mentions that he was born in Orbost (Vic). He was bought up in Wallaga (NSW) after Aunty Lizzie and Uncle Ned (Gundy) brought him back to Wallaga with them when he was 6 months old.
05:47	Lionel Mongta mentions that Bob Andy was a spear maker. He talks about how to make spears. Lionel recalls that if you were cheeky with your Elders they would spear you.
07:56	Lionel and Mary Mongta mention particular family members and how they are related. Some of the names mentioned are: Emily Scott, Veronica Andy, Daddy Minor, Aunty Joyce Solomon, Sid Solomon, Valerie Andy, Aunty Love, and Arthur Thomas.
11:32	Mary Mongta mentions that Lionel was the first person to repay an Aboriginal loan.
12:21	Lionel Mongta talks about Uncle Percy Davis, the Yuin Tribe, and the Mumbulla family.
14:58	Lionel Mongta talks about a tribal man who was one of the best jockeys on the south coast who rode in the Bega Cup.
15:54	General conversation about the interviews Patricia Ellis and Vivienne Mason are recording.

17:48	Discussion about the Kurnai Tribe from the East Coast of Victoria. Lionel Mongta mentions that the Yuin people that lived around Narooma and Wallaga were called the Guyangel Tribe (pronounced Gwarngal), which means honey.
21:04	Discussion about paintings done by an Indigenous man called 'Mickey the cripple' from Ulladulla (NSW).
22:51	Discussion about sketches on stones and engravings at Tuross (NSW). An unidentified woman talks about Indigenous remains found at Batemans Bay (NSW). (Recording turned off).
26:01	Lionel Mongta explains how they would beat possum skin to make it soft enough to wear.
27:07	Lionel Mongta refers to a picture of Granny Tungei's father. He mentions that the Tungeis used to come from Bombala (NSW) and Delegate (NSW) to get fresh fish.
28:58	Lionel Mongta speaks about the 'old people' talking in language.
29:38	Lionel Mongta talks about Gulaga (NSW). He mentions that the totem of the Yuin Tribe is the back duck and recalls the story behind it.
31:15	End of Side A of Field Tape 11 and end of 025157.

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025158/ Field Tape 11 Side B

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Siddy Governer (Sid Duncan), Granny Tungei, Grandfather Muckins, Christy Stewart, Charlie Upwright, Ted Stewart, Bob Andy, Chapman Family, Parsons Family, Upwright Family, Bond Family, Grandfather Stewart, Jimmy (Cooncus) Little, Peggy Ashby, Mary Andy, Arthur McLeod, CJ Harnet, Walter Brierley, Albert (Bookle) Thomas, Annie Simms
Subject keywords:	History - Oral history, Family, Religion - Rites - Ceremonial objects – Stones.
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:10	Lionel and Mary Mongta mention different camping and meeting places.
02:03	Slight break in recording.
02:07	Lionel and Mary Mongta talk about Siddy Governer (later known as Sid Duncan) who is considered the first black bushranger.
03:38	Lionel and Mary Mongta talk about Granny Tungei and her ganeenas.
06:19	Mary Mongta and an unidentified female speaker talk about supernatural things they've experienced in the bush.
07:52	Lionel Mongta mentions that he called Vivienne Mason's great-grandfather, Muckins, (Christy Stewart's father). Muckins was a full blood Aboriginal who was considered to be a cleverman.
10:48	Referring to pictures, Lionel and Mary Mongta mention Charlie Upwright, Ted Stewart, and Bob Andy.
12:02	Lionel Mongta talks about Old Bates' plan to keep the tribal people of Victoria from stealing his cattle.
15:05	Lionel Mongta talks about trying to get information on the history of Bodalla (NSW). Lionel proceeds to talk about Nerrigundah (NSW).
17:35	Lionel Mongta mentions the families he can remember: the Chapmans, Parsons, Upwrights, and Bonds. He talks about the garden Grandfather Stewart had on Muckins Point and the garden his grandfather had at Mosquito Bay (NSW).
19:43	Lionel and Mary Mongta talk about old Uncle Jimmy (Cooncus) Little and Peggy Ashby.
21:43	Lionel Mongta recalls that his grandmother, Mary Andy, was a midwife at Wallaga and brought 300 kids into the world.
23:33	Lionel Mongta mentions that his mother was born on Gulaga Mountain (NSW). He recalls that Arthur McLeod is one of the Monaro people and originally came from Delegate (NSW).
25:48	Mention of CJ Harnet, Walter Brierley, and Uncle Albert (Bookle) Thomas. Lionel and Mary Mongta and an unidentified female speaker talk about Bookle's paintings. Mary mentions that her father was born at Tomerong (NSW) and talks

	about her grandmother, Annie Simms.
29:33	Lionel Mongta recalls that Uncle Hugo was the best diver and fisherman he knew.
31:16	End of Side B of Field Tape 11 and end of 025158.

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025159/ Field Tape 12 Side A

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Ned Davis (Uncle Gundy), Sid Solomon, Kitty Solomon, Monty Smith, Charlie Parsons (Uncle Crongy), Bob Parsons, Colin Bloxsome, Percy Thomas (Shadow), Maude Burton, Old Bob Walker, Hector Pittman (Paddy the Pig), Lill Farrington, Dick Piety, Mary Ellen, Iris Lester, Gussy Lester, Bond Family, Bates Family, Miller Family, Andy Family, McLeod Family
Subject keywords:	History - Oral history, Ceremonies – Initiation, Sites - Ceremonial grounds, Sites - Sites of significance, Family, Social organisation – Elders, Language - Classification and evolution, Trade and exchange
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:10	Lionel Mongta and Mary Mongta talk about the Koories who lived at the cricket ground. Lionel mentions that a lot of people are buried at the cricket ground.
02:01	Lionel Mongta recalls the time Uncle Gundy (Ned Davis) was hit by lightning. Lionel and Mary Mongta talk about The Pines, now known as the Log Cabin, where they held dances at Christmas time.
04:35	Lionel Mongta talks about Merriman and Mumbulla.
05:18	Discussion about a dolphin on a stone at Bodalla (NSW). Lionel Mongta talks about the Bates and the Millers. Lionel speaks about the ceremonial stones that belong to his family located at Stanfords near Nerrigundah (NSW).
08:36	Discussion about the Elders at Wallaga (NSW).
10:27	Lionel Mongta talks about his family. Some of the names mentioned are Uncle Sid Solomon, Aunty Kitty Solomon, Aunty Love, Monty Smith, Uncle Crongy (Charlie) Parsons, and Bob Parsons.
16:33	Lionel Mongta talks about the Bond family.
17:47	Silence
17:52	Lionel Mongta, Mary Mongta, and Teresa Mongta talk about recalling language and the people who still know how to speak it.
20:13	Lionel Mongta and Mary Mongta talk about the Andy family.
23:32	Lionel Mongta talks about Colin Bloxsome and Percy (Shadow) Thomas.
25:08	Lionel Mongta speaks about the McLeod family. Mention of Maude Burton, Old Bob Walker, Paddy the Pig (Hector Pittman) and his twin Lill Farrington.
27:39	Lionel Mongta mentions that Dick Piety was his grandmother's (Mary Ellen) brother. Mention of Iris Lester and Gussy Lester.
29:40	Lionel Mongta recalls the different corroboree grounds he knows, where tribes went to barter with each other or to be put through the ceremonies.
31:29	End of Side A of Field Tape 12 and end of 025159.

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025160/ Field Tape 12 Side B

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Leo Mason, Lizzy Davies, Duren Family, Ma Brierley, Ma Sutton, Granny Andy, Burnum Burnum, Desmond Thomas, Rod Parsons, Clem Parsons, Kevin Parsons, Charlie Parsons (Uncle Crongy), Alice Kearns, Reggie Kearns, Colin Walker, Picalla Family, Hector McLeod
Subject keywords:	History - Oral history, Family, Defence - World War I, Dance - Recreational – Corroboree, Language - Change
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral history interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:10	Lionel Mongta and Mary Mongta talk about tribal marriage and the journey home from <i>bunarns</i> (corroborees).
01:07	Mention of Leo Mason. Vivienne Mason speaks about her mother. Lionel Mongta and Mary Mongta talk about Auntie Lizzy Davies and her desire to go home before she died.
06:05	Teresa Mongta talks about her father's (Lionel) desire to see his brother G-man before he passed away.
08:40	Mary Mongta, Teresa Mongta, and Vivienne Mason speak about their land.
09:48	Lionel Mongta talks about the Duren family. He refers to a photo of Ma Brierley, Ma Sutton, and Granny Andy. Mary Mongta talks about Lionel's family and the Mongta name.
14:49	Teresa Mongta talks about Burnum Burnum. She then speaks about trying to connect with the younger generations.
16:57	Silence
17:02	Lionel Mongta tells a story about his brother Lyle, Desmond Thomas, Rod Parsons, Clem Parsons, Kevin Parsons, and Uncle Crongy (Charlie Parsons).
20:18	Mention of Alice Kearns, Reggie Kearns, Fluffy Longbottoms, and Colin Walker. Lionel Mongta continues to speak about Uncle Crongy. He goes on to talk about the Picalla's.
27:19	Lionel Mongta recalls the photos he saw of the Koori men in the war. He goes on to talk about Hector McLeod.
31:27	End of 31 minutes and 28 seconds and end of 025160.

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025161/ Field Tape 13 Side A

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Hector McLeod, Old Mack Rivers, Munns Hammond (Jimmy Hammond), Old Jimmy Hammond, Bob Andy, Gundy Davis (Ned Davis), Old Sampling (Jenner Boy), Granny Andy (Mary Ellen), Walter Brierley, Uncle Darlo, Peter Brierley
Subject keywords:	History - Oral history, Family, Hunting, gathering and fishing, Race relations - Violent - Massacres, murders, poisonings etc. - 1901-, Magic and sorcery - Clever people, Weapons – Spears, Language - Bilingualism and multilingualism
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral history interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:10	Lionel Mongta and Mary Mongta talk about Hector McLeod. They go on to recall the time Old Mack Rivers accidentally cut off Budda's finger.
01:11	Lionel Mongta speaks about Uncle Munns Hammond (Jimmy Hammond) who was raised by Old Jimmy Hammond after his people were massacred in Bombala (NSW) when he was a baby.
04:45	Lionel Mongta and Mary Mongta talk about Bob Andy's impressive mathematics ability and cricket skills.
05:50	Lionel Mongta recalls the time he was speared by Uncle Gundy (Ned Davis) because he didn't take Old Daddy Minor his dinner.
08:20	Lionel Mongta tells a story about the time Old Sampling 'Jenner Boy' gave Old Daddy Minor cough mixture to cure his cold.
10:06	Lionel Mongta talks about the time he, Costy, Bob Andy, and Old Daddy Minor took Piety's horse and cart to Tilba (NSW).
11:30	Lionel Mongta tells a story about the time Old Daddy Minor made numerous loaves of bread after Granny Andy (Mary Ellen) got angry with him for trying to eat her bread.
13:57	Lionel Mongta mentions that Old Daddy Minor ran all the way from Wallaga (NSW) to Bega (NSW) and back again without stopping.
14:52	Lionel Mongta talks about the time Walter Brierley's brother Uncle Darlo chased Peter Brierley all night because he didn't call him Uncle.
17:24	Lionel Mongta speaks about Mervyn, Uncle Gundy Davis, and Ruby. He and Mary Mongta go on to talk about Bunga (NSW).
20:48	Discussion about skeletons found near Cooma (NSW).
23:07	Discussion about mutton fish (abalone) which used to be called mutta murra (murra meaning fish).
26:26	Lionel Mongta and Teresa Mongta talk about the Bugeens.
27:05	Lionel Mongta talks about his father's ability to talk and sing in his own language. Teresa Mongta discusses the links between Aboriginal people and Indian people.

31:26	End of Side A of Field Tape 13 and end of 025161.
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025162/ Field Tape 13 Side B

Performer/speaker(s):	Lionel and Mary Mongta
Personal subject(s):	Percy Mumbulla
Subject keywords:	History - Oral history
Language/people:	English, Brinja-Yuin (S67) people
Places:	La Perouse (S Sydney NSW SI56-05)
Recording quality:	Good

	<u>Oral History interview with Lionel Mongta and Mary Mongta at La Perouse, NSW.</u>
00:00	Archive Announcement
00:09	Lionel Mongta and Mary Mongta talk about Percy Mumbulla.
01:15	End of Side B of Field Tape 13 and end of 025162.

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025163/ Field Tape 14 Side A

Performer/speaker(s):	Patsy Smith
Personal subject(s):	Ruth Walker, Donald Walker, Emily Stewart, Christy Stewart, Ned Walker, Bob Walker, Eddie Walker, Kevin Smith, Donna Smith, Sharon Smith, Eric Smith, Basil Smith, Wendy Smith, Clivey Stewart, Mertie Edwards, Ted Stewart, Muriel Cooley, Bessie Stewart, Josephine Clark (Jo), Bella Simms, Willie Thomas, Arthur Thomas, Stewart Family
Subject keywords:	History - Oral history, Family, Employment, Indigenous knowledge - Health and medicine, Food - Bush tucker
Language/people:	English, Brinja-Yuin (S67) people
Places:	Batemans Bay / Mogo (NSW Far S Coast SI56-13)
Recording quality:	Fair – Good

<u>Oral History interview with Patsy Smith at Batemans Bay, NSW.</u>	
00:00	Archive Announcement
00:13	Tape ID
00:23	Patsy Smith talks about where and when she was born. She mentions that her parents were Ruth Walker and Donald Walker, and her grandparents were Emily and Christy Stewart. Patsy comments that her mother had 9 brothers and 2 sisters and proceeds to name them and who they married. Her father had one brother and sister.
03:10	Patsy Smith mentions that Emily Stewart's father was Ned Walker. She talks about Emily's brothers Bob and Eddie and their families. Patsy comments that her grandmother Ethel is the daughter of Eddie and Mary-Jane. She mentions that her mother and father were first cousins. She continues to talk about her grandmother Ethel's children (an unidentified person can be heard talking in the background).
05:26	Patsy Smith talks about her siblings Donnie and June. She mentions her husband Keith Smith and her 7 children: Kevin, Donna, Sharon, Eric, Basil, Wendy, and Bryce/Reece(?). Patsy talks about her brother Donnie and his children. (An unidentified person can be heard talking in the background). She mentions her sister Dune's children.
07:33	Patsy Smith talks about her father and Tess. She recalls the names of their children.
08:00	Patsy Smith talks about Clivey Stewart and Mertie Edwards and their children.
08:33	Patsy Smith recalls the names of Ted Stewart's and Muriel Cooley's children. She proceeds to talk about who each of the children married.
10:38	Patsy Smith recalls the names of Arthur and Violet's children. She proceeds to talk about who each of the children married. (An unidentified person can be heard talking in the background).
11:53	Patsy Smith mentions the names of Uncle Dick and Aunty Tivi's(?) children.
12:10	Patsy Smith mentions the names of Uncle Work(?) and Aunty Evelyn's children.
12:29	Patsy Smith recalls the names of Uncle Allen and Aunty Doreen's children.
12:48	Patsy Smith talks about Uncle Jim and Aunty Bessie Stewart's daughter Madge and her family.

13:48	Patsy Smith recalls the names of Uncle Christy and Aunty Agnes' children.
14:16	Patsy Smith talks about Uncle Percy and his children (Patsy's son can be heard talking in the background).
16:28	Patsy Smith mentions Aunty Glad and the names of her children.
16:45	Patsy Smith talks about Aunty Maple who died giving birth to Siamese twins.
17:07	Patsy Smith talks about her mother's job in a poultry factory. (People can be heard talking in the background).
18:31	Patsy Smith mentions that she worked on the railway for 3 years after she left school. After she had her second child Patsy left that job and moved down the coast.
19:43	Patsy Smith recalls the names of the old Kooris she can remember at Nerrigundah (NSW). General conversation about family. She talks about going picking and working in the mill in order to feed their family.
22:20	Patsy Smith mentions that Jimmy Little Senior was her actual father. She didn't take his last name because her grandparents wouldn't let her mother marry him.
23:18	Patsy Smith recalls going picking on different farms around Nerrigundah. She talks about Josephine Clark (Jo) and Aunty Bella Simms and their families. General conversation about the Stewart family.
27:09	Patsy Smith recalls the old Koori's in Wallaga (NSW) Mention of Aunty Mary and Uncle Ned, Aunty Ruby, Uncle Willie Thomas, and Uncle Arthur Thomas.
29:29	Patsy Smith and Patricia Ellis discuss bush foods and bush medicine.
31:18	End of Side A of Field Tape 14 and end of 025163.

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025164/ Field Tape 14 Side B

Performer/speaker(s):	Patsy Smith
Personal subject(s):	Keith Stewart, Keith Smith, Percy Davis (Square Blocks), Trixie Mason, Brierley Family, Duran Family
Subject keywords:	History - Oral history, Family, Hunting, gathering and fishing, Weapons - Spears – Making, Weapons - Boomerangs – Making
Language/people:	English, Brinja-Yuin (S67) people
Places:	Batemans Bay / Mogo (NSW Far S Coast SI56-13)
Recording quality:	Fair – Good

	<u>Oral History interview with Patsy Smith at Batemans Bay, NSW.</u>
00:00	Archive Announcement
00:10	Patsy Smith talks about the bush food and seafood they used to eat. (A person can be heard talking in the background).
04:39	Patsy Smith talks about the spears, nulla nullas, and boomerangs Keith Stewart used to make.
06:24	Patsy Smith talks about Keith Smith, his parents, and his mother’s family. (People can be heard yelling in the background).
11:35	General conversation about family and cultural practices.
13:22	Patsy Smith speaks about going and listening to the Koori’s play music.
15:11	Patsy Smith talks about Old Percy Davis (Square Blocks) and Trixie Mason. (A person can be heard talking in the background).
16:27	Silence
16:36	Tape ID
16:47	Patsy Smith continues to talk about Trixie Mason and her family.
20:30	Patsy Smith talks about the Bookles(?).
22:17	Mention of the Brierley and Duran families. (A person can be heard talking in the background). General conversation.
25:53	End of Side B of Field Tape 14 and end of 025164.

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025165/ Field Tape 15 Side A

Performer/speaker(s):	Ossie Cruse
Personal subject(s):	Tom Campbell, John Campbell, Bob Andy, Billy Johnson, Freddy (Bucky) Freeman, Granny Tungei, Beryl Henry
Subject keywords:	History - Oral history, Indigenous knowledge, Social organisation - Elders
Language/people:	English, Brinja-Yuin (S67) people
Places:	Eden / Twofold Bay (NSW Far S Coast SJ55-08)
Recording quality:	Fair – Good

	<u>Oral History interview with Ossie Cruse at Eden, NSW.</u>
00:00	Archive Announcement
00:09	Ossie Cruse talks about the old people (elders) he can remember. Mention of Aunty Kitti(?) Solomon from Delegate (NSW), Uncle Tom Campbell, Uncle John Campbell, and Uncle Bob Andy. Ossie speaks of their athletic abilities and their way of life.
02:16	Ossie Cruse talks about an old tribal man named Billy Johnson. He also mentions Uncle Munds.
04:02	Ossie Cruse continues to recall the old people he remembers: Freddy (Bucky) Freeman, Uncle Ned, and Uncle Joe Chapman's father. He mentions that a lot of the old people used to speak language but very little language was passed on to the next generation.
05:36	Ossie Cruse talks about Granny Tungei (approximate spelling) and traditional lore.
07:02	Ossie Cruse mentions that he married Beryl Henry. He talks about meeting his wife and her family. (Phone ringing in background). Their children include: Dennis, Donna, Rhonda, BJ, and Glen. He mentions who each of his children married and the names of their children.
13:47	End of interview with Ossie Cruse and Side A of Field Tape 15.
13:54	Recording continues with a segment of an interview with Barbara Roach. Full interview with Barbara Roach can be found in 025145.
19:52	Conclusion of Barbara Roach interview. End of Side A of Field Tape 15 and end of 025165.

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025166/ Field Tape 15 Side B

Performer/speaker(s):	Ossie Cruse
Personal subject(s):	Lillian Cruse, Benjamin Cruse, Emily Stewart, Dolly Walker, Eddie Walker, Bob Walker, Nathaniel Pepper, Granny Walker, Stewart Family (Percy Stewart)
Subject keywords:	History - Oral history, Family, Education - Schools – Attendance, Employment, Race relations - Racial discrimination – Education, Religion - After death beliefs - Ghosts and spirits, Magic and sorcery - Clever people, Food - Sociocultural aspects – Sharing, Social organisation – Elders, Weapons, Dance - Recreational – Corroboree, Indigenous knowledge - Health and medicine
Language/people:	English, Brinja-Yuin (S67) people
Places:	Eden / Twofold Bay (NSW Far S Coast SJ55-08)
Recording quality:	Fair – Good

	<u>Oral History interview with Ossie Cruse at Eden, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:15	Ossie Cruse was born in Western Victoria. His parents were Lillian Cruse (formerly Lillian Pepper) and Benjamin Cruse. Ossie mentions where his father was born and where he grew up. He talks about his grandmother (Dad's mother), Dolly Walker, where she was from, and her family. Mention of Emily Stewart (formally Emily Walker), Eddie Walker, and Bob Walker. Ossie recalls that his grandfather (Dad's father) was a West Coast American Indian of Spanish decent who came out to Australia on a boat that was trading furs from Tasmania. His grandfather (Mum's father) was a Pepper, a descendant of Nathaniel Pepper, and his Grandmother (Mum's mother) was a Connelly. Mention of sister Noelene.
03:45	Ossie Cruse mentions that he made it to the 6 th grade and recalls the 15 schools he went to. He goes on to talk about the racism he experienced in school.
07:01	Ossie Cruse recalls all the different jobs his father had. He talks about the abalone business he helped his father with.
09:02	Ossie Cruse mentions that he was told about a tribal war. He talks about Dubblee Man, the last tribal man to live at Wreck Bay (NSW).
10:54	Ossie Cruse speaks about learning and keeping the lore. He talks about a man named Bertie Bennalong(?) who was the last man on the South Coast to be caught by the 'bagindjs' (bugeens). Ossie talks about his Uncle Eddie Walker who would hunt bagindjs (bugeens) and was eventually caught by them. He recalls Granny Walker talking about the creator Muriyaal (Nguriyaal?) and his own investigations into who Muriyaal really is.
16:47	Ossie Cruse mentions that they were always taught by the 'old people' that the greatest gifts they had was caring and sharing. He gives examples of how they would share what they had. Ossie talks about his extended family and what he learnt from them. Ossie talks about an unwritten lore understood by the community.

20:55	Ossie Cruse speaks about tribal artefacts (weapons) how they were made and used.
23:47	Ossie Cruse mentions that he attended the last corroboree on the South Coast at Nowra (NSW). He recalls the people who attended the corroboree.
24:47	Ossie Cruse talks about bush medicine. He believes that the concept of bush medicine can be summed up in 2 areas – the purification of blood and healing. (There is a break in the recording where the collector begins recording on another tape – includes another tape ID).
29:52	Mention of Aunty Adelaide and her mother who used to row down the Bomaderry Creek (NSW) to Terara (NSW). Ossie Cruse recalls that when he was young the Stewart family (Uncle Percy Stewart) were the only ones who had an automobile.
31:11	End of Side A of Field Tape 15 and end of 025166.

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025167/ Field Tape 16 Side A

Performer/speaker(s):	Amy Williams
Personal subject(s):	Herb Chapman, Anna Victoria Chapman, Fredrick Ardler, Chris Bloxsome, Rose Ardler, August Ardler, Emma (Molly Johnson), Joe Johnson (Uncle Widjelly), Ernie Lycee, Laurie Mundy, Eva McLeod, Ronny Thomas
Subject keywords:	History - Oral history, Family, Hunting, gathering and fishing, Indigenous knowledge - Health and medicine, Language - Oral communication, Indigenous knowledge, Social organisation - Kinship – Marriage, Employment
Language/people:	English, Brinja-Yuin (S67) people
Places:	Wreck Bay (ACT / NSW S Coast SI56-13)
Recording quality:	Good

	<u>Oral history interview with Amy Williams at Wreck Bay, NSW.</u>
00:00	Archive Announcement
00:09	Tape ID
00:26	Amy Williams was born and grew up in Wreck Bay. (Children can be heard in the background). Her father's name was Herb Chapman and her mother was Anna Victoria Chapman (formerly Anna Ardler). Amy recalls that her father fished with the Butlers and Nyes along the coast of Berry (NSW), Berarra (NSW), Merry Bay(?), and Summercloud Bay (NSW) before coming to Wreck Bay where he met Amy's mother.
02:38	Amy Williams talks about her grandfather Fredrick Ardler and his siblings Aunty Chris Bloxsome, Aunty Rose Ardler, and Uncle August Ardler and his wife Emma (Molly Johnson). Mention of Joe Johnson (Uncle Widjelly) and Ernie Lycee (Emma's son). Amy talks about Emma's keen fishing ability and the fish they would sell to the Navy at Jervis Bay (NSW).
06:01	Amy Williams recalls going camping with her father at Long beach (NSW). He would chop a <i>jugela</i> (oval shaped bark container) and collect honey for everyone. They would also gather pipis and catch mutton fish (abalone).
07:56	Amy Williams talks about her grandmother who used to teach Sunday school. Her grandmother predicted that the fish would stop coming because the people were becoming wicked. Amy recalls the different types of berries they used to gather when she was a child.
11:30	Amy Williams and Vivienne Mason discuss different bush medicines.
13:30	Amy Williams talks about her father's siblings, Aunty Jessie and Uncle Arthur, being taken away by welfare after their mother died.
14:57	Amy Williams mentions that some of the old people at Wallaga (NSW) used to talk their traditional language. The kids were only taught certain words. Amy Williams talks about her mother's family and the many places they lived.
17:44	Amy Williams talks about her father and his training in the tribal rules. She talks about her great-grandfather, who was a doctor, and how was going to pass on all his knowledge to Amy's father.
23:02	Mention of Laurie Mundy, Aunty Eva McLeod, Arthur, Hector, Stan, and Presilla. Amy Williams recalls that Uncle Reg and her father Herb had the same father. She

	mentions that Aunty Eva used to look after her father when he was young and he used to call her Mum too. Amy and Vivienne Mason discuss the tribal way of marrying. Amy recalls that her father made sure they knew who they were marrying.
26:44	Amy Williams talks about living in Nowra (NSW) for 4 years and her desire to come back home.
27:45	Amy Williams talks about her father travelling around Tomakin (NSW) and Broulee (NSW) to go fishing.
29:55	Amy Williams mentions her sister Ruth and her husband Ronny Thomas. She talks about her brother Mick who worked in the sawmills at Nerrigundah (NSW), Lawlers Creek (NSW), and Potato Point (NSW).
31:22	End of Side A of Field Tape 16 and end of 025167.

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025168/ Field Tape 16 Side B

Performer/speaker(s):	Amy Williams
Personal subject(s):	Harry Warner, Brown Family, Stewart Family, Joe Johnson (Uncle Widjelly), Angeline Brown, Charlie Cooley, Des Picalla, Picalla Family, Iris Walker, Reggy Walker
Subject keywords:	History - Oral history, Housing - House construction, Recreation – Camping, Family, Hunting, gathering and fishing
Language/people:	English, Brinja-Yuin (S67) people
Places:	Wreck Bay (ACT / NSW S Coast SI56-13)
Recording quality:	Fair – Good

	<u>Oral History interview with Amy Williams at Wreck Bay, NSW.</u>
00:00	Archive Announcement
00:12	Amy Williams talks about the little bark hut her father built. General conversation about family, where they lived, and the houses they lived in.
05:15	Amy Williams speaks about the camping trips she took with her father.
06:45	Amy Williams comments that the family tree Harry Warner created was wrong. A lot of family members were missed out.
08:44	Amy Williams talks about Christmas with the family. Some of the families she mentions include: the Browns and the Stewarts. Mention of Auntie Muriel, Auntie Vera, and Uncle Joe Johnson (Uncle Widjelly).
12:52	Amy Williams speaks about the landscape changes at the places she grew up. She recalls the old people her father used to look after. Amy Williams talks about Auntie Aggie, Auntie Lucy, Auntie Milly, Auntie Mary, and Auntie Nell who used to work for the navy at the college. They would wash and iron all day for a quid.
15:08	Amy Williams talks about how people used to share everything during the depression and how lucky they were to have bush food. She speaks about a traditional area, now a picnic area, that no one but Amy and her brothers were allowed to enter. Mary recalls: Auntie Emma, Angeline Brown, Uncle Ernie, and Charlie Cooley.
20:29	Amy Williams refers to a photo of Des Picalla. She talks about the Picalla family.
22:27	Amy Williams talks about Iris and Reggy Walker.
24:00	Amy Williams talks about her children, grandchildren, and great-grandchildren. She speaks about the talks she used to have with her father whenever he was bothered by something.
26:34	End of Side B of Field Tape 16 and end of 025168.

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