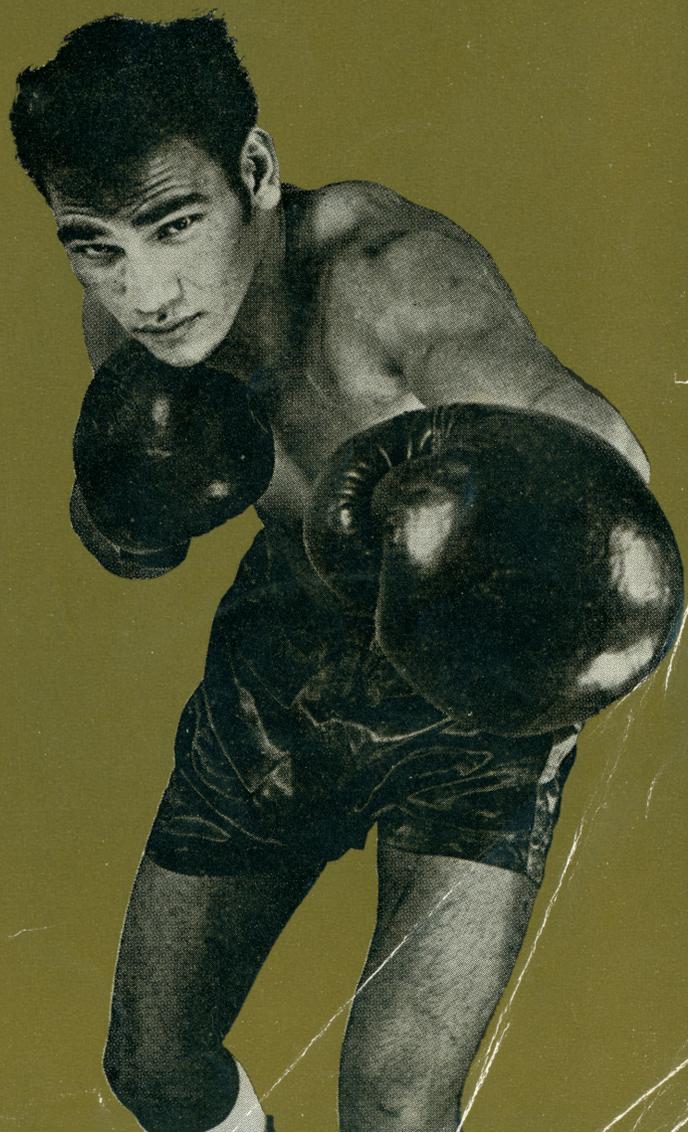


New Dawn

**A magazine
for the
Aboriginal
people of
New South
Wales**

August 1970



Readers have undoubtedly noticed that I have been trying to get articles for NEW DAWN which have been written by Aborigines themselves. The article *The Urban Aboriginal in N.S.W.*, by Ken Brindle, is a fine example of this.

Perhaps readers may like to comment by means of letters to NEW DAWN. Do you agree with Ken's views? Do you disagree? Write to me and give *your* views.

NEW DAWN A magazine for the Aboriginal people of New South Wales.

August 1970 Vol. 1 No. 5

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FRONT COVER

Australian middleweight champion, Tony Mundine—courtesy John Fairfax & Sons Ltd

BACK COVER

Miss Lorraine Richardson of Boggabilla is a high school student at Goondiwindi State High School. Here she is modelling the school's summer uniform for 1970

EDITOR: Cora Walther Dept of Child Welfare and Social Welfare, Box 18, G.P.O., Sydney, N.S.W. 2001

The Urban Aboriginal in N.S.W.



KEN BRINDLE, STATE SECRETARY F.C.A.A.T.S.I.

A recent survey has shown that in the last four years the number of Aborigines in Sydney and suburbs has reached over 10,000. Of these, the survey showed that 50 per cent are under the age of 15 years, and 71 per cent are under 30.

A Changing Youth

It is significant that the majority of Aboriginal migrants to the city area are in this age group. Their attitudes are different from those of the older people, who are reluctant to leave the reserves to go into their local towns—in line with the State's new housing scheme for Aborigines—let alone leave the district.

Many of the older people feel an affinity for their birthplace, which is noticeably missing in the younger generation. This could probably be attributed to the fact that up to 1940 it was

the policy of the Aborigines Protection Board to segregate Aborigines on reserves, where food, clothing, tobacco, and blankets were supplied as handouts. There was little need or encouragement for any Aborigine to leave a reserve.

Changes in the Law 1940–1963

As a result of the enquiries of a Select Parliamentary Committee and of the Public Service Board in 1939 an amendment was made to the Aborigines Protection Act in May 1940, and the Aborigines Welfare Board was established in place of the Aborigines Protection Board. The new Board adopted a policy discouraging the system of rations and encouraging Aborigines to seek employment away from reserves, wherever it could be found.

EDITOR'S NOTE: Opinions expressed in articles written for NEW DAWN are those of the contributors and do not necessarily represent the views of the Department.

The amended legislation stipulated that the Education Department accept responsibility for Aboriginal education and supply trained teachers for Aboriginal schools. Unfortunately, World War II delayed the implementation of this policy, but by 1952 all but one of the Aboriginal schools were staffed by qualified teachers. The introduction of better educational opportunities, together with discouragement of "handouts" led to a somewhat more constructive attitude by Aborigines towards the future.

The next significant event in Aboriginal advancement was the repeal of discriminatory legislation in 1963 by major amendments to the Aborigines Protection Act, including the controversial Section 9, which prohibited Aborigines from being served alcohol of any nature or being allowed on licensed premises. Section 9 was a law that affected an Aborigine wherever he went, whereas most of the other discriminatory by-laws only affected him within the confines of an Aboriginal station or reserve.

Aborigines Drift to the City

By 1964 there was a steady stream of young Aborigines drifting to the city in search of permanent employment. It is hard for those who have no relatives in the city to leave the security of their family, but once contact is established, the number increases each year, as people from reserves join relatives and friends in the city. As an example, it is no accident that the greatest number of Aborigines in Sydney today are from the mid North Coast, with as many from the one town, Kempsey, as from any five or six other towns put together. This is simply because the fighting Sands brothers were brought to Sydney in the mid-fifties by their managers and, in turn, the brothers brought relations or mates down to keep them company. These early migrants found it very easy to get employment. They could leave at any time and then get another job with very little trouble. So they stayed, sent for their relations, and a pattern was formed which has been perpetuated.

Problems Today: (a) Jobs

Today it is not easy for Aborigines to find work or a place to stay. Aborigines who came earlier have provoked strong employer-resistance through the habit of working short periods and then leaving a job. This casual attitude to work is a natural consequence of the fact that the only employment available back in the bush has always been part-time or seasonal work. Added to this problem is the fact that thousands of new Australians have

been brought here, and, because they cannot understand or speak good English, they are competing for the only jobs that most of the Aborigines are capable of getting, that is, labouring, or, at best, semi-skilled work.

(b) Housing

Two-thirds of the urban Aborigines live in Redfern, Newtown, and Surry Hills, not from choice, but because it is easier to get a house in the lower rental areas. However, to rent a house you generally need \$100 bond money, while the rent itself for a 2- or 3-bedroom terraced house is between \$18 and \$25 per week.

When an Aborigine is able to gain the lease of a house, he is immediately swamped by relatives. This he doesn't mind. Many are already sleeping in condemned houses awaiting demolition by the Housing Commission, while others sleep in old cars. A large percentage rent shabby little rooms, and late at night sneak their mates in.

(c) Social Pressures

It quite often happens that a young Aborigine will get a job, but because there are so many others staying in the same house, many not working, he shares his wages. On Monday he has neither money for fares nor lunch, so he often doesn't go to work. Those who do manage to keep a job find their living conditions so depressing that they tend only to sleep in their room and spend most, if not all, their spare time congregating with their mates at one of about half a dozen hotels in the inner suburbs. It is not surprising that very soon they discover there are ways of getting "easy money", and at Long Bay Gaol there are a large number of Aboriginal inmates. Many are picked up by the police as drunks and are then charged with vagrancy; nine times out of ten the charge is justified.

(d) Petty Crime

The involvement of young Aborigines in petty crime, particularly "rolling" drunks and so forth, has grown out of the feeling they have that the work situation has little to offer them. Wages are generally low and costs are high. They have no training and anyway, few employers will give them jobs where they can prove themselves. In a night's "rolling" they can make more than they would in a week polishing floors. Now there is a danger of a more serious development. Recently three young Aborigines were arrested for armed hold-up. Two of them were first offenders.



Mr Ken Brindle

What is Needed?

An urgent need is the provision of special measures to deal with the problem of thousands of urban Aborigines, many of whom fail to qualify for the various forms of assistance provided by the Commonwealth and State Governments. The N.S.W. Government makes special home loans to Aborigines provided they can find the sum of \$100 deposit, plus 5 per cent of the total cost if over \$7,000, plus \$100 to cover Crown Solicitor's legal costs. The Aborigine pays his own legal costs. Most Aborigines have no chance of raising sufficient finance to be able to take advantage of this scheme which operated for a number of years under the Aborigines Welfare Board. However, the new administration is aware of the difficulties and is at present reviewing the scheme.

Furniture loans of up to \$500 are available to Aborigines who have a deposit of 5 per cent of the price plus \$7 administration and registration costs.

Increased Commonwealth assistance is available for Aboriginal secondary school children, but in the main this is out of the reach of the great majority of urban Aborigines. The Commonwealth Department of Labour and National Service provides assistance regarding employment fares from the country to a job and a very small living allowance to boys and girls under 21 who are in employment. However, this is only minimal assistance because at the present time no Government department has facilities for providing accommodation and Aborigines have to make their own arrangements. Before the living

allowance can be paid, the Department of Labour and National Service ensures that living conditions are satisfactory.

An additional complication is that, while almost every Aborigine arrives in the city with no money to pay for accommodation, fares or food, he is not eligible for a living allowance until he has been employed for one week. There is then a further delay before the first living allowance payment arrives. Therefore, until he has found employment and has been in work for one week (his first payday) no money at all comes in. During the time that the assistance is most needed, it is not available.

Over all this rests the problem of feeling alien in the urban society, of being expected to meet unfamiliar standards established by the white community. For example, there was no real compulsion to pay rent for houses on reserves and few Aborigines did so. Aborigines who have got by for years by working 2 or 3 days a week, or less, often do not recognize the need for full-time employment and regular hours to conform to accepted standards, nor do they always see any real advantage in conforming.

To help Aborigines to cope with their problems, the State and Commonwealth governments must come to understand the range of difficulties which Aborigines face. It is obvious that poor accommodation is one of the most serious of Aborigines' problems in the city. Surely, if the Commonwealth Government can provide transitional hostels for migrants coming to this country, hostels staffed with specially trained social workers, a similar provision should be made for Aborigines who leave the country areas to come to a strange and unfriendly city. Special classes are provided for migrants to equip them to enter the life of the general community. Similarly, Aborigines need special training to enable them to adapt themselves to city life. It has already been stated that Aborigines come to the city with poor educational qualifications which force them to accept unskilled and unattractive employment. There is a real need for special training schemes to enable them to qualify for work of a more interesting nature with opportunities for advancement.

The influx of Aborigines into urban areas, which has only just begun, must be recognized by Commonwealth and State governments as a very significant development which demands special measures to prevent the growth of a de facto apartheid and the development of a ghetto situation in the inner city areas.

THE TRIBAL ABORIGINES



The tribal Aborigines had very strict laws. If they were not obeyed, the man or woman would be punished.

Laws:

When the children were young their fathers decided whom they were going to marry when grown up. If a woman who was married fooled around with another man they both would be killed and cut up to pieces on a log and left for the birds to eat.

A man who went to another tribe and asked for food would be punished by his own tribe. It was an insult to them and he would be making the other man run short of food. In punishing him they would burn his hands; if he continued, his feet would be burnt.

Customs:

Each tribe had its own corroboree in which they imitated birds, animals, diamonds or gold nuggets. They made the diamond of twigs, vines and leaves, then painted it. When a man stole something that didn't belong to him the tribe who owned it would kill him first then get it back. In doing this they would create another corroboree. A spirit of a dead man would go to an old man of each tribe and tell them what happened. They would be told how to do the dance and how to paint up.

Their carrying bag was a coolamon (or dillybag). Their shelter was simply a hut made of branches, mud, and leaves. A piece of ti-tree bark was a blanket. When babies were born and they were light brown, they were rubbed with honey or something to make the darkness come.

Clothing:

On cold wintry nights the Aborigine had coats of animal skins to keep him warm. On hot summer days he wore just a piece of rag. Both men and women wore these. The skins came from such animals as kangaroos, possums, and animals with fur covering.

Their shelter was simply a lean-to made of bark, branches, saplings, and mud. They were called mia mias or wurlies. Since the Aborigine wandered from place to place he didn't build permanent houses.

Food:

Their food was animals that roamed the countryside such as kangaroos, possums, goannas, snakes, and lizards. They also ate grubs and plants. Fish was also a part of their food.

Language:

It is believed that there was once a single dialect among the Aborigines. When they separated, the language gradually became different and so there are a number of different languages today, some of which are still being used among the older people. One example is the Bunjalung here.

Today, most Aborigines work and live in or near cities, while others live on Aboriginal reserves and stations. Some still live the life of tribal Aborigines today in the remotest parts of Australia.

This article is reprinted from the Nov., 1969 issue of *The Lens*, journal of the Lismore High School. It was written by Miss Marie Roberts who is now in Form 2. Thanks for your contribution, Marie.

Detoxification

“Society’s present way of dealing with alcoholics is both costly and useless,” said Dr Margaret Sargent at a public lecture given in Sydney on 9th June.

In 1966 in New South Wales, 56,545 people were arrested for drunkenness. The majority were released on \$1 bail. Of those who appeared in court, 3,394 were sent to jail, mostly for non-payment of fines. The estimated yearly cost in terms of police time, meals, court and jail costs and so forth, was estimated to be around the \$190,000 mark.

Dr Sargent pointed out that alcoholics use drink as a means to solve or avoid their problems. This is very common on all levels of society. However, hippies, homeless men, and Aborigines, for example, are more obvious than housewives, school teachers or office workers. White-collar workers tended to escape the disapproval and arrests which the more obvious groups attract.

Alcoholics are labelled as “bums”, “boozers”, “no-hoppers” and so on and are rejected by society. They are treated as criminals. This makes them bitter and in defiance they turn to more drink. The whole thing forms a vicious circle. Dr Sargent said she knew of cases where heavy drinkers had had as many as 400 separate trips to jail. Jail was obviously not the answer.

A better alternative to jailing alcoholics, Dr Sargent suggested, was setting up DETOXIFICATION CENTRES. These would be attached to public hospitals. At these centres, alcoholics could “sober up” and be treated for other illnesses. Then social workers could help them get jobs and accommodation. It is important that patients

must be able to refuse, she added. Experience has shown that the alcoholic’s free co-operation was necessary for success. Voluntary entry to the detoxification centre was necessary.

Alcoholics need to feel that they too are worthwhile people. That is why the general community needs re-educating, so that drinkers will not be treated as “different”. The public, including employers, should be persuaded not to reject alcoholics, but to try to help them. Dr Sargent stressed that people must give up the idea that heavy drinkers are automatically “on skid row”. Excessive drinking goes on at all levels of society without the drinkers necessarily being hopeless cases. Given enough stress or boredom, almost anyone can start drinking, she added.

Asked privately to comment on the problem of Aboriginal alcoholism, Dr Sargent said: “Anything I could say to Aborigines about drinking would sound so very much like preaching, especially considering the drinking problems which white Australians have. So many Aborigines, like white people, don’t realize that it is possible to pick yourself up by the bootstraps, even in the case of serious alcoholism.”

Alcoholism wastes lives, families, and is a burden on the community. If detoxification centres were set up where people could seek help, a positive step forward would have been made. But whether there are centres or not, ultimately the onus is on the individual. He must want to improve his life. It is possible, once a drinker can work out a new pattern of life for himself, to say, as Clive Williams said in *One Man’s Road*, “and suddenly I got rid of that”.

Sydney Savage Club

Art Competition for Aboriginal Children – 1971

The Sydney Savage Club is a body of men devoted to fostering the creative arts of painting and sculpture, music, literature and the drama. For many years it has sponsored scholarships for singing and musical accomplishment and made awards for cartoons and films. In 1967 it launched an Art Competition for Aboriginal Children which it felt not only comes well within the scope of the Club's objectives, but also would direct attention to the great talents of this gifted and largely neglected people.

Following this initial success, the Club conducted similar competitions in 1968 and 1969. The fourth competition for 1971 is now announced.

Conditions

The competition is for Aboriginal children between the ages of 12 and 16 years residing within the Commonwealth of Australia.

Any of the following mediums may be used:

WATERCOLOURS, CRAYONS OR PASTELS,
PEN AND BLACK INDIA INK, PENCIL OR
CHARCOAL

All work must be done on plain white drawing paper not larger than 12½ in x 10 in, which is ordinary school drawing book size. Competitors may choose their own subject matter.

The competition closes on 31st March, 1971. Entries marked **Sydney Savage Club, Aboriginal Art Competition** must be mailed or delivered to the Sydney Savage Club Art Competition for Aboriginal Children, c.o. Foundation for Aboriginal Affairs, 810 George Street, Sydney, N.S.W. 2000, on or before the closing date.

While every care will be taken, neither the Sydney Savage Club nor the Foundation for Aboriginal Affairs can accept any responsibility for loss or damage to drawings submitted.

Entries will NOT be returned to competitors unless requested and adequate return postage accompanies the entry.

The winning entries will remain the property of the Sydney Savage Club.

Prizes

Prizes totalling \$100 are offered, but the Club reserves the right to vary the number of awards made, should it be considered that the entries do not reach the required standard.

1st.....	\$30	} Balance of \$40 to be allocated at the discretion of judges.
2nd.....	\$20	
3rd.....	\$10	

Judges

Judges appointed by the Sydney Savage Club are: ERIC JOLLIFFE, LES DIXON, ADRIAN ASHTON.

It is expected that the winners will be announced in July, 1971, and it is hoped to arrange for an exhibition of the entries.

ADRIAN ASHTON, C.B.E.,
Hon. Secretary, Sydney Savage Club,
27 Hopetoun Avenue, Mosman, N.S.W. 2088.

Cut here and paste on the back of your entry

Surname:

Christian Names:

Age:

School or Mission:

(Block Letters)

Address:

.....
(Block Letters)

Title of Entry:

.....
(Block Letters)

A Maori visitor suggests . . .

Mrs Hana Tukukino



An Aboriginal Women's League along similar lines as New Zealand's *Maori Women's Welfare League* was suggested in Sydney recently. Mrs Hana Tukukino, one of the Maori women now in New South Wales to advise the various Aboriginal Family Education Centres, was speaking at a social evening held at Sydney University on 16th June.

Mrs Tukukino explained that the national League was made up of a number of smaller local leagues. Each of these had its special aims and projects according to the needs of its particular area. For example the league to which she herself belonged, the Auckland League, had a project which involved helping university students. In the past there had been a very high "drop-out" rate amongst Maori university students who had failed to adjust to city life. The Auckland League now helped new Maori students by introducing them to city conditions, showing them where to find churches and social centres, and by providing books and accommodation for them.

Local Aboriginal Women's Leagues could act in a similar way by tackling problems peculiar to their area. Mrs Tukukino stressed that the leagues served to bring people together in non-political ways as they worked together to solve local problems.

The national **Maori Women's Welfare League** had a special value because it allowed local leagues to draw attention to their problems. This means that national Maori leaders were constantly aware of the opinions of all their people. Because the League was so respected, it also has a considerable voice in public affairs, the speaker added.

Every three years, the League sends a delegate to the Pan-Pacific League which is made up of all the leagues of the Pacific Islands, Malaysia, and the Phillipines. The Pan-Pacific League provides a meeting place for all the native peoples of the Pacific. If Aborigines form a national body, they too will have this contact, Mrs Tukukino urged.

Aboriginal Boxers in Sydney

Australian middleweight champion Tony Mundine, scored his 14th knockout in 19 fights on Tuesday night, 9th June, at the Sydney Stadium. You might say that it was a double knock-out that night. Tony Mundine flattened his opponent, Filipino Ravallo, in the second round with a right rip to the body. In another sense, the Eastern Suburbs railway, equally convincingly, knocked out the old Stadium after 62 years. It was the end of an era in Sydney boxing.

Over thirty former boxing champions provided some sentimental moments for the crowd as they were introduced from the ring. They included names like Vic Patrick, Jackie Green, Jimmy Carruthers, Rocky Gattellari, George Barnes, Jack Hassen, Clive Stewart, Alf Blatch, George Bracken, Carlo Marchini, and Tony Madigan—all were there to take their cheers from the crowd.

After the fight, Tony Mundine's trainer, Ern McQuillan, announced that Tony was to go after the British Empire titles. He added that he was hoping that one of Mundine's fights leading up to the Empire crown would be against New Zealand's Kahu Mahanga. Mahanga was the only fighter who had beaten Mundine in a professional bout.

Both Ern McQuillan's and Snowy Robbin's gyms have a large proportion of Aboriginal boxers. Some of the Aboriginal fighters who train at McQuillan's Newtown gym include Ted Bonner, Les McHughes, Tony and Kevin Mundine, Bobby Taylor, and Ricky McGrady.

The other major "Aboriginal gym" is that of Snowy Robbins, opposite the Rose of Australia hotel in Erskineville. It is run by Mick Fernandez and Jack Fliedner. About 80 per cent of the men who train there are Aboriginal and include Roger Carroll, Fletcher Roberts, Lindsay Roberts, Dinky Davis, Stan Bolt, and Sam Bracken.

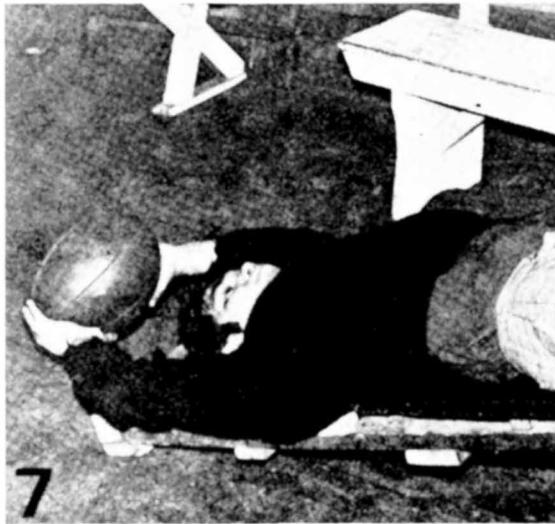
Snowy Robbins' gym is one of the oldest boxing centres in Australia. It was used regularly by men such as Johnny Famechon and Ralph Dupas whenever they were in Sydney.

I asked trainer Mick Fernandez why there are so many Aboriginal professional boxers. He replied, "Because of their natural ability. They seem to be more adapted to it than most Europeans. Mind you, they're harder to train than the white fellows; they don't take it seriously enough. For example, some of my boys will train hard for five days, but not seven. That's not good enough. So the problem is to get them to go all-out, to reach maximum performance. One thing about Aboriginal boxers though, if you get a good one, he's **really** good."

"Professional boxing has received a great boost from the television fights. In the past, boxers got little monetary encouragement—unless they got to the big-time. But now that club fights are televised, the professionals get a minimum of \$50 for a 4-round fight and \$70 for a 6-rounder. The price for main fights is arranged, and can go very much higher. It is still true that at these rates of payment only main event fighters can command enough money to be able to live by their boxing earnings. But nevertheless, the fees paid are a terrific incentive for young boxers. Professional boxing, "Mike Fernandez concluded," will get a great deal bigger yet—thanks to television."



1. Stan Bolt (professional) 1 fight, 1 win
2. Fletcher Roberts (professional) Former amateur champion with an amateur record of 17 bouts 17 wins
3. Les McHughes (professional) Les has won 4 out of his last 6 Sydney fights
4. Dinky Davis (professional) Shadow boxing. Has had 5 fights and has won them all. He is very popular in the clubs and on TV. Was awarded the \$100 Ampol TV Encouragement Award
5. Roger Carroll—the "Dancing Boxer", who kept his N.S.W. Bantamweight title in a fight at Marrickville R.S.L. Club on 22nd June. He outclassed the challenger, Willie Leslie, 48-40, in a very close, tough fight



6. Sam Bracken has recently turned professional. He was injured in a car accident, not the ring

7. Lindsay Roberts (professional) Fights under the name of Lindsay Bracken. In his last fight, he beat one of the most promising fighters in Sydney, Bill Moeller, at the Eastern Suburbs Leagues Club

8. Ricky McGrady (amateur) 9 fights, 7 wins

9. Ted Bonner (professional) Rated the No. 1 contender in the Lightweight division last year. Now No. 6 and working back up the ladder

10. (l. to r.) Ricky McGrady, Kevin Mundine (professional) 3 fights, 1 win, Les McHughes, Ted Bonner, Bobby Taylor (professional) 12 fights, 5 draws, 3 wins



SMOKE SIGNALS

► The news that three prominent Aboriginal personalities were mentioned in the Queen's Birthday Honours list is truly a smoke signal for the Aboriginal people. Mrs Kathleen Walker and Mrs Kathleen Eileen Lester both received M.B.E.s in recognition of their services to Aborigines as well as to the community in general. Mr Phillip Roberts of the Council for Aboriginal Affairs was awarded the O.B.E. Warmest congratulations to all three of you!

Mrs Kathleen Walker



Mrs Kathleen Eileen Lester



▶ Adamstown Rosebuds Soccer Club has "adopted" a 16-year old Aboriginal lad whom it expects to become a top-line player. He is Trevor Knight, who comes from the Kinchela Boys' Home near Kempsey. Executive officials of the Northern N.S.W. Soccer Federation, who saw Trevor in action during one of their goodwill visits to the North Coast, were so impressed with him that they recommended him to the Adamstown Club. Arrangements were made with the Director of Aboriginal Welfare for Trevor to be brought to Newcastle. The club has financed the addition of a room to the home of Detective-sergeant Max Stead's house and Mr Stead—whose work for Aboriginal welfare is well known—has agreed to act as Trevor's guardian. On the one hand, Trevor's sporting potential will be developed so that he becomes a first-class player, and on the other hand, he will be apprenticed to a plumber so that his non-sporting future will be assured.

▶ Mr Charles Perkins was admitted to Canberra Community Hospital in May suffering from a serious kidney disease. In Sydney Hospital on the 12th of June he said that he would either have to have a kidney transplant or become totally dependent on an artificial kidney machine for long periods every week. If a suitable donor kidney becomes available, Mr Perkins will face a difficult operation and recovery period. I think everybody will join in wishing him as smooth a passage through this time as possible.

▶ Mr Steve Gordon has won 2nd prize in the Brewarrina Garden competition. When I consider how hard we used to have to work to grow a garden in well-watered Albury in the south, I shudder to think how people must labour over their gardens in north-western New South Wales!

▶ The Foundation for Aboriginal Affairs in Sydney has appointed two full-time Aboriginal officers in the Walgett district. Mr Harry Hall has been appointed the Manager of the proposed Aboriginal Community Centre to be built in Walgett and Mr Ted Fields is the Field Officer for the area. A temporary office has been opened in Walgett adjoining the Child Welfare District Office.



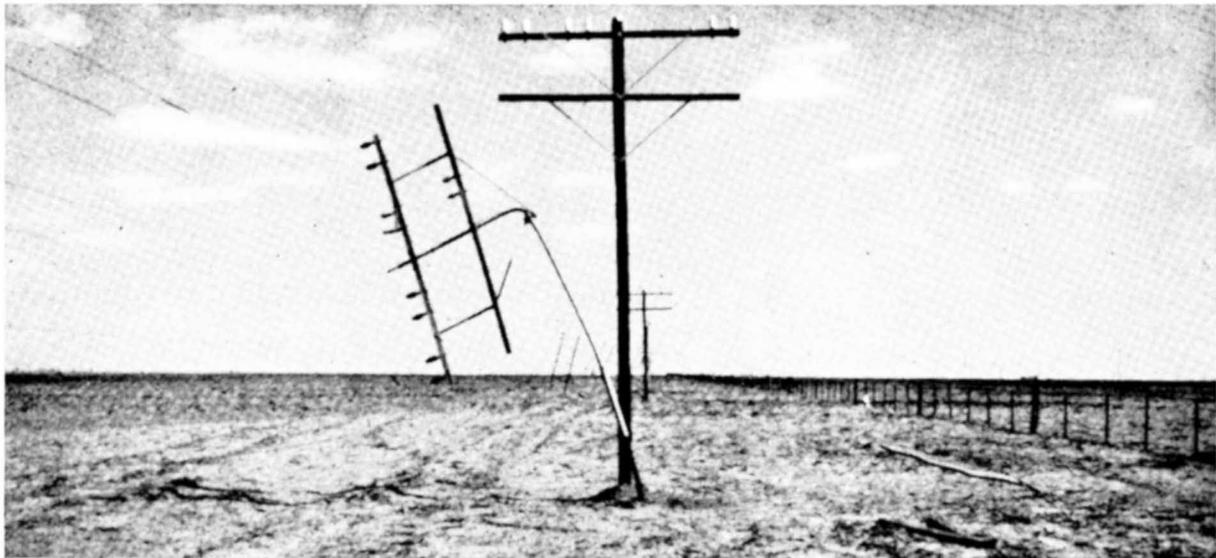
Photo by courtesy of the Grafton Examiner.

▶ Last December, Michael Laurie attempted to rescue two people from the surf at Pippie Beach, Yamba. As a result, the Royal Humane Society awarded Michael with a certificate of merit. Pictured here is Michael receiving congratulations from First Class Constable R. Miles at the Yamba fishing festival.



Two photos from Brewarrina: (a) *Alice in Wonderland? The road to Weilmorringle. It's all in the way you read it, whether you land in the drain, on the road, or . . .*

(b) *The winds came: Electricity poles after a dust-storm on the plain from Brewarrina. They are iron poles and were "every which way"*



► Australian Associated Press reported in May that 18-year old Evonne Goolagong had won the unofficial title of best junior in the world when she beat American title holder Sharon Walsh 4-6, 6-3, 10-8 in the third round of the Surrey Lawn Tennis championships in England. The match was a tense 2-hour battle during which Miss Goolagong looked outplayed several times before hitting her way to an edgy win. For Miss Walsh, an 18-year old Californian making her visit to Britain, it was an impressive big match debut which she lost only because, when the big chance arrived, she lacked the nerve to take it. On the other hand, Miss Goolagong twice showed a perfect temperament and got home on her first match point.



A Talk with Bert Groves

Mr H. S. Groves, J.P.

(Mr Groves is one of the most eminent Aboriginal leaders in this country. This is the report of an interview at his home in Riverwood.)

Jobs and Accommodation in Sydney

What is the position for Aborigines?

The Commonwealth Employment Service has assured us that there are jobs available in Sydney for Aborigines coming in from the bush. But accommodation is a problem. Unless an Aboriginal worker can get in with relatives, he is really up against it. I don't like the idea of old-style hostels either, with their restrictions and limitations. However, we can get the service clubs and local government bodies to set up accommodation centres in Sydney's industrial areas. These centres would have few rules and would try to instil a sense of responsibility in the people who stay in them. For example, job trainees would be responsible for their own rooms.

Aborigines and the Vote

Many of us have worked very hard for a long time to achieve citizen's rights for Aborigines. Now that we've got it, Aborigines are not interested. Do you know that a recent survey showed that only 1 per cent of Aborigines are on the electoral roll? That is why I feel that it should be made **compulsory** for Aborigines to enrol. This should be enforced. And I include the enrolments for the election of their own representatives to the Aborigines Advisory Council.

But the fact that the enforcing would have to be done by the white authorities would create a lot of complaints, wouldn't it?

True. But if Aborigines don't vote, then you get only "yes men" on the Advisory Council. Then Aborigines will gripe more than ever. The Aboriginal people have got to realize that you can't have it both ways. You can't have rights on the one hand and handouts on the other. If they really want "Jackyism" to stop then they've got to accept their responsibilities. It's the same thing with the number of Aborigines who have unstable homes. As soon as there's any trouble, the kids are farmed out to various voluntary institutions or to relations. It's all made too easy for the parents. They can dodge their responsibilities and "dump" children. They must be **forced** to face their responsibilities.

Again though, the forcing would have to be done by white people who would be resented.

Yes. That's why the employing of *Aboriginal personnel* is so vital. They can speak to their own people in ways that a white man cannot. It has taken the authorities a long time to wake up to this fact. Even now, it **must** be much more widely applied. Ideally, the Aboriginal personnel must be able to establish good relations with **both** races and not ignore one or the other. All round good relations are vital, especially when you consider that the job of welfare officer is the loneliest job in the world. There is another reason why Aboriginal personnel are needed. You'd be surprised how many Aborigines would be really helped if someone taught them how to live in homes, how to budget, how to plan meals and so on. They need to be taught these things and if the approach is right they will welcome it; especially if their **own people** are the teachers.

The Rehabilitation of Aboriginal Ex-convicts

Ex-convicts who come out on parole face a tough time. They have little money, no job, and no prospects. Often the police are watching them. A man gets tired of being broke, can't see his way out of it except by stealing something, so he does. Back he goes to jail. That is why the Aborigines' Progressive Association is now working to establish a Rehabilitation Training Centre where ex-convicts can be trained in a job-skill and have a job found for them. We are confident of support for this scheme from both State and Commonwealth governments as well as industrialists and church groups. There are employers who will give ex-convicts a fair go. But again, accommodation is a necessity.

The idea of a community Rehabilitation centre run along co-operative lines is a vital one for all sections of the community. The problems of re-adjustment facing a man who has just come out of jail is not peculiar to Aborigines. I repeat, it is a vital matter for all sections of the community.

The Australian Aborigines

PROFESSOR A. P. ELKIN

Fourth Edition, 1964

Published by Angus and Robertson Ltd Sydney

This is the third of a series of articles based on Professor Elkin's book and printed here with the permission of the author and the publisher. These articles are being featured in NEW DAWN for the benefit of those Aborigines who feel they would like to know more about their background. As these articles are a good deal shorter than the chapters from which they were taken, it is suggested that those seeking more details should read the book itself.

PART III: Living off the Land

The Aborigine knows his limits and where possible, avoids pushing himself to extremes. We know how often the early explorers, struggling through the dry regions of Australia, were almost at the end of their tether—with little food and less water. And yet, in the same country, they would meet Aborigines who showed no signs of stress and indeed, were in good condition.

Why the contrast? Obviously, the Aborigine's knowledge of where, when and how to get food and water gives him a great advantage. But there is more to it than that. The Aborigine knows his own powers and resources and the difficulties of the environment. He seems "lazy", but actually his "laziness" is the result of adaptation—of knowing *how* to live in difficult conditions. This "laziness" makes for his well-being. He rarely travels more than 8 or 12 miles a day. He does so leisurely and quietly so that he does not become excited, hot or over-thirsty. He gets his food *before* he needs it—with the minimum loss of energy. His apparent laziness is a habit built up in generations of experience. As he says: "This is my country; my country knows me".

Food Gathering, Art and Ritual

The Aborigine has knowledge of his land, weapons and a personal relation to the land. His weapons, furthermore, are decorated with designs handed down from the ancient tribal cult-hero. These designs are "sung" by the initiated men so that they are potent with "the dreaming" and become perfect, sure and never-failing weapons.

A very important religious symbol is the secret *tjurunga* (churinga), which in some forms is swung like a bull-roarer. It is carried along on hunts to ensure accuracy and is used in totemic ceremonies to ensure the increase of the food-proving species. The hunt, the weapons, the designs, the old myths or stories, the ritual or ceremonies—all are interdependent and related.

Not all tribes decorate their weapons, but those which do not are not necessarily inartistic, but, most likely, do not have a myth which requires a design. Similarly, not all tribes use boomerangs and shields. The boomerang is absent from the west of South Australia, the northern Kimberley, and northeast Arnhem Land, while the shield is lacking in the first of these regions and from the second with the exception of the Worora tribe.

Housing and Clothes

The usual type of native hut is simply a wurley of saplings and branches. The natives prefer to sleep in the open, between two fires—even in very cold weather.

Clothes are not generally worn, though in a few tribes a kangaroo skin was sometimes used as a protection from the cold. Taking Australia as a whole, we may say that anything worn on the body almost always serves as personal decoration, especially in connection with the ceremonial life.

The Wandering Aborigines

Why didn't the Aborigines farm or garden? Opportunities were absent. For example, kangaroos, goannas, and emus are not suitable for herding as sheep are. Seeds were gathered for food, but not grown. Hence the Aborigines had to roam the land to get enough.

How to understand them



Aborigines and a New Life

The problem is the extent to which the Aborigines are capable of working out a fresh adaptation to the changed conditions of today. The change has been sudden and has gone right down to the roots of their religious and mental adjustment. This was not understood by white government officials, missionaries or settlers.

Indeed, until the results of anthropological research since 1927 became clear, the significance of the cultural and social clash of whites and Aborigines was not appreciated. Today the need for a deep understanding of Aboriginal social organization; the Aborigine's relations to his fellows, his land, his religion and magic, ritual and mythology, are all as vital as ever. That is why this book was written.

Essay Competition for Aboriginal Schoolchildren

Sydney City Council has made a grant of \$200 to the Society of Women Writers (Australia) as prize money for an **essay competition** for the Aboriginal schoolchildren of N.S.W. The subject is to be :

THE STORY OF MY LIFE

Six prizes will be awarded in two age groups:

18 years and under (1,500 words) 1st—\$75, 2nd—\$50, 3rd—\$15.

12 years and under (500 words) 1st—\$30, 2nd—\$20, 3rd—\$10.

The Aboriginal Education Council is co-operating with the Society in organizing the contest. Judges are Professor, A. P. Elkin (Emeritus Professor, University of Sydney and Editor of *Oceania*, Mr Alan Duncan, President A.E.C. and staff tutor Dept of Aboriginal Education, University of Sydney, and Miss Barbara McLachlan of the Australian School of Pacific Administration. The organizing sub-committee consists of Mrs Di Graham (A.E.C.), Mrs Wilda Moxham (President, Society of Women Writers) and Mrs Eve Keane. Aboriginal members are Miss Judy Saunders, Mr Bert Groves, and Mr Reuben Kelly.

Entries close on 15th October and may be sent to "Essay Competition, the Society of Women Writers (Australia), Box 1388, G.P.O. Sydney, N.S.W., 2000" with the names and addresses of entrants attached. Prizes will be presented at the annual meeting of the society on 12th November at Australia Square in Sydney.

PARTY LINE

Have you ever been on a party line and wanted a hurried
call,
And someone else just talked and talked and wouldn't stop
at all.
And perhaps you couldn't make a call in that emergency
Then you know how inconsiderate and rude some people
can be.
Now life is like a party line—we find some bad, some good,
Some who would just take everything and give nothing if
they could.
There are those who tend to hustle and bustle to get to the
front and stay,
Then there are those who devise all sorts of schemes to get
their way.
With some it's just me and my wife, my daughter and son,
us four,
Yes, only just the few of them, and not a person more.
And then to some poor souls it is, but me and my wife,
you see, and
To a few, no more we hope, it is just only me.
But isn't it grand how many truly generous persons we
find,
Who go out of their way to do a favour or good deed of
some kind.
Bringing a little happiness with each kind thing they do,
Some who will even thank you for the privilege of serving
you.
Courtesy is the pleasant way of doing everything,
Making our own lives brighter just by seeing the joy we
bring.
Just like a little polish, we shine up now and then
And joy springs from the heart that is filled with genuine
love for our fellow men.
We are all here together, to share the sorrow and strife.
All are but weary travellers on the rugged road of life.
So why not try to make the journey a little more pleasant
and fine,
By showing a little more courtesy—for we're all on the
party line.

This is a poem by a contributor whose letter appears on the opposite page.

LETTERS

Here's an excellent letter from someone who has not sent in his or her name or address!

Dubbo, N.S.W.

Dear Editor,

A short note from an old *Dawn* reader from way back, just to let you know how much I enjoy reading this very interesting and informative magazine. I like the wide variety of articles and also the amount of advice and encouragement that it offers. Like yourself I would also like to see and hear a little more of those folk from further out West. It is very good to see the progress our people are making in the city, especially in the sporting field and hope you can keep us informed of their activities.

You ask readers which terms they prefer—"dark people", "kuris" and so on. Well, although there are dozens of these slang names, I would still prefer, when speaking of us old Australians in general, that **Aborigine** be used. The Australian Aborigine is known the world over and I feel that some of our other terms, such as coloured or dark people could be used for many other nationalities. So let everybody know just who we mean whether writing or speaking on the subject.

Well now I would like to make my small contribution to NEW DAWN. Should you find a place for it here are a few lines I put together while in hospital a few weeks ago. Hoping you can use them.

Yours faithfully,

"Half Caste"

Everybody wants Penfriends!

This time we have some letters from people in Papua-New Guinea. One is from Benedict Oivo, Port Moresby Technical College, P.O. Box 2046 Konedobu, Papua-New Guinea. Benedict wants a girl penfriend aged seventeen.

Another letter from the technical college in Port Moresby seeks a 16 or 17 year old girl penfriend for: Louis 'Oata, Port Moresby Technical College, P.O. Box 2046, Konedobu, Papua-New Guinea. Louis is 16.

Booris' Corner

Hello Everybody,

Thomas Powell of Narromine is another boy who has seen faces all over the place. He writes that he has seen his faces in clouds and in trees. One day he saw a duck's head in the clouds!

Miss B. McRae of Forster has written in suggesting a wonderful make-believe game which children love. It is called:

Magic Picnic

This is a proven recipe for a happy day in the bush.

First select your day—the weather must be good. Take a group of children (enough for a small tribe)

Then add a few adults who enjoy the simple things of life.

(They will know about the trees, the birds, the plants)

Now pretend that all are members of a tribe of kind, gentle, agreeable people. Tribal elders can be appointed and these must set a good example and help the smaller tribal members along the way.

Nothing must be destroyed and nothing must be killed unless it is to be eaten. This includes snakes which must only be killed in self-defence. They too have their place in the world and seeing a few snakes will lend excitement to the day. Take time to appreciate the wonderful patterns of the trees, the rocks, the flowers. Take time to listen to the background music which the birds will supply for you and watch the trees for these jewels of the bushland.

No boasting, no criticising, no complaining! These could spoil the enjoyment of the day for other tribal members.

Along the way you will discover some thoughts worth taking home.

How about trying this game, kids? Don't forget to let me know how you went with it!

See you next time,

Pete

