



A magazine for the Aboriginal people of N.S.W. Christmas 1970

Readers will notice that this Christmas issue, from front cover to back, has in it certain similar ideas which are linked. The whole thing is intended as a unit which gives each reader a special Christmas message. Some will see it as what has been called 'the usual Dawn drivel.' Others will have more than a little insight into what this issue is trying to do. Let each interpret it according to his capacity.

For my version of a Christmas message, may I wish for you, each individually, that fulfilment it is out nature to seek.

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

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IN THIS ISSUE

- 1 Minister's Christmas Message
- 2 Aboriginal Belief and The Christmas Story
- 3 "Our Girl" back from overseas triumph
- 4 "Where you head fits, the rest of you follows"
- 6 A Christmas Invitation to you and your friends
- 7 Look out coloured fellow . . .
- 9 The Australian Aborigines
- 10 A Christmas Menu
- 12 A Christian N.A.D.O.C. Theme in dance and poetry
- 13 Annual N.A.D.O.C. Meeting
- 13 Aboriginal Education Grant-in-Aid 1971
- 14 Smoke Signals
- 16 Letters
Booris' Corner (Inside back cover)



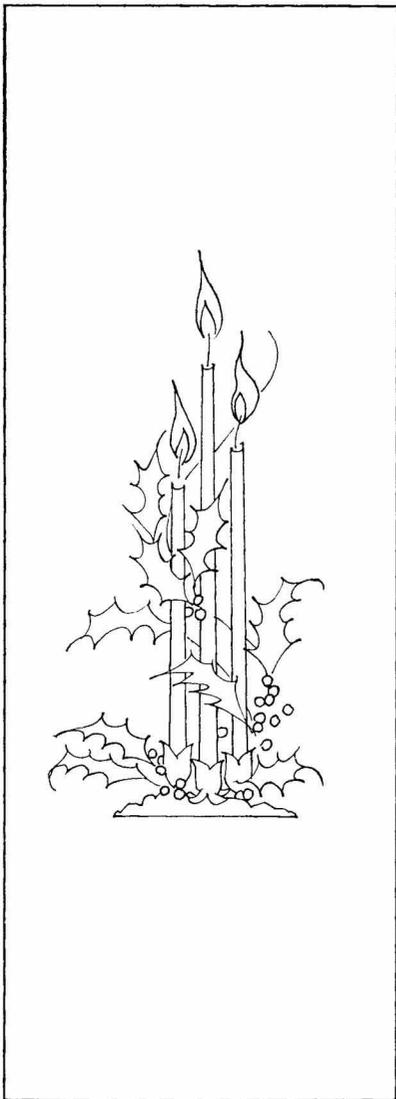
FRONT COVER: The pride, the fire, the book, the youth and the Secret—the spirit of an Aboriginal Christmas and an Aboriginal future.

—illustrated by *Eva Sandor*.

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



Minister's Christmas Message



As Christmas time draws near once again, I would like to take this opportunity of extending Seasonal Greetings to all the Aboriginal people in New South Wales.

Over the past year, the expanded building programme has really begun to get under way, and I hope that it will not be very many years before the shortage of housing for Aborigines is over.

I am pleased to see that everywhere Aborigines are taking a more active interest in the welfare of their own people. To those who have worked so hard in voluntary organizations, I offer my personal thanks.

There are many problems still to be solved but I am confident that we will overcome them, working together in a spirit of co-operation.

I warmly wish you a happy and contented Christmas.

F. M. HEWITT, MINISTER FOR CHILD WELFARE AND SOCIAL WELFARE

Aboriginal Belief and the Christmas Story

—written by Professor A. P. Elkin as an
expression of his respect and regard for the
Aboriginal people, *Christmas*, 1970.



An Aboriginal man when asleep or dreaming, or when out hunting may see or hear some creature, or a movement in a billabong, but when he looks *he sees or hears a spirit child*. The latter, indeed, might tug at his hair-belt. The spirit-child tells the man that 'it' is going back to camp with him to be his child and to be born through his wife.

The man keeps this knowledge to himself until later on when his wife tells him she is to have a baby. Perhaps she has a dream about it too. He replies: "I know, I 'found' a spirit-child at such and such a place."

Then they know that the child comes from a particular spirit-home. This might be a water-place, a heap of rocks, a clump of trees or some other natural feature which marks the route where the ancestral hero of the man's clan travelled, or where he finished his earthly activities.

In that place, and perhaps in several such places, he left the spirits of all those who would be born (or more exactly, incarnated) in his line for ever afterwards.

Aborigines in many parts of Australia call such a place and the beliefs and rituals connected with it, their Dreaming. And in their Dreaming they find strength for the present and hope for the future.

The myths, the sacred accounts of the actions and words of their ancestral heroes, of the headmen of old, are the guide and authority for their own moral, social and spiritual life. Without the Dreaming and faith in it, Aborigines become dispirited and 'lost.'

In the Bible story, Mary had a vision of an angel who told her that the child she would bear would be holy, coming from the spirit world, through the power of the Spirit of God. He also told her that the child would belong to the line of his ancestor, (King) David. Later on, Joseph, her husband, was told the same in a dream and also that the child's name should be Jesus. All this was interpreted to mean "God is with us," and indeed, Jesus' life and words were taken, and are taken, by Christians to provide their pattern and rule of life. The Bible story, the beliefs and rituals in which it is taught and acted out, and the moral rules which arise from it, are the Christians' Dreaming.

Deep down, the old Aboriginal Dreaming and the Christian Dreaming have much in common. But there is one very significant difference. The old-time Dreamings, faith and practice, were tied to particular places. Therefore, when those places, with their sacred heaps of stones, groves of trees, billabongs or cave-paintings were desecrated or destroyed or just neglected after the white man occupied the country, the myths and chants and rituals were forgotten, and the Dreamings were lost.

The Christian Dreaming lives in and through a book, which is not tied to any one place, country, people or language. It can be interpreted by all peoples in their own way. And no people is more prepared to do this than the Aborigines, the people of the Dreaming.

“Our girl” - Back from Overseas Triumph

Early in September, Evonne Goolagong returned to Sydney after a 5 months tour to Germany, Austria, Holland and England. Under the guidance of her friend and coach, Mr Vic Edwards, Evonne, accompanied by Patricia Edwards (Vic's daughter) and a boy, Kim Warwick, won seven singles tournaments. Of these, four were “open”, that is, professionals could play.

Evonne also teamed with Patricia to win four doubles tournaments. Mr Edwards predicts that the two girls will soon form the best female doubles combination in Australia.

Evonne, who has known the Edwards family since she was nine and who has lived with them at their Sydney home since she was fourteen, is very much a member of the family. But she does not forget her parents in Barellan and visits them as often as she can. On a recent visit home, Evonne noticed how well her younger sister, Janelle, is developing her tennis and thinks that we may well see another Goolagong in the tennis world of the future.

In 1968, Harry Hopman invited Evonne to join the Australian Touring Team. However she decided to finish her high school education first. This she did, gaining her Higher School Certificate at the end of that year. Mr Edward's arranged the 1970 overseas tour purely to give Evonne experience and extra training. She did *so* well, that now he feels confident that Evonne will be the ‘Queen of Wimbledon’ by 1972 or 1973 at the latest.

The first thing you notice about Evonne Goolagong is how confident, pleasant and even is her temperament. I asked her: “How did you feel on the Wimbledon centre court—the focus of world attention?” She replied that it is always nerve wracking to play on *any* Wimbledon court, let alone the centre court. Yet she is well able to control her nerves, as many tennis writers have commented in the past. This fact, plus her d.termination, they suggest, are what will put Evonne Goolagong among the world's champions of tennis.

Evonne on the court



THIS QUESTION OF SELF-ACCEPTANCE:

“Where your head fits, the rest of you follows”

WHAT ARE SOME OF THE PROBLEMS FACING ABORIGINES WHO COME TO THE CITY TO LIVE?

This is the report of a discussion with Alice Wood and George and Emily Poland of Seven Hills.

Cora W.—What *are* some of the problems of Aborigines who are new to the city?

Alice W.—I’ll tell you from my experience. We gave a family our house while my husband was on a country job and I stayed in the city. They agreed to pay the rent. They settled in pretty well at first, so we left them to it. Well, the next thing, there’s bills coming in—electric light bills. They didn’t know how to handle the electricity. They had lights on all night, radiators on all night and so on. After a while, they left and when we came back to the house, we had a \$160 bill to pay to get the power back on. They hadn’t learnt to handle this type of convenience.

Cora W.—They hadn’t been used to electricity?

Alice W.—No. That family came from a country place where they’d had an old shack on crown land with no electricity—only candles or kerosene lights. I do believe that if I’d been in the house with them, I could have helped them to adjust better. They went to another suburb and seemed to have settled in. Yet in 12 months, they were back in their country town about 3 or 4 times, so they were still pretty restless. It varies. Our family never went back after we came to the city. We settled in O.K.

Cora W.—Isn’t this usual amongst Aborigines, this wanting to go back to the old places, to recharge their batteries?

Alice W.—Not the younger ones. It’s more something the older people have. The younger ones will sit and talk about the old times, but they don’t want to go on a yearly trip out there where they were born. They may have suffered a bit of the prejudice in these country areas and they don’t want to go back. This is something the older people didn’t seem to have.

Cora W.—Why not?

Alice W.—I don’t know. Listening to them talk, you know? Another problem is that Aborigines find it hard to get used to leaving home early and travelling a long way and getting to work at such and such a time, EVERY day.

Cora W.—Well, it IS fun, isn’t it?

Alice W.—Um. As you know, plenty of city people have this problem. Aborigines coming from the country where they are used to taking their time find it hard to adjust. Then there’s the job. There’s seldom other Aborigines. So they withdraw into themselves and feel too much alone to be able to settle in their job. So they leave. I think you’ll find though, that if Aborigines are determined to settle in the city, they’ll have the attitude: ‘I’ve got to do the job *better* than anyone else.’ They want to prove, to everyone, including themselves, that they can do it better.

George P.—Another problem. A lot of Aborigines are too used to hand-outs and freedom to go where they like. They feel tied down by jobs. A lot of them even today are still happy to wait and be told what to do—they won’t think for themselves.

Emily P.—The children can be a worry, too. Country children are free and can run all over the place. Some people we know had a four year old who had no fear of traffic at all. He ran straight into a car. Now, 12 months later, he is still undergoing treatment for his injuries.

Cora W.—How does the city affect the men—the husbands?

Alice W.—They seem to adjust pretty well—quicker than the women. The city, compared to a lot of country towns, is freer and less prejudiced. In country towns, on the other hand, you still get this ‘round the back’ feeling—Aborigines still feel they can’t go into a hotel through the front door.

Cora W.—Do some of them *still* have this feeling?



Left: George and Emily Poland



Left middle: Alice Wood with, from left to right, Adrian, Alison, Marian and David

Two examples of the art done by Emily Poland. The male figure is Richard Wagner, the German composer

Bottom: Alice Wood with her rock collection. Her husband, Allen, operates a rock drill and is often able to pick up interesting rocks for her



Alice W.—Yes, even if it's not there, really. I've known plenty of cases where Aboriginal men could walk into a hotel—no trouble. They are automatically accepted. But there's those Aborigines who have had a bad experience. They have a chip on their shoulder and are looking for prejudice, even where there isn't any. They just can't forget it, you see.

Cora W.—A sort of an inferiority complex?

Alice W.—I feel it is.

Emily P.—It's a case of where your head fits, the rest of you follows. It's what people *think of themselves* that counts. Anybody can get used to the city if they have enough pride in themselves and are willing to learn how to fit in.

Cora W.—I remember when a headmaster told me how a group of schoolgirls were giggling together—you know how they do. An Aboriginal student went up and slapped one of them in the face. She thought they were giggling at *her*. It was quite untrue—they'd been laughing at a teacher, but it was what she *thought*, you see.

Emily P.—That is my point. Where your head fits, the rest of you follows. It's what you *think* about things that changes you.

Alice W.—I know a case like that one about the schoolgirls. This time it was a grown woman. She'll laugh about it now. It is funny. She went into a hotel with her husband. Just as she walked in, a couple of men were standing at the bar talking about a fishing trip they'd just been on the day before. They mentioned "La Perouse" and "black"—the blackfish they'd caught. All *she* heard, as she came in, was "La Perouse" and "black". So she walked straight over, hit him on the shoulder, and said: "I'll have you know I don't even *live* at La Perouse and I live in the city and I work and keep myself respectable!" This man got the shock of his life and said: "Look lady, I don't mind where you live. I didn't say anything about you, nothing about you . . . we're talking



about our fishing trip! I'm telling this feller about the fish we caught!" You see, it was just in her mind.

George P.—A lot of people talk against white people. It's the ones that are not happy *in themselves* that do it most. Otherwise they wouldn't need this prop. There is real prejudice, true, but a whole lot more is only imagined.

Cora W.—What's the answer to it?

Alice W.—I'd say: 'I know I'm Aboriginal. I'm proud of it. If anyone refers to it, I'll always try to tell them something about it and talk to them about the Aboriginal race. Some time ago I was in a shop. There were two salesmen standing there, obviously tired from standing on their feet all day. One said to the other: 'Why don't you stand like the Aborigines do, with one leg up on the other?' I was right there and as they turned slightly and saw me, I said: "I believe it's very comfortable, a way to rest on hunting trips." I turned things back and didn't take offence, you see.

Cora W.—But there was nothing offensive in what they said, was there?

Alice W.—No, but someone who has got this inferiority complex would have been insulted and would have abused these people.

George P.—It's not necessary to feel out of it. I'm a returned soldier. I fought all over the Middle East, El Alamein and New Guinea. Since then, I've been at a number of R.S.L. clubs, parties and so on. I never feel out of it. Sometimes, when we have a few, a fight may start—more for fun than anything. I may or may not join in. Then after a while, everybody shakes hands, has a drink together and forgets it. There's no need to get excited about it.

Cora W.—Of course there are cases where people are really offensive. A woman told me how she went into a butcher's shop and heard someone say: 'Here comes a black gin.' How would you respond to that one, where it is meant to be nasty?

Alice W.—Well, if it were ever said to me in this way, I'd say: "Yes, I'm a black gin, but I think the civilized way of saying it would be "an Aboriginal." I'd put *them* on the spot, you see?"

Cora W.—Uh-huh. What's the long-range answer to this sort of thing, tho'? How do you get a true healing of the spirit?

Alice W.—I think it's to have the pride within yourself. Accepting yourself for what you are—for your race and the way you live and to live to the best of your ability. It's within the person himself to find this pride

A Christmas Invitation to you and your Friends . . .

You are warmly invited to join us at a special Christmas Mass to be celebrated on Sunday, 27th December at 2.30 p.m. The mass will be held at St Mary's Catholic Church, 21 Swanson St., Erskineville, (Sydney)—near Erskineville railway station. Afterwards, there will be a concert by the children. This is an excellent opportunity not only to meet your old friends, but also to make new ones. While the occasion is mainly for members of the Aboriginal community (of all faiths) do feel free to bring any friends you like. Should you know of other Aboriginal people who would like to attend, please invite them along on our behalf.

See you at Erskineville on 27 Dec.!

—*Kaye Mundine* (for the Aboriginal Catholic Community)



Look out coloured fellow, there's someone right behind you! And what is more, with a little bit of luck, he may be friendly . . .

BY SCOTT DERRICK

For more years than it matters, every white-man who has ever tied his conscience to the Aboriginal cause has urged the full or part Aborigine to just be patient. A big, beautiful world of matey white Australians grasping the dark Australians in chummy friendliness is supposed to be just around the corner.

Don't you believe it.

There are some friendly white Australians and there are some friendly Aboriginal Australians. But there are too many unfriendly types on both sides for any of us really to expect that an explosion of togetherness is about to happen.

Not many of the white Australians who claim to be deeply concerned with Aboriginal causes very often invite an Aboriginal home for the weekend. Some of them have never done so.

On the other hand, not too many Aboriginal Australians (also advocates of a happy multi-racial united community) have ever made similar invitations to white Australians, Chinese Australians, Greek Australians or any other ethnic section of the population.

The fact is that most people don't venture outside their wage or employment boundary to seek friends. Sporting activities sometimes break the friend-barrier, and from time to time so does club or church activity. But in the main this only happens to a tiny proportion of the population.

The majority stagnate with the same group of friends year in and year out held together by wealth or poverty. If a poor man wins a great deal of money and moves to a better part of the city to live, within a few years he will be claiming very few of his former neighbours as friends. If a wealthy man suddenly becomes poor and has to disappear into one of the very much less favourable living areas, he can be pretty certain that he will have to develop a whole new set of friends.

But what would be the position if people accepted each other on cultural values or intelligence values? (It's never likely to happen, but the question is: what would people's attitudes be if they had to learn about comparative thought values?) We would all have to start doing a lot of thinking in order to even start the comparisons or work out a scale of values.

There are plenty of people who could assess a score for the value of the English language. But how many of even these people would be able to judge the Aboriginal language? And it is a true language. Or was.¹ It is made up of verbs, nouns, past, present and future tenses and all that sort of thing.

The advanced Australian enjoying a full and active social and cultural life gets by with a well-spoken 15,000 words—if he is good. An advanced Aboriginal-Aborigine requires 30,000 words of his own language to be fully versed. And he hasn't got a reference book to look up either. Not too many part-Aboriginal people of today realize that the pre-European Aboriginal was a very cultured gentleman. He certainly had the qualities Europeans considered were those of cultured gentlemen: he composed music; created dances; indulged in acting; sang well; was serious about his art; and could speak expertly about his religion.

And his culture was not a static thing. It changed over the thousands of years.

Some judges might like to take performances, such as agriculture, into account. Fair enough.

Our Aboriginal Australians got along very nicely indeed for 30,000 years without the need for European-type agriculture.

In the less than 200 years that we, in Australia, have been able to benefit from it, however, there are some questions starting to arise. After all, who was it that cut down the trees and so starved the skies of moisture to make clouds (through transference) and now grumbles about dustbowls and droughts? Who slaughtered off the local animals

¹ And still is, in many parts—(Ed.)

to make room for the imported animals that in turn suffer from fly plagues because the indigenous (or Australian) insects couldn't process the manure? When you remember that this sort of thing has been repeated over and over again in many different ways, perhaps it is a little too early to judge the white Australian as a successful agriculturalist. Perhaps we should wait another 200 years.

In some instances there are good and dramatic examples of Aboriginal and white Australians enjoying brainy co-existence. Today's Aborigines must be proud of the part their race played in getting those famous U.S.A. moon-men onto the moon and back again to earth. Many have said it was the greatest piece of aviation. There would not be much argument about that. Flying of course, began in America with the Wright brothers who had been fiddling around with the idea for years but couldn't figure out how to get up and then get down again, without getting hurt. As everyone knows (almost everyone) the Wrights got their answer after reading a scientific magazine article about an Australian called Hargraves who built and flew a box kite. They sent off letters asking could they please use his design and how much would they have to pay if the design was patented.

Hargraves sent them the designs (which they used to help build the world's first aeroplane) and told them there was no cost involved. He explained that *he* had got the details needed to build his box-kite from the Aborigines and their boomerangs. They had charged him nothing for this information, so why should he make a profit of it!

Just as a point of interest; in some pre-European areas the Aborigines believed a great Spirit fellow, Jarveen, taught the tribes how to make and throw the boomerang. He also put the moon into the sky.

Among some of the things that should not be forgotten is that Aborigines in parts of Moreton Bay, near the Queensland Gold Coast, used to have friendly dolphins muster schools of fish into shallow water so the Aborigines could make easy catches. As a reward, the dolphins were given part of the catch and a dolphin was never killed. In only very recent years have modern scientists begun to train dolphins to work with them. Unfortunately, we have not got around to ensuring that they cannot be killed in all States yet.

All of the items mentioned are ways in which Aborigines showed their ability to think in a very superior way. I know *some* of these ways, but there must be hundreds of similar examples. So many, in fact, that I am making a collection of them.

Both white Australians and part-Aboriginal Australians sometimes mistake "difference" for "ignorance". Things are sometimes done in a different manner because they best suit the conditions. And sometimes things that are different, although strange and difficult for our conditioned minds to accept, are actually superior.

For instance, with a very limited population and over several thousands of years the Aborigines developed a race free of in-breeding. Have you considered what a fantastic achievement this is, especially when done without the aid of written records?

Or, have you ever looked at the different shapes of woomeras and considered their design, plus their different uses? The processing of food to change its composition from dangerous to safe? The cooking with certain barks to give an exotic flavour to meat? The folding of animal skins into shapes to make drums? The planned preservation of water in very dry areas? The government of people and the control of social conditions over vast areas without the use of headmen, or kings, or chiefs? All are examples of pretty smart thinking and a skillful use of the brain.

I want hundreds more of such examples, or details of them which give more support to those examples I have mentioned above.

The only reward I can offer is that I will try to reply to every letter I get, and the only value of that will be to prove to you that your postage stamp did its work. I do not care if the letters are written on scraps of paper or scratched on wood. I don't care if they are in pencil or ink. I don't care if they are well written or badly spelt. After all, some of the finest examples of how the Aboriginal was, and still is, able to use his thinking processes to wonderful advantage have come from people who could not write at all. They got someone else to do it for them.

So please, not only write to me yourself, but make sure that at least one of your friends does too. Other members of your family have a chance to help, too. The information that comes in might be able eventually to assist both white and Aboriginal Australians to appreciate the Aborigine a little more. If we can do that then there is a much better chance of the fellow behind you, being friendly.

Can you help? If so, write to:

Mr Scott Derrick,
23 Naranga Ave.,
Florida Gardens, Surfers Paradise,
Queensland 4217.

Or, if you like, you may send material to me, and I will send it on to Scott from here.—*Editor*.

The Australian Aborigines

BY PROFESSOR A. P. ELKIN

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SYDNEY

This is the seventh 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 detail should read the book itself.

PART VII

Groups within a tribe

Each Australian tribe is sub-divided into two or more social groups on the basis of where they live, age, sex, or totem.

i) *Grouping by where they live*: this has been described in the October issue of NEW DAWN. The main thing is that all members of a local group have a *spiritual tie* to the area.

ii) *Grouping by age*: great respect is shown the elders, the men with grey hairs, who are not too old to take an active and sensible part in daily life. Age and knowledge automatically gives them the respect of the tribe.

Males have roughly five stages of life: (a) childhood during which there is much association with the mother. (b) adolescence and initiation when the young man goes into "seclusion" to live alone. Many taboos, especially food taboos apply at this stage, to teach him self-control. (c) early manhood and married life when he learns more and more tribal mythology and the law that comes from it. Taboos are gradually relaxing as he gets older. (d) "eldership" and a share in the control of tribal life. (e) old age, the time of the "close-up dead."

Females pass through (a) childhood (b) early married life (c) later married life (d) old age (close-up dead). Food and kinship taboos again apply, and also relax as the females get older. Women of senior age are sometimes allowed a portion of the secret knowledge of the tribe and may play a minor part in ritual.

There is, however, a more special age-grouping in many tribes. Members of alternate generations are grouped together as belonging to one social group. So, a man may take a wife from the generation of his grandchildren, but NOT from the generation of his parents or his children.

iii) *Grouping by sex*: As members of a family, the two sexes need each other to hunt and gather food and to have families. Although the Aborigines may not believe that sexual intercourse makes babies, yet the father is necessary so that the pre-existent spirit of the child may be "found," and the mother is necessary so that it may be born into a body. The sexes are separated by religion. Initiation and the secret life are for men alone. "That's man business," say the women. Likewise, men will NOT discuss women's things like "periods" or birth. "That woman's business."

In central and north-central Australia, at least, the women have secret myths and dances of their own. This strengthens them and prevents them being overcome by an inferiority complex. Needless to say, they will not tell the men anything of their secret life. Some tribes have sex totems. All the men have one totem, all the women another. To hurt or kill one another's totem is regarded as an insult which leads to quarrelling. So, the women as a group stand up to the men as a group.

iv) *Grouping by totem*: Clans are groups which are related in one line only, through the father OR the mother, but not through both. All members of a clan have a relationship with a totem, say the kangaroo or the emu. This is his friend and he must not injure, kill or eat it. He must not marry amongst his own totem either, for this would be incest—like marrying his own sister or mother.



A Christmas Menu

Some time ago, I asked the cookery editor of the *Australian Women's Weekly* to suggest some Christmas dinner recipes for *NEW DAWN* readers. Knowing how difficult it is to buy anything a little bit "out of the ordinary" in a lot of country areas, I asked them to keep the recipes fairly simple, but yet tasty. The cookery staff tried out all the recipes in the *Australian Women's Weekly* test kitchen. The resulting food *was* tasty as I discovered by arriving soon afterwards and gorging myself most royally in the boss' time. I hope that all the ingredients given in these recipes will be available where YOU live and that you and your family will have an enjoyable Christmas dinner.

The *Women's Weekly* suggested two main courses. One may be cooked on top of the stove and the other in the oven.

Above left: I tried out the Women's Weekly recipes myself, to get these photos for you. Shown here are the Porkchops and Pineapple dish, with boiled potatoes and carrots. For flavour, this recipe is hard to beat

Above right: Roast Chicken and Pork Sausages with baked potatoes and baked pumpkin. Please close your eyes and imagine the pork sausages—I forgot to include them in the photograph! The gravy also is not shown

Below left: Dark bowls: Pineapple Hawaiian Light bowls: Pears Belle Helene

Below right: From left to right, going in a circle: Christmas Cake with star (or Boiled Fruit Cake) Christmas Scone, Jellied Fruit Salad (delicious!) and Steamed Fruit Pudding



Pork Chops and Pineapple (*serves 4-6*)

6 pork chops
1 oz. butter or margarine
2 onions
15 oz. can of pineapple pieces
2 chicken stock cubes
 $\frac{1}{2}$ cup of cold water
1-2 tablespoons of plain flour
Another $\frac{1}{2}$ cup of cold water
Salt and pepper

Heat butter or margarine in a pan, fry chops until brown, (5 minutes). Add sliced onions, pineapple pieces and syrup, $\frac{1}{2}$ cup of water and crumbled stock cubes. Sprinkle with salt and pepper, cover, and cook gently for 35 minutes.

Mix flour and another $\frac{1}{2}$ cup of water together until smooth. Remove chops from pan, add flour and water mixture to pan and stir until the mixture boils and thickens. Place chops back into pan to re-heat (5 minutes).

Serve Pork Chops and Pineapple with boiled potatoes and boiled carrots.

Roast Chicken with Pork Sausages (*Serves 4-6*)

A $3\frac{1}{2}$ lb. chicken
Butter or margarine
1 cup of water
1 chicken stock cube
Salt and pepper

Rub breast and legs of chicken with butter or margarine. Roast in a moderate oven (about 350°) for $1\frac{3}{4}$ hours or until bird is tender. Transfer chicken to warm serving dish and keep hot. Remove the fat from the pan, leaving the liquids or juices. Add water and crumbled stock cube to baking dish and cook, stirring 2 to 3 minutes. Season with salt and pepper and strain into a sauce boat.

The sausages: Arrange 1 lb. pork sausages in greased baking dish, and place in the oven 45 minutes before the chicken is cooked. Turn sausages several times during cooking time.

Serve the Roast Chicken with Pork Sausages, Baked Potatoes, Baked pumpkin and the gravy.

Four desserts are suggested for you to choose from:

Steamed Fruit Pudding (*Serves 6-8*)

4 oz. butter or margarine
4 tablespoons golden syrup
2 cups self-raising flour

1 teaspoon mixed spice or cinnamon
1 cup of milk
 $\frac{1}{2}$ lb. mixed fruit (dried)

Cream butter or margarine with the syrup until soft and fluffy. Fold in mixed fruit alternatively with sifted flour and mixed spice. Lastly, fold in milk. Pour this mixture into a greased aluminium or china bowl about 4" deep and 8" across. Cover with greased greaseproof paper and tie securely or cover with a lid. Place the bowl in a large saucepan containing gently boiling water that comes half way up the sides of the bowl. Steam for $2\frac{1}{2}$ hours. Serve hot or cold with cream or ice-cream.

Pears Belle Helene (*Serves 4*)

15 oz. can of pear halves
Vanilla ice-cream
Bottled chocolate sauce

For each serving, place one or two large scoops of ice-cream in a serving dish. Place one or two pear halves decoratively on top. Pour over a little of the chocolate sauce.

Jellied Fruit Salad (*Serves 6*)

2 packets orange jelly crystals
 $1\frac{1}{2}$ cups of boiling water
1 cup cold water
15 oz. can of fruit salad
 $\frac{1}{2}$ cup of the fruit salad syrup
1 cup cream
Insides of two (2) passionfruit

Separate the canned fruit from its syrup. Dissolve jelly in boiling water, add reserved fruit syrup and cold water. Pour half the jelly into an 8 inch cake tin which has been rinsed out and left wet. Then stir in drained fruit salad. Place in refrigerator to set. Put remaining liquid jelly in refrigerator until almost set, then beat well and fold in the lightly whipped cream and passionfruit pulp. Pour cream mixture on top of the set fruit jelly and refrigerate until set. Turn out onto serving plate so that fruit layer is on top. (If the jelly mixture is difficult to get out of the tin, warm the bottom of the tin in a little hot water.)

Pineapple Hawaiian (*Serves 4*)

15 oz. can of sliced pineapple
Vanilla ice-cream
Coconut

Place slices of drained pineapple on separate plates. Top with scoops of ice-cream and pour 2 tablespoons of pineapple syrup over each serving. Sprinkle over 1 tablespoon of coconut.

Finally, here are two suggestions to go with your Christmas cuppa:

Christmas Scone

2 cups of self-raising flour
A pinch of salt
1 oz. butter or margarine
2 tablespoons sugar
 $\frac{1}{2}$ lb. of mixed dried fruit
 $\frac{3}{4}$ to 1 cup of milk
Glaze cherries for decorating (if you want to)
Milk for glazing

Sift flour and salt, rub in butter or margarine until mixture resembles fine breadcrumbs; stir in sugar and mixed fruit. Pour in nearly all the milk, mix to a soft dough, adding remaining milk if necessary. Turn the dough onto a lightly floured surface and knead lightly. Pat out to a round shape and $\frac{3}{4}$ inch in thickness. Place on a greased baking tray, glaze with a little milk and decorate the edge with a few halved glaze cherries. Bake

in a moderately hot oven (about 350°) for 25 minutes. If desired, sift icing sugar over the top.

When cold, cut into slices and serve with butter.

Boiled Fruit Cake

5 oz. butter or margarine
1 cup water
1 cup sugar
1 teaspoon mixed spice or cinnamon
2/12 oz. packets of mixed fruit
2 eggs
 $1\frac{1}{4}$ cups of plain flour
1 cup self-raising flour

Place butter or margarine, water, sugar, mixed spice or cinnamon and the mixed fruit into a saucepan. Bring to boil, simmer for 3 minutes. Allow to cool completely. Beat eggs and mix them into the fruit mixture. Then add sifted plain and self-raising flour. Mix well. Place the mixture into an 8 inch cake tin which has been lined with two thicknesses of greaseproof paper or butter wrappers. Bake in a moderately slow oven (about 325°) for 2 hours. Allow to cool in tin.

A Christian Nadoc Theme in Dance and Poetry

In a lunch-hour program, "Aborigines Walk Ahead" held at the Presbyterian Assembly Hall the week after the NADOC Annual General Meeting, dances and poetry were presented to a packed hall. Tribal elders Goobalathaldin (Dick Roughsey of Cairns) and Winunguj (George Winunguj of Goulburn Island) played the didgeridoo and performed the dances of the initiation ceremonial, the creation, the welcome dance and the dance of the crow.

Mrs Kath Walker read some of her poetry from her book *The Dawn is at Hand* and was well received by the audience. Afterwards, George Winunguj recited some poems dealing with the idea of a release of Aborigines to a new way of looking to the future by means of the Cross of Christ.

Goobalathaldin (Dick Roughsey of Cairns) performing The Dance of the Crow left

Winunguj (George Winunguj of Goulburn Island) doing part of the Creation Dance right



Annual NADOC Meeting

The annual meeting of the National Council of N.A.D.O.C. was held at the Foundation for Aboriginal Affairs on 11 September.

The main decisions made at this meeting were:

- that the theme for NADOC 1971 be along the lines of Aborigines and their homes, emphasizing the need for all Aborigines, including the aged, to have a home and land.
- that the date of next year's celebration remain the same (the 2nd Friday in July) but that the possibility of changing National Aborigines' Day to a warmer time of the year be looked into.
- that, in order to encourage greater Aboriginal participation on state committees, any Aborigine who comes to meetings and shows interest should automatically be eligible for membership of the committee.
- that the Miss NADOC quest be made a national quest which trains girls in deportment etc. so that the winner "becomes an ambassador of the people," and can compete on equal terms with girls from other quests.

The National Executive for 1971 was elected as follows:

Chairman: Mr K. Colbung.

Vice-Chairman: Pastor F. Roberts, Mrs K. Walker.

Joint Secretaries: Rev R. J. Denham, Mrs D. Flower.

Joint Treasurers: Rev D. Udy, Mr L. Bostock.

Members: Mrs C. Archer, Mr T. Williams.



Some of the people at September's NADOC meeting

Aboriginal Education Grants-in-Aid, 1971

In 1971, the Department of Child Welfare and Social Welfare, through the Director of Aboriginal Welfare, has made available Grants-in-Aid amounting to \$25 for each high school student of Australian Aboriginal descent up to and including the year in which the student turns 14 years of age.

This grant will be forwarded to the parent or guardian and is intended to be used for the purchase of uniforms, school books and other associated secondary school charges such as fees, etc.

Applications for Grants-In-Aid can be obtained from the nearest District Office of the Department of Child Welfare and Social Welfare. Applications for the 1971 grant are now open and will close on 31st December, 1970.

Aboriginal Secondary Grants Scheme—1971 —(**Commonwealth**). Students who exceed the age limitation are eligible to apply for Commonwealth assistance under the Aboriginal Secondary Grants Scheme administered by the Department of Education and Science. Conditions for the Aboriginal Secondary Grants Scheme, 1971, are:

1. The grants are open to students of Australian Aboriginal descent who:
 - (a) were 14 years of age but under 21 years on 1st January, 1971;
 - (b) will be attending in 1971 an approved primary or secondary school in any Australian State or internal territory;
 - (c) are likely to benefit from remaining at school.
2. The continuation of a grant is subject to the student attending school regularly and to his conduct and progress being satisfactory.

Applications for 1971 are now open and forms may be obtained by writing to the Regional Director, Department of Education and Science, Box 3987, G.P.O., Sydney, 2001, or by contacting the headmaster of the high school the student attends.



SMOKE SIGNALS

► Early in September, the Sun-Herald carried a report of how an English doctor tried to build a super-boomerang which he claimed could behead a kangaroo at 300 yards. Later, a Mr C. Burwell of Dora Creek wrote in to the paper claiming that in 40 years of boomerang throwing and making, he had never seen a boomerang thrown more than 100 yards. He added: "Beheading a kangaroo at 300 yards? What utter tripe!" The photo of the English doctor throwing his boomerang showed that his grip of the weapon was entirely wrong.

Meanwhile, the Sun-Herald sent to England for a couple of the super-boomerangs. They took them out to La Perouse to be tested by Joe Timbery. After a trial, Joe declared the super-boomerang the most dangerous weapon he had ever used. He had to wear a glove to protect his hands. This had never been necessary with Australian boomerangs, he said. The English weapon was "hard to control" commented Joe, and "it's thick and thin in all the wrong places and it doesn't cut the air the way it should." The two super-boomerangs were later destroyed.

► Studies were started in South Australia recently to see if any of the state's Aboriginal reserves have big enough kangaroo populations to allow kangaroo farming by the Aborigines who live on the reserves. The 'roos would not be herded like cattle but allowed to live and breed normally. When they reached a stage of over-population the excess only would be killed. The carcasses would be sold to pet food factories and the furs to tourists. The farming would be run as a commercial venture to help Aborigines gain management experience.

Joe Timbery, trying out the Super-Boomerang that wasn't
photo courtesy of the Sun-Herald.



► The other day, I was nosing around somewhere or other (I'm always doing that—"Sniffy" they call me . . .). I heard some Aboriginal kids discussing an intelligence test that they had taken. This led me to think about the terrific damage done by loose thinking about the whole intelligence test business. People are made to feel bad if they think they did not do as well as the next fellow. It is important to know though:

- these tests are made for white middle class kids only. They *cannot* accurately measure the intelligence of children from a different background.

- No intelligence test takes into account the mood of the person being tested. If he feels resentful, or shy, or feels that the person testing him expects him to do badly, he *will* do badly. It is no measure of his true intelligence. If the same test is given without the student realizing that it is an *intelligence* test, then he will often do a great deal better, for then the human ambition to do well takes over.

- If the person being tested is bored, he will do badly. I remember, as a high school student playing with a test which I felt was only silly. Yet on the basis of that test's results, I was told to leave school and do a commercial course. I was not felt to be bright enough to go through high school! Well somehow I managed. So don't take this stuff too seriously, huh?

► Mysterious footprints said to be made by a "Spinifex Man" have been found in the Western Australian desert near Lake Wells, about 90 miles north-east of Laverton. The tracks were photographed by a white dingo trapper, Peter Muir, who has lived with the Lake Wells Aborigines for more than 20 years. Muir is an excellent bushman who has been through all the Aboriginal rituals. He has deep initiation scars on his chest and arms. The tracks that he photographed are like the tracks made by a young camel, but with a broad, flat toe more than 8 inches long with a large claw at the end. Local Aborigines believe the tracks belong to Tjangara, a legendary 10 feet tall monster which they say clubs humans to death before eating them. Tjangara, they say, has roamed the area for thousands of years.

Various people have suggested that the prints could have been made by a kangaroo, a deformed camel, or something bumping along behind a car. These ideas have been rejected. Museum experts have been shown the tracks and admit that they are baffled by them.

► Miss Connie Sherry, who left Kempsey High School after finishing 5th form in 1969, has been accepted as a trainee teacher at the Sub-Normal Children's Welfare Association's Macleay District Branch. She started work at this school, which now takes eighteen students, on 3rd August. Before this, she had not been able to find a job, until Mr W. Harries, the district School Counsellor took a hand. An application has been made on Connie's behalf as a late enrolment for teacher training through the Education Department as a teacher of sub-normal children. The course commenced in Sydney in September. Congratulations on undertaking a very worthwhile career.



► *Out of the mouths of babes:* Some time ago, I was discussing with some Aboriginal friends the question of whether old-style discrimination was or was not lessening. Later, we were driving along a suburban street. On the footpath stood one of those gingery, freckley, cheeky-looking pigtailed little girls. As soon as she saw my Aboriginal friends, she yelled: "Hey, Abo-o-o-o!"



Soon after that, one of the women was asked by a young Aboriginal child: "Where's your grand-daughter?" The woman, whose grand-daughter is living with white people, told her this. "Living with the gubbas—yecch!" said the kid. Whether discrimination is, or is not going out of fashion, I don't know. But it seems that human nature goes on forever!



► The Manager of the Foundation for Aboriginal Affairs at Walgett, Mr Harry Hall, has written in to say that since the Foundation opened at Walgett, assistance has been given to more than a thousand Aborigines in the area. This is amazing in view of the fact that there are only two members of staff, Mr Hall and Mr Fields, at Walgett. Mr Hall has appealed to all Aborigines in the Walgett area to support an Emergency Fund Scheme for the area by joining at a membership fee of \$1.00 per month. Also, he stressed that the Foundation needs more members, both Aboriginal and European. Membership is \$1.00 per year.



► Pictured are some of the students attending the J.O.B.S. project classes at Sydney University. A later issue will have a report about the project. One of the "jobbers," Colin Isaacs brought in some bark paintings done by his grandmother, Mrs Kay Davidson, of La Perouse. I got a snap of two of the best ones.



LETTERS

14 McKellar Crescent,
Mooroopna, Vic. 3629
31st August, 1970.

Dear Editor,

After reading your plea in the June and July issues of the *NEW DAWN*, I felt prompted to convey my personal feelings on the magazine published for the Aboriginal people of New South Wales, which I read in Victoria.

Even though I do not reside in N.S.W., I am still of Aboriginal descent. My family and myself enjoy reading the magazine. Could we possibly see more photos and articles of N.S.W. personalities? We were grateful that your organization decided to resume publication of the *NEW DAWN* because it gave us something to read which we could call our own, even if we were not N.S.W. Aborigines.

Do you have reporters touring N.S.W. to collect or write articles or do the residents forward material to be published? Would you mind if a Victorian wrote for your magazine? In one of your new issues there was an article regarding Aboriginal Family Education Centres in N.S.W. Well, I was wondering if the welfare officer of these centres could possibly forward photographs of the children playing and doing their activities. We found the idea an extremely interesting one to ensure the involvement of parents. I enclose a list of people who would like to be on your mailing list.

Thank you for making available this interesting publication.

Yours sincerely,
Josephine L. Briggs.

(Answered privately—Ed.)

c/- Page Store,
Corindi Beach,
via South Grafton,
N.S.W. 2450.

Dear Editor,

I think the *NEW DAWN* is very interesting to read. I like it very much. You can meet a lot of friends in it. I'd like to see more pictures in it and different places and people. I was wondering if you could print my name in the magazine as I would like a pen-pal. I am 22 years of age and

would like to write to girls ranging from 19 to 22 years of age. Hoping to hear my reply in the *NEW DAWN* very soon.

Yours sincerely,
Mike McDougall.

(Thanks for your letter, Mike. Pen-pals please write to him)—Ed.

c/- Mrs P. Duncan,
White St.,
Bundarra 2359
September 1.

Dear Editor,

The fact that this magazine, *NEW DAWN*, has been criticized for being the same size and with a similar name and print does not alter the fact that it is not like the old *DAWN*. The *NEW DAWN* is better in that we have a history of our own people. Also, Smoke Signals does not need altering. But I regret to say that "Booris' Corner" should be called "Pete's Corner" or some other name, as up around here we call others of our people "booris." So, if it would be alright, please call it by some other name.

I am very pleased that you print in the *NEW DAWN*, the N.S.W. Government's policies such as Furniture Loans, Education grants and so on. And many thanks to the N.S.W. Government for what they are doing, because it will be a hard task for them to do—now and in the future.

Madam, as you have said in the July *NEW DAWN* that none of the letters came from Aborigines criticizing the magazine, I ask those who wrote in criticizing it—"Who is it for, for you or for us Aborigines?"

Yours faithfully,
David L. Lansborough.

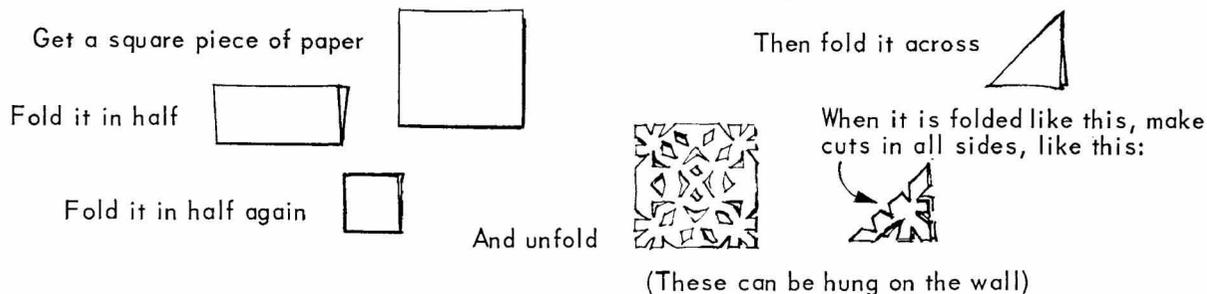
(Funny, that's just what I was thinking . . . Now about this Booris' problem. I've been hearing for a long time now, that used in some ways, it's not a very nice word. So, I rang Bert Groves, who said it is O.K. He told me that "boori" is Kamilaroi for "child". When I got this letter, I wrote back asking "what's wrong with the word?" But, as you all know by now, this magazine has to be in at the printer for ages before it comes out to you. I hadn't got a reply from Mr Lansborough before this issue went to press. So, I'm throwing it open to everybody. What is wrong with "Booris' Corner?"—Ed.)

Booris' Corner (still!!)

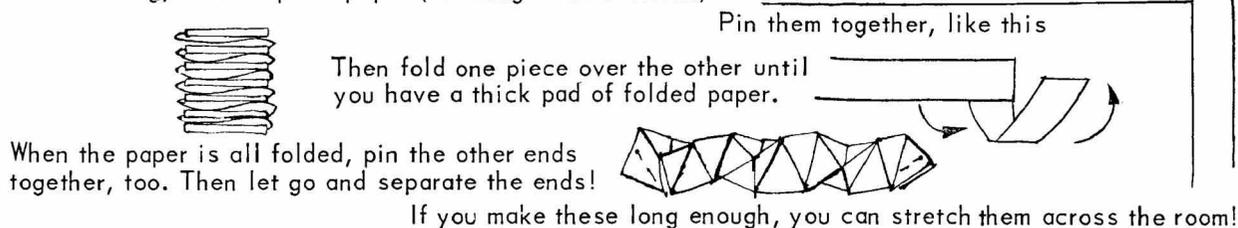
Hello there!

I've been thinking how YOU can make sure that your home has a Merry Christmas! You can decorate the house. On Christmas day, before Mum and Dad are awake, you can wake up early, sneak out of bed and make the living room so beautiful that they won't believe their eyes when they wake up. But you have to prepare yourself to do this. On the day before Christmas, go and find some gum branches. If you like, you might think about bringing home a big gum branch to use as a Christmas tree. On the way, you might also find interesting flowers, berries, gum nuts, or similar things that look pretty. When you have collected them all, hide them near your home until next day. Now you are ready for the next step:

MAKE SOME PAPER DECORATIONS!



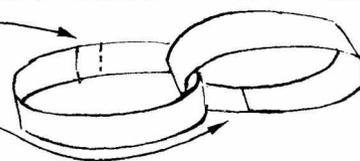
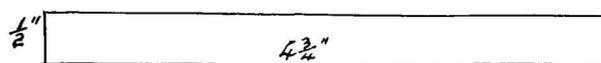
Get two long, thin strips of paper (the longer the better...)



You may like to make coloured paper rings.
Cut strips of paper about as big as this:

Glue one together, like this:

Then thread the next piece of paper through the ring and glue it, too.
Keep going until you have a long chain of rings!



Now comes the best part. On Christmas day, you make sure that you wake up early—earlier than everyone else. You'll be able to do this, because you have an alarm clock inside your head. If you say to yourself, "I must wake up early tomorrow" then you will. Then go and get the gum branches, and other things that you have made and collected. Pin them up on the wall, string them across the room and also string up the berries, flowers and other things by using a needle and thread. When the room is ready and you have cleaned up, just wait to see your parents faces when they see that beautiful Christmas room!

Do have a lovely Christmas, boys and girls,

Pete

P.S.(t.) Don't show Mum this page this month, will you? It's very secret!

*A champion threesome-
doubles partners Patricia Edwards
and Evonne Goolagong,
with father-coach Vic Edwards.*

