

# NEW DAWN

A MAGAZINE FOR THE ABORIGINAL PEOPLE OF N.S.W.



January

1972

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During the Bourke-Brewarrina visit in October, I was determined to pull out a couple of those famous Darling River fish. Well, I bombed. At first the fish were biting, but they broke the lines. The second and third tries, with thicker lines, didn't get a nibble. Maybe I should've watched a little more closely how Elsie Jones did it at Wilcannia the year before. Elsie, how DO you get the little darlings to bite?

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

January 1972 Vol. 2 No. 10

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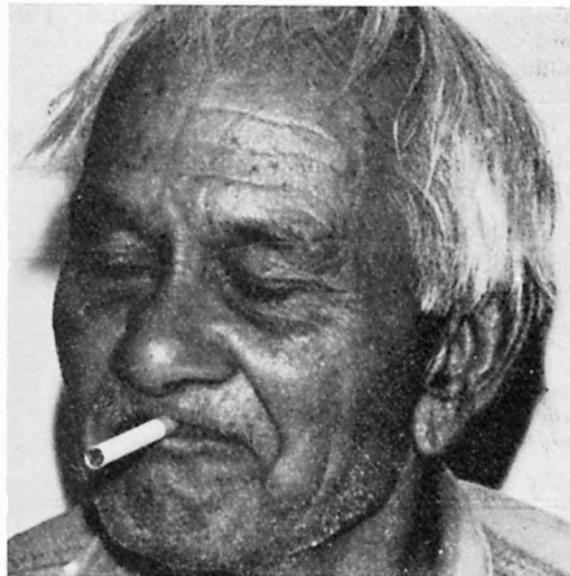
**Front cover:** *This month's cover illustration, **Farms near the Road**, was done by talented 12-year-old Carmel Richardson, of Bruxner Highway, Boggabilla. Carmel won first and second prize in the 12-year-old picture making section of the Goondiwindi Show last year. She has also won a \$10 prize in the 1971 art competition conducted by **The Australian** and is planning to enter her work in other art competitions as the opportunity offers.*

**Back cover:** *These were some of the block and screen prints done by Bathurst Island artists Bede Tungutalum, Giovanni Tipungwuti and Eddie Puruntatameri which were shown at the Sebert Art Galleries in Sydney from 6th October to 20th October last year.*

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

# THE LANGUAGE MAN OF BREWARRINA



*Jim Barker*

Jim Barker, a well-known identity of the Brewarrina district for many years is a man who has always held a vivid interest in his Aboriginal background. He speaks the Muruwari language, the language of a tribe that once inhabited the area on the western side of the Calgoa. I was told that Jack O'Lantern of Weilmoringle is the only fullblood of that tribe left now.

Jim Barker is busy doing a language study for the Institute for Aboriginal Studies in Canberra. He has contributed all that he knows of the Muruwari language and moves around the district getting more information about it from the people who still know a little about the old ways.

Jim tells how the early whites noticed the way Aborigines made water-bags out of possum skins. From this idea came the water-bag, except that it was made out of canvas.

The Aborigines also used animal skins to make boots which allowed them to travel over rocky or thorny country. The boots were called MUNDAHWE.



*Jim's son, Jack Barker and wife Donna at Brewarrina*

He told of the WEEOONG, a bird who tells the Aborigines when strangers are in the district. The bird was calling even as I sat there, and had been calling ever since I had arrived at Jim Barker's house.

Then there is the YURONG who tells the ducks when a rifleman is coming and the BEEL BEEL who tells kangaroos when hunters are after them.

Finally there is the DEATH BIRD who seems to get telepathic messages whenever a death has occurred and calls the news all over the district.



*Colin and Alma Murphy with their only son. The couple had five girls before the son they had wanted finally came along*

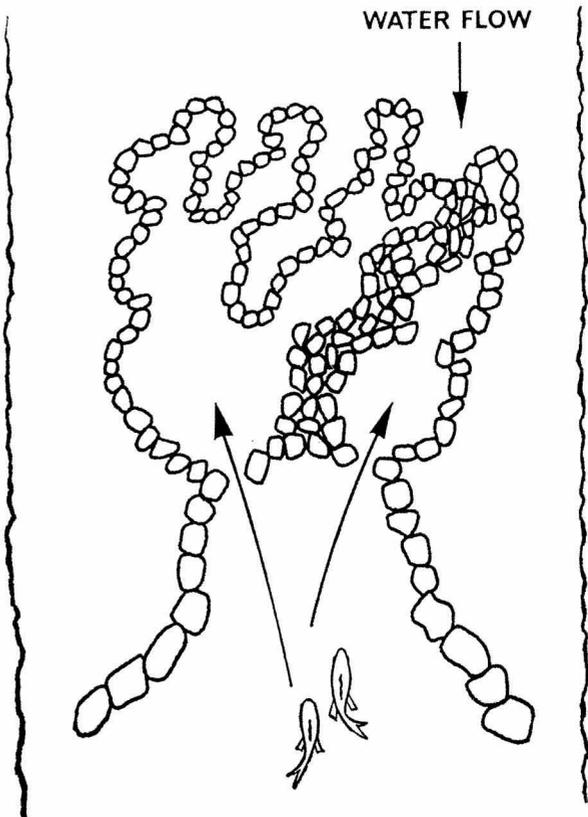
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**The Fisheries are a set of fish traps, built out of stone, about 600 yards long and spanning the width of the river there. They were built before the white man came, by the tribe which lived in the Brewarrina-Nyngan-Cobar-Byrock-Collarenebri area—the *Gneumbah*. Here is a rough plan of The Fisheries, much simplified:**

## **The Fisheries — Brewarrina**

Fish swimming upstream are caught in the main yard, then fed into successively smaller yards. When they have swum into the smallest yards at the end of the trap, the tribe would seal off the entrance to these yards and use the fish when they needed them. The fish were kept alive in their natural environment and the tribe had a constant supply of fish without refrigeration problems.

A colossal amount of labour must have gone into building the trap. The rocks used to build it are of a type that are foreign to the area. They were carried to Brewarrina from who knows where? Because The Fisheries have been here for centuries, the rock is now deteriorating and shows much water wear. Many of the traps have broken up—even in the last 60 years, according to the Aboriginal locals. But some of them still trap fish and are still used by Aborigines to get an easy dinner.





## WARNING

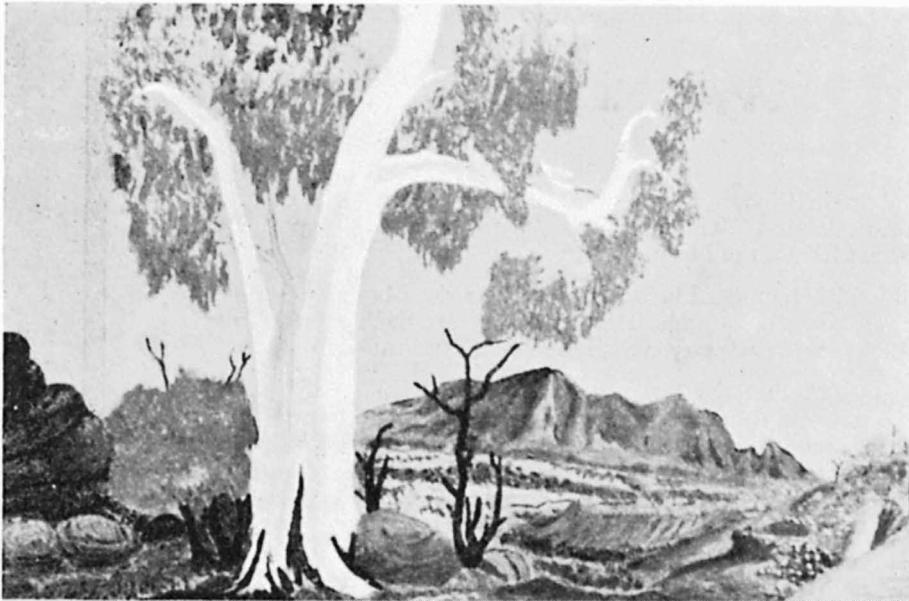
Recently an aboriginal family in one of our country centres was “caught” by an encyclopaedia salesman. The family was “high-pressured,” apparently, into signing a contract for a set of books.

This sort of thing has happened before. Sometimes the Aborigines are not able to read well and do not fully understand what they are signing. Also, the repayments may affect more necessary commitments such as rent etc.

Don't forget though, that the law now provides a “cooling-off” period during which it is possible to cancel these types of contracts. **And remember, high-pressure salesmen who spread colourful, attractive goods around the room can set a trap. So watch it!**

## NEWS FROM BOURKE

A face well known to many of our readers is that of Pastor Bill Reid, shown holding some of the emu eggs which he carves. Pastor Reid, of the United Fellowship Church, is hoping to set up an artifacts shop in Bourke which will sell genuine goods made by Bourke Aborigines. It is part of a self-help movement which seems to be developing in the people and by means of which they are beginning to tackle their own problems instead of relying on outside aid.



*A painting done by  
Pastor Reid*

In 1970, the people set up an Aboriginal Advancement Association with Bill Reid as its President and Wally Byers as Treasurer. The Association wants to get the people off the mission and into low-cost homes which they will be able to pay off by instalments.

That is why the Aborigines Advancement Association now wants to build cement brick houses of a design suited to Aboriginal needs and largely built by voluntary Aboriginal labour. This will mean that only the raw materials will have to be paid for. Abschol has already given the association practical aid and advice. It has supplied an architect, Bill Lucas who, in consultation with the people, has designed a house which starts off as a

one roomed home with a big verandah. Extra rooms can be easily and cheaply added as required.

Abschol has also donated \$800 for building materials. Wally Byers is hoping that a good number of volunteers, both skilled and unskilled and both white and Aboriginal will present themselves when building starts. He has said that most of the mission people want to move into the town and that only five families feel that they do not want to move off the mission.

If the plan succeeds, then Bourke's Aborigines will be able to move into low-cost homes, suited to their needs and pay low instalments which will, in time, allow them to become the owners of their own homes.



*Wally Byers, Mrs Byers and family*



*Alva Reid, about to grab for something she shouldn't*

# Memories of Cootamundra Girls' Home

By Irene English

Down "Memory Lane." Such a long, long lane! I travel down it constantly and as I do so, I remember with deep affection all those dear girls of yesteryear and relive all the happy times spent together at Cootamundra.

As I want so much to find you all again and to help you to renew past friendships, I am sending out this call to each and everyone of you through your very own magazine.

Now and then I have been able to see some of my girls and when I do it just makes my day. But I am sad when I am not able to give them news of you when they ask, nor tell them where you are living so that they may get in touch with you.

Only today, I received a letter from Maisie Elliott (nee Kapeen) who now lives at 15 Tandoor Drive, Petrie, Queensland 4502, quite close to her two sisters, Dulcie and Annette. Maisie wants so much to hear from her Cootamundra friends and would love to have photos of them and their families. You will like this picture of her youngest daughter, Jane. Isn't she adorable? How about writing to Maisie as well as sending some snapshots to the Editor, *NEW DAWN*, Box 18, G.P.O. Sydney N.S.W. 2001 for publication in *NEW DAWN*?

Jane Elliott



What a pity we are all so far apart, for wouldn't a "get together" be wonderful? We would recall the old days at Cootamundra including the concerts you girls staged so cleverly, the songs we all sang, the walks across the common collecting mushrooms, with our dog Friday with us for protection!

Remember the cubby houses you built where I was always made welcome and served afternoon tea?

You will of course remember our Doreen Parkes and how much we loved the little ones—Pam Tighe, Yvonne Eggins and many others. No doubt they, like most of you, now have families of their own.

It was my privilege and joy to have known so many loving young people whose faces I carry in my memory.

Let me assure you that I still care very much about each one of you and that I too, along with your former friends, would be thrilled to have news of you.

My loving best wishes to you all.

# THE AUSTRALIAN ABORIGINES

Part *XVIV*

by Professor A. P. Elkin.

## Medicine Men and Spiritism

Any tribal member may have the experience of coming in touch with the departed, and some claim to be mediums. Usually the medicine-men are also mediums. This is only to be expected, because an essential part of their making consists of a spiritual experience in which they see, are possessed by, or are taken away by the spirits of the departed and other spirits too. Ever afterwards, they can, or at least may, get in touch with the spirit and sky world, see the spirits of the dead and even of the living. In fact they are believed to partake at times in the nature of spirits; it is said that they can fly through space unseen, and ascertain what is happening at a distance. No doubt all this is an interpretation of dreams and visions. But it is an interpretation which has an important effect on conduct. It bolsters up the powers of the medicine-men, increases their influence and makes them more valuable in society. It makes them links and indeed, channels between the living and the departed, between this world and the sky-world.

## Medicine Men and Inquests

All the actions of a medicine-man may be described as life-giving in nature. He restores life by getting rid of sickness or by recapturing the straying soul; he is the link with the unseen spirit world and the sky from which life is obtained and he can pinpoint the causes of illness and death by magic means and his knowledge of the tribe's social life—their quarrels and so on. He enables the tribe to return to harmony after a disturbance—he gives them life and peace.

A medicine man must have two qualifications. He must be skilled in sleight-of-hand and ventriloquism, in rubbing and sucking, in examining the bodies of the dead and holding inquests, seeing spirits and in performing the other actions expected of him. Secondly he must have power, something which cannot be learnt, but must be acquired through a spiritual experience. He must be "made". This can happen in two ways; he may be made by the spirits alone, or by a ritual carried out by other practitioners, which itself leads to a spiritual experience.

## The making of medicine-men

The remarkable thing is that in a tribe or group of tribes the experiences of "making" always



conform to a set pattern. The postulant always "dies" in some way. Also, the insertion of magical substances such as quartz into the body and the insertion of spirit-familiars, especially snakes, is a constant feature of the "making" rites everywhere in Australia. The possession of them in one's insides is absolutely essential, for the medicine-man's powers are associated with them, coming as they do from the dream-time.

This brings us to a widespread feature of the ritual outside of Central Australia, namely, that the postulant makes a journey to the sky. This follows on his "death" and through it, he receives his power. In eastern Australia the visit to the sky-world by means of the medicine-man's sacred cord brings the postulant in touch with the sky-god from whom his powers are derived.

However the details may vary, the "medicine-man to be" gets his power through an initiation ritual which consists of a death, a rebirth and endowment with a new life—a life which is symbolized by new "insides" and magical substances. In other words, the postulant dies to his old life and rises a new person. He is different, he is "made"—he is a new man. His experiences explain why with few exceptions, there is a high ideal of conduct amongst medicine-men. True, there may be some scoundrels amongst them, but these are few. Indeed, some medicine-men are very impressed by their spiritual privileges and responsibilities and feel that the medicine-man should be the perfect man.



## Scenes from Bourke





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*Mrs Edie Edwards*

*Coral Booth, Suzy Booth, Douglas Shillingsworth and Hogan Shillingsworth*

*Noel Curry and W. Booth with Phillip and Aida*

*The Indian Nuns photographed at a distance, going about their work on Bourke mission*

*James Johnson and Ashley Ellwood who were two of the boys confirmed at Bourke in October*

*Back row: Elizabeth Hudson, Lorna Dixon, Mona Johnson  
Front row: Debbie Gray, Janice McKellar, Leatta Gillon  
photographed at the Indian Nuns' house after their confirmation*

*Wilma Edwards and her sister Fay*



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# Letters

Dear Editor,

Would you be kind enough to put my name in *NEW DAWN*? I would like some girls, aged between 16 and 20 to write to me. My hobbies are football, music and writing to penfriends.

David S. Rutana,  
Port Moresby Technical College,  
P.O. Box 2046, Konedobu, T.P.N.G.

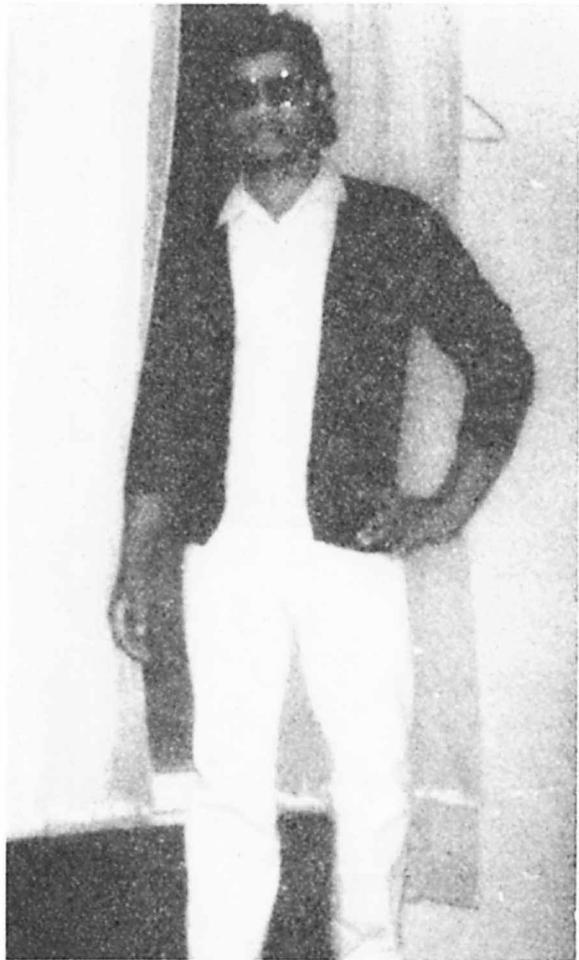
Dear Editor,

Would you print this photo of me, Billy Drew, formerly of Box Ridge, Coraki to show the Aboriginal girls that there are quite a number of handsome guys at Coraki? I'm 18 years of age and would like to correspond with a girl of the same age. My hobbies are surfing, ballet-dancing, poetry and I like jazz music. I own a red and white 1967 Mustang Falcon and am employed by the B.H.P., Newcastle.

Billy Drew, 30 James St, Hamilton, Newcastle,  
N.S.W. 2300

(Gawsh! All this AND a Mustang too! Girls, don't miss out writing to this one! —Ed.)

*Another photo from James Street, Newcastle—of Jack Breckenridge who also hails from Coraki*



*Billy Drew*

Dear Editor,

It gives me great pleasure to read *NEW DAWN* and I hope that the magazine will keep coming each month. I have seen a lot of letters for penfriends, so I have decided to write in as well. I have been so lonely and would like to write to someone so that I may not be sad. Would you be so kind as to include my name and address in your next month's magazine, please? I am 18 years old and 5 feet tall and would like to write to an Aboriginal girl of 18 or less. I am hoping that someone will write to me

Ludvic Aopoi Teia,  
Port Moresby Technical College,  
P.O. Box 2046, Konedobu, T.P.N.G.

Dear Editor,

A friend of mine passes on *NEW DAWN*s to me fairly regularly. However there are some that I haven't seen, so could I be included on the mailing list?

I was born at Kempsey 41 years ago, but was reared at Tabulam on the old settlement called Turtle Point. I went to school at the old reserve, but the education I received was very limited and I left school at the ripe old age of 13 years to go out to work for one of the local farmers. At the age of 18, I wandered away from Tabulam and learned to mix with people. I don't regret leaving Tabulam as I got married at Ipswich in Queensland and now have a family of two boys and three girls, one of whom is adopted.

I rather like the independent life my family and I enjoy here at Kaganu. We are the only dark family here and I am a ganger on the N.S.W. Railways employed on the Queensland side of the border. I went to a gangers' training school outside of Sydney on the Broken Hill line and was then appointed as a ganger here. At the training school I met another dark chap from Coonabara-bran called Malcolm Leslie who also got his ganger's pass.

I think that our people should get away from the settlements because they have got to learn to

associate with people from the outside world. My step-brother, Clive Williams, lives in Sydney out at Rozelle. He is with his family but amongst white neighbours. Our people should take a bit of pride in themselves and show people that they can do the same as any white person. I am not prejudiced about my neighbours, because they are no better than I am—or any other dark person for that matter. After all, the average white man has to work for his living the same as I do.

Our people now have the opportunity to get a good education. So they should be able to get out and make a go of life. To keep us eating, my mother used to fossick for gold and we lived in a bark hut at a place called Pretty Gully. Living a hard life right from the start may have caused my independence of which I am very, very proud. I always tell my children to take pride in what they do in life and try to keep their noses clean.

I am fairly well-accepted around the Beaudesert district which is the nearest town to where I live. I have been here for almost 7 years now. One of my boys goes to the Beaudesert High School and another boy will be starting in the new year.

I am hoping to get *NEW DAWN* from you in the near future.

Charles Harold Moran,  
Kaganu, via Gleneagle, Qld 4283

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## DEPARTMENTAL NEWS

The Minister for Social Welfare, the Hon. J. L. Waddy, has recently approved the building of the following homes for Aborigines in country and city areas.

Dubbo	..	2 homes	Lot 2 Bunglegumbie Rd.	4 bedrooms	Lot 7 Downer Ave	5 bedrooms
			Lot 23 Thompson St	3 "	Lot 13 Arunga St	3 "
Broken Hill		1 home	Lot 111 Tuart St	4 "	Lot 19 Arunga St	3 "
Moree	..	5 homes	Lot 2 Anne St	.. 5 "	Lot 16 King St	.. 4 "
			Lot 8 Queen St	.. 4 "	Tweed Heads	2 homes
					Lot 8 Altair St	.. 3 "
					Lot 11 Altair St	.. 4 "
					Newcastle	.. 2 homes
					Lot 242 Milford St,	4 "
					Toronto.	
					Lot 250 Milford St,	3 "
					Toronto.	

# Smoke Signals

► The Governor of N.S.W., Sir Roden Cutler, officially opened the Walgett Foundation for Aboriginal Affairs on Sunday, 31st October. The building will be open both day and night for the benefit of the people of the Walgett area. The centre includes a main hall with seating for 150 people, a kitchen, offices for the foundation staff, a coffee lounge and a feeding room.

► Forster, on the mid-north coast, held its fifth annual Oyster Festival last October. Belle of the Oyster Festival Ball was Miss Dawn Slater, nominee of the staff of the Golden Sands Motel. Dawn, who wore an orchid coloured ball gown received the Belle of the Ball sash and a prize of \$100. Several days later it was announced that Dawn had also come third in the Oyster Festival Queen competition. The title was won by the girl who sold the most art union tickets. Dawn, as third prize winner, received another cheque for \$50 and congratulations all round. At the suggestion of Mr Guisepppe Riscato, one of the judges at the ball,

moves are now under way to enter Dawn in the Miss Australia Quest. As Ruth Vee of Forster, who sent in this par. commented "That would be a REAL Miss Australia!"

► The Minister for Child Welfare and Social Welfare, Mr J. L. Waddy, recently visited Gulargambone and was delighted with the progress that the people of the area had made in caring for their properties. This, he felt, was most encouraging and deserved being brought to public notice in *NEW DAWN*.

► Died . . . in Melbourne on 1st October at the age of 61—Mr Eric Onus, one of the great fighters for the Aboriginal cause.

► Pictured are John Ferguson of Bourke with his daughter Dianna and son Paul. John Ferguson is the senior groundsman at the Bourke aerodrome. He has been registered by the local Council as the town undertaker. Mr Ferguson plans to offer funerals on terms instead of insisting on cash. This will help Aboriginal families who are often caught with several deaths in the family—each occurring within a short time of each other. He plans too,



to arrange funerals for *after* working hours so that men will not lose time off or have their wages docked.

► The Foundation for Aboriginal Affairs recently handled several cases where people were refused flats or other accommodation because they were Aboriginal. The landlords didn't ask even for references. The people were judged purely on skin colour. Representatives of the Housing Commission have told the Foundation that this type of discrimination is illegal and the Foundation is making every attempt to have these owners prosecuted and have the facts of such cases brought to the notice of the public.



► Senator Neville Bonner, Australia's first Aboriginal senator, has said that he will see if some sort of tariff protection could be got for the Aboriginal boomerang industry. He admitted that it was possible for highly organized factories to make a better boomerang than an Aboriginal could make by hand. But he asked, "Would it be a genuine boomerang?" Perhaps a master craftsman could build an excellent magpie nest, but would it be a genuine magpie nest?" The Senator pointed out that it was tough on a Japanese tourist to come all the way from Japan only to find, when he bought a boomerang, that it was made of moulded plastic from a Tokyo factory. He believes that Aborigines should have exclusive rights to the manufacture of boomerangs in Australia and that a tariff barrier could be used to help restrict the import of cheap imitations from overseas.

► Mr Michael Sawtell, bushman, public speaker, one-time member of the Aboriginal Welfare Board and champion of the development of inland Australia, died at his Kings Cross flat on 1st October. He was 88. Mr Sawtell ran away from home at the age of 16 to become a driver for Sir Sidney Kidman, the Australian "Cattle King." He travelled extensively through Queensland and the Northern Territory. His experiences gave him a life-long love of the bush and also the Aboriginal people whom he got to know so well. All his life he spoke out against any attempts to detribalize Aborigines. He will be remembered by many of our readers for his work as a member of the Aborigines Welfare Board.

► Pictured is George "Rocky" Maranoa who is the brother of a well-known one-time identity in Bourke called Charlie "Doll Doll" Maranoa. Charlie was a fine athlete in his day and a grand old rogue too, according to Welfare Officer Cockburn who told me these stories about him. Charlie's system was to ask Welfare for something flash and expensive, then, after being refused, he'd settle for something a great deal more modest. He figured that he'd have more chance of scoring in this way. One day he asked for blankets, thinking to sell them and get the money. As it was summer time, he was promised that he could get them when winter came around. Meanwhile, he settled for \$2. Some time later, he was in the jailhouse courtyard. He saw his Welfare friend coming along the street and asked him for tobacco. He got it, then, with a grin, Charlie asked, "What about them blankets you said you'd give me?" "What's the good? You're in jail!" At this, Charlie flashed a huge, delighted grin, "Ah boss, it won't take *me* long to do fourteen days!"

► Another story about Charlie tells how he and his mate were told to get off a station—there was no more work. Charlie didn't want to go, so he went to the shed and came back later saying that his mate had bad appendicitis and was crook, possibly dying. The boss was awake to Charlie however, and said, "Don't play around with me. Just git!" So, the two friends got. They went up to the road and Charlie pulled up a bloke in a jeep, which was loaded to the top with equipment. The rest was pure comedy. Charlie said to the driver of the jeep, "Hey boss, can you give us a lift into town? Me mate is over behind that bush with a bad appendix. He's very sick, boss. I think he's going to die." The driver said "I can't, I've got too much load on. I'll go into town and send someone out." Charlie said, "You can't leave a man when he's dying, boss! Make a bit of room

for him!" So the bloke made a bit of room with difficulty "OK, but I've only got room for one." "Room for me too, boss' said Charlie, pointing to a spot on top of the load. "No, I can only take your mate—only one can go. I'll send someone out for you." At this, Charlie, determined not to be left behind to swelter in the sun delivered his king-hit. "Oh, blow me mate, boss. You give me a lift and I'll come back and pick him up in the spring cart!"

▶ Heard a story about an old chap wh'd lived on stations out Tiboorurra way all his life. One day he took ill and was seen by the Flying Doctor. The doctor took him to Broken Hill hospital for observation. The hospital is a double story building humming with activity. It bewildered the old stockman. Soon after he got into his bed, a nurse came and asked him if he wanted a pan. "God strewth!" said the old-timer, "don't tell me you've got to cook your own tucker in *this* place!"

▶ There was a character out at Enngonia who was having a rough spin. Christmas was coming on, he was out of work and there were lots of kids to feed. Anyhow, someone got him a droving job and he worked right up to Christmas. The bloke who had got him the job saw him at Christmas time and asked him how he was. "No good. It's that droving job you got me. I must be crook from all that egg soup that I ate." "How could that be?" "Well, the boss used to cook these eggs in a billy. Then later I'd come along and eat the soup!"

▶ Heard about the real dumb fellow who thought that Sir Francis Drake was Donald Duck's uncle?

▶ That same bloke also caught six jellyfish on the coast. They were six different flavours. . .

▶ Jean Mackay and Betty Ebsworth are the first Aborigines to go into a mixed business in Bourke. They have taken over an old shop which was once run by an Afghan camel driver and his wife. The

*Mr and Mrs Aubrey Roberts' home in Heath Street, Evans Head*





*Betty serving  
some hungry customers*



*Jean Mackay  
and Betty Ebsworth*

partners worked hard together to do up the shop and clean and paint it. When they opened their doors in August last year, business was very run down, but slowly it began to pick up. Jean and Betty hope later to offer take-away meals as well as the groceries and petrol they now sell. The shop was financed by a Commonwealth Aboriginal Development Loan.

► What are black people saying about Black Power? After the violent demonstration against the new Queensland Aborigines and Torres Strait Islanders bill in Brisbane last November, Aboriginal poet,

Kath Walker spoke up to condemn the Black Power movement in Australia. She also repudiated the methods by her son, Dennis Walker, who is a leading Black Power advocate and a leader of the demonstration outside the Aboriginal and Island Affairs Department building in Brisbane. While suggesting that there would be more violence because some young Aborigines saw no other way out, Mrs Walker warned that Aborigines were cutting their own throats by advocating violence.

► Pastor David Kirk, Chairman of the Foundation for Aboriginal Affairs was quoted in the *Australian*

(28/11/71) as saying that the Black Power advocates were being organized and financed by the Communist Party, adding "They're not going to be victorious—they're too divided amongst themselves." At a meeting at the Foundation, Mr Kirk further stated: "If Black Power is working to better yourself, to get a house, a car and money in the bank like everybody else has, then I'm all for it. But if it's just shouting and troublemaking, then I can't see the value of it."

► Commenting on a recent newspaper article about the Black Panther Party (an Aboriginal group who advocate Black Power) Mr Noel Appoo, manager of the Foundation for Aboriginal Affairs said "The reason why I'm against Black Power is that they want something for nothing. They must first prove themselves worthy of their position. If they don't, it's like putting a draught horse in a flying handicap. If you put these people in a responsible position, and they fail, then you get all the criticism in the world *against* putting blacks in power."

► A few days after Queensland Aborigines' shock outburst against their new bill, Sydney also saw violence and arrests when Aborigines and white supporters tried to storm the Foundation for Aboriginal Affairs building. This culminated a "March Against Racism" which moved from Chifley Square to the foundation's premises in George Street. Commenting on both expressions of Black Power, Senator Neville Bonner, Australia's first Aboriginal senator, accused white radicals of manipulating Aborigines to their own ends. He said that no more than six Aborigines were on the Black Power bandwagon, but were being encouraged in every way by other people. Senator Bonner believes that white left-wing militants have fastened on to the Aboriginal cause and are using it for their own ends. He added that Aborigines' first reaction to the violence was one of disgust and that violence of this nature didn't tie in with Aboriginal thinking or attitudes.

*Karen, Kevin and Buddyboy  
all relations of Ted Fields, who now lives in Armidale.*

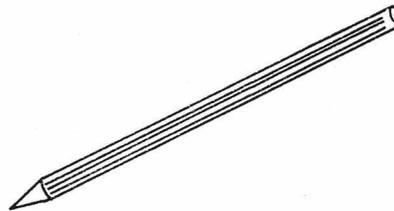
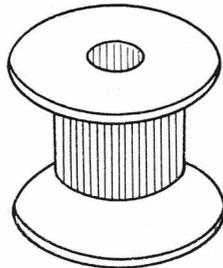


# Children's Corner

Hello boys and girls,

For this month, let's think about making ourselves a top to play with. First, you must get a fairly large cotton reel. Next, you need a wooden meat skewer or any round straight stick that will fit tightly in the hole running through the cotton reel.

1.

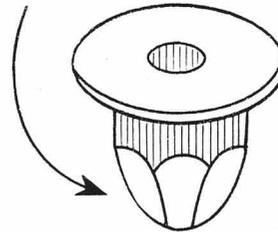
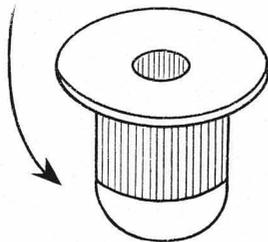


2.

Place the reel on a support and chop off one of the ends with a pocket-knife.

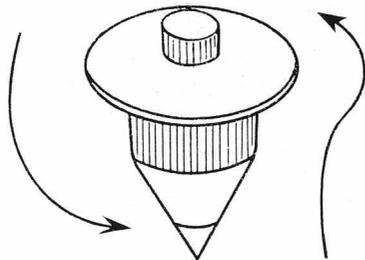
3.

Then, with your knife, trim the lower sides of the reel to a point as shown here.



4.

Then push the skewer through the hole and sharpen the end to the same slope.



Cut the top of the skewer flush with the flat end of the top.

This is the kind of top you can use with a whip or you may get it going with a piece of string wound around the sides of the top.

I notice that it is a while since I gave you some riddles to laugh over, isn't it? Try yourselves with these:

1. Put three ducks in a box. What do you have?
2. What is it? It has four legs. It eats hay. It has a tail—and it sees just as well from either end.
3. What animal can carry the most on his back?
4. If your dog ate your book, what would you do?

(Answers are below, upside down)

*Pete*

1. A box of quackers.
2. A horse with his eyes shut.
3. A snail. He carries his house on his back.
4. I would take the words right out of his mouth.

**Riddle Answers:**

