

NEW DAWN

A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES — JULY, 1973



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

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FRONT COVER: *Mary Duroux*. (Photo courtesy *Macleay Argus*.)

BACK COVER: "*Dirge for Hidden Art*".

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FROM THOUGHT TO ACTION

“My thinking about people and things was laid down in my early years,” says Terry Widders. “The great influence was my grandfather who although an initiated man never passed on the culture.

“Personally it never occurred to me while growing up that there was a difference between black and white. I was quite naturally aware of being Aboriginal but not in the sense of being distinctive.

“I could never comprehend why white people used to speak at us. I always assumed I could do anything anyone else could do,” he said.

These comments reflect several aspects of Terry Widders character. One is the careful thought behind whatever he says. Another is his natural curiosity, closely allied with which is a modest confidence. A confidence recently endorsed by the Australian Council of Churches in its decision to appoint him secretary to their Aboriginal Development Commission.

Terry took up the 3-year appointment in April. His own description of the job reflects his deliberative posture:

“The job is basically to liaise between Aborigines and the A.C.C., especially in regard to the community development programme already in train.

“As I see it the mode of my operation will be to make contact with Aboriginal communities, to set up a network of communication. The other thing is to gauge the ideas and attitudes of the people, to understand the thinking in specific localities and try to knit together an understanding of what’s going on generally.”

As part of this endeavour Terry is at present nearing completion of a 2-month study tour of the Territory, Western Australia, South Australia, and Victoria.



“Specifically,” he says, “I would like to make church bodies aware of the real attitude and thinking of people in their regions. The churches and especially their parishioners must become more involved.

“We must re-establish trust between the churches and the people—trust in the church structure and ideology. This can be achieved through dialogue. It’s not the churches’ ideology that needs to be changed but the attitude of church people. This applies to any agency involved with Aboriginal people.”

On the question of community development Terry believes the approach should be to “get the people to think about their own situation and as a result build a working community to attack internal problems and to deal effectively with other government and non-government agencies.”

At present Terry does not appear to believe in the strategies of confrontation. He is preoccupied with people and the relations between them.

This is an interest whose roots lie in his childhood spent in the bush outside Armidale. "We used to be told tales about the old days, about individuals, relatives, massacres etc. At the time it never really occurred to me how terrible were some of these things. I was about 11 years of age when I finally began to put these family stories in the context of what we were learning in Social Studies at school."

This emerging perspective and personal identification were accelerated and enhanced by a devotion to books and reading.

"I always used to read a tremendous lot," said Terry. "Most of our family was fairly literate. My grandfather always read through the papers. I was reading and writing before I started school. It satisfied my natural curiosity and was only an extension of communication anyway."

At high school Terry confronted the conflict between individualism and the Aboriginal ethos of sharing. "I started to feel the pressures to succeed," he says. "I could never really understand my relatives in particular encouraging this because it would mean being cut off from the family. Success is an individualistic thing but previously learning had been a group-family thing. It seemed I had to become a total individual to succeed.

"About this time I began to think about relationships between people generally and between members of our family. I could see the problems of coping with the pressures of economic life and the need of the group to share. So I could see that there was no point in helping just one individual. You had to help the whole group. Contrary to this I was under pressure to succeed individually.

"Rather than choose I opted out of both."

At this point Terry, who was in fourth year, left school. From 1964 until 1969, he worked at different jobs in Armidale and Sydney, including 12 months as a proof reader on *The Australian* newspaper. Although these years did reflect his strong inclination towards detachment and individualism, at the same time he maintained close ties with his family in Armidale.

This was a time for thinking. "I was perplexed by what were the differences between black and white and interested in relations between people. I also became aware of social differences between



Terry Widders at work in the offices of the Australian Council of Churches

people, although I never identified with a particular group. I was very strongly an observer."

Terry has done most of his thinking and analysing on his own, although he concedes that close contact with staff members at New England University influenced and helped clarify his views. "This made me begin to think systematically about the past—mine personally and that of Aboriginal people generally," he says.

This was in the period after 1969 when Terry returned to Armidale and began to work as a journalist on the *Armidale Express*. "Journalism was one of several things I was interested in," he says. "In Armidale it particularly appealed—perhaps the only thing there that appealed. My 2 years on the paper gave me an outlet and the opportunity to think."

In 1970 Terry's grandmother died, an event which he says "changed my life radically. I was

free from family obligations and the last emotional tie and I felt personally free to decide where I was going.

“I wanted two things at that stage—a formal qualification and to find out about things, especially human interaction.”

These desires led to his enrolment in Armidale Teachers College—he had completed his matriculation while in Sydney. “I wasn’t primarily interested in classroom work but in how education worked,” he says. “I found aspects of teachers college a bit of a drag though I enjoyed it because of the freedom to think and read.”

During his 2 years spent as a trainee teacher Terry followed up his own ideas and interests, came into contact with AFEC (“it especially appealed because of the idea of parents educating themselves while educating their children”), and became involved in the establishment of the Human Relations Workshops.

Then late last year he was invited to visit China, an experience which he says “again altered my life radically. It was the first country other than Australia which I had been able to see at work and working. It affected me tremendously because I was looking and thinking all the time. There was a great sense of urgency and life there”.

At the completion of that experience Terry says, “I just stopped. I couldn’t assess and take it all in. I went to a labouring job which provided a good contrast to the previous years.

“But I decided I had to do something. So then this job came up. It offered a great deal of freedom and action. It didn’t have the restrictions which I would have to accept in working for government. And it offered me the chance to try out my ideas—put them into practice.”

Such an opportunity, Terry is aware, is appealing as a challenge, but as a test more than a little frightening.

DEPARTMENTAL NEWS

The Minister for Youth and Community Services, the Hon. John L. Waddy, O.B.E., D.F.C., has recently approved the building of the following homes for Aborigines in country and city areas:

Albury	..	..	..	2 homes	..	Lot 198 Resolution Street	..	4 bedrooms
					..	Lot 239 Matra Place	..	3 bedrooms
Ballina	..	..	..	3 homes	..	Lot 3 Fox Street	..	3 bedrooms
					..	Lot 24 Freelands Crescent	..	3 bedrooms
					..	Lot 63 Fox Street	..	4 bedrooms
Bomaderry	..	..	..	1 home	..	Lot 25 Rodney Place	..	3 bedrooms
Casino	..	..	..	2 homes	..	Lot 19 Queensland Road	..	3 bedrooms
					..	Lot 49 Boronia Crescent	..	4 bedrooms
Hay	..	..	..	1 home	..	Lot 44 Macauley Street	..	4 bedrooms
Macquarie Fields	..	..	..	1 home	..	Lot 360 Mulgoa Place	..	4 bedrooms
Mt Druitt	..	..	..	1 home	..	Lot 429 Westward Avenue	..	3 bedrooms
Nambucca Heads	..	..	..	1 home	..	Lot 2 Charlton Street	..	3 bedrooms
Orange	..	..	..	1 home	..	Lot 151 Spring Street	..	3 bedrooms
Queanbeyan	..	..	..	1 home	..	Lot 203 Southbar Road	..	4 bedrooms
Tamworth	..	..	..	2 homes	..	Lot 1 Green Street	..	3 bedrooms
					..	Lot 19 Cossa Street	..	4 bedrooms
Taree	..	..	..	2 homes	..	Lot 137 Kanangra Drive	..	3 bedrooms
					..	Lot 145 Ann Street	..	3 bedrooms

PEOPLE FROM ENNGONIA

Jack Craigh and family



Jack Craig and Burt Reynolds in the vegetable garden at Enngonia





Mrs Wetherall's family

The two girls worked as nurses at the local hospital, one of the few sources of employment for local women. No Aboriginal girl (as of early this year) had gained work in any of the few local shops. Dawn began working at the hospital as a domestic and has now been in nursing for 7 years. Her younger sister, Ivy, began there 2 years ago. Two other Aboriginal girls have worked at the hospital.

Asked why she chose nursing, Ivy replied, "I decided when I was about 16. I like children and it is hard to get work around here. Also Dawn was doing nursing and there was no trouble getting in."

Mrs Peters herself is originally from Angledool. With most of the Angledool community she was eventually moved to Brewarrina. In 1942, she came to Collarenebri "because it is closer to Angledool".

About one-third of Collarenebri's population of 700 is Aboriginal. Eight families live on the reserve $1\frac{1}{2}$ miles from town.

Mrs Shirley Wetherall lives there with her seven children. Her husband Ted was working on the local council in January. She says she would like to move into town but for the rent problem. She came to Collarenebri from Dubbo when she was only 2 years old.

Some of the Wetherall family have left Collarenebri. Her eldest son is in Gunnedah and the second eldest in Sydney.

Many families have moved off the reserve over the years. More than half a dozen have gone into town and four families have left for Tamworth where there is much more work available. Sheep-shearing, at which half a dozen men are employed, is about the only private source of employment available in Collarenebri.

Discrimination was said to be the most minor of the town's problems. Segregation is said to exist at the hotel. "But if it exists," says Dr Kalokerinos, "it's on the grounds of behaviour and cleanliness. Colly is about as ideal as you'd get."

The housing situation, he says, is improving rapidly as people are being rehoused in the township and in other towns, although not everyone is anxious to leave the reserve. Collarenebri Reserve of course may be among the first areas to be handed over to the Aboriginal Lands Trust.

The educational situation offers less ground for optimism. "The exam results are shocking," says Dr Kalokerinos. "To my knowledge no one has gone on to fifth and sixth form.

"There is no encouragement from parents for the children to pursue their studies. They want them off their hands as soon as possible."

The health problems of the local people are perhaps more complicated than the educational ones. "The problem," he says, "is serious but good in comparison to other areas.

"There is vitamin deficiency because people tend to live on bread, sugar, jam, canned meat etc. This can lead to diabetes, heart problems, and blindness.

"I could probably do more good by putting a bomb under this surgery and going out and teaching people to grow vegetables," he added.

Poetry As a Bridge

"To have lost you, my language, is my greatest shame."

So reads a line from one of Mary Duroux's poems. Yet the author has found in poetry another language that may not be the "sweet sounding dialect of Dyrirringan", but which certainly shows an unusual eloquence and force of its own, as the poems on these pages reveal.

Although for many years Mary Duroux of Kempsey has been a persuasive advocate for her people, it has only been in the past year or so that her voice has been heard in writing and poems.

It has been a fertile and rewarding period. She has a song on record called "Outcast Halfcaste" sung by Mick and Aileen Donovan of Eungai. Four more of her songs are soon to be released.

"Tatiana", one of her poems, was published in the *Sydney Morning Herald* in April and will soon be reprinted in a school textbook, an ironical but informative fact considering that its author never had a high school education.

Like much of her work "Tatiana" recalls a previous era and deals with the meeting of the black and white cultures. Her claim that she writes by impulse is verified by the spontaneity of the verse and the strength of the emotion behind it. Her poems are not the work of a propagandist or politician. This is not to suggest they are not persuasive or moving. Indeed this is their strength, that these elegies to another era come from a poetess whose vision is rooted in the present and its harsh realities.



Mary Duroux

Mary Duroux is a teacher in that she wants to "Explain the ways of the dark people and how they once lived and thought".

"I think every Aboriginal child should be taught something about his origin, the tribal life and lore surrounding it. If we lose this we lose everything," she argues.

She also believes the legends of her people could form a bridge between the two cultures. Certainly her poetry offers such a bridge.

Lament For A Dialect

Dyirringan is lost to the tribes of the Yuin,
I am filled with remorse and I weep at the ruin
Of beautiful words that were softly spoken,
Now lay in the past, all shattered and broken.
We forgot it somehow when English began,
The sweet sounding dialect of Dyirringan.
If we're to be civilized whom can we blame,
To have lost you, my language, is my greatest
shame.



To A City Cousin

Can you hear the whisper
In the grass beneath your feet?
Can you taste the flavour
Of wild honey, pure and sweet?
Can you see the wonder
Of the moon, the earth, and sky?
Can you feel the pleasure
In a stream rippling by?
Can you smell the perfume
From the wattle, golden hue?
Can you touch the gum trees
Reaching up towards the blue?
Can you accomplish all of this,
If not, then its a pity,
You have lost a paradise
In moving to the city.



Biaminga's Prayer*

Hear my prayer, hear my prayer,
Great Spirit in the sky,
Take me to the dreamtime
When its my turn to die.
Don't let my soul wander
On this condemned earth,
Take me to the dreamtime
Land of my birth.
Hear my prayer, hear my prayer,
Great Spirit up above,
Take me to the dreamtime
The land filled with love.
I have seen hatred,
I have seen sin,
Take me to the dreamtime
To rejoice with my kin.
Hear my prayer, hear my prayer,
Great Spirit of this land,
Take me to the dreamtime,
Hold firmly to my hand,
For I have been tempted
By the white man's way.
Hear my prayer, hear my prayer,
Great Spirit as I pray.

** Biaminga (John Mumbler Snr), last of the Wallaga Lake tribe.*





Ron Sharpley and grandchildren

Tales of the Old Days

“There’s a storm coming. I can tell. My leg begins to ache.”

The aching of Ron Sharpley’s leg may reflect less the approach of a storm than the rough and tumble life he has led over the past 75 years, the last 40 of which he has spent at Walgett.

“I used to live in the place I got at the moment, down by the river,” he said. “That was until 18 months ago when it was under 3 ft of water. Then I rebuilt the place where it now stands. I moved it up from the river bit by bit.”

Ron Sharpley’s place now stands on higher land on Namoi Reserve outside Walgett. But that’s as far as he wants to move. “I don’t want

to move uptown. I’m right here. I’ve got the vegetable garden around the house. I could live in a tent without any bother. I still sleep in the tent a lot of the time. I don’t like it indoors.”

His need for open spaces and easy adjustment to adversity have been characteristic of most of Ron’s life. Today he is one of the oldest residents of Walgett.

Ron was born at Angledool at the end of last century. “I’ve never been to school in my life,” he says. “I started doing fencing and other work on Habnary Station near Angledool when I was 12. About a year later my father took me away from there. So I carried my swag on walkabout, switching from job to job.”

"When I was about 16 or 17 I moved away from Angledool. I'd go away working for 2 or 3 years and then return. When I was about 25 I gradually began settling down at Angledool."

Ron claims there was no trouble at all finding jobs in those days. His father was a bullock driver in the days of wagons. "For about 8 or 9 years," he says, "I worked with my father and the bullock team digging bore drains. I used to work with Harry Hall's father."

When he was nearing 40, Ron married a Walgett girl. "At about that time I spent 8 or 9 years working on Dunglear Station with Harry. I used to do other work around Walgett too."

Ron says he spent several years fencing at a station near Carinda. "There was hardly a decent fence when I went there but I fenced the whole place in." At another time Ron built a stockyard virtually single-handed.

He has nine children, five boys and four girls, all of whom are married. Most of them now live with him on Namoi, except for a daughter at Gingie Reserve and two at Griffith and Lightning Ridge.

Ron says that today he has about seventy grandchildren. He shares his home with two of his grand-daughters.

Namoi Reserve, Walgett



Ron Sharpley retired 10 years ago. Building Phelps' stockyard was his last big job. He says the manager at Borgara Station wants him to go back there to live. For the moment though he is settled on the reserve.

"I used to take the first job that came up," he says. "I used to do anything. I wasn't frightened of any kind of work. Not like a lot of these young fellows today. A lot of them don't know what work is. When I was their age I'd be out fencing for 2 or 3 weeks on my own."

NEW GUINEA PENFRIENDS

Dear Sir,

I would like to ask whether there are any Aboriginal girls who are willing to be penfriends up here with any older boys.

I am 16 years of age and I am from the northern district of Papua. The other three boys are Mr Ringson Mea, age 19; Mr T. Mairu, age 18; and Mr Wasina, age 17. We would like to be penfriends with Aboriginal girls.

If anyone wants to reply to us we would like them to write their names and how old they are, and also their actual addresses. They can choose who they want to write to and send their letters to the address below.

Yours sincerely,
John Taylor Banari,
Dept of Geography,
University of Papua-
New Guinea,
Box 4820,
University Post Office,
Papua-New Guinea.

Weilmoringle: A Possible Model



Vera Byno at work as Teacher's Aide

The success of young women such as Vera Byno and the work in which they are involved could provide a model for helping overcome the difficulties encountered by Aboriginal children in their schooling.

Vera is an 18-year-old teacher's aide at Weilmoringle School in the northwest of the State.

Weilmoringle itself is an isolated property roughly lying between Goodooga and Brewarrina. For many years Aborigines have camped there with the approval of the station management.

It has its own school attended by about fifty Aboriginal children and it is here that Vera has been working for the past 2 years.

The primary school is divided into two groups under the principal, Mr Dargin, and his wife, who is also a teacher. Vera works with Mrs Dargin in the lower division.

Vera finished her own formal schooling at the end of first form when she was 15 years old. In order to take up nursing she was granted an Aboriginal Education Council Incentive Scholarship to continue part-time studies in English and Mathematics. It was while doing this that Mr and Mrs Dargin suggested she might work at the school.

A scene from Weilmoringle





Weilmoringle school

“They wanted me to help with the children,” said Vera. “I was nervous when I first started, but all the kids knew me and within a fortnight I got over it. I had no real problems.”

Vera’s work at the school includes the clerical work of duplicating, school banking, handling the mail, preparing report cards and the like. But it goes much beyond this. Aside from supervising some groups she also works with literacy groups, conducts spelling, reading, and drill lessons; gives oral tests; corrects exam papers, and helps in the preparation of craft classes, etc.

“I’d like to go on doing this,” says Vera. “I’m not yet qualified to become a teacher. I’d like to stay at Weilmoringle. I was born at Brewarrina and lived there as well as Goodooga for a while, before coming here. I was very young then.”

Asked what she enjoys most, Vera quickly replied, “teaching and children”. This probably has something to do with her ready acceptance

by the students. “I think the kids like it because they can get on better with an Aboriginal teacher,” she added.

Vera and her three sisters and brother live with Mrs Byno at the camp. Asked how she responded when it was suggested she worked at the school Vera replied “I was all for it especially since it meant helping the children”.

The children at Weilmoringle are not the only ones to benefit from Vera’s work. Through her, the parents are becoming involved in the school and its activities. She provides a link between the community and the school. However, more than Weilmoringle could benefit from Vera and her work because she is part of a larger educational experiment that is being carried out there. The research and evaluation which accompany the experiment may, if it succeeds, be applied to other schools attended by Aboriginal children.

This is where both the Aboriginal Education Council and Sydney University’s Department of Adult Education come into the picture.

It is the AEC which pays Vera's salary and also provided many of the teaching aids used at the school. These include: film projectors; cassette recorders; reading equipment; a language laboratory; a kiln for pottery work; video camera and recorder, as well as sewing machines etc.

The AEC works in close liaison with the Education Department in the work being carried out at Weilmoringle. The Education Department is aware that if the pilot project at Weilmoringle is a success then it could become a model for other schools.

Alan Duncan is president of the AEC as well as being a senior lecturer at the Department of Adult Education. This places him in a unique position, especially because the university is interested in the parents' involvement with the school at Weilmoringle and also in evaluating the success of the project.



Vera (on the right) with her mother and sister, Dorothy

The results so far available from the Weilmoringle experiment are encouraging. It is common for the performance of Aboriginal children to decline as they progress through a conventional school. But at Weilmoringle with its use of modern teaching aids and of the open classroom technique, this decline has been reduced. Similar results have been obtained at Walhallow where the same approach is being used and where another Aboriginal teacher's aide is working.

Smoke Signals

► NATIONAL ARTS SEMINAR

Between the 21st and 25th of May, Canberra hosted the first national seminar on Aboriginal arts. Over 200 people, including visitors from five other countries, took part in the weeklong activities. The seminar was sponsored by the newly formed Aboriginal Arts Board through the Australian Council for the Arts. Featured at the seminar were traditional crafts, music and dancing; American-Indian arts and crafts; film-making; exhibitions of paintings; the theatre of New Guinea, India and Nigeria; the National Black Theatre and street theatre; and Aboriginal literature. Addressing the opening of the seminar the Prime Minister, Mr Gough Whitlam, said that giving justice to the Aboriginal people is the Government's top priority: "If there is one achievement for which I hope we will be remembered," he said, "it is this: That the Government I lead removed a stain from our national honour and gave justice and equality to the Aboriginal people". The Prime Minister went on to say, "I do not think we should regard Aboriginal arts as a museum piece, but rather as a vigorous expression of the vitality of the Aboriginal way".

► FROM GOODOOGA

The four young people pictured on this page are Tom Shillingsworth, Loreen Shillingsworth, Serina Powell and Doris Shillingsworth, of Goodooga. The town's location is clearly indicated by the signpost. Tom and Serina are in first form of high school this year. Loreen has been involved in nursing for the past 5 years. Doris sat for her fifth form exams at a Potts Point convent in Sydney last year.

► ELECTIONS FOR N.A.C.C.

Preparations are currently in progress for the election of the Commonwealth Government's National Aboriginal Consultative Committee. The NACC will advise the Government on most matters relating to Aboriginal affairs. It will consist of about thirty-four members elected throughout the country. N.S.W., Queensland, W.A., and the Northern Territory will each have six representatives, S.A. five, Victoria four, and Tasmania one. The six electorates in New South Wales consist roughly of the North Coast and Tablelands; Northwest; Central West; South Coast and Southwest; Far West; and Sydney. At present electoral rolls containing names of people in each electorate are being prepared. It is expected that the election will be held in about 2 or 3 months time. Earlier in the year the Federal Government set up an interim Consultative Committee pending the establishment of an elected body. The interim group and its steering committee have met several times in Canberra and have been involved in organizing the elections.

► VICTORY AT NOWRA

A dispute over discrimination at hotels in Nowra in May eventually ended in a victory for the Aboriginal community. Certain hotels had been excluding Aborigines from some of their bars. When the segregation was disclosed the hotels faced the threat of a union boycott until the discriminatory policy was abandoned. A meeting ensued as a result of which the hotels agreed to drop their policy and apologize to the people who had been its victims. Bernie Longbottom, a spokesman for the local Aboriginal community, received a written apology from one publican. The letterhead on which the apology was written, carried the inscription, "He profits most who serves best".



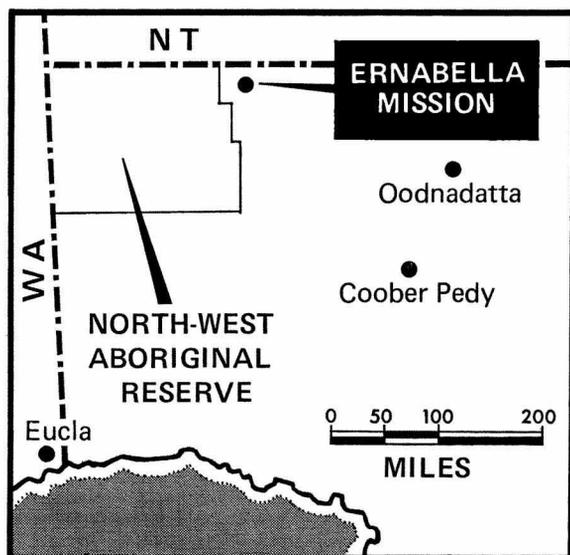
Tom and Loreen Shillingsworth, Serina Powell, and Doris Shillingsworth, of Goodooga

► CHURCH GRANTS LAND RIGHTS

About 800 square miles of pastoral leases owned by the Presbyterian Church in the far north of South Australia are to be handed back to the Pitjantjatjara people. With the land they will also receive Ernabella Mission, several houses and about 1,000 cattle. Lying about 800 miles northwest of Adelaide the land is adjacent to the vast North-West Aboriginal Reserve and the Northern Territory border. Everard Park, the station bought by the Federal Government for the Pitjantjatjara last year, is a neighbouring property. The church hopes to complete the transfer of its leases by the end of the year. The

cattle and handcraft industries will be handed over next year. It will be up to the people to decide whether they wish the teachers, nurses, minister and others at present on the mission to remain. The church sees the transfer as a practical step towards the recognition of land rights. Other church lands which may also be handed over to the local communities include Mowanjum in Western Australia, Mornington Island, and Aurukum in Queensland. Teams of local men are being trained to supervise the building and equipping of standard housing and for management of their own companies for building, services and tourism. Such enterprises should make each community economically viable by about 1980.

Map showing location of Ernabella Mission



► FILM MAY LEAD TO TV SERIES

Work has recently been completed on a 90-minute television feature film based on the conflicts that develop when a mining company intrudes upon a traditional Aboriginal community. The film, which features David Gumpilil, Bob Maza, Steve Dodd, and Zac Martin, was produced by an Australian company, Spinifex Productions. It will be distributed here and overseas under the title Marra Marra. If sales are successful it could become the pilot for a TV series entitled "The Spinifex Breed".

► ASSISTANCE FOR QUEENSLAND HEALTH SERVICE

Early this year a group of Aborigines and doctors, dentists and social workers established the Aboriginal and Islander Community Health Service in Brisbane. Recently the Commonwealth Government has made a grant of \$55,000 to the Service to cover rental and renovation of the existing premises, the purchase of a vehicle and dental and medical equipment, and the salaries of receptionists, nursing sisters, a doctor, social worker and field officer. The Service conducts a clinic, advises people of the other services available to them, carries out nutrition and hygiene programs, and trains volunteer workers and employees.

► CONFERENCE ON ABORIGINAL HEALTH

Arrangements are being made for a national conference next year called by Federal and State Health Ministers to discuss Aboriginal health. The conference was suggested by the Federal Health Minister, Dr Everingham, to consider the national and regional requirements for improving the standards of Aboriginal health, especially in regard to co-ordinating health and welfare services. Other issues to be dealt with at the conference include the study of Aboriginal culture and languages, development of Aboriginal communities, control of alcohol by Aboriginal groups, and the availability of family planning services for Aborigines. The conference will investigate the possibility of training Aborigines to plan, control, and assess projects connected with Aboriginal health.

► MORE LAND FOR CUMMERAGUNGA

Cummeragunga Reserve on the Victorian border recently benefited from a decision by the Commonwealth Government to purchase two adjacent properties totalling 983 acres. The land will be used to extend the pastoral operation already being run at Cummeragunga. It will provide grazing areas for the community's sheep and cattle.



MAKE THE MOST OF YOUR DAY: Begin with Breakfast

Today with our general hustling and bustling way of life, have you found yourself slipping into the habit of ignoring or forgetting about one of the important meals of the day—breakfast?

If you have become one of these “breakfast skippers”, you may find that you become shaky, tired and irritable during the late morning hours. You also may find yourself less able to concentrate on your work. It is caused by the lack of available food to supply the body with needed energy.

To supply this necessary energy, it is important that you eat breakfast. The word “breakfast” is defined a break or interruption with a fast. It is 8 to 12 hours that have elapsed since the last regular meal, **the longest single period the body goes without food.**

It is a common error, especially by the weight watcher, to skip breakfast, so saving on the total daily consumption of calories. This idea, however, seldom succeeds because missing breakfast encourages nibbling on snacks during the morning hours. Also, more food than normal is often eaten at the two other meals.

When breakfast is missed, it is very difficult to obtain all the necessary nutrients you need each day in the other two meals. Thus, *good health may be affected.* Ideally, the breakfast should include $\frac{1}{3}$ of the day's total calories.

Suggestions for Getting Back in the Breakfast Habit

1. If it is a question of time, set the alarm to ring a few minutes earlier in the morning and eat breakfast. You will find that breakfast will pay you a bonus of increased alertness and performance.

2. An adequate breakfast does not need to be difficult to prepare or time consuming. Here is a guide for you to follow:

Fruit or fruit juice, if desired

Cereal—cooked or ready-to-eat with milk and/or

Egg, meat, fish, or cheese

Toast or bread with butter or table margarine

Tea, Coffee, Milk

For the weight watcher—omit the cereal and have the fruit (if desired) and egg, cheese, fish, or meat. Allow yourself only one slice of toast thinly buttered and a beverage without sugar.

3. Try to have some protein (body building foods) at breakfast like milk, egg, cheese, meat, or fish. These type of foods take longer to digest so that the appetite is satisfied longer. *If cost must be watched or if it is a matter of personal preference, cereal plus milk may serve as the main dish and is a good source of protein.*

4. Include your whole family for the breakfast meal. It is important that your children eat breakfast to avoid mid-morning fatigue and irritability which *may lead to poor attitude and performance at school.*

5. Here are some additional ideas for thought:

- (a) Eggs can be prepared in many ways—soft or hard cooked, poached, scrambled, or as an omelette.
- (b) Additions to scrambled eggs or omelettes such as crisp bacon bits, chopped green pepper, or grated cheese add a new pleasing flavour to the dish.
- (c) For the weight conscious person, try sprinkling oregano on a poached egg and serve it on your one slice of toast—a very nice change in taste.
- (d) Grilled cheese on toast is an easy and quick method to obtain some good protein at breakfast; it takes no longer to prepare than toasting plain bread. For variety add asparagus spears or tomato slices.

Dirge for Hidden Art

The legendary life of a long-ago tribe
Is told on the wall of a cave.
Where grass has grown on the corroboree ground
And the totem lies in its grave,
How the ashes were scattered by wind and rain
And the gunyahs have rotted away,
When the tribe of the Yuin departed this land
And memories were left to decay.

No one can remember the tales that were told
Of their culture, dreamtime and lore.
The warriors so brave with the weapons they made
Have died in the days of yore.
Now I'm an old man and the last of my tribe
And I'm lonely as a human can be
I weep silent tears as I trace each line
For these pictures were painted by me.

Mary Duroux.