

a magazine for the aboriginal people of new south wales

new dawn



march, 1971

The esteem in which people held the late Bert Groves can be measured by what happened just after Isabelle McCallum had finished her piece about him. Mrs Irene English came to my office with an article about his life and character. Two other people rang up to ask if something would go in about him. Several more asked me the same when they saw me. So, I am happy this month, to run a double "in memoriam" article for this great Aboriginal.

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

March 1971 Vol. 1 No. 12

A monthly magazine produced by the N.S.W. Department of Child Welfare and Social Welfare



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FRONT COVER: It is near Easter time—time to show an Aboriginal impression of the Crucifixion. It is by Mick Magani of Maningrida. Shown are Jesus and the two thieves on three crosses. There are two soldiers with spears. One has his spear in Jesus' side. Of the two people wailing, one is mocking Christ as if to say "Come down from there!" The painting was secured for All Saints' College by the Rev. Gowan Armstrong who is chaplain at Maningrida. People at All Saints wrote to the artist, asking what the figure at the bottom left hand side of the painting was. He wrote back saying, "It is my dog".

BACK COVER: Soccer acrobatics by Harry Williams. (Photo by courtesy of *Australian Soccer*.)

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

WHAT ARE THE SOCCER PAPERS SAYING?

- ▶ Harry Williams, the nineteen year old “rare gem” fullback of St George Soccer Club, who shows “amazing maturity, skill and tremendous dash which all could make him one of the best Sydney fullbacks within a season or two.”
- ▶ Harry Williams, “the greatest young footballer ever produced in Australia”.
- ▶ Harry Williams, the “first Aboriginal to represent Australia at soccer.”

Who is Harry Williams? He was brought up by foster parents in the St George district, where he was a successful high school footballer. Early in 1968, he went to Kirinari and finished his high school career at Gymea High School. After leaving school, he started work at the Taxation Department and switched clubs as well—from Western Suburbs to St George.

With St George, Harry played in the 2nd grade team as a left winger. But, being a natural left-footer, he was not a success as a forward. Then St George coach Frank Arok made two changes which were to make all the difference to Harry's soccer career. Arok switched him to the left full-back defense position. Williams proved himself so quickly there that in a matter of 3 or 4 weeks, he joined the 1st grade team.

Six matches later he was picked for the Australian National team which toured New Caledonia, Hong Kong, Macao, Teheran, Israel, Greece, England, Ireland and Mexico. In all, fifteen matches were played Results were: 9 wins, 3 draws, 3 losses (to Manchester City, Ireland and Mexico.) This was the best any Australian team has ever done. The team's defeat of Greece was considered its greatest feat. In view of the fact that the Australian team had been chosen with an eye to going to the finals of the 1974 World Cup in Germany, perhaps Harry Williams may well be going on another world tour before long.



Harry Williams.

The crowd watching a tricky manoeuvre during a match last year. (Photo by courtesy of Australian Soccer.)



VALE BERT GROVES

by Irene English

It was with deep sorrow, that on the eve of this New Year, we laid to rest the body of our much loved and greatly esteemed Bert Groves, J.P.

To all the members of his sorrowing and devoted family we extend our deepest sympathy.

We who also mourn, will be the poorer for his passing and he will be remembered with pride and affection by all who had the privilege of knowing him.

To talk with Bert about his hopes for the future of his people was an enriching experience. As an idealist he was an inspiration and as a willing student, one gained much from his personal philosophy.

His pride of ancestry was great and his love for his people profound. His faith in their complete emancipation was steadfast.

Despite the shameful and unpardonable neglect and injustices of the past, he held no bitterness, preferring to remain above it and maintaining his faith in the future and holding high the torch of dedication to his people's cause.

He wasted no time in futile recriminations; rather did he believe in and practise forbearance, tolerance and forgiveness.

He felt that while protest was justified, it must never be encouraged to erupt, lest the natural dignity of his people be debased.

He believed in the dignity and brotherhood of man and felt that force and the abuse of power achieved nothing, but was in fact an admission of defeat.

Bert knew only too well the cruel denials and privations of the past. He himself, had been deeply involved and along with his family had been harshly affected. He knew too, that having witnessed the iniquitous sufferings and senseless prejudices of the not so distant past, that I rejoiced with him and with you all that there is now greater hope for the future.

Bert, who proudly maintained his Aboriginal identity, was a tireless and dedicated crusader on



Bert Groves with Irene English.

behalf of his people. Never once did he hint that the task he had undertaken was becoming heavier than his failing health could carry. He believed that "having put his hand to the plough" he should press ever forward.

Now he rests after his labours and you will agree with one of his devoted friends who said recently that his epitaph should be: "Well done thou good and faithful servant."

BELOVED OF THE ABORIGINAL PEOPLE

by Isabelle McCallum



Isabelle McCallum.

Bert Groves is dead. A man whom I have known since I was a child. I first met him years ago, when he was associated with my father, the late William Ferguson of Dubbo and with Pearl Gibbs, in the campaign for citizenship rights in the 1930s. The things for which they struggled are now coming into being. It seems like the end of an era to me, and Bert Groves' death marks it.

My early memories of Bert Groves were of a man of tremendous compassion for his people. No one was ever turned away. Homeless children could always get food and shelter at the Groves' house.

On January 26th, 1938, on the 150th anniversary of the First Landing, we had a big day of mourning for kuris only. Bert was one of the organizers of it, and meant it to bring to the notice of everybody the injustices since 1788.

Then I lost contact with him for a number of years. It wasn't until about ten years ago, that I got in touch with his family again. That was when he got me closely involved in the Aboriginal movement. In 1962, we reformed the old Aborigines Progressive Association, started by Pearl Gibbs and my father, which had lapsed since the 1950s. People who included Charles Perkins, Ray Peckham, the Bostocks, Chicka Dixon, Allan Wood

and myself set it up again, and Bert became its President.

Bert Groves' interests in the Aboriginal movement included the Foundation for Aboriginal Affairs, the Fellowship, and F.C.A.A.T.S.I. He was also a trustee and foundation member of the Aboriginal Children's Advancement Society. But the A.P.A. was always his first concern. Through it, he contributed to the success of the 1967 Referendum, the easing of drink restrictions, the easing of discrimination against reserve dwellers, the call for land rights and the demands for compensation for lands lost by Aborigines. He served on the Aborigines Welfare Board with distinction. In 1968 he was voted Citizen of the Year by the Riverwood Rotary Club.

After his wife died, I noticed particularly how lonely Bert was. He used to come and visit me, or any of us, and sit and talk or just potter about, or cook for us. He wanted to belong to a family. He needed to be needed. That was why we were pleased when he married again.

If I were asked what it was that Bert Groves stood for above all, I would say *pride of race*. Not until I got involved with him did I become really proud of being an Aboriginal. He must have affected many of us in that way. How very much we loved him.

Aboriginal Family Educational Centre (A.F.E.C.s)

LOOK! THEY CAN MAKE THINGS NEW

The Coffs Harbour Advisory Council Meeting, 14th Nov. 1970

The above meeting was tremendously satisfying for all the people concerned with it. Recently, I asked Lex Grey what he felt were the major achievements of the meeting. He suggested:

Firstly, the setting up of the Woongala Aboriginal Council, to replace the original Aboriginal Advancement Committee at Coffs Harbour. The old Advancement Committee's white members were invited to act as advisers to the Aboriginal office-holders in the new Council. It is interesting to see the Aborigines now conducting Aboriginal affairs themselves. The new Woongala Council acted as hosts for the A.F.E.C. visitors at the Coffs Harbour meeting.

Secondly, there were the first clear signs that A.F.E.C.'s Maori supervisors were achieving their intention of injecting a pride of culture into the Aboriginal people with whom they are working. This was shown by the fact that Aborigines

contributed solo items (songs, etc.) in their own language. There was the usual snickering by Aboriginal teenagers at this meeting, but this stopped when they saw that the whites and the Maoris took this matter seriously. Also, the young Aboriginal children who attend the weekly A.F.E.C. meetings don't laugh—they are too busy learning the old songs. Pride was also shown by the reactions to Kath Walker's poetry reading. Out of this came the Sydney A.F.E.C.s decision to set up an evening discussion programme so that members would learn to speak well in public, run a meeting and discuss topics of importance to Aborigines.

Thirdly, the meeting gave a very successful puppet making demonstration in which Aboriginal parents joined. Puppet-making has been carried on with since this meeting. The children also gave a fine demonstration of how to make mook-mooks. Under the auspices of the Commonwealth Literary Fund and organized by the University of New England at this Sydney University gathering at Coffs Harbour, Kath Walker read selections of her poetry from her new book *My People*, to a large mixed audience. She led a very spirited discussion in the hour that followed. Mrs Walker was the unanimous choice of the Woongala Council to present the Letters of Acknowledgment of completion of the first A.F.E.C. Workbook to thirty Aboriginal mothers and grandmothers.



A normal A.F.E.C. scene.

WHAT IS THE SPIRIT OF A.F.E.C.?

(a discussion with Lex Grey after
Coffs Harbour)

A.F.E.C. hinges on the idea of getting people to realize the truth that what is important to everybody is *themselves*. It tries to help them discover how to get satisfaction from living—satisfaction from the *quality* of one's living. A lot of people do not get much of this as we know.

How can A.F.E.C. help them? Mothers who are involved in the pre-schools discover that changes appear in their daily lives. Their children don't grizzle so much and are not so dependent on them for amusement. They begin to discover that they have more time to be themselves and do the things they want to do. A cyclical spiral of youngsters and mothers becoming more developed selves is forming. So, A.F.E.C. appeals to them. It allows them to express themselves in satisfying ways.

Because Aborigines have fewer buffers between themselves and the central facts of life and death, they are more in touch with reality. The A.F.E.C. experience touches them much more quickly than it would the average white person who will use words to hide himself, or will develop nightmares or ulcers to avoid facing up to reality. Aborigines are more literal, more honest. But there is a difference between the sexes which is shared by both whites and Aborigines.

A woman is the hub of the family—not the man. She is the person closest to reality and she is touched by it first. Men, including Aboriginal men, live at the outer edge of reality. They can play games with life. For example, they can get a job and keep most of the money for themselves. They can drink it, or gamble, or do whatever they like with it. This makes men feel superior. In fact, it is one of the most degrading things a man can do to himself. It saps his manhood. Why? Because it shows him to be under-developed person, rude, selfish and boorish—a person who will take advantage of those weaker than he is.



Men are slower than women when it comes to understanding the basics of life. They can avoid learning life's lessons. But once they begin to see the changes that A.F.E.C. can create in their wives, they begin to listen. A man will wonder why his wife is more relaxed, not so tired, less worried and so forth. Of lesser importance to him, but still noticeable, are the changes in his children. Gradually, as men begin to appreciate these changes in their homes, they also begin to drop the wrong idea that it is not a man's concern to be involved with his children. That is the first key to A.F.E.C. Parents begin to see that *a happy family means personal satisfaction for each of its members through personal involvement*.

Another thing A.F.E.C. teaches parents is to observe their children. It feeds in an awareness of the child as a growing person and gives labels to different forms of behaviour. So, a mother's understanding of her child deepens. Soon she begins to extend this to understanding people generally. Implicit in this is her deepening *self-awareness*. As Alice Wood once said in a moment of insight: "You learn about the kids but by crikey, you learn more about yourself."

Before the mothers go to A.F.E.C., they have one very wrong idea. They say "if the kids aren't misbehaving, what is there to observe?" They feel that if there is no trouble, there is nothing to see. Why do they think this? Because nine times out of ten, people only observe others to find fault. So, they feel hesitant and self-conscious about observing their children. The A.F.E.C. programme accepts this and goes on to give them something positive to hang onto and to look at. It teaches them how to watch a child growing—the stages he goes through. They remember back to their own childhood and this creates self-understanding.

Finally, why do the mothers who understand what A.F.E.C. is all about love it so much? Probably because the most enjoyable thing for any human being is to enter into any activity at a level that is slightly more advanced than they are at any given time. If it is too simple, it is boring. If it is too difficult, people feel threatened. But if it is just right, they feel challenged. All normal human beings love to "have a go".

There it is then. The thrill of a challenge, the better understanding of self and others and increasing satisfaction from daily living—all implicit in what I have heard called "just a pre-school set-up". But if you really want to be convinced, go to a few A.F.E.C. sessions and see what a happy-making powerhouse they are.

**“After 23 years of experience with
Aborigines, I realize how little I
know. . .”**

—an interview with Senior Welfare Officer
E. J. Morgan of Lismore.

I had said that I admired and envied this man for his vast experience with Aborigines. Here's what he said in return:

“Anyone who considers himself as knowing a lot about Aborigines is showing his ignorance. You're only just learning about them when you find out how much you don't know. After I'd worked with them for about 3 years, I got quite conceited. At that time, an Aboriginal man came over to my house and said “Mr Morgan, the men are taking my meat every week-end. You stop them.” I said “Look, I'll give you the key so that you can hang your sheep up safely in the meat-house.” The man went away disgusted. Later on, he came back and asked whether it was O. K. to go and live somewhere else. Because he would then be able to keep his meat for his own family. I said that he could, and he went away quite happy. Now this shows, after 3 years, how little I knew about Aborigines. I didn't know that certain relatives were entitled to first choice of the sheep. All meat had to be distributed amongst the relatives. Because of his lower scale in the family group, the man was always left with the worst part of the carcass.”

Cora: So what was he mad at you for? You offered him the meat-house. . . .

Mr Morgan: Well, it was alright for a dugai—some fool officer of the Department—to stop the people from getting his meat. That would make him very happy. But *he himself* would be breaking a tribal law by doing this. He didn't want somewhere to put the meat. He wanted *me* to stop them from taking it. He just didn't want to do it himself.

I remember another occasion when a fullblood chap was going away, shearing. Six months later, he returned. The first thing I did was tear strips off him. I told him: “I'm ashamed of you. You never sent your wife any money. We had to provide your family with food and clothes”. etc. etc. He ended up in tears. I was too big an idiot then, to realize that this man had only done what it was his right to do—he was doing his “walkabout.” It was the responsibility of certain relatives to see that his children were clad and fed. It wasn't *his* fault that some damn fool officer of the government had fed and clothed them. The point is, that had



Ted Morgan.

I not done this, his relatives could've been relied upon to see that they didn't want for anything. That was my lesson No. 2, which I didn't learn for 5 years afterwards.

Cora: How do you explain the terrible atmosphere that is on some of the reserves? And the drunks everywhere, with misery written all over their faces?

Mr Morgan: “No jobs, poor housing, poor education. But out of these come other things. . . . I told the women on one reserve once that their husbands' drunkenness is due to their (the wives') attitude. About a year later, one of the women volunteered the information that she agreed fully with what I'd said. But, she said, there wasn't anything she seemed to be able to do about it. . . .”

Cora: What had you told them in the first place?

Mr Morgan: Well, I pointed out that their men had descended from men who were hunters and warriors who protected their women folk and children. Because of the fact that they were unemployed and unable to get work and lived mostly on unemployment relief now, they were unable to support their families adequately. Its part of human nature that the man of the family requires the respect, the love and affection of his wife and children. These men don't get it. This often, too, is the reason why men in the white community take to drink.

I have known several Aboriginal men, all of whom were rarely to be found sober, whom I

greatly admired as men. They were just good men gone bad. These men aren't alcoholics—they are men who drink to get drunk. They get drunk because they're all screwed up. They're unhappy—they can't think of any solution to their problems. A little bit of employment doesn't help them.

Take the case of an unemployed man with six or more children. I feel that these men know that the day he dies, his wife is going to be better off financially. Don't you think that's tragic? It is tragic when the only use a man is to his wife is to help her beget more children. They might start off with romantic love and affection. But it soon disappears. *That's* why the men drown their misery in drink.

Cora: Is there ever any happiness, dancing, laughter on the reserves? Or do they all have that uneasy atmosphere, all the time?

Mr Morgan: Well, I could take you to a reserve . . . Will you be our guest someday and come up and see Cabbage Tree Island? Will you come up and see all those lovely young people? There was a wedding there some time ago . . . If every welfare officer working for this Department had gone to it, they'd have come away convinced that there was hope for the Aborigines. He'd have seen a lad of 18, who had just sat for his Higher School Certificate, a couple of lovely girls who had just sat for their School Certificate. He'd have seen some lovely, handsome young children, spotlessly clean, beautifully dressed, living under park-like conditions in reasonably decent housing. And he'd have seen 6 car loads of white people visiting the reserve for the wedding, *not* because they were patronizing, *not* because they were do-gooders, but because they were personal friends of the dark people . . . You see, it *can* be different . . .”

Editor's note:

After Mr Morgan had given this interview, he had some further ideas on the subject, which he sent to me by letter. One of these was particularly interesting to me, because it backs up my point that *you are what you think you are* (“as a man thinketh in his mind, so he is.” . . .). This is what Mr Morgan wrote:

“The standards of hygiene and behaviour of Aborigines is determined by the severity or otherwise of prejudice from the general community. Where prejudice is savage and unreasonable, standards set by the local Aborigines is poor; where the attitude of the white community is tolerant and friendly (mostly in areas where Aborigines as employees are needed) the standards are high.”



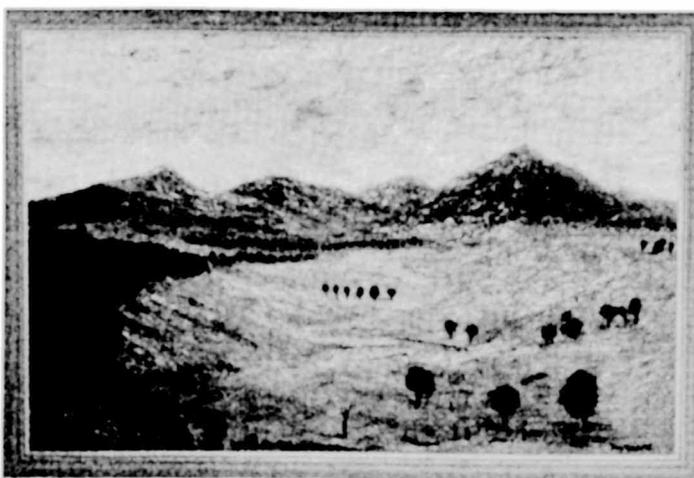
This month's pin-ups: Charles Perkins and Gwen Williams.



Solution to pussy-puzzle in Booris' Corner.

Kevin Gilbert Exhibition

An exhibition of paintings, lino cuts and prints by Aboriginal artist and writer, Kevin Gilbert, was shown at the Arts Council gallery, East Sydney, over December and January. I photographed some of the works at the Exhibition, which was opened by Dr H. C. Coombs and Mrs Faith Bandler on 16th December.



THE AUSTRALIAN ABORIGINES

Professor A. P. Elkin

Fourth Edition 1964, published by Angus & Robertson Ltd, Sydney.

This is the ninth of a series of articles based on Professor Elkin's book and printed here with the permission of the author and 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 IX

KINSHIP AND MARRIAGE CUSTOMS

At all times, an Aborigine has the obligation of making gifts to his relations. If a number be present, there is usually an order of precedence, for example natives of one tribe say they must give to father first, mother's brother second, to wife's parents third and so on. If he is employed in the white man's service, his pay allows him to fulfil these obligations. What happens to it is his business. The paternal attitude which white men adopt by only allowing Aborigines a small proportion of their earnings and banking the rest often makes it impossible for Aborigines to fulfil their social obligations.

Kinship obligations govern a person's behaviour from his earliest years to his death and affect life in all its aspects: in conversation, visiting, camping, at child-birth, initiation, marriage, sickness and death and in quarrels and fights.

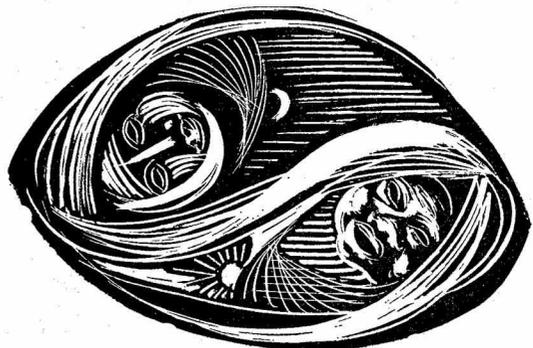
Kinship avoidance: Not only do son-in-law and mother-in-law avoid each other, never seeing or speaking to one another, but so also, are there restrictions on social contact between blood kin, such as brothers and sisters and uncles and nephews. Unless the old rules have been forgotten, Aboriginal family groups sit about in a manner dictated by kinship rules; one is a few yards from the others, facing away from them and saying nothing to them; two families are sitting near and talking to each other, but facing in different directions, and so on. It is all governed by kinship rules of avoidance and familiarity.

Relations by marriage: The severest taboo is that which is observed all over Australia between a man and his wife's mother. This, at least, prevents any competition between a girl and her mother for the affection of the same man—a danger

which might be very real where so often the wife is much younger than her husband and the son-in-law and mother-in-law are of the same age. In many tribes this avoidance is extended to wife's mother's mother; apparently the tradition has grown up that it is not wise to have contact with a woman through whom the mother-in-law was incarnated. The wife's mother's *brother* may be included in the tabooed group. In some tribes, especially in the north-west, where the local groups are clearly defined territorial totemic clans, the whole male membership of the tribe is divided by this avoidance relationship. No man will go near or talk face to face with his *ramba*, *wolmingi*, *datu*, or whatever the term. The avoidance is not so complete as in the case of mother-in-law and son-in-law, for the *ramba* men do see and may sometimes speak to one another from a distance.

Father-in-law, mother-in-law's father and wife's brother are also avoided. Father-in-law "found" the wife's pre-existent spirit and later on arranged that the wife should be given to her husband. He is therefore in the position of a creditor to his son-in-law, while the latter is in a position of "inferiority" and debt to his father-in-law. This is expressed by his reserve, partial avoidance and in the making of gifts of food and artifacts to his father-in-law. Other avoidances may be: mother-in-law's father, brothers in-law.

Blood relations: Must also observe avoidances. Brothers and sisters must not speak freely. When they are talking, they must face in different directions. In many types this taboo is extended to cross-cousins and the reason may lie in the need to prevent incest with the family. It is important to note here that none of the avoidances are an expression of hostility or opposition. This must be emphasized.



Continued on page 12.

Remember Ted Field's article in the January issue? Here is a follow-up which I see as his contribution to:

The Other Side Of The Story

Walgett, to most people in N.S.W. who have read the press and heard the television and radio reports of the social, economic and political status of the indigenous people there, is a small country town in the north west of the state where racial prejudice, segregation and discrimination are an accepted part of the social structure. These reports have shown a large number of Aborigines living in sub-standard housing on the outskirts of society. They have focussed on the deficiencies of both races, emphasizing those of the white society. The worst that can be said of these reports is that they are incomplete.

Certainly Walgett is a town where racial prejudice and discrimination does exist and where a large number of Aborigines live in a depressed social and economic environment. Since the town is populated by people—fallible human beings—such deficiencies are inevitable.

What these reports do not show is Walgett as a progressive community. A community with a minimum of financial resources but secure in the knowledge that its prospects for the future are assured by virtue of the capabilities of its community leaders. Here is a brief outline of the achievements of this group:

Prior to February 1966, no Aboriginal family lived in the town area. We were not accepted into the community generally. Aboriginal labour was, and still is in isolated cases, exploited in the rural industries. However, on 14th February, 1966, the first Aboriginal family moved into better housing in town. Since then, there has been a steady move from reserve shack to town houses so that by February, 1971, there will be 63 Aboriginal families occupying houses in the town of Walgett. A further 10 homes are to be completed by the end of this financial year. Increasingly, areas of public discrimination are being removed, allowing Aborigines more freedom of movement and more participation in social activities.

I have lived in Walgett for the last 14 years and have noted that during the period from November to March, less than one third of the Aborigines were able to get jobs. This is the slack period in the rural industry. However, as at 31st December, 1970, there was no Aboriginal unemployed in Walgett. Full credit for this must be awarded to

the Walgett Shire Council which was able to obtain sufficient state and federal aid to employ these men.

In 1968 a local branch of the Foundation for Aboriginal Affairs was inaugurated. Its Executive Committee comprised a good cross section of the community. This branch advanced to the stage where in April, 1970, two local Aborigines were employed in full-time welfare work. By February, 1971, work will have started on the building of an Aboriginal Community centre estimated to cost a total of \$85,000.

The progress made thus far is due to the combined efforts of both sections of the community. Whilst we do not pretend that ours is a utopian society and we admit that to some of us this progress has not been as accelerated as we would like, there is definitely a continuous, if gradual move in the right direction. To me, who is no less patient than most Aborigines, these things add up to progress. How many other towns of this state can boast of the same achievements in the past 5 years?



Pamela Murray and Robbie Rabbit.

Instructions for knitting Robbie Rabbit appear on opposite page.

Mrs Pamela Murray's knitting instructions for:

Robbie Rabbit

(reproduced by courtesy of Southdown Press, publishers of the knitting story book "Willie Wombat and his Friends.")

MATERIALS:

5 balls white, 1 ball pink Sirdar Pullman; small amount black, blue and red for features; 1 pair No. 5 knitting needles.

BODY:

**Using white, cast on 8 sts and P 1 row.

2nd row—Cast on 3 sts, K to end.

3rd row—Cast on 3 sts, P to end.

Rep last 2 rows once.

Cont in st st, inc once each end next row, then foll alt row once, then foll 3rd row once.

Work 16 rows without shaping, ending with purl row.

Dec once each end of next row, then work 3 rows without shaping. Now dec both ends of next row, then every foll alt row until 16 sts rem.

**Work 3 rows without shaping.

*****Next row**—K to last st, inc 1. St st 3 rows.

***Next row**—Inc 1, K to last st, inc 1.

Next row—Purl.

Next row—K to last st, inc 1.

Next row—Inc 1, P to end. * Rep from * to * twice.

Next row—Inc 1, K to end.

Next row—Purl.

Rep last 2 rows once. Now work 2 rows, ending at back edge.

Next row—K to last 2 sts, dec 1.

Next row—Purl.

Rep last 2 rows 3 times.

Next row—Dec 1, K to last 2 sts, dec 1.

Next row—Purl.

Next row—Dec 1, K to end. Cast off 2 sts at beg next 4 rows, 3 sts at beg next 2 rows and 5 sts at beg next 2 rows. Fasten off.

Make another body piece thus: Work from ** to **, then work 2 rows without shaping. Cont as for other body piece from ***, working K for P and P for K, thus reversing shaping.

HEAD GUSSET:

* Cast on 2 sts and work 4 rows st st.

Next row—(Inc 1) twice. Work 3 rows, then inc 1 each end next row, then every foll 4th row until there are 12 sts. *

Work 13 rows without shaping, ending with purl row. Now dec once each end of next, then every foll 4th row until 2 sts rem. P 2 tog. Fasten off.

BODY GUSSET:

Work as for head gusset from * to *. Inc once each end foll 4th row once.

Work 41 rows without shaping, ending with purl row.

Next row—Inc 1, K to last st, inc 1.

Next row—Purl. Now inc once each end of next, then foll 4th row twice (22 sts). Work 19 rows without shaping, ending with purl row. Now dec once each end next, then every foll alt row until 14 sts rem. Purl 1 row.

Dec once each end every row until 6 sts rem.

Next row—Knit.

Next row—Purl.

Now dex once each end next, then every foll alt row until all sts are worked off. Fasten off.

TO MAKE UP:

Pin cast-on sts of gusset to first cast-off 2 sts at front of head above nose shaping. Join one side of head to end of gusset. Place cast-on end of body gusset 1 in. below head gusset at back. Pin around entire body, ending at neck. Seam. Pin other body piece to gussets, being sure to match sides, and leave 4 in opening at back. Stuff. Close opening.

EARS (make 2):

Using white, cast on 15 sts.

1st row—(K 1, P 1) to last st, K 1.

Rep 1st row 6 times.

8th row—M st 6, work 3 tog, m st to end.

* Work 9 rows m st.

18th row—M st 5, work 3 tog, m st to end. *

Rep from * to *, having 1 st less each end of dec rows until 5 sts rem. **

M st 5 rows.

*** **Next row**—K 2 tog, K 1, K 2 tog.

Knit 1 row. K 3 tog. Fasten off.

EAR LININGS (make 2):

Using pink, cast on 13 sts. Work first 7 rows as for ear. Omit 8th row, then cont to ** as for ear, but working 11 rows between dec instead of 9. Omit foll 5 rows, then cont from *** to end. Sew pipe cleaner lengthwise at centre of lining. Join lining to ear.

Embroider features on face as illustrated. (Felt may be used if desired.) Pin ears to head, folding to shape, and sew pink side into position. Now pull white section toward back and sew 1 in back of pink section.

ARMS (make 2):

Beg at paw and using white with m st, cast on 9 sts. Work 4 rows. Now cast on 4 sts at beg next 2 rows. Work 5 rows.

Next row—M st 7, work 3 tog, m st 7.

Next row—M st 6, work 3 tog, m st 6. Work 3 rows.

Next row—M st 6, (K 1, P 1, K 1) in next st, m st 6.

Work 9 rows.

Next row—M st 3, (K 1, P 1, K 1) in next st, m st 5, (work 3 tog), m st 3.

Work 1 row. Now rep last 2 rows twice.

Work 12 rows. Cast off.

LEGS (make 2):

Cast on 11 sts. Working in m st, work 2 rows, then inc once each end next, then every foll 4th row until there are 21 sts. Work 3 rows.

Next row—Work 2 tog, m st to end. Work 3 rows.

Rep last 4 rows until 18 sts rem, ending at straight edge.

Cast on 18 sts. Work 3 rows without shaping.

Next row—Work 2 tog, m st 15, work 3 tog, m st 14, work 2 tog. Work 3 rows.

Next row—Work 2 tog, m st 12, (work 2 tog) twice, m st 12, work 2 tog. Work 3 rows.

Next row—M st 12, (K 1, P 1, K 1) in next 4 sts, m st 12. Work 1 row.

Next row—M st 17, (K 1, P 1, K 1) in next 2 sts, m st 17. Work 2 rows.

Next row—M st 19, (K 1, P 1, K 1) in next 2 sts, m st 19. Work 3 rows. Cast off.

TO MAKE UP:

Join back and foot. Carefully pin outside of leg on to body side of underbody leg edge. Stuff outside top. Now firmly stuff foot and lower leg. Join to underbody.

CARROT (optional):

Materials:

Mrs Murray suggest that this may be made up more easily from scraps of material rather than knitted.



Lionel Rose and his bride, Jenny Oakes, outside the church after their wedding last December. (Photo by courtesy of the Herald and Weekly Times, Melbourne.)

THE AUSTRALIAN ABORIGINES

Continued from page 9.

A taboo on personal names: Is observed which must not be confused with the kinship avoidance of names. It belongs to the secret life, for names are usually taken from sacred Dreaming and totemic associations and therefore must not be bandied about. For everyday affairs kinship terms, subsection or section names, or nick-names are enough. There is also the fear in some parts that magical use could be made of the personal name to hurt its owner and so it is never mentioned, except in a whisper and then only in the presence of men of one's own group.

Marriage customs: Infant betrothal is the normal thing. This means that affection and attraction are not considered. Therefore, a great many "divorces" are common and it is usual to find that each woman has been, in her day, the wife of more than one man. The choice of marriage partners is narrow, even for men, while women have really no choice at all. Of course, such a system has to bend, and in bending, be careful not to snap. The Australian systems have succeeded in this in three ways—first by allowing alternate marriages which really enlarge the range of choice two or three times; second by making an institution of marriage of old men with young girls, and third by legalizing elopement and capture.

Smoke Signals



► On 31st October, last year, the marriage of Miss Helen Dunn and Mr Don Daley took place at the church at Cabbage Tree Island. The bride is the daughter of Mr and Mrs Arnold Dunn of Guyra. The bridegroom is the son of Mrs Janey Balsler Daley of Cabbage Tree Island. Mr and Mrs Daley are here shown signing the register after the ceremony. The bride's magnificent gown is shown to good effect in this photograph. Shown below is the bridal group after the wedding.

► Nanima Public School, situated at Nanima Aborigines' Reserve, Wellington, held its annual prize-giving ceremony on 15th December last year. Prizes were awarded as follows:

For Leadership, Loyalty and Co-operation: Glen Coleman, Mary Ann West.

For Outstanding Improvement: Mary Ann West.

For Neatness in Bookwork: Judith Stanley, Shereera Ah See, Ann May, Jessie Stewart.

Conduct and effort: Lawrence Peckham, Shirley Ann Stanley.

For Constancy and Application: Jonathon Amatto, Teresa Elemes, Lucy Amatto.

Special Infant Division Prizes:

For Improvement: Andrew Carr, Derek Peckham.

For Class Spirit: Michele Ah See. Raymond West.

Needlework Prizes: Deborah Ah See, Jessie Stewart, Shereera Ah See, Vicki Stanley, Christine Elemes.



Thelma Kapeen and Jacqueline Rhodes, flower girls, Marilyn Daley, bridesmaid, Mrs Helen Daley, Mr Don Daley, Ricko Slimnik best man, Geineo Daley page boy.

Handcraft Prizes: Lloyd Button, William Carr, Fred Stanley.

Outstanding Attendance: Shereera Ah See of 4th grade was awarded a prize for 5 years' unbroken attendance at school. This means that she has been at school from kindergarten to 4th grade without ever missing a day at school. This, say the locals, must surely be a record. Vicki Stanley of 5th grade has just completed 4 years' unbroken attendance. John Elemen took the 1 year attendance award.

Nanima children can be justifiably proud of their attendance record, as well as their all-round performance at school.

► At a meeting in December, the chairmanship of the Foundation for Aboriginal Affairs was won by Pastor David Kirk, manager of Kirinari. He defeated Mr Gordon Briscoe for the position by 81 votes to 59. *The Australian* quoted Mr Kirk as saying:

"I agree with many of Mr Briscoe's aims, but I don't like the extremist pressure group ways he wants to go about them. He argues that whites have a tendency to keep the Aboriginal down—I say that too many Aboriginals haven't forced themselves to get up. . . . I was born and raised on Sherbourg settlement in Queensland, and my education finished at the age of 13. I hated all whites. This hatred is something Aboriginals everywhere feel constantly. When I turned 19, I decided that unless I overcame this hatred, I'd never get anywhere. I convinced myself I was equal, and I found whites acted quite differently to me. No one ever shunned me. . . . Aboriginals

(Photo by courtesy of the Western Herald, Bourke.)



must stop hating and resenting whites. We have a massive inferiority complex. If we think inferior, we are inferior. Aboriginals must snap out of their apathy and stand up for themselves. . . . The Foundation for Aboriginal Affairs must lose its image of being a sad, hand-out centre, and become a thriving, moving symbol of achievement."

Also elected were: **President:** Mr James Little. **Vice-Chairmen:** Pastor Frank Roberts, Mrs Alice Wood, Rev. W. Bird, Prof. W. Geddes. **Secretary:** Mrs Lyn Thompson. **Treasurer:** Mr G. Bostock. **Executive Committee:** Mrs T. Bate, Mr Lester Bostock, Mr Roy Carroll, Mr Lindsay Christian, Mr Paul Coe, Mr Chas Dixon, Miss Pam Ferris (Mrs O'Grady), Mr Raymond Horsey, Mr Dennis Jard, Mrs Eileen Lester, Mr Teddy Rainbow, Mrs Ruth Simms, Rev. R. Denham, Mrs E. Dixon, Dr L. Edwards, Miss M. Gilchrist, Mrs N. Geddes, Mrs E. MacCarthy, Mr A. Restuccia, Mrs I. Williams.

► I came across two versions of the same idea the other day:

"The greatest obscenity these days is 'I don't care.'"
"The opposite of love is not hate—it is apathy."

Early in December, a **Sun** editorial said, commenting on the Pope's appeal for the safeguarding of Aborigines human rights and their integration into the nation's life, "It is not enough for us to hide in the hope that the racial tensions of South Africa will not crop up here. In the long run white apathy could be as disastrous as the wrong black policy." . . .

► The Foundation for Aboriginal Affairs held a Fete on 5th December in the grounds of Admiralty House, Kirribilli. During the morning, various corroborees were performed. One of these was a rain-making dance designed to help the Foundation collect some anti-rain insurance. The rain came down all right, in buckets full, but fell too late—past the time when the insurance could have been collected. Pictured here are some of the successful rain dancers.

► On 28th December Evonne Goolagong defeated France's Francoise Durr in a thrilling three-set battle on the centre court in Perth, to help Australia into the final of the Federation Cup. Later she played doubles with Margaret Court for the first time for another victory. Mrs Court also won her singles match.

Next day, Evonne defeated her British rival, Virginia Wade, 6-4, 6-1, in the final. Mrs Court also won her match and then teamed with Lesley Hunt to defeat Great Britain 6-4, 6-4. This clinched the Federation Cup for Australia for 1970. Evonne's contribution to the victory must be

particularly gratifying to Margaret Court, who has made no secret of the fact that she is helping Evonne's coach, Vic Edwards, groom the young tennis star to take over her world crown.

► At a meeting of the Moree Aborigines Advancement Association, Mrs Dulcie Duke read out the following poem which asks some good questions:

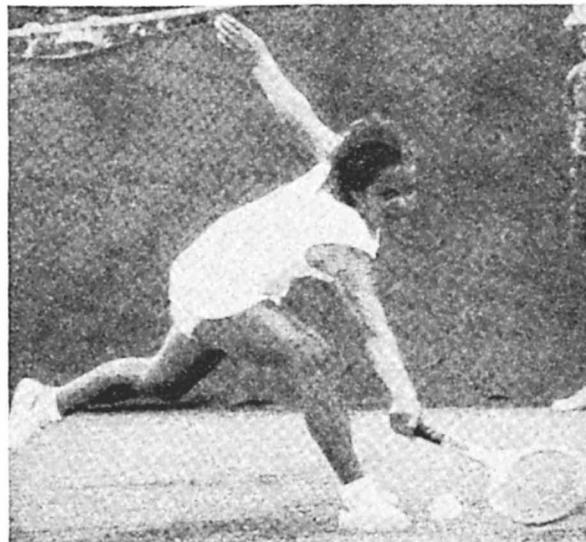
Food For Thought

Are you an active member, the kind that would be missed,
 Or are you just contented that your name is on the list?
 Do you attend the meetings and mingle with the folk,
 Or do you stay at home and criticise and "knock"?
 Do you take an active part to help the work along,
 Or are you simply satisfied to only just belong?
 Do you join committees to see there is no trick,
 Or leave the work to just a few and talk about the clique?
 Don't be just a member—take an active part,
 Come to the meetings often and help with hand and heart.
 Think it over members, you all know right from wrong,
 Are you an active member or do you just belong?

► On Friday, 17th December, a large Christmas party was held by the Wallaga Lake Progress Association in the Settlement Hall. Mr E. Thomas reports that the ten foot Christmas tree and the hall were beautifully decorated with tinsel, streamers, ferns and balloons and the tables groaned under a large variety of party foods. Sixty-six children received individually wrapped gifts from the tree as well as a bag of sweets each. The outstanding success of the party was due in part to the popular weekly dances organized by the Association—dances which provided ample funds to finance this happy event—and partly (reading between the lines) due to the hard work put in by Association members Mr E. Thomas, President; Mrs A. Thomas, Secretary; Mr Barry Parsons, Treasurer and a committee of eight.

► Apart from the Christmas cards I received from people like Faith 'n Harry 'n Ted, I got an interesting Christmas card from the staff and people of Bathurst Island. It was done from an original woodblock design by Bede Tungutalum of Bathurst Island. The design is reproduced here.

► Bourke's **Western Herald** has sent along a photo and report of a wedding at Bourke late in November last year. Miss Mary Matilda Sullivan married Mr Tom Jones at the United Fellowship Church. Relatives and friends from Bourke and as far away as Brewarrina and Wilcannia attended.



Evonne Goolagong plays backhand from baseline against Francoise Durr.

(Photo by courtesy of West Australian Newspapers Ltd, Perth.)



(Photo by courtesy of the Western Herald, Bourke.)



Letters

Dear Editor,

I have a knitting pattern for readers to knit if you feel they would be of any use. It would make me feel good knowing that I'd be making some little kiddie happy in this way. My own son gets quite a kick out of the one I made him.

Sincerely,
Mrs Pamela Murray, Erskineville.

(This letter came late in October. Because it took a while to get a photo of Mrs Murray with the knitted rabbit, there has been this delay. On page 11 Mrs Murray's pattern is reproduced. Thanks Pam. It's going to kill me to type the pattern out, because I'm afraid that I haven't the vaguest understanding of this sort of thing.

Dear Editor,

Just a few lines to thank you for sending me my *New Dawn*. I do look forward to receiving it. It

is a wonderful magazine—I won't say better than the old *Dawn* because I enjoyed it too—but it is good and I show my friends when I finish reading it.

I am Vice-President of the Cunnamulla Australian Native Welfare and had the pleasure of meeting Dr Coombs and party while they were in Cunnamulla. I took them on a tour of the reserves here. I was quite proud to be able to do so as it gave them a first hand look at the dwellings on these reserves and when the people are moved up into the town which is going to happen in the future, I'll feel a little proud because I was able to put my friends' cases more clearly to men like Dr Coombs and Mr Dexter.

I am part Aboriginal (and proud of it).
Good luck for *New Dawn* in the new year,
Barbara Martin.

(Now isn't that the spirit? Good on you, Barbara Martin, and all the people like her. ed.)

The Pope meeting Aboriginal people during his recent visit to Australia. (Photo by courtesy of the Telegraph.)



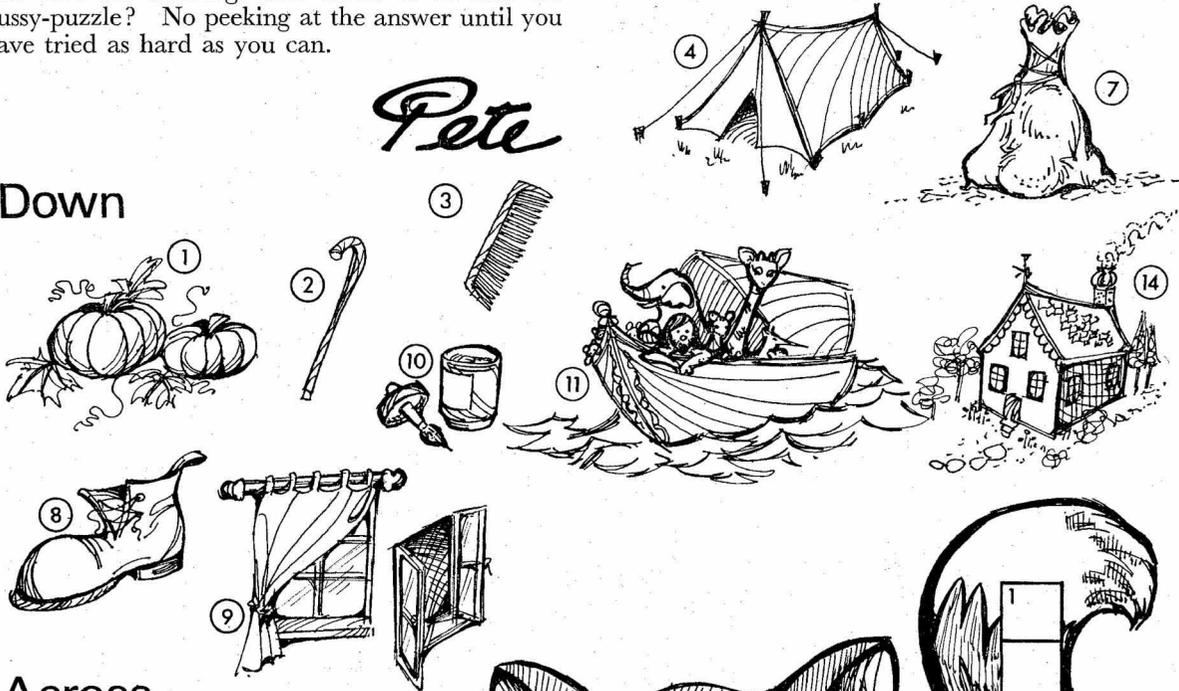
BOORIS' CORNER

Hello for this month!

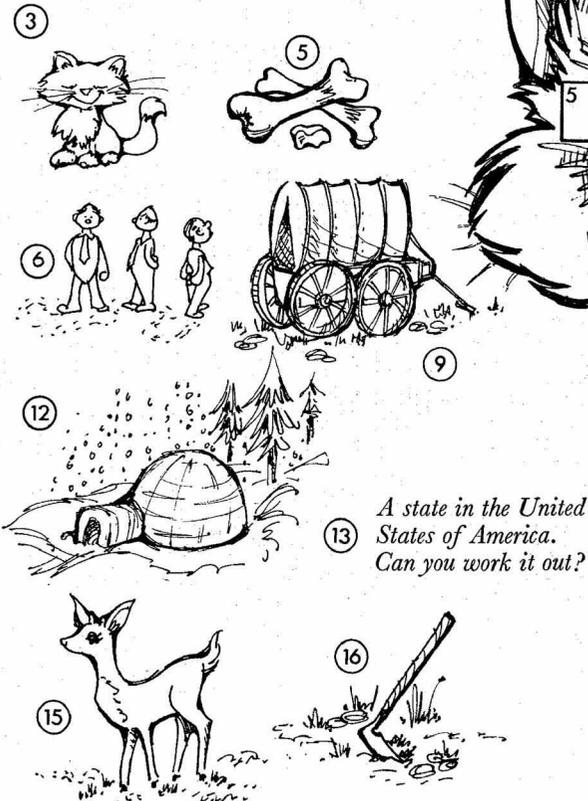
This time, I am going to see whether I can trick you with this special type of crossword puzzle. Can you turn the drawings into words to fit into the pussy-puzzle? No peeking at the answer until you have tried as hard as you can.

Pete

Down



Across



A state in the United States of America.
Can you work it out?

