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# Dawn



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

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## Our Cover . . .

Our Cover girl this month is beautiful Grace Vale of Tamworth.

A large number of guests gathered at the Tamworth Baptist Tabernacle recently when Grace married Walter Munro.

The service was conducted by the Rev. R. B. Graham.

Grace Archibald attended the bride and Alex Blair acted as best man. Following the ceremony a reception was held in the Showground pavilion.

The newly married couple will make their home in Tamworth.

—Photo by courtesy of the  
New England Photographic Service, Tamworth.



## “DAWN”

is a monthly magazine produced by the N.S.W. Aborigines' Welfare Board for the Aboriginal people of New South Wales.

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## In this Issue . . .

	Page.
The Problem of Assimilation . . .	1
Summer Camp again at La Perouse	2
Interesting Broadcast . . . .	3
Wedding Bells . . . . .	4
Home Hints . . . . .	5
Our Roving Cameraman . . . .	6
In the New Guinea Valley (Pictorial)	8
Animals and Birds of the Bible . .	9
Murrin Bridge Fire Fighters . . .	14
The Stone Age Aborigine . . . .	15
They Say . . . . .	16
First Fitness Camp for Aborigines	17
Toomelah C.W.A. . . . .	18
Along the Mail Route . . . . .	19
Help Yourself . . . . .	20
Pete's Page . . . . .	Inside Back Cover
In the Garden . . . . .	Back Cover

# The Problem of Assimilation

## CONDOBOLIN FACES ISSUE

A FEW weeks ago a group of sincere-minded people gathered together in Condobolin, to discuss the vexatious problem of aboriginal welfare and assimilation.

The meeting was unanimous in the belief that something should be done, and done soon, to remove unfair prejudices and anomalies, but now the problem appears to be what CAN be done and HOW will it be done.

The following article from a recent issue of the Condobolin Lachlander provides some interesting food for thought. The article says :—

### THE REAL ANSWER TO THE LOCAL ABORIGINAL PROBLEM

How very difficult it is, even with the very best of intentions, to know what to do to improve the lot of our local aborigines was amply demonstrated at the public meeting held to consider the subject a fortnight ago.

That meeting was exceptionally well attended by a good cross-section of the community, all keen to find some way of improving the conditions under which our local aborigines live.

A long discussion failed to find a practical solution.

It is indeed a problem which has stumped many well meaning people and organisations, not the least of which is the Aboriginal Welfare Board itself.

Whether one refers to social mingling, homes among the whites, equal status or anything else, all plans and ideas can be reduced to the one big question :

**Will the local aborigines be accepted in the community on terms of equality by the people of Condobolin ?**

If the answer to that is NO, then any plans for aboriginal welfare will necessarily be very hard to put into practical effect.

The question of social acceptance has always been the crux of any hope of integration between coloured people and white people, and it is as much to the fore in this country, and possibly more so, than anywhere else.

### CHILDREN

Rightly or wrongly the majority of Australians think that little can be done with the older generation of aborigines and one's efforts should be directed to assimilation of the rising generation.

Such assimilation will always be difficult to attain while aborigines are educated "across the tracks" in schools distinct from those of white children.

It has been suggested that the Mission School should be closed and aboriginal children admitted to the regular public school used by white children.

Here again sweet visions come to grief when faced with cold reality.

Under the conditions in which the overwhelming majority of Condobolin aborigines live, any cultural benefit which aboriginal children would gain from a few hours daily in the public school would be vitiated by the squalid conditions and environment to which they would return after school periods.

The wide contrast between the two would set the aboriginal child a task of constantly changing adjustment, which would be well nigh impossible and would impose a devastating mental strain upon him.

If such a procedure as educating aboriginal children in white schools were to be put into effect, it would for the most part be necessary to enrol them as boarders in order that the influence of the school and the effect of their training could be sustained.

It would be vitally necessary to remove the children from the environment of their present conditions and this, in towns like Condobolin, would bring in its wake more and more difficulties and problems.

### CERTAIN

With only 74,000 aborigines in the whole of Australia, assimilation is inevitable and certain in the course of time.

Such small numbers are bound ultimately to be absorbed by an ever increasing white population and cease to exist in their present entity.

But this will take a long time, and if the white man does not want to wait for nature to take its slow but very sure course, then he will have to make up his mind to accept the native in fact as an equal—socially and in every other respect.

### EXAMPLE

Whether he is really prepared to do this is very doubtful indeed.

A very typical instance was the remark passed at the recent public meeting deploring the isolation of local aborigines in the local picture theatre.

They are expected to sit in the front downstairs.

No doubt the proprietor of the picture theatre would be the first to admit that such a situation is wrong in principle.

But the cold practical facts probably will admit of no other procedure.

How many people in Condobolin or elsewhere would welcome aborigines in the upstairs lounge of a theatre, and how many would go to the lounge if aborigines were to occupy seats in any numbers ?

Nobody with any ethics at all can admit that the principle is right or moral, but in practice the white man reacts against the nice theories he himself admits as correct in strict principle.

It is simply a question of segregation which in practice is followed wherever white and coloured people are found together, not only here but virtually all over the world.

It would seem that the best the white man can do is make the lot of the aborigines as easy as possible and concentrate wherever possible on the educational improvement of the children while letting the inevitable process of nature take its course to deal with a problem, the solution of which apparently cannot be anticipated to any great degree while the white man is not prepared to accept the aborigines as social equals.

## ABORIGINAL POPULATION

The aboriginal population of Australia has never been assessed by census.

Estimated figure for the whole of Australia is 74,000.

Of these 9,800 are in Queensland, with some 7,000 half bloods and 5,700 Torres Strait Islanders.

New South Wales has only about 230 full blood aborigines and about 12,150 mixed bloods.

In Victoria there are about 20 full bloods and a little over 1,000 of aboriginal descent.

South Australia has just over 5,000 aborigines and part aborigines.

In West Australia there are about 21,300 aborigines classified as natives, about 6,000 of whom are nomads.

In the Northern Territory there are about 16,000 full blood aborigines and 1,900 mixed race.

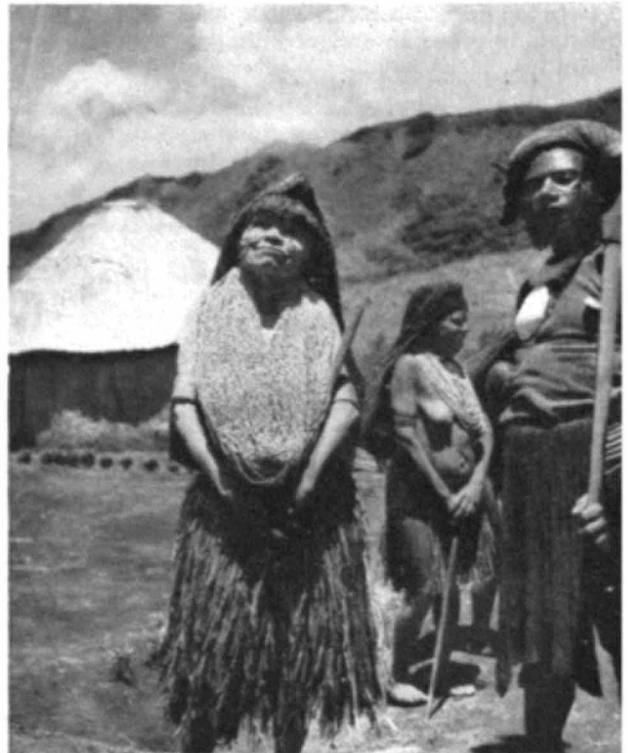
## 1959 SUMMER CAMP AGAIN AT LA PEROUSE

La Perouse has again been chosen as the site for the Annual Summer Camp, 1959, which will be held from the 4th to 18th January. On 4th January, children from the far western area will arrive at Central Station and be transported by bus to La Perouse.

The Board has erected two Nissen huts to accommodate the children, one for boys and one for girls. These should be a great improvement on the tents in which they have been accommodated at previous Camps.

The forthcoming Camp will be in charge of Mr. Eric Arthur-Mason, the Aborigines Welfare Officer for Dubbo.

On the days when the children are not swimming at the beach or playing organised games, they will be entertained at Manly, Luna Park, the Zoo and other places.



**A Mendi (New Guinea) Woman in full mourning with her arms and face smeared with clay and ashes according to native custom**

# INTERESTING BROADCAST

## *Aboriginal Folklore and People*

Aboriginal history was made recently in the form of a number of interesting broadcasts from Station 2LM, Lismore.

These broadcasts, sponsored by the Richmond River Historical Society, were prepared and arranged by Miss Mildred Norledge and based on information given to her by Mr. James Morgan of Coraki.

Mr. Morgan became the first aboriginal citizen to make a broadcast for the Richmond River Historical Society and made an especially good job of it. Here is the script from one of these broadcasts . . .

A Legend from the Dyraaba People.

Speaker Mr. James Morgan, interviewed by Miss Mildred Norledge.

Script compiled by Mildred Norledge.

*Introduction.* "Good evening, listeners. This is Mildred Norledge speaking. First I am going to read to you a legend from the Dyraaba tribe of aboriginal people :—

### 'JOONGURRANAHREEAN.'

a legend which tells you about the Pelicans and their Corroboree ground. After which Mr. Morgan who is in the studio with me, will sing for you a Corroboree song."

In the *DREAMTIME*, which is BOOTHARRUM—there was a plateau where the Pelican played. And the name of the plateau is JOONGURRANAHREEAN. For it was on the plateau of Joongurranahreean that the Corroboree ring of the Pelicans was.

Now in the *Dreamtime*, all birds were coloured alike. And when they wished to look different in colour, as they did one day, they painted themselves different colours. And the colours of the birds that are to be seen on them to this day, are the colours that they painted themselves with on the plateau of *Joongurranahreean*.

The crow painted himself black, with the paint that is made from the bark of the Bloodwood tree. Now to do this, the bark of the tree must first be burnt, and this the crow did. Then the magpie painted himself black, then he used the white clay paint that is *Dullong*, so the magpie became a bird that has black and white feathers. The Pelicans painted themselves black and white. And the parrots painted themselves with bright paints of many colours. And so all the birds painted themselves the colours that are to be seen on them now.

Now it was on the plateau of Joongurranahreean that the birds gathered together for their Corroboree. And one day when the Old Man Pelican—and he was very fat—was walking away from the Corroboree ring,

he heard someone laughing. So the Old Man Pelican turned around to see who was laughing, and he saw that it was the crow laughing at him, laughing at the way he walked, because he was so fat, for the crow found much merriment in seeing the Old Man Pelican walk.

So because the crow has laughed at the Old Man Pelican—the Old Man Pelican picked up a piece of the white clay paint, and straightway threw it at the crow, and the piece of white clay paint that the Old Man Pelican threw at the crow, hit the crow in the eye. And to this day can be seen the white in the eye of the crow, where the white clay paint had hit him.

(At the conclusion of the legend Mr. Morgan sang the Corroboree song.)

"Thank you very much for singing the Corroboree song, Mr. Morgan. I'm sure our listeners have enjoyed it as much as I have."

*Question* : Mr. Morgan—have you ever seen a Corroboree ?

*Answer* : Yes—and once when I was a very young child I was allowed to take part in one, much to my enjoyment.

*Question* : Would you like to tell me about a Corroboree you have seen ?

*Answer* : I will only be too pleased to do so. Corroborees to us—were more or less what your theatre is to the white man. The most exciting part of a Corroboree to me—was the lovely big fires we had—the fires acted as "stage lights" as well as for warmth in the winter or cold nights—this and the entry of the dancers into the Corroboree ring. The dancers would come from all directions for entry into the ring.

The dancers were painted, made up you would call it. Their dressing room—was some selected place in the bush. It was impossible to identify who a dancer was when painted. The dancer's costume was a kind of a loin cloth.

The Corroboree that I remember fascinated me, though I saw it through a child's eyes. The story of which centred around two men lying in the ring—about 15 feet apart, both were wrapped in possum rugs, and were still as though either unconscious or passed away from this world or life.

When the dancers had entered the ring, they would appear as if they were very nervous when they beheld and gathered around one of the two men lying in the ring. So they would dance close to the man in an apprehensive and nervous manner using pantomimic movements all the time. Gradually they would get closer to the man they had first gathered around, and pick him up. The dancers would then carry him

# WEDDING BELLS

to where the other man was lying, placing the man they had carried beside him. Next the dancers would carry the other man to the place in the ring where they had picked up the first man.

Gathering around this man, they indicated by their actions, or what is better termed "*MIME*"—that they were massaging this man, trying to restore him to consciousness or life. After a while he would commence to show some signs of movement. This he would do gradually till he finally reached a "sitting-up" position and after further massage, would stand up—appearing to be very, very weak, and unable to stand properly. Acting the part of a man whose strength was gradually returning to normal, when his actions indicated his strength and vigour had returned to him, he would then take part in the Corroboree with the other dancers.

"Thank you Mr. Morgan for that description of a Corroboree." And now for some more questions.

*Question* : Were the dancers chosen for a Corroboree—or could anyone who wished to do so—take place in it ?

*Answer* : Anyone could take place, providing they had the ability to dance and "*MIME*", as well as practise as the man to whom the Corroboree rightly belonged told them to do.

*Question* : Mr. Morgan—do you mean when you speak of a Corroboree "*as belonging to a man*"—that the man to whom it belonged was responsible for the theme or story of the Corroboree ?

*Answer* : Yes—for he was the one to whom the "*INSPIRATION*" for the story of the Corroboree had come. To this man would come the tune and words for the songs, as well as the Choreography for the dancers. Although my grandfather told me—the inspiration for a Corroboree came to one in dream from the Spirit World, and he had such an experience himself. Experiencing an inspiration of this kind is universal—it is what your playwrights, authors, and great composers—would describe as coming to them "*Out of the Blue*", as the saying is.

*Question* : Would those taking part in a Corroboree practise very much before the Corroboree was presented to the people ?

*Answer* : Yes, those taking part—had to know their parts thoroughly. The practices were "*rehearsed*" for some considerable time, and with the "*owner—producer*" in attendance, who didn't encourage laziness or slackness either. You see it was his *Corroboree*—and therefore all must go well. When those taking part had become "*part-perfect*", it was then that the performance would be given.

*Conclusion* : "Thank you very much—Mr. Morgan—for this interesting talk about your people. I am pleased that you have been able to make this second talk—and I hope you will be able to make a series of these talks. I am sure that our listeners tonight will share the same view.

Good-night, listeners, and thank you all for listening.

Congratulations are extended to two more young couples here at Murrin Bridge, who were happily united in the bonds of matrimony just recently.

On this occasion Miss Irene Harris made a very pretty bride for Mr. Edward King. The happy couple were married at Lake Cargelligo Methodist Church at their own request. Rev. Robert Brand officiated. The bride was accompanied by her niece Miss Iris Harris whilst Edward had requested the presence of the Manager, Mr. Walker, to stand by his side.

The bride and her maid were very nicely dressed with hair-do's of streaming ribbons. In fact these young aboriginal people were a pleasure to behold. Aunt Daisy Kelly is to be commended for her attention to details which were exemplary indeed.

Another Saturday recently heralded a red-letter day in the experience of popular couple Miss Mavis Clarke and Mr. Willie Riley, late of Wilcannia. Their marriage took place in the beautiful Murrin Bridge Station Church, when Rev. Robert Brand again officiated.

As this event had been postponed on several occasions their many friends were eager with anticipation when the day arrived. The bride arrived at the church on the arm of her father Mr. Tom Clarke, who was the proudest dad we have ever seen.

Miss Priscilla Johnson was Mavis' bridesmaid and both young ladies were attended by a pretty little flower girl in the persons of Julianne Clarke and Patricia Johnson. Willie was accompanied by Alfred Kirby as his best man.

The ceremony was simple and beautiful and it was good to hear Willie and Mavis make their solemn vows together in the presence of such a large audience which was very impressed.

The reception took place in the Hall when all guests partook of a sumptuous buffet "*breakfast*" provided by the parents of the bride. During the evening Willie and Mavis entertained the guests with items in song accompanied by the steel guitar. Music for the dances was supplied mainly by Mr. Alf Kirby on his accordion. Tom Clarke acted as M.C., and as usual, performed this onerous task with vigour and enthusiasm to his lasting credit.

Both of these couples are heartily congratulated by the whole district here where they are held in very high regard by both coloured and white people alike. We wish them well in their united lives and every blessing for the future.

(Pictures will be published at a later date.—Ed.)

# HOME



# HINTS

## Some Tasty Dishes

### Cod and Rice Savory

One pound smoked cod or cape fillets, 1 cup uncooked rice, 2 oz. butter or substitute,  $\frac{1}{4}$  cup green pepper, 1 onion, pepper and salt, 1 cup each of milk and water, 2 tomatoes,  $\frac{1}{2}$  cup soft breadcrumbs,  $\frac{1}{2}$  cup grated cheese.

Place fish in large saucepan of cold water and bring to the boil; drain. Remove skin and bones and flake. Wash rice, drain and dry. Cook in heated butter or substitute, stirring constantly, until golden brown. Season with salt and pepper, add green pepper and sliced onion browned lightly. Place in a greased oven-ware dish, add milk and water, then fish and sliced skinned tomatoes. Sprinkle with salt and pepper, top with breadcrumbs mixed with grated cheese. Cover lightly, bake in moderate oven  $\frac{3}{4}$  to 1 hour. Uncover for last 15 minutes to brown top. Serve hot, garnished with parsley. Serves 4 persons.

### Fudge Candies

**Citrus Squares** : Half packet cream cheese, 2 $\frac{1}{2}$  cups sifted icing-sugar,  $\frac{1}{4}$  teaspoon lemon or orange essence, pinch salt,  $\frac{1}{2}$  cup chopped peel.

Beat cheese until soft, gradually blend in icing-sugar, salt, essence, and peel; mix well. Press into greased shallow tin. Chill until firm; cut into squares.

**Chocolate Fudge** : Half packet cream cheese, 2 cups sifted icing-sugar, 5 dessertspoons cocoa,  $\frac{1}{2}$  teaspoon vanilla,  $\frac{1}{2}$  cup chopped walnuts.

Beat cheese until smooth, gradually blend in icing-sugar and cocoa; mix well. Add vanilla and nuts. Press into a greased shallow tin. Chill, cut into squares.

**Coconut Balls** : Half packet cream cheese, 2 cups sifted icing-sugar,  $\frac{1}{2}$  teaspoon vanilla, pinch salt, shredded coconut.

Beat cheese until soft, gradually add icing-sugar, vanilla, and salt; mix. Roll into small balls, coat with coconut. Chill until firm.

### Ginger Cupcakes

Four ounces butter or margarine, 1 tablespoon sugar, 1 egg, 1 cup treacle, 1 cup boiling water, 2 $\frac{1}{4}$  cups flour, 1 teaspoon bicarbonate soda, pinch salt, 1 $\frac{1}{2}$  teaspoons ground ginger, 1 teaspoon cinnamon.

Cream butter or margarine with sugar, add egg, and beat thoroughly. Blend in treacle and boiling water. Add sifted dry ingredients, beat until smooth. Spoon into greased patty-tins and bake in a slow oven 20 minutes. Allow to cool. Cut a slice from top of each cake, spread with prepared orange cream. Cut tops in halves, press into cream as illustrated.

**Orange Cream** : Two ounces cream cheese, 1 $\frac{1}{2}$  teaspoons orange juice,  $\frac{1}{2}$  teaspoon grated orange rind, 2 cups sifted icing-sugar.

Blend cream cheese and orange juice. Add rind and gradually mix in the sugar; blend well.

### HOW TO CARE FOR NYLON

White nylon tends to pick up an off-white tinge if not laundered properly. Wash separately, or with other white fabrics. If washed or dried with coloured fabrics, even pastels, white nylon will take on their dyes.

Wash nylon with synthetic detergent in HOT water. Add commercial water softener if necessary.

White nylon can stand fairly hot water. Use lukewarm water for coloureds. Nylon does not take dye well, so colours are not always very fast to washing.

With all synthetic fabrics, though, too-high temperatures, twisting, wringing, and spinning tend to cause wrinkling. Minimise these as much as possible in either hand or machine washing.

Bleach and blue may be used on white nylon.

Rinse nylon garments thoroughly in clear water to remove all traces of dirt and detergent.

Dry in shade, and away from radiators or other direct heat.

Occasionally dip nylon blouses in a light starch solution to give them a crisp, new look.

### How to Keep Nylon White

Discolouration of white nylon is a phenomenon characteristic of many synthetic fibres.

Even correct washing may not keep whiteness.

To help it, garments which are hand-washed should occasionally be bleached, using two tablespoons of a liquid bleach per gallon of water. Soak for 30 minutes, followed by a thorough rinsing.



# OUR ROVING CAMERAMAN

THE aboriginal people in this State are scattered over a wide area, so far apart that many of them may never meet, but the magic camera can bring to us intimate glimpses of these people and enable us to become better acquainted with each other.

If you have photos at home, similar to those you see published in *Dawn*, send them along and thus add to, and maintain, the interest in your fellow men and women.



Meet Keith and Lance Jackson, of Albion Park Rail Head



Two pretty sisters, Dawn and Hazel Sloane, of Condobolin



This is Esther Nicholls, of far off Pilliga



This handsome young fellow is Keith Kennedy, of Menindee



Two young men from the country. Does anyone know them?



A group of rascals. Trevor and Martin Ballangarry, Carey Jerret and Des Chapman of Bowraville



**Brothers William and John Breckebridge, of Woodenbong**



**Ollie McGuiness, of Cowra, and nephew Robert**



**Meet Daisy Cooper and Barbara Harrison, of Mooroopna**



**Mrs. Tom Close, of Woodenbong, with Bonnie and Ralph**



**This is Margaret Sloane, of Condobolin**



**This time Grace and Joan Close, of Woodenbong**



**Elva Dixon, of Maitland, seems to be in a hurry**



**At the Cowra sports. Ann Coe and Sylvia Williams**



These natives live away in the hills in the background and have walked many miles to this meeting place to sell their wares. We can also see a native type footbridge. This photograph was taken in the Central Highlands of New Guinea

## **CABBAGE TREE ISLAND—By Mrs. Janey Daley**

The School Sports, which were held at Woodburn, provided quite a successful day for Cabbage Tree Island.

Cabbage Tree Island won three cups again this year. Lynette Daley did extra well in the sports and won everything for which she entered.

This lass has been presented with a cup for being the Junior Champion.

The handyman of Cabbage Tree Island and well known resident Mr. Frank Marlowe, who has been in ill health for sometime, will be going to Sydney shortly for treatment.

Mr. and Mrs. Charles Bolt of Cabbage Tree Island have gone to Coonamble for two weeks holiday and are staying with Mrs. Muriel Jones.

The Manager of Cabbage Tree Island is supervising Mr. Robert Bolt and Alan Marlowe (relieving handyman) to beautify Cabbage Tree Island by planting Jacaranda trees.

Mr. Clancy James of Cabbage Tree Island who is a patient at the State Hospital, Lidcombe, is now recovering. He would be very pleased if anyone

would write to him. His address is Mr. Clancy James, Ward 16, State Hospital, Lidcombe, Sydney.

Miss Julia Rhodes is home after a long stay in Sydney and looks in wonderful health.

Recently Cabbage Tree Island A-Grade Football team held a Footballer's Ball at Wardell. Miss Phillis Anderson won the Belle-of-the-Ball and Mr. Henry Cook won the prize for the best dressed man.

Just recently Cabbage Tree Island had the 15th Annual Religious Convention.

The Evangelists were Mr. Leo Bolt, Pastor Frank Roberts, Captain Pink (Salvation Army) and Rev. Druery (Methodist Minister from Ballina).

Visitors from far as Woodenbong, Tabulam, Cubawee and Coraki attended.

Recently the stork visited Mrs. Lorna Kelly of Cabbage Tree Island. She presented her husband (Mr. Harold Kelly) with a son. Mother and son are doing well at Ballina Hospital.

The stork also visited Mrs. Beryl Ferguson. Both mother and son are well.

# Animals and Birds of the Bible

## SOME NAMES UNFAMILIAR

Often when we read the Bible we come across names of birds and animals that are quite strange to us.

Here in Australia this is of course understandable, for few of the birds or animals of the Old World are known to us.

However, we thought it would be interesting if we were to explain the present day names of some of the biblical birds and animals and here they are :—

Under the word “hawk” often a number of small birds of prey are included such as the hobby, the merlin and the kestrel. Sparrows are mentioned frequently in the Bible, but the Hebrew word translated as “sparrow” “bird” or “fowl” may be taken to cover the many species of small passerine bird in Palestine. The peacock is mentioned in connection with Solomon’s trade with the East, but when its name appears in Job, the ostrich is intended.

The cuckoo is common in the Holy land, but the “unclean bird” of Leviticus is probably the shearwater or species of gull eaten in Syria.

“Hoopoe” is the bird intended when “lapwing” is mentioned. The hoopoe has a romantic biblical connection, for legend says that it carried letters between Solomon and the Queen of Sheba. The tawny owl is the “screech owl” of Isaiah. The words are rendered as “swallow” but the passages in Isaiah and Jeremiah referring to the cry of the bird and its return in due season refer to the swift. The habits of the raven are frequently mentioned and its activities in feeding Elijah are one of the best loved of Old Testament stories.

The eagle spoken of in the Old Testament is the great griffon vulture, the type of eagle-headed figures of Assyrian sculpture, emblem of Persia, Syria and of Rome.

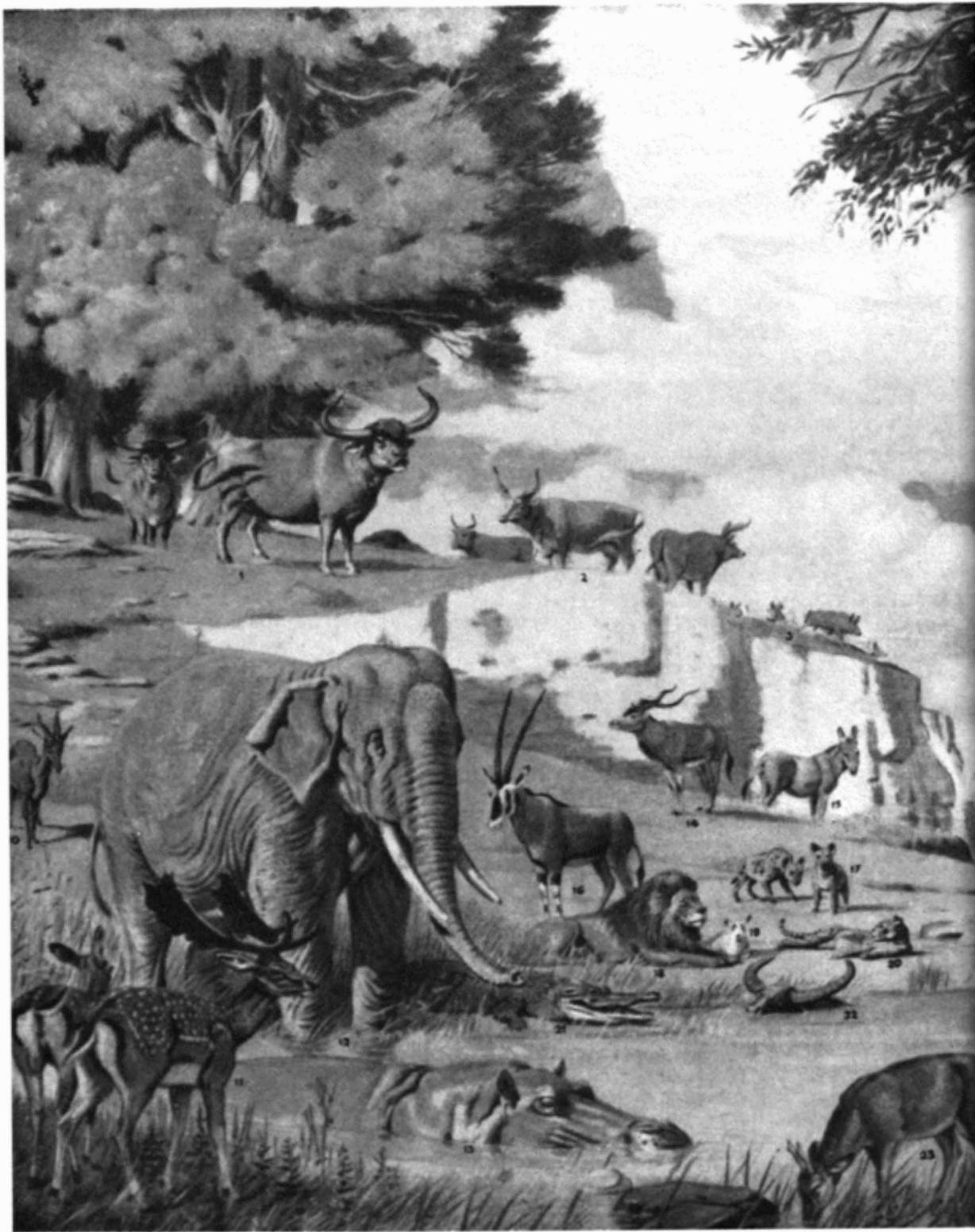
The gier-eagle is the Egyptian vulture, also known as Pharaoh’s hen, the common scavenger of the East. The lammergeier which is the bird intended when the ossifrage is mentioned is also known as the bearded vulture. It is the largest and finest of the birds of prey. The ostrich is referred to in several passages where its beautiful feathers, its speed, its reputed stupidity, and its habit of leaving its eggs in the sand for the sun to hatch out, are mentioned. In some other passages the ostrich is intended when the translator has used the word “owl” and in one case, as we have already said “peacock”.

The swallows referred to in Psalms and Proverbs are chimney swallows and martins but reference in Isaiah and Jeremiah are to the swift.

The animal described as the “unicorn” in the Authorised Version of the bible has nothing to do with the Heraldic beast. It is the now extinct Aurochs or wild ox. The word “cattle” includes the horned buffalo and the “wild bull” is probably the bubalis antelope. The “coney” is not the rabbit but a peculiar little creature still found in rocks in Palestine. The “pygarg” is the addax. The horse is the symbol of war; the ass of peace and thus Our Lord entered Jerusalem riding an Ass’s colt, as a peaceful judge not as an earthly conqueror. To the Jew the dog was not the friend of man, but a despised scavenger. Fox and jackal are described by the same word “shual”, but the foxes sent with firebrands into the Phillistine’s corn by Samson were jackals which hunt in packs and could have been trapped in quantity. The sheep was the animal which, to the Patriarchs, represented the chief source of wealth; it was the principal animal for the religious sacrifice and many scriptural images are drawn from the flock. The goat was the animal of next importance as a source of wealth and to this day the Arabs refer to a man of stately mien as a “he-goat”, a term which does not, to the Western mind, suggest dignity or importance.

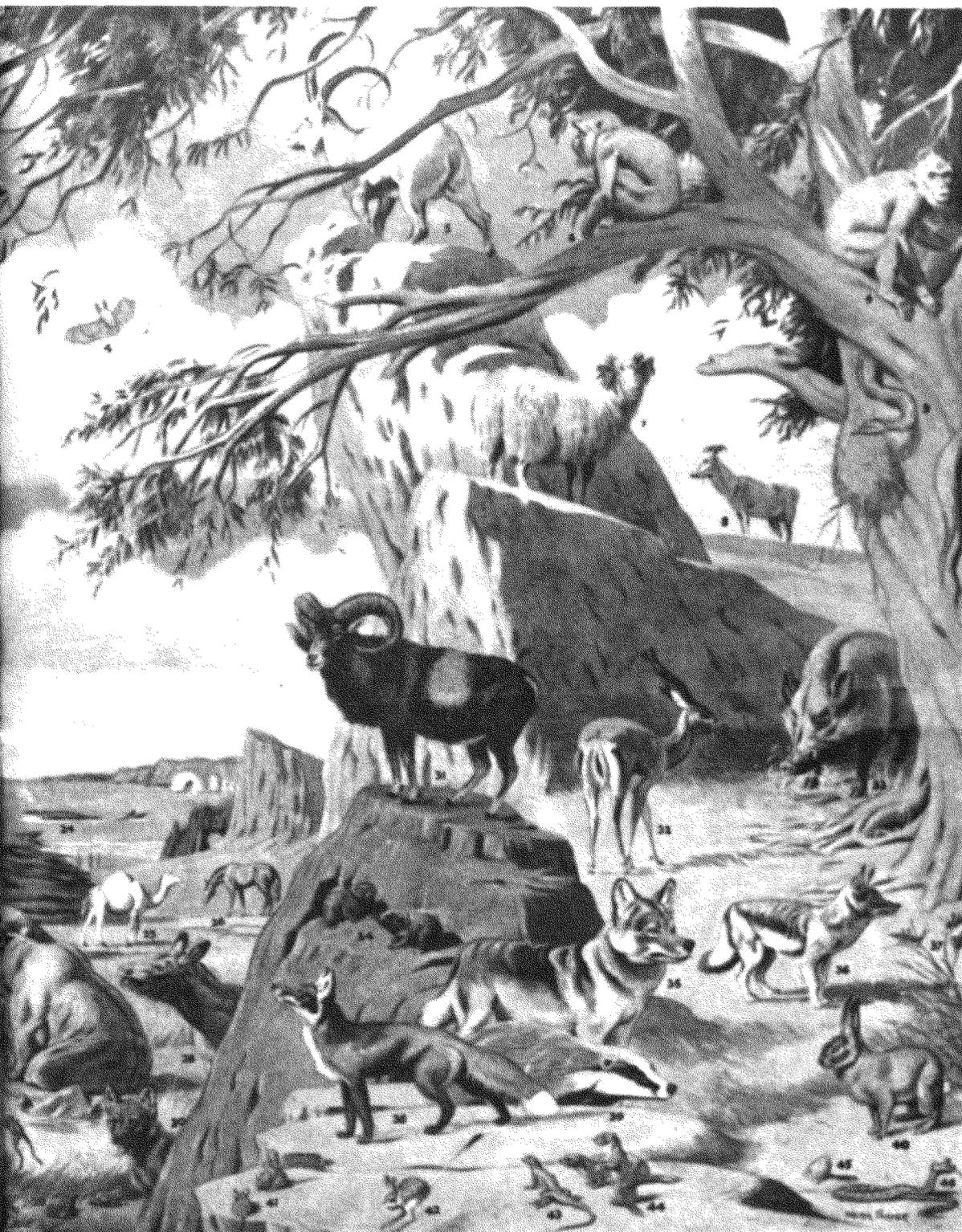
The swine was the most abhorred of all animals and the profession of swineherd the lowest of all callings.

Now turn over to the pictures :—



(1) Aurochs, or wild-ox, called "unicorn"; (2) Cattle;  
 (3) Swine; (4) Bat; (5) Ibex, called "wild goat";  
 (6) Apes; (7) Sheep, fat-tailed; (8) Goat; (9) Serpent;  
 (10) "Wild Bull," probably bubalis antelope; (11) Fallow  
 deer, hart and hind; (12) Elephant; (13) Hippopotamus,

called "Behemoth"; (14) Addax, called "Pygarg  
 (15) Wild ass; (16) Oryx; (17) Hyaena, called "wi  
 beast"; (18) Lion; (19) Lamb; (20) Leopard  
 (21) Crocodile, called "Leviathan"; (22) Water Buffal



**URES**

illed "cattle"; (23) Roe Deer; (24) Whale; (25) Arabian camel; (26) Horse; (27) Bear, the Syrian car; (28) Ass; (29) Frog, the edible variety; (30) Dog; (31) Mouflon, called "chamois"; (32) Gazelle; (33) Wild

Boar; (34) Coney; (35) Wolf; (36) Jackal; (37) Locust; (38) Fox; (39) Badger; (40) Hare; (41) Mice; (42) Jerboa; (43) Lizard; (44) Weasels; (45) Mole, the naked mole-rat; (46) Horned viper.



#### KEY TO FIGURES

(1) The Egyptian Eagle Owl ; (2) Raven ; (3) Kestrel ; (4) Little Owl ; (5), (15) and (16) Sparrows ; (6) Peacock ; (7) and (8) Swift ; (9) Cuckoo ; (10) Hobby ; (11) Peregrine Falcon ; (12) Kite ; (13) Merlin ; (14) Hoopoe ; (17) Stock Dove ; (18) Wood Pigeon ; (19) Rock Dove ; (20) Turtle Dove ; (21) Tawny Owl ; (22) Partridges ; (23) Cock and Hens.



**KEY TO FIGURES**

(1) Black Kite; (2) and (6) Egyptian Vulture; (3) Griffon "ossifrage"; (8) Osprey; (9) Crane; (10) Heron; (11) Bitterns; (12) Pelicans; (13) Quails; (14) Cormorant; (15) Stork; (4) Swallows; (5) Ostrich; (7) Lammergeier, called

## MURRIN BRIDGE FIRE FIGHTERS

Murrin Bridge residents are very thankful to the Board for its generosity in supplying a very efficient fire-fighting unit.

When the beautiful little "Riverside" and "Villiers" power unit arrived we were nonplussed at first as to how and where to mount it, being still without a truck of any kind. This was especially the case also when the Cruciform water tank arrived to go with the pump.

However, the idea then occurred of contacting car dealers in an endeavour to purchase an old Pontiac car which was practically in ruins on the Station. After a bit of dealing the firm offered the Manager the wrecked car for £5. It was Mr. James' idea to build a trailer big and strong enough to independently convey the whole unit to any fire about the Station whether it be house or grass fire.

And so the Assistant Manager and one handyman soon dismantled the car, and in spite of cracked chassis and broken springs the men, with many laborious trips to the Station junk heap, gradually built the unit complete with pine decking, side running boards, and a good substantial triangular draw bar which was made for us by a local blacksmith, and only because we did not have a forge on the Station. I must add that the trailer gradually evolved from a 2-wheeler to a 4-wheeler. Fortunately all the tyres were found on the Station, which helped to make the unit a very economical one indeed.

It was quite an event for the men when the finished article finally emerged from the assembly lines and ready for trials. At the trials the men successfully quenched an oil fire in less than a minute, and to the entire satisfaction of everyone the trials showed that it takes just on 40 minutes to empty the tank of water. This should be ample time to quench any outbreak of fire on or around the Aborigine Station.

In addition to space for the tank and motor there is plenty of room for half a dozen knapsacks as auxiliaries. The hardwood running boards supply additional footholds for fire fighting men also.

And so, with the bushfire danger period fast approaching, the residents and all concerned here now have greater feeling of safety, bearing in mind how close this Station was to being annihilated by fire in December of 1957, when a bushfire scorched the Eastern boundary and was quenched by the prompt action of our neighbours.

## ARMIDALE WEDDING



Alan Cutmore of Armidale with his bride (formerly Mary Walford) together with, from left to right, Mrs. Cutmore, Mrs. Walford, Mr. and Mrs. Alf Cutmore and a friend who took the place of Mr. Walford who was unable to attend

\* \* \* \*



Mr. and Mrs. Alan Cutmore with the Rev. Dr. J. Udy who officiated at their wedding in the Armidale Methodist Church recently

# The Stone Age Aborigine

## **SOME OLD TIME WEAPONS**



1. Killer Boomerang (non-returning), Arunta tribe, Central Australia.
2. Bullroarer (Arunta) whirled around during initiation ceremonies by string of human hair. Inscribed by means of a possum's tooth, the design being the tracks of the witchetty grub.
3. Crab claw pipe, decorated with rock ochres, Northern Territory.
- 4 and 5. Spear heads, carved and decorated, Arnhem Land.
6. Woomera, or spear thrower, gives speed and direction to the throwing of a spear.
7. Stone Tjurunga (churunga), most sacred carved possession of the Central Australian native.
8. Stone axe with wooden handle.
9. Pair of armlets.
10. Carved and painted bullroarer as used in Arnhem Land for Corroborees. Makes buzzing sound when twirled around by string which is made from bark of tree.
11. Hooked boomerang.



## TOOMELAH C.W.A.

It was a really memorable day for the second birthday of the Toomelah Branch of the C.W.A. at Boggabilla. To begin with it was a typical spring day heavy with the scent of orange blossom, and together with the spring flowers it was a day both visitors and resident members will long remember. .

A steady stream of traffic invaded the Station, representing C.W.A. members who had travelled from Croppa Creek, some 40 miles away, North Star 30 miles away, and the next door neighbours, Boggabilla, just ten miles away. There was a total altogether of 55 ladies present for this happy event, and the party commenced with a number of games which added to the general happiness of the occasion.

A highlight in more ways than one was presented when the pressure stove caught alight whilst the ladies were preparing tea. Fortunately the fire was quickly put out without the use of any fire equipment.

The Birthday cake was made by Mrs. Brown, the President of the Boggabilla Branch and was decorated by Mrs. Brown of Delungra, who is the Handicrafts Officer of the C.W.A. for New South Wales. Mrs. Brown and her daughter were giving a three-day Handicrafts demonstration in Boggabilla at the time.

The resident members also made a number of cookies, cakes and sandwiches which together with the finely decorated birthday cake made a very palatable show.

When the party came to an end the visitors were shown around the administration centre of the Station.

## BARYULGIL FOOTBALL

The recently ended football season has seen the fruits of organisation, coaching and training when Baryulgil football team, previously unrecognised in the Rugby League Code on the North Coast, reached the final in their division. Bonalbo was the only team to defeat them this year.

This was a great achievement for the players themselves and for their coach and organiser, Mr. Reg Simmons of Baryulgil Post Office. Mr. Simmons took this team, which in two prior seasons had not won a

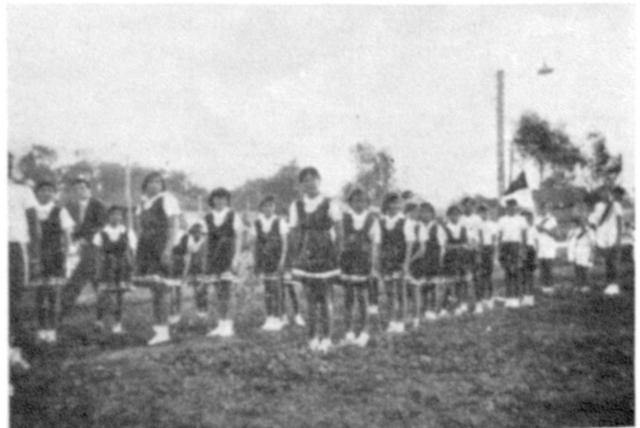
match and transformed it into its present position. The team have had a good following to their matches and have the keen support and interest of the whole district.

Great things are expected from this team next season.

Most of the players are employed by Asbestos Mines Pty. Ltd. The Management of this company is extremely interested in developing team spirit, the essence of good football. With this in mind, the Manager of the Mine, Mr. A. J. Allen, has promised a generous donation and if the team wins next year, a blazer pocket to each player.

The Company is encouraging the employees to build a better type of dwelling and great incentive is given by way of a company-controlled voluntary savings scheme. Advice and assistance in purchasing materials is available at all times, and the skilled knowledge on how to design and erect their homes is available to any employee.

This company feels that there is great opportunity for the aboriginal worker in a variety of manual positions to-day. With this in mind, they are training employees in the skilled positions in their quarry, mill and new constructional work. It is a great achievement not only for this company, but for the aboriginal people in Australia to realise that the leading hand in the quarry and also the mill are both aborigines.



Spick and span in their neat uniforms the Boggabilla school-children presented a pleasing picture at the inter-school sports at Moree

# FIRST FITNESS CAMP FOR ABORIGINES

Sixty-six boys taking part in the first all-aborigine National Fitness camp in the State made a fine impression in Lennox Head recently.

In the first day and a half of their settling-in process for the week's camp, the youngsters, whose ages range from 10 to 15 years, were reserved, but thoroughly happy.

The camp director, Mr. Joe Bagnell, of Sydney, said the lads were a great crowd of boys. He had been vastly impressed by every aspect of their approach to camp activities.

He said that other camps had had coloured lads included in the groups and, in one instance, there had been an Eskimo boy.

The boys, at Lennox Head, come from reserves between the Kempsey district and Woodenbong. Some of them were seeing the sea for the first time.

Two art instructors from the East Sydney Technical College, Messrs. Garrie Collins and Bob Powter, said it was a new experience to see the approach being made to art work by the lads, particularly in their free expression and use of colour.

"It's a bit early yet, but some of the work they have done has been astounding for both the choice and range of colour," said Mr. Collins.

One day the lads were given their introduction to plaster work. They had to work quickly by incising their outlines on the drying plaster and then colour and complete their subject. In some instances, pippi shells and other shells were used decoratively, with smaller shells used as eyes.

There was an emphasis on sporting subjects, but some used the birds and animals of the bush and one lad concentrated on the aboriginal motifs which have become popular in contemporary designs.

"These lads have come from reserves, but it has been fascinating to see the evidence of the survival of the typical forms of the art of their people," said one of the instructors.

The camp activities for the boys included concerts and musical items, handicraft work, gymnastics, softball, football and bushcraft, which includes camp cooking.

Films were shown one Tuesday night by the district supervisor of Junior Farmer clubs, Mr. C. E. Purdue.

Mr. Bagnell said that the lads fitted splendidly into the routine of the camp. The sleeping lodges had never been kept cleaner or tidier and they did their washing up after each meal. Two of the boys were rostered each meal for serving on the tables.

Half a dozen of the boys took guitars to the camp, several mouth organs, and one of them, Albert Torrens, of Tabulam, played on a leaf although "these down here are a bit hard".

Three of the lads, Hector Mercy, 14, of Tabulam; Willie Donnelly, 12, of Tabulam, and Barry Roberts, 13, of Cubawee, became the "orchestra" for their camp concerts.

The boys came from reserves at Woodenbong, Tabulam, Cubawee, Cabbage Tree, Burnt Bridge, and other centres of the Kempsey district.

The Camp was an unqualified success and did much to capture public interest in the district and to break down some of those obnoxious North Coast prejudices.

Among the distinguished visitors to the camp was Mr. C. Ebert, Area Director of Education at Lismore, who was most favourably impressed. Mr. Le Brun, Manager of Radio Station 2LM, Lismore, visited the camp one evening and made a 30-minute concert recording. This recording which was broadcast over the station a few nights later was enthusiastically acclaimed by all who heard it.

Throughout the whole camp the children were a credit to the Managers, their teachers and to their people. The Area Superintendent of Physical Education, Mr. Walker, the Camp Director, Mr. Bagnell and indeed the whole staff, all said the camp was one of the happiest they had experienced. Mr. Walker referred to it as the "Camp of Laughter". The Director of the Camp and three of his staff had had no previous experience with aboriginal children and as a result of this camp are now ardently sympathetic. Mr. Walker became so interested he expressed his intention of returning to the North Coast soon to visit the stations and reserves from which the children came, to renew acquaintances.

On arrival at the camp the boys were organised into four Lodges, approximately 16 in each and called the Seagulls, the Cormorants, the Herons and the Redbills.

## Special Night Activities

The special night activities organised for the boys were a Pirate Night, a Radio Night, a Campfire Night, a Film Night and a special Concert Night with a visit by Radio Station 2LM.

Other special activities of the week included beach sports, a sports carnival, an address by a Junior Farmer Organiser. There was also an educational tour by bus to Byron Bay where the Norco butter, cream and cheese factory was visited. A visit was also made to the Light-house. There was also special sports on the day visitors came to the camp and one of the special features was jousting from canoes in Lake Ainsworth with contestants armed with mops.

## Inter-lodge Competitions

Inter-lodge competitions included table hygiene, Lodge and toilet cleaning, neatest assembly, pirate night dress, radio night, beach sport and canoe regatta with the point score finishing as follows :

Seagulls 20, Cormorants and Red Bills deadheading with 19 each and the Herons 12 points.

Two of the instructors at the camp were Art teachers from East Sydney Technical College and they were astounded at the quality of the boy's work.

Another unusual feature, according to the staff, was that only *two* of the sixty-six children couldn't swim.

### Visitors

Visitors to the Camp included the Area Director of Education, Mr. Ebert; the Editor of the *Northern Star*, Mr. Murray; the Editor of the *Ballina Pilot*, Mr. Mercer; the Manager of 2LM Lismore, Mr. Le Brun; the Headmaster of Casino Primary School, Mr. J. Small; the Welfare Officer at Kempsey, Mr. Nortob; The Manager of Taree Aboriginal Station, Mr. Thomas; The Manager of Woodenbong Aboriginal Station, Mr. Shurmer; Mr. and Mrs. Butcher of Cabbage Tree Island Station; Mr. and Mrs. McCrohane of Cabbage Tree Island Station; Mr. and Mrs. Keetch of Woodenbong Aboriginal School; Mrs. Brill, a member of the Lismore Aboriginal Welfare Committee; The Secretary of the Lismore Teachers Federation, Mr. Brill; The Lismore Welfare Officer and his wife.

The following members of local Apex Clubs also visited the camp: Mr. Max Newton, Mr. J. Holder, Mr. C. Watson, Mr. W. Wickham, Mr. A. Williams and Mr. H. Phillips.

### Lodge Leaders

The Lodge leaders were—

Seagulls—Michael Bryant of Nambucca Heads.

Red Bills—Hector Mercy of Tabulam.

Hérons—Barry Roberts of Cubawee.

Cormorants—Dallas Thompson of Burnt Bridge.

The special award for the most outstanding boy at the camp went to Michael Bryant.

## PRIZE FOR ESSAY COMPETITION

Miss E. Langhorne, "Oreel", 14 Hale Street, Mosman, called at the office one day recently and donated an amount of £1 10s. od. as prize money for an Essay Competition to be run through *Dawn*.

She suggested that the competition be for children of school age, *i.e.*, under 15 years.

It is suggested that the prize money be donated as follows:

1st Prize, £1 0s. od.

2nd Prize, 10s. od.

The subject is to be "What I wish to do when I leave School".

This is YOUR chance to win a valuable prize and also to see your essay published in *Dawn*.

The competition will close on December 31st, and all entries must be forwarded to the Editor of *Dawn*, Box 30, G.P.O., Sydney, BEFORE that date.

All entries must be written in ink, on one side of the paper only and neatness will play an important part in the judges' decision. Get your entry in NOW.

# Toomelah C.W.A.

Another stage of the progress of the Toomelah Branch of the C.W.A. took place on the Station at Boggabilla recently. Incidentally it should be pointed out that the branch on the Station is known as the Toomelah Branch to distinguish it from the branch in Boggabilla township.

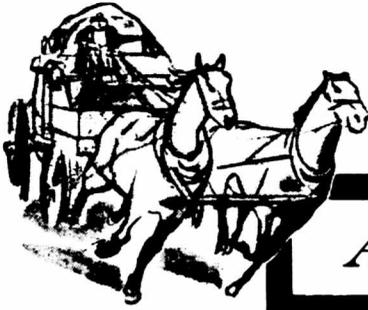
This event was the second annual meeting, and was held in the Station Hall. Minutes of the previous meeting were read and on a motion of Mrs. S. McGrady, seconded by Mrs. H. Duncan, were adopted. Reports were read and adopted on a motion of Mrs. M. Duncan and seconded by Mrs. P. Knox.

Election of Office Bearers then took place. Mr. J. Buchanan took the chair and results were as follows:— Mrs. H. Duncan, president; Mrs. S. McGrady, delegate; Mrs. L. Dennison and Mrs. M. McGrady both vice-presidents; Mrs. W. E. Roberson, secretary; Mrs. J. Buchanan, treasurer and Mr. J. Buchanan, auditor.

The report of the Retiring President (Mrs. Mavis McGrady) was as follows:—I am very proud to present my yearly report. We have our regular meetings each month in the Station Hall, where the C.W.A. library and kitchen is housed. We have recently had a sink and a water connection put in. We sent two delegates to Sydney. I was unable to go myself and was really very disappointed. We have had raffles and sales to raise money for our Branch. We also had our first handicraft lessons this year, some of our members making baskets and others making trays. I have been very happy and enjoyed being President for the year and I want to thank all the members for being so helpful in my work."

Then followed the report of the Secretary, Mrs. W. E. Roberson. "A Christmas Party was held last year and was much enjoyed by the members present. We made felt toys for the children's party and a donation of £6 was given by the C.W.A. We have attended two group conferences, one at Croppa Creek and one at Myall Creek, and also the Annual Conference in Sydney where our delegates were given a great welcome. Basketry classes were held in the Station Hall and good work was done. Our thanks to the members of the Goondiwindi C.W.A. for their help.

"We raised over £22 this year on the stalls and a dance. We were fortunate to be given free rail warrants by the Aborigines Welfare Board for our delegates on their trip to Sydney. Although the programme has been small we feel we have made a move in the right direction by attending all conferences and we hope to get some new members this year, who will put new blood into our Branch."



## ALONG THE MAIL ROUTE

Mr. Harold Blair, a Member of the Aboriginal Welfare Board of Victoria, left Melbourne one day recently for Europe to attend the Summit Conference for the Moral Re-Armament of the Nations, now taking place at Caux-sur-Montreux, Switzerland. Mr. Blair's mother from Queensland is also in the party which is part of a delegation from the South Pacific.

Speaking at a farewell reception given by Colonel Malise Hore-Ruthven in the Melbourne home of Dr. Buchman, initiator of Moral Re-Armament, Mr. Blair said: "At Moral Re-Armament Assemblies there is no colour bar. That is one of the things I like about MRA. I am fighting for that object that my coloured brothers and Asian friends are on the same footing. We have to be a force to remake the world. I want to see harmony, peace, love and understanding. If we are sincere we will find it at Caux."

Guest of Honour at the occasion was His Excellency the Indian High Commissioner, Mr. P. A. Menon. Mr. Menon spoke of his association with Dr. Buchman since first meeting him at the inception of the United Nations in 1945.

The South Pacific Delegation go to Caux where amongst the 40 nations represented there are many leaders from the Middle East. They have appealed to Dr. Buchman to send an international force of Moral Re-Armament into their countries.

A further contingent of the Delegation left early last month and included Papuans and New Zealanders.

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### C.W.A. CONFERENCE AT INVERELL

Four members of the C.W.A. branch on the Boggabilla Station attended the 33rd Annual Gwydir Group Conference held at Inverell recently.

The party which was driven by Mrs. Buchanan, included Mrs. Susie McGrady, delegate, Mrs. Hannah Duncan, President, and Mrs. Roberson, Secretary. This was Mrs. Duncan's first appearance in her capacity as the newly elected president.

Mrs. McGrady was chosen to give a vote of thanks to the members of the Inverell Branch who acted as hosts on this occasion.

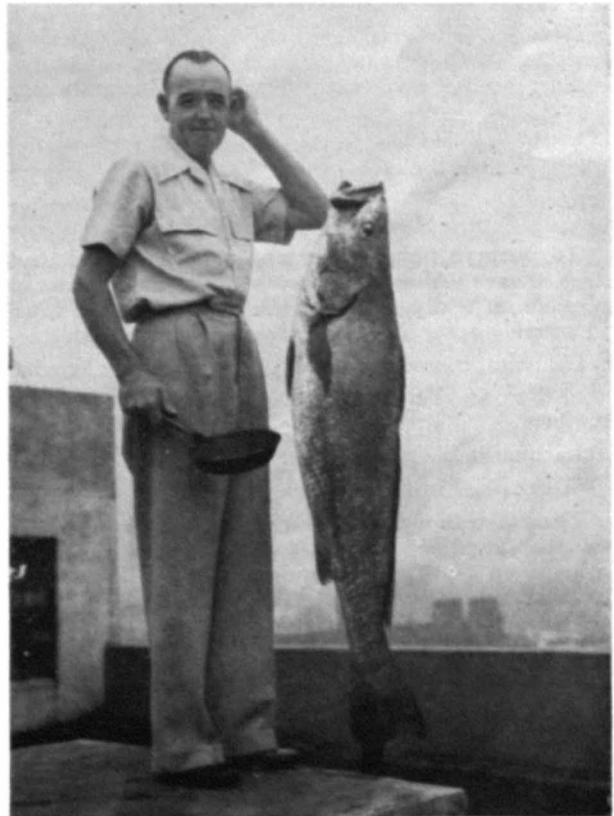
Amongst the business discussed, was that of the installation of a public call box on the Station.

### SCHOOL CHILDREN

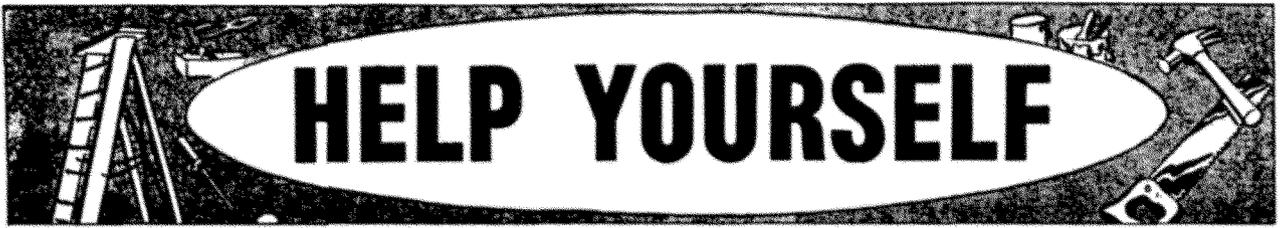
Three of the pupils of Baryulgil School went to Sydney to represent their fellow pupils at the Combined Country and State Athletic Championships. These were Mickey Mundine, Charley Avery and Richard Harrington. The three competed in the relay events and Richard competed in the high jump as well.

Colin Daley and Charley Avery went to the National Fitness Camp at Broken Bay and enjoyed themselves immensely.

All the children in the Primary School were taken by private cars into Grafton to see the Grafton Primary Girls enact the operetta, "Princess Ju Ju".



Harold "Killer" Braddock, a well-known fisherman and huntsman of Caringbah, wonders how he is going to get his big fish in the little frying pan. Harold caught this giant jewfish off his wharf at Yowie Bay



## Hints for Amateur Painters

For coping with small paint spots which have splashed on to tile or porcelain, soak a piece of cottonwool or absorbent cotton in nailpolish remover and rub the spot.

To remove whitewash from walls in order to paint them with coloured distemper, go over the surface with a wire brush. Then scrub the brickwork with one part of vinegar to 20 parts of water. Rinse the wall down with clean water.

Don't start on outside walls early in the morning or after wet weather. Be sure the walls are really dry.

### A WORKING ORDER

If you're redecorating an entire room, the order of work, in both preparation and finishing, should be ceiling, walls, woodwork (windows, skirting-boards, doors), and finally floors.

With panelled doors you should paint the panels first, and then the cross-pieces.

### CLEANING CLUES

To preserve paintbrushes and get the best of work from them : After using, work off as much paint as possible on a dry, clean board. Then soak the brush thoroughly according to what you have been using :—

- Oil paint, enamel, or varnish in turpentine or benzine.
- Shellac in denatured alcohol or liquid varnish remover.
- Lacquer in lacquer thinner.
- Water paint in warm water.

Then take an old comb or small stiff brush and scrape out the soft paint, working from the base of the bristles away from the handle. Squeeze out all liquid, rinse in clean liquid, smooth bristles, and hang up to dry.

## Flowers in the Home

“Double” the quantity of your flowers by placing the vase in front of a mirror.

If you give a lot of winter parties, there'll be few flowers in the garden, and buying flowers can be expensive. Invest instead in a couple of beautiful

artificial roses (the type you might pin to an evening-dress) and use them as an everlasting table centre surrounded by a few fresh green leaves.

\* \* \* \*

There's no fun in being conventional with flower arrangements, so experiment. One idea is to cut a square out of a vegetable-marrow at one end. Fill with water and use as a holder for leaves, flowers, grasses, and so on.

\* \* \* \*

When arranging flowers in a non-transparent vase, try putting screwed-up newspaper between the stems to hold them in their places.

\* \* \* \*

Never leave flowers in draughts, as they like even temperatures.

\* \* \* \*

Carnations will last longer in the house if they're sprinkled from time to time with ice-cold water.

\* \* \* \*

Put a penny in the bottom of your rose bowl. It helps keep the roses fresh.

\* \* \* \*

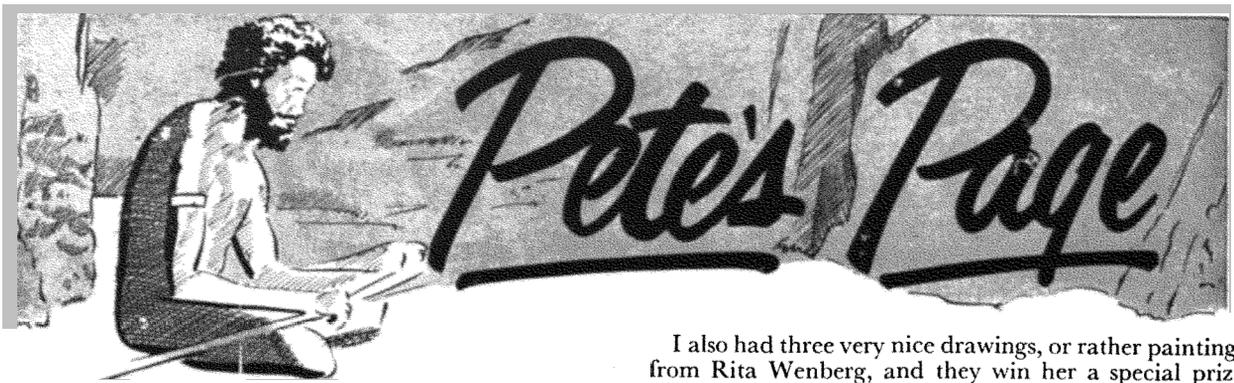
A teaspoon of common salt in a vase of lukewarm water will sometimes revive roses and other flowers.

\* \* \* \*

When growing ivy in water, keep a small piece of charcoal in the water.



When this truck, all that is left now is tangled wreckage, went over a bridge at Brewarrina recently, three youths were killed and several others injured



Hello Kids,

Well, next month is the month we have all been looking for . . . the month that brings us Christmas, holidays, and all manner of good things. It is also a time when many of you will be thinking of leaving school and taking on jobs for yourselves.

I do hope you will take my advice and hesitate a little before you eventually decide to leave school. If it is at all possible for you to stay on for another year, then do so by all means. There is probably nothing more important to young men and women of today, particularly aboriginal folk, than a good education. A good education will open many doors for you and make life much easier as you strive to take your place in the world with your fellow men and women and the white community. I know we all get sick of school and look forward to the holidays and the time when we can leave, but we must think of the future, not just tomorrow or next year but the many years ahead of us. So think it over, will you? Thanks to Olive Mitchell of Cootamundra for a nice note and some splendid drawings. No prize this time Olive, but better luck next time.

I have had a very nice letter from Edith Blair of New Valley Road, Tingha. Edith, who likes *Dawn* very much, is 15 years of age and would like some pen friends, boys or girls about 15 or 16 years of age. She promises to answer all the letters, so how about some mail for her? Also a nice letter from my pal Helen Clarke of Berthong Street, Cootamundra, telling me all about the recent Cootamundra Show. Helen said "This was Cootamundra's 69th show and the best yet. Even though heavy rain fell one day, the gate takings were almost £600. Many children enjoyed themselves in the Octopus and the Ferris Wheel and could be heard screaming and whooping as they were flung about in the drenching rain". Thanks for your letter Helen, and I look forward to hearing from you again soon.

I also had three very nice drawings, or rather paintings, from Rita Wenberg, and they win her a special prize. Congratulations to you, Rita. I am only sorry that we cannot reproduce these paintings in all their colours.

I also had a nice letter from Pam Clark of "Eurabah", Come-by-Chance, New South Wales. This property is 20 miles from Walgett, and as you can imagine, Pam gets lonely sometimes, and would like some pen friends. She is 15 years of age and would like to hear from some folks about her own age.



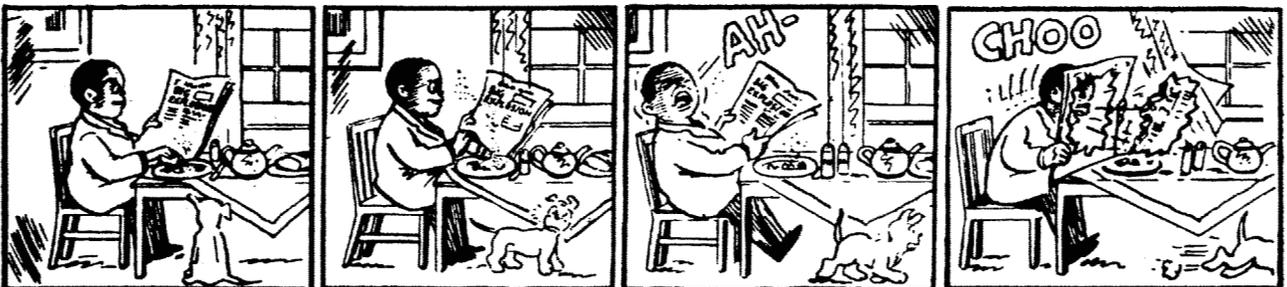
**Believe it or not, but this is Pete himself down on the watercourse at Moree looking for a good spot to catch some jewfish. Unfortunately there were more snakes than fish**

Well kids, I guess that's about all for now, but I'll be back with you next month for our very special Christmas issue.

All the best,

Your sincere pal,

*Pete*





## SWEET POTATO

These hardy plants provide a welcome addition to the Autumn and Winter vegetables. They are not grown from seed but from rooted cuttings usually available about October.

### Requirements

This crop thrives in a light sandy loam and a warm sheltered position. It will also give good results in moderate loams but resents any trace of water-logging after rain. Heavy manuring is not recommended, as this tends to increase the growth of the foliage at the expense of the tubers. However, land that has been manured for a preceding crop is ideal. Any artificial fertiliser with an excess of Sulphate of Ammonia or Nitrate of Soda should be avoided. A good mixture is one part Sulphate of Ammonia, three parts Superphosphate, and one part Potash, measured by weight. Allow 4 ounces of this to each 5 yards of row. Ready-mixed plant foods are also available and have a similar analysis.

Before planting, ground should be well dug over but not necessarily deeply, and allowed to settle for a week or two.

### When to Plant

The planting season extends from October to November and there should be approximately five frost-free months ahead if the tubers are to fully mature.

### How to Plant

The rows are marked out 2 ft. 6 inches apart and the rooted cuttings about 18 inches apart in the rows. Avoid deep planting, for the natural habit of this plant is to produce its tubers near the surface.

### Cultivation

Only very shallow cultivation must be practised, mainly for keeping down the weed growth. They require ample water during dry weather and irrigation is usually found the best method. Plants will sometimes root at the joints of the trailers but this can be prevented by lifting them occasionally with a fork.

A tuber is ready for cooking if after being cut it dries white, but if it exudes a milky juice which turns greenish-black, it is immature. Normally the crop is dug when

the plants are cut down by the first frosts, but quite frequently there are tubers ready for digging four months after planting.

## TAMPALA

A green leafy vegetable, used in the same way as Spinach and other "greens". Appears to stand our hot dry summers, when regular pickings can be made from fully grown plants. Sometimes plants are allowed to grow only 6 inches high and are used whole. For this purpose regular sowings should be made every two or three weeks.

Sowings are made in the early Spring and continued throughout the Summer. They thrive in a moderately rich loam and do not need heavy watering. No transplanting is necessary, unless plants are to be fully grown, in which case space 12 inches apart.



A group of glamour girls from Condobolin and all of them keen gardening enthusiasts