



NEW DAWN

A MAGAZINE
FOR THE ABORIGINAL PEOPLE
OF NEW SOUTH WALES

NOVEMBER, 1970

Another mixed bag this month, ranging from stories about the Aborigine in Western Australia, to the mothers of Bomaderry in N.S.W. In the last few months, NEW DAWN has had to report the death of several well-known Aborigines and this issue is no exception. Several Aboriginal people were discussing the deaths recently. They were struck by how much the old order is changing. Aborigines are beginning to come out of their shell and take their rightful place in Australian society. A similar thing has and is happening to the American Negro. That is why, for the interest of the younger readers of NEW DAWN, this issue includes a reprint of *Soul Brother No. 1*—the story of one Negro's rise to fame. We may well see this story being duplicated by some of the Aboriginal folk now entering their teens.

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

November 1970 Vol. 1 No. 8

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



IN THIS ISSUE

- 1 In memory of Cecil Taylor
 - 2 How the porcupine got its quills
 - 3 Soul Brother No. 1
 - 4 Aboriginal reserves
 - 5 Aborigines Advisory Council Elections
 - 6 A trip to Adventureland
 - 7 Mothers to generations of Aborigines
 - 9 Western Australia and the Aboriginal
 - 10 The culture, identity and future of the Aborigines
 - 12 The Australian Aborigines
 - 12 A photographic rideabout around Nowra
 - 14 Smoke signals
 - 16 Letters
 - Boori's Corner (inside back cover)
-

THE FRONT AND BACK COVERS show you Gracie Mumbler from the front, the sides and the back. Just to be, well, silly if you like, I decided to give you as close to a three dimensional, or rounded Gracie as I could. Gracie, as you can see, is fiercely concentrating—even the back view shows this.

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

“Mr Cecil Taylor was born at The Risk, north of Kyogle where his family worked for the pioneer Wilson family. He was one of the first pupils enrolled at Woodenbong Public School and he was a guest of honour at their recent Diamond Jubilee celebrations. Cecil Taylor believed in his people’s culture and compiled a dictionary of their tribal dialect—Gidabal—with the English translation.



Mr Taylor was a member of the Casino Advancement League and always wanted to do the best for his people and the settlement of Woodenbong which was his home. He fostered the songs and corroboree dances of his own people and performed with a group from Woodenbong at a recent Aboriginal National Day function.

He was also a guest at the Casino Historical Society where a film and tape recording was made of his performance with his group of dancers.

Mr Taylor was 68 years of age when he died. He was one of the few full blood Aboriginals in the North Coast area and the district is the poorer for his passing as it has lost a true son.”

Mr R. Manyweathers, M.L.C.

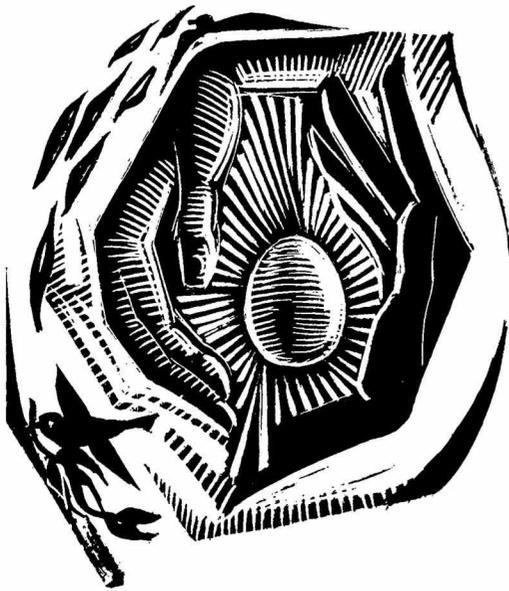
In Memory of Cecil Taylor

—WHO DIED IN LISMORE ON 12th AUGUST, 1970

When a tribal man is going to die, he gets several warnings—intuitions—if you like. Then he begins to collect the thoughts of a lifetime together . . . like strings being pulled in from all around him.

He calls his family to him and gives each one a personal talk; each individually. As he talks, he pours his life into them and asks them to fulfil themselves as human beings.

His thoughts also turn to his people. He wants to leave *them* something, too. And Cecil Taylor—tribal man and fullblood Aboriginal—did just this. About six weeks before he died, he gave Mr B. V. Craig, the Resident District officer at Murwillumbah, an article to send on to NEW DAWN. It is a genuine Aboriginal legend as remembered and told by Cecil Taylor. It is printed here in his memory.



How The Porcupine Got Its Quills

(as told by Cecil Taylor)

Once upon a time there was a big tribe of Aborigines living in scrub and mountain country. They were hunters and one day they made up their minds that they would all go out hunting in the big scrub. So they all got up early in the morning, packed up all their belongings and some food. When they came to a creek with good water they all agreed to have dinner there. So they left their belongings there and scattered in different directions.

One young girl about eighteen or more years, with a young baby about two months old or a little older, was the only one left near the dinner camp. She spread her opossum rug down and left the little baby on it while she went off picking berries round about. About dinner time they all came back together to have dinner. After dinner they went hunting again and then as it was getting late, everybody was hurrying to get home to the camp. What happened because everybody was rushing to get home? The young girl rushed home too, and when she got home she began to think about her baby, which she had left behind at the dinner camp. She cried and cried, so the witch doctor and all the other men went back to get the little baby. When they got there they found the baby had gone. So the old folks told her it was too late. The man from the mountain had got the little baby and they couldn't do anything about it. They couldn't bring the baby back because this man from the mountain is very clever.

The man from the mountain took care of this little baby girl. Every night he used to say to this little girl: "Grow up quickly". So every night she grew bigger and bigger and she grew very fast. And because this man was very clever, he taught this little girl to be clever too, until she was as clever as he was. Every day this man used to go out hunting and leave the little girl at home. One day, when he got up early, to go hunting, the little girl who was about eight or nine, got up early too. When the man went out to hunt, the little girl made up her mind to run away.

The little girl walked all day, going back to her mother. When the man came home to his camp he found that the little girl was gone, so he started to look for her. When he found out that she was going back to her mother he started out after her, but it was a bit late; the little girl had a day's start on him. When evening came the little girl just fell under a tree, she was so tired. So did the clever man from the mountain. Next morning she got up very early and so did this man, trying to catch her up.

She walked next day until evening. When it got dark again she just lay under a tree as she had done before, and so did the old man. She got up early once more, and so did the man. She walked and walked. When she came across a wide river she didn't know how to cross. She couldn't swim, so she walked along the river bank and saw a pine tree on the bank of the creek and she climbed this pine tree right to the top. Since she was so clever she made this tree grow higher and higher until it was high enough for her to get across. She made the tree bend over and as it bent over she used it as a bridge and reached the other side of the river. She still kept on walking until night fell, then she got tired and fell asleep under a tree again.

The old man got tired too and lay under a tree like the little girl, but he hadn't crossed the river yet. In the morning the girl started to walk again. When the old man got to the river he wondered how the little girl had got across. But because he was clever, he realized what she had done. So he did the same and he got across too. Now the little girl wasn't very far away from the old man and he had nearly caught up with her. When he was about ten miles away she got tired and lay under a tree again. In the morning the old man was only two or three miles away. But just in time she reached home where her mother was.

As soon as her mother saw her she knew her and ran and kissed her daughter. Then she made her a tea and when she had finished took her on her lap and the little girl told her about the old man. She told her mother how he had been following her to get her back, and how clever she had been. She told her mother that the old man was still coming to get her, so the mother told all the people of the tribe and they all got ready to kill him. The mother told them to get all their spears and boomerangs ready. While the girl was lying on her mother's lap she felt the man was very close. Soon she said she could feel he was in sight and she got up and looked around. Suddenly she saw him and called out to the tribe. There would have been about four or five hundred Aborigines; they got their spears and rushed at him and threw their spears at him. As the spears came towards him he said to the spears "turn over". He was so clever that every spear that was thrown at him turned round and the end of the spear hit him, not the sharp point.

So today you will see the porcupine with the blunt part of his quills in his body and the sharp points all sticking up. This is the story of How the Porcupine got its Quills.

James Brown:

***America's top pop singer, and
growingly influential leader of his race***

Soul Brother No. 1

BY THOMAS BARRY

REPRINTED WITH PERMISSION FROM MAY, 1970
READER'S DIGEST (C) CONDENSED FROM LOOK
MAGAZINE.

James Brown learned the blues early. A poor-black from the red-clay hills of the Georgia-Carolina border, he grew up in houses where there was no real mother, no brother or sister, a father only on occasion. He got his first shop-bought underwear when he was nine. Before he left school he had, polished shoes, washed cars, picked cotton and danced for coins.

He went into reform school at 16 for stealing and was released on probation at 19. He began to sing spirituals in a church to support an early marriage and because "I was trying to get a foothold, in *anything*. I just wanted to be able to sit down and eat a good meal."

Today soul singer James Brown, 36 on 3rd May, is rated his country's best male vocalist on single pop records. For the uninitiated, "pop" means sales to the whole record-buying public, not simply in the predominantly Negro rhythm-'n'-blues market, where Brown has been No. 1 since 1966. Thus, 16 years after he began touring cheap Southern dives in a station wagon containing, at one period, eight musicians plus instruments, James Brown is receiving belated recognition from white America.

His stature among American Negroes, in the meantime, has become monumental. He is The King, Soul Brother No. 1, the man who can outsing, outdance, outwork any rival—and does it for an hour and a half per show, 250 to 300 nights a year in stadiums and auditoriums from coast to coast.



James Brown is also a ranking black capitalist, directly employing 85 people to run his production office, two radio stations that play rhythm-and-blues music predominantly, record company and land interests. His annual payroll is around \$1 million. Spending money to make money, he has used promotions to boost his gross income from tours from \$135,000 in 1963 to \$2.2 million in 1968 (of which ten per cent went to local youth groups or charities). Records, publishing and investments pyramided his total 1968 gross income to over \$4 million. He is now worth nearly \$3 million, but is not sitting on it: four more radio stations and a chain of black-managed restaurants are planned.

Stickler for detail

As a performer, Brown is part acrobat and part exorcist, luring his audience into a shrieking, handclapping frenzy of participation. He is a supercharged reminder of the world's continuing debt to Afro-American music with its syncopated rhythms, call-and-response singing, shouts, growls and the falsetto voice, gospel harmony and earthy, uninhibited lyrics. In business, he preaches and lives hard work, punctuality and correct behaviour.

Brown's fans are fiercely loyal because they feel he has never left them. Unlike other successful Negro singers, Brown has never "gone commercial". He has stuck with music performed almost exclusively for Negro audiences and never totally immersed himself in the mainstream of American culture. And thus his successes mean something to other black people who are looking for dignity, decent housing, an education, a job.

The Supremes, the Temptations and other practitioners of "sweet" or "slick" soul music have won large white audiences in nightclubs and on television. James Brown, preferring to write and perform his own brand of soul, has never appeared in the big nightclubs or, until fairly recently, on network television. He has been the "king of the one-nighters", travelling 100,000 miles a year to entertain over three million living, loving, undulating fans, among them a growing number of young whites, who in 1968 bought 4.4 million of his single records.

Brown runs his 35-man road troupe (20 musicians, stagehands, personal attendants, comedian, female singer, box-office men) like an infantry platoon. Fines are levied (drinking on job—\$50; shoes not shiny—\$25; wrinkled suit—\$50). Everyone is addressed publicly as "Mr" or "Miss". Brown is a stickler for detail. He asks respect from audiences, and usually gets it. Says a policeman: "One gesture from him is worth 100 cops". Says Brown: "I want to be 5,000 per cent right in what I do. I got to be".

Such straight-arrow thinking occasionally draws private chuckles from Brown's musicians, most of whom are in their twenties. It has offended others in the business. But it impressed San Francisco lawyer Donald Warden, a Negro, when he first met James Brown in 1964, and led indirectly to Brown's public prominence today.

"I've always felt that the only things to unite our race would be music," says Warden, who headed an Afro-American self-help programme in 1964 ("long before it was fashionable"). Warden

Aboriginal Reserves

Following the abolition of the Aborigines Welfare Board in June last year responsibility for all Aboriginal reserves throughout the State of New South Wales was entrusted to me as the Minister for Child Welfare and Social Welfare. Some people thought that this would lead to many of the reserves being sold or disposed of in some other way. However, this has not been the case and in fact, several new reserves have recently been added to the old ones.

The regulations under the Aborigines Act provide that Aboriginal reserves can only be leased or disposed of to Aborigines themselves, or for the benefit of Aborigines. Where a reserve is leased or disposed of for the benefit of Aborigines, it can only

knew many Negro musicians and entertainers "who could be used to raise money, but none with the power and vision to be an actual leader for young people".

Then Warden met Brown. "I not only admired how he organized his band, but it seemed to me that James had taken the powerful, cathartic music of Africa and the gospel tradition, and captured our youth. I told him: 'If you want to, you can be the next meaningful leader of our race. You can create an atmosphere which could be used educationally.'"

In September, 1966, James Brown made his first tour of a ghetto area and told kids to stay at school. Soon he released his "message" record, "Don't Be a Dropout", which became a million-seller and brought an invitation from Vice-President Humphrey to lead a national anti-dropout campaign. Says Warden: "For the first time, someone had used the cultural music of our race—a big beat and hip language—to get through to kids and to parents. James has been successful in directing young and old into the pursuit of educational excellence. My hope is that he can help bring black and white Americans together in a constructive programme".

Thus, in 1969, James Brown is a new, important leader. To millions of youngsters on ghetto street corners, he is living proof that a black man can make it and still come back to listen to their troubles. To his people, he is a poet, philosopher, benefactor and possible Messiah. Explains Frank Halfacre, a former disc jockey: "He makes a black person feel like a man".

be done for certain particular purposes such as farming, housing, for a co-operative society or the building of a hostel, for example.

It is the firm policy of the Government not to make any major decisions about the future of individual reserves without first consulting the people actually living on these reserves and as well, and most important, after having consulted the members of the Aborigines Advisory Council.



MINISTER FOR CHILD WELFARE
AND SOCIAL WELFARE.

Aborigines Advisory Council Elections

As this issue of NEW DAWN goes to press, Aborigines throughout the State of New South Wales will be preparing to vote in the first elections for the Aborigines Advisory Council. Regulations under the Aborigines Act, 1969, were published in the Government Gazette in October this year and they lay down the rules for conducting the election.

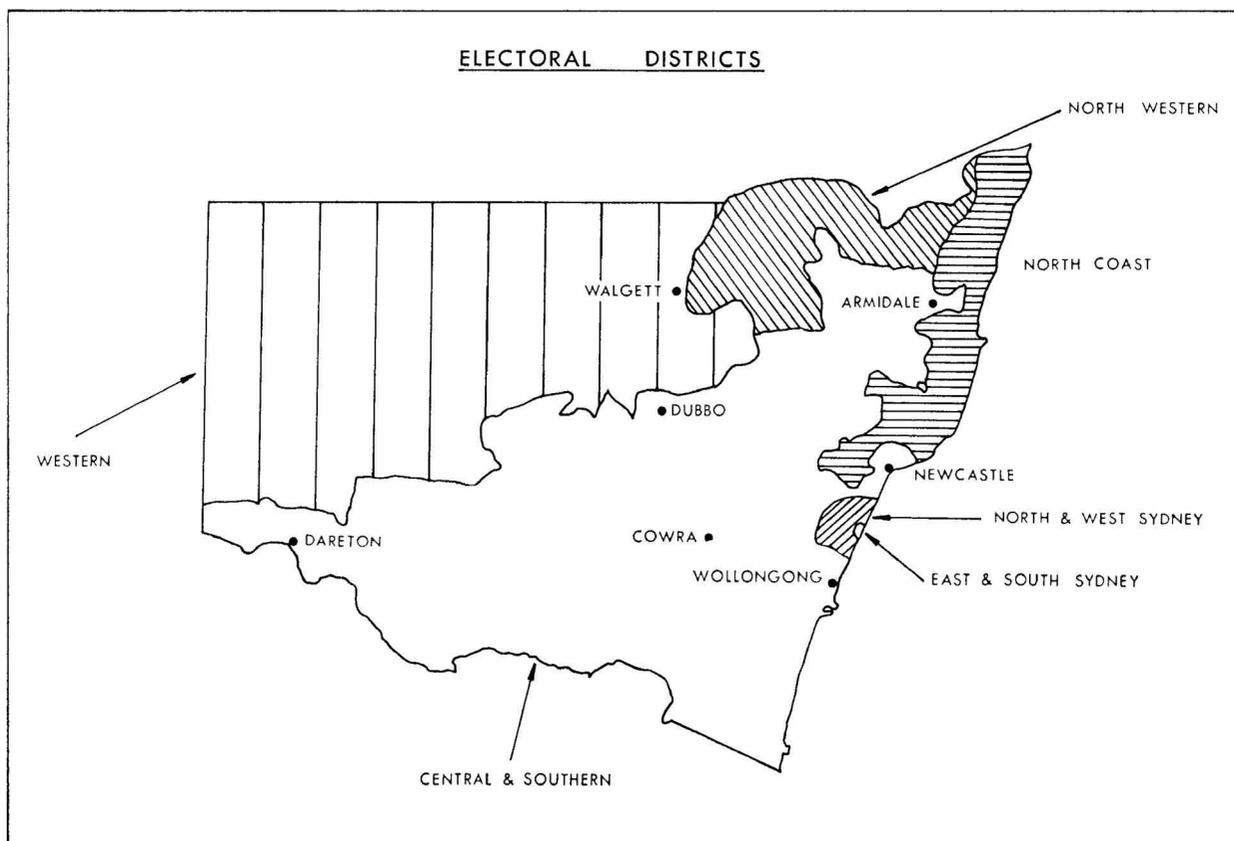
Some of the points about the election are set out below:

The State of New South Wales has been divided into six electoral districts and each of these will elect one member to sit on the Advisory Council. Four of the members will come from the country areas and two from the Sydney metropolitan area. The map on this page shows where the electoral districts are. The Aborigines in the north and northwest of the State showed much more interest in registering to vote at the elections than those people living in the central and southern parts

of the State. As a result of this, there is a very large electorate covering nearly all the centre of the State from Armidale in the north right down to Eden on the South Coast and out west to Dareton on the Murray. This was unavoidable, however, because of the lack of enrolments for people living in that large area.

Before the time of the next elections, however, all that may have changed and if more of the people living in that area enrol it may be possible to cut down the size of that electoral district.

In the Sydney metropolitan area there are two electorates. One of these takes in most of the eastern suburbs of Sydney from the coastal beaches over to Redfern, Ultimo and Pyrmont, down to Mascot and La Perouse. The rest of the metropolitan area out as far west as the Blue Mountains and up to the Hawkesbury in the north and down to National Park in the south,



makes up the other electoral district in the city area. Not many Aborigines registered as voters in the city, but all the same they will still elect two members because so many Aborigines do live in the inner suburbs of Sydney.

- Any Aboriginal who has registered to vote at the election can nominate for an electoral district, provided he or she lives in that same district.

- The election will be by a postal ballot and the Returning Officer will be sending out ballot papers to everybody who has registered to vote.

- Each Aboriginal decides who he wants to vote for, marks his ballot paper and then posts it back in the envelope provided, to the Returning Officer.

- In many ways the election will be just like an election for Parliament, except that instead of going to the polling booth to vote, you mark your own ballot paper and post it instead.

- Once a person is on the roll, he doesn't need to register again for the next Advisory Council elections, unless he moves to live somewhere else.

- Aborigines will be entitled to vote provided they have filled out an enrolment card and have turned 21.

- When the ballot papers have been posted back and the poll is closed, the Returning Officer will count all the ballot papers for each district and will work out who was elected. Later on, the Governor, Sir Roden Cutler, will appoint the six people elected by Aborigines to represent them, together with another three Aborigines appointed by the Minister. These nine will together make up the Aborigines Advisory Council.

- Details of the closing time for nominations and the holding of the ballot will be published in local newspapers in each district.

- If no-one nominates for a district, the Minister will nominate an Aboriginal to represent it. This is to ensure that each electoral district will in fact be represented.

- The Director of Aboriginal Welfare Mr I. S. Mitchell, will be the Chairman of the Advisory Council, but he will not be able to vote on any matter before it.

Remember:

Aborigines can help to make their Council a big success by voting at the elections for the person they want to represent them.



A Trip to Adventureland

In mid August, the Foundation for Aboriginal Affairs took a group of children to a new amusement park which opened at Leppington, near Liverpool. These are three scenes taken on the day as children talk to a witch, climb over a mystery cave, and crawl every which way.



Mothers to Generations of Aborigines

When parents have emotional problems, trouble in adjusting to life, and find it impossible to provide a stable home for their family, what happens to the children? When marriages break up and home becomes a hell of insecurity, excessive drinking and screaming rows, what happens to the children? One answer to this question is provided by the United Aborigines Mission at Bomaderry, near Nowra, N.S.W.

Three women here have dedicated their lives in an attempt to create a substitute home for neglected children. The Bomaderry Children's Home has a long history. It started in a now disused cottage in 1905. The three present "mothers"—Miss Alice Barker, Miss Laurie Hogg and Miss M. Kennedy—began their work in 1942, 1949 and 1953 respectively. Each is in charge of a cottage which takes a maximum of eight children. The cottages—Ebenezer, Maranatha and Bethel—are run exactly as normal homes are run. Each "mother" does the cooking, cleaning, washing and ironing for her "family". At present the U.A.M. is building an administrative cottage. They are hoping to have a married couple in it, who can take over most of the administrative work from Matron Kennedy. This would relieve her to devote her full time to her family.

The whole place is geared to giving the children a normal home. The "mothers of Bomaderry" try to instil a sense of belonging and of security in the youngsters. Each child is helped individually as the "mothers" strive to build them up physically and spiritually and give them the warmth and affection they need.

Some of the children who arrive at the Home are emotionally wrecked. There have been extreme cases. For example, one child was *so* tied up, that it couldn't even cry. It took Matron Kennedy months to unravel this child.

Above right: Matron Kennedy, Sister Barker and Alice Adams. Alice has lived at the U.A.M. Home since she was a baby

Middle right: The original U.A.M. cottage

At right: Someone trying to see and not be seen—at Bomaderry





One of the bedrooms

There are children here, whose parents have never been to see them since leaving them at Bomaderry. In another case, three children of one family were brought to the Home after being abandoned by their mother. They had had no food for five days. They lived at Bomaderry for twelve months. Then the mother turned over a new leaf and took them back. Eighteen months later, she died and the children returned to Bomaderry. The smallest one had been eighteen months old when she had returned to her mother. When she came back to the Home, at three years of age, she weighed only one pound more than she had when she had left it. She is now seven and still at the Home. She still has the effects of her early life—shown by her extreme nervousness.

At Bomaderry, good women are trying to help children who have had a bad start, to take their place in the world. The key to the spirit of the Home may be summed up by this little story. Some years ago, a small boy at the Home was watching an electrician at work. He kept trying to tell the man his job. Said the electrician: "Son, who's boss here?" Ronnie replied: "No boss here—Jesus is boss".

Sister Barker, who is "Aunty Barky" or just "Barky" to those who do not call her mum told how she started her work in 1942. She remembers how horribly homesick she had been when she first arrived. She was almost ready to pack her bags, when two royal princesses made her change her mind. They were Dorothy and Kathleen

Combo, daughters of a tribal king. Kathleen, then about six, had put her little thin arms about the homesick woman and said "I love you". Later that day, nine year old Dorothy was helping her in the kitchen. Unexpectedly she said: "Me gives you a big love, me gives you a big hug". Barky said this was the turning point. To the great good fortune of many, many children since that time, she had no more doubts and has had none since.

When I called at Bomaderry to get this story, it was Education Week. Most of the children were at school and Matron Kennedy and Sister Barker were preparing to attend open day at the nearby public school. (Sister Hogg was away at the time.) Judging from what I could hear, one little girl seemed to be in pretty well everything. She was in the choir, in the basketball team and playing the recorder. And woe betide Kenny if she didn't come to the school and watch her "daughter" perform! This is a good example of the family feeling that is created at the Home.

"Old boys" and "old girls" of Bomaderry still return to visit the Home. Indeed, many of them have said that they wished they were still here, getting the care and attention they had had as children. It is a fine tribute to the efforts of the "mothers of Bomaderry".

Bethel, the newest cottage at the Home





Western Australia and the Aboriginal

BY A. C. S. DUNN

What effect has the mining boom on the Aborigine and his family in the western State of Australia? What part is the Aborigine playing in the current multimillion dollar industry of nickel and iron? Is the Aborigine being protected and compensated by way of royalties when mining rights are taken on land set aside for reserves for Aborigines? . . . In answer to many such questions asked recently in the eastern States, here is a brief outline which will help to explain what is being done for the Western Australian Aboriginal.

On a recent visit to Perth, I interviewed many people and asked the same question, "Where does the Aborigine stand in the current mining boom in Western Australia?" . . . I received many varied answers which I will disclose.

I first visited the Department of Native Welfare in Murray Street, Perth, where I interviewed Mr T. Long who is the Community Liaison Officer for the Department. I was surprised to learn that Australia's largest State, Western Australia, has only 23,427 Aboriginal people who are subject to the Native Welfare Act of 1963. This is roughly only 2 per cent of the total population of that State. But the figures available are only as given by the departmental field officers serving in defined areas and the total population of Aboriginal descent could be approximately 27,500 persons.

In answer to my question, Mr Long said, "My Department, and the Minister for Native Welfare, The Hon. E. H. M. Lewis, M.L.A. are at this moment keeping our eye on the north. In those cases where Aborigines are affected by mining companies which have taken out mining rights on reserves, a Special Fund has been set aside for royalties to be paid by these companies for each ton of ore extracted. But I hasten to add that even though such mining rights do exist on some Aboriginal reserves, no operations have yet been started in these areas".

I asked Mr Long to enlarge on this statement in regards to employment and housing for the Aboriginal in the areas that are now being worked by mining companies. He stated that there was some work in various mining areas for Aborigines, but mainly as unskilled labourers. Seeing that mining operations are of a highly skilled nature, the demand for Aborigines' services are limited. He believed that better education and training would assist the Aborigine in the future, and this programme has been commenced by his Department. Housing is at a high level in Western Australia for Aborigines, with a total of 811 houses erected for rental or for purchase in the year ending 1969.

I then called at the Aboriginal Advancement Council of Western Australia, which is situated at 201 Beaufort Street, Perth. It is known as the "Aboriginal Centre," and is similar to the Foundation for Aboriginal Affairs, George Street, Sydney. It is a two-storey building where facilities are available to Aborigines much along the same lines as the Aboriginal Centre of the Foundation.

There are classes available in sewing, education, and medical assistance. On Friday and Saturday nights, a dance is held. I attended both nights and found about two hundred people enjoying dancing to the music of a group called "The Rocking Blues"—a group of five musicians from Burma.

To my surprise, the manager of the Perth Aboriginal Centre was an old friend, Mr Ken Colbung, formerly of Sydney. Again I asked the same question and received this answer: "The Aborigine in Western Australia is not as well off as we would like him to be". I asked Ken what effect has the activities of the mining companies, which are now extracting millions of dollars of nickel and iron from the mines in the north, having on the Aborigines in these areas? He said: "There are not many Aborigines driving about in Mercedes or Rolls Royces". . . . This answer was not meant to be funny, but just about sums up exactly what benefits the Aboriginal people are deriving from the precious metals being won from lands that once were the Aboriginal heritage.

During the pleasant hours I spent at the Aboriginal Centre, I met and spoke with numerous people from all walks of life, such as drovers from the Warburton Ranges, workers from the Port Hedland and Carnarvon districts who told me that they would like to see a better deal for their people in the North, but firmly believed that at last something was being done, even if it was in a slow manner. Just what *is* being done? First of all, the government, through its Department of Native Welfare, employs field officers—the bulk of whom are of Aboriginal descent who are sympathetic to their people. The Department has a good programme of housing and educational aid for Aborigines. Secondly, where mining companies *do* employ Aborigines, (a minority only, of the total Aboriginal population) they provide them with housing of a high standard and are far more generous to the Aboriginal workers than companies in the eastern States of Australia.

In the eastern parts of Western Australia, some Aborigines are definitely better off. Indeed, some

The Culture, Identity And Future of The Aborigines

Aborigines are being invited to apply to attend a course in Canberra early in 1971. The course, run by the Centre for Continuing Education, will study Aboriginal traditional culture, the present situation and the future. It is the first course of its kind and will be held at the Australian National University for 6 weeks from 3rd Jan. to 13th Feb.

Who may apply? While a high school education is not necessary to qualify, the course is aimed at Aborigines who are in, or are coming into, key positions—people who provide links between Aboriginal and European society, such as teachers and social workers. Some of these people are not sufficiently aware of their own rich and complex heritage and the course aims at giving them a better understanding of these things and make them more competent in their work.

How many places are there? Only 24 Aborigines can be chosen, so that considerable selection will be necessary from the applications received. Applicants must, of course, be free to attend the course for the period set down.

What will it cost? The fares and living costs of successful applicants will be covered by a Commonwealth Government grant. It may be possible to pay a small weekly allowance to applicants with family responsibilities who would lose income by attending the course.



have formed mining co-operatives. But though they are better off, a lot of it is really only paper wealth, because they have neither the capital nor the know-how to mine their land. The rapid education of these people in the skills of mining technology and geology is the only answer to *this* problem.

What about the Special Fund into which mining companies are supposed to pay royalties for ore mined from Aboriginal reserve areas? No one seems to know much about it and it does not seem to have much money in it. This is because, as Mr Long said, mining is not so far carried out on Aboriginal reserve areas.

What typically happens when a mining company wants a district? They move in and take over, even buying up whole towns. They offer owners such fabulous prices that of course, they sell. The people who may have been living in these places for perhaps generations, paying rent, are told to "get" because mining companies have

little use for unskilled labour. This applies to both Aboriginal and European Australians. These people have no choice but to move to Perth for housing and jobs. Hence Perth is now getting an influx of approx. 60 Aborigines per month as compared to only a dribble a few years ago.

The picture then, is that where Aborigines are employed by mining companies, they are better off. But many others are moving out of their home areas. They cannot claim compensation, because usually they were tenants on the land where they lived. And, as mentioned before, the Special Fund does not mean much, because as yet Aborigines' reserve lands are not mined.

The whole thing seems rather woolly and unclear. There does not seem to be an over-all co-ordinated plan. But in the next few months, the issues will become clearer, as the Department of Native Welfare has promised to send me information as to the new developments when this comes to hand.

APPLICATION FORM

I wish to apply for a place on the residential course THE CULTURE, IDENTITY AND FUTURE OF THE ABORIGINES—3rd January to 13th February. 1971.

NAME: AGE:

ADDRESS:

OCCUPATION:

TELEPHONE: Home: Office:

If you wish to apply for an allowance for the support of your family (apart from your own accommodation and costs in Canberra) please give details as to your family size and needs.

.....
.....
.....
.....

POST TO: The Centre for Continuing Education, Australian National University,
P.O. Box 4, Canberra, A.C.T. 2600.

The Australian Aborigines

BY PROFESSOR A. P. ELKIN

FOURTH EDITION 1964

PUBLISHED BY ANGUS AND ROBERTSON LTD
SYDNEY

This is the sixth of a series of articles based on Professor Elkin's book and printed here with the permission of the author and the publisher. These articles are being featured in NEW DAWN for the benefit of those Aborigines who feel they would like to know more about their background. As these articles are a good deal shorter than the chapters from which they were taken, it is suggested that those seeking more detail should read the book itself.

PART VI

The Family and Other Relations

We have seen how the tribal territory is, in a general sense, the Aborigine's home. What is true of the tribal land is much more true of the country of a *local group*. Those who belong to this local group and own the land are usually a group related in the male line, together with their wives who come from other local countries. Each local group has its name taken from some tree or animal, or from some totemic and historical source. But what really makes this local country "home" is the fact that the spirits of all who belong to it pre-existed in spirit homes at known spots within it. All believed that the spirits returned to those places after death. In this way a person is tied to his "country" for it is the home of his spirit. The members of a local group and also members of the tribe are also bound together by the fact that they share great ancestors and culture heroes who travelled through their tribal territory and by spiritual means left human spirits at various places.

Kinship

Europeans usually limit their recognition of family relationships to grandparents, uncles, aunts, parents, brothers and sisters, cousins, nephews

and nieces, grandchildren and "in-laws". The Aborigines reckon their relationships much more widely, even beyond the borders of any one tribe. Everyone is regarded as a relation and two people must know what their relationship is, so that they will know how to behave towards one another. This is considered very important in Aboriginal society. How do Aborigines classify their relations? Do they have hundreds of different names for them such as "third cousins", "great uncle", etc.? No, instead they enlarge their family until it includes the whole tribe.

Thus, as an Aborigine, I regard my father's brother as my father (not as my uncle) and therefore his children as my brothers and sisters and not as cousins. Likewise, I regard my mother's sister as my mother (not as my aunt) and therefore her children are my brothers and sisters, not my cousins. So too, if I am a man, my brother's children are in a sense my children; they regard me as their father and if their father dies, I become in practice their father and look after them as my own. In the same way, a woman's

A Photographic Rideabout Around Nowra



sisters children are her sons and daughters, not nephews and nieces.

On the other hand, except rarely, the children of a brother and sister are called by different terms and there are different ways of behaving towards them. Thus, if I am a man, then the children of my *sister* are only nephews and nieces and they look upon me as "uncle", that is, mother's brother. Likewise, whereas mother's sister is my "mother" my father's sister is my aunt". Following from this, my mother's brother's children and my father's sister's children are my cross-cousins.

Two important facts make this clearer. In the first place, my father and his brothers and sisters, and also his father's brother's children all belong to one "country" whereas my mother and her brother and also her father's brother's children belong to another "country". Secondly, in many Australian tribes two men frequently exchange sisters in marriage. This means, for example, that my mother's brother's wife is actually

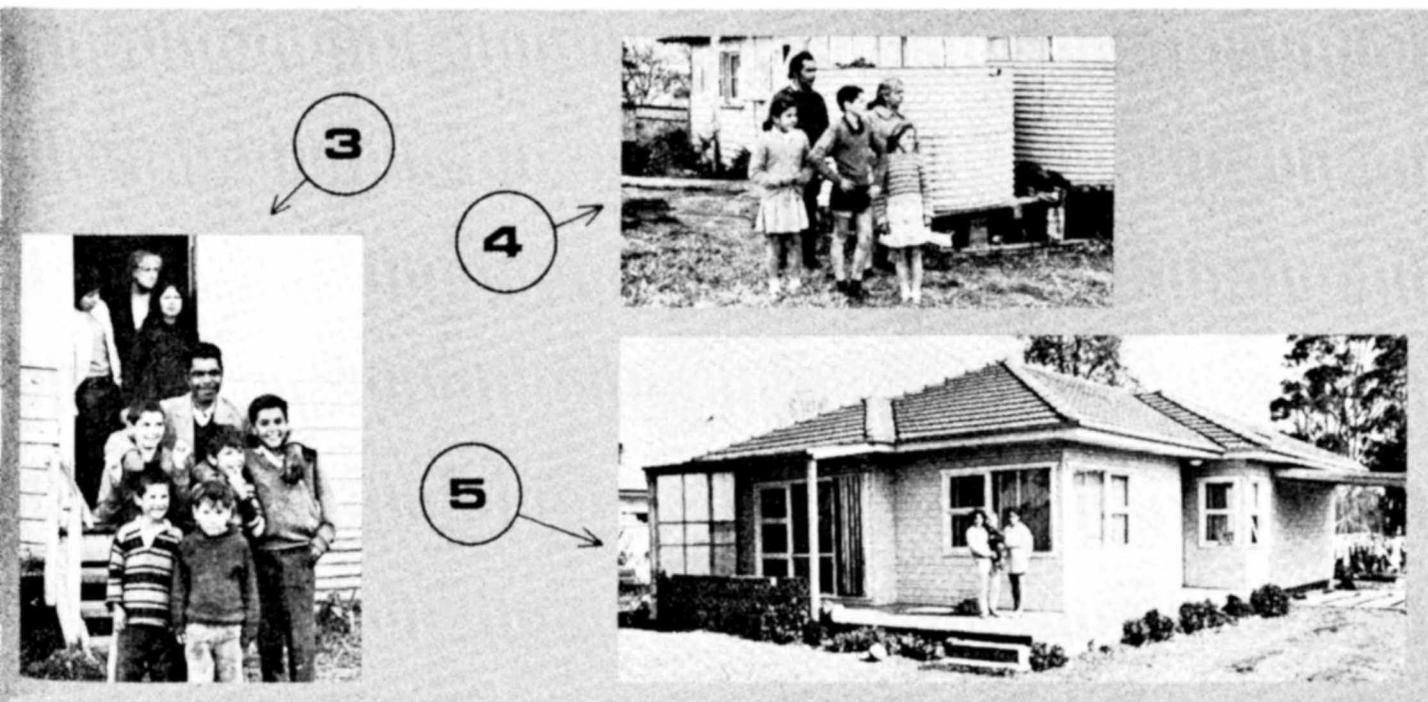
my father's sister and further, that my mother's brother's children are in fact my father's sisters children. Hence, with very few exceptions, the one term is used for all cross-cousins, be they the children of mother's brother or of father's sister.

In this way, Aborigines work out the place of everyone in relation to everyone else. This may present difficulties if a man from another tribe with slightly different customs joins the tribe, but he is nevertheless given a social status in the home tribe which can be shown to be quite logical; moreover it is practically workable. Such things show well the intellectual ability of the Aborigines to solve problems associated with their own life.

The old system of kinship explains why Aborigines today continue to bear such heavy burdens of family responsibility. Because a man is "son" to several women, he must fulfil certain duties towards them and help them in need. This is the reason why relations cannot be turned away—all must share equally according to the customs of tribal days.

1. Mrs M. Stewart of Cambewarra Rd, Bomaderry
2. A close-up of Mrs Stewart and baby Selina
3. A group at Roseby Park

4. Mrs Ruby Cooper (a Longbottom before she married) and son, Mel, with some neighbourhood children at Roseby Park
5. Mrs J. Morris, daughter Gloria and grandson Edward outside their South Nowra home. This house was purchased by means of an Aborigines Welfare Board home loan



SMOKE SIGNALS



Leonie Widders . . .

. . . and brother Ernie (right)



▶ While Mr A. C. S. Dunn, who wrote the article *Western Australia and the Aboriginal* for this month's issue of NEW DAWN, was visiting Ken Colbung at Perth's Aboriginal Centre, he was introduced to a man called Clive Bickle. Clive is a brilliant Aboriginal artist who paints in watercolour. He is also a paraplegic—someone who is paralysed in the lower half of the body—and is confined to a wheelchair. He lives at the Paraplegic Association's hostel at Wembley. Mr Dunn has brought back to Sydney two reproductions of Clive Bickle's work and intends to show them to officials of the Sydney Art Gallery, for he believes "that this man is a genius in his own right".

▶ Photographed in action on the hockey field is Leonie Widders, daughter of Ernie and Alma Widders of 198 Brown Street, Armidale. Leonie's team won the A grade division of the primary hockey competition held locally. Leonie is the only Aboriginal member of the team and is in sixth class at the Drummond Memorial School. Shown also is one of Leonie's elder brothers, Ernie, testing radios during a recent Army exercise in the area. When this photo was taken he was about to have a few days' leave before departing for Vietnam.

▶ Carmel Flanders, daughter of Mr and Mrs Tom Flanders, Coff's Harbour, was recently given two farewell parties by the staff and friends of the District Hospital where she has been a very popular nursing aide for the past 6 months. She has been accepted for a position as a trainee teleprinter operator with the RAAF in Adelaide.

▶ One of the best known and respected Aborigines of the Nambucca Heads district lost his life in a fishing tragedy recently. He was William Henry Foley. Police skindivers, boatmen and his lifelong mate, Cecil Parkin dived until dark after the accident in an attempt to search for Mr Foley. Mr and Mrs Foley came to Nambucca Heads some years ago and built their own home in Bent Street where they lived happily among friends. Our sympathy goes to Mrs Foley and her family.

▶ Eric Simms played his hundredth first grade game with the South Sydney Rugby Leagues Club on 1st August. Before the game began, he was presented with a cheque for \$200 to mark his



Photo by courtesy of John Fairfax & Sons Ltd.

achievement. Simms has had 5 years in the first grade team and, as he says, hopes to stay up for another five. If he continues to kick goals as he has been doing, there will be little doubt about that, as far as Souths are concerned. The former World Cup fullback has calculated that his points tally will top the 1,000 mark by the end of the 1970 season. Here Simms is shown celebrating the occasion in champagne with South's coach, Clive Churchill.

► I am feeling dreamy right now, and have decided to share these with you:

● Probably no one alive hasn't at one time or another brooded over the possibility of going back to an earlier, ideal age in his existence and living a different kind of life. It is perhaps mankind's favourite daydream.

● Humanity, let us say, is like people packed in an automobile which is travelling down hill without lights on a dark night at terrific speed and driven by a four-year-old child. The signposts along the way are all marked "Progress".

► With just a little imagination, you can make more interesting meals and snacks, simply by including fruit. It can be used to supply a variety of smells, colours, and flavours to your menu. Fruit does a great job in helping to keep children (and indeed, parents too) healthy. It is popular raw or cooked. However the addition of syrup usually makes cooked fruits more enjoyable when eaten as part of a desert. Here are some suggestions for use of fruit in *Packed Lunches*:

1. *In sandwich fillings*: Try cheese and pineapple; soft cheese and grated apple; dates with walnuts and honey; sliced banana and honey; pineapple with pork or salad; honey and raisins; luncheon meat with cherries; sausage or mutton with prunes. Try experimenting!

2. Remember that a piece of fresh fruit always makes a packed lunch more interesting and most fruits carry well to school or work.

Use of fruit in salads: Salads are improved when fruits are used *as well as salad vegetables*. Try: apple and walnuts; chopped apple and celery; grated carrot; peach pieces; pineapple pieces or fruit salad.

Meat dishes: such as barbecues, grills and baked meats can be accompanied by pineapple rings or banana cooked with meat. Dried fruit, diced pineapple or sliced apple make stews, curries and braises more appetising. A meat loaf with pineapple or peach slices is also a tasty variation.

► Better late than never! Just before this issue was to go to the printer, what comes along but a photo taken at the Coffs Harbour NADOC dance. Anyone know these ladies?



► A dedication to the memory of Bert Marr—by Ella Simon of Taree.

DEATH CLAIMS A GRAND OLD WARRIOR The last one of his tribe

His calling was high for his work on earth
Faithful and loyal to his King on high.
He loved his people with an untiring love
That could only come from an human heart.

I believe that he will hear:
“Well done, thou faithful one.
Enter into rest after faithful work
At the age of eighty-two.”

A faithful wife was given him
To help win the lost to Christ.
Five children came to the couple true—
One, Val, was taken young.
I'm sure she welcomed him,
As he entered into rest.

I would often watch, bless his dear old heart,
As he trudged the dusty road to Purfleet.

The people he would bless with heavenly bread
As he fed them there, at Purfleet.

After a temporal meal and a rest at the church
They would wait for him there to pray.
And with a message of love he would ask them then
To live this new life with him.

He has done his part.
Now he has left for his well-earned rest.
God does all things best.

Bert Marr was born on the Port Stephen's run, Tahlee, eighty-two years ago. He married Elaine May Russell of Purfleet. Five years ago, he celebrated his golden wedding. There were five children, twenty-seven grandchildren, and eleven great-grandchildren who are left to mourn the passing of a great man. He was laid to rest at Red Bank on the 4th July, 1970. People came from far and near to pay their last respects as they laid Uncle Bert to rest. Gone, but not forgotten, his memory lingers on. Until we meet again.

—Ella Simon.

Letters...

18 Ross Street,
West Coonamble 2829

Dear Editor,

I receive NEW DAWNS and love them so much. I heard a while back that Mr Charlie Perkins was very sick. Could any readers let me know how he is? He did a very good turn for one of my sons once. Also, I saw in the last NEW DAWN a lady I have been trying to find—Mrs Liza Foster. We were in Thomas Walker's Hospital together. I wrote so many letters to her but never had an answer. I love her like a sister. Please ask her to write to me.

I am in a new Commission house now. Could I get some pen-pals my own age? I am 65. I have also two little nieces, but one is my own now—I have had her since she was 16 days old. She is 10 now and they would like some penfriends. One is Roslyn Nicholls and one is Roslyn Leonard, same address as mine.

I notice in the NEW DAWN that people with Aboriginal in them can get a furniture loan. If I could, I would like to get a refrigerator and some floor coverings, cheap. I am a widow with just the two little girls. All my own family is married.

Please let me know all I ask you and thanking you so much,

Yours faithfully,

Mrs Isobel Leonard.

● Mrs Leonard's questions have been answered in a private letter. I would like to remind readers who have a similar question about *furniture loans* to see their nearest Welfare Officer, or a District Officer of any branch of the Department of Child Welfare and Social Welfare. These men will help you to fill out an application form for a loan in the right way.

—Editor.

P.O. Eungai Rail,
North Coast
N.S.W. 2492

Dear Editor,

I would like to write to some girl penfriends aged between 22 and 25. My hobbies are football and swimming. I am 5 ft 6 in tall and have black hair and brown eyes. My address is as above.

J. Smith.

Booris' Corner

Hi there boys and girls,

The other day, I was talking to a lumpy, bumpy sort of a fellow called Peanut Peeko. He was an odd sort of a man who looked very much as though he had been made out of peanuts. He must have noticed me staring at him, for he said: "Well, I must say that you're pretty rude, staring at me like that". I told him I was sorry, but that I really couldn't help it because he was *so* lumpy and bumpy. When I got home, I decided that the only way I could show you what he had looked like was by getting *you* to make a Peanut Peeko. Here's what you do:

- (1) Ask Mum to buy some peanuts. Pick out some well-shaped ones. A round one for Peeko's head, a big fat one for his body and some long, thin ones for his arms and legs will do nicely.
- (2) Get a long needle and some strong thread. Thread your needle with double thread and make a firm knot at the end. Start at the top of Peeko's head and sew right down through both head and body (Figure 2). Cut the thread but leave enough ends to tie in a knot. Head and body must not come apart!
- (3) Now thread through Peeko's arms and legs in the same way, making knots to finish each time. And there is Peanut Peeko!
- (4) Figure 3 shows you how to fix a safety-pin on his back with sticky tape. Now you can pin Peeko on to your coat and wear him to school!

See you next month,

Pete

Fig.1

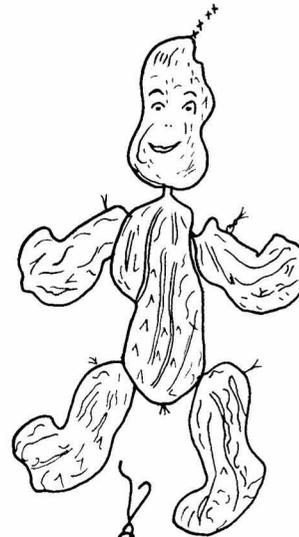


Fig.2

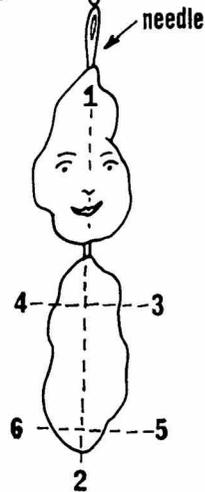
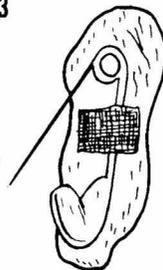


Fig.3

Fix pin under sticky tape at back of body nut to fasten as a brooch



Join nut:-
 1-2 head to body
 3-4 arms to body
 5-6 legs to body

