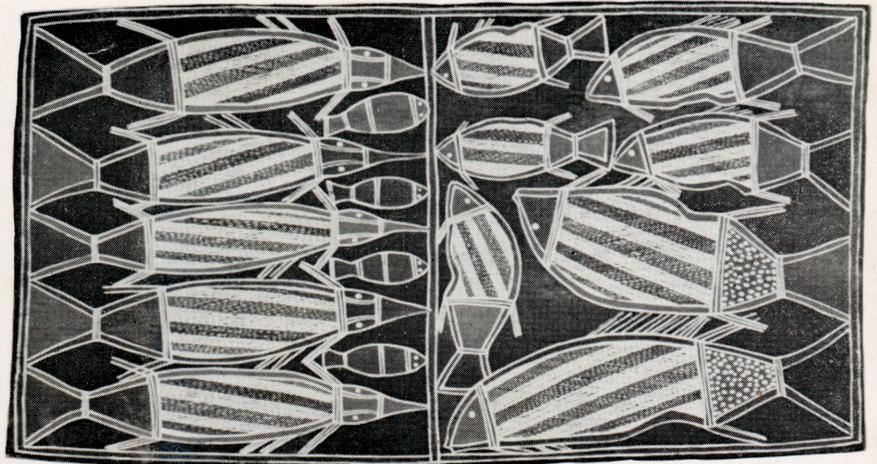


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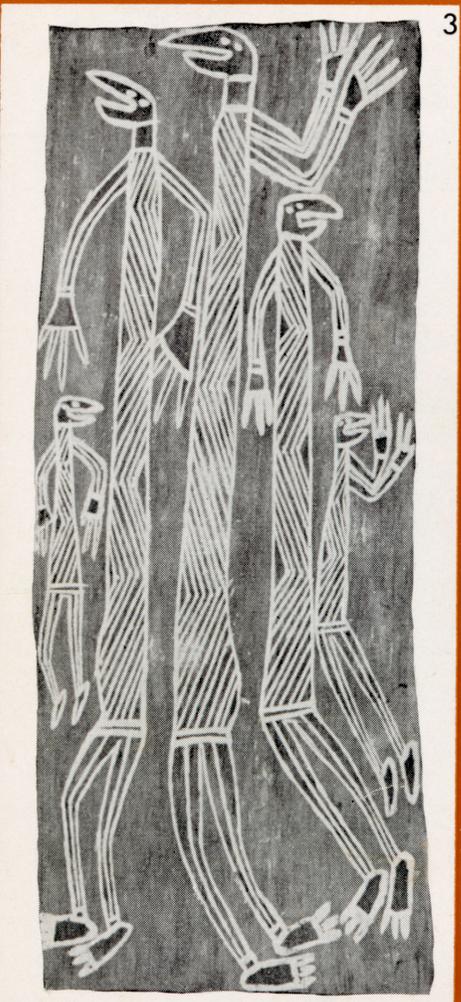


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A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

# NEW DAWN

OCTOBER 1970



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This month brings a mixed bag of news for you, which includes a story about a family who knows what it means to "battle", to items of poetry, of people with religious ideals, of a missing mother, the Gurindji demo. in Sydney, bark painting and our old friends, the A.F.E.C.s.

Each month, I find myself wondering what adventures I shall have while gathering the next issue's stories. Maybe one day I'll tell you the story behind these stories . . .

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

October 1970 Vol. 1 No. 7

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

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*FRONT COVER: These art works were some of the exhibits at a special Aboriginal art show and food drive shown at the Rocks Gallery in Sydney during July-August. The show was opened by author Frank Hardy on 14th July, to mark National Aborigines Day. The entrance fee was a can of food. The cans of foodstuff were being collected for the Gurindji tribe, of Wattie Creek, Northern Territory*

1. "The sand goanna"—a variation of a circumcision painting, by Wadaimu (Elcho Island)
  2. "Moonfish and Long Toms" by John Ruriya (Milingimbi)
  3. "The Mimi People"—(The Mimis only come out of their holes on windless days, as otherwise they might blow away because they are so thin)
  4. "Port Keats"—a painting of Port Keats, by Punduk
  5. "Sharks"—two bark paintings by Abadjura (Groote Island)
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EDITOR: Cora Walther, Dept of Child Welfare and Social Welfare, Box 18, G.P.O., Sydney, N.S.W. 2001

*This started off as a story about a little girl called Suzy Bryant, who got an interesting job. But Suzy said "don't just write about me, because my whole family is interesting".*

*As a result,  
I now find myself:*

## INTRODUCING THE BRYANT FAMILY

In the early 1950's, the Bryants lived at Bellwood Mission, Nambucca Heads. The two eldest girls, Josie and Val, had already left home and gone to Sydney and Brisbane. In 1953, Mr Bryant died of a brain haemorrhage, leaving Mrs Bryant with Barbara, Jeff, Ruth, Michael, Robert, and Sue to rear. Jeff, the eldest of these, had just left school, but the five youngest children were all attending primary school on the mission.

Between 1953 and 1959, Mrs Bryant supported her children with an income from bean-picking, washing, ironing, house-cleaning, and a widow's pension. Despite the fact that Jeff helped her whenever he could get work picking beans, peas or bananas, times were tough and worrying for Mrs Bryant.

In 1957, the three eldest of those who were still at home, Jeff, Barbara, and Ruth, came to Sydney and got a house at Rose Street, Darlington. Once they were established, they persuaded their mother to join them there, with the youngest children. Mrs Bryant hadn't been keen to leave the security of friends and relations at Bellwood, but as she told me:

"I only got to third class schooling myself. As I got older and times changed, I saw the advantages which education gave children. I

was determined that my kids would get the best. They had no chance in the country, so we came to Sydney so that the kids could *use* their education."

So Mrs Bryant decided to make the break and join her family in Sydney. Once she had become used to city life, she never regretted the move. Meanwhile, Jeff was working flat out to educate his younger brothers and sisters. Largely through his efforts it was not necessary for them to leave school and go to work. Both Michael and Robert went to Woodlawn College, Lismore, on scholarship and subsequently Michael went to Wagga Teachers College and graduated as a teacher. Robert also got his Higher School Certificate, joined the air force to learn engineering and is now a qualified air-frame fitter. At present he is in Vietnam servicing helicopters. Jeff himself

*Sue Bryant wearing her uniform*



*Back row (l. to r.) Robert, Jeff, Michael*

*Front row (l. to r.) Barbara, Val, Mrs Bryant, Josie, Sue (missing is Ruth, who was away when this photo was taken)*



has held a job as a process worker at J. C. Ludowici and Son Ltd, Lane Cove, for ten years straight. None of the boys are married.

During these years, Val, who had left school at 15, had qualified as a P.M.G. telephonist. Later she worked at the Office of Aboriginal Affairs, Canberra, and now holds a responsible position with the Overseas Telecommunications Commission, in Sydney.

Sue, the youngest, was attending St Brigid's in Marrickville. While in her fifth year at the end of 1969, she left school. She was then aged 17.

She floated around for a few months and then applied for a job as an air hostess with Airlines of N.S.W. Each time the airline seeks hostesses, it sorts through its applicants and invites between 50-60 girls for a first interview. Out of these, about a dozen get a second interview. About 6 girls actually receive an offer of employment. Sue was one of these.

When I rang Airlines of N.S.W., the management was most reluctant to allow an article on Sue to be done. They stressed that they did not want an impression being created that Sue had been given any special consideration. She hadn't—the airline is too business-like for that. Sue got the job on her own merits, in full competition against many other girls.

In the beginning, Sue had been a bit worried about the responsibilities of the job. But this didn't last long. She told me that the entire staff works as a team at the airline. Under the wing of Senior Training Hostess, Ann Lambert, she was guided and helped and she found that her errors were not "pounced on".

Now that she has settled in to the job, Sue finds that she has a good, secure position which is both different and exciting. A whole new world has opened up for her and there is the prospect of international flights later. This, she says, will enable her to tell people overseas about the Aboriginal people.

Sue insists that she is a "country girl", but there is nothing shy about *this* country girl. She meets many new people everyday and it is difficult to remain shy when you have to look after 44 passengers in an aircraft! Like her brothers, Sue is not married. She has no plans in that regard. That is not to say that she is not partial to boys—it's just that she's in no hurry. With all those international flights in the future, who can blame her?

Some of NEW DAWN'S Nambucca Heads readers will remember the Bryant family and their struggle in the middle 1950's. Reading about them now, in 1970, they will undoubtedly agree that the Bryants have indeed come a long way.

## MISSING PERSON

David L. Lansborough,  
c/- Dawkin Street,  
Bundarra, N.S.W. 2359  
29th July, 1970

Dear Editor,

In your June NEW DAWN, on the first page, you have asked us to comment on what names we would prefer. Well, in my opinion, I think we should be called "Aboriginal" because we are natives of Australia and the Australian people at school learn to call us that.

I think NEW DAWN is just right and keep up the good work.

I am wondering if you could put in a missing persons advertisement for **Helen Lansborough**. Her father's name is Tom Lansborough. I am Helen Lansborough's son and am now 27 years old. I was born in Sydney. My mother was born at or near Emmaville, N.S.W. If she sees this ad., could she write to the above address?

Thanking you,  
D. Lansborough

P.S. I have not seen my mother at all since I was 6 months old.

## THE THREE SISTERS OF MOREE...

### *five years later*

In November, 1965, DAWN reported on the work of the "three sisters of Moree". They are nuns of the Daughters of Charity order of the Roman Catholic Church, who each day collect the Aboriginal children from the surrounding area to attend the kindergarten and clinic run by the sisters at their St Pius X Aborigine Mission in Anne Street.

Since then, the sisters have expanded their work so that now they are included in many different facets of Aboriginal life in Moree. Not only do they run the clinic and preschool for Aboriginal children, but they provide an immunization centre and pre-natal clinic for all mothers and children up to high school age. This clinic charges only 20c per visit and is staffed by two local doctors who donate their services to the clinic each week.

The nuns, Sister Brendan, Sister Christopher, and Sister Caroline, are also involved with a youth club, two basketball teams, an adult education



*Sister Christopher, Sister Caroline, and Sister Brendan*

*Sister Caroline busy in the clinic*



*Two scenes at the mission kindergarten*



group, and a group of folksingers—all members of the local Aboriginal community.

Some time ago, four youngsters formed a band, *The Impersonators* who now play for most of the Aboriginal dances in the district. In the beginning they needed a set of jazz-drums—an expensive item. To help them out, the Mission bought a used set of drums. They hired them out to the boys. As a result, the band is now well and truly launched.

The Mission's work is financed by a grant from the New South Wales Department of Health, the clinic fees, the 30c per child per week pre-school fees and the sale of secondhand clothing. Sister Brendan assured me with a smile that despite a few worrying times, they usually managed to scrape up enough cash to meet their commitments.

The three nuns are closely involved and interested in every new development amongst Aborigines. They told me how thrilled they

were at the growing Aboriginal Family Education Centre movement amongst the Aboriginal mothers of New South Wales.

In return for the nuns' concern, the locals hold their sisters at the mission in high regard. They know there is always a prompt response in an emergency and they know that the sisters are wholeheartedly concerned with their welfare. That is why the local Wirajarai football team, after winning the \$300 prize in the Moree National Aborigines' Day football knock-out competition, insisted that a quarter of it go to the St Pius X Aborigines Mission, despite the fact that they were already committed to giving the money to the Wirajarai P. & C. Association. Wirajarai captain Tommy Cain especially insisted on this. Undoubtedly, had anyone asked him why, he would have echoed the words of the two Aboriginal lads to whom I gave a lift on my way to the reserve in Moree. They told me, just before leaving the car: "They're lovely sisters . . . do a lot for the dark people . . . they're lovely sisters".

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## MAHALIA

The following poem was written by an unknown Aboriginal who was the friend of a priest who sent the poem on to the *Catholic Weekly* for publication. They have allowed it to be printed in NEW DAWN. The poem, for all its simplicity, and because of it, catches the man's tenderness towards his small daughter. He has broken with the child's mother and this has hurt him a good deal. But he is a mature man and he does not involve his little girl in the problems of adults. That is why he is able, without bitterness, to reassure Mahalia of her mother's love as well as his own.

Until the day that I grow old,  
I love a little girl with a heart of gold.  
She's the only one that I love so,  
And she shall be with me wherever I go.  
Please be careful what you say and do—  
My Mahalia, this is daddy speaking to you.

Since the day your mother had a quarrel with me  
I thought there was nothing in this world for me.  
You're the only one that I've been thinking of,  
You're the only one that I could ever love.  
Until my lonely life is through—  
My Mahalia, this is daddy speaking to you.

I love my little girl, she belongs to me  
And I think of her wherever I may be.  
Deep in my heart I know I am lucky so far  
To have a little girl as sweet as you are.  
But don't forget that your mother loves you too—  
My Mahalia, this is daddy speaking to you.

## PEOPLE WHO ARE BUILDERS . . . .

How does a group of practising Christians go about the task of presenting Christ to the Aboriginal people of today? First of all, they crowd together in a small building with little money and no equipment. Then they start to build.

That is how Mission Publications of Australia began. Run jointly by the Aborigines' Inland Mission and the United Aborigines' Mission—both of which work only amongst Aborigines—M.P.A. was formed ten years ago to produce Christian literature for Aboriginal people all over Australia. Most of the Protestant missions around Australia are on its mailing list.

The beginning was not easy. Voluntary workers put up the print shop and office both of which, as Pastor-Manager H. R. Miles said ruefully, were "stuck on" to the original U.A.M. Mission house at La Perouse. Then the inside fittings had to be made and a secondhand printing press bought. The staff had to 'learn as they worked'. And learn they did, so that today most of the writing, typing, artwork, and offset printing is done on the premises.

Mission Publications of Australia now has modern equipment and a staff of thirteen, of whom four are Aborigines. All work on a voluntary basis as associate missionary workers, receiving only their accommodation and a living allowance.



*The whole team together*



*Top right:  
Jessie Mungaranie*

*Right: Marlene Reid,  
Captain Allen Polgen, and  
Dorothy Lennon  
at work in the  
basement of the mission  
print shop*



*Far right: George Smith  
operating one of the three  
printing presses*





The major job of the M.P.A. is production of Christian literature for Aborigines. This is graded in difficulty from "easy English" booklets such as *Letter Stick* for people who have just learned to read, to the magazine *Today* which contains stories, photos, news from all over Australia, and testimonies from Christians. Comics with a moral, leaflets on the problem of drink and guides to Bible studies are also produced. As well as this, some work is being done in the field of Aboriginal languages.

All the literature printed by M.P.A. is intended for use by Aborigines and is sent out to the missions free of charge. However one series, *Sunday School Lessons*, proved so popular, that enquiries began to come in from white Sunday schools in Australia and New Zealand as well as from Christian groups in Papua-New Guinea, New Hebrides, the Solomon Islands, Malaysia, Singapore, Hong Kong, Thailand, India, Fiji, and the Sudan. Payments from these sources, as well as gifts from well-wishers, keep M.P.A. financially afloat. It has not been easy, but the extraordinary strength created by a firm faith in Christ has sustained the staff through all difficulties.

What of the future? M.P.A. has grown so much in the last ten years that the staff now find themselves desperate for space in the old building. Plans are now being made for a move to Lawson, in the Blue Mountains. A new print shop, twice the size of the present one, is being designed at the moment. Once the planning is over, the new building will be started. Then it too, will play its part in that other building—that Christian building—with which these people are so vitally concerned.



*Mrs E. Draper*

## **BARK-PAINTING IN MOREE**

Pictured is Mrs Ellen Draper of Moree, who is making a name for herself with her artwork. Two years ago, a ladies' hobby club started and Ellen joined it. As often happens with such informal little clubs, attendance gradually dwindled until Mrs Draper found herself the only remaining member. However the club had been a valuable experience for her. Mrs John Curran had started her off on bark paintings, and after a couple of lessons, Ellen had taught herself the rest. Later, she taught herself oil painting too.

Now, Ellen is able to sell her bark paintings and she feels that sales will improve after she has managed to arrange proper framing. Her painted greeting cards, designed by herself, also sell well, too.

The bark paintings are done on thick strips of ti-tree bark and are painted with water-solvent powdered paints.

The fact that her work sells well is an added bonus for Mrs Draper. Speaking with her, I could feel her satisfaction and pleasure in the work and that feeling of achievement which is the real prize earned by those who create with their hands.



*Examples of Ellen Draper's work*

*Photos by courtesy of Dick Hazell, Moree*



## ABORIGINAL FAMILY EDUCATION CENTRES ON THE MOVE

*Below are extracts from the record of the second meeting of the Advisory Council, Bernard van Leer Foundation Project, held at the University of Sydney on the 16th June, 1970. The meeting was chaired by Mrs Eileen Lester, M.B.E.*

**Mrs Betty Munro** (Tingha) Good morning. I am very pleased with the way the preschool has been coming along up there at Tingha. The children are all very keen and we are getting a few more each day. Not many of the mothers are interested, but the children still come anyway. Sometimes there are only two or three mothers. But after we get our building up and get a good go on, we know we are going to spread.

**Mrs Lester** I was up at Tingha a few weeks ago, and while Mrs Munro was working with the children we could see that there are no problems with the children and the families starting at the Centre, but there are problems with accommodation. They have arranged for a piece of ground near the mission and there is a building some nine miles away which we have been trying to get moved from one place to another where the families can use it. We are hoping in the near future to have this building moved so they can carry on with this work with the children. Meanwhile they are going ahead using little or no space—different homes and out-of-doors.

**Mrs Julie Whitton** (Toomelah) Well I think it is the best thing that ever happened to us to have a preschool. Up our way there are so many little ones and they never have anything to do.

Since the preschool started up they are really good. The mothers come along, a few of them at a time, but all the children come along. We get help from the people in town, and they put things in the papers about us and we were on television last week with the preschool. I think we will be able to get more help from the mothers now that they see what the children are doing. But I know I won't miss out on a session—I leave everything else I have got to do to go to preschool and I never miss one. We have one session every week and an extra one if anyone is coming. We get help from the teacher at the school now, whereas we didn't before. Fifteen miles away, over the border, we have been offered help from a teacher, and we are coming along well now.

**Mrs Eileen McIntosh** (Boggabilla) Ladies and gentlemen, I am going to speak on our problem, which is almost the same as that at Tingha. We have no building and there are some of our people up one end of town and some up the other end. Those at the far end of town have a transport problem, because the hall we use is up our end of town. Pat Troutman, who was down in Sydney at the time of the Queen's visit, runs one session up her end of town, and we have the problem of a building, or transport or both.



*Some of the A.F.E.C. speakers at Sydney University last June*

**Mrs Lester** Mrs McIntosh has told you of the problems but she has not told you of how well they are doing. I'd like to tell you . . .

**Mrs McIntosh** I'll tell them. We all love it and enjoy it. The children are so eager to be getting into it that they get into the hall in the morning and wait for us till afternoon. We all enjoy it. I love fishing, but I'd give fishing away any day for A.F.E.C.

**Mrs Olga Yuke** (Box Ridge, Coraki) I would just like to say that the work I do is as part-time Field Officer in the Lismore area, getting the mothers working from one mission to the other, and helping the mothers get going. At Box Ridge our problem is a building. We have no building, only an equipment shed. Our preschool during the warmer weather we have out under the trees where it is cool, but now during the winter we can't have it outside because it is too cold. And we can't have the children in the sun when it is too hot. We really need a building. At Tabulam the preschool is going all right and they have a school building for the children. All the children are anxious for preschool and they wanted to move the building out in front of the homes because it was way out of the way where it is. But they got together and talked it over and decided to

have it back in the original place and have a caretaker to look after it for them. The work is something new to me. I have to go around different missions and work with the mothers. I enjoy it.

**Mrs Muriel Roberts** (Lismore) I don't have any preschool children; mine are all grown up, but I have three little grandchildren. I started the preschool off at Lismore by lending the mothers my garage. The young mothers there are very interested and the children do like it very much. They have only started two or three months ago and the children have come on really well in these months. I see my little grand-daughter who is only five and she can now count up to ten, pronounces her words really well, and I hear her in bed at night saying poetry to her mother. She is coming along really well. I do my best to encourage the young mothers and they really enjoy it. We have a session for two hours every Thursday afternoon. They have 12 children in Lismore going to the preschool. They have not anything much, but the mothers bring along old books and the children cut out pictures; they have not anything much yet because they have only just started. I help them along with pencils, and the older children bring things home from school to help out. They really need a building

of their own because they only use my garage and it has a cement floor. I really think they should have their own building and there is plenty of spare ground. They are coming along and the mothers and the children are really interested in it. I think it is good to have the children learn. I know all my children had a good education and I look to see the younger Aboriginal children come along because we had a hard life years ago.

**Mrs Gloria Kelly** (Cabbage Tree Island) I am the Secretary of the Cabbage Tree preschool. There are about six mothers that attend and about twelve kiddies. We decided to go around to the school which does not get used much and we got a lot of help from the schoolteacher, who hands down to us things which they don't use. Recently we were given some tables and chairs and the kiddies think it is great sitting up to a table. We have a few raffles to get supplies of salt, flour, and things. The kiddies are very interested. This school where we are now has a couple of broken windows in it, but I think we can get that fixed in no time. They like the dough-play and the painting and the last couple of ——— we have been taking it in turns reading stories to them. We are hoping to save up the raffle money to buy ourselves a jug so that we can put on morning tea, and I think the little ones and we would enjoy that. I am very interested in the work and so are the other mothers. We don't get many mothers—only half a dozen of them.

**Mrs Suzie Quinlan** (Bellbrook) I'd like to say that we started our Centre on 29th June last year—four mothers and myself, two grandfathers. Our Centre is coming along wonderfully, I must say that. The kids have a good feed of the dough when we give it to them! We have a problem. The play centre we hold in the room at the school. But since I was here last time, we have lost our schoolteacher, I think because of the noise we make. But we can't help that. We all enjoy it and are happy. We had the Maori ladies down, and you tell the kids: "Time to pack up and go home" but they won't go. In the end the mothers have things to do, so the little ones pack up. It is wonderful what the little ones can do. The Maori ladies sang songs and action songs. "We want the Aunty Mary song," they say (Mary Samuels). Our problem is the same as everyone else's. We would like a building of our own. We really enjoy ourselves there and it is going very well. Now when we started we had a little four-year old boy who couldn't talk, but if you could see how plainly he talks now—you should

see it. My daughter really loves it. Next time I hope to have her and one of the grandfathers down to give the report.

**Mr Martin Ballingarry** (Bowraville) I help with the preschool at Bowraville with my sisters and the rest of the family. We get the children along and help sometimes too. They are keen on the preschool and they would like to help build it.

**Mrs Lester** The next reports come from our two Maori Supervisors, Mrs Mana Rangī and Mrs Hana Tukukino, who have been with us for the last five weeks. Aunty Mana, who is one of the elders from New Zealand, has been to Ernabelle and Aunty Hana has been in Tingha with us, supervising and helping them get hold of the running of an A.F.E.C. We welcome you and we, the Aboriginal women here, all express our appreciation. We know the day will come when we won't need you any more and will just have you come and visit us.

**Mrs Mana Rangī** Mrs Chairwoman, ladies and gentlemen, and all my Australian friends and relations. It is a great pleasure to be here amongst you today. We have enjoyed working among the people in Australia. In fact everyone we have met has been very kind. I had an enjoyable trip to Ernabella. The people up there are so natural, they speak their own language which made me feel as if I was an outcast. I felt very proud because I had my own language and culture to offer to them. My relations in Australia should be trying to do this, I think, to get their own culture back. I would like to learn your language and perhaps you might like to learn mine. The people were always so friendly—I was not homesick at all. However the work I did there with Mr Hart was very encouraging because all came along to work with me and they all helped out, setting out the preschool equipment and so on. While they were sitting around in the morning you could not stop them from doing things with what the children were working with—they were in it as well as the children—and this is what we like to see, the mothers working with the children. On this mission is a craft room where the mothers work and they can't always come to the preschool. I have left it with them that surely they can spend one day a week working with their children, because children work better with their parents since they are settled more and don't run around so much. Our job here is to try to introduce this to all these mothers and interest them to come along. I know it is a hard

job to leave the home and come on but we know if your children are important to you then the first thing you think about is them. What we do in our homes is something that we can put aside for awhile and give part the morning to the children. But in Ernabel I have great confidence in these mothers coming out to work with their children. I won't say much more, but the report on Tingha I will live to Hana.

**Mrs Hana Tukukino** (following a greeting in Maori) I would like to thank you all very much for the pleasure of being able to speak with you this morning. We have been in the Inverell area, Tingha at present, but we have been around and met the people at Boggabilla, Asford, Mungindi, and Moree. We have slept in their homes, eaten with them, played with their children. We have found them to be warm people with a sense of humour, who have their children's heart. They need to preserve something that there, and the beauty of A.F.E.C. is that they work for it and bring their sons, fathers, grandparents along and all work together for it; then nothing does not end with the building but goes back into the home. Unless it is in the home it does not change the way of life. This makes them to themselves—Aborigines—not imitation anything else. They feel ashamed at having lost their language. It is about time someone in the University started classes where these people can go back to school and learn their language and preserve what is left now. This is held by the old people who are getting few and far between, and the coming generations will miss this. We try to encourage the grandparents to come along and tell the stories of the past and feel important too—it is not just for the young children and the parents. The parents really want to help their children so they will have something to grow up looking forward to, and having a pride and confidence that the A.F.E.C. gives the parents and the children. This is the greatest thrill we get—these people are getting confidence and pride of self. We feel that when they have this pride of self they can stand amongst the white people as equals.

**Mr Tony La Spina** It is good to see everyone gathered here and hear the people talking about what is going on in their area. Most of the points have been covered—the idea of people doing things for themselves. I might touch on something different and basic. The Maoris talk about the Maori people, the Aborigines about the Aboriginal people. *I would like to talk about human beings and the importance of the family*

and the very young life. It does not take much convincing to any person to think about the little ones being the important ones, the hope of the future. We add up and count the problems which are still here, but if we lay the foundations properly the future is promising. In Lismore the mothers are having difficulty getting a pre-school because of the small area and expenses, but they have organized their Centre and are going well. They have problems, but these problems are brought into the place where they can be looked at and faced. The mothers with their children at home see the problems, but it is more natural to see it when there are other parents and children there in relation to others. It is very interesting to see these problems brought by people themselves, to a place where they can be handled, all together. This is the spirit, people getting together and doing things for themselves.

I don't think there are two Centres that are the same—all are quite different. Some have a lot of problems—employment and so on—but there are these problems and they have to be faced up to. But when it comes to the children, even when the mothers are having difficulties, they keep harping back to two things:

(a) The children—they want it and get the mothers along somehow.

(b) The other pressure is coming from the older people who are starting to see this as something worthwhile, and the older people are pressuring the younger people to join in. Once they get there they enjoy it so much, as witnessed today, and once they get the spirit of the whole business. So on the question of a race, or feeling an importance or identity, I am quite convinced that *if a person can feel as a human being important—be he Aboriginal, Maori, Scotsman, Indian—I don't think we can get any peace in the world till people feel important as a person and because of their background.* There has been too much of "everyone has to be like the average Australian". I was, as a child, made to feel ashamed that I was a bit dark. Now I laugh at this, but at the time it was a cutting remark. This does not come from the children, it comes from the home. Every human being should feel proud of his origin, and then he can contribute of his best to form an urban society better than we have had in the past and have in the present. *We have a much richer society when people from different origins come together proud of their differences and origins.* Music, dancing, song. Some of the children from Lismore performed a corroboree on the stage and one of the mothers seated next to me was getting excited and she said: "Look at them, so happy. We've been so

stupid, trying to make them like us, not doing what they want to do". This summarizes the whole thing, doing what is important to them. I think we will have a far richer world then.

Buildings are one problem. There is great excitement at Bowraville. The men there are asking questions about the building and they do want to help build it and put it up. Bowraville have the problem of accommodation, and there will be a preschool building going up there. I am very excited about it too. We have waited twelve months for the land; we thought we'd never get it. The architect has been up. I don't want to make the other centres jealous, but the reason Bowraville was chosen is that they are really hard up for space—7 houses with 165 people living in them. At Coffs there are housing problems, too, but learning and doing is what is the important thing. The Bellbrook people are going well. I did not announce my arrival one day, and when I got there the mothers were a bit embarrassed at being caught dancing and singing. I don't know why—I joined in too. *But we have to come to the human being as he or she is, and we have to get to know each other like this.* The main effort in this work is to work with the very tiny ones and their mothers. You can only get the children with the person nearest and dearest to them, and you can start language at this early stage and anything else you want to start. But it does not end there, it comes back into the home. The mothers and the children come back into the home. We are all learning.

**Mrs Rosemary Roebuck** I would like to mention we are a white A.F.E.C. group. We meet twice a week and have only met for the third time, 24 mothers and over 30 children. We don't know yet how it will sort out. We, like everyone else, have been lent a church hall with ground adjacent. We have no equipment yet, but each mother is contributing something each time. Perhaps next year we will have more to contribute here. When we are on holidays perhaps we can come and visit your Centres if you agree, and learn more about it.

Mrs Lester later did separate interviews with Mrs Betty Munro, Mr Earl Munro, Mr Mervyn Blacklock, Mrs Susan Blacklock, Mrs Eileen McIntosh, Mrs Valerie Troutman, Miss Eunice Waibunai (a visitor from Papua, here to study preschools), Mrs Dawn Dennison, Mrs Madeline Connors, Mrs Kathie Richardson, Mrs Eva Mumbler, Mrs Maisie Neilson, and Mrs Trixie Bell.

Important points raised by these speakers included:



□ Before being introduced to A.F.E.C. we had no interest in children's work, just so long as they went off to school and were out of the way.

□ Now we find ourselves encouraging older students too. They are on scholarships and attending high school. Our interest seems to push them on. We now also join in with the P. & C. meetings at our local school and the teachers at the school take a greater interest in our children.

□ We understand children more and enjoy working with them. Since A.F.E.C. started, our home is always full of children and laughter and play and happiness. The husbands love it. They are starting to ask the little ones: "What did you learn today?" and "Where's your paintings?"—and then they admire them.

□ All Aboriginal groups should have an A.F.E.C. preschool.

□ There is a big change in the little ones starting public school. *They know where they are going* and they are not so shy and mix well with the other children.

□ A.F.E.C. is only just the start and they have to go through with their education and without it, they get nowhere.

□ It changes mothers too. In the beginning we were shy, but now, we are ready to shout out about A.F.E.C.

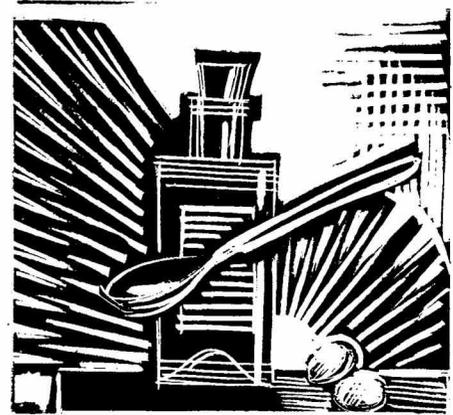
□ Fathers and indeed all the men, are getting keen about helping to put A.F.E.C. buildings.

□ Shy, withdrawn little children are now interested in games, drawing, etc. It brings them right out of their shell and keen to go. Even wee babies are less frightened, more used to other children.

□ Mothers have a chance to be together. A.F.E.C. is like a social club for the mothers, too. It brings us closer together.

□ The important thing is *not to let go*. It is no good having it once in awhile. You must keep it going because of the kids.

## ABORIGINES AND HEALTH



Better community health starts with better housing, a good water supply, sanitation, and garbage and waste disposal. However, all of these improvements must go hand in hand with a programme of education which teaches people about the basic rules of hygiene. That is why the New South Wales Department of Health is attempting to set up community nurses in country areas. So far they have three, one in Moree, Dareton, and Wilcannia. A fourth position is being advertised for Bourke. As well as this, there are two nurses, based in Sydney, who make country visits to places where there are not enough Aborigines to justify a full-time local nurse.

The nurses are concerned with the immunization of children, child care, hygiene, general home care and the education of expectant mothers. This last point is especially important, for in common with women in the general community, Aboriginal women now consider breast-feeding out of fashion. That means that Aboriginal babies too, now miss out on the advantages of breast-feeding contentment, milk that really is a "perfect formula" with much less danger of infection. Infection is much more difficult to guard against where babies are bottle-fed.

The New South Wales Department of Health also makes special grants to organizations which help Aboriginal youngsters of preschool and school age. These include the Far West Children's Health Scheme, the Bush Nursing Association, the Save the Children Fund and some church and other voluntary organizations.

The Department is planning to build special health centres in country areas to back the work of the community nurses. In time, health centres and nurses will be established in Bourke, Tamworth, Lismore, Newcastle, Wollongong, Bathurst, Cootamundra, and Broken Hill.

Ideally, this work would be done by Aboriginal nurses keen to help their own people. They would prove more acceptable to Aborigines. Any Aboriginal girls who are interested in undertaking training as nurses or nursing-aides with a view to becoming community nurses, are asked to contact the N.S.W. Department of Health, 9 Young Street, Sydney 2000.

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## THE AUSTRALIAN ABORIGINES

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Professor A. P. Elkin

Fourth Edition 1964, published by Angus and Robertson Ltd, Sydney

*This is the fifth 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.*

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### Part V

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**Tribal names:** These are often difficult to obtain. However a tribe may be called by the direction in which its members live, e.g. north of the Forrest River Mission is the Bemba (north) tribe; on the east is the Nalamo (east) tribe; likewise Nyul-Nyul means south. In N.S.W. and Victoria, the name comes from the tribal negative; the Wongaibon from *wongai*, no; the Wiraduri from *wirai*, no, and the Kamilaroi from *kamil*, no. Other names appear to be really nicknames; the name Kokopiddaji of northern Queensland means "speech-poor devils" and Kokobaldja "speech abrupt".

**Tribal customs and mythology:** Tribes, or more usually, groups of tribes can be separated from one another by differences in customs, laws and myths. But the differences are not barriers which cannot be overcome—adjustments in marriage law, kinship rules and tribal section systems are made, so that common life can go on. Tribes can be said to form "communities". For example the tribes from Birdsville and Innamincka right down to the Flinders Range and Port Augusta are linked by the common possession of a mythology about their cult-heroes called "mura-mura". No one tribe "owns" any of the greater myths in its entirety, but only a part of it. For example, one of these myths, which concerns the emu and red ochre, is about 700 miles in length, that is, it is associated with the land along that length of territory, and is "owned" by the tribes over a distance of 700 miles. Thus on the one hand,

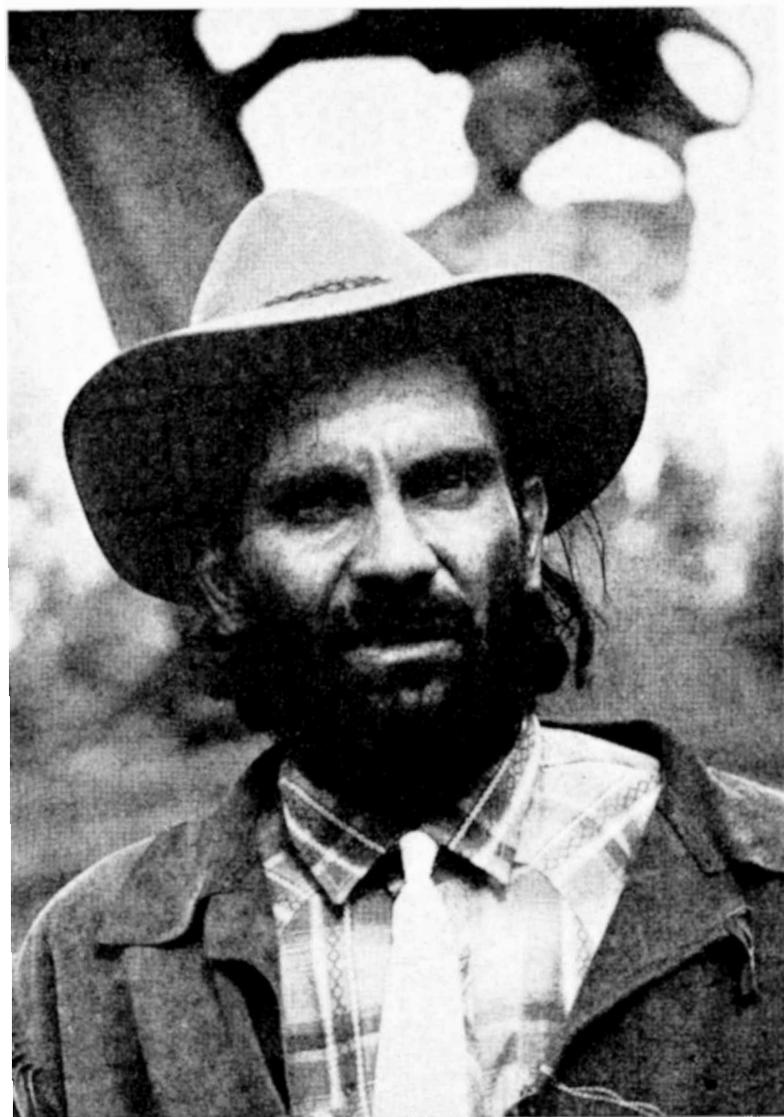
the "ownership" of different parts of the myth serves to separate tribes, while on the other hand, as only one myth is concerned, each tribe is mutually dependent on all the others along this path for the preservation of that myth.

**The local group:** The local subdivisions of a tribe is even more important than the tribe. These groups are separated from each other by both hunting and food-gathering rights as well as relationships. This does not mean that each group spends all or most of its time in its own separate country. Boundaries are not of great importance; Aborigines can and do spend large amounts of time in each other's areas. The most important aspect of the local group, however, is spiritual in nature. Its members cannot stay away from it for long and still live. The point is, the Aborigines hold the idea of the pre-existence of spirits; they believe that the spirits of the members of the local group pre-existed in parts of the country until they were born, and that after death they will return to those spirit-homes, there possibly to await rebirth (reincarnation). That is why most Aborigines don't like to stay away from their own "country"—they want to be near the home of their spirits and its sacred places and finally they like to die in it so that their spirits will not be lost when they sever their connection with the body. Nor is it only bush natives who feel this urge. Even civilized natives and half-castes, such as those in N.S.W. experience it. These beliefs and feelings must be understood and respected. To ride rough-shod over them, even in ignorance, is to set up impassable barriers which doles, never mind how attractive, cannot break down.

## SMOKE SIGNALS

► It seems that *Bourke's National Aborigines' Day* went off with a bang, too. Headed by Pastor Bill Reid of the United Fellowship Church, local Aborigines organized a full programme to celebrate the day. A highlight was a procession which passed through the streets of Bourke, en route to the Davidson Oval, where a monster sports carnival was held. Floats in the procession included one showing a scene of the early days complete with bark huts and a canoe. Another was a United Fellowship Church float showing a Bible scene and the B.U.Y.F. float showed the

spread of the gospel by the missions. A semi-trailer carrying local schoolchildren was followed by two stationwagons full of preschool kindergarten children. A vintage T-model Ford and a group of Guides and Brownies brought up the rear. At the oval, spectators were treated to displays of football, races, boxing, and basketball. The day wound up with a Talent Quest (won by Tom McKellar) in the War Memorial Hall. A special guest at the Talent Quest was Aboriginal singer Dempsey Knight who had returned to his hometown for the celebrations. Dempsey has just returned from a successful tour of Poland and there is a possibility that he will soon make a tour of the U.S.A. A twenty minute film of his Polish tour and his singing were of great interest to the local people, many of whom had known Dempsey all his life.



*Above: Bourke's semi-trailer full of kids*

*Left: Dempsey Knight*

*Below: A scene of the early days*



► **The proud and happy smile of ownership.**

This is Mr G. A. Edwards, of "Rose Cottage Plantation", Stuart's Point. Some time ago, the Commonwealth Government financed the purchase of 7½ acres of bananas. The family has already established a seed bed of tomatoes and they hope to grow about 8,000 plants during the winter months. About one acre of cucumbers are also included in the plans. The plantation is currently cutting about 60 cases of bananas a week. Cheques are coming in from the fruit market and some repayment of the loan has already been made. All the Edwards' friends and well-wishers offer their congratulations to the family and their best wishes for a satisfying farming life.



► A demonstration in support of land rights for the Gurindji Aboriginals was held on 31st July. Aboriginals and students marched from Redfern to the George Street offices of W. Angliss and Co. Pty Ltd, an associate of the British group of companies, Vestey's Ltd. Vestey's holds 17,000 square miles of land in the Northern Territory under lease. The Gurindji tribe has asked for 500 square miles of the Wave Hill property by right of traditional occupancy. At least forty people were arrested during scuffles which broke out as Aboriginal leader Paul Coe addressed bystanders about the Gurindjis' claims. Pictured are Dexter Daniels (obscured) and Paul Coe leading the procession as it approached the offices of Vestey's.



*Mr and Mrs Noel Skinner*



► A young Aboriginal couple, Noel Skinner and Jenny Yuke, were recently married at the Coffs Harbour Methodist Church. The daughter of Mr Walter Yuke, the bride was attended by Rhonda Craig as bridesmaid and her cousin as flower-girl. The groom, who is the son of Mr and Mrs Wilfred Skinner, of Corindi, was attended by his brother, Willie. The couple will make their home in Coffs Harbour.

► **Good mothers talk to their children**, a British professor said recently. The most important years in a child's education lie between the ages of two and five. That is why preschool teaching, by the mother, is so vital. Listed here are the hints given for mothers of young children:

□ don't use baby-talk. Mothers and all other relatives should be discouraged from using words like "bow-wow" or "moo-cow". If the correct words are used from the start, a child will learn to read more easily later.

□ Don't let them use made-up words like "nano" for piano and don't laugh when they do. He is keen to learn the proper words and soon drops incorrect ones.

□ *How* you correct him is important too. Don't repeat the wrong words over and over. Nor make it obvious that he has made a mistake. Just work the correct word into your answer and he will soon use it naturally, himself.

□ Talk to him while dressing or playing with him. Name the parts of his body, his clothes, plates, spoons, etc. Try to speak whole sentences instead of just single words.

□ Encourage him to sing, even if it sounds awful. It stimulates his imagination and will help him when he starts school.

### ► **Speedway Cake:**

*Ingredients:* 2 tablespoons of butter  
¾ of a cup of sugar  
1 cup of self-raising flour  
2 eggs  
3 tablespoons of milk  
grated orange rind  
a pinch of salt

*Method:* Put everything into a basin and beat hard for 5 minutes, or until the mixture looks creamy.

Bake in a moderate oven for ¾ of an hour.

### ANSWERS:

**Animals:** koala, kangaroo, wombat, possum, platypus, dingo.

**Birds:** galah, emu, budgerigar, cockatoo, kookaburra, magpie.

1. Put him in a barking lot.
2. They always go around in schools.
3. Because he always butts in.
4. A centipede with sore feet.

## BOORIS' CORNER

Hello Everybody,

Do you know that I didn't get A SINGLE LETTER FROM ANY OF YOU LAST MONTH? What's the matter? Don't you love me anymore? Don't you even like me anymore? When I look back at some of the old DAWNS that I have in the office here, I am reminded of the good old days when I used to get *many* more letters than I do now. Do you know that I am getting sadder . . . and SADDER . . . and SADDER? I tell myself that perhaps its because you have been too busy going to school and playing. Is that it? But you know, you never tell me whether you have written to any of the penfriends whose names I have given you. Also, did any of you make a magic shoe-box, or paper dolls or puppets of clay or dough or plasticine like I suggested? Who went on a Magic Picnic and who answered the puzzles or made paint stamps out of a potato? You haven't even told me whether you had fun on N.A.D.O.C. day! Are you too shy to write to me? I can't really believe *that!* Now if you write to me and *tell me* if you have been making the things *I told you about*, maybe *I'll tell you some more*. For the time being can you do:

### AN AUSTRALIAN MIX-UP?

(What are they really?)

#### Animals

aokal  
nogoraak  
twamob  
sompus  
sputypal  
dogni

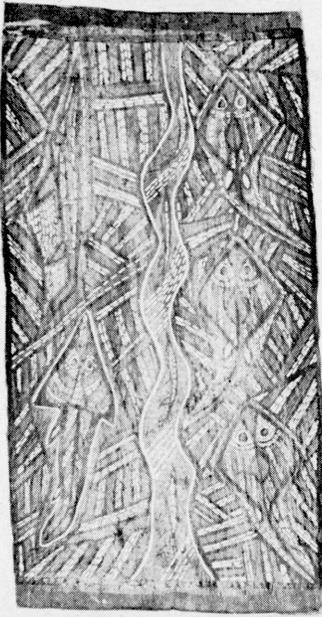
#### Birds

halag  
mue  
dubriggera  
katoococ  
kukoorraba  
gimape

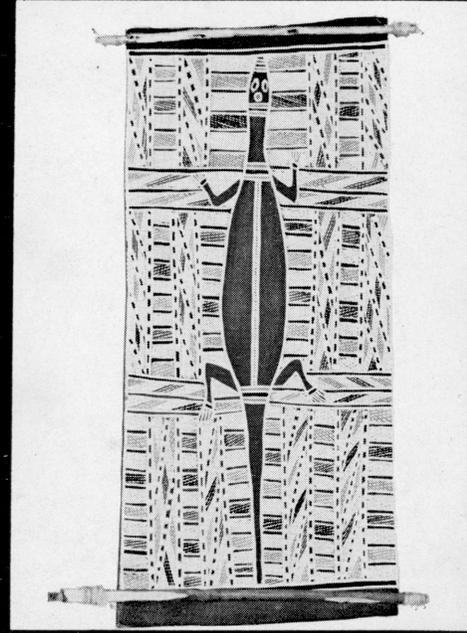
### RIDDLES:

1. What is a good way to keep a dog off the street?
2. Why are fish so smart?
3. Why is it hard to talk with a goat around?
4. What hurts more than a giraffe with a sore throat?

*Pete*



5



*Pictured are George Nebo of Brisbane and Quilpie gentleman Stuart Dawson (who is pretending very hard to be interested in his magazine). Visitors to the Foundation for Aboriginal Affairs last June, they had no story to tell and there was no particular reason for photographing them. But they were determined to see themselves in NEW DAWN. Bet you never thought you'd make the back cover though, eh, Stuart?*

