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Dawn



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Our Cover . . .

These carefree young fellows take advantage of the fine Spring weather (and the school holidays), to while away the time on the wharf. It's really quite unimportant that the fish are not biting.



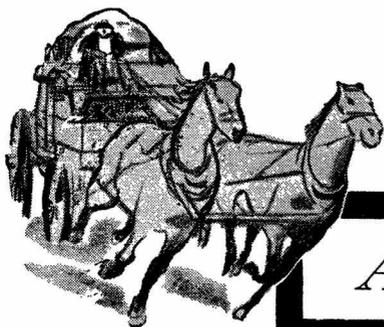
DAWN

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

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In This Issue . . .

	Page
Along the Mail Route	1
Our Roving Cameraman	2
Home Hints	4
In Central Australia	5
Famous African Animals	10
Aborigines Day at Moree	18
They Say	19
Health Hints	20
Pete's Page	Inside Back Cover
In the Garden	Back Cover



ALONG THE MAIL ROUTE

BELLBROOK JOTTINGS

The corn crop on Bellbrook Station has been excellent this season. It looks as if there will be about four hundred bushels from about three and three-quarters acres, and the proceeds will go to the Progress Association.

A great factor in producing the high yield was undoubtedly the excellent work done by Les Holten in weeding the crop. Joe Quinlin Sen., Joe Quinlin Jun., Bert Vale and Ralph Quinlin have been hard at work this last week harvesting the crop and bagging it for transporting away from the Station. John Quinlin, Station Handyman was an efficient overseer.

Mr. Norm Smith, a Kempsey contractor is busy on the Station, erecting a Recreation Hall, which is being converted from a two unit classroom removed from West Kempsey Public School. The Hall will be a boon to the young people of the Station, for it is hoped to form a recreation club and it will be used for meetings, services, parties and any other social activity. Contrary to some expressed opinions it will not be a "dance hall", though undoubtedly, dances will be held there. When the Hall is completed and the electricity installed it is planned to hold a full scale opening ceremony.

Young Dorothy Holten had the misfortune to be badly scalded on the face and neck recently. She was rushed to the Macleay District Hospital after treatment by Mrs. Harry, the Matron. Last reports suggested that Dorothy was doing as well as could be expected.

The arrival of the Volkswagen Microbus has been a great thrill for the boys and girls attending Kempsey High School. Hitherto they have had to travel the eleven miles to the nearest point on the School Bus Route in the back of the Station Utility. It is a tribute to their grit that they have put up with most unpleasant conditions for nearly six months. Now the girls, Grace Quinlin, Dianne Quinlin and Beryl Quinlin and the boys, Alfie Cohen, Vicky Wright, Lewis Kelly and Colin Holten are enjoying a comfortable ride. These boys and girls have created something of a record, for they are the first children from the Station to travel daily to High School.

Recently the members of the First Bellbrook Scout Troop spent the week end in camp at Gap Creek under the leadership of Scout-Master, Stewart Thompson. The 1st Bellbrook is the Troop belonging to the Station, though there are some white boys in it.

The Troop has attended Scout Camps at Aldavilla, Cathie Creek and of course the Jamboree in Sydney,

where they were the only troop to be privileged to send all their members. Members of the Troop are Tony Quinlin, Victor Wright, Denis Kelly, Lewis Kelly, Alf Cohen, Colin Holten, Albert Holten, Victor Holten. In addition, there are four white members.

Mrs. Harry, the Matron, is almost at the end of her campaign for funds for the Children's Playground. She has been working to raise funds for nearly a year now and there will probably be some action on the site within the next few weeks.

Mrs. Harry was responsible for raising the funds to equip the Scout Troop before the lads went to their first camp. Now the Scouts have their own Auxiliary. Mothers who take an active interest are Mrs. Les Holten and Mrs. Ronnie Kelly. Mr. John Quinlin is a Vice-President.

Congratulations to Mr. and Mrs. Bill Cohen who will be leaving Bellbrook Station soon to live in Kempsey, where they have been granted the tenancy of a very fine home, and are impatiently awaiting its completion.

Mrs. Bertie Holten has been away for about three weeks enjoying a much needed break. She is spending her holiday with her daughter June in Sydney.

LISMORE NEWS

The aborigine residents of Lismore and district are sadly mourning the death of Albie Roberts, one of the old-timers, who died on 27th July, 1961, at the age of 75 years.

Tragedy struck at Mr. and Mrs. Sam Bellear and family when their daughter Jocelyn aged 22 years died in the Lismore Base Hospital on 21st July, 1961.

Jocelyn was a popular girl and had been working in Melbourne as a telephonist until about two months before her death.

DEATH AT BOGGABILLA

Another death occurred at Boggabilla recently, when Mr. Norman Weribone passed away in Goondiwindi Hospital.

Norman had been sick for some long time, but was reluctant to go and get help from a doctor in the early stages of his sickness.

His death was caused through bronchial trouble and blood pressure.

He was buried on the Station cemetery. Relatives and friends coming from Mungindi and Moree to pay respects.



OUR ROVING CAMERAMAN

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

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



Sunny smiles from Mrs. Grace Munro, and Alice McKenzie



All in the picture! Mr. and Mrs. Charlie Livermore and family, of Ben Lomond



Mrs. Joan Robinson (formerly Joan Kelly) of Balranald, with cousins Barbara Egan, Noeline Pearce and Kella Rose Pearce



Another happy picture of Alice McKenzie, of Armidale



This coy little lass is Wilma Davis, of Armidale



Mesdames Annie Livermore, Edith Duke (with Terry), Pearl Blair, Clarice Connor, and Audrey Paterson, at Tingha



Here we see Helen Waters, of Ariah Park, with her cousin, whose name is also Helen Waters, of Cootamundra



These wandering troubadours are Ron Cameron and Johnnie Olsen, of Uralla



We would like you to meet Margaret Johnston, formerly Margaret Collis, of Condobolin

HOME



HINTS

Baby's Napkins

After taking napkins off the line, fold them in shape ready to put on baby. Taken from airing cupboard, they are ready to pop on.

Crisp Linen

To keep your sheets and pillowcases fresh, crisp, and new looking, add one cup boiled starch to the trough of rinsing water.

Dandruff Cure

An ordinary shaving cream massaged into the scalp and rinsed with warm water several times is a marvellous cleanser and cure for dandruff.

Dry Shampoo

If it is not convenient to shampoo your hair, try a dry shampoo made of bran. It is better than powders, which are hard to brush out. Warm the bran and rub into the hair. Then brush it out with a very stiff brush. Removes the grease and makes the hair glossy.



Breadcrumbs Substitute

If you have no breadcrumbs and you want to crumb fish, rissoles or cutlets, mix salt and pepper to taste with fine wheatmeal or oatmeal. Roll the meat in it after first rolling it in flour, then dipping in milk. This gives the meat a crunchy covering that stays on well and is very tasty.

Children's Games

A parent who teaches a child to skip, play marbles, or spin a top before he starts school, does a real service to both teacher and child. A child who can join in the winter games, settles down readily and becomes a potential leader of other tots, and is much appreciated by a teacher, who finds it difficult to be an only leader to an over-sized group.

Frog Ponds

For your next children's party, make up a green jelly in small individual dishes, and after it has cooled and before it sets, insert a chocolate frog in each. Children are delighted with these frog ponds.

Baby Crawling

To keep baby's knees from getting sore when he starts crawling, line his crawlers at the knee with foam rubber.

Removing Chewing Gum

If chewing gum has stuck to children's clothes, put the article in the refrigerator for a while. The chewing gum will come off easily.

Button Container

A glass jar is invaluable to keep buttons in, that have been snipped off garments to be thrown out. You can see immediately what buttons you require.

Skirt Holes

Cut out flowers from floral remnant and stitch here and there on skirt, placing one on the hole.



We often hear people speak of a "dog's life", but this dog doesn't seem to be having too bad a time. Rita Wenberg, who lives in the lovely country area of Cobbitty has two loves, painting and animals!

IN CENTRAL AUSTRALIA

PINTUBI ABORIGINAL RESERVE

THE material for this article has been drawn in the main from official records of the Northern Territory Administration.

The 44,800 square miles of country which form the aboriginal reserve known officially as R 1028 lie in the south-western corner of the Northern Territory. This is a region quite remote to the majority of Australians and, indeed, one which has been but seldom visited by white men since the earliest days of settlement.

In the second half of the last century it was approached though not traversed by some of the early exploration parties, and an interesting echo of these far-off days occurs in a recent report prepared by the leader of a Welfare Branch patrol, wherein mention is made that on 20th July, 1960, the party came across a blazed tree at the foot of Mount Leisler. On the trunk of this tree was still just visible T over 5 89, an inscription which records the arrival in May, 1889, of an expedition led by the same Teitken who had been second-in-command to Giles during the exploration of the 1870's.

Mount Leisler is about 300 miles due west of Alice Springs and was discovered by Teitken during a journey which saw also the discovery of Lake MacDonal.

Amongst the earliest groups of European settlers in Central Australia was undoubtedly that of a party comprising two Lutheran missionaries and some labourers who reached the Finke River, at the spot now occupied by Hermannsburg mission station, in June, 1877. These men had just completed an astonishing overland journey from Adelaide, involving a trek lasting 18 months, and upon which the party was accompanied by sufficient sheep and cattle to establish a small pastoral holding.



The presence of this group, dedicated to Christian principles in its dealings with the indigenous tribes, at so early a date in the region's development was to prove a matter of real significance in later years, by which time the living conditions of the nomadic aboriginal people had become such as to cause serious concern.

The main object of this article is to make more generally known the problems which currently beset both the native people of this vast area, who are finding themselves forced to adjust to an alien way of living, and the European welfare workers whose task it is to assist them transform their traditional life to one acceptable to an urban European community.

Location

The reserve's boundaries to the west, south and north are fixed respectively by the Western and South Australian borders, and the 21st degree of south latitude. The eastern boundary is irregular but roughly adjoins the better-class pastoral lands occupied by cattle stations west of Alice Springs.

The countryside immediately surrounding the tourist attractions of Mount Olga and Ayers Rock adjoins the reserved area but does not form part of it.

Proclamation as a Reserve

The new reserve, proclaimed on 24th September, 1959, absorbed others already existing in the area and proclaimed in 1920, 1933, 1936 and 1940 respectively; of these, the largest were the South-West Reserve (12,000 square miles), and the Haasts Bluff Reserve (7,600 square miles).

The entire region is now administered by the Welfare Branch of Northern Territory Administration.

The tremendous increase in activity throughout the Northern Territory during the war years brought in its train considerable danger to the semi-civilised natives, who were attracted to the towns and workcamps, and to avoid any wholesale movement of the native population at this critical time ration depots were established at strategic points between the main tribal lands and the north-south road.

Two such were established at Haasts Bluff and Areyonga and the subsequent development of both centres will be described elsewhere in this article. At first only a native storekeeper and some native evangelists manned these outposts but in later years after permanent water had been found, other people, including a missionary, also took up permanent residence.



As time passed, additional bores were sunk by the Northern Territory Administration, a stockman was added to the staff at Haasts Bluff, and a few head of cattle were brought in to form the nucleus of a small herd which would provide fresh meat and useful employment for some of the aborigines living in the area.

In 1954, the Northern Territory Administration took over management of the depots from the Finke River Mission authorities, and both are now run as government settlements.

The present-day aboriginal communities in the Pintubi Reserve, and particularly those to be found in regular contact with the settlements, owe their existence essentially to the provision of the ration depots in the difficult days which followed the arrival of white settlers in the Centre. Whereas the policy of "leave them



alone would have resulted almost certainly in total extinction, the availability of centres where food was available in time of need made possible the continuance of tribal life in a modified form, and eventually led to an increase in numbers.

The countryside within the reserve is chiefly flat sandplain; however some very rough ranges may also be encountered at scattered locations. Along the Western Australian border there are several large salt pans.

The region is bisected by the Tropic of Capricorn and experiences the type of inland climate commonly found in such latitudes; namely, hot to very hot summers, and cold winters during which ground temperatures below freezing point are common.

Lying, as it does, well south of the monsoon belt the entire region is periodically visited by severe drought conditions. The average rainfall in some sectors is probably less than 5 inches per annum and it is unlikely that rainfall in excess of 10 inches per annum is received over any particular area.

This weather pattern severely limits the economic possibilities of the region and, coupled with the remoteness of the locality, offers considerable opposition to most developmental projects, even those conceived on a moderate scale.

ABORIGINAL POPULATION ON THE RESERVE

With Hermannsburg's establishment, the European way of life was brought for the first time to the Central Australian scene and aborigines belonging to tribes scattered over a vast area soon made contact with the mission and were duly influenced, directly or indirectly, by it.

Shortly afterwards, pastoral leases were occupied in the adjoining country and by the turn of the century a "frontier-type" pastoral economy had been established. Settlement along these lines continued right up to the outbreak of World War II.

Since the end of the war, activity in Central Australia generally has increased quite sharply and the Government has established native settlements where men may work for wages (a *major* departure from traditional habit), children may attend school, and everyone may receive medical attention and better food. Life was not always thus for the aborigine.

It would be easy to over-simplify the motives leading to the present congregation of natives in the Haasts Bluff/Papunya and Areyonga areas. Undoubtedly the

principal one is that of the security attaching to an assured supply of food in time of need. But there are other reasons; amongst them, the curiosity of the desert dwellers to see the new things they had heard about on the "bush telegraph", and the mere general desire to visit relatives from whom they had long been separated by the exigencies of the traditional nomadic way of life.

Whatever the reasons, a considerable immigration of people who have since developed a strong attachment to the Haasts Bluff area has been an outstanding feature of the last fifteen years.

To go further back in time is, in effect, to describe a story typical of the history of contact between aborigines and Europeans all over Australia. Following the arrival of white settlers, the aboriginal tribes tended to congregate and become more and more sedentary. In Central Australia there were some, notably the Pintubis and Pitjantjara, whose ways changed little; their neighbours the Arandas, however, attached themselves fairly strongly to Hermannsburg Mission. All three, in company with their fellows elsewhere in Australia, suffered severely from imported (European) diseases, considerable de-population occurred, and the fate of the Australian aborigines elsewhere suggests what may well have happened to the Centralian tribes had they been left to fend for themselves. Fortunately this did not turn out to be the case.

The changing age-distribution of the aboriginal population, and the steady increase in their total numbers which is now occurring, will bring problems in its train. It will also induce important changes in the social order, but for the present the factors most likely to affect the generation now living are—

- (i) the concentration of several formerly disparate tribal groups into a single community;
- (ii) the change from an independent hunting economy to "semi-employed dependence"; and
- (iii) the example and precept of Europeans.

The Indigenous Tribes

The people at Areyonga and Haasts Bluff belong to what may be called the Western Desert language group but, although languages were (and are) closely related, considerable variety existed in social organisation. The original native population of the Haasts Bluff area proper has largely disappeared, having died out or become absorbed into the population residing at Hermannsburg and other points to the east. The country of the Aranda-speaking people appears, once, to have extended to the Bluff from the east, whilst that of the Wailbri-speakers extended there from the north. A local group calling themselves Kukatas speak a dialect of Pitjantjara—a widespread tongue—which is in turn closely related to Wailbri.



The present location of the indigenous tribes shows a mixture of people at Haasts Bluff/Papunya, a predominantly Pitjantjara population at Areyonga, and a predominantly Wailbri population at Yuendumu. Quite a large group of Arandas reside permanently at Hermannsburg.

But two-thirds of the population of the reserve as a whole are Pintubi-speakers (or their descendants) whose tribal lands traditionally begin in the semi-desert country lying 100 miles to the west, and it is important to note that these people have been living away from their "home" country for varying periods; many of them for ten, twenty, or even thirty years. On the other hand parties of Pintubis fresh from the far-western desertlands continue to arrive quite unheralded from places as much as 200 miles away.

It will readily be seen then that both tribal background and experience in communal living vary considerably in this community. Clearly in such a situation changes will occur quite apart from anything that is imposed by an alien culture, deliberately taught by the white man, or imitated by the native.

The congregation of people at Haasts Bluff/Papunya has created a new community in the sense that there are aborigines who now regard the settlement and its immediate vicinity as "home", but this community is a product of change and is, in itself, in process of change. It is a pluralistic community made up of groups and individuals, drawn from different areas; furthermore, each individual has been affected differently by contact with white society.

Language

Pitjantjara has become the common language of the Haasts Bluff population, although Aranda is the language of Christian religious instruction, a form of "pidgin" English is the language of work, and Pintubi the mother tongue of most of the people. The structure of the language has not been affected by Aranda or English forms but the vocabulary incorporates borrowed words and phrases, frequently without any conscious appreciation of their origin. Pintubi proper apparently dropped out of use for some time, but was revived when a large group of Pintubi arrived about three years ago and reminded relatives of their own tongue.



Languages, then, are merging and a common tongue is emerging, with a distinctive local pronunciation. The young children are growing up largely unaware of the distinctions, while the adults, especially the older ones, are conscious of them without making any particular effort to maintain them.

Local Organisation

The children similarly tend to be unaware of their places of origin, while the young and middle-aged adults are largely indifferent. The old are sometimes sadly aware of the physical impossibility of returning to their distant tribal lands. A considerable local patriotism or sense of belonging has already developed attaching all age groups to the settlement area. This is most commonly

manifested in a reluctance to visit or stay long in Alice Springs and is clearly based largely on fears of strange people and places. The attachment is primarily to relatives who live in the area rather than to the area itself.

The Pintubi have inter-married with the other groups and already the inter-tribal lines of division, never clear-cut, are thoroughly blurred. The Pintubi complain that the other people are always taking off their women; this has certainly occurred several times and much more often than the reverse process. Probably this phenomenon is basically a working-out of demographic trends; the people from the eastern parts have suffered a declining population in contact with white society and this has resulted in a population of high masculinity. The Pintubi have preserved in their isolation a more normal balance of the sexes and are now being used to address the imbalance of the more sophisticated groups.



Social Organisation

Because the culture and social organisation of the various desert tribes are similar, other changes are less conspicuous. The form of the marriage institution is an exception in that there was a contrast at least between the southern-Pitjantjara mode of virtual monogamy and late marriage, and the northern-Wailbri—polygamy with early marriages. The Pintubi customs seem to be closer to the northern form: many of the Pintubi have two wives and two men at Haasts Bluff had three, while among the Wailbri to the north many more men have two or three wives while still comparatively young.

The initiation practices of north and south are similarly different: the Pitjantjara youths are often older when their initiation begins and the youths regularly spend some two years in isolation, undergoing instruction and trial. The northern groups normally begin the initiation of boys at about 13 years of age and only the recalcitrant ones who have given trouble by being disobedient to the old men or offending against sex taboos spend more than twelve months away from the community. The southern element in the population is not influential enough at Haasts Bluff to modify the practice either by postponement or prolongation of the ceremonies.

Breakdown of Rule by the Elders

The congregation of tribes has been possible only because the aborigines have been able to abandon their precarious independence as hunters and food gatherers and become "working pensioners" on the fringe of white society. The consequences of this change elsewhere in Australia has normally been the almost total breakdown of the ancient social structure, finely adjusted as it was to a nomadic hunting life. The old men ruled because they were the custodians of the practical and religious knowledge that ensured survival

in the desert. Inevitably when food and many other goods are available from the white man, the importance of the old men and their recondite knowledge of ritual and myth comes into question.

Pre-European aboriginal society was violent and the rule of the old men was also based on their power to punish transgressors with death. Life at Papunya is still occasionally violent and fights of varying intensity are common—more common no doubt, as the aborigines themselves claim, than in times when they were more dispersed. But the knowledge that Europeans and the white man's law disapprove of and will punish those who wound and kill is an important check to individuals seeking to right private wrongs by violence.



At the same time, this knowledge inhibits the carrying out of judicial murders in punishment of offenders against ritual taboos. Punishments under the white man's code for this type of ritual murder have been generally mild, since judges and juries recognise that those who actually carry out such killings are rarely the instigators, and that the instigators themselves are fully justified in their own minds in ordering such executions.

The power of the "men of high degree" in the local native community has not therefore been drastically reduced, as yet, by contact with European society. Even the most lukewarm of the younger generation know that the elders will if necessary kill, and the fear of their claimed supernatural death-dealing powers is still very real.

Nevertheless it is clear that there is much less conformity to the old laws and more defiance of the old men's authority than ever occurred in times before contact with white men. The first and most frequent challenge comes in the field of marriage choice. The aboriginal system of arranged marriages and preference of choice to the mature man who held the power to make the necessary bargains was "unnatural" in the sense that it curbed free sexual selection, but was necessary in small and closely inter-related groups. Now, serious conflicts, sometimes persisting for months and years with periodical blood-letting, result from a young man and woman defying the will of the elders and obstructing an arranged marriage.

In the matter of contact with European civilisation, the young more readily adjust to the demands of a new situation and earn prestige through performing new tasks. The young thus have some weapons against the (declining) prestige and power of the old men when conflicts arise over women.

Equally or more important in these conflicts between the generations are the attitudes of Mission and Government, as expressed by the white men on the spot or as understood by the aborigines.

Frequently the older party to a dispute has one wife already. The younger can then assume that his stand will have the backing of the missionary and mission-influenced aborigines, whose attitude is overtly against polygamy; furthermore, he is aware that, even though the authorities may be taking no action against polygamy, "one man—one wife" is the white man's custom. At the same time, *both* parties are aware that the normal resort to violence, with the risk of the death of one of the parties, would be likely to lead to arrest and exile to another settlement, or imprisonment.

In former times, conflicts of this nature were probably rare though disputes between rival brothers—men with more or less equivalent rights—often occurred over women and fatal spearings resulted. This was an accepted means of resolving such a conflict and the consequent reduction of the male population no doubt helped to make polygamy feasible. But where a young man defies the tribal customs now and disputes the issue with a man who has all the force of tribal right on his side, he is relying on new elements in the social situation, induced by dependence in the final resort on the white man's law, to do something that was virtually unthinkable before.

The effects of these changes in the balance of power between the generations are seen at Haasts Bluff in the higher proportion of men marrying in their late teens and early twenties, and in the appearance of several middle-aged widowers of some years standing—a rare phenomenon before, when the middle-aged dominated the marriage market.

Initiation is the second major cause of conflict between the generations on the reserve, and the guardians of tribal custom are here in a much stronger position. Only rarely does the dread of the threatened ordeals make a boy bold enough to defy opinion and evade the men who are responsible for apprehending him and supervising his initiation.

As with white men, so the behaviour of aborigines is full of contradictions and paradoxes. Some of the customs of the white man are picked up apparently as easily as his clothes are put on and his food is eaten, but other beliefs and attitudes appear impervious to change. The changes, both economic and social, that have been made as a result of contact have so far been in the nature of necessary adaptations to new situations. It has been a piecemeal process of initiation and acceptance.



Whether the aborigines have the capacity for making wholesale revolutionary changes in their systems on beliefs and social organisation by a conscious communal effort remains to be seen. Experience elsewhere in Central Australia, notably at Warrabri Settlement, suggests that patience and persistence with instruction will be rewarded and it is on such a belief as this that the official policy of assimilation is based.

SETTLEMENTS

on the Reserve

(a) AREYONGA

Location

Areyonga Spring in the Krichauff Ranges, some 150 miles west-south-west of Alice Springs, was one of the permanent sources of water known to the indigenous tribes in the days before the coming of white settlers. This region is still relatively remote, but is accessible by four-wheel drive motor vehicles, via Hermannsburg Mission, a journey occupying about six hours, or by light aircraft. Haasts Bluff lies about 60 miles to the north.

The site occupied by Areyonga Settlement is close to the common boundary of the Pintubi Reserve and the Hermannsburg Mission Lease; the country lying to the south and south-east is occupied by pastoralists.

History of Settlement

The settlement owes its existence to the energy and enterprise of the Lutheran missionaries at Hermannsburg, and operating control remained with them until 1953, when administration of the ration depot, as it then was, passed into the hands of Welfare Branch, Northern Territory Administration.

Under New Management: 1954

The concept adopted in late-1953 that a settlement or mission station should be a focal point where natives could be influenced in favour of adopting a European way of life was a radical departure from that accepted previously, which had viewed such institutions as centres through which food and clothing rations could be issued on request, and where limited medical services could be provided in time of need.

This new policy received the wholehearted support of the Christian missions who saw in it the possible realisation of what had hitherto been their collective dream—the provision of infinitely better facilities and services at the field level. However, the very nature of the change, with its contributory financial provisions, presented an immediate problem in such circumstances as those surrounding the operation and particularly the expansion of ration depots in remote regions.



The envisaged physical development of Areyonga presented a typical case and the Finke River Mission authorities immediately recognised that the future of the settlement, and therefore of the natives in the area, would be best served by the mission's relinquishing control to a Government body prepared to find funds for a large-scale developmental programme.

Such, then, briefly describes the background to the changeover in administrative control which took place early in 1954. The Lutheran missionaries have since maintained their interest in the spiritual welfare of the local natives by providing a resident pastor at the settlement. All physical development subsequently attempted, as well as the provision of European staff, has been undertaken by Welfare Branch.

Physical Development: 1954-1960

Physical development at Areyonga over the last six years has been made only at considerable expense and in the face of exceptional difficulties arising from the scarcity of water. At present it is thought that available supplies are fully committed and the building programme currently in hand there has been developed with this restraining factor well in mind. In other words the settlement's activities are now pretty close to their optimum operating level.

Expert geological advice has been sought and ground survey parties have inspected the area as a whole; as a result of one such survey (in 1956) three additional bores were successfully sunk.

(b) HAASTS BLUFF

Location

Haasts Bluff is a conspicuous landmark located about 150 miles west-north-west of Alice Springs; the cattle project headquarters is just south of it. Papunya, the site of the aboriginal settlement, is 30 miles distant on the northern side of the main range connecting Haasts Bluff and Mount Liebig.

Brief History of Settlement

The history of settlement at Haasts Bluff reaches back many years and for the benefit of those interested in its origins as a native settlement, a description of the major events there has been recorded elsewhere. It is therefore proposed to confine discussion here to the period subsequent to 1953, since which date administrative control of the area has been wholly exercised by Welfare Branch.

Following the appointment of a manager at Haasts Bluff early in 1954, determined efforts to locate additional water supplies were recommended—an important (and inevitable) task which was almost immediately to become a most urgent one upon the appearance in the local water supply of a high sulphate content.

This deterioration in the quality of the water coincided with an extended period of drought during which heavy demands on local sources were made following a large influx of bush natives seeking relief from the drought conditions prevailing further to the south-west and west. Water was still available at scattered points on the reserve but nowhere in the immediate vicinity of the settlement was either its quantity or quality such as to raise hopes that it might eventually suffice to support a large resident population.

(Continued on page 14)

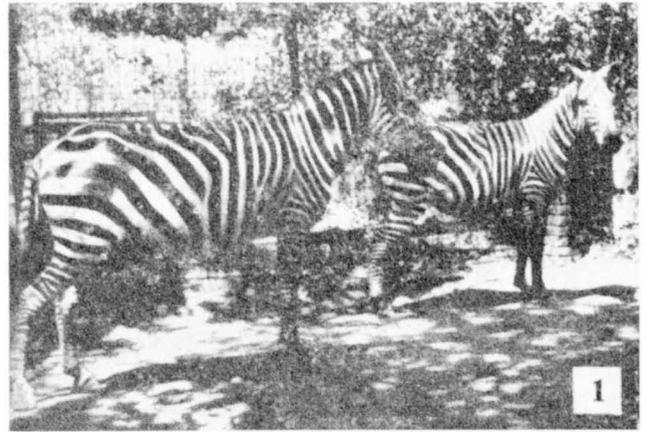
FAMOUS AFRICAN

The Lion is the largest flesh-eating animal in Africa. The "prides" or family parties spend most of the day lying in the shade. At dusk, they start hunting, the lioness doing the stalking.

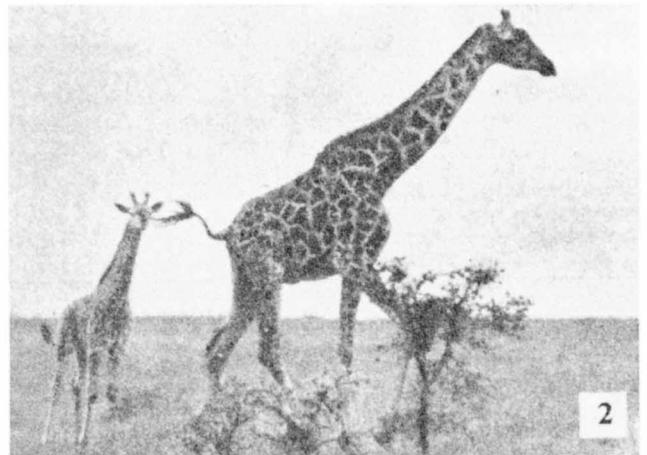
The Leopard, another flesh-eating animal, is a bit smaller than the lion and tiger. It is a member of the cat family, and therefore, very playful.



The king of the beasts—the lion; the fastest and most intelligent animals in the world—the elephant; these are the animal wonderland of the world. Rich and in Africa to hunt her famous animals with guns and cameras for the protection and preservation of animals, especially those that can only be seen in zoos in the rest of the world. Animals ranging from the horse, goat, and camel to the giraffe, buffalo, zebra, rhinoceros, and the flesh-eating leopard, hyena, and jackal, to mention only a few of the



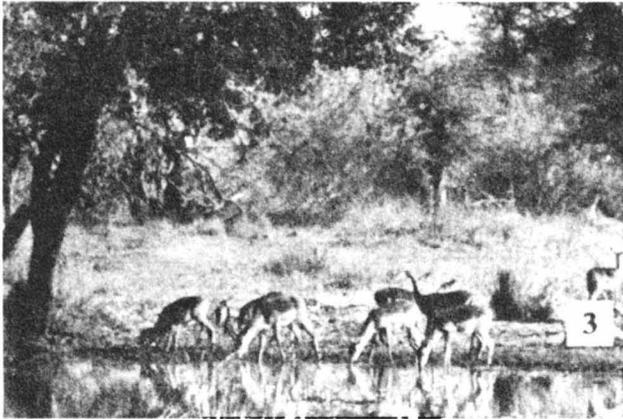
The Zebra, the lion's chief source of food, has its stripes as a protective camouflage, so that it will stand out less noticeably against the background.



The Giraffe is the tallest of all animals. A full-grown male may be 18 feet tall. The giraffe's long neck enables it to get food from the tops of trees where other animals cannot reach.

CAN ANIMALS

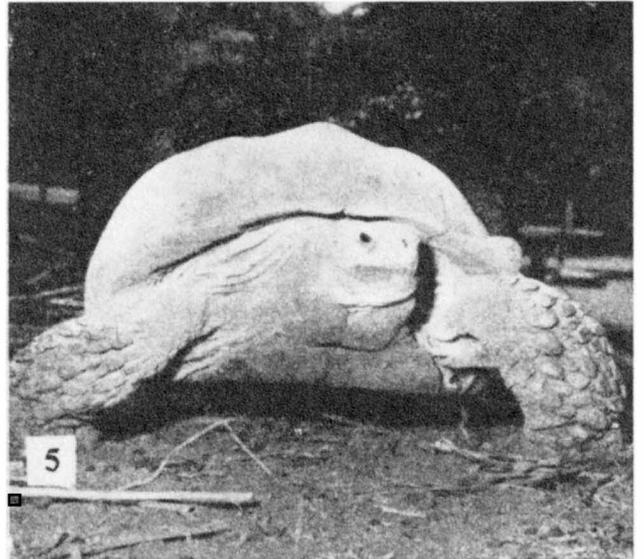
animal in the world—the cheetah; one of the most these are only a few of the animals found in Africa— and important people have, for many years, come to d cameras. Large areas of land have been set aside ecially in East Africa. Here live many of the animals world. Africa can be proud of her various species of el which serve man; to the wild elephant, antelope, eating animals that prey on them: the lion, leopard of the most common.



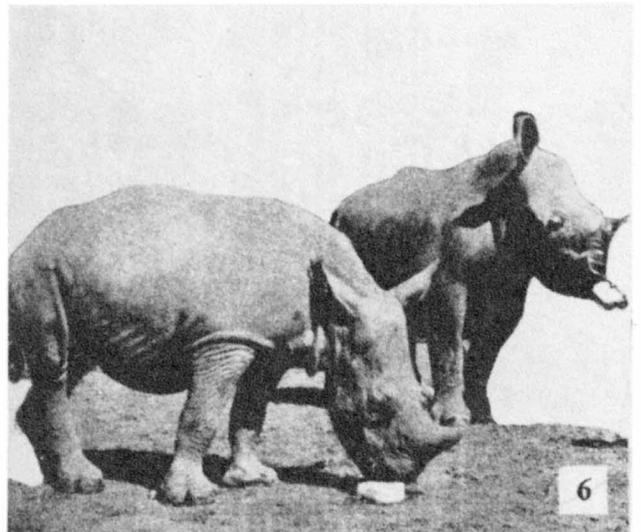
The Impala, a graceful member of the antelope family, is brown, black, and white. It has tufts of black hair covering the scent glands just above its hind feet.



The Hyrax is mentioned in the Bible as the coney in Proverbs 30 : 26. It is described as making its house in the rocks. Living hyraxes are confined to Africa south and east of the Sahara, and extreme south-western Asia. In spite of their appearance, they are more closely related to the elephant than to any other group of animals. They eat plants and leaves.



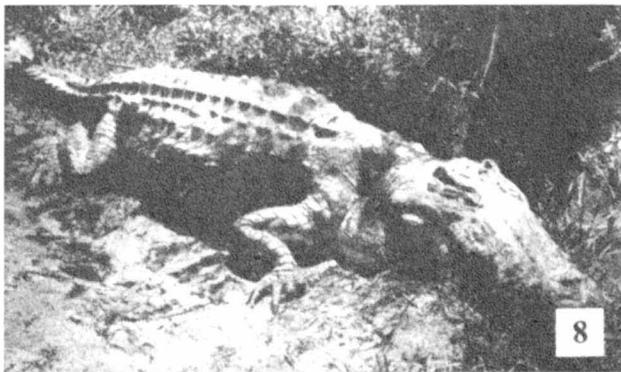
The Turtle is completely protected from its enemies by a hard shell which acts as a shield from danger. It is very slow-moving. Both the eggs and the flesh of turtles are good to eat. Turtles have no teeth. They may live to be very old; some have lived two hundred years.



The Rhinoceros ranks next to the elephant in size. An adult rhinoceros may be 10 feet long. This huge animal cannot see very well with its small eyes, but it makes up for its poor eyesight by having a keen sense of smell. Despite its large size, the animal can turn very swiftly, and a charging rhinoceros is to be greatly feared.



The Camel, a bad-tempered animal that has been used as a beast of burden since Abraham's day in the Old Testament, is a very useful animal. Its flesh is eaten for meat, and its milk is a refreshing drink. It is particularly useful in the desert because of its extraordinary gifts not shared by any other animal. It conserves every drop of water it drinks in its body tissues. The camel never pants, and it sweats very little.



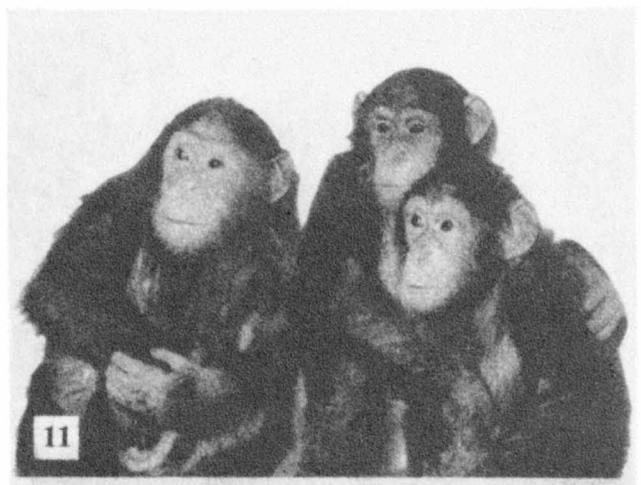
The Crocodile is not an animal, but one of the largest living reptiles. It may grow as long as 14 feet. It has a long body, short legs, and a long powerful tail with which it swims. It has tough hide, long snout, and sharp teeth. Its main food is fish.



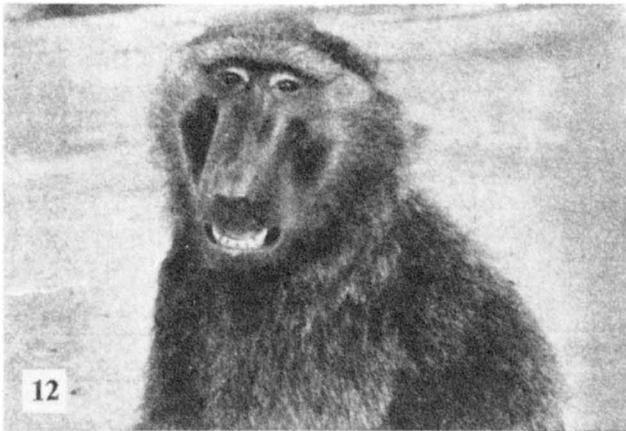
The Otter is seldom seen in public. This is a rare photograph. The otter is a pale red-brown, with a white chin and throat. An adult may be five feet in length, with a tail about two feet long. Its legs are short, and its body is generally held low to the ground. Its main diet is fish.



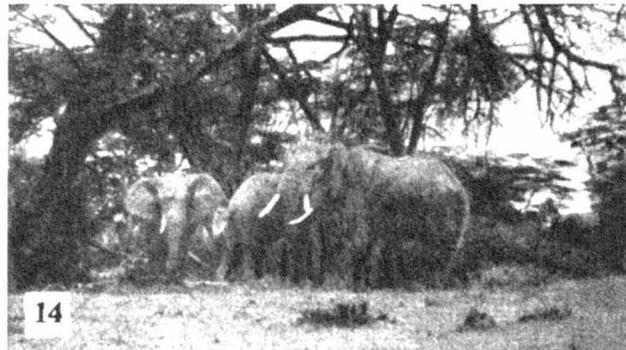
The Whale, which is considered the largest living animal, lives on small sea plants and animals. It may grow to 50 or 60 feet in length and weigh many tons. It has great commercial value because of the great quantities of oil which may be obtained from a single whale.



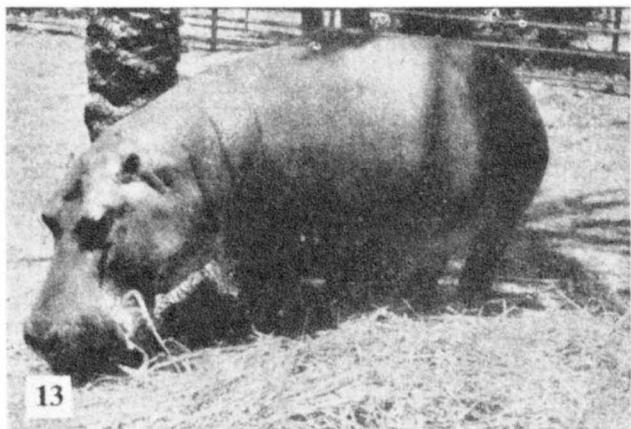
The Chimpanzee is a large ape living in equatorial Africa. It is an interesting animal, varying in skin, size, and colour.



The Dog-Faced Baboon is heavily built, with a large, round head and long muzzle. It has a short tail, and is generally grey-brown in colour. This animal usually travels in large companies. Babies are usually carried by their mothers, hanging underneath the body and clinging on to the long hair. The baboon eats insects, fruit, roots, and has learned how to remove the stinger from the black scorpion before eating it.



The Elephant is the largest living land animal. At birth it weighs from 160 to 200 pounds. Old bulls have been recorded with a shoulder height of $12\frac{1}{2}$ feet and a weight of over six tons. The longest tusk measured $11\frac{1}{2}$ feet along the curve; the heaviest weighed 226 $\frac{1}{2}$ pounds. This animal travels in herds and is very fond of bathing. It is very intelligent, and has been trained by man to do many things.



The Hippopotamus means "river horse". When only its head shows above the water, it does look like a horse, but the rest of its body reveals that it belongs to the pig family. It has a broad, rounded snout, massive body, and short legs. Its brown body is almost hairless. Male hippos may reach 14 feet in length and a weight of over two tons. The hippopotamus can easily bite through a man's body or a canoe. Its tough, thick hide enables it to spend considerable time out of water. It feeds mainly by night, eating grasses and crops.



The Okapi usually does not live or breed in captivity. The okapi is a member of the giraffe family, about four feet tall at the shoulders, and with a rather long neck. Its colour is reddish-brown; its legs have purple-black bands and stripes.

PASS IT ON

When **You** have read *DAWN Pass It On*—

If you have friends or relatives who are not on the Mailing List
send their names in now.

The Editor, *DAWN*, Box 30, G.P.O., Sydney

(Continued from page 9)

IN CENTRAL AUSTRALIA

However, the widespread search for water undertaken at this time did reveal the (certain) presence of good water in quantity at points north of the range. This discovery was to be exploited in due course, and to it Papunya owes its existence; in 1954, however, no decision to this effect had yet been taken, and for another twelve months the search for water "nearer home" continued.



By the middle of 1955, opinion had hardened against any further outlay of capital at or near Haasts Bluff, and in December of that year it was accepted that an entirely new site would have to be found if the large-scale settlement envisaged for the area was to have any chance of succeeding. The initial objective of this new settlement would be to congregate the local tribesmen into a settled group, where instruction in European ways of living could be given.

Meanwhile, stocking with cattle of the pastoral lands surrounding Haasts Bluff continued, for much of the water tapped during the extensive search for fresh supplies had proved to be suitable for consumption by stock.

The future of Haasts Bluff Settlement in the general scheme of things was, from this time onwards, bound up with the prospects of establishing a cattle-raising project on the good pastoral country lying north and south of the range and within the (then) Haasts Bluff Aboriginal Reserve. A training scheme would be devised and an officer, experienced in handling cattle, would take under his charge selected natives showing interest in, and aptitude for, stock work.

Haasts Bluff Cattle Project: Its Purpose

As with the other major cattle station run by Welfare Branch, the main purposes in promoting the project were—

- (i) to provide a centre where natives could be trained in all branches of pastoral work; and
- (ii) to produce beef for consumption locally, and at the nearby native settlements.

Both of these aims have been achieved to a limited but satisfactory extent since the project got fairly under way in 1957; thus, seven beasts were killed weekly during 1960, for consumption at Papunya Steeplement and another four were sent to Areyonga. The average carcass when dressed weighed 500 lbs.

Stock Population: 1957-1960

The number of cattle on the property in June, 1957, approximated 2,500 head and 200 horses; twelve months later these respective figures were 2,650 and 198.

In August, 1958, however, a severe drought gripped the entire region and no rain at all was recorded on most parts of the run until some light showers in June, 1959. Complete relief was not experienced until the first quarter of 1960, when upwards of 7 inches of rain fell. A rough estimate of the number of cattle to survive the drought period placed the stock population at 2,400 after 480 new brandings had been made.

Work on fence and yard-building, road construction, and the erection of living quarters at Haasts Bluff itself had also been taken in hand as evidenced by the manager's annual report for 1959-60, which summarised the year's activities as follows:—

Production—Cattle turned off for beef—
52,500 lbs, valued at £4,000.

Bores—Four bores sunk, *viz.*—
Green Hill, depth 253 ft.
Sandstone, depth 450 ft.
Mareeni, depth 85 ft.
Horse Paddock, depth 147 ft.

Fences—In all, 33 miles of fences were erected.

Yards—Stockyards, branding yards, and trap yards were built in the vicinity of regular stock-watering points as well as at the settlement proper.

Roads—Two separate stretches of road, totalling 16 miles in all, were built to link Green Hill and Sandstone bores to existing roads.

Construction—Two prefabricated aluminium houses were erected.

The Training Programme

Five new trainees began their course at the cattle project during 1959-60 and as at December, 1960, eleven natives whose ages ranged from 11 to 20 years were receiving regular instruction in stock handling. Four trained men—two adults and two youths—left the settlement for positions on neighbouring properties in August, 1960.

As an indication of the type of problem which must be faced when the training of aborigines still influenced by tribal habits is undertaken, it is worth recording that of eight young men who in 1958 joined droving plants working on the stock routes to Queensland, only two persevered in the job for the entire droving season.

At first sight this result may appear disappointing, but in fact it is not altogether so, for the success of the men who did persevere, and later returned with good pay cheques in their pockets, had in turn influenced others to take long-term employment away from their "home" country. In other words nothing succeeds like a successful example—as in other places, so also in this remote and relatively primitive society where the exercise of initiative by individuals is a social attribute which has to be discovered and nurtured by the training staff.

The breaking of the drought early in 1960 resulted in all available men being fully engaged locally on mustering or on developmental projects. The successful year since experienced has been highlighted on the social side by successes gained in open competition at the First Centralian Show held at Alice Springs, in April, 1960. A pen of three bullocks from Haasts Bluff was awarded second prize in its section and at the public auction held at the conclusion of the show these beasts brought £47 10s. each (the prize-winners sold for £50 each). A Haasts Bluff brood mare took second prize in the blood stock section.

The trainees themselves competed in the ring events and one of them took first prize as the Best Aboriginal Stockman on Horse. The horses exhibited were judged on their condition and appearance and it is worthy to note that the trainees were the only persons who had worked on them, *i.e.*, they fed them, groomed them, trained them in show hacking, changing feet, backing, and so on. Another first prize was awarded to a Haasts Bluff trainee in the craft section for his entry of (unembossed) leather work.

The ability of the natives influenced directly or indirectly by the work being done at Haasts Bluff is such as to give rise for restrained optimism as regards the future of the training project. It is already a well-known fact that many natives make first-class stockmen. Given the opportunity and the availability of a centre where the required skills can be taught directly rather than picked up "on the way", the current training programme should go a long way towards providing many more proficient men to work in the cattle industry throughout the Northern Territory.

However, it is also essential to keep in mind that the social background of the men at present embarking on the training course has been, and will continue to be for some years, strongly influenced by other considerations than economic advancement. This state of affairs may be expected to endure for many years yet, and an improvement in the social situation overall is dependent to a large degree on the success of the programme currently being undertaken at Papunya Settlement, a detailed description of which follows.

(c) PAPUNYA

Physical Development: 1957-1960

The growth in numbers of the natives frequenting the Haasts Bluff area in post-war years and the consequent need to provide sufficient water for subsistence purposes provided the first impetus towards establishing a new settlement in the area. However, the change in official policy towards aboriginal welfare from 1954 onwards also influenced matters for it was then officially recognised that before the nomadic people of these remote regions could make any progress towards a life within the Australian community generally, a large-scale social-training programme would have to be undertaken.

The site finally selected for Papunya lay north of the main range and about 30 miles from the site of the former ration depot at Haasts Bluff (now the headquarters of the cattle project). Work began in 1956, with the sinking

of bores, which would ensure adequate water supplies for immediate needs, and the construction of an airstrip. Having secured these two essentials, attention was turned to the erection of buildings in accordance with a ground plan prepared in advance.

The building programme continued at a steady rate throughout 1957 and 1958, and by March, 1959, sufficient facilities were available at the new site to permit the transfer of the steadily growing population at Haasts Bluff. Thus, the new settlement at Papunya began operations, for all practical purposes, 18 months before it was officially opened by the Minister for Territories in October, 1960.

At that date the following facilities were available:—

Water Supply



Three bores serve the settlement proper and the agricultural area; there is no prospect at present of a water shortage as supplies lie only 150 ft. below the surface in country favourable to boring operations. The local water is of good quality, and is reticulated as required to houses, showers, kitchens, etc., within the settlement area. A stock tank is also kept filled from these bores.

Electric Power

Two diesel plants provide sufficient electric power for the present needs of the settlement. All roads in the vicinity of the administrative block are lit at night.

Airstrip

Two airstrips are in good order and are regularly used by the mail service and by visiting medical officers from the Royal Flying Doctor Service. The runways measure 6,000 ft. x 300 ft., and 5,000 ft. x 300 ft. respectively.

School

The school building is a prefabricated unit with a floor space of 3,836 square feet. There are four classrooms, a head teacher's office, a storage room, and a verandah along one side.

The building is set on piers 7 ft. 6 in. high and provision has been made for wash facilities and storage space on the ground-floor level.

Kitchen—Dining Room

This unit consists of a galvanised-iron building, 60 ft. x 24 ft., to which is sub-joined at right angles a second building measuring 96 ft. x 35 ft.

The floor space made available by this arrangement is divided into two dining rooms at one end, and a kitchen containing coolroom, dry-ration store, and a room for vegetables.

Regular sit-down meals are provided three times daily for all residents at the settlement.

Hospital

The hospital is basically a converted Nissen hut. The building measures 60 ft. x 24 ft. overall and is completely surrounded by a verandah 10 ft. wide.

There are three wards (including a labour ward), a kitchen, a laundry, a bathroom, a toilet, a dispensary, and a clinic where out-patients may be treated.

A special infant-welfare clinic is run daily by the nursing sister, who also prepares up to 40 special meals per day for infants and nursing mothers.

Ablution Blocks—Toilets

Communal bathing facilities where running water is available are used by many of the natives living at the settlement. However, the extremely primitive habit of the population generally call for continual supervision of all aspects of hygiene.

Dormitories

Two large dormitories are available, which will eventually accommodate unattached children from outlying areas who have come to Papunya to attend school.

For the present one of these units is occupied as a classroom for the trainee seamstresses by day, and as a recreation hall where films are shown at night; the other is being used as a pre-school centre.

Administrative Block—Single Quarters

This unit is composed of three Nissen huts, each 36 ft. x 16 ft., set parallel to each other and joined by a covered walkway.

The settlement office takes up the front half of the middle building and behind it lies a kitchen and lounge room for use by single members of the staff.

The other two huts are sub-divided into bedrooms with bathroom, shower, toilet facilities under the same roof.

There are three large buildings, each measuring 96 ft. x 35 ft., which are occupied as a garage-workshop, a canteen-recreation store, and a furniture store respectively (the last will be converted into a manual training-home management centre).

In addition there is an agricultural store, 30 ft. x 16 ft., and a food store, 60 ft. x 24 ft.

Staff Housing

There are eight European-style houses available for staff; one of these is owned by the Finke River Mission and is occupied by the missionary attached to the settlement.

The Resident Population in 1960

To many of the natives now residing at Papunya, the ways of the white man appear strange in the extreme and problems, quite peculiar to social-welfare work amongst aborigines, continually arise in the day's work. The social backwardness of the people, coupled with the language barrier, makes it necessary to devise means of

making intelligible both instruction and instructions, and to help in this sphere a few Arandas and Anmatjiras, already possessing some skill in a European craft, have been brought to the settlement.

Undoubtedly the most important advances from their present unsophisticated ways of living will flow, for the adults, from contact with individual Europeans and observance of the better aspects of European community living. For the children the greatest hope lies in their attendance at school. However, it must be emphasised that there are difficult problems yet to be solved in both these fields, and progress at this stage cannot be anything but slow.



Even a cursory study of the composition of the population at Papunya reveals some disquieting aspects. Of prime importance, for example, is the question of employment opportunities for workers, and also for the young people coming on; the establishment of training centres on settlements and in towns implies a preparedness by society to absorb those who complete the courses offered into jobs for which they have been trained.

With this in mind, the reader may like to consider some future problems.

What is to happen with the 8-14 age group who, over the next six years, may be expected to attend school and/or training courses in preparation for a life offering more than that to be expected as a nomad? What is their future?

The question of absorbing workers into the local economy is not one of major significance at this stage of Papunya's programme; nor will it be so for a few years to come. However, the results achieved at Warrabri show that the Central Australian aborigine can be trained and his problem of finding work for employable people must eventually be faced.

A second question—the crude birth rate is already high and the number of females in the child-bearing age group is increasing rapidly; meanwhile better health facilities have cut the mortality rates, both infant and adult, quite significantly.

The outcome here must be a further increase in population in the years ahead; a fact which will call in its train an increase in social-welfare requirements.

Perhaps mention should also be made here of a third point which is not brought out by simple inspection of the population figures. The total number of aged and infirm natives on the settlement was 49 out of 676 and this figure may be expected to grow for *at least* two generations, perhaps more. It is a fact to be reckoned with in the working out of the assimilation programme, that adult men and women at present aged 35 and over have no social future in the sense that they cannot expect to achieve position either in the new society offered by the white man, or in their own which is in a state of

decline. For this reason alone the settlements may be expected to serve a useful purpose in the future as institutions where the ageing aborigine can live out his/her life in familiar surroundings and amongst people with whom he/she has grown up.

Social Development

A closer look at the practical problems then shows that this matter of assimilating the aboriginal population is much more complex than might appear on the surface. As far as the people at Papunya are concerned they are as yet very strongly influenced by tribal law and still regard the area occupied by both the settlement and the cattle station as part of their ancestral lands. All of them are nomadic, or at least semi-nomadic in habit, as has been seen above.

To summarise, then, one may say that the most pressing problems which confront the field worker at Papunya are as under:—

- (1) English is a foreign language to both adults and children. The fact that it is not spoken "at home" at all entails inordinate attention to this subject at the expense of others at school.
- (2) Opposition to the subversion of the children to European ways of life is, as yet, offered both openly and tacitly by the more primitive men and women. Thus, conflict often occurs, from the child's standpoint, with tribal law. This has an unsettling effect all round.
- (3) None of the indigenous people in contact with Papunya has any clear understanding of European ways of living; they cannot therefore be expected to understand, yet, the incentives which activate Europeans in the economic field generally.



- (4) The majority of the indigenous people in this region have been in close contact with white people only over a short period of time. There are still people arriving at the settlement who have never before lived with a roof over their heads.

- (5) There was no call for the development of habits of personal hygiene under the conditions of tribal living. To teach adult persons such habits is extremely difficult and requires constant supervision of their daily lives.
- (6) Competition in the European sense has played no part in the past in their existence as a social unit; on the contrary, it was more likely to be suppressed as a dangerous luxury in a society so interdependent as the aboriginal tribe.
- (7) The concept of "work" as a voluntary act, having some virtue in itself is quite foreign to native thought; so also is that of the desirability of making provision for the future.

- (8) The notions expressed (6) and (7) above have no application to a nomadic system of living; therefore the natives themselves remain completely unaware of their extremely vulnerable position as a race. In particular, they do not realise the significance of intrusion of Europeans who have brought an economic and social system quite out of sympathy with aboriginal group self-sufficiency.

CONCLUSION

Having taken a more than cursory look at some of the quite complex problems underlying the working-out of the assimilation programme, the reader may now care to consider what the future holds for the aboriginal people for whom we are, as a nation, responsible.

One of the few things which can be said for certain is that the general problem of their social rehabilitation is not one which can be "legislated" away; for example, simply by declaring them to be citizens. Far more is needed than this.



It should be clearly recognised, for instance, that there must be willingness in the social sphere of the receiving (European) population to *accept* the newcomers. In this respect a hopeful outcome may be expected if one may judge from the Australian public's record vis-a-vis European migrants over the last decade.

True, it is sometimes argued against this happening that the divergence in social custom is, as an easily observable matter of fact, more marked between the aboriginal and the white man than between the Australian and the European. In reply to this, one must point out that a prime function of the settlements is to bear the initial brunt of this burden, and, by training and precept, render the native acceptable to every-day Australian social life, and, as an individual, attracted to it. Provided the earliest stages of his progress towards assimilation are so guided, there is no doubt that the Australian aborigine can attain the goal and take his place among other members of the population, living on a comparable social plane.

No single person currently charged with the responsibility of grappling with the contemporary situation at first hand sees any possibility of an easy or quick solution being found to the many problems which continually arise, or are inherent in the social transformation being attempted.

Indeed, the success ultimately achieved by aboriginal families and individuals as fellow citizens, in their "new" world of European-style living, will depend to a marked degree upon the nature of their reception by the general public and by the kindness and understanding which they encounter. Their assimilation is indeed possible, granted a broad measure of goodwill; the responsibility

for their successful assimilation remains with the nation as a whole. In other words, Welfare Branches as branches can take the aborigine only so far.

As a final thought, one may well say that the future of the Australian aborigine has now reached the stage where his survival as an integral and useful member of the population of Australia, as a whole, will turn upon the European community's generous application over the next decade or so, of the thought implicit in the proverb: "Where there's room in the heart, there's room in the home".

National Aborigines Day Carnival

National Aborigines Day was celebrated at Moree last month by a carnival organised by the Aborigines School Parents and Citizens' Association.

A crowd of over 300 adults and children spent a very enjoyable afternoon participating in the activities arranged by enthusiastic and capable members of the Association.

Events such as knock-'em, hoopla, broom throwing and nail driving created lively amusement, while the afternoon tea and light refreshments were in great demand.

Competitions in artwork and writing were particularly popular with the children. Almost every child at the school entered for these.

Children also provided more than 70 toy dolls and bears for competition by popular vote and this section proved very successful.

To cap an excellent day, boxing contests were staged in a manner which was a delight to both contestants and spectators.

Five bright bouts were staged.

At the conclusion of these, five of the day's various competitions were finalised and the winners presented with their prizes.

The 12 free tickets to the local picture theatre, donated by Mr. L. Leeds, were most popular.

All returned to their homes late in the afternoon feeling that a good job had been well done.

Over £80 was raised during the afternoon.

Prizewinners were:

Hamper and turkey: Mr. H. Duke and Mr. Alf Newman.

Artwork: Barbara Haines, Richie Smith, Robert Munro, Tom Nean, Ivy Connors, Helen Brown, Barbara Smith, Alec French, Marie French, Les Swan and Gordon Smith.

Writing: Fred Craigie, Heather Hammond, Margaret Whitton, Wayne Nean, Charlotte Duke, Irene Haines, Florrie Waters, Claire Smith, Marlene Jenkins, Kerry Haines and George Quinn.

Popular toy doll and bear: Julie Binge, Anne French, Gladys Cutmore, Les Dennison, Robert Copeland, Penny Binge and Wendy Craigie.

Moree District Inspector of Schools, Mr. A. G. Harvey and Mrs. Harvey were guests at the carnival and during the afternoon, were welcomed by P. and C. Association President, Mrs. Duke, who was introduced by the Secretary, Mrs. Saunders.

Mr. Harvey congratulated the Association and complimented the teachers for conducting such a popular carnival.

The Association is now expecting a request from the school for the purchase of a broadcasting unit.

—With acknowledgments to *North-West Champion*, Moree.

A Proud Moment!



It was a very proud moment for young Ken Dennis, of Walgett, when he received a trophy from Clive Churchill, former Australian International Rugby League Captain! Ken played in a Walgett schoolboys football team which won the 6 stone 7 lb. Division at the Peel Schoolboys Football Carnival at Tamworth



CONDOBOLIN NEWS

A very successful mixed dance was held in the Parish Hall, Condobolin one night in July, with approximately 150 people in attendance. A lovely supper was prepared by the ladies and everyone enjoyed their cup of tea.

The music was provided by a mixed group including Miss Nola Scott on the piano, Jim Brannan on drums and Thomas Barlow, Noel Powell, Charlie Powell and Davey Dodd on guitars, leaf and mouth organ.

During the night a Talent Quest was held, with a travelling rug as first prize. With artists such as Mrs. Betty Ingram, Bob Wighton, Charlie Frost, Lorraine Goolagong, Lola Ingram and The Cousins Four, it was not an easy task to declare a winner. Eventually however, the unanimous popularity of Veronica Knight with her hula dance "swayed" the judges decision.

Everyone thought that on such a cold night she deserved (and needed) the rug more than anybody.

There were many who would have danced all night but because of the younger members of the audience the function concluded with the National Anthem at 12.45 a.m.

However it won't be long before Condobolin Reserve has its next concert and any who missed out in the Talent Quest will have the opportunity to redeem themselves and reveal their secret talents.

BOARD BURSARY HELPED CAREER ABORIGINAL GIRL TO TOUR WORLD

One of the first New South Wales aboriginal school children to be granted a high school bursary by the Aborigines Welfare Board, has now won a Commonwealth Scholarship which will take her round the world.

She is 20 years old aboriginal schoolteacher, Margaret Williams.

She shared the scholarship, sponsored by the English Speaking Union, with schoolteacher Mr. Howard Nathan, 26, of Elwood, Melbourne.

The panel was unable to choose between the two.

Miss Williams, a physical education teacher at Ballarat, 70 miles north-west of Melbourne, faced the selection panel one day recently in her dressing-gown.

She had a temperature of 102 degrees and was suffering from virus pneumonia.

Born in Brisbane, Miss Williams received her early education at Casino where she was assisted by a bursary from the Aborigines' Welfare Board.

After attending Brisbane University, she completed her Diploma of Physical Education at Melbourne University in 1959.

She plans to sail to England in May next year to study new physical education methods.

She and Mr. Nathan were selected as finalists from entrants throughout Australia.

GOODBYE, FRED GRIFFITHS

"Jesu lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll . . .
Safe into the haven guide,
Oh, receive my soul at last."

The last notes of the organ fade away and in the hush of the beautiful St. John's Church of England, Coonabarabran, the solemn and dignified funeral service continues for the late Fred Griffiths, Senior.

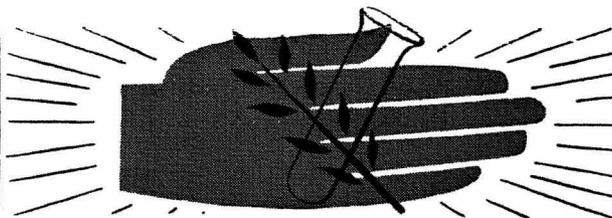
"Old Fred" (there being a Junior) as he was affectionately known at Burra Bee Dee, had spent nearly all his life in the Coonabarabran District. For over forty years he had been employed at "Darouble" the sheep property of Mr. Roger Young at Purlewaugh. During World War I, he enlisted in the Forces and served his country well as a soldier.

In his young days he was a keen sportsman, and maintained this love of sport throughout his lifetime. He loved children, and was always overjoyed to see his many grand-children.

After the Church service at the graveside by the Vicar, a further short service was conducted by the Coonabarabran Returned Soldier's Association.

The deep sympathy of all Burra Bee Dee residents is extended to his widow, two sons, and daughter (Mrs. Sorby, Quirindi).

Health



Hints

BEWARE THE RAT

Warfare against the rat should be continuous. Do not wait until rats cause an outbreak of disease. Prevent the disease by exterminating rats.

Protect Buildings

Wharves and buildings should be so constructed that rats can find as few places as possible in which to harbour and breed. In houses, all defects in bricks or plaster which might allow rats to enter should be repaired. Rat runs and burrows should be closed with a mixture of cement mortar and broken glass. Dripping taps should be repaired and all water fittings such as W.C. cisterns and the like, should have close-fitting metal rat-proof covers. Wooden floors in basements should be replaced by concrete at least 4 inches thick. All drains and sanitary fittings should be protected in such a way that rats cannot enter houses through them.

Protect Food

All foodstuffs in larders, stores, markets and shops should be protected from rats by placing the food, wherever possible, in rat-proof receptacles. Markets should be cleaned up at the end of every day.

Destroy Refuse

All refuse and garbage, pending its removal, should be stored in metal or masonry bins with close fitting rat-proof lids. In particular, scraps of food should not be thrown around in yards or workplaces. Stables, fowl yards and animal pens should be kept clean and free from animal droppings. All refuse arising from animals should be placed in the proper receptacles or bins for removal and destruction.

Kill Rats

Ships and warehouses should be regularly fumigated. Traps should be set where rats are known to harbour.

The best type of rat-trap is the "break-back" spring trap. Wire cage traps are almost useless, unless special precautions are observed in setting and baiting them. The bait used in traps should be changed frequently—bread, cheese, fish-heads, bacon and sausage meat are favourite bait.

Poisoning

Poisoning is a valuable method of rat destruction, but should be used with care. Derivatives of the hydroxy-coumarin ("Warfarin") preparations, barium carbonate, phosphorous paste and "M109" are all

effective poisons. Rats often become thirsty after poisoning, which is another reason for protecting water supplies. The baits should be varied from time to time, as the rat is a cunning animal and soon becomes shy of traps and poison baits.

The use of bait stations, as a means of keeping poisonous substances for rats away from children and domestic animals, is recommended.

The bait station can be easily made from a box or, for example, a four-gallon kerosene tin laid on its side. Holes should be cut in the upper side to receive a suitable tube, and at either end. The poisoned bait, usually incorporated in a cereal meal, is poured down the tube.

Derivatives of hydroxy-coumarin ("Warfarin") are the active poisonous constituents in a number of proprietary preparations. These preparations may be used in bait stations, and are obtainable from stores.

Barium carbonate may be purchased from a chemist. It may be mixed with four times its weight of meal, chopped vegetables, meat or other bait. The following is an effective mixture for poisoning:—

Barium carbonate, 8 oz.; oatmeal, 16 oz.; beef dripping or tallow, 8 oz.; salt, $\frac{1}{2}$ oz.

Knead into a paste, roll out and cut into $\frac{1}{2}$ -in. cubes. The quantities given are sufficient for several hundred baits.

Phosphorous paste, obtainable from the chemist, may be spread on bread and dropped into the openings of burrows. It is dangerous to domestic animals and human beings, so that great care should be exercised in its use.

"M109" can be used sprinkled on bread, fresh fruit, etc., or be purchased in paste form and spread on bread.

Fumigation

Rats may be destroyed in their burrows by poisonous gases—such as calcium cyanide types. This procedure should be carried out by experts.

Dead Rats

Dead rats found on premises should not be handled until they have been scalded with boiling water or sprinkled with kerosene to destroy any fleas on them. Notification of the presence of many dead rats or of sickly rats seen on any premises should be sent immediately to the local council.



Hello Kids !

Writing to me from Aria Park, Faye Nixon said she sang for Col Joye when she was in Sydney recently, and the T.V. star had promised to get her a singing contract for Festival Records.

" I was going nursing " Faye said, " but since I had this offer I have decided to take a singing career, and will be going down to Sydney in August to start ".

Faye, whose address is R.M.B. 162, Aria Park, wants to know the address of Sammy Griffin and Judy Slackie (now Mrs. Cabb McCann). Can anyone help?

Rita Wenberg sent me a couple of very nice photos with her interesting letter. She said she is still doing her Art Course and has ambitions of one day becoming a great painter, but she knows this takes a lot of work and study. Good luck Rita. Let's hope you make it!

Pen Friends Wanted

Douglas and Lorraine Priest, whose address is C/o. Post Office, Gunnedah, want some pen friends.

In a letter to the Editor, Douglas said: " I am 12 and Lorraine is 8 and we would like some pen friends who would write often. I had bad luck today, I ran into a barbed wire fence and cut my mouth. I had to get 3 stitches in it ".

How about some letters for these youngsters?

Writing to *Dawn*, Pamela Haynes of 112 Palmer Street, East Sydney says:—

" Please forgive me for not writing sooner, but I've been amazingly busy this year.

It was my birthday on the 17th July, and I was fifteen years old. Somehow I seem to be so much more adult this year, in my perspective and my manners. My opinions and tastes too are changing very much. I don't seem like me at all. Unfortunately I have more responsibilities now and must behave with more reserve than in former years. I miss my old freedom very much.

This year I'm doing my intermediate and I'm hoping fervently that I'll pass. My main worry is mathematics which is my worst subject and drags my average down terribly.

Within the past year I have taken up squash and skating. I'm tremendously keen on them and would like to indulge in them more often, but I belong to the school choir, the dramatic group and two clubs, which take up a great deal of my time.

I love reading and one of my favourite books is " Hauffs Tales ", which I have read from the library fifteen times, I also like embroidery, stamp collecting, writing, drawing, dancing and music.

Although this is not an extensive letter I felt I must write as I've neglected you for so long."

A very interesting letter from Pamela and it wins her a special prize. Thank you Pamela, and congratulations.

I also had a very nice letter from Helen Clarke of Colleen Guest House, Cootamundra.

Helen doesn't like the cold weather down there, but then I suppose, when the temperature drops to 24 degrees we'd all be feeling it a bit!

Thanks Helen for a very nice letter.

All the best for now.

Your Sincere Pal,

MY WISH

By J. DAVISON

I've always dreamed of having a homestead far away, Paddocks which surround it, where one can roam all day.

Fine horses grazing yonder, 'neath the tall green trees, Grass-tops swaying gently, keeping rhythm with the breeze.

I'm sure if I keep wishing, my dreams will all come true, Just remember these two words—" have faith ", and yours will too!



HOW TO MAKE A LAWN

*Selection * Construction * Maintenance*

(1) *Selection of a Turf:—*

Points to consider:—

- (a) Ability to withstand traffic if required to do so.
- (b) Season lush growth is desired, and behaviour at other seasons.
- (c) Water supply.
- (d) Climatic conditions, embracing frost temperatures, rainfall, etc.
- (e) Cost of establishment.

The best lawns are those composed of a single species of grass selected carefully for the best conditions under which to be grown. Such lawns well managed are always characterised by evenness of colour and texture, as compared with mixed grasses. However, lawn mixtures have a definite value in situations where there is variation in the character of soil, topography, moisture and shade, as it is almost certain that one or other of the species included will adapt itself to the various habitats. All turf grasses require sunlight and do not grow well in shaded areas.

(2) *Grading:—*

Efficient grading of the site is the first important step in establishing a lawn. On it depends the success or failure of the undertaking. The first consideration is to provide for drainage from buildings, paths and drives. All small hollows and depressions where water could accumulate after rains must be eliminated. A fall of 2 inches in 10 feet will usually provide adequate drainage.

During these operations the most important point is to avoid the formation of steep slopes. Should the general slope be steep, the most satisfactory procedure is to build retaining rock gardens or walls rather than steep terraced slopes which are always difficult to establish and maintain. The appearance of many otherwise good lawns is entirely ruined by the presence of poorly grassed steep slopes.

In the grading process it is essential to keep the top soil aside so that in the final levelling it can again be placed on the surface, as it is more fertile than the subsoil.

(3) *Drainage:—*

Good drainage is essential. Most fine turf grasses require good soil drainage, while deep sandy soils are naturally well drained. Clayey soils often require some

form of artificial drainage. Any defect in this regard should be corrected before commencing to prepare the top soil for sowing. The usual indications of badly drained soil are the presence of weeds and moss, and unhealthy growth of plants generally. Underground drainage systems are seldom installed in the Private lawn, but where the site has been excavated from the slope of a hill, the ground is apt to become waterlogged through water seeping out of the bank. Low lying heavy clayey soils are very often insufficiently drained and become waterlogged, and in both instances underground drainage should be provided. Earthenware pipes are one of the main means of underground drainage.

(4) *Preparation of the Soil:—*

The best lawns and greens are established on sandy loams. Excellent turf can be grown on these soils provided adequate water and fertiliser are supplied. Failures have occurred in some areas mainly because the soils generally in these regions are heavy clays and as such are unsuitable for the growth of turf grasses; in most cases they require the addition of lime or dolomite (approximately 50 to 100 lb. per 1,000 square feet) plus sand and organic matter. These materials should be incorporated in the top 4 to 6 inches of soil prior to sowing.

(To be continued)



This pretty girl with the lovely garden background is Betty Holten, of Bellbrook