

DAWN

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DAWN

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OUR COVER

Our front and back covers in this issue are illustrated with entries in this years National Aborigines' Day Art Competition. On the front cover, top, is the entry by Gordon Forrest (15), of Roper River School. It won the first section (16 years and under). Below is the entry by William Firestone (10), which won the Second Section (12 and under).

PLAN TO ASSIST SYDNEY ABORIGINES

The recently formed Foundation for Aboriginal Affairs has announced details of a programme to assist Aborigines now living in Sydney.

The Foundation will appoint a fully qualified full-time Aboriginal social worker, establish an Aboriginal information service in Sydney, and start an Aboriginal "Courier Service", as a link between social welfare organisations and the Aboriginal community. The Rev. J. Downing, an executive member of the foundation and chairman of its social work committee said the social worker would probably be appointed at the beginning of next year and the information service and courier service would be established at the end of this year.

The social worker had not yet been chosen but the foundation was examining the possibility of employing a qualified social worker now studying in Queensland and another in Western Australia.

The courier service was necessary because of a considerable shyness on the part of Aborigines in approaching people.

Many Aborigines were referred to other social organisations but never got there. The courier service would ensure that they did get there.

The information service would be staffed by Aboriginal and white counsellors who would be able to advise on problems of housing finance and other social problems.

Guidance and Accommodation

All these new services would be based at the foundation's new centre at 810-812 George Street, Sydney, which had recently been bought for £30,000.

This centre would house social meeting places and halls, administrative offices of the foundation, a guidance centre and residential accommodation for Aborigines who had travelled from the country to Sydney.

"There are between 10,000 and 12,000 Aborigines in Sydney," Mr. Downing said.

"There is a growing awareness that we have not done much for our Aboriginal inhabitants. This is starting to trouble the national conscience.

"I have no doubt Aborigines will respond to the help which will be offered by this centre. They have already done so in a number of directions."

The foundation had launched an appeal for £150,000, of which £6,000 has already been raised.

The foundation hoped by appeals and a doorknock campaign, to raise the remainder between now and the beginning of December.

Service and Assistance as Usual

The Superintendent of Aborigines Welfare, Mr. H. J. Green, told *Dawn* that the Aborigines Welfare Board's existing services to the Aboriginal community would not in any way be curtailed as a result of the entry of the Foundation for Aboriginal Affairs into the field of social welfare.

"The Foundation's activities will represent a supplement to already existing services," Mr. Green said.

"The Board has a University-trained social welfare worker on its staff working full time on behalf of the Aboriginal population. This officer is also a qualified medical social worker.

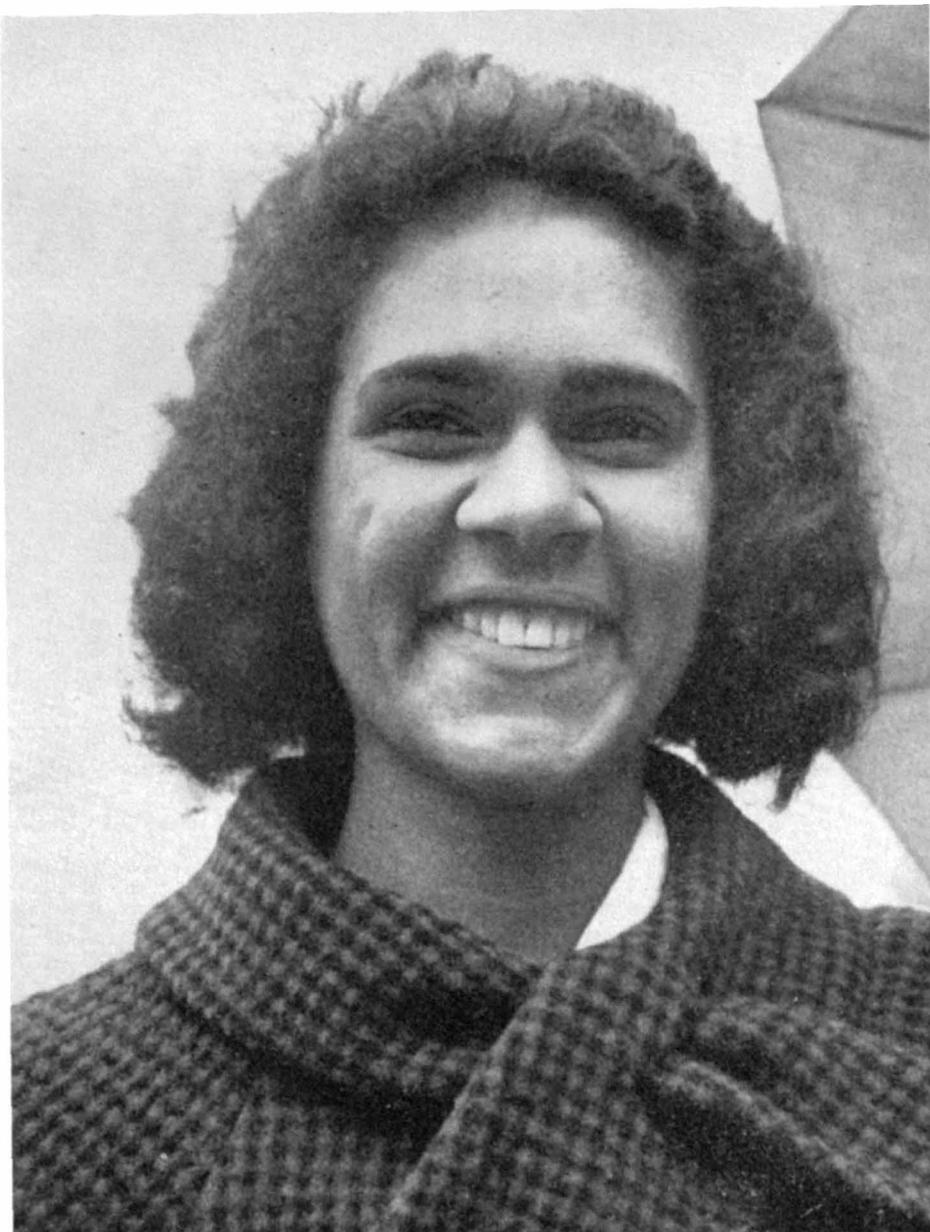
"In addition in Sydney we employ two women welfare officers specialising in the welfare of women and children and also in medical matters.

"As part of its functions the Board maintains a social welfare information service at its headquarters in the Chief Secretary's Department corner of Bridge and Macquarie Streets, Sydney, and this will continue to be available.

"Recently we completed a modern rest room at the Board's offices to meet the convenience of persons calling on us.

"In addition, for many years we have provided a liaison service between Aborigines and welfare organisations, and we also provide escorts to bring Aborigines to Sydney or meet them on their arrival here."

Mr. Green reminded the Aboriginal community that all these facilities would continue to be available in the future as they had in the past.



PRINCESS FINALIST

Attractive Harriet Ellis, 20 (pictured) was selected among 12 girls for the finals of the 1964 Waratah Princess contest, run in conjunction with the Waratah Spring Festival.

Miss Harris, who lives in Dowling Street, City, is a stenographer employed by the Miscellaneous Workers Union at the Trades Hall.

She was the first girl interviewed by the judges in Hyde Park and selected to go to the Town Hall for the final judging.

The final was won by 20-years-old Anne Richardson, a secretary in a Sydney department store. (*Daily Mirror* photograph.)



A full-blood Aboriginal churchwarden was one of the few people introduced to Princess Marina when she attended church at Warragamba during her Australian visit.

The churchwarden is Mr. Harry Huddleston, of 19th Street, Warragamba, a former Northern Territory pearl diver, and now a diver for the Water Board.

Mr. Huddleston is a warden of St. Paul's Church of England, where Princess Marina attended morning service.

His wife is also an Aborigine. Two of their five children attended the primary school at Warragamba.

The crowd of 200 outside the church cheered as the Princess warmly shook Mr. Huddleston's hand.

She said: "I am so pleased to meet a real Australian."

CROWD CHEERED PRINCESS MARINA

SCHOLARSHIPS WORTH £1,200

FOR ABORIGINAL CHILDREN

The Foundation for Aboriginal Affairs will provide ten Scholarships, each worth £1,200, for Aboriginal children in New South Wales.

The scheme calls for the education of Aboriginal children from 5th class through to Leaving Certificate.

Mr. Alan Duncan, Chairman of the Foundation's Education Committee, of Campbell Hill Road, Chester Hill, announced the scheme recently. Mr. Duncan is Tutor in Aboriginal Adult Education at Sydney University.

Mr. Duncan said he had hopes that the scheme would commence from early 1965. Details would be worked out with the Department of Education.

He said the scheme was a revolutionary one in Aboriginal education because the Scholarships started at a much earlier age than existing ones.

He said normally Scholarships were available only for Secondary education.

"The Scholarships will bridge the gap for the brighter Aboriginal children, between Primary School level and the possibility of tertiary education.

"It will break the present vicious circle of so many Aboriginal people only being educated to less than senior Primary School standard," Mr. Duncan said.

The Scholarships would be awarded on a non-examination basis, to children in 4th Class. Mr. Duncan said each of the £1,200 Scholarships would be distributed in this way:—

£450 to the parents.	£300 to the school.
£150 to the child.	£300 for fees and uniforms.

He said the distribution of money was aimed at motivating firstly, the parents, to provide them with an incentive to keep their children at school, secondly, the child, in making him feel on a parallel with other school children and thirdly, the school, to know that the presence of an Aboriginal Scholarship winner provides some concrete project at the school in which both the child and the school can take pride.

Mr. Duncan said there was a great wastage of Aboriginal talent in Australia because many of those who had the potential, were not encouraged to complete their education. This was often due to the fact that parents, who had no education themselves, could see little use in it. This was the reason that many children left school immediately they turned 15.

Mr. Duncan said that although there were a number of Scholarships available to Aboriginal children, mainly in the secondary years, there were very few who reached this level to take advantage of them.

"Our scheme is aimed at feeding some students into this system," he said.

"There is no reason why there should not be Aboriginal barristers, school teachers, doctors and other professional people."

Mr. Duncan stressed that it was not the Foundation's aim to make every Aboriginal child a professional person. He said that these Scholarships would also play their part in preparing students for apprenticeships and trades.

"We do not propose to push any child into any particular calling. We will keep a close watch on each of them as they go through their schooling and help guide them into what appears to be their calling," he said.

Mr. Duncan said the £12,000 required to finance the scheme would come from the £150,000 appeal which the Foundation was now conducting.

Mr. Duncan said that he hoped the scheme would be extended in future years.



Cash Prizes in Art Contest

OPAL, a Queensland organisation concerned with the advancement of Aborigines, has announced a competition for Aboriginal artists.

Prizes of £20, £10, £5 and special prizes are offered for a Christmas card design.

The competition is open ONLY to Aborigines and part-Aborigines.

Entries should be sent before the end of February, 1965, to The Secretary, OPAL, 27 Gladstone Street, Indooroopilly, Brisbane.

Name and address must be clearly marked on BACK of design.

Paintings on bark will be particularly welcomed (or masonite).

With traditional paintings the story of the design must accompany the Art.

Prize-winning designs will become the absolute property of OPAL.

All other designs become the absolute property of OPAL unless the Artists request their return in writing.

If they should be used later an appropriate award will then be made.

The Judge's decision will be final.



YOUNG LADY DOING WELL AT SCHOOL

In Sydney recently at a holiday camp was Patty Briggs, 13, who is in second year at Armidale High School. She stays at the Church of England Hostel in Armidale during school term.

Patty entered second year at the age of 12½, which is the average age for first year.

Her favourite sports are swimming and ball games, and her favourite subjects are Art and English.

When she leaves school she hopes to become a typist, thus following in the footsteps of her sister Muriel, aged 20, who is a typist with the Public Service.

There are eight children in Patty's family, Patty being the sixth.

Patty's stay at the hostel was made possible by the Chatswood Lions Club, which awarded her a scholarship.

She also has a brother in his second year in High School. He is being sponsored by the Castlecrag Branch of the Association for Assimilation of Aborigines.

Mrs. Florence Le Gay Brereton, of Armidale, who takes an interest in Patty as well as other girls at the hostel, told *Dawn*:

"Patty is just an ordinary little girl living just like a lot of other ordinary little girls, and that is the main thing." The picture shows Patty (left) and a friend.



RECREATION CENTRE AT MURRIN BRIDGE

(From *The Lake News*)

September 7 marked a memorable occasion at the Murrin Bridge Aboriginal Station with the opening of a new Recreation Centre.

The centre will cater for the leisure hours of station children.

Over the past 12 months efforts have been made to accumulate sufficient equipment in the way of Board games, toys, comics, magazines and other reading materials, boxes of paints, table tennis and badminton from various sources with which to start this amenity.

Materials were donated from as far afield as Sydney, Canberra, and Victoria.

The materials for the table tennis table were donated by the Lake Cargelligo Apex Club, the Badminton facilities by the management, and the Sydney Public Library donated approximately 900 children's books with which to start a lending library.

The proceedings commenced at 7 p.m., when Mr. John Hollstein and Mr. Mike Walkling, of the Apex Club, Lake Cargelligo, formally handed over the Table Tennis table to Mr. Len Briar, president of the newly formed Murrin Bridge Progress Association.

Mr. Snook, manager of the station presented to the Progress Association the materials which had been collected and the evening was off to a good start, with 54 school-age children and a large number of parents attending.

Within a matter of minutes all the children were busily occupied in some form of leisure occupation, and the enthusiasm for the table tennis and badminton promised well for producing good teams for the future to challenge outside organisations.

The immediate tendency for two games to be played at the same time on the one table suggested that a further table will be needed in the immediate future.

Women of the Progress Association working committee, Mesdames T. Briar, C. Johnson and D. Johnson served tea and biscuits to the visitors and parents.

Re-Decorated

In readiness for the occasion, the station hall had been completely re-decorated, and the newly installed fluorescent lighting gave good illumination.

Recreation centre facilities will be made available to school-age children on Monday and Friday of each week and with the interest now being shown, should prove popular.

The Progress Association has many ideas for the future social activities on the station, which include weekly colour slide shows, a number of which have already been given by Mr. Snook (manager), Mr. Cockburn (assistant manager) and Mr. Don Maxwell, of Lake Cargelligo.

Mr. Berwick, of Lake Cargelligo, has promised the next show and it is hoped that other local persons will offer to come in and provide programmes.

A small charge is being levied for admittance on these occasions, the proceeds from which are being set aside towards buying a 16 mm cine sound projector.

This will open the way for a regular series of educational and travel films to be shown in the station hall.

£10,000 Donation By State Government

The Premier, Mr. Renshaw, has announced a donation by the State Government, to a fund to aid Aborigines.

The donation will go to the £150,000 public appeal being conducted by the Foundation for Aboriginal Affairs (see story, page 1).

Mr. Renshaw said that the funds would be used for the general welfare of Aborigines, particularly for their housing, employment, education, legal advice, health assistance, financial difficulties and problems of adjustment.

The Acting Chairman of the Foundation, Mr. R. Hausfeld, said the foundation was "overjoyed" by the Government's donation.



SHE HOPES TO BE A NURSE

A young Aboriginal girl living in Cooma wants to be a nurse.

She is Rhonda Sampson, 16, (pictured), who has been living with a Cooma family since she left the Aboriginal settlement at Wallaga Lake recently.

Rhonda said she intends to sit for the Nurse's entrance examination next February.

At present she is educated up to first year high school standard, but will get educational coaching, probably at a local convent, before the examination. (*Cooma Express* photograph.)

Never Neglect Earache

(Contributed by the N.S.W. Department of Public Health)

Parents sometimes don't realise that any earache in childhood can be serious.

Too often a child's cry of "Mummy I have an earache" is answered with "it will soon get better dear". A child if continually fobbed off may eventually cease to complain, and by the time things come to a head, serious damage may be done.

A sense of hearing is just as important to a child as sight and speech. The deaf are in contact with life only through their eyes. They may be more lonely than the blind—and get less sympathy.

Middle Ear Disease

There is always a possibility that earache could be a sign of Middle Ear Disease. This condition is caused by an infection which usually reaches the Middle Ear by way of a passage linking the throat to the ear. It can be a complication arising from a head cold, influenza, diphtheria, scarlet fever, infected tonsils, or adenoids. Infected tonsils or adenoids can cause frequent attacks of Middle Ear Disease and if this happens too often, a degree of deafness is certain.

Avoiding Ear Trouble

To avoid ear trouble in your children get medical advice if they complain of earache or if they suffer from very frequent colds and sore throats.

- DON'T
- Use a nasal douche except under doctor's orders.
 - Remove wax from an external ear passage.
 - Box a Child's Ear.
 - Lead a child by the ear.

Finally don't neglect a discharging ear. Nature's outlet for middle ear infection is sometimes a perforation of the eardrum—this may relieve earache but medical attention is still necessary.

Voluntary Coaching Plan to Aid Aborigines

A voluntary coaching scheme to aid Aboriginal students has been launched in Sydney.

The scheme has been organised by the Consultative Committee on Aboriginal Education (the Sydney *Sun* reports).

The committee represents 21 organisations interested in Aboriginal welfare.

The convenor of the committee, Mr. David Tribe, said there were an increasing number of Aborigines in the city who were studying to get better jobs.

Mr. Tribe, who is a school teacher, taught Aboriginal children at Walgett for five years.

He said that because of social and environmental factors, many Aborigines had great difficulty with their studies.

"In most cases the big need is to bridge the gap between primary and secondary education levels," Mr. Tribe said.

He said that already about 13 coaches had already volunteered and were giving help to Aboriginal students.

Most of the coaches were helping students at Tranby Co-operative College, Glebe, where Aboriginal students were concentrating mainly on bookkeeping courses.

An aboriginal girl studying for a P.M.G. telephonists' examination and an Aboriginal youth attending a business college were also being coached.

Mr. Tribe said that with older Aborigines, a basic aim would be to help improve reading, writing, arithmetic and English expressions.

"Speed-reading techniques, as employed at Tranby provide a first-class method of quickening mental responses and stimulating thought," he said.

"Quick and efficient reading is a preliminary must for most jobs in our complex society.

The aim of the scheme was to recruit capable and willing coaches and put them in touch with Aborigines needing help.

"At the moment, we are just feeling our way, but we fully expect a big demand once the scheme gets under way.

"For that reason we are very anxious to get as many volunteers as possible before the rush starts," he said.

"But as there are about 6,000 Aborigines in Sydney, we will doubtless find coaching is required at all primary and secondary education levels and possibly some at the tertiary level.

Mr. Tribe said coaches would be required to have reasonable qualifications.

"They will not have to be trained teachers or graduates.

"An educated person, preferably with a Leaving Certificate, will be acceptable.

"Our aim will be to bring coach and student together inside the same locality".

Coaches willing to volunteer their services and Aborigines seeking help should contact Mrs. C. E. McMurray-Jones, 7 Orana Road, Mona Vale, Phone 99-4599.

Moving Tribute to Gifted Aborigine

The following moving tribute to the late Milton Ford, who died in Melbourne on April 10 this year, was paid over Grafton radio station 2GF by his former headmaster, Mr. John Orme.

Mr. Orme is headmaster of Grafton High School. Milton, who was amongst the first to win a bursary from the Aborigines Welfare Board, was buried at Grafton.

Mr. Orme said in his memorial broadcast:

"This little true story has a sad ending but I feel that you would like to hear it. During my time as Headmaster of Grafton High School I enrolled a slim, young, Aboriginal lad of almost full blood.

"He bore himself and behaved in a gentlemanly way. He had a particularly delightful, musical voice—I remember deliberately prolonging an interview with him for the pleasure of hearing it. He worked quietly, systematically and arduously. He won the complete respect of his fellow students and of his teachers.

"When he obtained a good pass in the Leaving Certificate Examination he expressed a warm interest in marine engineering. Arrangements were made for his

contact with B.H.P. authorities in Newcastle, and he was taken on to their staff as a trainee.

"He found, with the aid of his church, a good home and set out on his studies. He did well and was, in a couple of years, appointed as assistant engineer on a sea going ship. His continued studies kept him ahead of his appointments and this year he was Fourth Engineer about to be promoted to Third.

"He worked in harmony with his colleagues; they too respected him and he was regarded as a valuable and reliable officer by his employers, still B.H.P. He told me on a recent visit to Grafton that marriage remained his one unsolved problem and he remained single.

"A few weeks ago he took ill at sea and was brought to Melbourne and died there. I attended his funeral at South Grafton last Friday.

"His loss was a great one, he could have become a leader of his community. All those who knew him will extend their sympathy to his brother and sisters—his parents had both died.

"All ex-students of the High School who were contemporaries of his will join me in paying tribute to their late companion, Milton Ford."



ABORIGINAL THEMES
AT
ART CONTEST

A number of artists entered paintings with Aboriginal themes in the Waratah Festival art competition. Here are four that caught *Dawn's* eye. The study of the old man is by Diana Battaglia; the boy by Mavis Soden; the woman by Patricia Taber; and the religious grouping by Daisy Withers.



MYSTERIOUS ORIGIN

Famous Brewarrina Aboriginal Fish-trap

Recently the chairman of the N.S.W. Fish Authority, Mr. Mark Joseph, drew attention to a "very ingenious Aboriginal fish trap" on the Darling River near Brewarrina.

The trap consists of a granite dyke forming enclosures or pools.

"The dyke is of unknown age, but it appears to have been built many hundreds of years before its first discovery by white men," said Mr. Joseph.

"It is pleasing to speculate that here was the first authentic Fisherman's Co-operative in the State."

A very interesting account of the fish trap was published in "History of Fisheries of New South Wales," by Lindsay G. Thompson, Chief Inspector of Fisheries, published in 1893.

The item on the Brewarrina fish trap was contributed by E. G. W. Palmer. For the interest of readers we re-publish it below.

The most remarkable method of catching river-fish is that adopted by the tribes on the Darling River at Brewarrina, and is probably unique so far as the Australian Aborigines are concerned.

At Brewarrina, which is a small township above Bourke on the Darling River, and some 530 miles from Sydney, there is a structure of Aboriginal workmanship of undoubted antiquity, and possibly the only work of a permanent character known to have had its origin among this race.

At this part of the river its course is obstructed by a granitic dyke which forms a natural dam when the waters of the river fall below a certain level.

Above this dyke the depth of water is considerable for a long stretch of the river, and the upper waters and

branches of the river are well stocked with cod, perch, and other fish.

For some distance down the river its bed is strewn with great boulders, and the stream restrained by the dyke is under ordinary circumstances a shallow rapid though, when the Darling is in flood, there is a depth sufficient for the river steamers to pass to and fro.

The fish in their migrations up and down the river must negotiate the rapids, and some astute Aboriginal of bygone times having probably found a dinner in the shape of a weighty cod (they grow to 60 or 100 lb. weight) temporarily resting in a little pool among the boulders, gradually evolved the idea that if better pools were made more cod would be obtainable.



The Brewarrina fish-trap, photographed more than 70 years ago

The Brewarrina "fisheries" as they now exist are of considerable extent, and the ownership of the different sections is clearly defined by tribal understanding. The rocky bottom of the rapid has been cleared of boulders which have been built up into roughly constructed walls, forming pools or yards of varying dimensions and shapes, some being long and narrow, others nearly square, and others again curved or of irregular shape.

Whatever the shape, the design is the same in each case, namely, to hamper the movements of the fish and secure as many as possible for use as food.

The Aborigines, who now enjoy the benefits of the fisheries, have no very reliable account to give of its construction.

They stated that several different tribes had the right of fishing, but they could only take fish from their own yards.

So long as there is a flow of water in the river, fish in varying quantities may be obtained; but it is immediately on the fall of the river, after a heavy flood, that the great harvest is obtained.

When the water is high, the fish are dived for. When the river is its normal height the Aborigines wade in and spear or net the fish.

There are generally a few old Aborigines camped on either side of the river in small camps of bark-gunyahs or wind-breaks of bushes, and they appear to watch their tribal interests, and repair the walls when requisite.

If fish are plentiful the other members of the tribe gather at the "fisheries"; if scarce, they go up or down the river, or hunt in the plains at a distance.

One feature of the "fisheries" is the immense number of birds of a predatory character which frequent it. Cormorants, divers, grebes, etc., are always in great force, besides spoonbills, cranes, crows, and others which appear to find a good feeding ground, so that the destruction of young fish must be very great.

One of the Aborigines was asked why they did not shoot the divers and stop them eating the fish, to which he replied with true Aboriginal humour, "Well, you see the divers are black fellows also, and they must eat."

The Brewarrina "fisheries" must always be a matter of interest to the student of Australian ethnology, enshrouded as its first construction is in mystery, and from the fact that although it has proved such a lasting and continuous success, it does not appear that any similar construction has ever been attempted elsewhere.

Their First Match

KINCHELA BOYS SHOCK SOCCER WIN

Lads from the Kinchela Aboriginal Boys' Training Home added to their already impressive sporting record when they recently trounced a visiting team from Kotara (Newcastle) at soccer.

Although soccer has not been played at Kempsey for seven years, the visitors were shocked by the prowess of the locals.

The Kinchela team, coached by Mr. John Purvis, soundly defeated the older Kotara boys 5 goals to 1.

Playing in bare feet, the Kinchela team displayed greater stamina and overwhelmed their more experienced opponents in the closing stages of the game.

D. Bates, for the winners, scored three goals, and Michael Welsh made some brilliant saves as goal keeper.

In a return match the following day the ground was wet, and bare feet proved an impossible handicap. The visitors won 3-1 to even the series.

However, considering it was Kinchela's first attempt at soccer, the result was a remarkable one.

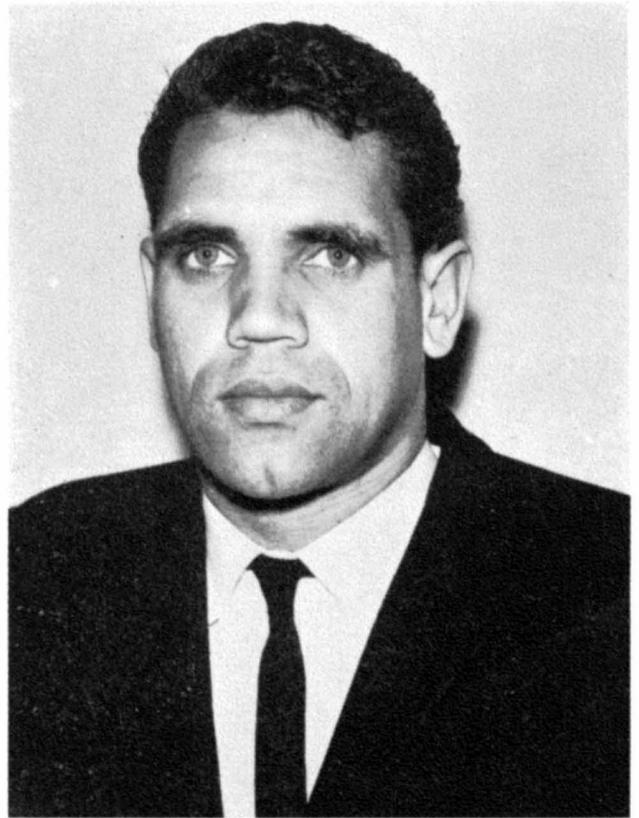
Two teams were sent from Kotara, and were billeted by boys from West Kempsey Primary School. Kempsey held the visitors to a 2-all draw in their first match, but were defeated 3-0 in the return match.

The games were organised by Kempsey National Fitness with a view to starting soccer as a sport for children in the district.

The *Macleay Argus* commented: "Judging by the enthusiasm shown by the children and the many on-lookers, the job should not be hard, and a return match with Kotara has already been suggested to open the 1965 season."

Before returning to Newcastle, the Kotara players and their parents were shown through Kinchela Boy's Home by the Manager, Mr. A. Henricksen, and Mr. Purvis.

The visitors presented Kempsey National Fitness with a large pennant to commemorate the re-commencement of soccer in Kempsey.



FAREWELL TO OLYMPIC STAR

Francis Roberts, the first Aboriginal to obtain Australian selection for the Olympic Games, was farewelled by friends at a function in the Newton Town Hall prior to his departure for Tokyo.

Roberts, a former Cubawee boy, is the son of Pastor and Mrs. Frank Roberts, of Gundurimba Road, Lismore.

He has been living in Sydney for the past year, but intends to live in Lismore after his return from the Games.

Mrs. Roberts travelled from Lismore to Sydney to attend the farewell function, and afterwards she and friends went to Mascot airport for the boxing star's departure.

Francis Roberts has had a rapid rise to fame in the boxing ring. He won the State and National welter-weight amateur titles at his first attempt.

He comes from a long line of well-known professional fighters, Alby, Aub., Cyril, Steve, Harold and Tommy Roberts are all relatives of his.

Triumphant Hockey Season

The Burnt Bridge girls' Hockey Team has just completed a triumphant season, winning the Kempsey District Junior Hockey Competition without a single defeat.

This was the first season in which the girls played hockey.

They were supplied with hockey sticks and balls by the Aborigines Welfare Board, and coached by Miss Henwood, of the Burnt Bridge Aboriginal School.

The team was managed by Mrs. Mary Duroux, of Burnt Bridge Aboriginal Station.

The Manager of the Station, Mr. C. Mason, told *Dawn* he wished to offer the team his warmest congratulations.

"Their effort was truly an astounding one. The girls have great natural athletic ability," Mr. Mason said.

"In addition, I should like to pay a tribute to Mrs. Duroux and the coach. The coach did a grand job, and Mrs. Duroux made sure all the girls were fully equipped with uniforms and sand shoes for the competition and saw to it personally each week that uniforms were laundered."

The victorious Burnt Bridge hockey team *Macleay Argus photo.*



MY ANCESTORS, THE ABORIGINES

Amongst the many very creditable essays for the National Aborigines' Day Observance Committee's essay contest this year were a group submitted by pupils of St. Michael's School, Palm Island.

Some of the essays were prize winners, but all were of great interest as pointers to the thoughts of the youngsters of today on their ancestors and their own people.

The theme of the essay required for this year's competition was, "My Ancestors, the Aborigines."

We publish some of the entries below, and in other editions of Dawn will publish entries received from other parts of Australia.

By Loretta Stanley, aged 12

Many many years ago in 1314 there was an old witch doctor named Kurrooman, who came from the tribe Barrioon. These Aborigines were happy and free to roam around. When the people were sick Kurrooman cured them with his magic bone.

When they wanted food the men of the family went out and hunted. They hunted for wild ducks and kangaroos, and they collected some kind of nuts that grow around wild.

When the men come home with the food the women cook it. They make their fire with a straight stick and a flat one.

They put the straight stick on the flat one, and then they rub them together. They make their house out of grass and leaves and call it a gunyah.

Every time they have a big feast they hold a corroboree and paint themselves. Their special colours are white, yellow, red and black, and they paint themselves all over. The warriors only paint themselves, not the women.

When the baby girls were born their marriages were fixed straight away, and at 12 they were married to an old man of 50. They were forced to get married by their parents.

They made their weapons out of wood and stone. Their weapons were nulla-nullas, spears and shields, which they used for fighting and hunting.

The warriors do not let the women know about the young boys becoming warriors. They cut marks on their body and if they sing out, they get a spear through their body. ●

By Anthony Williams, aged 14

In a little village made of gunyah there lived a tribe of Aborigines with their families. Every morning each man or boy from each gunyah took his boomerang or spear to go out hunting for food.

In one of these gunyahs there was a little boy named Jackie Jackie. He was 15 and he was willing to go out hunting with his bigger brother, but his mother wouldn't let him. She said he was too small.

Years passed and Jackie was now 18, when a night came for a big ceremony called "The Making of a Warrior." All the boys who were 18 were to go to a special gunyah and lie down. An old man with a stone knife would plunge the knife into the boy's chests, and when the blood was dripping, hot ashes would be rubbed in.

**ESSAYISTS
FROM PALM ISLAND:
Left to right, Anthony
Williams, Thelma
Sibley, Fay Thimble,
Loretta Stanley**



Then Jackie's turn came, and he pulled through.

After the making of a warrior they all had a big corroboree, and the women cooked wallabies and snakes, goannas, kangaroos, grubs and duck ready for everyone after the dance.

Next morning Jackie took his father's spear and boomerang and a little dilly bag, and before nightfall he came back with two goannas, one possum and a wallaby and a kangaroo, and the dilly bag was full of honey from a bee-hive. His father and grandfather told Jackie he was a great hunter, while his mother cooked the animals for supper.

A few night afterwards there was a ceremony for a wedding for Jackie's brother, Pinokio, who was to be married to Nerida, the daughter of the tribe witch-doctor. They had their own instrument, which they call a didjeridoo.

There was also an Aboriginal drum with an Aboriginal design, and two boomerangs to clack together. One of the tribesmen did a dance called the "Willie Wagtail", and a few did a dance which was meant to tell the little ones of the danger of hunting.

One of the boys, Munga, was known for his skill in art, for he drew everything he saw. He was also known for bark painting, and used a twig and human hair for his paint brush.

There was also a man with a long white beard who was also known for telling legends of many many moons ago.

Nerida's father was the medicine man and he did a dance which he said would bring the lovers luck in marriage.

Jack brought many presents and he also made a ganyah for his brother and sister-in-law.

Many years later Jackie was an old man, and his wife and he used to tell tales to children about what he had gone through to be a warrior. ●

By Priscilla Stanley, aged 10

You see, I am an Aborigine too. But we don't live like the old Aborigines. We live just like whites. Now I shall tell you about the old Aborigines, the old Aborigines, that used to live many many years ago in Australia.

They make their huts out of grass. They move from place to place. They fight with spears and axes. I would not like to be a little wild girl. ●

By Gail Barry, aged 10

One little white girl asked me how the Aborigines lived a long time ago, so I told her they used to have strict laws about wives.

If a man wanted another wife who was promised to another man, they said if he could dodge 15 spears he could have her for his wife. ●



YOUNG AUTHORS: Left to right, Priscilla Stanley, Gail Barry, Aquilla Stanley

So when the day came, he dodged 14 spears, but when they threw the last spear they got him in the rib and he fell down dying.

And they make their huts out of sticks and leaves.

The girls learn from their mothers how to cook, how to do all the hard work what the men were supposed to do.

The Aborigines used to move from place to place because there was no water left. When they are crossing a stream they put all the old women at the end of the tribe, so the crocodiles can catch them and eat them up.

They used to fight with some other tribes. Once they had a fight with Warrumbunge tribe, and they beat this tribe.

Would you like to be one of those wild ones? Or would you like to be a little Christian girl? ●

By Aquilla Stanley, aged 9

The Aborigines lived in Australia before the white man came. The Aborigines used animals' skins for their homes. The Aborigines used to climb trees and hold balls of wool and when the emus came along to look at them they would spear them with their spears. The little girls learn from their fathers how to go hunting for food. The girls learn from their mothers how to cook food.

The Aborigines move from place to place for food for their tribe. When a baby girl is born a man picks it for his wife and gives her mother some food for it, and when the little girl is about eight years old that man who had picked that girl when she was a baby would be very old. And they have nine of ten wives. And when they cross a river they put the old women last and the crocodiles wait for the last persons and they say that the old women is no good. I wouldn't like to be a wild Aborigine girl. I like to be a Christian girl. ●

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DID YOU KNOW DID YOU KNOW



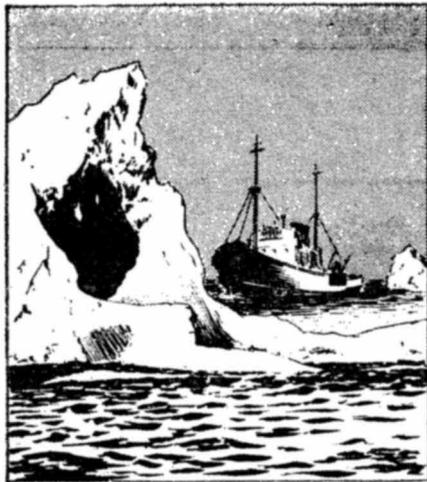
The sunfish has the smallest brain — in relation to its size — of any vertebrate in the animal kingdom.



The coldest high-altitude readings recorded by weather balloons are not over the polar regions, but over the hot and humid mid-Pacific Marshall Islands located slightly north of the Equator.



With the assistance of Univac, an electronic "brain", scientists are compiling a revised concordance of the Bible. James Strong completed a concordance in 1894 after 30 years of work. With Univac it will take only two years.



Scientists say icebergs in the Atlantic Ocean may be as much as 1,000,000 years old.



Iceland, a member of the North Atlantic Treaty Organization (NATO), is governed by a General Assembly established in 930, making it the oldest legislative form of government in the world.



Sound travels farther in low temperatures. An ordinary conversation can be overheard from a half-mile to a mile away at 80 degrees below zero (F.).

PETE'S

PAGE

Another picture
of Patty Briggs,
with friends.
See story page 4



Dear Kids,

Do you have a pen friend?

A couple of months ago in *Dawn* I noticed some teenagers writing in for pen friends and I suddenly wondered if you all realise the value in having a pen friend.

A large number of the young people living near my home have pen friends and through their friendship they have learnt much about the town and the district in which their pen friend lives. Some pen friends are up on the North Coast, others are down on the South Coast while others are to be found west of the Great Dividing Range.

In this ever growing world we also find more and more children are contacting pen friends in countries overseas. Recently I met a young American boy who had lived near Disneyland in America. He told me that he had pen friends in England, South Africa and Canada. He indeed learned much about other countries from his pen friends. This lad has now gone back to America and had certainly made some new friends in Australia.

Usually we don't meet our pen friends face to face but we at least have some idea of their appearance from various photos that we receive from time to time.

Thank you for sending in your photo, Anne Kirby, of Murrin Bridge. I was very pleased to hear from you and trust that you are quite well and healthy.

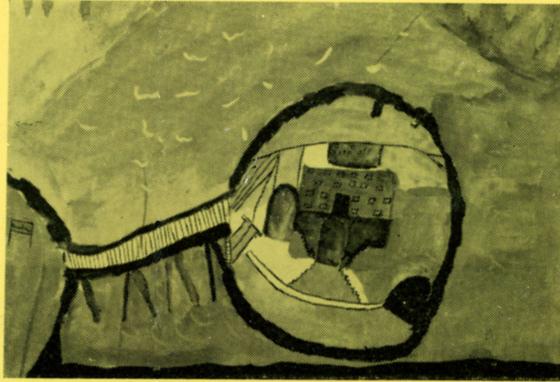
All the boys and girls up at Brewarrina, Walgett and those who attended the Summer Camp at La Perouse, will certainly remember Colin Hardy who always loved to sing to them. The other day I had the great privilege of attending his wedding. I am sure that all boys and girls will join with me in wishing Colin and his wife every blessing in their future years of married life.

Do keep the letters rolling in.

Cheerio until next month.

Your sincere friend,

Pete



"Fun on the Holidays"
by Cynthia Brown (10),
of La Perouse School



The winning entry in the
NADOC Art Competition's
Third Section (8 years and
under). The artist is
David Kennedy, of La
Perouse Public School

The entry submitted by
Mary Davison, of La
Perouse Public School.
The subject—"A Day
at School"

