

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

NEW DAWN



SEPTEMBER, 1971

This month, NEW DAWN reports on a wide variety of matters of interest to the Aboriginal people. Women and their activities take the limelight this issue, so, to balance things out a bit, we have Stan Roach, on the cover.

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

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FRONT COVER: Mr Stan Roach giving a boomerang throwing demonstration in one of Sydney's parks

BACK COVER: One of the Save the Children Fund's photographs of the opening day at Ashford Kindergarten, March, 1970. Shown with the children is Miss Glenda Irvinc who assists at the kindergarten

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*A message from
the Minister*

I was delighted when the Premier in March of this year appointed me Minister for Child and Social Welfare.

I was delighted because I knew that this new position was one which would bring me in touch with people and, as the Welfare Minister, give me the opportunity of becoming directly involved with efforts to help them.

As my Ministry includes Aboriginal Affairs I have looked into the various matters which affect the way of life of the Aborigines of this State.

In the seven months that have passed since my appointment as Minister I have travelled widely throughout the State, visiting Aboriginal Reserves and meeting Aboriginal people.

I have inspected housing for Aborigines which the Government is constructing in a number of country towns and hope money will be available in the future to continue this work because it is enabling Aboriginal families to take an increasingly bigger part in local community life.

My various tours throughout the State were for the purpose of finding out for myself the facts on Aboriginal Affairs. I offer my thanks to the many Aborigines who welcomed me into their homes and helped me to understand their problems.

The knowledge of Aboriginal matters which I have gained will be of great help to me in the future in assisting the State's Aboriginal families.

A handwritten signature in cursive script, reading "J. L. Waddy". The signature is written in dark ink on a white background.

THE HON. J. L. WADDY, M.L.A.,
MINISTER FOR CHILD WELFARE AND SOCIAL
WELFARE

MINISTER'S TOUR OF N.S.W.

The Minister for Child Welfare and Social Welfare, Mr John Waddy, recently completed a series of long tours throughout N.S.W. Mr Waddy, who is also the State Government Minister in charge of Aboriginal Welfare, was appointed to his present position in March of this year.

Since then he has visited nearly every Aboriginal reserve in this state, inspected new houses which have been built for Aboriginal families in a number of country towns and spoken with many Aborigines and with Aboriginal leaders. In three of the four longest tours he made, Mr. Waddy flew himself in a light plane.

This enabled him to reach a number of the most distant places where Aboriginal families are settled and enabled him to do so in a few days what might have taken weeks by car.

On one tour of inspection in May, Mr Waddy flew to Tamworth, Goondiwindi in Queensland (and by car across the border to Boggabilla reserve), Moree, Mungindi, Collarenebri, Walgett, Goodooga, Weilmoringle, Brewarrina, Bourke, Engonnia and Wanaaring. On another tour he visited Wilcannia, Broken Hill, Wentworth and Dareton, Cummeragunga, Griffith, Leeton, Lake Cargelligo and Cowra.

Last month he did two country tours during which he met a number of Aboriginal groups. The first tour, by car, took him to Wollongong, Roseby Park, Wallage Lake, Bega and Kiah.

The second tour, by plane, took him to Taree, Lismore, Coraki, Cabbage Tree Island, Grafton, Baryulgil, Maclean, Yamba, Tingha, Tabulam, Woodenbong, Armidale, Coonabarabran, Coonamble, Gilgandra, Condobolin, and Coleambally in the Murrumbidgee Irrigation Area. He has also visited Kempsey, Coffs Harbour and Brungle on other occasions.

Mr Waddy said that these tours were made to familiarize himself with Aboriginal affairs and to find out for himself the facts on housing, employment and the general living conditions of Aborigines.

The tours had given him the opportunity of having a close look at what had been done and those things which needed attention in the future. He said he had been very pleased at the way Aborigines both in Housing Commission homes and in other housing had settled into their new homes.

Various designs of houses for Aborigines were discussed by the Minister at a number of places

and with various Aboriginal groups. New designs would need to be acceptable to the various country councils which had authority over such matters. However, consideration would be given to designing houses for the particular needs of Aborigines in certain areas. The homes at Engonnia had been a good example of this.

Mr Waddy said he had been most impressed at the way some Aboriginal groups were willing to help themselves to improve their housing. This was particularly evident at the Aboriginal reserve at Baryulgil. "The Aborigines, employed at a nearby asbestos mine, told me that they did not want Housing Commission homes. But they are most anxious to make improvements to their existing homes and we will be most pleased to help them. People who are prepared to help themselves like those at Baryulgil can count on my help wherever possible."

At some reserves there appeared to be definite opportunities for development of reserve lands for agricultural purposes. It was the Department's policy that his kind of development should be undertaken by Aborigines and that any money earned be theirs. However, the Minister was anxious that old people living on the reserves should also share the benefits of any developments, even though they could not themselves take part.

Mr Waddy said that he was looking closely at the employment situation in country areas. "I appreciate the fact that Aborigines must have employment like everyone else, in order to pay their bills. We will do what we can to ensure employment opportunities. I am interested in helping those who want to be financially independent like most other citizens. There are many Aborigines anxious to improve their standard of living. On my trips I met them and discussed their problems first hand. There are many I was unable to meet personally. My time simply ran out."

The Minister said that it was not the policy of the Department to move Aborigines from reserves. However it was the policy of the Department that no new homes would be built on reserves. Houses for Aborigines which were being constructed by the Housing Commission on behalf of the Department

were in the towns themselves, alongside other homes in the community and close to employment.

“I would like to finish on the note that I have enjoyed meeting Aboriginal people and am most grateful for the warm and friendly welcome which

they have given me on the reserves and inside their homes”, Mr Waddy said. “I was honoured to receive the debutantes at the National Aborigines Day Ball recently and pleased to join in the discussion evening arranged by the Foundation for Aboriginal Affairs on housing”.



The Misses Ethel and Emily Wilson pose for a picture with the Minister outside their home at Box Ridge Reserve, Coraki



Old shacks like this will be removed when their residents are moved to new town houses

One of the 300 new houses for Aborigines constructed by the Government in the last 18 months. This picture was taken at Collarenebri



Mr Waddy and Resident District Welfare Officer Mr Dennis talk with resident at Engonnia Aboriginal Reserve



Bill Stevens



Bill Naden and his wife Olga with Mrs Dorothy Gargan



Gilgandra Shire President,
Merv Armstrong

GILGANDRA— A Showpiece of Integration

Before 1955, Gilgandra was much like any other country town in its treatment of Aborigines. The Aboriginal people camped near a bed of the Castlereagh River on the southeast fringe of the town. They lived in appalling circumstances in wurlies, mostly. Yet today, Gilgandra could well claim to be a showpiece of Aboriginal integration. How did this come about?

In 1955, the Gilgandra area was washed out by floods. The Aboriginal people were temporarily moved into tents at the showground and later to The Pines, a travelling stock-route on the southwest fringe of the town. Here a new shanty settlement began forming, different only in location from the last one.

But Pastor Bill Naden, the present Bill Naden's father, was working towards improving his people's

way of life. He and his family were to lay the foundations of the successful integration that Gilgandra enjoys today. They share this credit with their friend, Aboriginal Welfare Officer Bill Stevens—a man who gives the term "a Christian" real meaning.

First, Pastor Naden set up a Church of Christ Mission at Balladoran, some miles out of Gilgandra. It soon began to show signs of becoming a typical

reserve. However it did fill a need and above all, it provided a jumping off point from which the people were able to move into Housing Commission homes in Gilgandra.

The first Aborigine to make a move was Pastor Naden's son, Bill. He got an Aborigines Welfare Board home loan. Soon, he owned his own home. Other Aborigines began to follow his example. Now they are scattered right through the town. Living alongside white neighbours, they find, has led to much greater acceptance and Aborigines are now becoming involved in the life of the town, its clubs and service organizations. They are no longer "that lot over there." Aborigines themselves have said that living under normal conditions in a town means more privacy than is possible in

reserve conditions. Their friends may be around the corner, but they are not constantly on their doorstep. Once they get used to this, Aborigines seem to like their privacy as much as anyone else does.

There is co-operation between the Shire Council, the Aboriginal Welfare Officer, the Police, Health Inspectors, and the local Church of Christ leaders. From the top down, Gilgandra's community leaders have clubbed together to help the Aborigine fit into Gilgandra town life. As Merv Armstrong, the Shire President said: "Any Aborigine who wants to get ahead in Gilgandra can do so. We haven't really done anything except be friendly with them and make them welcome." Really, isn't that all that's needed?

Aboriginal Women's Conference

A conference for Aboriginal women only, dealing with the problems that are peculiar to women, was held in Sydney during the middle of June. Organized jointly by FCAATSI and the Department of Child Welfare and Social Welfare, the two and a half day conference discussed a wide range of matters including: *Food and Diet *Home Care and Economics *Family Planning *Parenthood and Child Craft *Health *Personal Communication *Social Benefits *Use of Leisure time.

Points raised at the two sessions that I attended included:

—The need for wise budgeting of one's money so that money earned during periods of employment will be used to tide the family over lean periods, as against the "today it's Christmas, tomorrow we starve" pattern of living.

—The need for a large "holding hostel" for Aborigines entering the city from the country, so

that they don't at once fall into the clutches of the rent-sharks.

—The need for Aboriginal people to involve themselves with town affairs wherever they live.

—The need for Aborigines to choose wisely what they will take from the white society in the way of food, behaviour and styles of living and what they will reject.

Pictured on the next page are:

1: Mrs Ruth Simms addressing the conference on Home-care and Economics. 2: Mrs D. Davison, Wallaga Lake. 3: Mrs E. Dixon, Sydney. 4: Jeanette Byno, Marjorie Brown, and Vera Byno (Weilmoringle). 5: Faith Bandler, FCAATSI. 6: Rhonda Clark, Taree. 7: Noelene Lever, Fingal Head. 8: Mrs M. Charles, Woodenbong. 9: Mrs T. Longbottom, La Perouse. 10: Mrs G. Douglas, Warilla. 11: Mrs Ruby Waters, Boggabilla. 12: Mrs D. Henry, Warilla



KIRINARI HOSTEL



Some of the students at Kirinari

The Bert Groves Memorial Wing

“Kirinari”—an Aboriginal word meaning “Place of Learning”—is the name of the first hostel built by the Aboriginal Children’s Advancement Society at Sutherland in Sydney. It accommodates boys attending nearby high schools and technical colleges. It also provides full board for Aboriginal boys who hold jobs in the city or nearby suburbs.

Under the care of Neville Lilley and his wife, who act as house-parents, the hostel provides the students with a “home away from home.” The hostel provides an atmosphere for study and extra coaching to help the boys with their work. In this way they have a real chance to “learn to earn” for the future. Kirinari is close to a beach, a swimming pool and sports fields, so that plenty of recreation is available to the boys. Three times a year, at the end of term, the boys’ fares to and from home are paid. This allows them to see their families over the term holidays.

During 1971, several places at the hostel were not filled because there was not enough publicity about Kirinari in country places. During the year also, the Bert Groves Memorial Wing opened to

board working boys. It too, had many unfilled places. This seems a pity, as there must be Aboriginal boys coming to the city who need somewhere to stay. And there must be country families who would like to see their sons in good care while they stay on at school to make something of themselves.

Next year another hostel will be ready to take twelve boys at Cardiff (a suburb of Newcastle). This fact, as well as the vacancies at Kirinari in 1971, makes the society particularly anxious to get as many applications as possible, well in advance.

NOW is the time to think about sending your son to be educated at Kirinari.

NOW is the time to write for application forms to:

Mr E. Frater,
General Secretary,
Aboriginal Children’s Advancement Society,
Box 277,
Sutherland, N.S.W. 2232.

People from 'E and A



1



2



3

1. **Narrabri:** Mr Murray and family
2. **Rockhampton:** Henry John Santos
3. (1 to r) Mrs Santos, Harald, and Mrs M. Harald and Kevin
4. **Gular Rail:** Victor Darcy (Doo)
5. Mary Milgate and
6. Thomas Darcy

People Round About

and Mrs Arthur
ily

os, Mrs Parker, Mrs
Mackie with Wendy
1 Hill

oley)
d baby Mary Ann

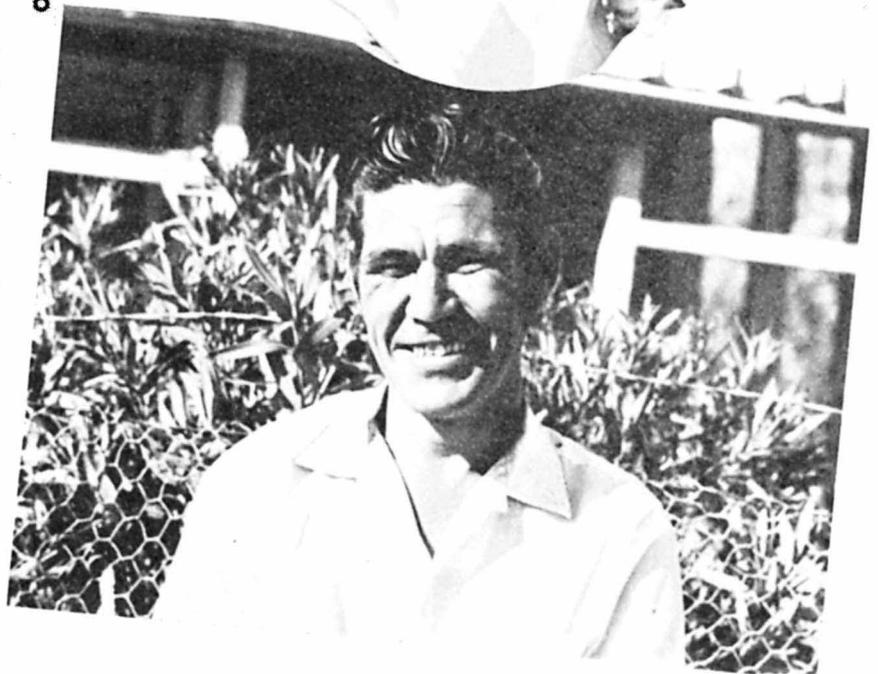


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7. Tom Darcy's photo of his wife, June Darcy who was killed on the 16th December, 1970, at the Bourbah intersection on the Warren. She was the most popular girl in the district and was loved by everyone



Gulargambone reserve:

8. Joyce Hammond and Merv Hammond



9. Gary and Brenda Simon and family



10. **Lismore:** Two Mumbler boys at Woodlawn College, Lismore

11. Mrs Cook, who has recently moved into Lismore from Cabbage Tree Island



12. **Tabulam:** Mrs Caldwell and twins

A.F.E.C. Pre-school Women from "all-over" meet in Sydney

The fourth Advisory Council Meeting of the Aboriginal Family Education Centres of this state met in Sydney over the 8th and 9th June. They discussed progress and problems in each area and compared each area with others. On the night of the 8th June, the women attended a social evening at the Foundation for Aboriginal Affairs.

Pictured below are some of the women who attended the meeting:

- 1: Bernadetta Ballangarry, Bowraville. 2: Frances Chapman, Bowraville. 3: The new Joyce McGrady, Mungindi.
4: Leila Orchard, Boggabilla. 5: (l to r) Pearl Troutman and Zonda Cubby (Mungindi). 6: Mrs Betty Ellis, Marrickville.
7: Violet Robinson, Gunnedah. 8: Marian Symon. 9: Vera Holten, Mascot



THE AUSTRALIAN ABORIGINES

Part XV

by Professor A. P. Elkin

Art and Ritual

Aboriginal art comes from long tradition and is expressed with great skill and sureness of purpose. The art forms are varied. Only stone engraving and shaping or painting figures of earth are no longer practised. Engraving in wood and shell, carving and painting wooden figures in the round, making and decorating ceremonial objects, painting on the walls and roofs of caves, on bark "canvases" and on the human body, ballet and dancing accompanied by rhythmic tapping and usually also singing or chanting and the use of poetry—all these are still done.

Aboriginal Australia may be divided into eight art regions. The southeastern region was characterized by:

- (a) mainly angled (with some curved) designs on tree trunks, weapons, wooden symbolic objects or the ground.
- (b) temporary moulded earth figures associated with initiation and the revelation of secrets.
- (c) rock engravings or "carvings" in the two N.S.W. extensive "galleries" (Port Jackson-Hawkesbury River and north of Broken Hill.) They mostly show human beings, cult heroes, animals, reptiles, birds, and fish.
- (d) rock shelter and cave paintings of animals, weapons, the sun, and symbols, together with stencilled hands. Polished stone axe-heads and polished stone ceremonial objects (such as in the Darling River area) also came from this region.

Unlike the southeastern region described above, the pictorial art of the central and northcentral region of Australia is poorly developed. This provides a justification for the direction taken by the Aranda "school" of water colour artists.

They have deserted nothing, for there is almost nothing in their own art tradition which could be developed. It is therefore most fortunate that Albert Namatjira of Hermannsburg Mission felt the urge to paint and was given encouragement and help. For the most part his landscapes are in the orthodox tradition of many leading Australian painters, but at least two of the dozen or more Aranda who have followed his lead do express Aboriginal feelings and emphasis in their pictures. In any case, they know the region, its hills and gorges, and its ever-changing moods and colours. Their better work expresses their experience and the many successful exhibitions and the demand for their pictures show that people far and near want to share in that experience.

Moving north, we find that all the tribes from the Alligator River district around the coast to Groote Eylandt paint on bark. This is not done elsewhere in Australia. Throughout most of the Arnhemland reserve, ceremonial objects are carved out of solid wood and painted. Human figures are sculptured out of round pieces of soft wood and painted with clan designs. The paintings are of great artistic merit. With this background, we may hope that these people will develop a school or schools of art which will be a positive contribution to Australia's cultural heritage. It will be a great loss if they lose their art and leave it to white artists to use or develop that art without understanding its significance—its relation to life.

The art work of the Aborigines is first and foremost a ritual activity—it is the visible sign and sacrament of the "dreaming". The art works express in outward forms the "shade"—the inner life and meaning, the permanent element, in man and the world in the present, past, and future.

SMOKE SIGNALS

►As Aborigines who organize things such as dances, conferences and so forth know, it is necessary to decide upon a starting time, a clock time. Then they also know that there is such a thing as "Aboriginal time" and this is what drives organizers stark bonkers. I've had to laugh at the number of notices of Aboriginal functions I've seen, which hopefully carry the message:

Starts at 8 p.m. SHARP.

No one takes a blind bit of notice, because Aboriginal time is "when we get there" which depends on a wide range of unpredictables such as whether the family can find Johnny who disappeared at lunch time, whether Uncle Bill's car gets a flat tyre, whether Mum's cardigan has dried in time, whether Uncle Bill might decide to go to Wee Waa instead and so on. Meanwhile, the organizers are tearing their hair. Maybe it's a good job too. We're so very organized these days that perhaps the custom of Aboriginal time—doing things when and if you're ready—is one way by which people could save their sanity?

►At the June Advisory Council meeting of Aboriginal mothers, Lex Grey told the mothers: "We hear a lot about how Aborigines have deficiencies. In the past, too, we used to hear about how dark people were the 'white man's burden'. This burden is as nothing, compared to the burden, the sheer load of 12 million whites, which is carried by the Aboriginal people. That load is their *only* deficiency. It is the root cause of every other problem of the Aboriginal people."

►The day Jock Smith, an Aboriginal stockman, died at Theodore in Central Queensland, rain fell on the town. The locals reckoned it was Jock's last rain-making effort. When Jock first tried his hand at rain-making, the Theodore area had been in the grip of a 10-year drought. After his dance, 4 in to 5 in fell and the Dawson River overflowed its weir. Jock seems to have been the last of his line. Both his grandfather and father were rain-makers. But though Jock Smith left eight grown-up children, "Not one of them seems to be a rainmaker," said one of the locals, taking a look at Theodore's blue, blue sky.

►A credit union has formed at Walgett. It is the first attempt to bring Aborigines into a credit union and will be a pilot for a plan to take credit unions to other areas. It has the backing of the ACT Credit Union League.

►Mr John Lugnan of Urunga has passed a correspondence course and received his 2nd Class Building and Bridge Inspector's Certificate. The course took 4½ years and represented a mighty effort as John's education was very limited. Originally engaged by the N.S.W. Railways as a painter, determination kept Mr Lugnan at his study. Anyone who has ever done part-time study while holding down a full-time job will know what this means in sheer effort. The arrival of the certificate was a happy surprise to the family because John had kept his activities secret. As soon as he had passed, he was put on Inspector's wages while awaiting a vacancy. However he has not finished yet. He has already started another correspondence course to enable him to qualify as a civil engineer over a period of 3 years. This will include 6 months face to face instruction at Sydney Technical College. Pictured are Mr and Mrs Lugnan with Joseph, Maria, and Rory. Joseph is in 3rd form at Bellingen High School.



► *Aboriginal Study Grants Scheme:* Kunmanggur, Journal of the Office of Aboriginal Affairs, has reported on the encouraging success stories of students who have received study grants. For example:

Patrick Dodson: completed his secondary education in Victoria, is 22 years of age and a seminarian at the Sacred Heart Seminary in Canberra. In 1969 he was given a study grant for part-time studies at the Australian National University. Last year he attempted, in addition to his theological studies at the Seminary, the subject Modern History at the university and gained a distinction.

John Moriarty: was given a study grant in 1969 to complete his Arts course at Flinders University in Adelaide. Last year he completed his course and qualified for the award of the B.A. degree. He was the first Aboriginal to graduate from a university in South Australia. He has now received a Churchill Fellowship to continue his studies overseas during 1971.

Roslyn Watson: is a young ballet dancer from Queensland. Last year she received a study grant to continue her studies in Melbourne under Kathleen Gorham. Recently she was auditioned for entry to the Australian Ballet School and was judged to have reached a standard sufficiently high to be admitted. Entry to this leading ballet

school is highly competitive. Roslyn was one of the twenty selected this year from over one hundred applicants. Her success brings her great credit.

* * * Both the Aboriginal Study Grants Scheme and the Aboriginal Secondary Grants Scheme are administered by the Commonwealth Department of Education and Science. A study grant may be made to an Aboriginal student who has gained admission to an institution for post-secondary education, e.g., technical college, secretarial college, university. Secondary grants are available to Aboriginal students from the beginning of the year in which they turn 15. Full details of both schemes are available from the Department of Education and Science regional office in each State.

► While at Gilgandra, I met some of the Aboriginal townfolk in their homes. I was accompanying the Welfare Officer on his rounds. One woman was asked if the rent was O.K., furniture payments O.K., etc. "Yes, yes" was her answer. She was obviously very proud of her husband. Her answers showed that he is truly the man of the house, the provider. Her admiration of him was there for all to see.

► Pictured is Ella Simon of Taree working on the manufacture of boomerangs at the Gillawarra Gift Shop display at a recent exhibition in Taree. Visitors from everywhere stopped by the display and took a keen interest.



Photo by courtesy of Manning River Times

LETTERS

Dear Editor,

Many people are concerned about the future of their children. This is good, but it is not good enough just to be concerned. We must do something for the children whilst they are under our control. I have listed three things that I feel may be helpful. Other people may not agree with them, but I feel that they are at least worth a try.

1. Parents should go out with their children. Perhaps a day at the river, or at a place where the day could be enjoyed by the whole family. These family outings would bring such blessing as to make it all worthwhile. Perhaps Dad could take Johnny to the football or to some other sport. Families should be doing things together and going places together.

2. Make the children study their homework even when they don't feel like it. All children have a

tendency to neglect their homework and do other things, yet it is the responsibility of the parents to see that they do the work set by the teachers. Remember, what they learn now will help them in later life.

3. Take an interest in the things that they do. When they come home from school and tell you that they have started a subject new to them, don't treat the matter as if it were unimportant, but show your interest and pleasure by looking at the material. If we show an interest in the things that matter they too, will become interested in these things. For instance, if a girl likes tennis it wouldn't do Mum or the family any harm to go along to the tennis court occasionally to boost her interest in the sport. (Ephesians 6: 1-4)

Abel Morgan, (Walgett)

Business before the Aborigines Advisory Council

Roseby Park Aboriginal Reserve: In relation to this matter the Aborigines Advisory Council considered the future of two reserves which together are known as Roseby Park Aboriginal Reserve and recommended to the Minister that they be retained as Aboriginal Reserves. The Minister was in complete agreement and has decided that the reserve should be retained.

Gulargambone Aboriginal Reserve: The Council considered a request by Pastor Gray of the United Aborigines Mission for permission to remove a church building from the old reserve to the new reserve in the town and recommended that this be approved. The Minister accepted the

Council's recommendations and approved of Pastor Gray being permitted to move the building as requested.

Proposed Meeting at Wilcannia: The Advisory Council recommended to the Minister that one of its meetings should be held in a country area and suggested Wilcannia. The Minister agreed that in principle it might be necessary for some meetings of the Council to be held in the country but drew attention to the very considerable cost of holding a meeting at Wilcannia. Members would have to travel vast distances to reach there and would spend quite a long time away from home. For that reason he could not approve of a meeting in Wilcannia.

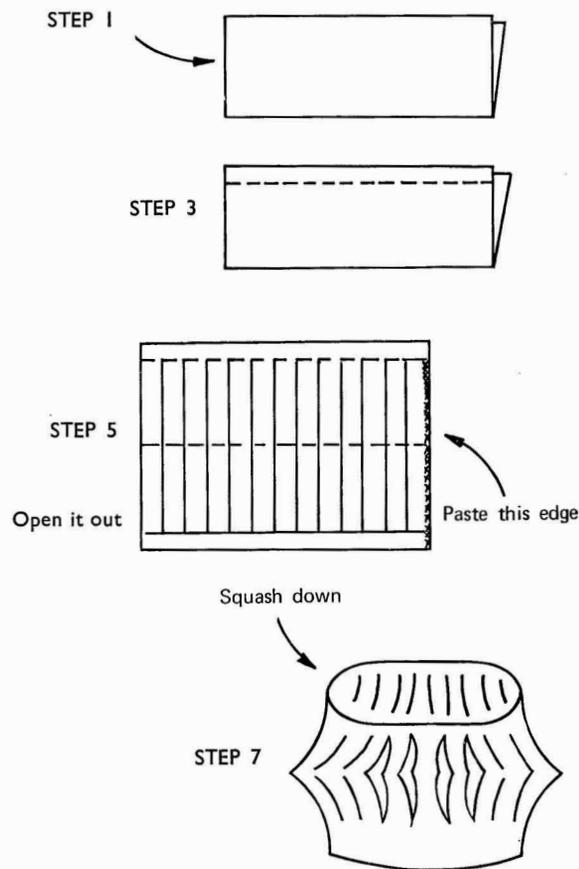
CHILDREN'S CORNER

A happy "this month" to you, boys and girls!

For this time, I thought we might make ourselves a lantern.

Take a piece of stiff paper or cardboard about 13 in long and 8 in wide. Using crayon or paints, colour one side of the paper with a bright colour. Or, if you like, you could mix the colours.

Then fold the paper double, longways:



Have a nice time, boys and girls,

Pete

