

A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

new dawn

MAY, 1974



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

May, 1974. Vol. 4 No. 12 ISSN 0028-4513

A monthly magazine produced by the N.S.W. Department of Youth and Community Services, P.O. Box K718, Haymarket, N.S.W. 2000. **Subscription to *New Dawn* is free of charge and may be obtained by writing to this address.**



IN THIS ISSUE

- 1 Aboriginal Housing Companies formed
- 3 The Art of the Aboriginal Australian
- 15 Condobolin forms Progress Association
- 16 Vacancies: Fisheries Training for Aborigines
- Competition for Lands Trust symbol (inside back cover)

FRONT COVER: *A group that was evacuated from Wee Waa during the floods, photographed at Tamworth just before returning to Wee Waa (L to R): Peter Byers, Phillip Morris, John Morris, Malcolm Croaker, Lionel Sands, Neil Croaker, and Terry Hinch. (Photo courtesy Northern Daily Leader.)*

BACK COVER: *Erambie People.*

EDITOR: Peter Vaughan, Publicity Officer, Department of Youth and Community Services, Tel.: 2 0982



Mr Keith Smith addressing the public meeting held at Mogo in February to launch the South Coast Aboriginal Housing Company. The other people seated at the table are members of the committee

Aboriginal Housing Companies Formed

Over the past 6 months Aboriginal housing companies have been formed at Roseby Park, Erambie, Mogo, Weilmoringle, Brewarrina, Wilcannia, Moree and Goodooga.

Many other communities had expressed interest in the scheme or had begun to form companies at the time when this article was written (March).

The Bourke and Redfern projects are, of course, already well under way.

The companies are based on the Australian Government's policy of making grants to local Aboriginal housing companies to build or purchase homes for members of the community.

There are six basic steps involved in the scheme:

- (1) The local community gets together and registers itself as a housing company.
- (2) The company decides how many houses, etc. it needs and how much money is required, preferably in consultation with an architect and an accountant.
- (3) On the basis of this the company writes down its plans (called a "submission")

and puts it to the Department of Aboriginal Affairs, requesting a grant of money to cover the costs involved.

- (4) The company acquires the land on which its homes are to be built (unless it intends to buy houses) and through the local Council arranges for any rezoning that is required.
- (5) Having acquired the land and had its application for a grant approved, the company arranges the construction of its homes.
- (6) Once constructed the company rents or sells the homes to its members and is completely responsible for managing and maintaining them.

1: Forming a Housing Company

Before a community can obtain any grant from the Government and before it can even apply for a grant, it must form itself into a legal organization. In this case it must form a housing company which has to be registered with the State Government.

The community should get the assistance of a solicitor to help with the registration of the company. The Aboriginal Legal Service provides this kind of help.

Once the company is registered, it can apply to the Department of Aboriginal Affairs for what is called an "establishment grant", which covers some of the minor expenses involved in setting-up the company and preparing its submission.

2 and 3: Preparing the Submission

Once registered the company can proceed with determining how many houses and other things it requires and how much money this will cost.

The Mogo, Roseby Park and Erambie companies obtained the assistance of a friendly architect (and in some cases an accountant) to help with these questions. The establishment grant can be used to cover some of these expenses.

Once the company and its advisers have decided upon what they want and approximately how much money it will cost, they are then ready to write their submission and apply for a housing society grant from the Department of Aboriginal Affairs.

4: Acquiring the Land

In cases where the company plans to build its homes *on an existing reserve*, it should approach the Aboriginal Lands Trust and ask it (if it does not already own the reserve) to apply to the State Government for title to that land. The company will not receive a housing grant until it has got some form of title to the reserve.

The Lands Trust was set up exactly for the purpose of transferring ownership of N.S.W. Aboriginal reserves from the Government to the Aboriginal people. Once the Trust gains title to any reserve, it may lease or transfer ownership of that land to a local housing company.

In cases where the Company plans to build its homes *on land other than Reserve land*, then it must purchase or lease the land from the present owner. The Department of Aboriginal Affairs will provide the Company with the funds necessary to purchase the land. The Aboriginal Lands Trust might also be able to help in acquiring such land, particularly if it happens to be Crown land.

The Aboriginal Legal Service can provide advice and assistance in acquiring the land and in arranging for any rezoning of the land that might be required before the homes can be built. (The local Council will need to approve such rezoning.)

5: Building the Homes

Having acquired the land and having had its application for a grant approved, the Housing Company can then arrange for its architects to design homes in accord with the wishes of individual families; and arrange for the construction of the homes.

The Erambie, Roseby Park, and Mogo companies plan to engage building contractors to construct the homes for them, although the builders will be required to employ as many local Aboriginal people as possible.

6: Managing the Houses

Once the homes are constructed the company then leases or sells them to the families for whom they were built.

Tenants will be required to pay their rent regularly so that the company can maintain the houses in good order. The company may also decide to sell the homes to the families.

If it retains ownership of the homes, the company can always use them as security to borrow money for the construction of further homes in the future.

Control of and responsibility for the company and its homes is completely in the hands of the people themselves. That is, the Company or the owner must look after damage and repairs.

Further Information and Applications

Any community or group wishing to get further information about the housing society grants scheme or wishing to apply for such a grant, should contact:

The Secretary,
Department of Aboriginal Affairs,
P.O. Box 17,
WODEN. A.C.T. 2606.

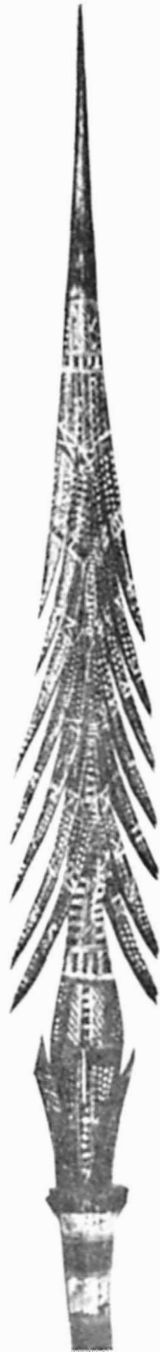
PENFRIEND WANTED

Dear Sir,

I am 16 years old and would like a boy or girl penfriend, Aboriginal if possible.

Thanking you,
Karen Pittman,
133 East Street,
BEGA. N.S.W. 2550.

the art of the aboriginal australian



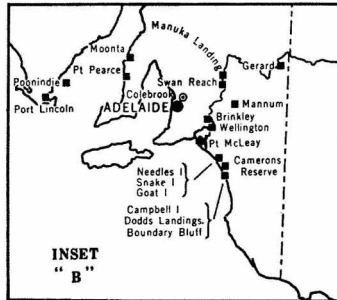
Ceremonial spearhead, Melville Island.

In 1973-74 a large exhibition of Aboriginal arts and crafts is touring nine Asian countries. Photographs of some of the works are illustrated in this twelve page section. We reprint below the Prime Minister's foreword to the catalogue of the exhibition "The Art of the Aboriginal Australian".

"This Exhibition of crafts provides a unique demonstration of the indigenous culture of the Aboriginal people of Australia. I am proud that our friends and neighbours in South East Asia will be able to see at first hand these products of a rich heritage of mythology and ritual. The culture of the Australian Aboriginal is one of the oldest and most remarkable in the world. It has been developed over 30,000 years; it is expressed in a wealth of art and song. I want the rest of the world to experience and understand it. Just as I believe, and my Government believes, that by Australia's treatment of her Aboriginal people will the rest of the world come to judge Australia in the greater perspective of history, so I believe that by these timeless products of an ancient culture will the world come to know and love the values of the Aboriginal people — these proud, serene and gifted inheritors of a pre-historic land."

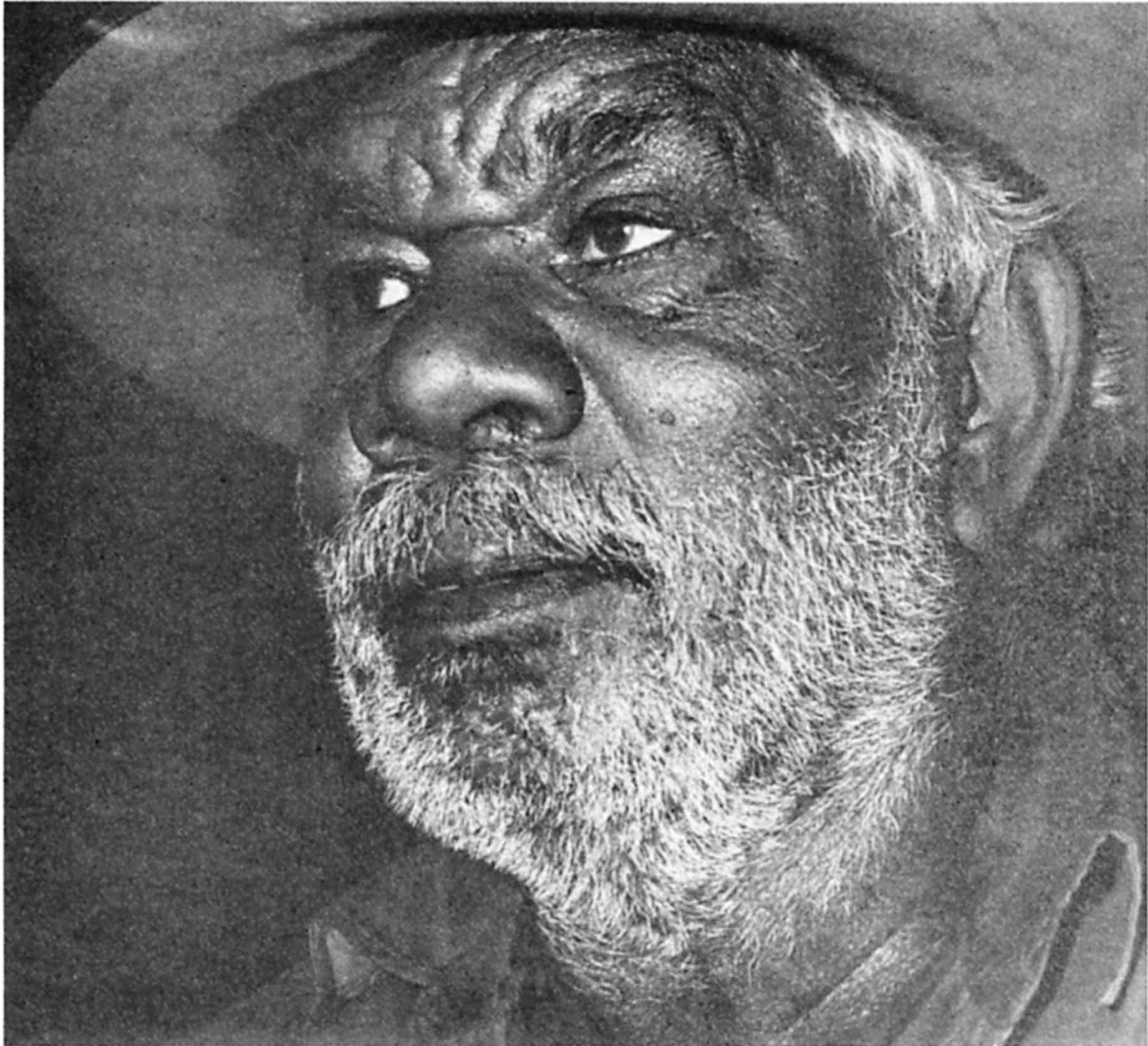
A U S T R A L I A

SHOWING ABORIGINAL
RESERVES ETC.
AS AT DECEMBER, 1973



In July 1971 Mary White was appointed Craft Adviser to the Crafts Council of Australia, on Aboriginal craft research and development. The intention was to explore the craft potential within Aboriginal communities, for their own benefit.

In all cases she has worked closely with Aboriginal people, and has drawn on local available materials and inherent traditional skills to revive some of the almost extinct hand craft which has always been an integral



Left: a hand-forged steel belt buckle made to accompany their leather work, by the Aranda people, Hermannsburg.

Manasse, head of the tannery and craft room at Hermannsburg, is one of the tribal elders and a member of the Town Council.

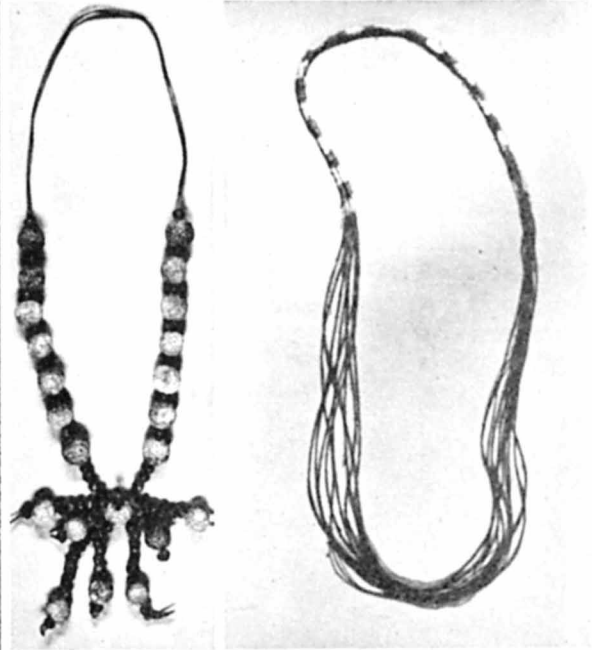
part of their social structures. Some of the results show that the common understanding through the arts of all peoples bring together the various sections of the Australian nation. She is now working with an Aboriginal trainee.

On the practical side, Aboriginals are now developing their own marketing centre and stocking it with their magnificent crafts from all over Australia. Photographs of some of these crafts appear in these pages.

Two exhibitions of their crafts have also been mounted. One is of the leather crafts by the Aranda people of Hermannsburg. It was shown in Sydney, Canberra and Melbourne last year. The other is a large travelling exhibition combining the painting and the crafts of Aboriginal Australians from all over the continent. This exhibition is touring nine Asian countries during 1973 and 1974, under the auspices of the Australian Department of Foreign Affairs.

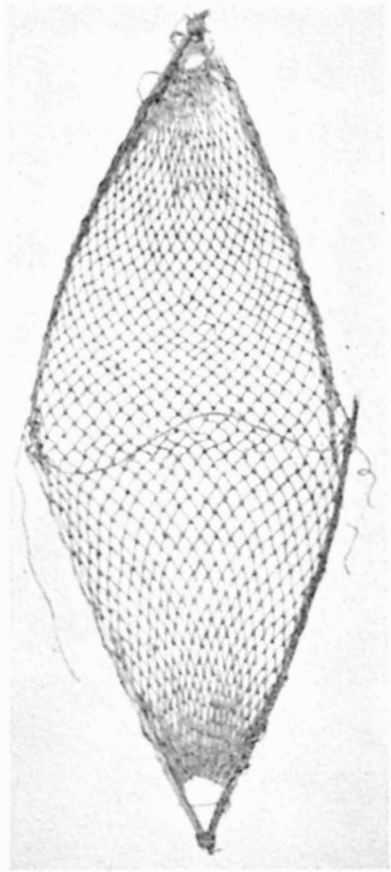
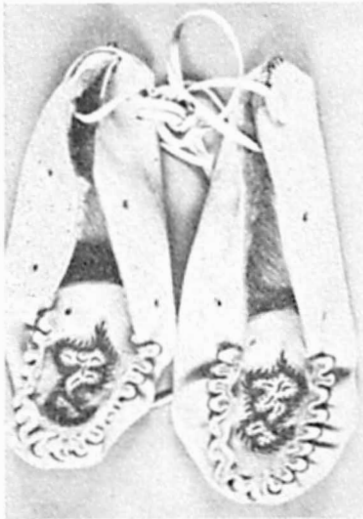
the art of the
aboriginal australian





Top left: Bark painting from Oenpelli, Arnhem Land. Above: "Kundaagi", a bark painting by Yirawala, Liverpool River (Oenpelli region).
 Left: leather bridle, colour impregnated, tooled and stitched. Leather is tanned and worked by the Aranda people, Hermannsburg. Steel buckles are also made there.
 Above right: Necklet of quondong seed and leather thong. Right: Necklet of leather thong with seeds. By Aranda people, Hermannsburg. Top right: Necklet of bush string and painted ochres. From Northern Australia.

Below: Painted leather moccasins from Ernabella. Right: Woven at Sta. Teresa Mission after the visit of Jutta Feddersen, weaver of Sydney. Far right: Fishing trap made from bush string. Northern Australia.



four to a foundry

With our hands round mugs of steaming tea on a cold wet day in North Melbourne I introduced Albert Steen to the desert's edge in the north west of Western Australia.

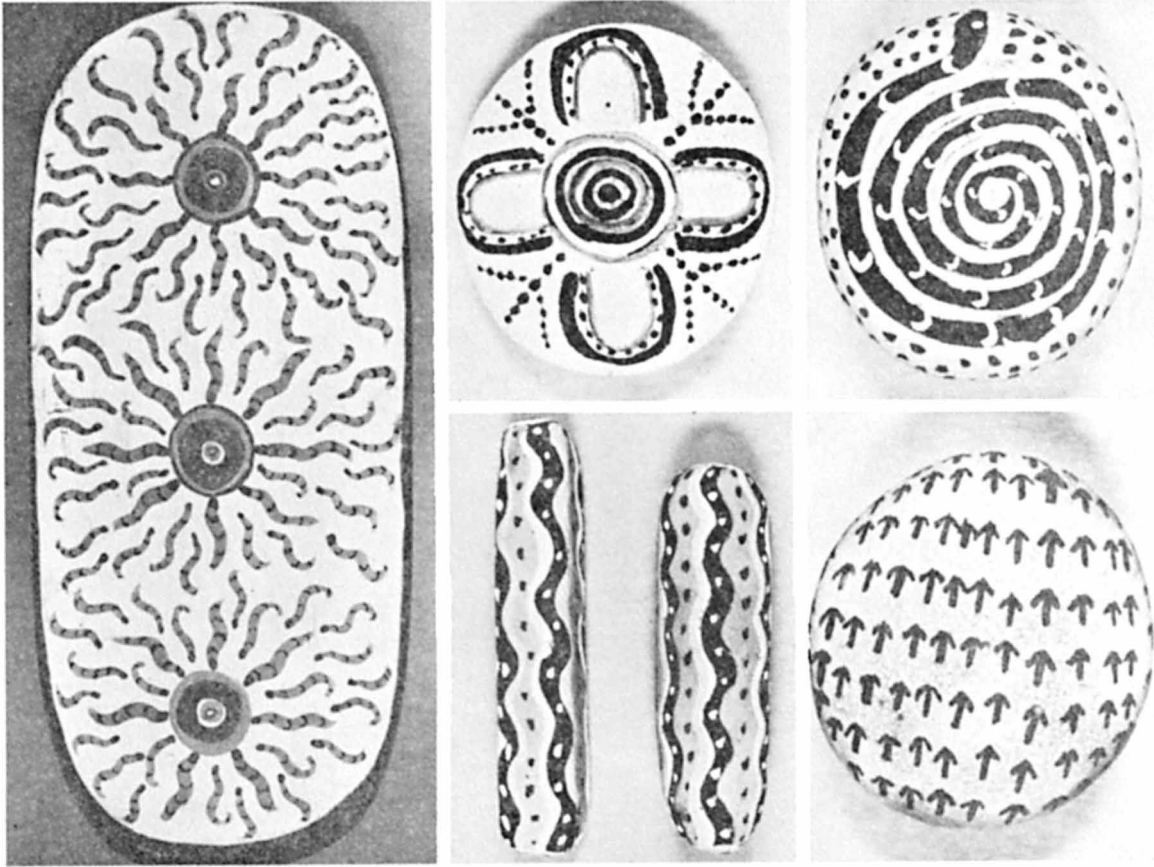
The words tumbled through the early morning rain and became birds wheeling away from the sandy marshland along the edge of the Indian Ocean. Here the river mouths gather in groups like giant octupi swarming inland; the birds glide high over the red mud lying in the shallows and grey-beige sands strung with citron grass along the fringes of the rivers. Tributaries vein away, woolly-edged with green; the green water suddenly purples through creamy sand to run through green skinned land scarred with million year old birthmarks of iron red. High across the spinifex, poured like pools of green porridge into madder pink rock bowls dimpled along the Fortescue tiger-snaking its way inland, the birds swoop towards the place where the industrial magnates are systematically cutting away at the iron heart of Mt. Newman.

Further in on the edge of the red inland country there exists a group of desert people, the Kutajara, the Wanman and the Mandiljara; the men and women living at

Jigalong. These Aboriginals have recently been involved in discussions on housing and employment other than the few jobs available on stock work and maintenance round the station. They are shy people with much potential skill as shown by some of the woodcarvers, and latent abilities adaptable to other forms of craft work. Aboriginal people are not nine to five workers nor will they easily adjust to these hours, but left to work at their own pace and paid on a piece work basis a valid developmental scheme could be started.

I told Albert how I had found pendant drops of jasper polished by the sand and winds of centuries lying near the creek beds. "Great," he said, "we can forge fine chains for them; we'll start with pewter and black wire; we will need a thirty pound anvil and blacksmith's tongs and peen hammers and fire bricks and foundry sand and, and . . ." the whirling birds changed into facts and the figures of a simple foundry.

A plan emerged for firing using local dead timber, blackheart or bloodwood or desert oak whichever burns to good charcoal — great bellows made from leather tanned at Hermannsburg by other Aboriginals, and made up by the Jigalong men themselves. A forty-four gallon drum filled with stones and cement to provide a steel top on which metal shaping sections can be welded;



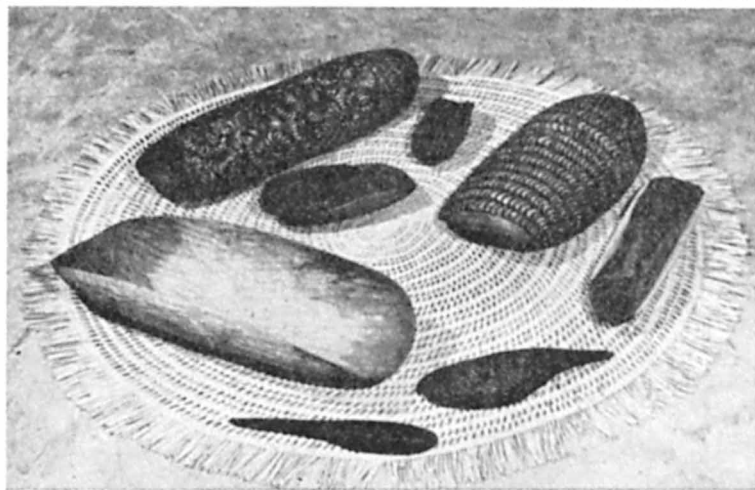
railway sleepers spaced sufficiently apart to move between for a double table top at working height; over this a high shallow-pitched iron roof with sisalation under and chicken wire and spinifex thatching over; wire-netting sides and end shelves for materials and tools; a lock-up wire gate and a desert foundry is made on a floor of sand. Behind, and part of this shelter making use of the shelving wall for cupboards a second lock-up area will provide a space for the women seated on the comfortable ground, to sort and hand polish the stones. Working from this basic plan in which there is no machinery to break down the art of simple hand-crafting can be continued. It is extremely likely that development will move quickly to a more sophisticated system using power tools and oxy acetylene equipment, but distance, breakdown repairs and time will not hold up work as the old foundry will still function. With these and a wealth of other ideas in his head Albert Steen will set off in May for the desert in the West to work with four Aboriginal craftsmen on a pilot project which could produce a new but timeless touch in our modern world.

Mary White

Above left: Story plaque "The Witchetty Grub Story", a modern version on building board of traditional ground paintings. By the Aranda people, Hermannsburg.
 Above: story stones, found originally in the bed of the Finke River, Central Australia, then painted with ochres.
 Below: The day the new sewing machine arrived, Hermannsburg.

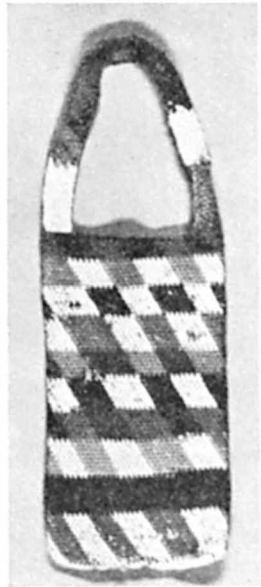
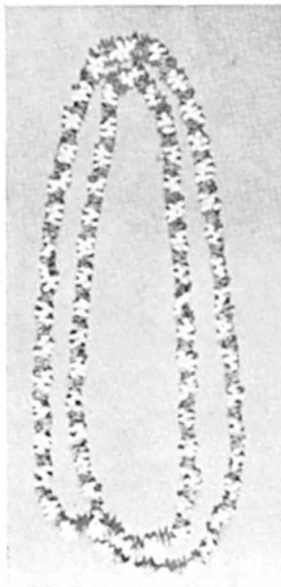
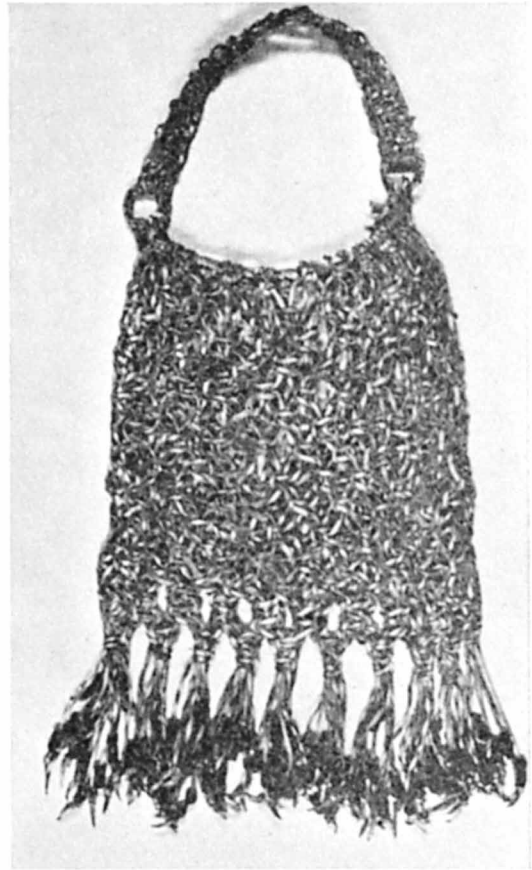


the art of the
aboriginal australian

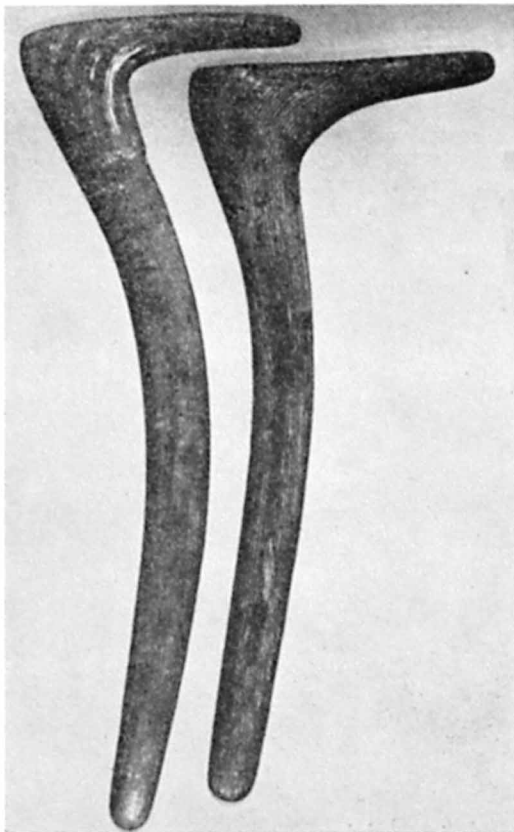
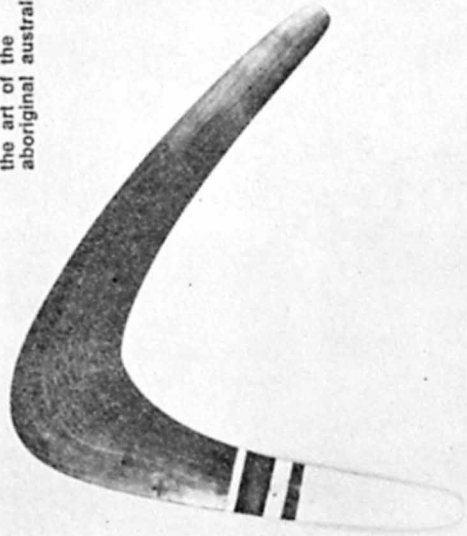


Left: Muriel, who has an ageing invalid mother, works at home making thonged leather bags. One of the Aranda people, Hermannsburg. Below left: A group from the exhibition touring Asia. On a circular grass mat, three coolamons, two upturned to show burnt incised decoration on back, one is plain and adzed. In centre of mat and right, digging dishes; at front of mat, two handled and decorated digging dishes. Northern Australia. Right: Bag of woven leather thong, with beads and handforged steel rings. Aranda, Hermannsburg.

Below, from the left: Shell necklace from Cape Barren Island, Tasmania. This is the only traditional craft which has been handed down to the present descendants of the Aborigines of Tasmania. The traditional hunting bag of bush string is worn on the head; from Northern Australia. The long bag is reversible, and of wool; from Kununurra, W.A. The dilly bag is woven from pandanus and decorated with ochres. From Arnhem Land.

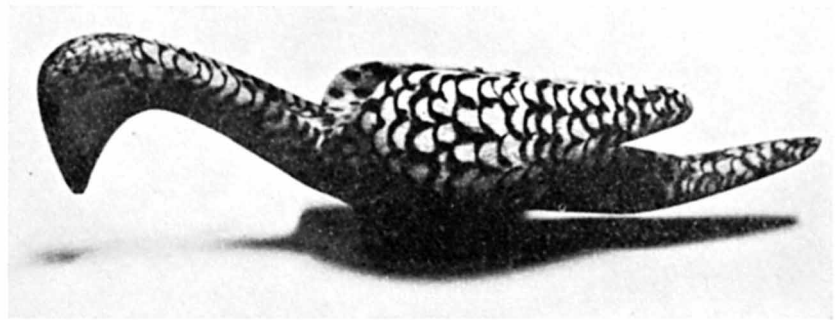


the art of the
aboriginal australian

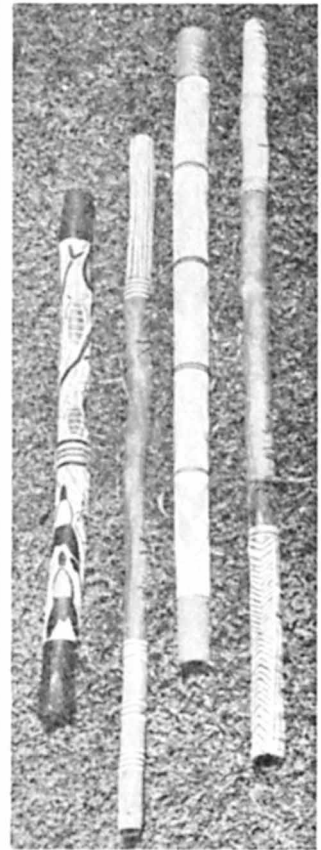


Top left: A returning boomerang, from Bentinck Island, Gulf of Carpentaria. Left: Killer boomerangs of mulga wood, from Wingellina, W.A.

Top: Wall panel of ceramic tiles "Four Faces of the Tribe", in stoneware with iron glaze, by Thancoupie (Gloria Fletcher) of Weipa. Above: Painting by a member of the Pintubi people, of Papunya, Central Australia.



Top right: leather bag from Hermannsburg.
 Top: View of the exhibition of Hermannsburg work in leather, shown earlier this year in Sydney, Canberra and Melbourne. Far left: Turtle, painted and incised wood, by the Yirrkala people, Northern Australia. Above: Bird carved in wood and decorated, from Fregon, S.A. Left: Incised decoration on boab nut (from the boabab tree), Western Australia.



Top: Glen, at the anvil, makes a buckle at Hermannsburg, Central Australia. Above: Painting of the country around Hermannsburg, by the late Claude Panuka. Right: Four didgeridoos from Northern Australia; from the left, Maningrida, Oenpelli, Maningrida, Oenpelli.

CONDOBOLIN FORMS PROGRESS ASSOCIATION

The Condobolin people have recently formed an Aboriginal Progress Association.

The Association was formed at a meeting in February organized by Pastor Abel Morgan.

Pastor Morgan is associated with the Aboriginal Inland Mission and recently moved to Condobolin from Walgett, where he had worked for the A.I.M. and been involved in the Foundation for Aboriginal Affairs.

The Association plans to give its attention to all Aboriginal problems in the Lachlan Shire. The secretary, who was elected at the February meeting, is Mrs Grace Coe.

Condobolin is one of several Aboriginal advancement or progress associations that have been formed over the past 12 months in the central west area.

It is necessary for members of local communities to form themselves into an organization if they wish to receive assistance from the Government or to voice their needs and opinions.

The Condobolin Association plans to meet each month. The meetings will be open to all members of the Aboriginal community, and to other people by invitation. The executive of the Association has invited interested non-Aboriginal people to contact it and hopes to have such people on the committee.

Issues discussed at the first meeting included housing, sports facilities, and the leasing of land.

Also during February, Evonne Goolagong came to Condobolin to visit relations. She stayed with her grandmother, Mrs Dolly Goolagong.

From Condobolin she left to visit other friends and relations in the central west area.

Evonne Goolagong with relations during visit to Condobolin: Mrs Kathleen Towney, Lorraine Goolagong, James Towney, Evonne and her grandmother, Mrs Dolly Goolagong



VACANCIES— FISHERIES TRAINING FOR ABORIGINES

The State Fisheries branch of the N.S.W. Chief Secretary's Department has two vacancies each at its research stations at Narrandera and Port Stephens for Aboriginal Technical Assistants (male) or Aboriginal Assistants (female).

The Commonwealth Department of Aboriginal Affairs, in conjunction with the N.S.W. Department of Youth and Community Services, has provided a special grant for the two-year training of four specially selected Aboriginal applicants in fish-farming techniques.

Applications are invited from Aborigines who may be interested in being considered for the above positions. The successful applicants will be required to assist station staff in the conduct of all technical operations associated with fish-farming projects including capture and breeding of adult fish, feeding of the adults and juveniles, pond maintenance, packaging and despatch of juveniles, environmental and biological sampling of station and selected farm ponds.

This position will undoubtedly appeal to persons who have an interest in natural history and prefer outdoor living. It is envisaged that each successful applicant will spend an equal proportion of his time at the Brackish Water Fish Culture Research Station at Port Stephens and the Inland Fisheries Research Station at Narrandera, respectively. In special circumstances an applicant may be permitted to spend the whole two years at either Port Stevens or Narranderra.

The salary rates for the positions are:

Junior (Male) \$1,832 p.a. range \$3,285 at 20 years.

Junior (Female) \$1,860 range \$3,285 p.a. at 20 years.

Adult (Male) \$4,012 range \$4,445 p.a.

Adult (Female) \$3,838 range \$4,270 p.a.

All rates quoted are currently under review.

Although not essential, it is desirable that applicants have a good school record preferably with Higher School Certificate with a pass in Science at the 2F level. It is essential that applicants either hold a current driver's licence or have the ability to acquire one.

Application forms which are obtainable from any one of the following centres:

N.S.W. State Fisheries, 211 Kent Street, Sydney;

Senior Project Officer, Commonwealth Department of Aboriginal Affairs, P.O. Box 17, Woden, A.C.T. 2606;

Publicity Officer, Directorate of Aboriginal Welfare, P.O. Box K718, Haymarket, N.S.W. 2000

should be submitted at the earliest date.

Any further information required may be obtained by phoning Sydney 2 0529 extension 418 (Dr W. B. Malcolm).

Completed application forms should be forwarded to the Director of Fisheries, 211 Kent Street, Sydney, N.S.W. 2000, together with copies of references.

Competition for Lands Trust and Advisory Council Symbols

The Aboriginal Lands Trust and the Aborigines Advisory Council are conducting a competition to find two designs to be used as symbols for each organization.

A prize of \$10 each will be awarded to the two people who send in the best entry for each organization.

The Lands Trust wants a design or drawing to be used as its symbol and the Advisory Council also wants a symbol to represent itself.

The Lands Trust is being granted complete ownership of N.S.W. Aboriginal Reserves. It consists of nine members elected by the Aboriginal people. The same nine members also form the Advisory Council which advises the Minister for Youth and Community Services on all matters affecting Aborigines in N.S.W.

It has been suggested that designs eventually chosen should illustrate the importance of each organization. The Lands Trust represents land rights and the Advisory Council is a form of consultation.

The two designs that are chosen from among the entries will be used on the Council's and the Trust's letters, publications, etc.

Entries close on Friday August 9, 1974. They should be submitted in only one colour (preferably black) and should be approximately 5 in x 3 in in size.

Entries for the *Advisory Council symbol* should be sent to:

Secretary,
Aborigines Advisory Council,
P.O. Box K718,
Haymarket, N.S.W. 2000

Entries for the *Lands Trust symbol* should be sent to:

Administrator,
Aboriginal Lands Trust,
P.O. Box 283,
Hurstville, N.S.W. 2200



Deborah McGrar, —, Bruce Russell, —



Colin Glass, Josephine Williams, Margaret Williams, —, Mrs Williams, Joe House, Aileen Williams, Roddina Doolan, Warren Doolan, Colin Doolan, Deyan Coe



Mrs Wedge, Mrs Doolan, Roddina Doolan, Warren Doolan, Deyan Coe, Colin Doolan.



Abey Russell, Robo Williams, —, Sister Williams, Ringo Murray, Rosemary Williams, Deyan Coe, Les Coe, John Bugg (Bruno).

erambie people



Kenny, Mickey Fitz, Rodney Doolan.



Barry Murray, Les Coe, Deyan Coe, Jenny Coe, Agnes Coe.