

NEW DAWN

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A MAGAZINE FOR THE ABORIGINAL PEOPLE OF NEW SOUTH WALES

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

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FRONT COVER: *Aileen Corpus* (Photo courtesy *The Daily Mirror*).

BACK COVER: *See Smoke Signals, page 15.*

EDITOR: Peter Vaughan, Publicity Officer, Department of Child Welfare and Social Welfare.

AILEEN CORPUS: USING THEATRE TO REUNITE THE PEOPLE

Aileen Corpus grew up on a mission at Darwin. There was a barbwire fence separating her and the part-Aborigines from the full-bloods. The two groups lived apart and went to different schools. Today she is trying to use the theatre and her talent as an actress to reunite the people by breaking down the barriers which decades of separation have placed between different Aboriginal groups.

"It's necessary", she says, "to have black theatre as a teaching avenue for black people—by presenting their hassles on stage, by making them aware of their black pride and identity. In Sydney the people are united, whereas in Darwin there's discrimination between coloureds and blacks and the people are disunited. Black theatre in Darwin shouldn't be for white audiences. It should be for blacks and be about the sort of life they know."

For much of her life Aileen unquestioningly accepted the inference that there was a difference between full-blood people and part-Aborigines. "Everybody accepted this sort of situation as the normal thing", she says. "Nobody in Darwin wants to even talk about anything". It was only after coming to Sydney that she accepted and began to take pride in her Aboriginality.

"I never thought of myself as an Aboriginal", she says. "When I came to high school in Sydney, apparently the kids had been forewarned that there was an Aboriginal coming down from the Northern Territory to go to their school. They'd ask me questions about the Aboriginal way of life. I'd say I'm not an Aboriginal and get stuck into them. They just couldn't understand that I'd refuse to accept the fact that I was an Aboriginal. This was the attitude of all the people from the Territory who were part-Aboriginal.

Stumbling block

"We were classified as coloureds and given the full status of an Australian citizen—allowed to go to ordinary government schools, and so on. In fact we mixed pretty freely with the white community. There was little or no difference. When I say



Aileen Corpus

(Photo courtesy *Woman's Day*)

'little' I mean they really stepped in to educate these poor little half-breeds. And now it's a great stumbling block towards uniting the race".

Despite the separation between the two groups Aileen says that as a child she "used to be intrigued by the Aborigines. Every Sunday night the residents of Bagot Reserve would have a corroboree", she says, "and all of us kids would try and sneak under the barbwire fence and go down and watch".

It was not until 1970, 6 years after she had gone there, when she began to meet some of the younger spokesmen in the Sydney Aboriginal community, that Aileen began to think of herself as Aboriginal. "I still regarded myself as a coloured person", she says. "Although I did call the Aborigines from this State Aborigines, I refused to call myself one. I couldn't stop giggling at the idea of myself being an Aboriginal. Then I realized I wasn't white, although I never wanted to be white. I didn't want to be black or white. I just wanted to be in the middle, to be coloured. I used to fight with the Sydney people all the time over this".

Identity was only one of the problems she faced in Sydney. At school she encountered reverse discrimination, which can be just as painful as the more common variety. "The teachers just didn't treat me like a person, but like a little protege", she says. "This used to make me sick. I wanted to leave school half-way through fourth form. But I had all the teachers and school councillors coming around and saying how great it was having an Aboriginal going for the School Certificate, how my people were looking to me and so on. I just

didn't dig it. In the end I began to feel guilty and went back to school. But I just turned up for the exams, signed my name, and left as soon as possible.

Treated Like a Person

"I was aware the teachers were frightened to reprimand me in case I yelled out 'discrimination'. There was one teacher, though, who treated me like a person. He told me off when he had to, gave me detention and that sort of thing. We got along real well."

After leaving school Aileen worked in the Commonwealth Bank in Sydney where "they just treated me like a person. It was the first time that I liked being under somebody's supervision." It was at this time, 1970, that she came into real contact with the local Aboriginal community and with people who "were proud of being Aboriginal or black". She reacted against the scene she encountered, disagreed with the people, and the following year returned to Darwin.

"Then when I went back home", she says, "a lot of what the Sydney people had said was in my mind. I still couldn't accept most of it. I rejoined the bank there. Then I became aware of the racial tension that was in Darwin. It was extremely strong. When I was young I had just accepted that sort of thing as normal—I didn't think whether it was good or bad.

"People told me, for instance, that a part-Aboriginal would never get a job in a bank. I thought that the part-Aboriginals were just too colour-conscious. To be going out with a white man was really a big deal in the part-Aboriginal community. The whites just weren't interested in colour in that sense. They were just interested in people.

"When I went out with a full-blood from Bagot he was reprimanded and told not to see me because I was coloured. And people used to call me a nigger-lover when I walked down the street. It was just impossible for us to go out and have a good time".

Proud of being black

Aileen's reaction to this was to reject totally the part-Aboriginal community and to seek identification with the full-bloods. "People used to say to me that they wished they could be like the whites with their eskys, frozen chicken and so on. But then I suddenly realized", she says, "that I didn't want that."

"And I said to them, you want to be proud of being black. You don't want to copy those white

people. The Aboriginal people are your people. Be proud of being black, I said, rather than trying to copy the white people and being at a disadvantage.

"The coloured people used to be frightened of going into a bank because they usually had all white staff. I said to them, why be like that because they're here to serve you—they're your servants. If you feel frightened just act as though you're superior to them. They'll really bow. A couple of people tried this and came back saying 'Yeah, they're all right. They're not snobs like I thought they were'.

"I began to mix with the full-bloods a lot, sit with them in the hotels, talk the way they did in broken English, dance, etc. The full-bloods and whites accepted me. The coloured people didn't accept this. They were extremely uneasy and all competing for white boyfriends. I was quite happy with my lot and wasn't going to compete with anyone. I didn't mix with the coloureds. I didn't want any of their uptightness".

After a year in Darwin, Aileen returned to Sydney. She continued working with the bank, "but didn't enjoy working here as much as in Darwin. The people here are friendly in a polite way, and for months I was terribly depressed".

Gradual involvement

Then she started to mix again in the Aboriginal community and "really began to enjoy life". She still disagreed with some of the local people who "rubbished me a lot at first about my attitudes and things I'd said in the past". Gradually her involvement in the community deepened.

"I began doing odd things down at Redfern—working on the Breakfast Programme and around the Medical Service and the Black Theatre. I was looking for something to do to help me", she says, "because I was nowhere for those first months when I came back from Darwin. I decided that maybe this was what was going to give me a normal life.

"When I was asked to go in the show that was going to be put on at Nimrod Street it just seemed the right time to leave my other job and get involved". (Late in 1972 the National Black Theatre produced the satirical revue, "Basically Black", at Sydney's Nimrod Street Theatre.)

Aileen had had previous experience with working in the theatre, although this was limited to writing and acting in plays put on at the mission school in Darwin, at school in Sydney, and through a church group in Sydney.

But even at the time of the Nimrod Street show she was not entirely sure that she wanted acting and the theatre to play a large part in her life. "I went into it", she says, "with the purpose of substituting my job and also to keep the public aware of the black community. I was pretty involved in the Black Theatre at this stage. But as for myself being an actress, I didn't think of it that way."

The Nimrod Street production and its attendant publicity were followed by the not wholly successful attempt to take the show on a tour of towns and reserves in Queensland. "Other experiences aside from the show made the whole tour worthwhile", she says.

Stimulate racial confidence

"It was in Queensland and Townsville that I had hostile discrimination administered to me and I reacted in a way I never thought I would—I was particularly violent on one occasion. I had always thought I'd just walk away proudly if ever I ran into that sort of thing. But on this occasion I picked up a bottle and smashed a plate".

Since returning from the Queensland tour Aileen has committed herself to the theatre and to acting. She appeared in the ABC television version of the Nimrod Street show, which she described as "much better theatrically-speaking as well as entertainment-wise. The political tone is still there, but toned down a lot and not so blatant".

She won a role in an ABC TV feature film "which I agreed to do purely for the experience of working with a white cast and creating contacts, which it did." She played a maid in the film which deals with two white families who come out to Australia in the early settling days and the problems they encounter with the other settlers and with the Aborigines.

She has also appeared in a BBC documentary and in "Spinifex Breed", a television film which will be distributed overseas and which may provide the pilot for a television series.

Next in line are feature films. One of them, to be made in Darwin, is based on the Larry Boy case of 1968. Named "Man Alone", it is "about a black man who found his wife in bed with a white man, killed his wife and attempted to kill the man. It caused the biggest manhunt in the history of the Northern Territory". The famous Australian actor, Peter Finch, has been mentioned for the leading role.

"But", says Aileen, "I'm more interested in the Black Theatre than just acting to a white audience. I'd hate to see Black Theatre go back to what it

was at Nimrod—blacks acting to white audiences. The grassroots blacks of Redfern couldn't identify with it. It was a show that was definitely for educated whites.

"I think we've got to forget about whites at this stage and start stimulating some sort of racial confidence in our people".

Letters and Penfriends

Dear Sir,

I am an Aboriginal boy and I come from Cabbage Tree Island, but I am now living in Lismore. I am 22 years of age. I am a bit lonely and would like some penfriends. Most of my friends know me as "Spacey".

Clarrie Ferguson,
Guridurimbia Road, Lismore, N.S.W. 2480.

Dear Sir,

My name is John Albert and I'm a student at Daru High School. I am interested in learning something about the Aborigines. I am looking for penfriends. My age is 15 and my hobbies are collecting old stamps and writing letters. I am a Papuan-New Guinean.

John Albert,
Daru High School, Box 93, Daru,
Papua-New Guinea.

Dear Sir,

I thought you may be interested to know that a group from the Salvation Army League of Mercy and Ladies Home League carried out a button day on behalf of the Foundation for Aboriginal Affairs. This day was quite successful and we raised the total of \$165.66 and sold out of our buttons. We also conducted a street stall in early May and raised \$55. It was a pleasure to be able to assist in the work being done by the Aboriginal people as they work to help each other. May God bless you.

Mrs Melva Mills,
Mayfield Street, Cessnock, N.S.W. 2325.



Clarrie Ferguson of
Lismore

MOREE NADOC CELEBRATIONS

Pastor Sir Douglas and Lady Nicholls were the guests-of-honour at this year's National Aboriginal Day celebrations in Moree.

They attended the civic reception on the evening of their arrival, Friday, 6th July; the special Service the following morning; and the football competition and ball later in the day. On Sunday there was a girls' basketball competition and the weekend's activities concluded with a barbecue at the Daughters of Charity Mission.

The photos on this and the following pages tell the story of the celebrations which were completely organized and successfully carried out by Moree Aboriginal Advancement Committee.

Sir Douglas and Lady Nicholls were not the only visitors to Moree for the festivities. Also present were former Moree people from Sydney and other areas, football teams from nearby districts, basket-

The debutantes: Diane Cain, Selena Munro, Cynthia Fernando, Debra Swan, Pam Creighton, Denise French, Aileen Porter, Julie Munro, Jacqueline Cain, and Louise French



Mr Eric Craigie (President of Moree Advancement Association), Mr Perry James (Mayor), Lady and Sir Douglas Nicholls, and Mr Bill Towney (Secretary, Advancement Association)

(Photo courtesy Moree Champion)

ball teams from Cowra and Sydney, and a group from the National Black Theatre.

The football knockout was won by the Shamrocks, a local team, who defeated Ashford. In the semi-finals the Boomerangs had been defeated by

Sir Douglas Nicholls receives one of the debts, with Mrs Swan on the left and Lucy Hammond, the flower girl

(Photo courtesy Moree Champion)



Ashford. Other teams to participate included the Rebels and Wirajarai from Moree and a Narrabri team. There were awards for the best and fairest player and the highest points scorer. The best and fairest team award went to Wirajarai and the Harold Duke Memorial Trophy for the best and fairest Moree player to Mark Wright.

In the final of the girls' basketball Sydney defeated Moree after the Wirajarai, Boomerangs and Cowra teams had been eliminated.

The National Aboriginal Day Ball at Moree Civic Centre was attended by several hundred people who danced till the early hours of the morning. Eleven local debutantes, who had been prepared by Mrs Swann, were presented to Sir Douglas and Lady Nicholls. Music was provided by the Troutman band from Mungindi. Jody Johnson, a local girl, was named Belle of the Ball, and Mrs Paula Duncan, Matron of the Ball. Official guests included Mr Perry James, Mayor of Moree, and Mr Frank Hay, regional Vocational Officer.

A feature of the ball was the performance of traditional Aboriginal dancing by David Gulpilil who is widely known to television viewers as the leading dancer in the opening of the "Boney" series. He was accompanied on the didgeridoo by Dick Bundabil. David and Dick also performed between matches at the football and basketball knockouts. Their attendance at Moree followed an



Scenes from the final and semi-final of the football knockout





David and Dick perform between matches at the football knockout. Seated on the chair is Wabdjuk Marika and next to him is Lester Bostok

David Gulpilil performs the Devil Dance accompanied by Dick on the didgeridoo, between games during the basketball competition

invitation from the Advancement Committee to the National Black Theatre in Sydney.

On the preceding weekend special local celebrations had been held, including a talent quest and a children's sports day.

The success of Moree's ambitious NADOC celebrations was a tribute to the Advancement Committee and its office-bearers, secretary Bill Towney, president Eric Craigie, treasurer Mrs Maud Cutmore, vice-president Liz Doolan, and sports committee secretary Jack Smith.

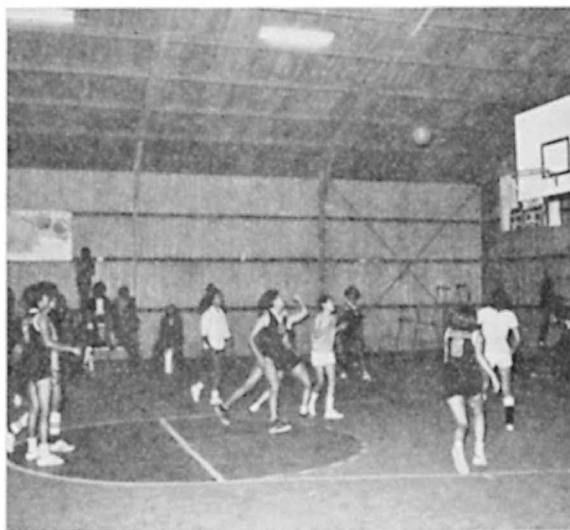


Part of the crowd which watched one of the performances by the National Black Theatre group





Scenes from the girls basketball competition which was eventually won by Sydney



Spectators at the basketball



ABORIGINES ADVISORY COUNCIL ELECTIONS TO BE HELD

Elections for a new Aborigines Advisory Council and for the recently-created Aboriginal Lands Trust will begin this month.

To vote in the election each person must first fill out an enrolment form. These forms must reach the Electoral Office by Monday 29th October.

People who wish to stand for election must have their nomination forms in by Wednesday 31st October.

Ballot papers will be posted out early in November and must be filled in and returned by Wednesday, 12th December.

What is the Lands Trust?

An Act of the New South Wales Parliament, passed in April, 1973, hands over certain Aboriginal Reserve lands and most of their mineral resources to N.S.W. Aborigines.

In other words, Aborigines have been granted land rights, or ownership, over this land.

The land is held for the people by an Aboriginal Lands Trust. This is a group of nine Aborigines elected by the Aboriginal residents of the State. These nine people will also form the new Aborigines Advisory Council.

What does the Lands Trust do?

The Lands Trust is not controlled by the Government, but by the Aboriginal community. It has similar powers to any other landowner.

It can buy, sell and lease land. It can apply for loans and grants. It can use the land for housing, business or other purposes.

While technically the State Governor is empowered to restrain or disband the Trust (and arrange for the election of a new one) if it wilfully fails to exercise its responsibilities, this does *not* permit the Government to interfere with individual decisions of the Trust simply because it may disagree with them.

The Government will contribute towards the Trust's basic running costs.

What land does the Trust hold?

The Trust has been offered ownership of N.S.W. Reserves, with the following exceptions:

- (i) Reserves where there are houses rented from the Government. These reserves may be transferred to the Trust at a later date.
 - (ii) Reserves which are leased. When these leases expire the land will be offered to the Trust.
 - (iii) Reserves which the Trust does not wish to accept.
- The wishes of residents of a reserve will be taken into account.

The Aborigines Advisory Council

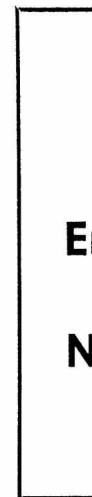
When the Lands Trust was set up the method of selecting the Aborigines Advisory Council was changed.

The Council will now consist of nine members, all of whom will be elected. There will be no Government-appointed members and the Director of Aboriginal Welfare will no longer be a member. The Council and the Trust will each select their own chairman.

Voting for the Lands Trust and the Advisory Council

Every 3 years an election will be held. The nine people elected will form the Lands Trust and the Advisory Council.

The election will be held by a postal ballot, as for the first Advisory Council election in 1970. *In order to get a ballot paper a person must first have his name recorded on the special electoral roll.* (Any person who enrolled for the previous Advisory Council election does not have to re-enrol, except to notify any change of address).



COUNCIL AND LANDS TRUST BEGIN THIS MONTH



IMPORTANT DATES

Enrolments close: 29th October

Nominations close: 31st October

You may enrol if:

- (a) you are an Aboriginal; and
- (b) you are over 18 years of age; and
- (c) you have lived in New South Wales for at least 3 months and at your present address for 1 month.

Enrolment cards are available from:

- The State Electoral Office, G.P.O. Box 3124, Sydney, N.S.W. 2001.
- The Director of Aboriginal Welfare, P.O. Box K718, Haymarket, N.S.W. 2000.
- Any field officer of the Department of Child Welfare and Social Welfare.
- Most Aboriginal advancement organizations.



The debutantes and two flower girls at the Nowra National Aboriginal Day Ball

NATIONAL ABORIGINAL DAY IN NOWRA

For the first time in its history the residents of the Nowra district celebrated National Aboriginal Day this year by holding a special ball.

Thirteen girls made their debut at the ball held at Nowra School of Arts on National Aboriginal Day, Friday, 13th July.

The ball, organized by the Shoalhaven District Aborigine Cultural Centre Committee, was the first of its kind ever held on the South Coast.

Other activities held at Nowra around the same time included a public meeting of the Aborigines Advisory Council on the evening of Thursday, 12th July, and a march on the afternoon before the ball.

The debutantes were presented to the M.H.R. for Macarthur, Mr John Kerin. The official guests included Cr John Hatton, Shoalhaven Shire President; Mr and Mrs Chicka Dixon, who now live in Sydney; Mrs Mavis Davis, the matron-of-honour and also Chicka's sister; Mr Ian Mitchell, Director of Aboriginal Welfare; Mr Bob Brown, an elder from Wreck Bay; and his daughter, Mrs Belle McLeod.

The ball, attended by over 300 people in all, was a magnificent success and was later featured on the ABC television programme *This Day Tonight*.

The debutantes represented four local communities: Wreck Bay—Sharon McLeod, Julie Moore, Julie Ardler, Coral Ardler, and Vida Brown; Bomaderry—Lynn McLeod and Bertha Walker; Roseby Park—Marlene Wellington, Kathy Carpenter, and Susan Longbottom; and Nowra—Jennifer Coombes, Glenda Carpenter, and Cheryl Stewart. The flower girls were Wendy McLeod and Cheryl Davison.

The march on the afternoon of the ball was attended by about forty people. It was met by Shire President Hatton at the Shire Chambers. He addressed the gathering following a vote of thanks by the local people for his work on their behalf.

About the same number of people attended the public meeting of the Advisory Council on the preceding evening. It was the first meeting of the Council on the South Coast and was chaired by the area's representative, Mr Ossie Cruse. In



Mr Ossie Cruse chairing the meeting



People who attended the public meeting of the Advisory Council on the eve of National Aboriginal Day in Nowra

(Photo courtesy Shoalhaven & Nowra News)

addition to the council members and various officials the meeting attracted about twenty-five local people, including Mr Bernie Longbottom, secretary of the Cultural Centre Committee, Mr Jack Campbell from Roseby Park, Mr Bob Brown, and Mr Ted Thomas from Wallaga Lake.

Among issues discussed at the meeting were the provision of a cultural and community centre in Nowra; the possibility of an Aboriginal welfare officer and social worker in the area; the establishment of a rehabilitation centre which would act as a half-way house and live-in hostel for people with alcoholic and other problems; and the redevelopment of Roseby Park as an independent community supported by oyster farming and by a caravan park, football field, kiosk, etc.



The march held in Nowra by the Shoalhaven District Aboriginal Cultural Centre Committee

(Photo courtesy Shoalhaven & Nowra News)

Scene during the debs' waltz. In the background, standing in front of the platform, is the official party (left to right): Mrs Ivy Smith, Mr Chicka Dixon, Mrs Belle McLeod, Mr Bob Brown, Mrs John Kerin, Mrs Mavis Davis, Mr John Kerin, Mrs and Mr John Hatton, Mr Ian Mitchell, and Mr Bernard Longbottom, the master of ceremonies





Shire President, Cr John Hatton, meets the march at the Shire Chambers

Mrs Mavis Davis, matron-of-honour, presents one of the debts to Mr John Kerin, MHR for Macarthur

Some of the debts during the waltz



HOW TO MINIMISE YOUR FOOD BUDGET AND STILL EAT WELL

If the money available for food is limited, a small amount of extra time spent in planning and preparation will provide a nutritious diet at a much reduced cost.

What are the foods needed every day:

Milk, $\frac{1}{2}$ pint for adults and 1 pint for children; Meat or fish or egg or cheese, 1 to 2 serves; Fruits and vegetables, 4 serves; Bread and butter. In a large family, the milk bills can be a sizable portion of the food budget. Powdered whole milk is cheaper than fresh, and skim milk powder is the cheapest of all.

All cuts of lean meat have the same high protein value. Stewing chops and steak can be made into tasty meals by using tenderizers and extra flavourings such as onion, tomato, celery, parsley, garlic, mint and herbs and spices. **Buy those cuts which have little fat or bone, so that you receive the most serves for your money.** Liver and kidney are inexpensive and are exceptional value for the money spent on them. They are very high in iron and vitamins A and B.

If enough meat has been provided for each member of the family, this can be "filled out" with rice, potato, macaroni or spaghetti to provide an interesting meal and help to satisfy the appetite.

Minced meat is relatively inexpensive, has little or no waste and is a very versatile meat. It can be made into rissoles, hamburgers, meat loaf, curry with or without vegetables and other varied dishes.

Tinned fish can often make an inexpensive meal and be used in a variety of ways.

An occasional alternative to meat, fish, egg or cheese could be dried peas and beans which also have a good amount of protein. Budget-wise they are good food value, and may be used sometimes instead of meat, or mixed with meat and fish in savoury dishes or salads to make them go further. Many recipe books provide interesting recipes based on soya, haricot, or lima beans or lentils.

Fruits and vegetables are the best value when bought in season. Oranges, mandarins, lemons, tomatoes, rockmelon and papaw are rich sources of vitamin C. One medium orange will provide the average adult's daily needs for vitamin C.

Have a good source of vitamin C raw every day to overcome losses in cooking vegetables. Newspaper columns may inform you when certain fruits and vegetables are in good supply and are a good buy.

Canned, frozen or fresh vegetables have similar nutritional value when prepared and cooked properly. Taking into account wastage involved with fresh vegetables, you may find that frozen vegetables are cheaper on occasions. These require less cooking time than fresh vegetables. Overcooking will diminish their nutritional value.

To determine which of the cereals is the best buy, compare the cost of 1 oz dry weight of each cereal.

Table margarine is fortified with vitamin A so that it may be used as an alternative to butter.

Refined foods such as cakes, biscuits, lollies, chocolates, cordial or soft drinks can provide extras on occasions when there is money left over. **Remember, however that these provide only calories. Don't allow purchase of these foods to cut down the money available for the foods you and your family need every day.**

Probably the most important factor in controlling the amount of money you spend on food is planning ahead.

Know what you are going to buy before you leave for the shops. Make a shopping list which involves some menu planning, especially for the main meal of the day.

In this way you will be less likely to buy on impulse.

Be familiar with the prices in different shops in your area, if possible.

(By Lesley Clarke, Nutritionist, N.S.W. Dept of Health)

ABORIGINES IN COURT

by Jim Lester

This article is based on a speech delivered by Jim Lester to a conference on Aborigines and the Law, held in Sydney recently. In the main his comments apply to tribal people, although some are very applicable in New South Wales. Jim Lester acts as a translator for his people at Alice Spring's court

'Aboriginal people have many difficulties in understanding and dealing with the courts.'

Language Problems:

People don't understand court language and procedures, and they make mistakes and have to be corrected, which then makes them embarrassed. I have heard the magistrate say, "Take your hat off when you come into court." The people then become confused and afraid.

They are severely limited in their understanding of English. Court language is very hard to understand, and most don't understand the charges against them. Sometimes it is hard even for the interpreter to understand, or to put into the Aboriginal language. The same problem applies in the police station. This lack of understanding of what is going on leads to considerable fear.

Aboriginal languages are very different from English. This makes it very hard for the people to understand the English. They use the negative differently. If they are asked "Did you or did you not do that." They will say, "Yes," meaning, "Yes, I did not do it."

The people have no understanding of connecting or qualifying words like "if", "but", "because", "or". In our languages these are part of another word, or they don't exist. We have no word for "because". The same with words like "in", "at", "on", "by", "with", "over", "under", and so on. For these there is one ending that goes on other words. Most of the people, when they speak English, leave out those words.

We have a different sense of time, and people just don't understand when they are asked "How long were you there?", "Was it about 1 hour?", "Was it 10 minutes?" The same applies to number. Aboriginal people have a different idea of number, and don't understand 20, or 50, or 100, or 1,000. They are confused about place. If asked, "Did you go into his house?", they will say "Yes." It may have been only in the driveway, or inside the fence, but that means "in the house" to them.

Fear of the Court:

As soon as Aboriginal people enter the courtroom they feel different, they become afraid. I have felt old men shaking with fear. When I ask them "What is the matter?" they say "I don't know what's going on." The people are afraid of authority. There are so many uniformed police and figures of authority in the court. Even while waiting for court to begin, people are reluctant to talk, and often they will say to me, "Sssh, don't talk. Policeman coming."

When the magistrate asks, "Do you want to tell me anything?", the people stand silent. They are frightened to speak. Cross-questioning confuses them, especially about details of time and place. They can't understand the importance of such things. They think, "Why are they asking me all this?" They then become afraid, and they might agree with anything, or forget what they just said.

Fear of payback also affects them in court. In their own culture anyone who tells tales is likely to get into trouble. The one he tells about has the right to fight him, or take his spears to him, and the tale-teller could be injured. This makes the people afraid sometimes to be a witness against another man. In court it might make them afraid to tell of any wrong treatment by a policeman, for fear that policeman gets back at them sometime.

People who are frightened of court will often plead guilty, even when they are innocent, so as to get finished and out of court quickly. They can also plead guilty because they don't know what's going on. One old lady from Maryvale station was picked up on a "drunk" charge. She doesn't drink at all. She went to the hotel looking for her daughter; she was worried about her. I said, "Why did you say 'guilty'?" She said, "I didn't understand what was happening, so I said the same as the woman in front of me."

Different Culture:

The people can't understand why they should be arrested for drinking. They often say to me, "The white man gave us the right to drink, so why do they lock us in for it?" They can't understand why they should be arrested for fighting, even if injury is done. That is the way they settle trouble, and if there are good reasons for the fighting, especially if it is in camp, the people say, "Why do the police interfere in this? This is black man's business. This should finish right here, and not be taken away to a court in a strange place."

Smoke Signals

►PHOTOS ON THE BACK COVER

The photographs on the back cover of this edition were provided by Mr Ron Riley of Broken Hill and a member of the Aborigines' Advisory Council. The photo at the top of the page was taken in about 1950 at Box Vale, via White Cliffs. Those appearing in the picture, from left to right, are: Margaret Quayle, Dorothy Barlow, Vera Quayle, Vincent Quayle, Laurie Quayle, Cyril Hennessy, Bert Brown (now deceased), Kay Quayle, Jack Melrose, Corral Hennessy, and Raeline Quayle. The picture at the bottom, taken at Wanarraring in about 1931, includes Henry Crowe (now deceased), Victor Dutton, Hilda Dutton, and Ethel Crowe (deceased). The third photo shows Ian Landers (deceased) and Ron Riley at Grassmere station, near Broken Hill, in 1949.

►UNCONSCIOUS PREJUDICE

In June there was a great deal of publicity and furore surrounding the withdrawal of two white debutantes from a ball in Nanango, Queensland, where Senator Bonner was to be the guest of honour to whom the debts would be presented. In the wake of this the press was deluged with a rash of letters expressing outrage over the Nanango incident. The authors of some of these letters, however, failed to realize that their own attitudes were not beyond repute. One such correspondent, for instance, complained that "It made me furious—who do they (the parents of the two debts who withdrew) think they are?"; and then went on to assert: "As for Senator Bonner, I would be proud to shake his hand for he has had the courage to fight for the position he now holds. Did he ask to be born black?" A correspondent in another paper began her letter with the words "I would like to apologize to Senator Bonner on behalf of the parents of the debts . . . Have these parents realized that this country did, and does still in my opinion, belong to the dark-skinned people and we, the whites, are the intruders"; and then went on to add: "I wonder how these parents would feel if Senator Bonner was to choose who he shakes hands with? Have they thought, 'There, but for the Grace of God, go I!'"

►CASSIDY SAMUELS—TRACKER

Cassidy Samuels whose picture appears on this page, reckons his age at "about 60". He was born at Singleton but now lives at West Brewarrina. Over the past 3 years the local police have

increasingly sought the use of his considerable skills as a tracker. This is not a new experience for Cassidy who learned the technique from "the old folks" and has used it in the past "mostly to track game". One local admirer claimed Cassidy's skill is such that "he could track you on a bitumen road". When he's not assisting the police Cassidy often spends his time tracking and hunting porcupines and pigs. Porcupines, he says, are hard to follow because they leave the same tracks whether they are travelling forwards or backwards. "You track them", says Cassidy, "by looking at how the bush has been disturbed". He claims to have once tracked a man for 15–20 miles across country. "Sometimes you loose the track", he says, "and then you look around till you pick it up again. If you can't see the footprints you look for sticks that have been moved and tell which way he's going by the direction they have rolled. You can tell the way a car is going because the tyres carry the dust forward in the direction they're going. A man's tracks will tell you the condition he's in. If he's carrying something he's got a stronger walk. If he's weak or leg-weary he drags his feet". Cassidy says he hasn't taught any young people his skills because "they're not interested. Anyway", he claims, "to be a tracker you've got to have good eyesight and lots of patience".

►"I WISH I HAD YOUR JOB"

Wally Byers works as a field officer at Bourke. What follows is an extract from a report he wrote in the local Aboriginal Advancement Association *Newsletter*: "When I'm going around working amongst the Murries there is always somebody who says: I wish I had your job, it seems so easy and the pay is pretty good. Well! I do wish they did have my job, for there is no cream just working for

Cassidy Samuels of Brewarrina



the Murries for you have to cope with your own problems as well as those of the dark people. It does get to be very heartbreaking at times to see our people with so many things going for them, failing to take advantage of these things. Their attitude to those people who are working for their betterment is to think that we are only in it for what we can get out of it and are using this as a means of making a profit and really don't have the wellbeing of the people at heart except for this purpose. I feel at times that I am continually hitting my head against a brick wall because of this lack of understanding that we as field officers are trying as best we know how to get things done from which they will benefit. Immediately the people see that we are endeavouring to do the best for them that our ability allows us to do, I feel that they will be much easier to get involved in the general run of things . . . Opportunity is all around us, requiring only that we accept the challenge and endeavour to do for ourselves what we want others to do for us . . . Our own people sit quietly on the sidelines and let a miserable few try to give them a lift but they fail to give any assistance in helping themselves. The Murries are the first to criticize the efforts of those who are having a go if they sometimes make a mistake. This same criticism is not always constructive but rather damaging to those who are trying to help”.

►GIRLS INTERVIEWED FOR NURSING

The thirteen girls pictured on this page travelled from their homes in Brewarrina, Bourke, Walgett and Goodooga to Dubbo recently, to be interviewed and advised on the possibility of taking up nursing when they leave school. A visit to the office of the Commonwealth Employment Service at Dubbo also provided the girls with an insight into office work. The trip was arranged by Phil Eyre, vocational officer at Brewarrina, and he was helped in getting the girls to Dubbo by Tom Winters, field officer at Brewarrina for the foundation. The girls were interviewed by Matron Wilson from Bathurst and by Dr Hugston who advised them about obtaining jobs as nurse's aides and that the School Certificate is necessary to do the full 3-year nurse's training course. Girls who successfully complete the 12-months nurse's aide course may have the opportunity to do the complete nursing course. From left to right, in the back row of the picture, are: Tom Winters, Linda Bates (Bourke), Jennifer Edwards (Bourke), Brenda Hardy (Brewarrina), Kerry Gibbs (Goodooga), Sue Anne Crawford (Walgett), and Phil Eyre. In the front row are Sandra Derrick (Bourke), Christine Hooper (Goodooga), Lorraine Frail (Brewarrina), Dulcie Frail (Brewarrina), Margaret Kennedy (Walgett), Lorraine Biles (Brewarrina), Margaret Dennis (Walgett), and Phylis Dennis (Walgett).

Tom Winters and Phil Eyre with the girls at Dubbo



DEPARTMENTAL NEWS

The Minister for Youth and Community Services, the Hon. John L. Waddy, O.B.E., D.F.C., has recently approved the building of the following homes for Aborigines in country and city areas:

Bomaderry	5 homes	Lot 56 Alfred Street 4 bedrooms Lot 43 Alfred Street 3 bedrooms Lot 79 Lillian Place 5 bedrooms Lot 70 Alfred Street 3 bedrooms Lot 92 Neale Place 4 bedrooms	
Coffs Harbour	2 homes	Lot 4 Maple Street 4 bedrooms Lot 3 Maple Street 3 bedrooms	
Eden	3 homes	Lot 24 Cook Drive 3 bedrooms Lot 9 Moorhead Street 3 bedrooms Lot 99 Clare Crescent 4 bedrooms	
Griffith	1 home	Lot 12 Ortella Street 3 bedrooms	
Mt Druitt	5 homes	Lot 15 Saipan Avenue 3 bedrooms Lot 464 Margaret Court 3 bedrooms Lot 541 Stolle Street 4 bedrooms Lot 483 Maluka Place 3 bedrooms Lot 554 Hopman Street 3 bedrooms	
Narromine	2 homes	Lot 8 Cathundrill Street 4 bedrooms Lot 20 Duffy Street 4 bedrooms	

Notice to Readers of *New Dawn* at Collarenebri, Walgett, Goodooga and Lightning Ridge

Recently the Child Welfare office at Walgett has provided *New Dawn* with the names and addresses of 150 families from the Collarenebri, Walgett, Goodooga and Lightning Ridge areas, who require copies of the magazine.

In future these families will receive copies of *New Dawn* addressed to them individually.

If you do not have mail delivery to your home then your copies of the magazine can be collected at the post office. Copies that are not picked up each month will be returned to Sydney where it will be necessary to remove those names from the mailing list.

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Notice to Readers at Green Hill

The District Postal Manager at Kempsey has written to *New Dawn* stating that following the closure of Green Hill Post Office all local residents have been provided with letter boxes and a regular mail delivery service.

People at Green Hill who previously collected *New Dawn* through the post office or some other source, can now have the magazine home delivered (free of charge) providing they send their name and address to: Editor, *New Dawn*, P.O. Box K718, Haymarket, N.S.W. 2000.

(People living in other areas can also do this).

Ed

