

From there we came to the women's ward which looked gay with flowers and the women looked cheerful in spite of their illness. Next was the men's ward which looked clean and bright. From there we came to the theatre.

Here instruments in all shapes and sizes were set out in trays and the room looked so bright. Seeing these instruments made me wonder how the nurses could arrange them in that way. Seeing all this, with Sisters and Nurses in uniforms giving medicine to patients made me feel I wanted to be a nurse and help sick people.

I know a girl who also has done Correspondence School work which took her a long time. Now she is a trained Sister and works here. I reached Fifth Grade at school and in January I started Sixth Grade with Correspondence work. Now I am in Seventh Grade and hope to finish scholarship by the end of March next year. I know this is a very great task but I hope to go through with it.

When I have reached this standard I hope to begin my training at the Maryborough hospital which will take four years and one day. I will come back and work among my own people.

Stella Wilson,
22 yrs.,
Mornington Island Mission,
Via Cloncurry, Queensland.



A happy group of young Murrin Bridge residents

ABORIGINAL PLACE NAMES

NIMBIN — What it Means

Mr. James Morgan of Boxridge Aboriginal Reserve Coraki, has a wealth of stories to tell from the legends passed on to him by his grandfather, who was known as "King Morgan".

In a recent discussion Mr. Morgan referred to Nimbin. He said:—

"Not such a great while ago, I read in a daily newspaper an article on Aboriginal words, and what these words were said to mean in English.

The majority of the words referred mainly to Aboriginal Place Names. Amongst the names mentioned was the name NIMBIN, the meaning of which is given as "A place of many rocks".

Someone, I think had been romancing with Aboriginal Place Names and words generally.

Nimbin rightly means: 'A place where dwells a man in a mountain'. A man with a long beard. He was a human being!

In order that his meaning may be more clearly understood, some explanation of Aboriginal belief is necessary. It is not unusual in Aboriginal Belief and Folklore, for a man to dwell in a mountain. A man with a long beard. He was psychic, and well versed in 'mystic powers', which are frequently, but wrongly termed magical powers. He was in short a *Wise Man*, who was very little different from the "Wise Men" of Israel, or anywhere else in the world, with his insight into things beyond the realm of human ken.

Admittedly such a man was held in reverence. But not more so than 'Wise Men' have been held in reverence, in any other nation, or any other period of world history. He could be classed as a hermit, for he lived alone. And his status in Aboriginal belief was not unlike the status held by hermits, in the early Christian era. I cannot describe him better than that, in making relative comparisons between the beliefs of the two races—the White and Aboriginal peoples.

It was to these 'Wise Men' who were mountain dwellers, that the 'Clever Men', as the Witch Doctors were called by their Aboriginal people, would go for counsel, when the need arose for them to do so.

The mountain in which dwelt this man, was naturally regarded as sacred or holy ground. And because of this belief, no one could remove from the mountain, trees, stones or even sticks. For such an act would be known as an act of desecration, and the guilty person consequently punished.

'A man who dwelt in a mountain', such is the true meaning of Nimbin. And explaining how this meaning came to be, that is by giving the Aboriginal belief in connection with it, will, it is hoped, serve to show why the English translation of Nimbin should always be: 'A place where dwelt a man in a mountain', A man with a long beard."