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# SMOKE SIGNALS

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►The April issue of NEW DAWN carried a Smoke Signal about the decision of the University of N.S.W. to admit Aborigines or part Aborigines to courses without being subject to the quotas faced by students of other races. They are to be admitted, if approved by the Professorial Board, on the basis of whether they have a reasonable chance of success in the courses they wish to study. On this basis, some may be admitted who have not matriculated. A further piece of news is that the University of N.S.W. has now established a fund to help those Aboriginal students of the university who may have special problems which make it difficult for them to manage on their scholarships. If any of our readers would like to support this cause, donations would be most welcome. Enquire from: The Registrar, University of N.S.W., P.O. Box 1, Kensington, N.S.W. 2033.

►The bush telegraph wants to know whether it might be true that NEW DAWN's "Dubbo Half Caste" is Lloyd Nolan?

►Finders keepers. . . . After the recent rejection of the Gove Peninsula Aboriginal land rights claim on the grounds that when Captain Arthur Phillip laid claim to Australia at Sydney Cove in 1788 "every square inch of territory in the colony became the property of the Crown" a Sydney newspaper commented sarcastically:

"So much for Aboriginal land rights. It seems that when Captain Arthur Phillip laid claim to Australia at Sydney Cove in 1788, Aborigines should have insisted on a clause recognizing their title to land they occupied. Wonder why they didn't."

►On the 13th of September last year, the deaths of Ken Gordon and Norman Daley, half-caste Aborigines, occurred on Cullum Cullum Station, about twenty miles from Baryulgil. These men, both highly respected in the Baryulgil and Woodenbong districts, were killed when the jeep in which they were travelling left the road shortly after they had showed a mining man from Newcastle a site believed to be a gold bearing area at Cullum Cullum. The white man was injured in the accident, but survived. A number of Aborigines claim that the site inspected was of sacred significance to Aborigines and that the two men died because they took a white man to a place that was taboo to him. A

number of Aborigines in the Baryulgil-Tabulam area, it is believed, know where there are gold deposits. However they have said that they will tell nobody where the gold is.

►Recently, an Aboriginal workshop of stone implements was exposed by heavy seas washing away covering sand dunes at Evans Head near Lismore. Students and experts from various universities soon gathered at the site to examine the implements. Later, a white man began to notice that the area was having an unusual run of unbearable wet weather. Aboriginal people in the Evans Head-Coraki area said that if the white people had left the Aboriginal factory at Evans Head alone, the rain would have stopped long before. . . .

►I started this job, convinced that there was no real difference between people and the way they think at their core. I think this is the pious hope or ideal of many white liberals. Yet it is always Aborigines who have rubbed my nose in the fact that they think differently from the way that I, as a gubba, think. I am a gubba, I can't help being a gubba, nor can I help thinking like one. I try my best not to be paternalistic. Yet I have written items in this magazine which I have come to regret later, not so much for what they express, for I'll stand by that, but for what they *can be interpreted* as expressing. Different interpretations are not always realized by the person who writes a piece, which is why newspapers have special people who check each thing that is written. So, do please, let me keep on knowing your reactions to things in NEW DAWN, so that I'm not groping in the dark?

►This par. can be interpreted as paternalism. I am putting it in because I do believe these things need to be said in NEW DAWN exactly as they were said to me. If I'm wrong, please let me know. A health nurse who visits many Aboriginal homes told me: "A lot of people have told me that Aborigines are dirty. Well, I can't agree. From what I have seen, the Aboriginal women *do* sweep, they *do* clean up, they *do* make their beds, they *do* their washing. I've visited quite a few Housing Commission homes, rented by whites, that have a grubby, ill-kept look inside. The remnants of breakfast are still in the table at mid-day, Mum's in her dressing-gown with her hair in curlers, watching