



DAWN

Magazine for the Aboriginal People of N.S.W.
September 1968



VOLUME 17 NUMBER 9

A MONTHLY MAGAZINE

PRODUCED BY THE

N.S.W. ABORIGINES WELFARE BOARD

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FRONT AND BACK COVERS

Front and back covers for this month were designed by second year art students John Steedman (front) and David Larkin (back), of Manly Boys High School. Thanks for the good job, boys.

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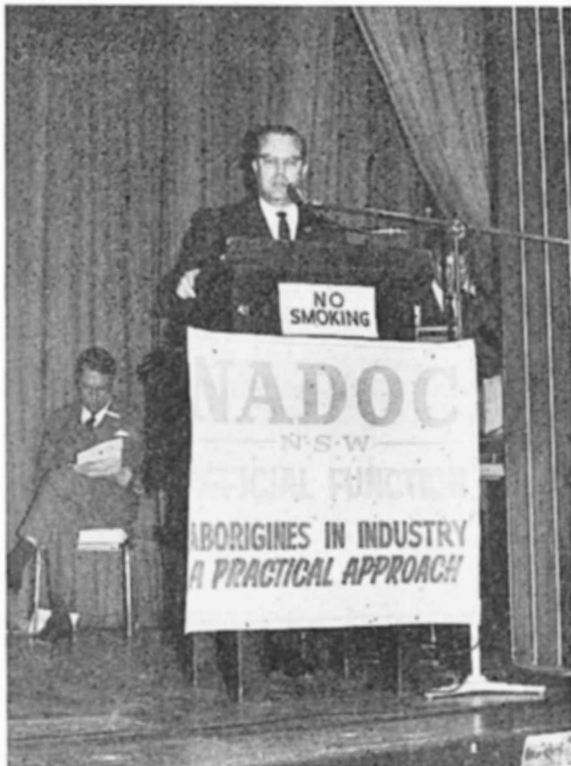
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From apathy to urgency on Aboriginal affairs



“The community no longer has a sense of apathy about Aboriginal affairs, but one of urgency,” said the Chief Secretary, Mr E. A. Willis, at an informal seminar held in Sydney in July as part of National Aborigines Day celebrations for 1968.

“In fact we are badgered by people who think that we are not going fast enough,” Mr Willis said.

Mr Martin Royal, of the Australian Broadcasting Commission, was compere of the reception/seminar on “Aborigines in Industry—a Practical Approach”. Prominent employers, Aborigines and Government representatives spoke at the seminar.

Before he officially opened the seminar Mr Willis said that employment was at least as important as education and housing, but was thought by some to be a little less urgent.

Mr Willis, who is also Minister for Labour and Industry, told those at the seminar that Aborigines had the same standing and same rights as anyone else in the community.

He said that the Aborigines Welfare Board was continuing its work of improving educational standards for Aborigines, and that the 1967-8 pilot scheme of \$7,000 to assist Aborigines education had been successful.



Above: The Chief Secretary, Mr E. A. Willis, officially opened the reception/seminar on “Aborigines in Industry—A Practical Approach”

Below: Mr Victor Allen (standing), of Canada, represented the Eskimo people at the Seminar, which attracted an attendance of about 300—200 of whom were Aboriginal

NATIONAL ABORIGINES DAY

"In the financial year 1968-9 the New South Wales Government will make available education grants to all Aboriginal children at secondary schools," Mr Willis said.

"The grants will be subject to a means test, but it will be a very liberal one."

Vocational guidance for Aborigines would be increased, Mr Willis said, and grants in aid totalling \$80,000 would be made available through the Aborigines Welfare Board for education and organizations such as Kirinari students hostel.

Mr Charles Perkins, manager of the Foundation for Aboriginal Affairs, and vice-chairman of N.A.D.O.C. (N.S.W.) told the seminar audience that Aborigines themselves must be educated about Aboriginal affairs.

He said that the Foundation had found from 500 to 600 jobs for Aborigines in the past few years, and was grateful for the assistance of the Commonwealth Employment Service and other bodies.

"We need an educated society on race relations to achieve tolerance and understanding," Mr Perkins said.

Unemployment Surveys

Mr Roy Smee, deputy director of the Commonwealth Department of Labour and National Service and member of the N.S.W. Aborigines Welfare Board, said that unemployment surveys conducted by the Department in 1964 and 1966 had shown that Aborigines did have difficulty playing their part in the working world.

"Highest unemployment," Mr Smee said, "is in country areas, where most Aborigines never go beyond primary education. Their work is mostly short-term and seasonal, and has the usual pattern of lack of continuity."

Mr Smee said that unemployment surveys in the city would be undertaken later because of the large number of Aboriginal people who had come to the city from the country. One officer of the Department of Labour and National Service specialized in finding employment for Aborigines, and interviewed 100 people each month.

"We have experienced no great difficulty in finding work for them, but some—usually the young and unskilled—move on, and this discourages

employers from using Aboriginal labour," Mr Smee said.

It was a disservice to Aborigines and only a short-term advantage, Mr Smee said, to find work only by sympathy.

Mr F. J. Darling, executive director of the Employers' Federation of N.S.W., said that there was no such thing as discrimination against Aborigines in industry. Industry was against those who were untidy, uncooperative and not diligent—and pleased to use those who had the opposite qualities.

Pleased with Aborigines

"Industries in New South Wales which have employed Aborigines are well and truly pleased with their workers," Mr Darling said. "People are never dismissed because of their skin colour—only on grounds of unsatisfactory work and attitude."

Mr Darling offered the services of the Employers' Federation of N.S.W. and affiliated bodies to help in the matter of Aboriginal employment.

Mr Leslie Darcy, a successful businessman from Goodooga and part-Aboriginal representative on the Aborigines Welfare Board, told the seminar that Aborigines who achieved business success must learn to live as they are.

"Aborigines who achieve success often deny they are Aboriginal," Mr Darcy said.

Mr Darcy warmly thanked N.A.D.O.C., and especially its secretary Mrs Susan Dunn, for organizing the seminar and presenting overseas guests who had so much in common with Australian Aborigines.

Other speakers at the seminar included Mr J. P. Ducker, assistant secretary of the Labour Council of N.S.W.; Mr Victor Allen, representing the Eskimo people; Mr Gordon Briscoe, representing Aboriginal scholarship holders; Mr E. T. Carroll, deputy president of the Rural Bank; The Hon. W. C. Wentworth, Commonwealth Minister for Social Services and Minister in Charge of Aboriginal Affairs; and Lt Col. John Skelton, chairman of N.A.D.O.C. (N.S.W.).

Question Time and afternoon tea was followed by a musical programme which featured well known Aboriginal singers Messrs Colin Hardy, Jimmy Little and Candy Williams.

NATIONAL ABORIGINES DAY

A little United Nations.... Maori, Eskimo, and Indian meet Aborigines

"We're here to try to establish a line of communication between people who have similar problems," a visiting Cree Indian from Canada told a reporter from *The Australian* early in July.

"We need to know that we are not alone in our struggle for equality and higher standards of living."

Mrs Mary Lavalee was speaking of American Indians, Maoris, Eskimos and Aborigines.

A representative of each of these indigenous races took part in the celebrations surrounding National Aborigines Day—Friday, 12th July.

At Sydney Airport on their arrival, the four admitted they knew little about each other's races, but thought their problems were probably similar and agreed they would have an exciting time finding out.

The Chief Secretary, Mr E. A. Willis, presents Mrs Lavalee (right) with a toy koala; behind them are (left to right) Mr Darcy, Mrs Ruhe, and Mr Allen



As Mrs Roimata Ruhe, a Maori from Ohaeawai, in New Zealand, said: "Sharing your problems is a big thing . . . a problem is not so big when you share it with someone."

The international visitors discussed with Aborigines what could be learnt from the experience of overseas indigenous communities.

The Eskimo representative is Mr Victor Allen, of Inuvik in Canada's North West Territories.

Living Conditions

They are accompanied by Mr Les Darcy, a 35-year-old Aborigine who runs the bakery and local taxi service in Goodooga, N.S.W.

The four were chosen to represent their races by their own people. They are all active in community affairs.

Mrs Roimata Ruhe rubs noses with Mr Willis in the traditional Maori greeting. Representatives of press, radio, and TV met the visitors on the top of the new 46-storey Park Regis building in Sydney



NATIONAL ABORIGINES DAY

The group visited Casino, Griffith, Moree and Canberra. They said they had heard conflicting reports on living conditions of Aborigines in N.S.W. country towns and were looking forward to seeing for themselves.

Both Mr Allen and Mrs Ruhe are closely associated with education in their homelands.

Mr Allen said: "The young ones like to learn things. They are the ones who want to improve themselves and not be led along as they were in the past".

"We have to mix, we have to take on things different from our own culture," he said.

Mrs Lavalee's daughter was the first Indian woman to stand for Parliament in Canada.

"She was defeated at the polls, but she wasn't defeated in her heart—she's going to try again," Mrs Lavalee said.

She said Indians in Canada were being held down by the paternalism of the Government.

"And the old taboos are still strong," she added.

"We have to stand up for ourselves. We have to let the past go and look to the future.

"Our young people will be the leaders of tomorrow. They must be educated towards this goal."



Prime Minister at F.A.A. Ball

The Prime Minister, Mr J. G. Gorton, and Mrs Gorton received 25 debutantes at the Foundation for Aboriginal Affairs' Annual Ball, held in July as part of National Aborigines Day 1968 celebrations.

More than 1,200 people attended the ball in Sydney Town Hall—many guests coming from the country and interstate.

Among the guests were 13 Aboriginal grandmothers, Negro sailors from American ships in port, an Eskimo, a Canadian Indian, a Maori and three Aboriginal "Miss Australia Quest" entrants.

A Japanese film crew recorded the evening for a programme which will be shown world-wide.

Four Europeans were included in the partners for the debutantes.

"We told the girls to bring their boyfriends even if they weren't Aborigines," said Mr Charles Perkins, manager of the Foundation.

"We don't have a colour bar."

Mr Perkins' mother came from Alice Springs to attend the ball.

NATIONAL ABORIGINES DAY

N.A.D. first tennis tournament a success

By Bruce Wilson, Aborigines Welfare Board welfare officer, who organized the tournament and encouraged 46 to compete.

On Sunday 7th July a tennis tournament was held at White City tennis courts for Aboriginal people living in Sydney. It was held as part of National Aborigines Day celebrations and turned out to be a big success.

It is hoped the tournament will be held again next year and that it will be an even bigger and better event.

Possibly some people didn't enter this year because they did not consider they were good enough players and were scared of White City. But they need not have thought like that. There were some entrants this year who were not Wimbledon material but they entered into the spirit of the tournament and all had an enjoyable day. It was also their participation that made the tournament eventuate.

Success also of the day was in one way due to the publicity the tournament received. Radio 2GB gave it numerous spots over the air and at least two television stations mentioned it during their sporting shows. Entry forms were also sent to Aboriginal people living in Sydney and a great many entries were received through the Foundation for Aboriginal Affairs. In all, 46 people entered either the men's and women's singles or the mixed doubles—some competitors travelling from as far as Penrith and Warragamba to play.

White City is controlled by the N.S.W. Lawn Tennis Association and is where the Davis Cup and all major tennis tournaments are held. In all, there are 33 grass courts and 3 main centre courts on which the Davis Cup matches are held.

The Association was kind enough to allow the competitors to use 13 courts free of charge and also the privilege of running the finals on the 3 centre courts in the afternoon.

Slazengers also were kind enough to donate 5 racquets, a dozen tennis balls and \$25 to purchase prizes for the winners.

Play got under way just after 10 a.m. with everyone eager to defeat his opponent. However there had to be a victor, and one by one those defeated were eliminated. In the early rounds with so many matches being played it was difficult to predict who would be the victor.

In the men's singles however, the second youngest competitor, a lad called Ron Powell, recorded very good wins. Ron, who is at present staying at Kirinari Hostel, is a student at Gymea High School. He improved as the day went on and eventually defeated Mr Charles Perkins in the grand final in a very interesting match.

In the women's singles also there were many keenly fought matches. Finally, two emerged to play against each other in the grand final. They were Barbara Saunders and Mrs Ray Hirst. It was the last match of the day and even though the light was beginning to fade the excitement in the closing stages kept the spectators watching to the end.

For a while it looked like going to three sets, but Barbara was able to hold off a valiant attempt by Mrs Hirst, and won the second set 6-4 after a victorious first set win of 6-2.

In the event that held most interest, the mixed doubles, lack of time prevented a winning couple to be determined. This was unfortunate as it would have been an interesting match between the two grand finalists, Mr and Mrs Hirst versus Mildred Butt and Rodney Powell.

The latter pair had teamed up on the day and it proved to be a worthy partnership.

It was decided that both couples should receive prizes, and with the presentation of the prizes a very happy day was concluded.

MILK: a good food for all ages

We never outgrow the benefits of milk, says the Department of Health. It is our only source of nourishment when we are babies, and is a useful supplement to our diet for the rest of our lives.

Milk contains a wide range of essential nutrients and supplies rich amounts of protein, calcium, vitamin A and the B vitamins, as well as other vitamins and minerals, water, sugars and fat.

We need protein for building and repairing our body tissues (for example, internal organs and muscles). Milk protein is as good as that in meat, eggs and fish and is better than the protein in vegetables and cereals.

Calcium enables us to grow and maintain strong, healthy bones and teeth; it keeps our muscles working properly and provides the normal clotting of blood.

If we don't have some form of milk in our diet it is very hard to give our bodies enough calcium; and our bodies make better use of milk calcium than that of other foods.

During childhood, adolescence and pregnancy more protein and calcium are required. Children should drink 1 to 1½ pints of milk a day; adolescents need at least 1½ pints; expectant and nursing mothers need 1½ to 2 pints; and other adults need at least ½ a pint.

Milk can be taken as a drink, on cereal, in tea or coffee, soup, white sauce and in desserts. An ounce of cheese equals 1/3 pint of milk.

Vitamins

Vitamin A in milk enables us to see in dim light, and helps protect our bodies from infection. Three of the B vitamins in milk—thiamine, riboflavin and niacin—help us to release energy from our other foods.

Never leave milk in sunlight, because light destroys riboflavin.

Cream is not a substitute for milk, because, when the cream (or fat) is separated, both the calcium and protein stay in the skim milk. Cream, however, contains vitamin A and small amounts of vitamin D; skim milk supplies protein, calcium and B vitamins, and contains fewer calories than whole milk.

Nutritive value and flavour of milk are retained if we handle it carefully. Keep milk in a cool, dark place (preferably in a refrigerator or ice chest), protected from all possible sources of contamination such as dust and flies, and kept away from foods with strong odours and flavours.

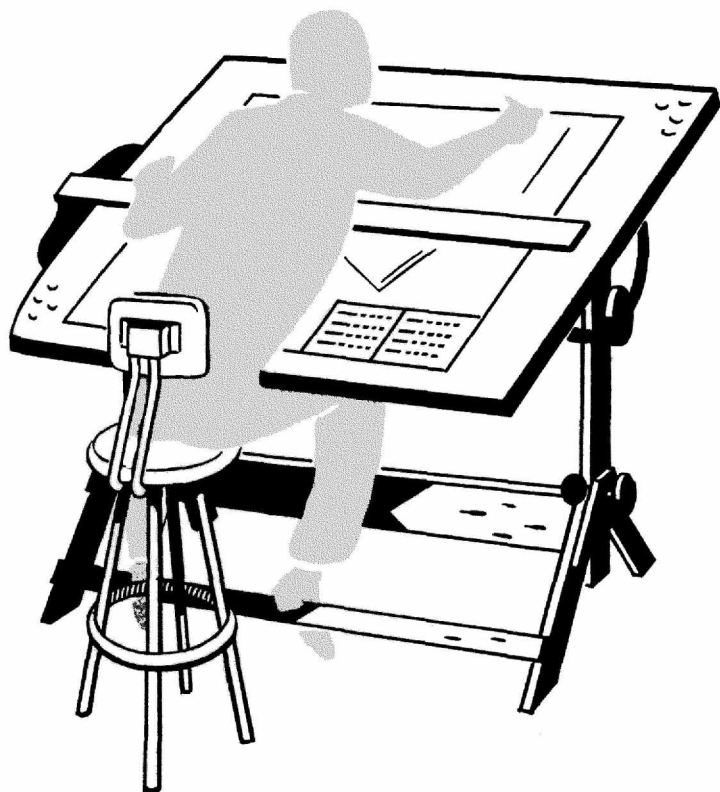
Pasteurisation

Pasteurisation is a process in which milk is heated to a high temperature and then cooled quickly. This kills any harmful bacteria, such as those causing tuberculosis and undulant fever, without harming the milk.

Powdered whole milk, powdered skim milk and evaporated milk are some of the many milk products which are easily stored and cheaper than natural milk.

No matter what your age or how you have your milk, you can be sure that it is adding needed nutrients to your diet.





Your Career

Draftsman's Tracing

This information about draftsman's tracing has been extracted from Background to Careers, published by the Vocational Guidance Bureau of the Department of Labour and Industry.

The tracer copies by tracing upon suitable transparent material drawings which are prepared by the draftsman. She is expected to use initiative in arranging the layout, selecting suitable thicknesses of line work and appropriate size and type of lettering.

Personal qualifications. Keen eyesight, steady hands, dexterity in using drawing instruments and pens in hand lettering, and an aptitude for neat and fine work are needed for this occupation.

Training is available through a 1-year full-time day course of 24 hours a week at Sydney Technical College. The course costs \$30. It may also be taken part-time in the evening.

There is no pre-requisite qualification for entry. Further particulars may be obtained from the Supervisor of Engineering Trades, Sydney Technical College, Wattle and Thomas Streets, Ultimo.

Prospects. Tracers are employed in various departments of the State Public Service, and also in private industry by consulting engineers and firms engaged in the manufacture of metal goods, glassware, electrical equipment, etc.

The award rate (State) for tracers under 17 years of age is \$17.92 a week, rising to \$30.60 a week at 23 years of age. The Federal award rate is \$29.96 a week for an adult female tracer.

In recent years, because of introduction of photographic techniques, the demand for tracers has decreased. Girls are advised to ensure that they have a definite prospect of employment before commencing the training course.

Further information. Vocational Guidance Bureau's leaflet *Draftsmans' Tracing*.



VERNACULAR BREAKTHROUGH

Aboriginal language course begins in South Australia

By H. J. Siliakus,
Director, Language Laboratory,
University of Adelaide

A Report on the first course in the Pitjantjatjara language held in the Language Laboratory, Adelaide University, January 1968.

This article describes why the course was held, how it was organized, and what we hope to have achieved.

It was held because we were asked to. This in itself is remarkable, since it is proof that the idea of dealing with Aborigines in the vernacular is gaining ground. There is still a great deal of resistance to the idea that white Australians should learn native languages to communicate with them; but the arguments in favour of dealing with them in English are unsound. The fact that there are many different languages and dialects does not absolve us from the duty to learn at least one of the widely used languages that will be understood over a large area. The argument that native languages are very difficult for us to learn is based on ignorance. If the choice is between US learning their language, or THEY learning ours, I believe we have the advantage, especially in view of our superior education.

Finally, one often hears that it is unnecessary for us to learn to talk a native language, since at least some of the people are proficient in English. The experience of field workers should warn us here: Aborigines can nod their heads and say yes, but their subsequent actions often show that they have not really understood the issue. Very few of them can communicate in depth outside their own native language. This is the considered opinion of welfare workers, doctors, nurses, and missionaries.

The whole issue of the vernacular approach to Aboriginal problems has been debated more rationally of late and, as a result, certain organizations, such as the Department of Aboriginal Affairs and the Special Branch of the Education Department are now anxious that at least some of their staff members should learn Pitjantjatjara. The question now was, how this could be done.

Tentative inquiries were made of the University's Department of Adult Education which had, on previous occasions, organized courses on Aboriginal topics. But since this was essentially a linguistic problem it was passed on to me, as Director of the Language Laboratory.

The only rational way of teaching languages to adults is by means of intensive language laboratory courses. For this one needs specially programmed materials and specially trained teachers. I knew that no materials were available and that none of the linguists I knew had any experience with language laboratory courses.

The only person to have made a tentative beginning with the teaching of Pitjantjatjara to white Australians is Jim Downing, a social worker attached to the Flynn Memorial Church in Alice Springs. Not having been trained as either a linguist or a language teacher, Jim had to gain his knowledge of the language from the people he works with, and his ideas about methods from books, especially those on the situational method used to teach English to migrants. Jim usually manages to keep one step ahead of his class.

During 1967, however, he met a young American linguist, Ken Hale, who was in Alice Springs on a scholarship to do some linguistic research. Ken is a trained linguist and fully fluent in several Aboriginal languages, as well as a dozen European ones. He was just about to return to the United States when I contacted him, but he postponed his flight by a week so that we could work together; for, although he was fluent in Pitjantjatjara, Ken confessed that he did not know the first thing about programmed instruction. Hence it was decided that he and I should co-operate. As preparation I sent him books on programming and and he suggested a Pitjantjatjara grammar to me.

After we had met, we broke down the language into structures, into manageable units, decided on the basic vocabulary and the general course content. Between us we then built it all up again into a logical step-by-step progression,

from one unit to the next. Within six days we produced sixteen units, sufficient for a basic intensive course of 3 weeks' duration. As soon as one unit was finished it was typed by Jim Downing, and checked and corrected by Gordon, a native from the Ernabella Mission, whom we had flown into Alice Springs. When all the manuscripts were typed Ken Hale returned to the United States.

In the following September holidays the actual tapes were produced in the Language Laboratory in Adelaide. Gordon was invited to speak the tapes, and he was joined by Miss Lucy Lester, a native speaker now living in Adelaide.

The tapes proved to be as indispensable a teaching aid as the booklet which we subsequently produced from the manuscripts. Modern methods of language teaching stress the oral-aural aspects, not only for the sake of better pronunciation and understanding, but also to make the grammar more spontaneous and not just an intellectual exercise. Language learning involves an intellectual grasp of general rules, but these in themselves do not guarantee an accurate performance in the language, as anyone knows who did 4 years of school French, but cannot converse in the language.

Language learning is not only a matter of insight, but also of skills and habits. In a way it is more like learning a musical instrument, which requires a knowledge of theory, but also constant practice in order to become a performer. We are interested in producing language performers rather than solid grammarians, for language is essentially a means of communication. This is why a course such as ours devotes a good deal of time to repetition, imitation, questions and answers, and oral drilling of structures.

Once the tapes had been produced, the next thing was to find teachers. We invited Wilf Douglas, the author of a descriptive grammar of the Western Desert languages, to be our grammar instructor and Jim Downing and Nancy Sheppard, an erstwhile teacher from Ernabella School, to share the work in the Language Laboratory and the tutorial room. Moreover, Gordon and Lucy were invited to help with pronunciation.

Understanding Created

The Department of Adult Education which sponsored the course received about 45 applications from prospective participants. Most of these were sponsored by the S.A. Department of Aboriginal Affairs and the Education Department, but we had also nursing sisters, clerks, a police officer, an outback tour organizer and some research workers who came because they felt the need to learn the language.

All these people duly arrived on the 2nd January, and settled down to an intensive 5 hours per day for 3 weeks. Grammar and pronunciation were given in the first period to the whole group. Then the students divided into two groups, one of which went to the lab. for practice, while the other did some private study in tutorial. After the end of the second period the groups were switched around. After lunch the whole procedure was repeated.

It is not easy to gauge the success of such a course. Certainly there was a fine and keen atmosphere of learning during the course. But individuals differ greatly in their rate of absorption. The top dozen (as indicated by test results) were almost faultless; everyone attained a good standard of pronunciation. The majority gained a solid knowledge of the elements of the language and only one or two people were completely at sea.

It will depend a great deal on the use these people are going to make of their knowledge. If, upon returning to the field, they put it into action straight away, they will now have been consolidating their knowledge. If they do not practice it constantly, their knowledge will no doubt fade. But even if they do not use it constantly, they will, we hope, retain a number of useful phrases which they can use when dealing with Aboriginal people. Even this will still be useful, since the dark people of this continent will know that this person has gone to some trouble to understand them. Even one phrase will help to establish a bond of good-will; it is a token of a willingness to meet them half-way, and for this the Aborigines are very grateful. We are confident, therefore, that this course has made a significant contribution towards a greater understanding between the races.

Assimilation and the use of Aboriginal languages

BY WILFRED H. DOUGLAS

FROM THE WESTERN AUSTRALIAN DEPARTMENT OF NATIVE WELFARE'S NEWSLETTER

Hundreds of people are speaking Aboriginal languages in Australia today.

Out of the multiple scores of Aboriginal languages still in use, approximately fifty different Australian Aboriginal languages are used daily in preference to English.

Are these languages hindrances to the carrying out of our policies or can they be used as instruments?

Nature of Australian languages

After 180 years of European contact in Australia, there are still hundreds of descendants of the original inhabitants of this island continent who delight themselves in their own traditional activities. They still enjoy the hunt and the kill, the song and the ceremony, they observe the kinship regulations and obligations, the power of the elders and the force of the native law. They express themselves with wit and puns, with vehemence and entreaty, in the polysyllabic words of their ancient tongues.

What is the nature of these Aboriginal languages? Are they worth considering as instruments of communication? Are they not restricted in vocabulary and unpredictable in their usage?

Guesses at the number of words in an Australian Aboriginal language range from a few dozen to four or five hundred. But it is unlikely that any living language has fewer than 20,000 words. Zulu, in Africa, for example, has at least 30,000 words, and the vocabulary listed for a Central Australian language, Aranda, totals 40,000 items, including religious and hunting vocabulary.

Instead of being unpredictable, these languages have highly predictable inflectional systems. In one Kimberley language there are said to be 3,000 inflections for the transitive verb alone. In the Western Desert language there are only four verb

classes, but their forms for various moods and tenses are easily memorized because of their remarkable regularity. As in classical Greek, many Australian Aboriginal languages have singular, dual and plural forms of the personal pronouns, and even inclusive and exclusive forms for the dual and plural pronouns.

These languages are also "productive" in nature, that is, they have the power to produce new forms to keep abreast with cultural progress and new discoveries. Words for such concepts as "pensions", "Native Welfare Department", "radio" and "satellite" may be produced by a number of linguistic devices. One of these is by transliteration, the manner in which we adapted the Aztec word *chocolatl* to English pronunciation as "chocolate". Or new meanings may be given to old words (illustrated in English by our use of "Mirage" for a "jet fighter"), by compounding (English: "television"), by producing completely new words (English "Zoak", etc.), by onomatopoeia (English examples: "chug-chug" and "zip-(fastener)"), and by other methods.

The Aboriginal speakers also use metaphors and idioms, allegory and metonymy, and other figures of speech. By intonation they can indicate attitudes and emotions, such as irony, sarcasm, surprise and interest. Although their literature is unwritten, they have a vast store of mythology and tradition, of narratives and knowledge. Even the least widely spoken Aboriginal languages are adequate for expressing all the thoughts and ideas of the people using them.

Australian Aboriginal languages, therefore, may be useful tools for communication and education. Indeed, as a team of UNESCO experts have reported, "There is nothing in the structure of any language which precludes it from becoming a vehicle of modern civilization." (*The Use of Vernacular Language in Education*, p. 68.)

Demands of the programme

The question now arises. "Is not the use of Aboriginal languages itself a barrier to assimilation?"

This question has two sides, depending on who is using the Aboriginal language. The fact that the people themselves can speak in their own vernaculars need be no barrier to their learning the national language or to their participating in the wider life of the European-Australian culture. Multilingualism is no disgrace in our society.

If we ask what is the effect on our programme should we ourselves use the Aboriginal languages, we may better answer the question by first looking at the nature of the programme.

Whether we are Government administrators, schoolteachers, social workers or missionaries, we are convinced (axiomatically) that we have "the goods". Through our knowledge of man's history and of the progress of modern civilization, we can perceive that the Aboriginal peoples of Australia are in an unenviable plight. Their cultural outlook, their animistic beliefs, their economy, their habits and customs are crumbling beneath the onslaught of world change. Their sanctions are inadequate in the face of the present culture clash.

Whether we are driven by love, by genuine concern for the people, or merely by the conviction that "misfits are a nuisance", the programme of assimilation is being initiated by us. We believe we have the goods whether the people realize their need or not.

To sell our goods, then, or, in other words, to lead the people to an acceptance of our policies and outlook, we should recognize three demands of our programme. These are listed without any reference to the principles of salesmanship.

Need to advertise

For the welfare worker this may mean advertising the value of Western standards of hygiene, or the need to work for a living, or the advantages of modern housing. For the missionary this may mean the presentation of the Gospel message.

Foreigners, seeking to sell their goods (or their ideologies) on the Australian market, realize the folly of advertising in languages alien to their English-speaking customers. Even the prestige dialect of the upper classes may be avoided in order

to reach the man in the street. The most effective way to reach a man's mind is through his own mother tongue.

Should we expect the customer to learn our language so that we can advertise our goods, while he is still convinced that his own commodity is better?

Need to Decide

Advertising is not enough. There is also need to meet the objections of the customer, to be able to discuss his problems, to be able to lead him through the maze of complexities of cultural change to the place of acceptance and committal to new standards of living and working.

The deep questions of a man's soul are not easily answered in an alien tongue. Identification with the customer by the use of his mother tongue is the arm around the shoulder which helps the fearful to take the decisive step.

Need to Give Instruction

Without clear and adequate instructions for its use, the housewife is likely to neglect the new vacuum cleaner and return to the use of the old broom. Adjustment to a new cultural outlook, to a new set of laws and customs, to new beliefs and standards, is a complex operation. Special instruction is needed. Instructions must be easy to follow. While written directions may be available in several languages, the traveller in new territory will eagerly seek for those supplied in his own language. It is frustrating, and even awe-inspiring, to be surrounded by strange, commanding voices; but one word in a known tongue reveals that a friendly helper is near.

The Tools are Now Available

Not only are there a number of Aboriginal languages available for immediate use, but also available are the means by which we may speedily acquire the ability to use these tools.

The words, "speedily" and "ability", cover two of the requirements for placing language acquisition within the grasp of the welfare officer and the mission worker. The other requirement, namely *incentive*, is a personal matter, but one which should exist already if the worker is genuine.

Aboriginal languages which can be used to advantage in the carrying out of our programme fall into two categories: (1) Those which have been analysed and described and may be learned

through written grammars and dictionaries, or even at high-pressure assimilation courses. (2) Those which remain unanalysed, or have not been set up in lesson form yet.

If the language of your area of interest falls into the first category, a short, intensive course, could put the rudiments of the language within your grasp. Better, it could enable you to use the language immediately and to acquire greater facility and a larger vocabulary on the field.

Should your language fall into the second category and there is no linguist already assigned to analyse and describe it, for you there is an

increasing number of courses in modern descriptive linguistics becoming available in Australia. At such courses, the tools for breaking into new languages are not only put into the hands, but facility in using them is given at linguistic workshops and in field simulation sessions.

The learning of any language means much discipline of mind, a great deal of determination, and the willingness to become a little child again. The acquisition of an Aboriginal language, however, is not only a valuable instrument in the hand of the welfare worker, the educator or the missionary; but it is also the mark of identification which convinces the Aboriginal that these are his friends.

Monash University Scholarships for Aborigines

Applications are invited for two scholarships which have been established to enable persons of Australian Aboriginal descent to complete an undergraduate course at Monash University.

Applicants must be Australian Aborigines or persons of Aboriginal descent who either have satisfied the matriculation requirements prescribed for admission to the appropriate faculty of an Australian University or expect to satisfy such requirements prior to 1st March, 1969.

The scholarships will cover all reasonable costs necessarily associated with living (including

transport, accommodation, and incidental expenses), tuition, and text books up to a maximum of \$1,200 per annum, for the duration of the course. Continued tenure of a scholarship will be subject to satisfactory progress.

Further details about the scholarships may be obtained from the undersigned, *with whom applications will close on 30th November, 1968.*

J. D. BUTCHART,
Academic Registrar

Wellington Road,
Clayton, Victoria 3168
Telephone 544.0811

Judy Inglis Essay Prize 1968

Judy Inglis worked among Aboriginal people in Melbourne and Adelaide and at the time of her death in a car accident in 1961 was employed by the Australian Institute of Aboriginal Studies. Her friends have donated money to enable an essay prize to be awarded in memory of her.

The rules for the 1968 competition are as follows:

1. A prize of \$50 will be given for the best essay on the place of Aborigines in Australian society.
2. The essay may deal with this topic as a whole or with any aspect of it.
3. The essay may be of any length not exceeding 10,000 words.

4. Entries must be typewritten or legibly hand-written, using one side of the paper only.
5. Essays will be judged by a panel of Judges to be selected by the Council of the Institute, and their decision will be final.
6. The results of the competition will be announced by 31st March, 1969.
7. Entries should be sent to the address shown below. Any entry arriving later than 1st December 1968 will be deemed to be ineligible.

The Secretary, Australian Institute of Aboriginal Studies, Box 553, Canberra City, A.C.T. 2601, Australia.

Organizers hope that the essay competition will be conducted each year.

Language discussed in N.S.W.

Aborigines at a 3-day school at Evans Head late in May were asked if they wanted to keep their language "alive", reports Lismore's *Northern Star* newspaper.

Language was one of three questions discussed at Evans Head.

Local Aborigines arranged the school, with the assistance of Sydney University's Department of Adult Education.

The other questions were:

- Do they want buildings for family education centres operating on their reserves?
- Do they want their own land for these buildings?

The questions were posed at the beginning of the camp by staff tutor with Sydney University's Adult Education Department in Newcastle, Mr Lex Grey.

He was for many years a pre-school officer for the Maori Education Foundation in New Zealand.

The Evans Head school discussed pre-schools at reserves in the district and heard reports from two Coraki Aboriginal women, Mrs Dorothy Knight and Miss Olga Yuke who recently returned from New Zealand.

A total of 27 adult Aborigines, with seven of their children, attended the camp.

The first Aboriginal pre-schools in Australia were launched in March last year at Box Ridge (Coraki), Tabulam and Woodenbong.

Maori women pre-school teachers visited Australia to assist them.

Mr Grey said the progress of the pre-school movement here generally had been "phenomenal". The two women who went to New Zealand were outstanding examples, he said. They were most articulate and had "really blossomed".

Mr Grey said the Aborigines would have to make up their own minds about the questions he had asked them.

He felt they were being denigrated by losing their own language. It was up to the university to see if they wanted to retain their language.

The "burning question" was land. They had told him they wanted their own land.

He was quite willing to assist with legal angles, but was not going to take the matter back to the university on the Aborigines' behalf. "We have enough to do with educating the children," he said. He said Aboriginal settlements generally were on Crown land.

"I think they have been dispossessed of their land. If a proper case was made they probably could repossess some of it," he said.

Must make stand

Mr Grey said, "We have to bring Aborigines to the point where they are prepared to make their own stand".

At the school the parents dug clay around Evans Head, with the aim of making their own bowls.

Mr Grey said they had been very receptive to the idea.

Also the women had brought from New Zealand mats, kits and skirts made from flax. They were encouraging others to go into swamps and on beaches to get materials to make similar articles here. These activities would help keep their pride of race, he said.

Mr Grey said he was happy with the attendance. He had stipulated that those present must be willing to go on training. The school was not to be used as a couple of days holiday.

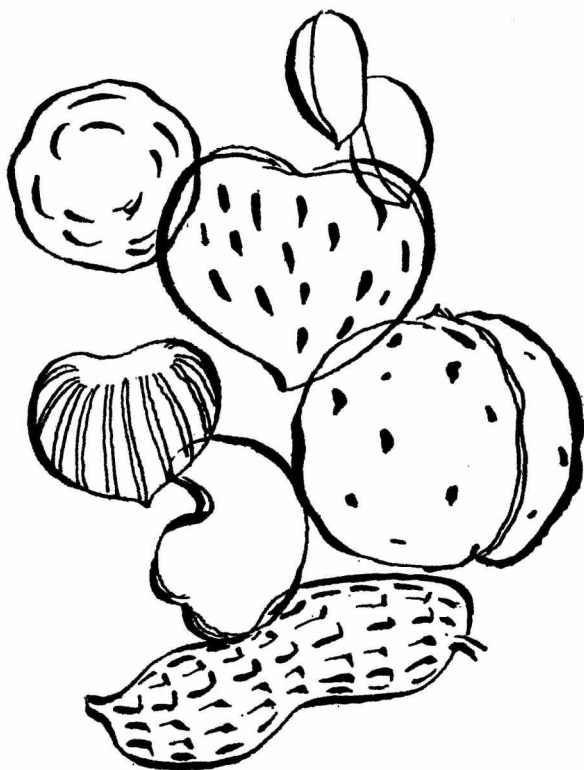
He would rather 27 workers than 60 "just loafing", Mr Grey added.

Mr Clive Williams, who lived at Woodenbong before going to Sydney, opened the school.

Social worker with the Aboriginal Foundation, Miss Eileen Lester, spoke at the opening of the school.

The two Coraki women returned from New Zealand, then gave their impressions.

Also at the school were University of N.S.W. students interested in the Abscol movement, Miss Bev. Henwood, Sydney University Aboriginal student, Mr Charles French, and secretary to a lecturer in adult education at Sydney University, Miss Gwen Watt.



These “nuts” are nice

Some human “nuts” will send you up the wall, but the edible nut gives you a highly concentrated food rich in protein, fat and calories. And most nuts also contain valuable amounts of iron and B-group vitamins, says the N.S.W. Department of Health.

Primitive man knew the value of nuts, which have become mainly a “nibbling food” since civilized man cultivated wheat, corn and rice.

Nut-producing trees are scattered among different families of plants in many parts of the world. Some, like the coconut, grow on palms in the tropics; others, like the cashew or the Brazil nut, grow on rare tropical trees in the dense jungles of South America.

The water chesnut is found in Asia; the hazelnut comes from a shrub which grows in Europe and North America, while the almond flourishes around

the Mediterranean and is not really a nut at all—but is the pit of a stone fruit related to the peach.

Walnuts were known to the ancient Greeks and Hebrews; the English walnut tree of today is a descendant of the original wild Persian tree.

Peanuts

Peanuts are really legumes—cousins of dried beans. They are usually classed as nuts because of their similar composition. Although peanuts originated in Brazil they are now grown wherever the climate is warm. Their high nutritional value is welcome in many underdeveloped countries.

The peanut is unique in that the flower stalk bends down and the young fruit are pushed into the ground where they ripen until they are dug up at harvest.

Peanuts can be eaten roasted, as peanut butter, or they can be crushed and heated to give the smooth yellow oil used for cooking and salads. Other products from peanuts include margarines, coffee substitutes, soaps, linoleum, ink, dyes, facial creams, axle grease and wood stains. Peanut shells make good fuel or cattle feed.

And they are highly nutritional, too.

Other nuts

Some of the many other kinds of nuts are chestnuts, pistachio nuts (green nuts grown in Turkey and Italy), pecans (small walnuts grown in the U.S.A.), and filberts (cultivated hazelnuts grown in Spain).

Nuts can make a worthwhile contribution to the diet, and could well be eaten instead of sweets. Because of their high density and the large amount of fibre present, nuts should be well chewed.

Chewing separates the fibre or cellulose and allows digestive juices to penetrate the nut. Very young children should not be given nuts because they may swallow them the “wrong way”.

If you are overweight, steer clear of nuts. Not only are they a concentrated source of proteins, fat and vitamins, they are also concentrated sources of calories (1 oz of nuts contains about 160 calories).

How to use them

Nuts are good “nibbling foods”, but they can be used to add flavour to salads, desserts, sandwiches, and sauces for meat dishes. Chopped nuts mixed with raisins, cream cheese or cottage cheese taste beaut.



Smoke Signals

TIP FOR THE MONTH. An old motor car cylinder head makes a good workshop anvil; its flat surface is solid for shaping or hammering metal, and spark plug and stud holes serve as openings for knocking out rivets, pins or bolts.

▶ David Kerin, 22-year-old blind physiotherapist who spent 5 years studying in London, has joined the staff of Bankstown District Hospital. David returned to Australia last year (see *Dawn*, January, 1968).

▶ Under the heading "Eggs-actly", the Western Australian Department of Native Welfare's publication *Newsletter* carried this item: "Recently, in an effort to meet the heavy tourist demand for carved emu eggs, the harassed Project Officer at the Department's Stock Centre in Perth sent out an urgent call for fresh supplies to our Eastern Division. Superintendent Cornish's pithy reply is worth recording. 'The possibility of obtaining emu eggs in August is so remote as to be unworthy of consideration', he said, '. . . in fact, the eggs have become so mobile as to present a definite traffic hazard. May I suggest that the order be pending until April, as, with only one breeding season per year, this project is strictly seasonal.'"

▶ Gay Gauntlet, winner of the \$29,000 Doomben Ten Thousand in July, was hardly favourite with its 25-1 starting price. But its Aboriginal jockey, well-known "Darby" McCarthy, didn't let that worry him, and Gay Gauntlet got up in the last stride to win by a nose from Academy Star.

▶ Nineteen-year-old Bob Ware, South Australia's first Aboriginal policeman, graduated at Fort Largs Academy in Adelaide late in June. Bob comes from Colona, on the West Coast.

▶ CSIRO scientists in Melbourne have proposed a plastic raincoat to keep Australia's sheep warm in winter. Almost a million sheep a year die from exposure to cold, wind and rain. Everyone knows that a sheep crossed with a kangaroo results in a woolly jumper. But a *plastic* raincoat? Surely the synthetics manufacturers are playing it a bit close to the (sheep's) bone.

▶ Napper, an Aboriginal tracker who works for the police in Northern Territory, lifted a car weighing nearly a ton off a woman trapped under it near the Queensland border early in July. The driver of the car, a woman, was killed in the accident, and her two women companions were injured. After freeing the trapped woman, Napper ran a mile to the Avon Downs police station.

▶ The petrol strike in July created a few good stories. An AMOCO garage at Mona Vale told prospective customers that "All My Octane's Cut Off". The two counters most rushed in a large Sydney store were selling locking caps for petrol tanks, and plastic syphon pumps. And a Melbourne-Sydney traveller hired a taxi cab for the trip because 'planes were grounded.

▶ A steam car returned to the factory in 1906 by its disappointed owner has helped make the family millionaires. The car gave its retired army officer owner a lot of trouble, so the factory returned him its purchase price—\$800—in the form of shares, because the firm was short of cash at the time. A few months ago the firm became a public company, and the shares, which had been gathering dust since 1906, were found by the family to be worth \$2,143,000.

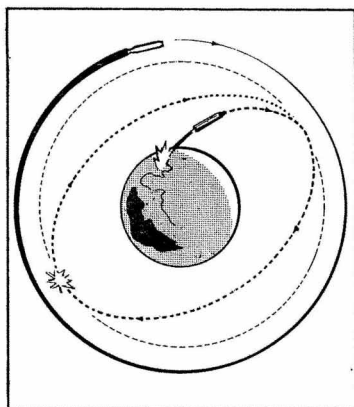
▶ Aboriginal Margaret Valadian, of Darwin, has been elected president of an educational institution which allows grants to 500 students from the United States and 30 countries in Asia and the Pacific areas. The students study at the University of Hawaii, where 11 Australian students, including Miss Valadian, are studying for advanced degrees under the grants. Miss Valadian graduated from the University of Queensland in 1966 with a bachelor's degree in social studies. She went to Hawaii in September 1967, to work for a master's degree in social welfare.

▶ The manager and staff of a posh Sydney suburb supermarket couldn't understand why they found packs of freshly ground coffee hidden in stacks of

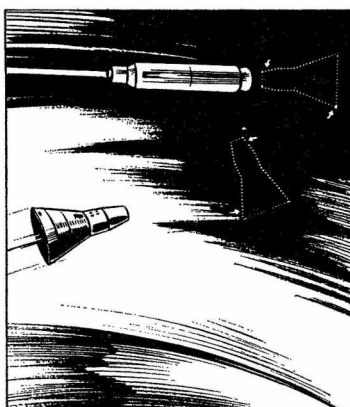
soap powders, jams, and so on. The culprit was a good customer with a compulsive urge to grind coffee in the self service machine. Why did she do it, and not buy the coffee? She loves the aroma of ground coffee beans, but doesn't drink coffee.

▶ Good on you Lionel!!! In his first title defence world bantamweight champion Lionel Rose narrowly defeated on points his Japanese challenger Takeo Sakurai in Tokyo early in July. Lionel was behind on points till the sixth round, when he began the lion-hearted effort which enabled him to retain his title. Lionel's friend and manager Jack Rennie, said that he would not let Lionel defend his title for less than \$60,000, and he would not fight non-title bouts for less than \$20,000 each.

IT'S A FACT



The U.S. Gemini-6 rendezvous in space project set for early 1966 will follow this procedure. First the Agena target vehicle is launched into a circular orbit (solid line) 298 kilometers high. About 100 minutes later, astronauts Schirra and Stafford, in Gemini-6, are launched into an elliptical orbit (broken line). At point X, the Gemini pilot fires booster rockets which place the craft in a circular orbit. As the astronauts maneuver their spacecraft into a higher orbit they begin to catch up with



the unmanned target vehicle. The astronauts are aided by their own radar and information from ground stations in making the correct maneuvers required to intercept Agena. When the distance between the two craft is reduced to 67 kilometers, the astronauts fire a powerful rocket burst which boosts them into a position slightly ahead of and facing Agena. Both craft are now in the same orbit and traveling at the same speed—about 32,000 kilometers per hour. However, there is no sensation of speed—



both craft appear to be simply hanging in space. The Gemini crew edge their ship closer to Agena by gentle puffs from the maneuvering rockets. The rendezvous and docking are completed when Gemini's neck is inserted into Agena's docking collar. Later, the two craft will be separated. Agena will be put through additional maneuvers on command from ground stations and Gemini-6 will return home.

Pete's Page

Hello Kids,

What did you do to celebrate National Aborigines Day in July? If you did very little, or nothing, make sure you play a bigger part next year. Perhaps your schoolteacher will help you plan for it. Why not ask her?

National Aborigines Day is held each year to let everyone know the skills and abilities of Aborigines and their needs and problems. This helps increase friendliness and understanding between Aborigines and whites.

Many years ago Aboriginal people had little chance to become successful, but now things are far, far better. Boys and girls, you must not think that being Aboriginal means that you cannot be good at whatever you want to do. But you have to work hard.

Nowadays you can look almost anywhere and see Aborigines who have been successful in their efforts. You will find them working as singers and musicians, schoolteachers, policemen, professional footballers and in other sports, nurses, in the army and navy, in the printing industry and most other industries, in medicine—it's a long list.

Late in June there were newspaper stories about a man—not Aboriginal—who was crippled by polio when he was 9 years old, and who returned to Australia many years later as a world famous ballet dancer.

“That would be hard to do”, I'll bet you would say. But think about David Kerin, a young Aborigine who overcame blindness to become—after 5 years hard work in London—a qualified physiotherapist. (Physiotherapy is the electrical

treatment and massage of the human body.) That was very hard to do, and don't forget that David is an Aborigine.

By the way kids, how have you liked my “What is it?” puzzles? There's another one on this page. See how you go.

That's all for now kids,

See you next month.

Pete

WHAT IS IT?

See if you can recognize what this picture shows. This is not a competition. Look for the answer on page 7.



