

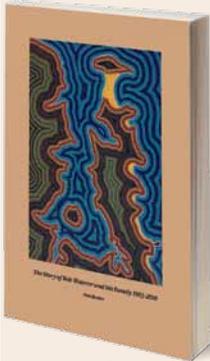
asgmwp.net

Elimatta

Spring 2011

Aboriginal Support Group – Manly Warringah Pittwater

ASG acknowledges the Guringai People, the traditional owners of the lands and the waters of this area.



The Story of Bob Waterer and his Family 1803-2010

When Bob Waterer found a leather pouch containing family certificates he was elated.

For him "...it put beyond doubt that our family's heritage, traced through the female line, went back to the Broken Bay Aboriginal clan led by Bungaree."

The Story of Bob Waterer and his Family covers more than 200 years and this book project began in a very small way some 4 years ago. The Aboriginal Support Group – Manly Warringah Pittwater published a story in *Elimatta* about Bob's discovery of that leather folder containing family history records for some of his ancestors.

Earlier his cousin Agnes had seen a book advertised in a Gosford newspaper, *Love among the Prawns* written by Hawkesbury historian Tom Richmond. She purchased the book thinking it might be interesting as it was about families of the Hawkesbury River and they knew that their families came from that area.

An Aboriginal woman called Biddy and a German convict lived in an isolated place on the Hawkesbury River called Marramarra Creek. They had ten children; three were thought to have died as infants and of the other seven only the first four were known about; no trace could be found of the last three. These had been identified as Catherine, James and Charles.

Agnes realised that their great grandmother was Catherine and that they had two great great uncles named James and Charles. Agnes made contact with Tom Richmond who was delighted with what Agnes told him. The missing three had been found.

Bob was determined to locate his parent's certificates to begin to prove their ancestry and a few days before his sister's house was demolished he was successful.

The ASG was excited about Bob's find. Perhaps they could expand what was known about Bob's ancestors and write a book. Tom Richmond kindly allowed us access to his early research.

I am a member of the Aboriginal Support Group – Manly Warringah Pittwater and am very proud that I was given the opportunity to write this book.

It has been a journey of discovery. There were times of frustration but slowly challenges slipped away and writing and editing became a great pleasure as Pat Frater and I teamed to bring to life this incredible story.

We never ceased to be amazed by Bob's incredible recall of the details of his life. There were bursts of excitement as additional descendants of Sarah Biddy Wallace were found; many providing valuable new family information. There was satisfaction as additional documentation allowed us to expand the story. I was keen to help readers understand more about the people, places and happenings that were the background of this book, and so expanded the endnotes to provide far more than references.

Sarah Biddy Wallace, later Sarah Biddy Lewis, was an incredible person; it would seem that she began life as a member of the Aboriginal Clan led by Bungaree. She adapted to the changing lifestyle as Sydney grew from a village to a city. She lived to see railways crossing the

nation and the telegraph linking the settlements. She was industrious and compassionate as were her children. She loved her family and would have been intensely proud of the achievements of all of her descendants.

Her daughter Catherine was known as *the Queen of Scotland Island*. The question arose about the ownership of Scotland Island after the death of Joseph Bens? We didn't have a very good answer so more research was needed, before we unraveled the full story. Step back in time as the lives of the descendants of Sarah Biddy Wallace unfold and find out more about the places they lived – especially Marramarra Creek on the Hawkesbury, Brookvale and Scotland Island.

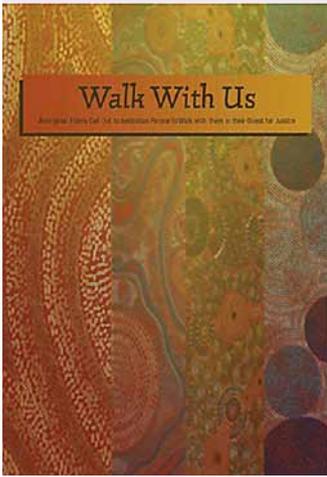


Bob and Nan sign copies at the Launch

Continued Page 3

Nan Bosler





Launching of

Walk With Us

Aboriginal Elders Call Out to Australian People
to Walk with them in their Quest for Justice

Walk With Us is the long awaited sequel to last year's highly regarded and recommended *This Is What We Said*. Since its publication in August 2011, *Walk With Us* has

been launched in various cities around Australia like Melbourne, Sydney, Canberra and Perth.

In Sydney it was launched in Glebe on Thursday, 1 September 2011 by Nicole Watson, Research Fellow, Jumbunna Indigenous House of Learning and Jeff McMullen, CEO (Honorary) of Ian Thorpe's Fountain for Youth. Auntie Millie Ingram did the *Welcome to Country*. The Sydney launch was highly successful with about 120 people packing out the top floor of the book store *gleebooks*. In the audience were among others notable people like Paul Coe, Eva Cox, Lola Forrester, Graeme Mundine and Don Palmer. Sky News was recording the launch as well. The three brilliant speakers were very informative, emotional and motivating. The evening was highly inspiring with speeches that went straight to the heart. The comments of the NT Elders featured in *Walk With Us* were echoed in their excellent speeches.

Aunty Millie gave a powerful *Welcome to Country* and stated that it is heartbreaking to read the words of the people from the Northern Territory included in *Walk With Us*. She concluded with an appeal to help our brothers and sisters in the Northern Territory, encouraging us to speak out and tell our fellow people.

Ms Nicole Watson said that "at a community level, the *Intervention* has enabled the Commonwealth to seize control of Aboriginal lands not only the most valuable asset of many communities, but the lynch pin of identity and culture. The imposition of government business managers has usurped community initiative and contributed to a sense of powerlessness." Towards the end of her speech she remarked "We need to spread the word that these measures are inhumane and they do more harm than good. We also need to spread the word that each one of us is diminished while these measures remain in place. Aboriginal people in the Northern Territory deserve better. All Australians deserve better than measures that degrade and dehumanise the most marginalised people in our society. And we must tell our fellow Australians this." She concluded by reading out the highly moving Elders Statement of 7 February 2011 included in *Walk With Us*.

Mr McMullen began by saying that the *Welcome to Country* by Aunty Millie and the Elders Statement read by Ms Watson goes to the heart of the issue, that we walk in

an Aboriginal land, and the fight for Aboriginal lands and the future of the homelands is the great moral challenge facing all of us and facing this country. He motivated the audience to raise their voice about the ongoing injustices occurring through the NT Intervention, there is something we all could do. Emphasising that it is important for people to know that there will be no future funding for homelands when the Federal government's funding next year ends, he pointed out that Paul Henderson's recent offer to stop using the word *Intervention* would not change the discrimination as the policy itself remains intact. Then he conveyed a heartfelt message from Rosalie Kunoth-Monks, whose quotes are also featured in the book, that she wanted the audience to know that the voices in this book are true and this is what is happening and they want others to walk with them.

Mr McMullen reminded us that Brian Manning had said "don't forget the reason that really the Wave Hill Walk Off succeeded in winning back that land was unity". He also praised Amnesty International's new strong campaign, the homelands campaign, pointing out its report *The Land Holds Us* would be an excellent accompanying piece to *Walk With Us*. Towards the end he invited audience members to get copies of the book to give to others who don't know about the issues. He finished by saying that *Walk With Us* "says it all, this is a book that you can read, you will learn a lot more from it, it is a book that is so powerful, ...give it to someone that also has some power, give this book to someone who will take action, who will lend a hand and actually walk with these Aboriginal people".

The evening concluded with a highly stimulating Q&A session with very active audience participation and statements by Lola Forrester and Eva Cox among others.

In the article *Resetting our relationship with Aboriginal people* of 29 August 2011 Michelle Fahy writes "in the divisive environment of the Intervention, true partnership seems further away than ever. Why is this so hard? Given the amount of debate on Indigenous issues, the absence of the voices of the people concerned is telling. So the launch this week of a new book by the group '*concerned Australians*' is cause for celebration."

A compilation from the evening as well as the complete speeches can be found at:

<http://stoptheintervention.org/facts/films-and-literature/book-walk-with-us/videos-www>



Continued from Cover Page...

The Story of Bob Waterer and his Family – 1803-2010

The Man behind the story

Bob Waterer learnt of his Aboriginal Heritage at the age of 81 and this discovery has given him a thirst for knowledge about his ancestors.

He was Brookvale born and bred; as a youngster he sought odd jobs to help support his mother as she brought up 4 children on her own; he had no fear of racing his billy cart down the steepest of hills; he was a sportsman; he was a soldier; he was a baker; he was a loving husband and he is a loving father.

Bob Waterer is a Guringai Man.



Bob (seated) with his family at the book launch on July 29, 2011 at Warringah Council Chambers.
Photo Courtesy Christine Waterer

This book will enrich the cultural studies for our students for many years to come.

Desley Morgan, Vice President NSW Primary Principals Assn.

An outstanding book and not just in a Sydney context. Highly recommend.

Frank Pearce, Catholic Education Commission NSW.

Is it ok if I give it pride of place in the family history part of our library?

Daryn McKenny, Miromaa Aboriginal Language and Technology Centre.

A fascinating piece of local history...so much detailed information and illustrations...engaging!

Sally Thomson, Narrabeen Sports High School

Well researched and beautifully presented. Thankyou!

Robyn Condrick, Northern Beaches Secondary College.

A book of immense local interest...a source of historical information for generations...

Liz Liddelow, Avalon Community Library

The ASG celebrates Bob's story

at the ASG Meeting and Information Night – Mona Vale Community Hall Monday 12th September

Members and friends came to hear more about *the Story of Bob Waterer and his Family*, and to celebrate this remarkable book published by the ASG-MWP.

It was a great opportunity to meet Bob Waterer and author Nan Bosler and ask questions about the fascinating discoveries made during their extensive and meticulous research.

The door prize was a copy of the book – which was happily received by the lucky winner.

Anna Bell, a long-time member of the ASG, presented Bob with framed print of the book's cover – featuring a painting of Pittwater by Narrabeen artist Paul McCarthy.

Pat Frater was kept busy selling copies after the meeting and entertainment was provided with Cody playing the didgeridoo and the singing of the National Anthem in tongue by Corey Kirk.

The night concluded with everybody invited to have a cup of tea with Bob and Nan.

The next ASG-MWP Meeting will be on the 14th November at 7.30pm At Mona Vale Community Hall. All welcome.

STOP PRESS

The *Scotland Island Residents Association* has invited Nan Bosler and Bob Waterer to speak about the book.

Sunday October 30, 4-6pm, At the community hall on Scotland Island.

Admission is \$5 – includes afternoon tea.

Enquiries: editor@scotlandisland.org.au



ADVANCE AUSTRALIA FAIR

An Indigenous Translation

The song, **Kutju Australia** (*Go Forward Australia*), was translated into the central Australian language of Luritja by the Northern Territory MP Alison Nararula Anderson and the folk musician Ted Egan, and sung by children from Sydney's Killara School and Ntaria School in Hermannsburg.

"Hearing our anthem sung in one of the world's oldest surviving languages is a truly uplifting experience, and encourages students to think about the central role Aboriginal and Torres Strait Islanders play in our country's story," Mr Peter Garrett said.

Mr Egan said he hoped the project would encourage other Indigenous communities to explore new ways of recording and teaching their languages. Only about 40 of the 300 indigenous languages that were spoken before European settlement survive today. And while thousands of Indigenous people have a traditional language as their first means of communication, few can read and write both their traditional language and English at a high level.

Mr Egan said he hoped greater appreciation for Indigenous languages and cultures in the education system would foster stronger connections between Aboriginal parents and their children's schools.

He said music could make Indigenous languages enjoyable for children, and could overcome a discomfort among many Australians with Aboriginal issues.

"There is so much inbuilt resistance to meaningful Aboriginal issues ... but if you do it with kids, people say *aren't they lovely*", Mr Egan said. "And the kids love it. They say *now I can speak Australian*."

Ted Egan has written to the Department of Prime Minister and Cabinet suggesting Australia follow the lead of New Zealand, which has an anthem with a first verse commonly sung in Maori.

At the moment our *official* national anthem, by Federal Statute, consists of verses 1 and 2 of the song *Advance Australia Fair*, composed by Peter McCormick, sung in English. The Commonwealth of Australia has



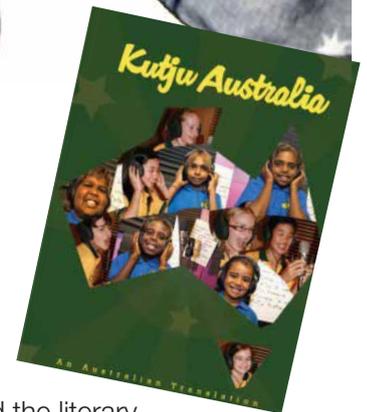
copyright over our anthem and thus would have the authority to decree that a new, desirable option might be to have a traditional, approved opening verse, followed by the first verse of the McCormick song.

Kutju Australia combined the literary skills of First Australian Alison Nararula Anderson MLA, the enthusiasm and talent of the children and staff of Ntaria (NT) and Killara (NSW) schools, the recording skills of Sugarkane Music, the filming skills of Alice Springs Film and Television, under the co-ordination of Ted Egan.

Nararula can speak, read and write five traditional languages, plus English, at a fluent level. While she is almost unique in this respect, there are plenty of people in Australia whose combined talents could be incorporated into a scheme to promote the desirable body of scholarship.

Source: *A Body of Scholarship/Kutju*
www.tedegan.com.au

Article appeared at: www.smh.com.au Thurs 7 July 2011



Thankyou...



RSL CLUB

Dee Why RSL Club for their support to the Aboriginal Support Group—Manly Warringah Pittwater; the funds will go towards, Layout, printing, web design and distribution of *Elimatta* Newsletter.



Pittwater RSL Club for providing funds that will be put towards our ASG—MWP Information Nights which feature guest speakers on Indigenous issues.



Lizzie Landers and Jan Kirk of ASG—MWP at the Pittwater RSL Sponsorship Evening
 Photo courtesy pittwateronlinenews.com





KIDS HOPE AUS®

Following on from the February launch of the *Kids Hope* program which was previously reported in the Autumn edition of *Elimatta*, Matt Elkan and Mark Corbett-Jones from St John's Anglican Church Mona Vale along with John Lamerton from World Vision, visited the Northern Territory in March. One of the primary goals of this trip for the St John's team was to get a first-hand view of the situation in the Northern Territory and the challenges being faced by Aboriginal and Torres Strait Islander people. We came away with a much better understanding and it confirms our view that the situation is very complex with no simple solution possible. From an educational perspective the following points highlight some of the key challenges faced by Aboriginal and Torres Strait Islander people. This information was provided to us directly by the people living and working in the Northern Territory:

- Northern Territory law now imposes fines on families for non-attendance of their children at school which now means more Aboriginal and Torres Strait Islander children are attending.
- Some kids have very little education or the social skills needed to attend school even at the primary level therefore they can be very disruptive in class.
- 250 plus Aboriginal and Torres Strait Islander languages.
- English may be an Aboriginal and Torres Strait Islander persons 2nd, 3rd or 4th language spoken.
- All government school education is in English.
- Some Aboriginal and Torres Strait Islander people who live in community (as opposed to towns and cities) may not speak English often and therefore can lose these language skills over time.
- Aboriginal and Torres Strait Islander people do not generally read or write in their own language, let alone English.

Based on this visit, we came away with the view that the *Kids Hope* program is a great place to start as it can make a real difference to the lives of the children involved. The team also met some of the local Northern Territory churches who had commenced the training required by *World Vision* and will be doing the mentoring. Mark said it was great meeting these people, getting to know them and see how much they care for the children in their communities. Since then, one church in

Alice Springs commenced mentoring last school term with very positive feedback from the mentors and more importantly, the kids. Two of the churches in Darwin will commence mentoring in Term 1 2012.

KIDS HOPE AUS is a one-to-one mentoring and support program for disadvantaged children. The aim is to improve opportunities for mentored children in the areas of education, self-confidence and wellbeing. *KIDS HOPE AUS* focuses on children at primary school because during this phase the children are most likely to benefit from a close relationship with an adult. This is when self-esteem and values are learned, and critical academic skills are acquired. Positive human relationships are essential for children to grow up happy and healthy. The focus of St John's involvement in this program is to assist Aboriginal and Torres Strait Islander children who the parents and schools identify as having a need.



World Vision Office Alice Springs – from left to right: Theresa Hutchins & Liz Mullen (World Vision staff based in Alice), Baptist Minister Yuendumu Community Christopher Poulson and wife Lisa from the Warlpiri Nation, Mark Corbett-Jones, Kath & Matt Elkan (footies donated by St Johns to Christopher)
Photo thanks/ Mark Corbett-Jones

For more information about *KIDS HOPE AUS* please contact – *World Vision* on 13 32 40, or <http://www.worldvision.com.au/OurWork/Solutions/KidsHopeAus.aspx>

For more information about roject 1 Kids Hope or Neighbourhood 22:39 please contact St John's Anglican Church at stjohnsmonavale@inet.com.au



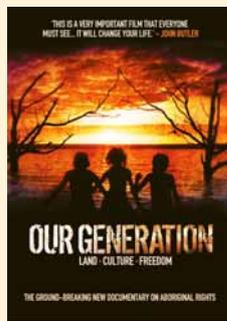
OUR GENERATION

Documentary and Jeff McMullen OAM: On 24th July the film that shows the effects of the *Intervention* on the people of the Northern Territory was shown in Avalon. The Avalon Group of *Amnesty International* combined with the members of Avalon Baptist Church to make this film available to the people in Pittwater area. We were anxious to cut through the political clichés and to show people the reality of the discrimination that has been criticized by the United Nations.

Jeff McMullen spoke with passion and commitment and huge knowledge of the situation in the communities. He also gave valuable comment on the present struggle to get Indigenous people recognised in the Australian Constitution. The audience was very moved, and anxious to help. The discussion continued right through the serving of supper and into the night. About 90% of the listeners signed the petition from Amnesty International to the Prime Minister, asking for full restoration of Indigenous rights to Aboriginal people.

The Aboriginal Support Group had a table of information materials and were selling the *Our Generation* DVD. Many bought copies to show their family and friends. The big audience (about 120 or more) were very motivated. Many have asked how they can help and have been referred to the Support Group.

Kath Moody



Sabine Kacha enjoyed the night ▶



Jeff continued the discussion into the night ▼



AINSLIE ORCHER 15 YEARS OLD

Head of the Department of Education and Communities' Aboriginal Education Training Division



Ainslie was one of 20 students across the state to fill the role for the day. She said she would like to see a better partnership between schools, families and communities, with an improved understanding for Aboriginal students in the workplace. Well done Ainslie – congratulations!

Man, 96, wins top Indigenous art award

A 96-year-old man who only began painting five years ago has won Australia's premier indigenous art award.

Dickie Minyintiri, born in Pilpirinyi, Western Australia, was named the winner of the Telstra National Aboriginal and Torres Strait Islander Art Award.

Other artists who took home category prizes at the awards were Ricardo Idagi (new media), Dennis Nona (works on paper), Raelene Kerinauia (bark painting), Gali Yalkarriwuy Gurruwiwi (three-dimensional award) and Bobby West Tjupurrula (general painting).

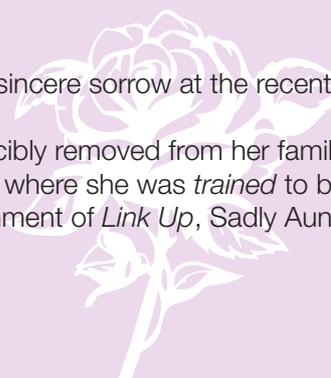
Congratulation to all of you!

Tribute to Aunty Lola Edwards

Aboriginal Support Group–Manly Warringah Pittwater wishes to express their sincere sorrow at the recent passing of a truly inspiring Aboriginal woman, Aunty Lola Edwards.

The loss of a significant member of Australia's true history. Aunty Lola was forcibly removed from her family in Tingha at age 4 and spent 13 years at Cootamundra Aboriginal Training school where she was *trained* to be a domestic. Aunty Lola along with her sister Coral, was instrumental in the establishment of *Link Up*, Sadly Aunty Lola did not reconnect with her own mother until 1982 through the efforts of *Link Up*.

Aunty Lola has tirelessly campaigned for the *girls* of Cootamundra She will be very sadly missed.



Our Kimberley is

NOT FOR SALE



The fight is on...

Today the Indigenous families of the Kimberley are fighting to hold on to their history, traditions and culture and maintain their custodial tie with country and this battle is tearing these communities apart.

There are so many issues that committed, passionate members of the community are fighting but this is a battle that is happening so far away on the other side of Australia and receiving very little mainstream media attention and yet has national and international ramifications and impacts.

The local communities and traditional families are struggling to fight against the might, power, privilege and money of the mega-rich petrochemical and mining industries.

The Kimberley is recognised internationally as the last unspoiled true wilderness.

Its pristine coast is home to over 20,000 Humpback whales which return each year to give birth and it is one of the rarest environments on earth today; a large-scale ecological reference site in which ecological and evolutionary processes are still unfolding.

The environment will be destroyed, wildlife lost, businesses which rely on pristine wilderness will go to the wall, local communities will not survive, Indigenous Australians will lose their connection to the land, their communities displaced and dispossessed and lives will be ruined.

The Kimberley needs spiritual warriors and you have shown by your advocacy that you work for the people, want justice for Indigenous Australians and committed to *be there* and will take action to achieve those aims.

If the Kimberley is turned into an industrial wasteland we stand to lose indigenous culture, history, tradition and song lines, local communities and families, Humpback whales, snubfin dolphins, dugongs, flat back turtles, coral reefs, 150,000 migratory birds, rare and vulnerable animal species, dinosaur prints, aboriginal rock art, complex and crucial ecosystems and as stated by the experts so much more not even discovered yet. In return the Kimberley will become the biggest pollution site in Australia.

The first mega gas hub will pour 39 million tonnes of greenhouse gas emissions + 66,000 tonnes carcinogenic and toxic chemicals into the air amounting to 6% of Australia's total emissions in one year only. Absolutely catastrophic when you consider Australians are working towards minimising their carbon footprints and committed to achieving zero emissions.

*Submitted by Barbara Devine
bdevine@iprimus.com.au*



http://youtu.be/81XXRTWNE_4

<http://youtu.be/YEHOC60X2g0>

Save the Kimberley Whales

Please add your names to the petition
and show your support!

<http://www.thepetitionsite.com/47/please-save-the-kimberley-and-the-whales/>

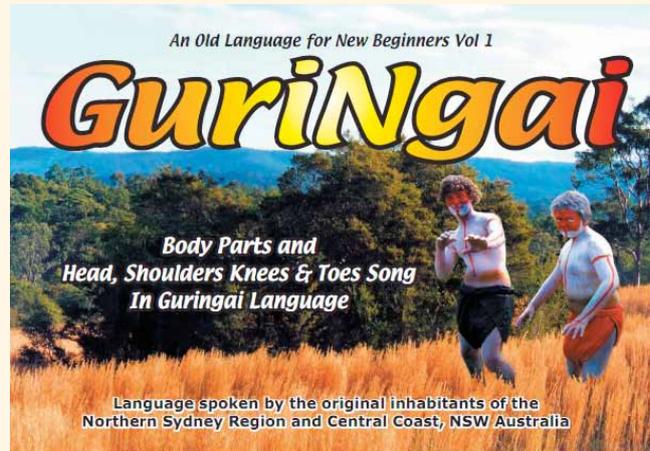


Language spoken by the original inhabitants of the Northern Sydney Region and Central Coast, NSW Australia

Guringai

English

Wallerung	(wolla-ring)	.....	Head
Migay	(mi-gay)	.....	Eyes
Binna	(bi-nna)	.....	Ears
Nuko	(noo-ko)	.....	Nose
Coolla	(coo-lla)	.....	Mouth
Gerri	(ge-rree)	.....	Chin
Berraring	(ber-rar-ing)	.....	Chest
Meronga	(mer-rong)	.....	Shoulder
Noona	(noo-nar)	.....	Elbow
Waddi	(wo-dy)	.....	Arm
Beeyang	(bee-yang)	.....	Knees
Jena	(jena)	.....	Feet



Language can be a tool that either empowers or disempowers people

In Australia's history the use of the term *invasion* or *settlement*, would depend on *whether you were standing on the shore or on a ship in Botany Bay*.

Aboriginal communities are diverse as any other community. They are not all one cultural group and not all the same. Every community will have common ground and similarities, but also very different issues. Too often it is assumed that one Aboriginal person is the knowledge holder and sole voice for the whole community in which they live. There are different ways of communicating, different understandings, different sensitive issues, different *Elders*.

The names *Indigenous*, *Aboriginal* and *Torres Strait Islander* are not the original names people used to identify themselves. These names are a legacy of colonisation labels imposed on a range of people with diverse cultures and languages. It is important to remember that before, during and after the invasion the *First Nations'* people of this land identified themselves by their *country*, such as Darug, Carigal, Cammeraigal, Tharawal, Eora, and so on.

The term *Indigenous* is used when referring to the two *First Nations'* people of Australia – Aboriginal and Torres Strait Islander peoples.

The term *Aboriginal* refers specifically to the Aboriginal people of mainland Australia and does not necessarily include Australia's other Indigenous population – Torres Strait Islanders.

The first letter of *Aboriginal* and *Indigenous* are always capitalised. Not doing this is regarded by Aboriginal people as being *racist, offensive and belittling, a way of negating our identity and nationality and can be similar to misspelling a person's name (gail or dianne) or another country name (chinese, european) by not capitalising*.

Source: *Use of appropriate language when working with Aboriginal communities in NSW*
NSW Department of Community Services
July 2007



Krakouer – a play by Reg Cribb

Thanks to the Seymour Centre and Annie Brito, a number of us received tickets to *Krakouer*. On the appointed night a huge storm hit Sydney – houses flooded, lights out, a horrible night. I managed to change my tickets to another night. The play was a joy, funny, historically accurate, weepingly tragic. On stage two youngish actors the whole time were passing an AFL football. On a screen, film footage showed the magic of the Krakouer brothers.

In most cultures you receive your voting preference, your religion and your racial attitudes very early on. In Melbourne you get your footy team. I am a St Kilda fan.

For me, the Seymour Centre's generosity was gratefully accepted.

Lizzie Landers

Aboriginal sacred stone cut from UK sale

A sacred Aboriginal stone, which according to tradition should never be viewed by women, was reportedly withdrawn from auction in Britain today after the sale caused outrage in Australia.

The delicately etched flat *Tjuringas* stone, which normally would only ever have been handled by initiated male elders, was offered for sale by a British woman who was given it as a birthday gift more than 50 years ago.

But Canterbury Auction Galleries said it had decided against auctioning the ritual stone, which was expected to fetch up to \$US9500 (\$9070), after being approached by the Australian High Commission in London and cultural experts.

"I've spoken to the vendor and you can be the first to know that we're withdrawing it from auction," the auction house's managing director Tony Pratt told the ABC.

"Obviously my vendor and myself don't wish to offend anybody from the Aboriginal races," he said.

Mr Pratt said it was a museum-quality artefact, "but I've realised how important this has become".

He added that he hoped the stone could be returned to Australia.

The potential sale had outraged Aboriginal experts, who said the stone was so important to the Arrernte people of the central desert region that museums in Australia refuse to exhibit it out of respect for their beliefs.

In a note on the sale, the auction house said the "Kent lady" had been given the 26.7 centimetres by 15.2 centimetres oval stone by writer Archer Russell, a man she knew only briefly in Sydney in 1959.

Russell, who spent months in the central desert region, also gave the unnamed woman, who at one time worked as an actress on Australian television, a *well-used boomerang*.

"I called the *Churinga (Tjuringas)* my dreaming stone," she is quoted as saying in the auction house notes.

"As I can't divide it between my two sons, I have decided to sell it. Archer was a kind, loving man and I know he would approve."

Bernice Murphy, national director of Museums Australia, said *Tjuringas* were the most sacred objects in Aboriginal culture and anyone with an affinity for Indigenous beliefs would not have given one to a white English woman as a birthday gift.

"It's the most sacrilegious thing you could do in men's Aboriginal cultural terms to do that," she said, adding that returning such objects to their traditional owners was of great importance.

The stones held a powerful spiritual attachment to the "particular people whose whole identity is kind of resonating around the markings on that little stone", she added.

AAP September 07, 2011

WALK-OFF at Wave Hill 45th Anniversary

August is the month we remember that *walk-off* and also the later Northern Territory Land Rights Act.

However in recent times little is written about an earlier strike that took place in Western Australia in 1946. Between the 1890's and 1920's Aboriginal workers were paid only in rations of food and clothing. During the 1920's some workers began to receive minimal wages and the 1936 Native Affairs Act compelled pastoralists to provide shelter and medical needs for Aboriginal workers but this was never enforced. In 1942 there was a meeting of people interested in starting a strike on the 1st May – but it was postponed because of WWII.

On the 1st May 1946, Aboriginal workers from 27 stations in Western Australia went on strike for better pay and conditions. At its height about 800 workers were on strike and many were jailed, some in chains.

Although the striking stockmen won award rates in 1949, what they got did not meet their initial demands. The struggle for equal wages was finally won in the wake of the Gurindji Strike of 1966. In the northern Australian cattle industry, Aboriginal stockmen were not paid wages equal to their white counterparts. An attempt to correct this in 1965 failed as the pastoralists claimed it would be the ruin of their industry, so a decision was deferred for three years. However Aboriginal people did not submit to this decision and on the 22nd August 1966, 200 Aboriginal stockmen of the Gurindji people and their families led by Vincent Lingiari walked off Wave Hill Station in the in Northern Territory – a pastoral station owned by Lord Vestey, a British aristocrat.

The Aboriginal people set up camp in the bed of the Victoria River but moved before the wet season and settled about 30 kilometres from Wave Hill Station at Wattie Creek the heart of their traditional land and near a site of cultural significance. The initial strike about wages etc. soon spread to include traditional lands and the Wave Hill *walk-off* developed into a land claim.

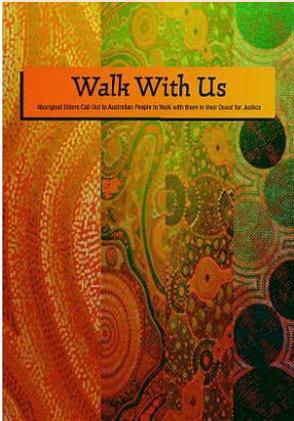
Eventually, Vestey's Company was prepared to hand the land over to the traditional owners but many people from all over Australia rejected the idea.

However on the 5th December 1972 the Federal Government of Australia changed and Gough Whitlam became Prime Minister. Just ten days later on the 15th December he established a Royal Commission into Aboriginal Land Rights and on the 16th August 1975 he handed over title to the land to the Gurindji Aboriginal people. This was to be the first act of restitution and the start of the land rights movement. In the same year the Gurindji people bought the pastoral lease and after the Northern Territory Government threatened to resume it, the Gurindji lodged a land right's claim. They gained freehold title of the waterhole on Wattie Creek, known as Daguragu, located in the Victoria River Region in 1986. Today 700 Gurindji people live in the communities of Daguragu and nearby Kalkarinji.



Walk With Us

Aboriginal Elders Call Out to Australian People to Walk with them in their Quest for Justice



Walk With Us provides one of the very rare opportunities to hear genuine voices of Aboriginal Elders. It presents the ongoing impact of the NT *Intervention* on the lives of Aboriginal people in their own words.

This beautifully illustrated and important book supplies an update of the current status of the NT *Intervention*. It explores

recent happenings in the Northern Territory, including unsatisfactory changes to the legislation leading to the flawed reinstatement of the Racial Discrimination Act on 31 December 2010 and exposes the continued discrimination. *Walk With Us* covers the visit of two Aboriginal NT Elders, Rosalie Kunoth-Monks and Rev Dr Djiniyini Gondarra, to the United Nations Committee on the Elimination of Racial Discrimination (CERD) in Geneva in August 2010. Following this visit CERD issued *Concluding Observations*, a document in which it made recommendations to the Australian Government. About her visit to Geneva Ms Kunoth-Monks said she felt for the first time that she was indeed a part of the human race. "I have to go out of Australia to have that wonderful feeling and the lack of control that was on me, in a different country a long, long way from home."

Six communities are presented in this book: Galiwin'ku - Elcho Island, Nauiyu - Daly River, Yuendumu, Utopia, Yirrkala and Milingimbi, and what the Elders are saying about the *Intervention*; shires and hub towns; customary law; culture, language and identity; respect and heritage.

The deep hurt and great despair the NT *Intervention* is causing Aboriginal people is evident from comments like the one from George Gaymarani Pascoe from Milingimbi: "The Intervention has brought the history of welfare reform back today. We don't want that. It hurts. Today a lot of our people are committing suicide; today a lot of our people can't cope with the *Intervention*." Rosalie Kunoth-Monks even calls the *Intervention* a *second invasion* saying "It is the land that holds us together and following the second invasion of the 2007 Intervention, we are hurting, we are suffering".

The heartfelt and passionate statement by seven NT Aboriginal Elders in Melbourne on 7 February 2011 to the people of Australia which was read out by Djapirri Mununggirritj to an audience of about 400 people at

a forum at the Melbourne University Law School is particularly striking. The threat to their culture, language and heritage as well as their loss of human rights are clearly expressed in this moving statement. The statement ends with an emotional appeal to all people of Australia to "walk with us in true equality. Speak out and help to put an end to the nightmare that Northern Territory Aboriginal people are experiencing on a daily basis."

The message these Elders are sending to the people of Australia is clear: we need to resist these policies that are causing Aboriginal people so much hurt and harm, instead we need to walk with them. As Rev Dr Djiniyini Gondarra put it: "Don't let the other people, the *First People* of this country, be rejected! Being seen as the second class citizen! Being seen as an outcast! We have lived in this country as a foreigner! We invite you brothers and sisters, walk with us, then fight a system that victimises people."

At the Sydney launch of *Walk With Us* on 1 September 2011, Jeff McMullen conveyed a heartfelt message from Rosalie Kunoth-Monks, whose quotes are also featured in the book, that she wanted the audience to know that the voices in this book are true and this is what is happening and they want others to walk with them.

At this launch Nicole Watson pointed out that "It is crucial that we hear the voices of those who live under these measures. *Walk With Us* provides an unflinching gaze into life under the *Intervention*. There is pain in these pages. But there is also courage, resilience and wisdom. One of the most prescient statements came from Rosalie Kunoth-Monks, who said: "Does there need to be a policy about Aboriginal people? Does it need to come down from government? Why not have a dialogue with the Aboriginal people and get some direction from us?"

Walk With Us, published in August 2011, is the long awaited sequel to the highly regarded and recommended *This Is What We Said* – Australian Aboriginal people give their views on the Northern Territory *Intervention* of February 2010.

71 pages, hard cover book with Aboriginal cover design. Photographs by Joseph Annetts and Sinem Saban.

Compiled and published by *concerned Australians*
Price: \$15 – ISBN: 978-0-646-56135-6

www.concernedaustralians.com.au



Recollections from The MLALC Meeting 14-3-2011



METROPOLITAN LOCAL ABORIGINAL LAND COUNCIL

For The Metropolitan Local Aboriginal Land Council (Metro) financial sustainability is the critical thing. They have to have a sound financial base or they can't do what they want and need to do for their members. No one will pay off the debts that Metro incurs.

They have 27 councils to work alongside and five, yes only 5 full time members of staff. From time to time, Metro needs to develop or sell some of the land they own. Some wonder how it is that Local Aboriginal Lands Councils (LALC's) own so much undeveloped land (*green bits*).

The NSW Land Rights Act 1983 aims to compensate NSW Aboriginal people for past dispossession, dislocation and removal. LALC's are the freehold owners of land successfully claimed. LALC's are land rich and cash poor.

The Metro makes claims to benefit its members. Any adult Aboriginal person in Sydney can apply to join. Metro land sales are met with community hostility.

The only way to honourably keep the *green bits* is to buy them. Northern Beaches councils could impose a levy to purchase such land. All benefit from the *green bits* and we would all benefit from having better relationships with Aboriginal people who have lived sustainably and loved this country for millennia and could teach us much about sustainable living.

Metro holds the ASGMWP in such high esteem due to our long association that five members of the Board and the CEO attended the ASGMWP meeting held on 14th March to explain their role and to answer questions.

Thank you Metro!

Lizzie Landers

NOT A GOOD LOOK **Northern Sydney Councils!**

We say farewell and huge thanks to our Aboriginal Social Planner Project Officer Sue Pinckham who gave three years of hard work to her position.

The position had been Full-Time for only those three years. We in the Reconciliation Network of Northern Sydney deeply admired her and marvelled at the innovative programs and networks that she established. We knew that the contract ran out in June of this year but we truly believed that the North Sydney councils would ensure the position continued.

When we realised that it would not continue we were horrified. It had taken years of lobbying to get the position even on a part time basis. Now it was going, going, gone.

We have lobbied intensely against this change.

We are told the Councils are cash-strapped.

We are told that the position will be reviewed and evaluated in November. Could the Councils really have believed that an 11 year project would repair the damage done to Aboriginal and Torres Strait Islanders during our 223 years of colonisation?

Our lobbying will continue. A few Councils including my own local Pittwater Council have agreed to increase their funding.

Sue had a choice of four jobs after she ceased to be Project Officer.

Years ago an older Aboriginal woman said to me, "the trouble with you *Whiteys* is that you are just not used to losing." A statement to think about, my fellow *Whiteys*.

Lizzie Landers

Quandamooka People win Native Title recognition after 16 years

As most of you know my friend Nancy Wood and I turned a significant age this year. We both turned 70, now both *Wise Women*.

To help celebrate my 70th, I visited my brother and his family. They had prepared a secret surprise for *Little Libby*. I am the shortest and also the eldest of my siblings. We set off early to North Stradbroke Island. They had all been there before. I Hadn't. We ferried across and on arrival I was whisked off to an exhibition of Art works inspired by acclaimed poet Oodgeroo Noonuccal (Kath Walker) called *Remembering Oodgeroo* by her very talented family.

We chatted to the curator who invited us to the World Premiere of *Quandamooka Dreaming*, a documentary film series. We went to the Concert Hall which was packed, a huge event with everyone dressed to the *nines*. The films were historical, educational and a delight. I had a ball on both occasions.

Fast forward a couple of months to an urgent call from my brother Geoff. "Quick Libby", he said, "turn on SBS news". When I did, to my great joy, the Quandamooka People after 16 years had won their Native Title claim.

On 4th July 2011, the Federal Court handed the Quandamooka people exclusive rights to more than 2,000 hectares of the island and non-exclusive title to another 22,000 hectares of the pristine Moreton Bay Marine Park. The Quandamooka people's claims can't cover private free-hold or many types of lease hold land so the majority of land holders won't be directly affected.

<http://www.nntt.gov.au/News-and-Communications/Media-Releases/Pages/NativetitleRecognitionfortheQuandamookaPeople.aspx>

Not everything they hoped for but most of it.

Congratulations to Gorempul, Ngugi and Noonucal clans of Quandamooka.

I was reminded that *good things take time* and they do. So persevere, persist and try to have some fun along the way.

A wise woman named Lizzie Landers



Gas hub protestors set up tent embassy

15 September 2011 Traditional Owners yesterday launched the Walmadanj Tent Embassy at the site of the proposed Kimberley gas hub at James Price Point, marking 100 days of a community blockade started by Broome residents in opposition to the proposed gas hub.

\$23 million to protect Cape York

8 September 2011 The Federal and Queensland Government today announced that \$23 million of new funding would be spent protecting the rich environmental and cultural values of Cape York Peninsula. Federal Environment Minister Tony Burke said the new funds would allow the acquisition of high conservation value land for inclusion in Australia's national reserve system and support consultation with Indigenous communities to progress towards a potential future World Heritage nomination.

National Indigenous Television Service

1 September 2011 The Federal Government has outlined its preferred approach for the establishment of an Indigenous free-to-air television service, with Communications Minister Stephen Conroy inviting National Indigenous Television Service and the Special Broadcasting Service to bring discussions on the format and structure of a possible new Indigenous television service. "The government's aim is to provide a

national platform for free-to-air delivery of predominantly Australian Indigenous content without the creation of a third national broadcaster," Senator Conroy said.

Nolan Hunter takes helm of KLC Greens call for Indigenous policy change

25 August 2011 The Australian Greens have said the *mixed bag of outcomes* in the latest *Overcoming Indigenous Disadvantage* report strengthens the case for a new policy approach. Greens spokeswoman Rachel Siewert said the report should not be used to justify continued poor policy, such as the re-badged Northern Territory *Intervention*.

Newspaper industry national honour for your Koori Mail

24 August 2011 The *Koori Mail* has been named *Newspaper of the Year* in its category at the 2011 Pacific Area Newspaper Publishers' Association Awards.

At a gala ceremony in Sydney last Thursday, the *Koori Mail* and the *Geraldton Guardian* were announced as joint winners of the category for non-daily newspapers with a circulation of up to 10,000.

For more information visit:
<http://www.koorimail.com>



What's on details at www.asgmwp.net

Saturday Nov 5

9.30am to 5pm

NSW Reconciliation Council Annual Conference 2011

Tranby Aboriginal Co Op College
11/13 Mansfield Street, Glebe, 2037.
For more details contact Lizzie Landers 9918 2594

Monday Nov 14

7.30pm

ASG-MWP Information Night

Chris Graham from NSW Aboriginal Land Council will be speaking about the media and the continuation of the *Intervention*.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale – All welcome.
For more details contact Lizzie Landers 9918 2594 or Anna Bell 9913 7940

Monday Dec 12

7.30pm

ASG-Business Meeting

All members welcome – please bring a plate.
Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale.
For more details contact Lizzie Landers 9918 2594 or Anna Bell 9913 7940

An Invitation to join us

Aboriginal Support Group Manly Warringah Pittwater

Founded 1979

Membership is \$25 per year

(02) 9913 7940 (02) 9982 1685

P.O. Box 129 NARRABEEN NSW 2101

www.asgmwp.net

Elimatta is the newsletter of the Aboriginal Support Group Manly Warringah Pittwater.

Articles are welcome with the understanding that editorial changes may be made and that contributors agree that the material will be archived by the National Library of Australia.

Contributors to *Elimatta* are from many different cultures and backgrounds. Views expressed are not necessarily those of the Editors or members of the ASG.

Please email articles where possible to the.elimatta@gmail.com

If you use any of the material it would be appreciated if the extract is set in context and the source acknowledged.



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